

A HAPPY NEW YEAR!

PENTECOSTAL HERALD

AND WAY OF FAITH

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ENTERING THE NEW YEAR.

By The Editor.

WE are moving into the year 1933! We are living in times that test the faith and souls of men. What the future holds we cannot foretell. Wise men are shaking their heads in troubled thought and refusing to prognosticate with any sort of certainty about what a day may bring forth.

Thank God, there are some things we know to be true; some things are immovable; they will abide. God is our refuge and our strength. The more troublous the times the more confidently we lean upon his almighty and everlasting arms. He is a present help in times of trouble.

We know that the Scriptures, the Word of God, offer us a firm foundation on which to build our hopes, for this, and all other worlds. They are a lamp to guide us through these testing times; they furnish abundant bread for our spiritual hunger. The more terrific the political and social storms the more restful we abide upon the eternal rock of God's Word.

We believe, unhesitatingly, in Jesus Christ. We have found in him a Saviour, an abiding security. Our faith in Christ is not simply traditional, historical, or theological; we have found a Christ who can reveal himself to the individual, who can give us experimental knowledge of his divine Saviourhood, who can quicken in us a life that is real, an assurance that is abiding.

We believe in the Holy Spirit. We have found in him a gracious witness to the love of God, and the saving and satisfying power of Jesus Christ. We have found in him a comforter in our deepest sorrow. We have found in him an empowerer for our most difficult tasks. He has revealed himself to us so that, unabashed, we can bear witness that he abides to bless and guide our feet in the secure paths of truth, righteousness and eternal life.

We believe in our fellowbeings. We know that there are many true children of God in the world, earnest, happy souls. Jesus Christ has solved their great sin problem; they have found in him a Redeemer. They have the witness of the Holy Spirit; they revel in the commandments and promises of the Word of God. They are good and faithful trees planted in the vineyard of the Lord and bearing the fruits of faithful service. We rejoice in their beloved fellowship.

We believe in a great future. The kingdom of God will come on the earth. We look forward to a warless world, when men shall give glory to God in the highest and live with each other in peace and good will. In the most intense battle we look beyond the confusion and smoke to certain victory. From the darkest night we look to the certain dawn of

SHARE THESE GOOD THINGS WITH US.

We have a great and urgent task upon us. We pray God for help and guidance and we plead with our subscribers to renew at once, sending in their dollar and, where it is possible, to secure a new subscriber. Let us work earnestly, and all work together in these tremendous days to keep the holy fires burning.

We have arranged for the largest number of contributors in the history of this paper. We have the promise of articles from Joseph Smith, Bud Robinson, John and Joseph Owen, J. L. Brasher, Ira Hargett, J. E. Savage, W. D. Akers, Prof. Frank Morris, of the Theological Seminary, Wilmore, C. W. Ruth, and a host of devout men and able preachers throughout the land. The Herald the coming year will carry one sermon each week from some able minister of the gospel, a sermon a month by the Editor, H. C. Morrison; it will keep the white banner of prohibition floating in an unending war against the liquor traffic, will stand up bravely against the modernism that is blighting the church and destroying souls, and will strive to bring truth and spiritual help and religious joy into every home it enters. It will continue to sound the note of full redemption from sin and urge the importance of a gracious revival. The Editor will discuss some of the live and important political, economic and social conditions that are vital and have so much to do with the homes and happiness of our people.

Dr. Ridout will continue his page with interesting matter from the various fields in which he labors. Dr. Mingleorff will continue to write the Sunday School Lessons which are attracting wide attention. Some Sunday schools are writing us for large bundles of The Herald each week to be distributed among their students so they may get the benefit of Dr. Mingleorff's scholarly and spiritual interpretation of the Scriptures.

Rev. C. F. Wimberly, D.D., is to write a serial story for The Herald, entitled "Romance of the Itinerancy," which, he says, is going to be something different from anything he has yet written. This serial will start early in the year, so send in your renewal that you may not miss a single chapter.

Rev. S. D. Gordon, "Quiet Talk" man, has just returned from attending the League of Nations Assembly in Geneva, Switzerland, and will send us an article on "The Present World Situation as Seen at Geneva." This one article will be worth the price of The Herald for a year. It will come early in the New Year.

To keep The Herald banner afloat we shall be compelled to have the sympathy and help of the Lord's people. Let us have your prayers and your support. There are hundreds of pastors who read this paper and find it helpful who could hand out a few samples and get lists of subscribers that would bring a message to their people that would prove stimulating and helpful in many ways.

a glorious day. We know that God cannot fail. His investments in humanity are so large, his resources are so inexhaustible he has not, and will not, surrender to the forces of evil. Finally, the enemies of Jesus Christ will go beneath his feet and the kingdoms of this world will become the kingdoms of our Lord and his Christ.

We believe for great victory and blessing upon human souls in many lands in this New

Year into which we have entered. The gospel will be preached and multitudes in many nations, kindreds, tongues and tribes will come to Jesus and find salvation. We believe for hundreds and thousands of revivals of religion in these United States during this year. We look forward with hope, and tune our hearts to a song of praise, and gird ourselves with faith in God to move forward for the salvation of a host of our fellowbeings. Amen!

Watchman, What of The Night?

IT is well, on the threshold of the New Year, to look about us, get our bearings, carefully observe the situation and gird ourselves afresh for faithful and well-directed service. The all important subject with those who write for, and those who read these columns, is purity of heart, righteousness of life, the proclamation of the gospel and the advancement of the kingdom of God in the world.

During the past year, not a few who labored with us, have laid down the cross and taken up the crown. Their lives were a benediction to us and their triumphant deaths inspire us to fight on the great fight of faith. Blunders and mistakes have doubtless been made, but our compassionate God has overruled all, and in spite of our human weakness, the Holy Ghost has kept the fire burning all along the line.

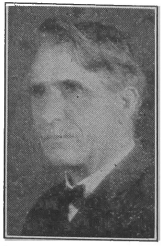
Let us undertake and expect great things ere the next fifty-two Sabbaths have sped away. We want to enter the New Year to make full proof of our ministry and of the doctrine and experience of sanctification. "By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." If we keep full of faith and the Holy Ghost, we shall be one united and invincible host sweeping men and devils before us.

Watchman, what of the night? The hosts of sin are powerful and full of courage and defiant purpose to fight the saving truths of God to the bitter end. Unbelief is rampant in the land; destructive higher criticism is fortified in pulpit, college and university; the great trusts and money combines are in sympathy with the criticism that makes void the

(Continued on Page 8.)

"Ye Have Not Passed This Way Heretofore." --- Josh. 3:4.

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



I.

So spake Joshua to Israel as they came to the Jordan crossing. As we come to another such crossing at the New Year we need to look into the Book and get our promise out of it for the New Year. I think Joshua 1:8 is very beautiful. Let us paraphrase it or emphasize it thus:

"This Book of the Law Shall not depart out of thy mouth; But thou shalt meditate therein day and night, That thou mayest observe to do According to all that is written therein; Then thou shalt make thy way prosperous And then thou shalt have *good success*."

II.

In New York over twenty-five years ago a young business man started on New Year's eve to have a good time with gay companions. Before leaving the office his bookkeeper handed him his check balancing his share of the profits for the year. He thoughtlessly thrust it in his pocket and spent some hours in jolly company. After he had parted with them and engaged to meet them later to see the old year out, he passed under a street lamp to read his check. The amount was so large that it astounded him. At once serious thoughts seized him and he saw that without the grace of God he never could stand the temptations that awaited him. Instead of going to meet his boon companions he went to a Methodist watchnight service where his godly mother was praying for him. She was at the altar in prayer. He walked up and knelt beside her. That night settled things for him. He gave himself to God and became one of the foremost Christian workers and philanthropists of New York. The hour had struck for him. He took the way of renunciation. God blessed him and he became a blessing.

How differently the old year closed and the New Year opened for that soul whose plaint was thus expressed by the poet:

"Where are those prayers from mother's fond lips?

Oh! they are lost! they are lost!
Where are those scorners with whom I did sit?

Now I am lost! I am lost!

"Where are those songs that once ravished my ears?

Where are those friends that so startled my fears?

Ah! I remember them 'warning with tears.'

But I am lost; I am lost!
Yonder is heaven; but 'tis far, far away,
Now it is lost! it is lost!

"Closed are its gates, and far off its bright day.

Now it is lost! it is lost!
Harps, crowns, and angels, I bid you farewell;
On those bright regions it torments me to dwell,

Ye lightnings and tempests that blast me in hell,

Echo I'm lost! I'm lost!

"Fly! fly! ye lost spirits; away to the earth:
Say I am lost! I am lost!

Go to the land that has given me birth:

Say I am lost! I am lost!
Go to my friends, my companions, and tell,
One whom they cherished now suffers in hell:
Go, and proclaim 'twas through sin that I fell.
Oh! I am lost! I am lost!"

III.

"Once in Persia reigned a king
Who, upon his signet ring,
Graved a maxim true and wise
Which, if held before his eyes,
Gave him counsel at a glance
Fit for any change or chance,
Solemn words, and these they are:
'Even this shall pass away.'"

Many there are today who are living in a rush. They have no leisure, no quiet, no time to pray, no time for the soul. They once went to church but now, never. They once prayed but prayer has ceased; they once read the Bible, but now it is the newspaper to get the latest quotations—God has gone out of their lives and is no longer in their thoughts. On they rush with unrelenting zeal after gold, after possessions, after the world, forgetting that the night cometh and then death, and then judgment. A modern poet has said some vivid things in the following lines:

"You are rushing, you are straining, with a grim look on your face;
You are turning from all pleasures; in your breast peace has no place;
You have ceased to find contentment in the nooks you used to know;
You have ceased to care for others whom you clung to long ago;
You are straining, you are striving through the dark days and the fair,
But, oh, mirthless, eager brother, are you getting anywhere?"

"You have given up old fancies, you have left old friends behind;
You are getting rich in pocket; but are poor in heart and mind;
You have lost your sense of beauty in your haste to push ahead,
And along the ways you travel bitterness and grief are spread;
You have ceased to care how others bend beneath the woes they bear,
But, with all your cruel striving, are you getting anywhere?"

"Out beyond you there is silence that no man may ever wake;
In the distance there is darkness that no morning's light may break;
At the journey's end dishonor is for those who day by day
Cheat their souls and dull their senses as they rush upon the way!
You are passing many pleasures which you have the right to share,
As you rush to fill the hollow, men will dig for you somewhere."

As we look into the future we know not what awaits us. God kindly veils our eyes but if we will live the pilgrim life in the Bible sense, with the Lord Jesus as our Joshua to lead on towards Canaan, the soul's eternal home, all will be well.

Some years ago reading about the famous preacher, John Maffitt, I was intensely interested and thrilled by the scene depicted in the following story.

In a camp meeting in Indiana years ago, John Maffitt, the preacher eloquent, had thrilled a great audience with a most wonderful piece of preaching. Colonel Ray sent a description of it to the Christian Advocate of New York which published it as follows:

Maffitt's discourse he describes as wonderful, and the effect still more so. At the close of his address the orator began to sing:

"Whither goest thou, *pilgrim stranger*,
Passing through this darksome vale?
Knowest thou not, 'tis full of danger,
And will not thy courage fail?"

(Chorus)

"I'm bound for the kingdom,
Will you go to glory with me?
Hallelujah! Praise ye the Lord!"

Far out in the congregation, which numbered nearly three thousand, sat a lady from Louisville, Ky., long a member of Robert Park Methodist Episcopal Church of Indianapolis, who responded to the query:

"*Pilgrim*, thou dost justly call me,
Wandering o'er this waste so wide,
But no danger will befall me,
While I'm blessed with such a guide."

Maffitt replied:

"Such a guide; no guide attends thee,
Hence for thee my fears arise,
If some guardian power befriends thee,
'Tis unseen by mortal eyes."

Both sang:

"I'm bound for the kingdom,
Will you go to glory with me?
Hallelujah! Praise ye the Lord!"

The lady responded:

"Yes, unseen—but still believe me,
Such a guide my steps attends,
He'll in every strait relieve me,
He from every harm defend."

By this time the entire congregation had caught the chorus and tune, and all joined with hearty Methodist fervor.

"I'm bound for the kingdom,
Will you go to glory with me?
Hallelujah! Praise the Lord!"

Maffitt again sang:

"*Pilgrim*! see that stream before thee!
Darkly winding through the vale,
Should its deadly waves roll o'er thee
Would not then thy courage quail?"

She replied:

"No, that stream has nothing frightful,
To its brink my steps I bend,
There to plunge will be delightful,
There my pilgrimage will end."

Both voices sang:

"While I gazed with speed surprising
Down the stream she plunged from sight,
Gazing still I saw her rising,
Like an angel clothed with light.

"Oh, she's gone to the kingdom,
Will you follow her to glory?
Hallelujah! Praise ye the Lord."

Colonel Ray, a man full of energy and common sense, said: "The scene of that hour will go with me through life. Shoutings, praises, thanksgiving, singing from every father, mother, husband, wife, son, daughter till it seemed as if the very doors of heaven were opened, and the Holy Spirit was in every heart, the joys of redeeming grace, the welcome guest of every soul. Words cannot describe the raptures of thousands of happy mortals who then and there sang with all their powers:

"I'm bound for the kingdom,
Will you go to glory with me?
HALLELUJAH! PRAISE YE THE LORD."

Such a union of oratory and music, together with the hypnotizing power of a crowd in the open air, and the fact that Maffitt *always preached with greatest simplicity when he was describing the way of salvation*, produced a scene that no spectator could fully describe.

"Lord, for tomorrow and its need I do not pray. Let me be strong in word and deed just for today."

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A PREACHER'S MIDNIGHT THOUGHTS.

Bishop Arthur J. Moore.



I have just said "Goodbye" to the old year. It was a good old year, bringing joy and opportunity, but it's gone—gone beyond recall, gone forever. Here I am at the beginning of a New Year. Tonight I am in the "land of beginning again." How shall I begin? What shall I make of my life in the New Year? What success can I hope for? Shall I greet my ships as they come heavily laden, or shall I wait for them in vain? The birth of a New Year sets one thinking.

I wonder if I have properly appreciated the unending possibilities of usefulness and joy of the Christian ministry. The old year witnessed what was seemingly an organized attack on the office of the preacher. There has been a flood of loose talk about the failure of the Church, its powerlessness, its inability to engage and hold the attention of the present age. Arthur S. Hoyt has said, "Our age has three characteristics, easily discerned—its absorbing interest in this world, its soul unrest, and its critical spirit." If one were to listen to these voices he might conclude that the preacher is about to be bowed out of the modern world.

To be sure, certain professions or callings that were once thought necessary to the welfare of mankind have passed. That large company of men who were once engaged in the manufacture and sale of whisky are no longer needed and the toil of their hands has been diverted to more constructive purposes. Within recent years a number of nations have changed their form of government. Monarchies have changed to republics and the office of king is passing. When the Prince of Peace comes to have undisputed sway over the nations of the earth, the soldier will make his final salute, but the preacher who has been called of God to proclaim the unsearchable riches of Christ is not about to have his commission cancelled.

For twenty years I have been a poor, blundering preacher, but I give it as my mature conviction that no calling is so absorbingly interesting, capable of drawing more out of a man or of yielding more constant happiness than that of the Christian ministry. From every corner of the earth, the message comes that the greatest need of the world today is a revival of religion. This storm-swept world turns to the Church for a message of hope. During the dark days of the World War, one distinguished man wrote, "If you have a religion that can get hold of people, grip them, and lift them, come over and help us."

Sylvester Horne, that prophet of modern times, who came from England to America to deliver the Lyman Beecher lectures at Yale said, "Show me the man who, in the midst of a community however secularized in manners, can compel it to think with him, can kindle its enthusiasm, revive its faith, cleanse its passions, purify its ambitions, and give steadfastness to its will, and I will show you the real master of society, no matter what party may nominally hold the reins of government, no matter what person may ostensibly hold the place of authority."

One cannot dwell upon the preacher's privileges and not recognize his difficulties. It is evidently the most difficult of all callings. No experienced preacher dare recommend it to his young brethren because of any personal advantages it offers. To half-away meet the demands of the modern ministry, he must expect to spend his entire resource of brain and body. Its demands on physical strength alone are such that one who does not have good health has but little hope of success. The preacher knows nothing of an eight-hour, a ten-hour, or even a twelve-hour day. Men in other professions may close their desk and use their evenings for relaxation and rest,

but the preacher rarely has an evening to call his own. As a rule he must work seven days a week. His task is endless, his labors are never done. He must visit as many as the doctor, instruct as many as the teacher, write as much as the editor, and shake hands with as many as the politician. If he is afraid of the toughest kind of work, or has a lazy bone in his body, he must forever say goodbye to any large measure of true ministerial success.

No matter how brilliant his past life may have been, he dare not sit down, trusting to that past for a successful future. Standing still is alike impossible in the physical, intellectual, and spiritual life. There is no "dead line" to a man who is working and growing. The dead line comes when a man stops working and so stops growing, whatever his age may be.

After all has been said and done, I wonder if we are not hearing too much about "adapting the gospel to the peculiar needs of the age." I wonder if we are not trying to accomplish by mechanics that which can be accomplished only by dynamics. If the hostile forces of the age are to be conquered and a sin-sick world healed, we must have more than the wisdom of the world.

So with the bells of the New Year ringing in my ears, I solemnly rededicated myself to the preaching of a gospel of redemption for all men from all sin, through faith in Christ, by the power of the Holy Spirit. I shall strive to remember that the real power of my ministry is not in the multitude of my tasks, but in the quality of my work. With David Livingstone I promise, "I will place no value on anything I have or may possess except in relation to the Kingdom of Christ." Let us heroically gird ourselves for new duties, new enterprises, new triumphs for Christ and his Church as we enter the New Year.

Hail, New Year! I am glad to be a preacher.—*Alabama Christian Advocate.*



THE END OF THE YEAR.

BY REV. W. S. BOWDEN.



A NEW YEAR MEDITATION.



THE completion of the year 1932, and the coming of the year 1933, should remind us all of the fact that it will soon be in God's order for the passing of time and the coming of eternity. In

vision John saw the angel standing with one foot upon the sea and one upon the land, with hand uplifted proclaiming by the Everlasting One, "that there should be time no longer."

Some one has well said, in substance, "Time is a small fragment of duration cut out of eternity." Another has declared: "Passing time is eternity in sight—a small part of it." A day, month, year, has been called "the incarnation of time." That which a word is to a thought, that is a year to time. The old year and the new year are mere human conventionalities. They register the world's events. It is the passing of the old year and the coming of the new that tells us how far we have journeyed toward eternity.

Time is that which measures duration, a period of continuance. Time is that which determines the length of a period occupied by specific events. Day and night, and the seasons of the year, constitute man's measuring line for time. Time is duration that can be measured. If a day should come which could not be measured by the revolution of some heavenly body, or compared with some other period, it would be measureless. We could not tell its length. It would be literally timeless.

We are now living in a period which can be measured, but the great clock of Time has raised its hammer to strike its end, and to usher in eternity or measureless duration. Our measuring line for time will be lost when Christ our Lord shall come. Events thereafter will no longer be time bounded. Time cannot be applied to them. There will be no alternation of day and night, or summer and winter. The saved will know no passing of the seasons. It will be one eternal day—"There shall be no night there."

Time had a beginning. There was a day, a year, which was the first, before which there was not another. Time has run from that beginning in an uninterrupted course of added moments, hours, days, weeks, months, years, for something like six thousand revolutions of the earth about the sun, bringing the changes of the seasons.

Time will come to an end. Things will not always continue as they have for so long. The divine decree has gone forth that the last day, the last hour, the last moment of time will come. Christ will come. The dead will come forth at his behest. The judgment will take place. The present atmospheric heavens and earthly elements will pass away by a general conflagration (2 Pet. 3:10, 13), and a new, sinless and perfect heavens and earth will take their place to continue eternally.

We need to be reminded of the end of time. Some people laugh at every mention of the end of time. Yet time for them personally may soon end. We may enter the year 1933 with bright hopes, but be claimed as victims of the monster Death before its close. The year may never close, for the blast of the archangel's trump may sound, and merge it into eternity. Every passing year brightens the evidences of the soon coming of Christ, and the dawn of the endless day. We are surely near the end of human probation. We are living so near the end of time that the closing of the former year should admonish us not to live a single moment unprepared to meet the heavenly Bridegroom.

Time delayed no longer! Let us meditate upon this apocalyptic announcement. Time is our most valuable possession, for it is our key to eternal life and the world to come. Let us husband and use it while it lasts, to the glory of God, in laying a good foundation for eternity, also in helping others to prepare therefor. Let us not be lifted up by the world's smiles, nor cast down by its frowns. And let us not cling too close to the perishable things of time.

"But this I say, brethren, the time is short." 1 Cor. 7:29.

"Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door." James 5:9.

"The end of all things is at hand: be ye therefore sober, and watch unto prayer." 1 Pet. 4:7.

"The New Year lies before me,
With its bitter and its sweet;
I will bring its days to Jesus
And lay them at his feet.
I will trust his hand to guide me,
And lead me all the way,
O'er all the stony pathway,
In this uncertain way."

Black Beauty

was the name of a horse about which one of the most beautiful, most touching stories was ever written. Every boy and girl should read his book. They will have a deeper feeling of sympathy and kindness toward all dumb brutes, and really get more pleasure out of living. This story makes it plain that if we only show the kindness, the dumb brute responds in his own language and way. An ideal, inexpensive Christmas gift, 50c.

THE HERALD PULPIT

THE LAST CALL---A NEW YEAR'S APPEAL.

Dr. Newton Wray.

IN view of the opportunities which await this New Year's call, should the Lord Jesus tarry, but which, if neglected, will seal the doom of every one guilty of such neglect, I have thought that an article under the above title might help readers of THE HERALD to make the most of their chance for usefulness while it is vouchsafed to them during the year now begun. It is one of the awful tragedies of life that so many fail to realize the inestimable privileges of so sacred a call and let go by for the mere follies of youth and manhood.

If the word of God means what it says—and who will dare deny that fact—His coming draweth nigh, when it will be too late to redeem a single moment of time, and the sinner will meet the doom that awaits him. For as the Lord Jesus declared, "as a snare shall it come on all them that dwell upon the face of the whole earth." O, the disappointment and misery that shall then be his who has failed to heed the solemn warning of the Master and prepared to meet God!

To every person and for everything there is a "last call" in this world. It may be for the renunciation of ease or pleasure, to take up some God-imposed task; for the possession of some privilege hitherto unappreciated and the exercise of some gift before unused; or it may be, for the choice of the Christian life and its obligations. Whatever may be the occasion of the call, it involves a most solemn and tremendous responsibility to the soul; since, unheeded, it entails a moral atrophy, a judicial paralysis of powers that cannot survive prolonged abuse or neglect.

SIN SELF-RETRIBUTIVE

It is this self-retributive aspect of sin, this self-induced penalty of a process depending on a perverted will, that gives meaning to Emerson's remark that every day is doomsday, and explains the final decree of Almighty God, "He that is unjust, let him be unjust still, and he that is filthy, let him be filthy still."

Disease may be arrested and overcome up to a certain point; that point reached, remedies avail nothing; the recuperative power of nature is gone; the forces of decay and death gain the mastery and the body succumbs. It is so with the soul's disease of sin, for which the Gospel alone has a remedy. That remedy avails, if taken in time. The wasting power of sin can be overcome and the soul's health restored by the power of grace. If allowed to eat out the soul's capacity for holiness, sin becomes irremediable. Such is the import of the warning, "He that being often reproved, hardeneth his neck shall suddenly be destroyed and that without remedy." This does not mean that the suddenness of the catastrophe is accidental or due to a fit of impatience on God's part; for he is longsuffering, not willing that any should perish but rather that all should come to repentance and live. On the contrary, it is the inevitable result of cherishing sin, of refusing to set oneself against it and to submit to the counteracting and renewing agency of divine grace. The suddenness refers to the soul's collapse at the point where its power of recovery is gone, of which the objective retribution is but the natural consequence. The possibility for the sainthood no longer exists. Nothing can be made of a demonized soul. In vain now the blood of Christ and the grace of the Holy Spirit.

They are no less efficacious than before, but their availability has ceased through the soul's confirmed impotence. As powerfully portrayed by whittier:

"Forever round the mercy seat
The guiding lights of Love shall burn;
But what if, habit bound, thy feet
Shall lack the will to turn?"

"What if thine eye refuse to see,
Thine ear of Heaven's free welcome fail,
And thou a willing captive be,
Thyself thine own dark jail?"

"O doom beyond the saddest guess,
As the long years of God unroll,
To make thy dreary selfishness
The prison of a soul!"

MORAL PARALYSIS

"Shall lack the will to turn." How awful the thought! In a city hospital there once lay motionless for months a young woman of beautiful face and form. The brightness of the face and action of the hands belied the condition of the body which was apparently dead. She spoke with confidence of her restoration to health at some future time and talked of her plans. Yet there was nothing the matter except with her will. A physician spoke of the case as the saddest he had ever witnessed. It was paralysis of the mind. The will had lost its power of action. She could plan but not will anything at the present moment. After a few months her inactivity bred a fatal disorder and she passed away.

There are souls just as blind to their moral insensibility as that young woman was to her mental paralysis. Lowell had them in mind when he wrote:

"They pass me like shadows, crowds on crowds,
Dim ghosts of men, that hover to and fro,
Hugging their bodies round them like thin shrouds,

Wherein their souls were buried long ago.
Lo! how they wander round the world, their grave,

Whose ever-gaping maw by such is fed,
Gibbering at living men, and idly rave,
'We, only, truly live, but ye are dead.'
Alas! poor fools, the anointed eye may trace
A dead soul's epitaph in every face!"

Darwin in one of his letters refers to the atrophy of his aesthetic faculty, which in his youth keenly enjoyed poetry, pictures, and music. In his later years as a result of his mind having become entirely given up to a materializing pursuit, these things were dull and even nauseating to him, and he confessed: "The loss of these tastes is a loss of happiness and may possibly be injurious to the intellect and more probably to the moral character by repelling the central part of our nature." Such is the penalty of neglect.

Similarly he speaks of the loss of his religious sense: "Formerly I was led to the firm conviction of God and immortality of the soul. In my *Journal* I wrote that whilst standing in the midst of the grandeur of the Brazilian forest, 'It is not possible to give an adequate idea of the higher feelings of wonder, admiration and devotion which fill and elevate the mind.' I well remember my conviction that there is more in man than the mere breath of his body. But now the grandest scene would not cause any such conviction and feelings to rise in my mind. It may be truly said that I am like a man who has be-

come color-blind; and the universal belief by men of the existence of redness makes my present loss of perception of not the least value as evidence. Disbelief crept over me at a very slow rate but was at last complete. The rate was so slow that I felt no distress."—*Life and Letters of Darwin*, vol. 1, p. 316.

Was there ever a sadder instance of spiritual atrophy than this? Yet it is the very process of dying to God and hope, which men everywhere experience. Disbelief creeps over them at a slow rate until it is at last complete, the rate being so slow that they feel no distress. The loss is total and irrevocable.

Darwin's experience could not be better described than in the powerful language of Martineau, who speaks thus of the contrast between cherishing and stifling the spiritual sense:

"When some affection higher than your wont has dawned upon you, and claimed you with its divine appeal, if you simply recognize the call, and, cost what it may, go whither it lead, though the feet may bleed and the strength may droop, your mind is clear with a new serenity and repose. The tension of anxiety is gone, the care for opinion dies away, and, by this step of elevation, you pass into harmony with the very heart of things. If, on the other hand, you stifle or defy the appeal, and cling to the ease of your low lever, you are torn with keen misery, while the angel and the fiend are contending for you, and then sickened with self-contempt, when the strife is over, and you have sent the sacred messenger back to heaven. The divine importunity will not return, or, at least, can never speak again in that warning voice, without reproach which you could scarce refuse to hear; and, in its absence, your shame and compunction will tire themselves out: the organs of your moral life, impaired by the shock, protect themselves from future pain by becoming benumbed, and refusing to give such delicate response again; and, while your cheerfulness comes back at one entrance, your nobler hope goes out at the other. With disuse and rejection, the higher springs retire and vanish out of sight, not only abandoning us to our poor performance, but lowering the range of our very problems, and leaving us with a sinking standard for our thought as well as an enfeebled vigor in our will"—*God in Humanity*, Chap. 2 of "Seat of Authority in Religion," page 54-55.

When a lady expressed to Hogarth, the great satirist, her wish to learn to draw caricature, he exclaimed: "Alas, young lady, it is not a faculty to be envied. Take my advice and never draw caricature. By the long practice of it I have lost the enjoyment of beauty. I never see a face but distorted; I never have the satisfaction to behold the human face divine."

What is this but a proof that one's power for holy achievement may be so perverted by misuse that it becomes incapable of such achievement? If the soul was created for altruistic ends; if its powers and faculties were bestowed for sacred and unselfish pursuits; they will atrophy and decay unless stimulated and nurtured by devotion to such pursuits. To neglect them or employ them in a manner never intended by their Divine Author is an abuse of their nature that inevitably brings death.

A surgeon performed a critical operation before his class one day. The operation was

successful apparently, but he turned to his class and said: "Six years ago a wise way of living might have prevented this disease. Two years ago a safe and simple operation might have cured it. We have done our best today, as the case now stands, but nature will have her word to say. She does not always repeal her capital sentences." The patient died the next day, paying the penalty of his excesses.

And just as that man had sinned away his life, so have men sinned away their souls. It is one of the awful mysteries of existence that "the sin unto death" may be committed; that the soul may be lost through the destruction of its susceptibility to gracious influences, the utter paralysis of those powers which were created for eternal progression in the knowledge and glory of God.

"There is a time we know not when,
A place we know not where,
That marks the destiny of men,
For glory or despair."

And day by day the life that is selfish, that starves the soul by its absorption in material things, parts with the capacity to be good and useful and advances to a state of moral fixedness and eternal damnation. How pregnant becomes, in this view, the Scripture: "As righteousness tendeth to life, so he that pursueth evil pursueth it to his own death"! No folly could equal that of pursuing a course that slowly but surely confirms the soul in a state of "eternal sin." And that which intensifies the folly is the soul's failure to realize its steady approach to this condition.

THE MOMENTOUSNESS OF LIFE

These considerations invest life with unutterable significance. The possibilities it contains for woe or weal should constitute an appeal for high thinking and noble living and put every man at his best for the kingdom of God. It is seen how much depends on knowing the day of our visitation, of discerning the will of God and responding to his call to holiness and service. When he brings us to the threshold of some duty or privilege, we wrong him and do injury to ourselves by not going over. We incapacitate ourselves by neglect for the larger things of life and imperil our high destiny. We forfeit our inheritance by refusing to possess it. It is obedience to the heavenly vision that keeps the eye clear and the heart strong. As with the sinner whose spiritual nature is destroyed by persistence in sin, so with the Christian, whose soul's capacity for God and goodness grows by the habit of faith and obedience. The same law of cause and effect is working out in each case the appropriate destiny; and as the decree before stated is the Divine affirmation of the sinner's self-destruction, so the words, "He that is righteous let him be righteous still, and he that is holy, let him be holy still," is God's eternal seal upon the character of his saints who have "become the thing they meant," and are in the fixed habitude of heaven.

"Standing with folded wings of mystery,
The New Year wants to greet us—you and me.

"Her arms are full of gifts; her feet are shod
All fitly for rough roads or velvet sod;
Her eyes are steady with belief in God.

"Her voice falls sweetly as a vesper bell
Where trust and hope all lesser notes dispel;
Scarce knowing why, we feel that all is well.

"She smiles a little as she turns away,
Breathing a promise for each coming day;
And we—we pause a little while to pray!"
—Lillian Gard.

Whether we shall appreciate this New Year's greeting and heed its call to opportunities of prayer and service will depend upon what we make of the *Loom of Life* as described in the verses which close this article. May we, one and all, lay to heart its solemn lesson:

THE LOOM OF LIFE

"All day, all night, I can hear the jar
Of the loom of Life; and near and far
It thrills with its deep and muffled sound,
As the tireless wheels go always round.

"Time, with a fact like mystery
And hands as busy as hands can be,
Sits at the loom with its warp outspread,
To catch in its meshes each glancing thread.

"When shall this wonderful web be done?
In fourscore years, perhaps—or one—
Or tomorrow. Who knoweth? Not you nor I.
But the wheels turn on and the shuttles fly.

"Are we spinners of woof for this life-web—
say?

Do we furnish the weaver a thread each day?
It were better, then, O my friend, to spin
A beautiful thread than a thread of sin."

—Author Unknown.



Christianity All the Year Round.
MRS. W. H. STOCK.



"I am the Lord, I change not—Jesus Christ
the same yesterday, today, and forever."—
Malachi 3:6 and Hebrew 13:8.



SAFELY though another year,
God has led us all the way,
Let us now his praises sing,
Waiting in his courts today.
Old Year fading, New Year
nigh,

May our hearts be lifted high,
While we pray for pardoning grace,
For our last year's sad mistakes.
May Thy Holy Spirit's power,
Give us new life, for each passing hour,
For the New Days now ahead."

Yes, Jesus Christ, our unchangeable Savior, has led us safely through the fleeting days of 1932, and we now stand upon the threshold of a new day, a new year, and a new beginning. Many people mock and jeer at New Year's Resolutions, but, my friends, there is a *reality* in new resolutions based upon a new heart, a new life, a new vision, new desires, new determinations, and new overcoming power. There is a reality in an unchangeable religion that gives us fresh inspiration for every single day of autumn, winter, spring, and summer. There is a reality in an eternal Savior the same yesterday, today, and forever "who has saving grace and abiding Holy Ghost power."

We rarely appreciate the value of time and spiritual opportunities that each New Year offers us. The dear old midnight watch service has been crushed out by worldly parties and festivals of various kinds, and many of our young people of today are given no spiritual vision for the future. I shall never forget the first New Year's watch service that I attended when I was a young girl. A real revival service was being held in our town during the holidays. Somehow, people were finding time to think of God and to attend church during the busy holiday season. New Year's evening we had a real impressive church service followed by a prayer meeting, and as the midnight bells tolled out we were on our knees, "praying the old year out and the new year in" as it is commonly expressed. That meeting deeply impressed me and created within my heart a vital longing for a spiritual service on every New Year evening. One winter evening, a number of years later, I visited "Sunshine Mission" out in Denver, Colorado, and heard them announce a New Year's Watch Service. I eagerly attended the meeting and saw God's power and blessings going forth in the same way as years before. In some places spiritual watch services are still held, but we need more of them.

As we meditate together over the passing of this old year, let us consider seriously seven distinctive characteristics of a religion

that lasts all the year round. First of all, we are brought face to face with God's Holy Plan of Salvation, the greatest Love-gift the world has ever known. These familiar words of Redeeming Love are ever old but new. "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." The missionaries in foreign lands tell us that this one verse alone has converted hundreds of hungry souls from darkness to light.

God's great heart of love and mercy is beyond our natural comprehension. Since the dawn of creation, God has always had such an individual love for all mankind that, when man failed God, he provided another plan and purchased man, and the entire Church of God with the redeeming blood of his own Son. God's love is so great that he will forgive all manner of sin "according to the riches of his grace." "The blood of Jesus Christ cleanseth from all sin." 1 Jno. 1:7. But we must confess our sin unto him and permit him to create within us the "new birth" that Jesus himself explained to Nicodemus. We must also have faith in his blood for, "Justified by his blood we shall be saved from wrath through him."

In discussing the permanency of the Christian religion, our second point for consideration is the serious problem of *decision*. We are constantly reminded of the two big factors—death and life. Every single day of each year souls are dying and passing out into eternity to give an account of their lives upon earth. At the same time, new lives are being brought into the world. While this natural condition is in existence there is a similar spiritual relationship of death and life. Souls are daily passing out into a spiritual death while other souls are also passing from death to life. Many have accepted God's great plan of redemption, while others have deliberately chosen darkness and despair. Death is the common sorrow of the race, and one of the hardest problems of life to face and endure. One of the saddest cases is when souls have life on this earth and are yet dead, spiritually, and are unconscious of their critical situation. Whenever we find death we know that corruption soon follows. Thus we have terrible corruption, degradation, and sin existing all over the world, due to the unrecognized spiritual death of many people.

It is sad when we have to face the natural death of the body but this is as nothing in comparison with the death of the soul. We remember the familiar old words, "For what shall it profit a man, if he gain the whole world and lose his own soul?" And again we hear Jesus' own words to Martha, when he raised Lazarus, "Whosoever liveth and believeth in me shall never die." So let us remember that each day of this coming year is a decision day, when we must face this great question of life and death. "Now is the accepted time," to choose ye this heavenly Savior or the powers of darkness. Christianity is an individual problem of each heart yielding unto God as a little child and giving him a chance to create within us a new heart and a new life; the new birth of salvation.

Thirdly, I want to call your attention to the fact that God has a definite plan for each of our lives, and that we are saved for a purpose. Not only are we saved for a home in Heaven, but we are saved for service while we remain on this earth. Every child of God should realize the great privilege of becoming a soul-winner, of working in God's kingdom and spreading Christ's Gospel Message to a sin-stricken world. A University pastor of a Christian school told his student volunteers that they would be failures as missionaries when they reached a foreign country, if they could not first be missionaries on their own college campus. Likewise, with Christians of today, we would be unworthy of a heavenly

(Continued on page 9)

WITH OUR YOUNG PEOPLE

REV. ROBERT G. WITTY.

We regret that, for some reason, Brother Witty's matter for our Young People's Page has not arrived, though we have waited long past the time. We are giving our Young People something very fine from other sources which we believe they will find very suitable for their services. We shall give them Brother Witty's matter later. (Editor.)

THE NEW YEAR.

IT is perfectly proper, at this season, to form new resolutions for the government of our conduct. They indicate that we feel the need of making progress in the divine life and of bettering our spiritual condition. The desire to do better comes from the Lord, and if we will do our best he will most assuredly give us assistance in gaining our higher ideals.

* * *

We can succeed. The Lord has made this possible, whatever our environment may be. There is no such thing as failure to the child of God who walks obediently to his Father's will. The fact that many fail to keep their good resolutions, and return to their former sinful ways, is no reason why we should not resolve to do better or why we should fail after making the resolutions. There are those who conclude that it is useless to make new resolutions to be good because they have failed to keep those already made. So they settle down in their discontent and unhappiness and refuse to put forth effort to regain what they have lost.

* * *

This is a very unwise decision, one especially pleasing to Satan. If a man falls on the ice he is apt to get up quickly and go on if he be able to do so. Suppose he slips and falls two, three, four, or a dozen times, would he not be extremely foolish to lie on his back and make no effort to rise and go home, simply because he had not kept on his feet?

* * *

He would not be a whit more foolish than the one who decides not to try to serve the Lord again, because he has made a failure in the past. Better to try a hundred times and finally succeed in getting to heaven than not to try at all. If they continue in their fallen condition they must inevitably perish. If they resolve to be better and put the resolutions into effect, there is hope. God helps those who help themselves. Of course, good resolutions of themselves will not save any one; but they tend in the right direction, and had better be made. Everything that will assist a soul to draw nigh to God should be used. This is a propitious season to "turn over a new leaf," to form new resolutions, to determine to be right and to do good and to turn the steps toward God and duty. Let not the failures of the past deter you a moment. Let not the suggestions of Satan influence you. Start homeward now.

* * *

A new year is upon us, with new duties, new conflicts, new trials, and new opportunities. Start on the journey with Jesus—to walk with him, to work for him, and to win souls to him. A happy year will it be to those who, through every path of trial, or up every hill of difficulty, or over every sunny height, march on in closest fellowship with Jesus, and who will determine that, come what may, they have Christ every day.—*T. L. Cuyler, D. D.*

MANNA

On the dial of eternity there is but one figure. The finger of God forever points to it. The figure is NOW. God's everlasting "Now." God does not deal in futures. He makes no dates ahead. If you will do business with him you must meet his terms. Over his office door is the watchword, "Now is the accepted time." Business has learned much from religion. The kings of commerce and the captains of industry have adopted heaven's watchword, "Now." "Do it now" is found in many an office and the spirit of it pervades every prosperous concern. Now is the key to success in many realms besides religion. The tide must be taken at the flood, opportunity grasped when it appears, a task waiting should be a duty embraced.

Strictly speaking, the sons of God have no time but NOW. Yesterday is gone forever. Tomorrow is not come. This day is thine. Now is God's acceptable time, and your acceptable opportunity.

THE NEW YEAR

A glad New Year or a sad New Year,
Oh, which shall the New Year be?
I can not tell what it hath in store,
I would that I might foresee.
But God knows well, and I need no more;
Is that not enough for me?

A glad New Year or a sad New Year;
What matter if dark or light?
The cloudy pillar will guide by day,
The pillar of fire by night.
With these to lead me upon my way,
How can I but walk aright?

A glad New Year or a sad New Year,
'Twill be as the Lord thinks best;
The times and seasons are all His own,
Obeying His high behest;
He ruleth all from His loving throne,
And so is my heart at rest.

—R. M. Offord.

The lazy man, the procrastinator, the coward who dares not, are all living in some fool's paradise past or to come. Pass by the house of the sluggard and you'll learn his quality. The Arab has a proverb, "Never do today what you can put off until tomorrow." Behold the land where he dwells with scarcely one progressive step since the days of Abraham. The Mexican has a word *manana*. It is the sorry slogan of his race. If you will search the land of *Manana*, you will find that faith and works coincide. As is the watchword, so are the conditions. "Do ye the next thing," said the old English text. Truly the next thing follows hard upon the heels of its predecessor. It is a good rule to order duty by the arrival of the next thing to be done. Occasionally the next thing may be hard to determine, but where many duties wait take the harder one first. Let the worst one be the first—

"Are you in earnest, seize this very minute. What you can do or dream you can, begin it. Duty hath power, magic genius in it. Only engage and then the mind grows heated, Begin and soon the work will be completed."

"Today if ye will hear his voice," harden not your hearts. Today if you would do it, go to it. Today you will be victor or vanquished. Today you may make strides to prosperity, or dally and doubt, fear and fail. "You have all the time there is." Yes, but it is doled out a moment at a time as the grains fall from the hour glass. If we would work the works of him that sent us we must do them while it is called today. Tomorrow is a myth, a delusion, and a snare.—*Northwestern Christian Advocate.*

The New Way.

REV. F. W. ARCHIBALD BOSCH.

Ye have not passed this way heretofore.
—Joshua 3:4.

Take down the old calendar, hang up the new, for the year is gone!

As you look back over the days that are past no doubt there are many changes you wish you could make, for there are some things that have been done of which you are ashamed, some things that you regret, some things that you neglected to do. But it is too late! The die is cast, the events are fixed, the deeds have been recorded, and no power on earth or in heaven can change them, for they are chiseled on the tablets of the ages.

The new year, however, is before us. Its record is yet to be made. Several hundred clean, white pages are ready for the next chapter of your life. What will you write upon them? Will you write deeds of cheer and good will, or of animosity and ill-feeling? Will the history that you record be that of loving service or greedy grasping? Will it be the record of a life lived in the interest of self or the King? Paul says:

"Set your affections on things above!"

Thank God, every new year gives us an opportunity to do better! It gives us another chance. What are you going to do with 1933? As a member of the church, are you going to do your part toward its upbuilding? Are you going to tackle the thing you ought to do and not quit until it is done, or are you going to shift the responsibility, ignore the privilege, be indifferent? Will the new year mean anything in the development of your soul, the enlarging of your vision, the quickening of your spirit? Will the end of 1933 find you a more consecrated Christian, a more devoted church member, a better citizen?

The new year is before you. Resolve to start it right! Start the journey with Jesus! This may be your last year on earth,—who can tell? The future is veiled from our eyes. It may be a year in which you will have to go through the valley of deep gloom, over the hills of difficulty, through fires of trial, but wherever it leads it will be a happy year if walked in close fellowship with the Man of Galilee. And remember,—

"Whatso'er the new year brings thee
Comes to thee but by God's will;
Whereso'er thy path may lead thee
May his peace be with thee still!"

O God of the years, whatever the message of the year that is past may have been, whether of darkness or light, joy or sorrow, I stand expectantly looking into the future and enter the new year with hope and cheerfulness, for thou art my God and thou wilt not forsake me nor leave me! As my guide, direct my feet, I pray thee, that they may never go into paths that lead away from thee! Give me the power that will enable me to meet all of the experiences of the year with courage and faith! And help me so to live that each day I shall come nearer and nearer to the character of Jesus Christ! In his name. Amen.—*Selected.*

That Arnold's Commentary!

Now that the New Year is with us, do not fail to order a copy of Arnold's Practical Commentary on the Sunday School Lessons. If you are a teacher, it will meet your needs, fully. If you are a student, it will prepare you for an intelligent understanding of the lessons. Get one for your superintendent! It will give him fine suggestions for his work. And the best part of all is, it costs only \$1 postpaid, if you order it from The Pentecostal Publishing Co. **MRS. H. C. MORRISON.**

The Old Year Gone.

W. M. YOUNG.

Another year has passed, and gone
To join the long forgotten;
And swiftly did its moments fly,
Like streaming meteors through the sky—
The year is gone, why should we sigh—
A new year is begotten.
Another year of joy and fear,
And hopes that now have vanished,
Has gone to be like eternity;
No more to bring to you and me
Its blessing or calamity,—
Its record now is finished.
No more to make our hearts grow sad
With any thought of good or bad;
No more to make our souls repine;
No more to make our virtues shine;
No more with heavenly thought divine
To make us either good or glad.
Our chances, whatso'er they were,
Have passed us like the wintry air;
No more to bring us grace or fame,
Or wealth or friends or worthy name;
No more to bring us bliss or blame
Or help to lift some grinding care.
We yet may feel the chastening rod
For words we've rashly spoken;
And still have wounds we cannot heal;
And lips which sorrows seem to seal,
Sad, sad, till Heaven shall reveal
The vows we've made and broken.
Our deeds of good can never die,
And deeds of ill are lasting;
We fain the future would decay
And search it with prophetic eye,
But mists enshroud, howe'er we try,
And baffle our forecasting.
Forget with care the failures past,
And all its nights of sorrow,
And seek for fairer better prize,
Reserved for us beyond the skies;
Then by and by with blest surprise
We'll hail the glad tomorrow.

AN AWAKENING.

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

NEW YEAR'S NIGHT SOLILOQUY.



ES, I had been asleep, and was in the midst of a dream medley—that is the way dreams act. They drift from scene to scene; time, place, faces, oftentimes long ago dead, flit across the stage before

you, without regard to continuity or relationships. Well, that was how I was dreaming, when I awoke with a start. The dream picture faded out with a nearshock—the present hour, as to when and what absorbed me with overwhelming realism.

The awakening did not come from just a lapse in nature's nocturnal program, as is often the case; but it came from a tremendous roar, filling the night like a barrage from a near-by Hindenburg line, blazing across "No Man's Land." It was mid-night, and the truth of the hour and its meaning flooded my mind in such a way, that the marvelous dream seemed far, far away in the distance. How we wish we might live the dream life with its glorious emotions, its comprehensive powers and achievements. But the awakening brings us to the sordid realism of life as it is, full of sham and make-believe; but soon it will also fade out like the dream-life we were enjoying when the bellowing serenade began.

When awake at noon-day there are no dream pictures; it is the hard, monotonous grind of the real. In dreamland we fly, we swim, we mount up; but the awakening hurls us from the ecstasies of a sub-conscious exist-

ence to the full understanding that we are awake. The roar of guns, whistles, crackers, shouts, bells—the glad hallelujah chorus are all proclaiming the birth of a New Year—the old one fading out in the distance. The screaming jargon is a foretoken of something—what is it—glad happy harbinger of hope and promise; or is it the travail pains of more sorrow, more tragedy, more sin, and more suffering? Shall we name the New Infant Year, Emmanuel, God with us, or shall we name it Ichabod—God's glory has departed from us? Which shall it be?

Any way, we are awake; the mid-night jubilee is a reveille calling to sober, honest, continuous activity and, if necessary, drudgery. There will be a rolcall soon—only a few hours away—when we must again "muster in" for tomorrow's duties, tomorrow's liabilities, tomorrow's battles. Are we qualified to respond? Have we been anchored deep in worthwhile things—as the oak sends forth roots, like a million little fingers, in every direction, gripping the sub-soil and clay as a brace against tornadoes and whirlwind? If rooted in the surface of things, there is no safety; a testing time is coming. The joyous shouts of welcome for the New-Born Year is no prophecy of what its coming manhood will reveal.

Oh, the noise, the shrieks, the clear-sounding bells, rolling out through the darkness like a great symphony—discords and harmonies thundering as one sound. It bespeaks the oncoming of titanic forces marshalling for the conflict. No more time for musing on shadowy dreams; we are awake, and whether we sleep again after the welcome is over—or not—we face grim, sober facts. There must be a girding, stronger and tighter than ever for the marches of tomorrow. We shall need the "whole armor" of divine protection. The mother of Achilles baptized him in the river Styx, so that no arrow from the enemy could penetrate his body. But she held him by the heel; the waters made him invulnerable wherever they touched him. The heel was not covered by the protecting waters; the gods knew this secret, and the enemy's poisoned arrow pierced the heel of the brave hero, and it was his finish. The Old Greek myth is apropos for us today; the conflicts of the coming year can be met only by the whole armor. Our wrestlings are not with flesh and blood, but the rulers of this dark world. We feel a strange foreboding that the coming days will bring satanic wiles, unleashed as never before, deceiving the very elect. Yes, it will require the breast-plate, the helmet, the shield and lastly, the Sword of the Spirit. "His truth shall be thy shield and buckler."

Scream on, wild sirens of the night; ring in, and ring out—O Bells—deep-toned, and reverberating. Sing on tinkling sleighbells, playing the obligato to the love songs of youth. The night is yours—ring on—drink deep to the dregs of its melodious promises. "No sleep 'til morn when youth and pleasure meet, to chase the glowing hours with flying feet." But when the morning comes—gray, dark, somber—it will mean again to "muster in;" not to pursue love dreams, but to stand in battle array for the on-coming battalions of destruction.

What is the language that comes bounding through the chilly night. We know it must be prophetic. Is it the heralds of a New Day brought in by the New Year? Do the harmonies of the many-voiced instruments bespeak harmony among men? Will the lions of big business lie down, as it were? Will the helpless sheep of the world fold wander on, homeless and jobless? Do they foretell the return of a well-filled dinner pail for the millions of men returning each night to a dreary shack and suffering families and empty larders; shacks with rent unpaid, with the dread of being turned into the streets? Or do we hear in the mid-night charvirari, the low rumblings of discontent and hatred? Will

hungry men arm themselves to destroy capitalist greed? Can fate hold in check the red blaze of revolution, as they look upon women spending enough on a fox fur, with which to adorn their neck and shoulders, to feed and clothe their families for a year? As they behold "one man spending a million dollars on a playhouse for his children; another paying five million dollars for a yacht, and a third spending seven millions on a house with one hundred and twenty rooms for himself and wife? Oh, the millions being spent for tombstones for dogs, within gunshot of where five hundred thousand men, women, and children go to bed hungry every night?

The noise of the jubilee continues; each score grows louder and more nerve-racking. At last it begins to die out; far away in the distance one lone whistle can be heard, as though it does not know when it is time to quit. At last all is still; yes, all but the pounding pulse and throbbing heart, while the imagination sweeps riotously on in the tumult of emotions. Yes, all without seems still; but civilization rocks, kingdoms and dynasties totter, parliaments are in turmoil, democracy seems doomed, social and domestic life are shot to pieces, politicians are making a bold gesture, but their oratory is nothing more than requiems over the tombstones of patriotism. We shall and must carry on, for we know that "behind the dim unknown, standeth Christ within the shadow, keeping watch above his own."

The Land of Beginning Again.

I wish that there were some wonderful place
Called the Land of Beginning Again,
Where all our mistakes and all our heartaches
And all of our poor, selfish grief
Could be dropped, like a shabby old coat, at
the door,
And never put on again.

I wish we would come on it all unaware,
Like the hunter who finds a lost trail;
And I wish that the one whom our blindness
had done
The greatest injustice of all
Could be at the gates, like an old friend that
waits
For the comrade he's gladdest to hail.

We would find all the things we intended to
do
But forgot and remembered—too late.
Little praises unspoken, little promises broken,
And all of the thousand and one
Little duties neglected that might have per-
fected
The day for one less fortunate.

It wouldn't be possible not to be kind
In the Land of Beginning Again;
And the ones we misjudged and the ones
whom we grudged
Their moments of victory here,
Would find in the grasp of our loving hand-
clasp
More than penitent lips could explain.

For what had been hardest we'd know had
been best,
And what had seemed lost would be gain;
For there isn't a sting that will not take wing
When we've faced it and laughed it away
And I think that the laughter is most what
we're after
In the Land of Beginning Again!

So I wish that there were some wonderful
place
Called the Land of Beginning Again.
Where all our mistakes and all our heart-
aches
And all of our poor, selfish grief
Could be dropped, like a shabby old coat, at
the door,
And never put on again.
—Louise Fletcher Tarkington.

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AND WAY OF FAITH

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(Continued from page 1)

law of God and robs Christ of his power to save from sin or to punish those who violate divine law and reject divine mercy.

Watchman, what of the night? The whiskey traffic is uniting its forces for desperate battle for the blasting of manhood, womanhood and the children of the land. With the millions of blood money, with the help of a greedy, conscienceless press that fears not God, neither regards the sufferings of men, with the help of small politicians who are cheap in the markets of demagogism and corruption, they will continue to defy the law and pauperize the people with disease, murder and crime of every sort. This onward marching of the relentless foe of God and the human race, must be met with the most determined resistance that power and faith and the love of souls can kindle in the human breast.

Watchman, what of the night? The fields are white to harvest in every heathen land. The time has fully come to evangelize the world and if the work is not done *now* conditions may and in all probability will soon arise, that will make the world's evangelization far more difficult than at the present time. Let every heart that loves the Christ and those for whom he died, give a helping hand to the great work of sending the gospel to all the world, and send it *now*.

Watchman, what of the night? This is the dispensation of the Holy Ghost. He must be recognized and given honorable leadership in the Church of God. There is no hope for the world without the presence and power of the Holy Spirit in the church and ministry, and if we have him, we must have his way, and his way is the way of holiness. We must believe in the possibility of salvation from sin, we must desire to be saved from sin, we must submit to the Spirit and let him lead us into a full deliverance from sin or, in the end our efforts must fail and fearful calamities will come to the human race. My faith in Christ, and his sanctifying power, and the great cause of full salvation is as firm and unshaken as the eternal rocks.

Watchman, what of the night? There are indications of day breaking; the night is passing away. Behold! Our King cometh, not riding upon an asses' colt, but upon clouds of glory. Let men mock, but he said he would come. He came the first time to the

humble poor, and so it will be again. A woman shall be grinding at the mill and she shall be caught away. A man shall be plowing in the field and all at once his weary feet will be lifted from the earth. The faithful pastor will be visiting his flock and will never get back to the parsonage. The poor widow will be toiling for scanty bread and all at once her garments will turn whiter than any fuller on earth can white them. To all objectors, we would say, Jesus said he would come. "Be ye also ready, for in such an hour as ye think not, the Son of man cometh."

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

'I have fought my way through;
I have finished the work thou didst give me to do!'

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

'Well and faithfully done!
Enter into my joy, and sit down on my throne.'

A Faithful Watcher on the Walls of Zion.

Dr. Masters, Editor of *The Western Recorder*, a great Baptist paper, who cites the enemy from afar and is faithful to sound the note of warning, in a recent issue of his valuable paper tells us of the organization of "The Laymen's Foreign Mission Inquiry." He goes on to show that this group has an office in New York City, and have sent out a group of four research workers traveling through the various mission fields and bringing back their reports. This would seem to be a very fine thing for these devout laymen to show such keen interest in the work being carried on in the various mission fields.

It turns out, however, that they are men of very modernistic religious views and have not been known as good workers about the altar in revivals of religion. Dr. Masters tells us that, "Mr. Albert L. Scott, Chairman of this Committee of Inquiry, is a Baptist and a well known textile engineer. Incidentally, he is a director of several cotton mills in the Carolinas. In "Who's Who" he is set down as being a member of not fewer than seven fashionable and expensive social clubs in various northern cities."

The Editor of *The Western Recorder* goes on to say:

This essentially self-constituted dictator evidently looks with a covetous eye upon the spiritual power and influence of the denominations in their foreign mission work. It covets the use of this power for such ends as it is capable of understanding. And it seeks through its "findings," brought in by its own paid hirelings, to sell to American Christian bodies its thoroughly revolutionary idea that missions is not soul-salvation but social amelioration.

The idea is bold, ambitious, and outrageous. It would negative the entire history of missions, and would scrap all that the Bible teaches as to motives which must sustain missionary endeavor. In its spiritual blindness, it believes that money would still be forthcoming to support the weazel-word philosophy which would be set up instead of missions, after it has succeeded in raping that Christ-ordained work of its spiritual meaning.

It is remarkable how aggressive and meddlesome your modern religious skeptics are, and how carefully they should be watched by the church that has a system of scriptural doctrine and believes in a Lord Jesus Christ mighty to save from sin. I personally thank Dr. Masters for his illuminating editorial expose of this group of meddlers. M.

Seven Hundred and Fifty Millions of Dollars.

A million dollars is a considerable sum of money. A hundred millions is a great amount. You know it takes ten hundred thousand dollars to make one million dollars.

Ex-Governor Alfred E. Smith tells us in the *Outlook* that if Congress can pass a bill that will legalize beer, it should bring the Government in taxes, in one year, \$750,000,000.

Remember this startling sum is only the tax on beer; perhaps about one-fifth of the money that will be paid out by the drinkers of the beer; multiply the sum at the head of this editorial by five and look aghast at the money to be drained from the common people, and that for something that can only damage them; and all of this is done, Congress tells us, from the prosperity of the country.

Who will be prospered by this waste of money and humanity? The brewers, the politicians, and newspapers they will buy to help them pile up their millions of blood money. Is it possible that the American people want this, and will submit to it? Will the church, the schools, the labor unions, the business people, and the sane men and women of this nation bow down to this crushing juggernaut of rolling crime and destruction—Will they?

Do not answer without thinking. There is great spiritual dearth in the land; moral decay and indifference are among the people; but the people will come to an awakening, to repentance and back to God, or they will rush on to national disaster and blood and fire. The only hope for the nation is a widespread, deep revival of religion. Fill the hearts of the people with love for Christ and their fellowmen, and they will vote the nation dry.

John Wesley Says.

"It cannot be that the people should grow in grace unless they give themselves to reading. Press this upon them with all your might."

Mr. Wesley insisted that his preachers urge upon the people the importance of reading good religious literature. What he said of the people of his day is equally true today.

THE PENTECOSTAL HERALD is entering upon its 45th year of history. I suppose there are few men living who founded and edited a paper for 44 years. My one supreme motive in founding and editing this paper has been to help human souls to Christ and heaven. From the first I have met with much opposition, but at the same time I have had some as true and loyal friends as ever lived.

I am counting on those lovers of our Lord, his saving gospel, and my faithful friends to stand by THE HERALD in these trying days. You will do it. Renew your subscription and send in new ones. Your Brother,

H. C. MORRISON.

Another Meeting in Baltimore.

At the close of the meeting with Dr. Spencer at Caroline Street M. E. Church, I went over and spent a week with Rev. Warner P. Thompson at Washington Boulevard M. E. Church, where he is pastor. Thompson was a much beloved student in Asbury College where he graduated, then took the course in Asbury Theological Seminary. A few years after his graduation at the Seminary he was placed in charge of a fine circuit and established in a beautiful parsonage in the Baltimore Conference, M. E. Church.

Brother Thompson's fine personality, genial spirit and splendid preaching ability won the hearts of his people and the respect of all the people in the community where he labored. After one year on this circuit, much against the wishes of the people, he was taken from them and stationed in the City of Baltimore where I spent a week with him, his family and church.

There is something fine about those Baltimore Methodists. Their history dates back to the first days of Methodism in this country. In Thompson's church there are some of the finest samples. He and his people work together in beautiful harmony. Not yet two full years a member of his conference, he is becoming highly appreciated, both by preachers and laity. I could but wish we had kept him in the Kentucky Conference, not for his, but for our sake.

While in Baltimore I found quite a bunch of fine Asburians, some stationed in Balti-

more and others near the city. Rev. John R. Esais, stationed in the city, Rev. Clark Early in the city M. E. Church, South, Rev. Warner P. Thompson, city, Rev. Hartwell Chandler in a suburban city, and Rev. W. E. Nelson quite near the city. All of these men are good preachers of the great gospel.

On Saturday evening Brother Thompson and the good women of his church gave us Asburians a fine supper. The preachers brought their wives with them. Crouse and his wife were with us. He was singing in revival meetings in the city. There were a number present whose names I cannot recall. We had a gracious time together. They organized an Asbury Club.

Many people came to our meeting from other churches, some from quite a distance. We only had night services, during which time I preached seven sermons; not long enough for a revival, but many claimed to have received great benefit and help in their Christian experience. I was entertained at the parsonage. Brother Thompson, his wife and wonderful little Paul did their best to make me comfortable. May God bless them and their people. I have calls for revival meetings in three other churches in that city and hope to return next fall.

Yours for a great revival,

H. C. MORRISON.

FOR A NEW YEAR START.

MRS. H. C. MORRISON.



I will start anew this morning with a higher, fairer creed; I will cease to stand complaining of my ruthless neighbor's greed;

I will cease to sit repining while my duty's call is clear;

I will waste no moment whining, and my heart shall know no fear;

I will sometimes look about me for the things that merit praise;

I will search for hidden beauties that elude the grumbler's gaze;

I will try to find contentment in the paths that I must tread;

I will cease to have resentment when another moves ahead;

I will not be swayed by envy when my rival's strength is shown,—

I will not deny his merit, but I'll strive to prove my own;

I will try to see the beauty spread before me, rain or shine;

I will cease to preach your duty, and be more concerned with mine!"

TO ALL A HAPPY NEW YEAR.

We realize the fact that wishing one and all a happy New Year will not insure that they will meet with only pleasant things along the road of 1933. Far from it; but the blessing comes to our hearts as we from our inmost being are able to wish *only* the best for the coming twelve months. It is sweet to realize that in your inner being there dwells a desire that good may come to all and disappointment and sorrow to none.

Why should we not wish every one well? To do otherwise would be mean and un-Christlike, for when we remember that there is not a human being old enough to enjoy life with its manifold blessings, who is not also old enough to be touched with its sorrow and weighed down under its trials, therefore, we should not by our evil wishing, lay another straw upon the already burdened heart.

After all, the world needs our help more than our criticism and, in so far as we fail to be helpful, we are feeding our selfish natures which in time will root out the higher and nobler instincts and principles and we will be left poor indeed. The world deserves much credit for hiding its unpleasant experiences, for many a smiling face carries be-

neath it a broken heart and smiles to keep others from sharing their burden. In this, the world is kind and it would be safe for us, as we go down the pathway of life, to treat every one as if they *had* sorrows and, if we were mistaken, the kindness would serve as a stimulant to more joyous living and so would not be lost. The fact is, we never make a mistake by being kind, but how many would fain recall the hasty word, the unbecoming act, and the opportunity to give a cup of cold water in his name.

We never know the storms that may be raging within the breast of a fellow-being when we meet them from day to day, so we should study to make the way just as smooth for them as possible, for we may not know how soon we may be hiding a broken heart beneath a smile that is struggling to be glad in spite of the load that it carries inside.

Some one has said that politeness is doing the kindest things in the kindest way, and it is said to be the best investment in the world for the amount of capital required—just be kind—that's all, and you will leave more sunbeams in your track than many disappointments can obliterate.

James Whitcomb Riley has a little poem entitled, "Just be glad," but we would urge for our HERALD readers to adopt as their motto for 1933, "Just be kind," and then you will be glad; at least you will have no apologies to make for having opened an already bleeding wound, wider, but perhaps have poured in a healing balm which will save a soul from desperation and despair. In doing this we shall be following the injunction of the inspired writer when he said, "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

"Guide me to those who need my help,
Teach me to see their need,
That I may speak the word that cheers
And do the kindly deed.

"And if the work Thou shalt appoint
Is what the world counts small,
Make me contented with my lot
And faithful in it all."

CHRISTIANITY ALL THE YEAR ROUND
(Continued from page 5)

home if we did not first catch a vision of Christ's saving grace and brotherly love to others while here on this earth.

We must also remember that God places a great value upon time and a sacred value upon each individual life. There is a trite old saying that "time and tide wait for no man," and how often we have found this to be true. Sometimes we suddenly awaken to the fact that a period of time has slipped by us and that we have lost valuable opportunities. The great curse of idleness has swept over the entire land. God has held man accountable for the use of time, ever since the dawn of creation. For instance, when Adam and Eve were given the gift of life itself, they were given the beautiful Garden of Eden as their home, but they were also given definite tasks to perform. They were to subdue the earth to human uses, to have dominion over the animal creation, to prepare herbs and fruits for their food, and to till and keep the Garden. Their one law of obedience was to abstain from eating of the tree of knowledge of good and evil. Their one act of disobedience brought much sorrow into the world and sin of various kinds—irresponsibility, idleness, and shiftlessness. In his eight covenants to mankind, God has always presented a workable plan for the use of our lives, and the time before us. No man or woman can shift his or her individual responsibility before God. God hates a slothful spirit and warns us by the Apostle Paul to be not slothful in spirit, "but fervent in spirit, serving the Lord." Paul also warns us in his letter to the Ephesians, "to walk circumspectly, not

as fools, but as wise, redeeming the time because the days are evil." We have a splendid opportunity for Christian service, and we should rejoice that God trusts us with his work.

There is a day coming when man's work shall cease and our joys of service here shall be ended. So let us "be about our Master's business" living daily for him. The so-called "Sunday-Christians" who seem to put on their religion one day of the week as they adorn their Sunday clothes and then live as non-Christians the rest of the week have hindered the work of Christ. God is calling for red-blooded Christians who will live the life daily that Christ has set before us. This is not an easy task. Non-Christians constantly tell us of Christians who fail to live up to their standards. But it is easy to criticize. Jesus warned us that the Christian life offered a rugged path. He said that those who cared to follow him must deny themselves and take up his cross and follow in his path. He also told his disciples that he sent them forth as sheep in the midst of wolves, and he tells us to "be wise as serpents and harmless as doves."

So let each and every one of us as we launch out into another year solemnly resolve to accept this mighty challenge, and to meet our God individually. Let us receive his great gift of salvation, thus choosing eternal life instead of death. Let us seek his precious Holy Spirit and live a life of service for him while we remain upon this earth. Let us trust him for power over our natural body, and happily wait for his coming again, looking forward unto our Heavenly Home. Let us live for him, and with him, and praise his name, both now and forevermore, our great everlasting God who changeth not—"Jesus Christ, the same yesterday, today, and forever."

If we would live a happy year we must make it a time of service for the Master. And service to the Master always means service to our fellow men. If we would serve God truly, we must serve men really. We can please God by doing good to others; by being a blessing to the world; by being interested in the welfare of those about us; by ministering to their needs, and relieving them of some of the heavy burdens they are carrying. All about us are those who have aching hearts and sorrowful lives, to whom we can speak a word of sympathy and encouragement, even though we be denied the privilege of bettering their temporal condition because of the lack of means.

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PENTECOSTAL PUBLISHING COMPANY,
Louisville, Kentucky.

Don't fail to renew your HERALD. Good things in store for you.

OUR BOYS AND GIRLS

NEW YEAR'S DAY.

The breakfast bells rang cheerily through the house, calling every one to breakfast. Father and mother always wanted all of the boys and girls in the family to be on time for breakfast, but big brother Tom and big sister Ethel always found something at the last minute that just had to be done, and so they were often late. But this morning Tom dropped his book the minute he heard the bells and started at once downstairs, and Ethel tucked the last hairpin hastily into her hair and hurried down. Little James and Baby Joan really had to run to get to the breakfast room first that morning! For this was a very special morning. It was New Year's Day!

"How lovely it is to have all of you on time," Mother said, with a smile as the children entered.

Father dropped his paper and said, with a chuckle, as Ethel dropped a kiss on his cheek: "Well, well, to think of having all of you on time at once."

"Oh, that is nothing," Tom said importantly, "we will be on time every morning from now on."

"Yes, indeed, we will, every single morning," added Ethel.

"It will be something new if you do," James reminded them.

"Oh, yes, James," laughed Tom, "it will be something new. You see, this is a new year, and Ethel and I have made a New Year's resolution, not to be late a single time this year."

"So that is it," Father said seriously. "It is a splendid resolution, children, but you know the best part of a resolution is the keeping of it."

James did not say anything for a while, but he was thinking hard. After breakfast was over, he slipped out through the back yard to the barn, where he always went to think things out. "Now what New Year's resolution shall I make?" he asked himself. "If Tom and Ethel can make one that will please Father and Mother, I can, too. But I can't make a resolution to be on time for breakfast, 'cause I have never been late." And he thought and thought and thought. Then all of a sudden he said out loud: "I know what I will do!" and he jumped and started toward the house, "But I will keep it a secret," he decided, "until I get it started."

He went to the little room where his bed and clothes were and found his night clothes on the floor just where he had left them. "I am glad Mother didn't get here first," he said, and set to work as fast as he could to pick up all of the clothes and put them away where Mother kept them. Then he began on the bed. It was a pretty big job for a little boy to make up a bed, but he worked and worked and worked and finally he got the covers all smoothed out, except right in the middle, where he couldn't just reach. "I guess I'll have to ask Mother to help me straighten that," he sighed. "But then I 'spose she had rather smooth one little place than the whole bed." He looked around the room then and decided that it would do. Then he went out and waited for Mother to hear what she would say.

Before long he heard her coming upstairs, and she went right to his room. "Why, who has cleaned up his room?" he heard her ask in surprise. Then he ran out and told her. "I did it, Mother, for my New Year's resolution," he said.

"Why, James, did you clean up this room and make the bed all by yourself?"

"Well, I thought you would rather I'd do that than anything else, 'cause you have so many rooms to clean up, but I didn't get the bed smooth right in the middle." So Mother helped him get it straight.

That night, at supper, Mother told about the New Year's resolution that James had made.

"Well, now, that's fine," Father said, "to think of a six-year-old boy being able to keep his own room in

order. You make me feel ashamed, son. I think I shall have to make a New Year's resolution myself about keeping things straight."

"So will I," agreed Tom. "And I will, too," said Ethel.

"Me, too," said Baby Joan. "You precious family," said Mother with her very sweetest smile, "you will have me dreadfully spoiled!"

But they all laughed at the idea of Mother being spoiled. And, will you believe it, they all kept their New Year's resolution.—Christian Observer.

SECOND MILE JOURNEYS—THE LAND OF BEGINNING-AGAIN.

A Traveler was nearing the end of his journey at the close of day. It had been a long, hard journey, and full of disappointments. In the early morning he had set out full of hopes and plans for a happy and successful journey. He had expected to gather rich treasures by the way; he thought to enjoy the beautiful scenery as he journeyed over mountains and through valleys; he planned to make many friends whose fellowship he would enjoy.

But somehow he felt disappointed as he neared the end of his travels, for these hopes had not been fulfilled. And as he walked along in the evening twilight, reflecting upon the experiences of the day he began to realize that he was himself responsible, in part at least, for the failure. He knew now that he had been too selfish. He had thought only of himself in all his plans. He had sought treasures by the wayside for himself only; he had looked for pleasures for himself with no thought of others; he desired friends for what he might receive from them with no thought of giving anything in return. All this he saw clearly, now; but what could he do? It was too late to turn back; and he knew also, that the road upon which he was traveling was a one-way road. We travel it but once and only in one direction. He remembered that during the whole day, as he journeyed, he had never met a single traveler going the other way.

While musing upon these things and reproaching himself for his neglect he came in sight of a wide open gate in the distance, with an archway over it bearing the inscription: "To the Land of Beginning-Again." At sight of it he took new courage and his step became more buoyant. He said to himself: "That is just what I want; a chance to begin over again." And he quickened his pace, for he was afraid the gate might close before he could reach it, as it frequently does right in the face of expectant travelers, and he would lose his chance to begin again.

But he was not disappointed. The gate remained open and he passed inside with joy and thanksgiving in his heart. He could not see very far ahead, but as far as he could see everything was very beautiful and bright; and he said to himself, over and over again: "I'm in the land of Beginning-again; and that means that I myself must make a new beginning. I therefore resolve that I will never lose an opportunity to help someone in need. I will think of others as well as myself, and even more than myself. I will give food to the hungry, I will clothe the naked, and comfort the sad and sympathize with those who are in trouble. Every day shall be marked by some Second Mile Journey, some extra service beyond that which duty demands. The treasures and the pleasures I seek shall be for others as well as myself; and I shall seek friends by showing myself friendly."

And you may be assured that our Traveler, as he pursued his new journey through the land of Beginning-again, with a new and unselfish purpose, found new joys and delights which he had never felt before.

And now, my readers, if you will put your name in the place of the

Traveler, and remember that January (from Janua, meaning a gate) is the gateway of the new year, you will understand that the Land of Beginning-again is just this New Year, 1933, upon which we are about to enter.
M. L. Fearnow.

Stanton, Va.

Dear Aunt Bettie: May a little Kentucky girl join your happy band of boys and girls? I am ten years old. I go to school every day. I am in the third grade. I like my teacher well. His name is Warner Dyson. I am four feet, four inches tall, weigh 72 pounds. I have light hair, brown eyes and fair complexion. I live on a farm. I like the farm. My hobbies are basketball, baseball, reading and swimming. Please print this for me.
Irene Jones.

Rt. 1, Scottsville, Ky.

Dear Aunt Bettie: I thank you so much for printing my letter. I am going to thank you cousins for sending me some papers. I enjoy reading them. I am going to school every day. I am twelve years old; was baptized October 20, 1932. I have red hair, blue eyes, and weigh 80 pounds. I like basketball and swimming and reading. Cousins, please write to me. I am so lonesome.
Eunice Miller.

Rt. 1, Box 160, Scottsville, Ky.

Dear Aunt Bettie: More than a year has passed since I wrote my first letter to *The Pentecostal Herald*. I received a number of letters, one from Japan. Asheville is a very nice little town, population of about 50,000, all the tourists enjoy the mountains. I have black hair and brown eyes; five feet, three inches tall, weigh 112 pounds. My birthday is December 24. I have one brother and no sisters. My brother was saved last December while at the Wesleyan Methodist School in South Carolina. We hope he will have a call to preach. He is nineteen years of age. I attend the Wesleyan Methodist Church and Sunday school. I'm secretary and treasurer of my class. We have twenty-eight girls on roll, most of them attend regular. There has been a revival meeting going on somewhere in Asheville for nearly a year. There were four at one time, two of them closed Sunday night, and another started Monday night at the same place one of them closed. B. F. McLendon (Cyclone Mack) of South Carolina, R. B. Jackson of California, McKendree Long and several missionaries were some of the evangelists. So you cousins see Asheville has certainly been blessed with revival meetings. I believe we are living in the Saturday evening of time. This world is just a dressing-room to prepare for eternity. Only what's done for Christ will count. I would like to hear from the Christian cousins. I enjoy getting good letters. Two of my *Pentecostal Herald* pen-friends came to see us Thanksgiving. We enjoyed meeting them; they were real Christians. They liked our preacher and Sunday school teachers. Best wishes to Aunt Bettie and cousins.

Mabel Virginia Jenkins.
121 Montana Ave., W. Asheville, N. C.

Dear Aunt Bettie: May I have a corner with the boys and girls? Grandmother takes *The Herald*. I enjoy reading page ten. My birthday is Jan. 16. Have I a twin? If I have, write to me. Will you send me a picture of you, Aunt Bettie? Who can guess my last name? It begins with P and ends with E, it has five letters in it.

Marcella Mae P.
Hitchcock, S. Dak.

Dear Aunt Bettie: I wish for the glory of God and the good of humanity to state or restate the statement of an incident as given by "Uncle" John Dycus who was a farmer and raised a large family in Livingston County, Ky., and who was highly respected by all the good and noble for his beautiful citizenship, kindly disposition and staunch Christian character. Uncle John was a member of the Methodist Church but was loved and honored by his Baptist brethren and neighbors whose church building was nearer his dwelling than his own church.

I had been acquainted with Broth-

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Louisville, Kentucky.

er Dycus for a number of years, and have had some very precious seasons and conversations with him on religious lines. Some one or two years before his decease Brother Dycus fell off of his porch by some misstep and broke one of his hip bones, which confined him to his bed. Meanwhile, latterly, he was seized with an attack of pneumonia which released him, terminating in death, and he went to his reward. About three weeks before his death I paid him a second visit, at which time he gave me the statement of the incident following:

Two men put up a distillery on what is known as the old (giving name of) place in said county and began to make whiskey, and about that time I went over to old "Uncle" Geo. Walkers (a neighbor some miles away) and on arriving was asked to be seated. Then said I: "How are you, Uncle George?" Then, said he, who was sitting bent over with his face buried in his hands: "I don't know how to answer you. I've got some boys, and you've got some boys, and this distillery down here is going to send my boys and your boys to hell and me for worrying or fretting about it, and if you are the man I think you are, you will not let it do it." (Having reference to Brother Dycus being a man of God and of prayer). Then said I: "Well, Uncle George, you must help to get that thing out of here." Said he: "I'm no Christian." Said I, "Be one." So the conversation went and I returned home.

Some days following Uncle George was converted and got on his horse and rode all the way to my house to tell me about it. There and then we set the time and place to meet to pray the Lord to do away with that distillery. So the meeting was had and the praying was done. There was a well and a spring near by where the distillery was built, which, neither of them had ever been known to go dry. Not long after these prayers, the well from which they first secured their water went dry. Then they changed their fixtures and pipes so as to get water from the spring, and then the spring went dry. So the distillery blew out, pulled up and quit. The remarkable thing about it was that after they had gone, the water came back in both the well and spring.

Some might say it just happened so; well, if it did happen so, the prayers of God's children were answered just the same. Those things happened in direct answer to those prayers. Brother Dycus did not speak in any way doubtful to this writer, but that these things were done in direct answer to their prayers. I can give living witnesses who will testify to the actual occurrence of the above incident.

To those who have taken your stand against the accursed drink business: "I hail you happy" and may the Lord help us to stand like a stone wall on a solid rock. You who are unsettled and undecided in regard to this evil, the Lord help you to search and know the truth and be guided into right paths. To you who have taken your stand for, and want the accursed thing, the Lord help you to come out on the right side and flee for your life, "For whatsoever a man soweth, that shall he also reap."
L. E. Hurt.

Grand Rivers, Ky.

FALLEN ASLEEP

OWEN.

Mrs. Easter J. Owen, aged 78, widow of the late John Owen, passed away Oct. 15, at the home of her daughter, Mrs. Clyde Bramlet, with whom she made her home, at 600 Dewey street, following a several days' illness with pneumonia. Since the death of her husband several years ago, Mrs. Owen had lived with her daughter and every care and comfort were given to the aged lady in the sunset days of her life and she was dearly beloved not only by the members of the family, but by the many friends she had attained during her long residence in Eldorado, and she will be sadly missed in the home and by these friends who knew and loved her so well.

Mrs. Owen was the daughter of Isaac Knight, a Methodist minister, and she ever cherished and kept faith with the Christian training she received in the home and from a child lived a devoted Christian life, always being willing and ready to serve her Master and to help others, and her deeds of kindness and service stand as testimony to her kind Christian character.

She leaves to mourn their great loss, two daughters, Mrs. Maggie Bramlet and Mrs. Alice Quillman of Eldorado, and one son, Arthur Owen of Mt. Carmel, one sister, Mrs. Hattie Blakley of Grayville, and also seven grandchildren and six great-grandchildren.

Funeral services were held at the M. E. Church conducted by Rev. Phelps, of Equality. The body was laid to rest in Wolf Creek cemetery.

TULLIS.

Nirmie J. Tullis, wife of Rev. W. H. Tullis, of Pasadena, Calif., passed triumphantly to her reward on the morning of October 21, 1932. Sister Tullis was born in Sullivan Co., Mo., Sept. 26, 1868, and was married to William H. Tullis, Oct. 28, 1894, at Humphreys, Mo. To this happy union were born five children, four of whom survive her and live within the vicinity of Pasadena; one a daughter, dying at the age of two years. Sister Tullis was saved at the age of 17 in a Presbyterian revival meeting, held in a log schoolhouse, and soon thereafter was sanctified in her home. She lived triumphantly thence forward through a life of many hardships and of great suffering. For she was a great sufferer.

The writer first met her, and her little family, in North Dakota more than twenty years ago, where Brother Tullis served for a number of years as a member of the North Dakota M. E. Conference in heroic and evangelistic labors in the very front ranks of frontier and pioneer pastorates. Sister Tullis, frail, suffering and often seeming near to the end, was ever rebounding with renewed strength and courage by wrestling prayer in which she was a constant and victorious warrior. She was ever the strong tower of defense to her husband and of shelter and comfort to her children.

Some fifteen years ago, that they might have wider and more intensive opportunities for his evangelistic gifts and zeal, and to be the better able to place their children in schools of better spiritual atmosphere, they joined the Nazarene Church and he served for several years as pastor, evangelist and district superintendent therein, residing in Nampa, Idaho, Olivet, Ill., and finally in Pasadena, where for the past twelve years they have lived near the Pasadena College, from which school all the children graduated and then pressed on to higher levels and to splendid service in the educational field.

Through all these years of struggle and hardship, patient, persistent and mighty in prayer, Sister Tullis valiantly bore about in her body "the dying of the Lord Jesus, that the life also of Jesus might be made manifest" in her body. In this conflict and triumph she lived and shouted, alternately, the cry of battle and of victory to the very end, passing to her

"crown of righteousness" from a bed of great and prolonged suffering but joyous release, leaving behind her, but closely settled about her last resting place, her husband and her four living children,—Leila M. Tullis, Mrs. Mary J. Tullis-Bennet, Mrs. Susan M. Tullis-Hall, and her only son, John L. Tullis.

Beautiful and appropriate funeral services were held for her in the Brezee Ave., Pasadena, Nazarene Church, Brother John T. Hatfield conducting, assisted by the pastor, what turned out to be more of a coronation scene than a funeral service. They laid her frail little body to rest in the beautiful Val-Halla Cemetery, near Burbank, Calif., a suburban village in the foothills about Pasadena and Los Angeles, where amidst beautiful and evergreen shrubbery and beneath sunny skies she will, with all those who "sleep in him," and we who are "alive and remain," await the morning of "the first resurrection," when she shall surely receive the crown of those who have "suffered with him."

James M. Taylor.

SOWING AND REAPING.

We are still sowing and reaping. Our last report was from South Africa, last spring. We have been busy in camps all summer with some victories. Just closed a five-weeks' campaign in "Ebey Memorial Church" in Los Angeles, of which Rev. C. A. Watson is the live pastor. He has converted the basement into a mission where each night one hundred or more hungry men gather and are fed, after listening to fiery testimonies and a short message. A few of these men are getting saved, among whom was an old man 73 years of age. This is the only church in the city where two services were in full swing at the same time. Such a good work ought to have the support of all of God's people.

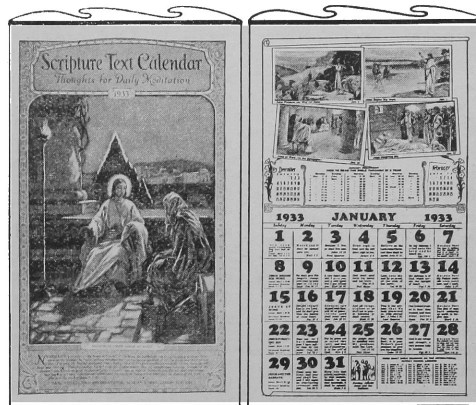
My son Everette and Rev. John Hatfield assisted, the latter being 82 years of age and the liveliest old warrior I ever met. He never seems to get weary praying around the altar three times a day.

Brethren, I am convinced anew that it is a great mistake to hold short revivals, for say, ten days or two weeks. As a rule it requires this length of time to get the church cleared up and burdened for souls. After much observation it is our candid opinion that only about five per cent of the holiness people carry a great passion and yearning for souls. O yes, many can shout and say cute things, but only a few can hold on and prevail for an hour or more if need be, till hell is routed and demon-afflicted souls are set free. We noticed it afresh in this meeting which perhaps ought to have run another five weeks. Preachers and other good people sat up or reclined at the altar while a few of us wrestled in mighty prayer until a heavenly atmosphere was created. Then while the "waters were troubled" it was easy for backsliders and others to strike fire. What a shout! and everybody climbed into the band wagon, and away we galloped. But it was the few who waged the battle and prevailed.

At present we are in a siege at Colorado Springs, Colo., having cancelled nearly one dozen urgent calls on the coast to get here. Pray for us that we may not disappoint God and quit too soon. An evangelist can run over the country and get more money by holding hot-house revivals, but many of such converts must be worked over again in a few weeks.

From here we go to God's Bible School, Cincinnati, Ohio, till January; thence to West Indies and South America. We crave your prayers as

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we try to take the dear missionaries and native workers and their converts down, down, down, to deeper depths in God.

E. E. Shelhamer.

SEA SHELLS FOR SALE.

I am a poor boy and am writing this note to see if you can help me by buying a box of pretty sea shells. They make nice souvenirs; price by mail, \$1.00 per box. When a small child I fell and injured my spine and have been bed-ridden for 34 years. I have to earn a living for myself and aged mother by selling shells. If you can give me an order for a box I shall appreciate it, and believe you will be

blessed with the shells. Address Joe Morpew, Flagler Beach, Fla.

Editor of The Pentecostal Herald:
Some few months since I reviewed in your paper "When the Brewer had the Stranglehold," by Ernest Gordon. A book of nearly 300 pages to be had in either paper or board covers. Since the cry today is for the return of beer, this book with its startling revelations as to the stranglehold of the brewers in the old saloon days should at once have a million readers.

Not only are its statements startling but they are supported by cited authorities. If it could be read by our good people in large numbers at once beer would never be allowed to come back.

Let me urge your readers to order a copy from The Pentecostal Publishing Company and read and lend to others. What is better, get others to do likewise. In this book we have the best weapon in existence against the return of beer. Act and act at once. Cloth \$1.50; paper, 75c.
M. P. Hunt.

SUNDAY SCHOOL LESSON

By O. G. MINGLEDORFF.

Lesson III.—January 15, 1933.

Subject.—Jesus at Work. Mark 1:21-45.

Golden Text.—My Father worketh hitherto, and I work. John 5:17.

Time.—Early part of A. D. 28.

Places.—Capernaum and other towns in Galilee.

Introduction.—The busy life of our Lord while he was on earth is almost astounding. In the first place, he had much to do and only a short time for the doing. He must be about his Father's business. He must work while it was day, for the night would come when no man could work. In the next place, he had come to do a special work that no other one could do—a work in which no man could even so much as assist him. Again, I suppose he meant to teach his followers for all coming time that there could be no place in all his service for a lazy, idle Christian. Like our Master, we must be up and doing, sowing the good seed of the kingdom in season and out of season and everywhere, not knowing which shall prosper, the early or the later sown; nor which shall fail. Some seeds will fall by the wayside, and the fowls of heaven will devour them; some will fall among thorns and be choked, and bear no fruit; some will fall on stony ground, and wither in the burning heat of the day; and some will fall into good ground, and produce an abundant harvest. But all that is none of our business. Our task is to sow the seed as best we can, and leave the fruit-bearing with God who sends the rain in season and gives the glorious sunshine to warm the earth.

Before entering directly into the study of our Lord and his work, permit me to call attention to some parallel passages in Matt. 8:14-17 and in Luke 4:31 to 5:16. Read these carefully, and compare them with the lesson we are now studying in Mark. You will discover some difference in verbiage; but the facts are similar in all three gospels. The Bible is its own best interpreter. It helps us to take a broad view of its contents. If we compare passage with passage, the Book will grow luminous.

Comments on the Lesson.

21. **Capernaum.**—As this city was, in some measure, the headquarters of Jesus during much of his earthly ministry, it is of interest to learn a little about it. It was situated on the northwest shore of the Sea of Galilee; but the very site of it has been lost. The ruins of an old synagogue have been discovered in recent years, on what is now supposed to have been the site of the ancient Capernaum; but even that cannot be proved. You will perhaps recall the terrible words once spoken by our Lord: "And thou, Capernaum, which art exalted to heaven, shall be thrust down to hell." Some tell us that he meant that Capernaum would be utterly destroyed. How completely his words have been fulfilled needs no comment. Straightway. — Mark's characteristic word again. On the sabbath day.—Literally, on the rest day. Some have made a big blunder by supposing that sabbath means seventh. It means no such thing; although the seventh day of their week was the sabbath, the

rest day, on which they worshipped in their synagogues. **Taught.**—I was reading some days ago an article in which a woman writer was calling on the Church to quit wasting time teaching, and go to doing. That would be very foolish. The Master did both, and so should we. Our church people need good doctrinal teaching very seriously just now.

22. **He taught them as one having authority, and not as the scribes.**—In this we discover a lesson for all preachers. They should preach with authority, God-given authority. It is a shame for a so-called preacher to stand in the pulpit and read a batch of quotations telling what several other men have had to say on the subject of the discourse. He may do some quoting to good advantage; but if he is a real preacher of the gospel, he has a message direct from the Word of God, and delivers it with the Holy Ghost sent down from heaven. No other sort of preaching is worth the breath one uses in blowing it out. Many of the scribes are still preaching.

23. **A man with an unclean spirit.**—Demon possession was common when Jesus was here, and I am persuaded that it is just as common now, although its symptoms may be different. However, there is one symptom that never varies: A dislike for the name of Jesus Christ. When one raves at the mention of that name, there is demon possession, whether it be in China, America, or in Palestine. Not long ago I was occupying the same seat on a train with a very profane man. He was very offensive in his speech; but whenever I mentioned the name of Jesus Christ he fairly raved; and that was just what demon possessed people did in the presence of our Lord when he was on the earth. They knew him, and they hated his very name. The text says that this man "cried out" in the synagogue. In reality the unclean spirit was forcing the cry from the man.

24. **Let us alone.**—The demon in the man knew Jesus, and was afraid of him. He feared that Jesus had come to destroy him. The devil and all the demons know Jesus Christ. This one even called him the Nazarene. Note that he calls him the Holy One of God. He was not half as much of an infidel as some of our Modernists; for he did not question the Deity of the Lord.

25. **Hold thy peace, and come out of him.**—He would make short work of the demon. There is everlasting enmity between Jesus Christ on the one hand, and the devil and his angels on the other. Jesus would not permit any of them to bear testimony to the fact of his Deity.

26. Note this verse: "When the unclean spirit had torn him, and cried with a loud voice, he came out of him." Often have I witnessed something similar to this in meetings when the power of God was on the people. Once I saw a tramp on his knees at an altar in Brooklyn, N. Y., crying to God for deliverance. At one time he fell prone to the floor and jerked as though he was in a spasm; but some good men kept pouring out their hearts to God for help. The

battle lasted with unabated fury for two hours, when victory came and a great calm. The demon was cast out by the power of God.

27. **What thing is this?**—The multitude in the synagogue could not understand such things. King James' Version follows this with another question; but neither the Greek, nor the Revised Version do so. They answer their own question. The former says: "A new doctrine with authority"; and the latter says simply: "A new doctrine." The multitude was astounded at what they saw and heard. They had never seen it that way before.

28. **His fame spread abroad.**—There were no newspapers, or other means of rapid communication; but at such times of excitement, and under such circumstances, news of that nature passes from mouth to mouth almost with the speed of the telegraph. During the civil war in the sixties the Negroes in the South got the news from Washington City by what they called "The Grape Vine Telegraph"; and it went with tremendous speed. It did not take long for all Galilee to hear what Jesus was doing in Capernaum.

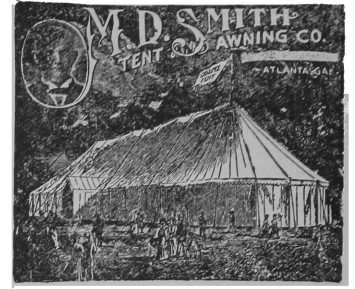
29. **The house of Simon and Andrew.**—They lived together. James and John were simply sojourning there with the Lord.

30. **Peter's wife's mother lay sick of a fever.**—I suppose she was living with Peter and his wife. As there is much low, marshy land and lots of mosquitoes around the Sea of Galilee, fever has always been common in that region. Since we have learned to use screens, it should be healthier there now; but in our Lord's day such a thing was not known.

31. **Took her by the hand...** the fever left her, and she ministered unto them—I am in favor of that method of divine healing, but when the healer must choose his patients and wait about a month of Sundays for results, I fear there was nothing divine in the healing. If God does the work, he needs but little time to get results; and he does heal some people instantaneously. I am sure I have seen it done. If we are going to do this thing at all, let us throw doubts to the winds and trust God. If we cannot do that, lets quit making a sham of it to draw crowds and get money from the gullible.

32. **When the sun was set.**—It was the sabbath, and it closed at sunset. The strict Jews would not violate what they supposed to be the proper observation of the day by bringing their sick ones for healing until the day was gone. There were many who were sick with divers diseases, and many were possessed with demons; so they brought them to Jesus, and turned the space in front of Simon Peter's house into temporary hospital. The Great Physician was very busy. He healed the sick of their ailments, "and suffered not the devils to speak, because they knew him"; but he drove them out of all the afflicted people.

33. I wish to quote this entire verse, so here it is: "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." I cannot get away from that verse. Why should the Lord of glory, tired after a hard day's work, go out before day in the morning to pray just like some common, needy man I do not know. There are infinite depths



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in the prayers of many great saints, that most of us common Christians never fathom. If that be true of mere men, what shall we say of the prayers of the Son of Man? They cover vast unknown continents and sound the infinite depths of unexplored oceans that may take us eternities to discover. Praying is as big as God is: it consumes my soul and all my being. "Lord, teach us to pray."

A NEW YEAR'S WISH FROM THE METHODIST ORPHANS' HOME

Versailles, Kentucky.

We are all wishing each other a Happy New Year. I know I wish a Happy New Year to each and all of you, my dear friends, who have stood by us through this last year. At this season when we are all making good resolutions, it is well to keep in our hearts and minds Emerson's familiar sentence, "We get out of life exactly what we put into it." Let's all start the New Year right by putting all we can into it knowing that "whatsoever a man soweth, that shall he also reap." My New Year wish for you is that the year may be full of kind, loving thoughts and deeds and so come to the close with a rich harvest of golden deeds and happy memories.

Christmas will be over when you read this but as I write, it is still in the future. You have shown so much interest in the children that I feel confident it is going to be a joyous occasion to all. We are grateful to you and are sure you enjoyed your own Christmas more for having helped make these, who are dependent on you, happy.

Keep us on your hearts and do your best to interest others in this Home and these children. Have you ever tried to get a real donation for us or asked any one to remember the Methodist Orphans' Home in their will?

With genuine gratitude to you for all you have done for us and gratitude also for the assurance of your love and interest and the knowledge that we did not trust in vain. We knew you would stand by us and we are equally sure you will continue to do so.

Sincerely yours,
Mrs. Jessie Ray Williams,
Supt. and Treas.

The Pentecostal Herald readers are asked to send telegrams and letters to their senators and representatives at Washington, to vote

1. Against the repeal of National Prohibition.

2. Against modification of the Volstead Law.

3. Against legalizing wine and beer.

PERSONALS.

Arthur Day, Sergeant, Ky., has been a bed-ridden invalid for eight years and cannot turn himself in bed without the aid of some one, being paralyzed from his waist down. He asks me to make a request for second-hand books that are religious in content, sent to the above address. He was saved under the preaching of Rev. J. R. Parker, while flat on his back. I trust any one who sees this notice and has a good book they wish to send this brother will do so.

Rev. E. E. Shelhamer, 1810 Ringgold and Channing Sts., Cincinnati, makes a very generous offer, in that, he proposes to send his booklet of 64 pages, paper cover, which has been reduced to 15 cents, to any person free, who wishes to make money to renew their Herald subscription, or to subscribe for it. He asks that you order the books from him, and when sold, send the money to The Pentecostal Publishing Co., for renewal of their paper. At 15 cents it would take seven copies, at the reduced price we are offering *The Herald* during this year of depression. Suppose a number of you try this, and not only get your paper for another year, but be doing good by scattering good literature. He also has a book of 224 pages which sells for 50 cents that you might be able to sell two of, and thus be able to renew your Herald.—Mrs. H. C. Morrison.

Evangelists C. C. and Margaret Crammond: "The Lord is keeping us busy in his service, for which we praise him. Since our last report we have held meetings in Woodstock, Ont., Canada, with Brother A. Quick and his good people. The Lord gave us some souls and they feel encouraged to press the battle. Our next meeting was at Mancelona, Mich., with the Church of the Nazarene. Rev. Paul Thomas is the efficient pastor. The Lord gave us an old-fashioned revival, with many precious souls praying through to victory. On Rally Day, the closing Sunday, marked the largest attendance in the history of the church. One united with the church; others will follow soon.

Rev. J. P. Piggott: "Those patriotic Congressmen who defeated the repeal bill deserve great honor for putting the welfare of the American home and American childhood above the unholy greed of the accursed liquor vampire which, it seems, would like for this country to become like the "dog which turns to its own vomit again," and the "sow that was washed to her wallowing in the mire." All hail, Gentlemen, all hail! Neither God, nor the good of earth will forget you."

Charlie D. Tillman: "Since I last wrote I have been tested and tried by an auto accident which caused the re-breaking of my arm which was just about healed. This last accident took place near Jacksonville, Fla., where the pastor, Rev. F. G. Seaborn, and I were to begin a meeting at Baldwin, Fla. This and another meeting had to be cancelled. In it all, I am submissive to God's will. I hope to resume my work by the first of the year. I am getting data as to the preachers who were converted under C. M. Dunaway's ministry. Those who read this will please get in touch with me for something interesting. Address me, 1870 Murphy Ave., Atlanta, Ga."

Rev. Samuel Thomas: "We held a meeting in New Albany, Ind., with Pastor Harry Long, a man who carries a burden for souls. He is available for meetings and may be addressed 401 W. Main St., New Albany, Ind. A goodly number was at the altar and a number received into the church. We next held a meeting in the skating rink in Lisbon, Ohio, with same results. We are now in Pottstown, Pa., where we shall be for several weeks. We have three open dates for winter and spring, and three dates for camp meetings. Will go for entertainment and freewill offering.

Eula B. Crouch: "It was my privilege to spend almost four weeks with the Rev. Ira E. Lutz, and wife in a revival meeting in the little town of Jeff, Ill. We had some very interesting services in spite of the great snow storm the first week of the meeting, and the number of deaths in and near the town which occurred during this period of time. Quite a number of people were at the altar and many bore witness of having received great benefit from the services. Fifty were converted and reclaimed and thirty were added to the church. God poured out his Spirit in a wonderful way and put a shout in the souls of even little children. Rev. Lutz is a fine singer and a great song leader and seems to be the right man in the right place. He has a great burden for the work of the Lord. Pastors from Fairfield, Golden Gate, and Johnsonville attended these services. I am under lasting obligation to Rev. Lutz and his good people for their many courtesies to me. May God bless them all is my prayer."

ENGAGEMENTS OF JOHN PAUL.

Rev. John Paul will conduct an evangelistic campaign in the Methodist Episcopal Church at Harrisville, W. Va., Rev. R. L. Maness pastor, January 22 to February 7. Brother Paul is now giving his time fully to evangelistic work. He closes the old year and opens the new with two campaigns in Canada. Mail addressed to him in care of *The Pentecostal Herald*, will be forwarded promptly.

IT WILL DO THE SAME FOR OTHERS.

A Michigan subscriber renews her paper and adds the following: "In these times of depression when every penny is so valuable one would think they had better do without a paper; but so many times when our hearts have been almost crushed, along would come *The Herald* with the very article our souls so much needed. We have decided to do without some of the other things and have one more year of soul food from the dear old *Herald*." By sending us \$1 and the name of a friend to receive the paper for the next 12 months, you will be helping others by enabling them to share these blessings.

LOUISVILLE CONFERENCE COLUMBIA DISTRICT Second Round.

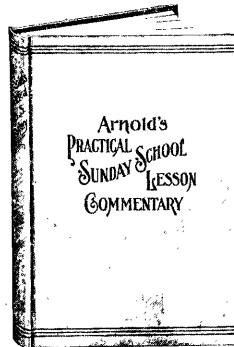
- Peytonsburg, Guthrie's Chapel, A. M., Jan. 6.
- Bear Creek, at Bear Creek, A. M., Jan. 7.
- Burksville, Griders, A. M., Jan. 8
- Jamestown, Jamestown, A. M., Jan. 15
- Russell Springs, Russell Springs, P. M., Jan. 15.
- Columbia Ct., Cane Valley, A. M., Jan. 22.
- Columbia, Columbia, P. M., Jan. 22.
- Picketts, Picketts, A. M., Jan. 25

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Tarbell's Teachers' Guide recognizes no superior. If you have never used this wonderful commentary, try it for 1933. No teacher will be unprepared who uses this extraordinary commentary. The treatment of the lesson never becomes dull or uninteresting. The topics are always fresh and appealing. Many thousands of up-to-date teachers buy two or more of the best commentaries and find it pays. Whatever you do, don't leave out Tarbell's this year. Price \$2.00.

Snowden's Sunday School Lessons for 1933

By the Rev. James H. Snowden. Practical Exposition of the International Sunday School Lessons. Improved Uniform Series. Ninth Annual Volume. Price, \$1.35

Exploring the Bible

FRANK E. GAEBELEIN. Every student of the Bible will want this marvelous book, as it is a study of the background and principles, including such subjects as "Knowing the Bible," "How we Got our Bible," "The Meaning of Inspiration," "The Structure of the Bible," "God's Plan for the Ages," "The Testimony of Jesus," etc. There are 214 pages. Regular price \$1.50, special price \$1.00.

- Gradyville, Gradyville, A. M., Jan. 29
- Albany, Albany, P. M., February 1
- Clinton, Davis Chapel, A. M., Feb. 2
- Mill Springs, Mill Springs, A. M., Feb. 3.
- West Monticello, Mt. Pleasant, A. M., Feb. 4.
- Monticello, Ellers Chapel, A.M., Feb. 5
- Pierce, Liletown, A. M., February 12
- Glasgow Ct., Boyds Creek, A. M., February 17.
- Tompkinsville, Temple Hill, A. M., February 19.
- Casey Creek, Jones Chapel, A. M., February 22.
- Summersville, Hodges, A. M., Feb. 26
- Greensburg, Greensburg, P. M., Feb. 26
- Mannsville, Mannsville, A. M., Mar. 5
- Elkhorn, Elkhorn, A. M., March 12
- Campbellsville, A. M., March 19
- Campbellsville Ct., Asbury, A. M., March 26
- Kingdom Extension Institute, at Columbia, January 10.
- Christian Education Week, at Columbia, January 9-13.
- J. L. Piercy, P. E.

SECOND ROUND OF QUARTERLY CONFERENCES BOWLING GREEN DISTRICT.

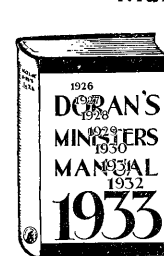
- 1932-1933.
- Charge Place Date
- Epley Ct., Epley, A. M., Jan. 7
- Adairville Ct., Adairville, A. M., Jan. 8
- Auburn Ct., Milliken, A. M., Jan. 14
- Franklin Ct., Price Mills, A. M. Jan. 15

The Gist of The Lesson



An excellent commentary by R. A. Torrey. It is a concise, boiled-down commentary for the busy teacher. It takes the text of the lesson, each verse separately, and illuminates it. It gives the teacher many good ideas. Price 35c

Doran's Ministers' Manual for 1933



- A Dozen Books in One
- 100 Sermon Outlines
- 50 Talks on the Sunday School Lesson.
- 500 Choice Illustrations.
- 200 Prayers and Invocations
- 1000 Suggestive Texts
- 200 Quotable Poems
- 52 Sermons to Children.
- 200 Seed Thoughts for Sermons
- 250 Bulletin Board Slogans
- 250 Hymn Selections

50 Prayer Meeting Talks. And the Price is but \$2.50

Peloubet's Select Notes for 1933

BY AMOS R. WELLS. Fifty-Ninth Annual Volume. To the many who are familiar with "PELOUBET'S SELECT NOTES," it would be sufficient to say that the standard of excellence which has characterized the work for more than half a century is fully maintained in the new volume. The analysis and treatment of the lessons are clear and informing, carrying quotations from great Bible teachers. It is for teachers of all grades and contains the greatest possible wealth of practical help so compiled and tabulated that it can be effectively used. It has maps, pictures, and charts alone worth the price of the book. Price \$2.00.

The Lesson Round Table -1933

The aim of this, as the title indicates, is to present the lesson from the practical point of view, to help the average man and woman with their everyday problems, disappointments, hopes, ambitions. To further this aim there is a list of home study questions at the end of each lesson, stimulating independent thinking, definiteness and action. "Just as faith without works is dead, so knowledge without action is valueless." Price \$1.25.

- Franklin Sta. Franklin, P. M., Jan. 15
- Woodburn Ct., Richpond, A. M., Jan. 21.
- Russellville Ct., Stevenson, A. M., Jan. 22.
- Russellville Sta., Russellville, P. M., Jan. 22.
- Richardsville Ct., Halls, A. M., Jan. 28
- Bowling Green Ct., Fairview, A. M., Jan. 29.
- Morgantown Ct., Morgantown, A. M., Feb. 5.
- Hiseville Ct., Hiseville, A. M., Feb. 10
- Canmer Ct., Hardyville, A. M., Feb. 12
- Cub Run Ct., Cub Run, A. M., Feb. 18
- Horse Cave Ct., Horse Cave, A. M., Feb. 19.
- Bowling Green, State St., A. M. Feb. 26.
- Bowling Green, Broadway, A. M., March 5.
- Rocky Hill Ct., Rocky Hill, A. M., March 12.
- Smith's Grove Ct., Glasgow Junc., A. M., March 19.
- Glasgow Sta., Glasgow, A. M., Mar. 26
- The Young People's District Union will hold a "Young People's Retreat" at the State Street Church, Dec. 30, 2:30 to 9:00 P. M. This spiritual retreat is held with a view of better fitting our young people for the tasks ahead of them.
- The Annual District Missionary Institute will be held at the State Street Church, Jan. 3, 10:00 A. M.
- J. W. Weldon, P. E.

EVANGELISTS' SLATES.

- ARTHUR, E. J.**
(Kenton, Ohio)
Open dates.
- BABCOCK, C. H.**
Los Angeles, Cal., December-January.
Lakeland, Fla., Feb. 9-19.
- BRASHER, J. L.**
Paris, Ill., Jan. 1-22.
- BRENNER, H. B.**
(101 W. Oxford Ave., Alexandria, Va.)
Open dates, January, February, March.
- BUDMAN, ALMA L.**
(Song Evangelist, Muncy, Pa.)
- CALLIS, O. H.**
(409 N. Lexington Ave., Wilmore, Ky.)
Asbury Park, N. J., Jan. 1-15
Charleston, W. Va., Jan. 22-Feb. 12.
- CAREY, A. B.**
(Beacon, N. Y.)
- CAROTHERS, J. L. AND WIFE.**
(Colorado Springs, Colo.)
- CRAMMOND, PROF. C. C. AND MARGARET.**
(726 1/2 W. Washtenaw St., Lansing, Mich.)
Durand, Mich., Jan. 1-15
Corydon, Pa., Feb. 2-19.
- CROUCH, EULA B.**
(Rt. 1, Lawrenceville, Ill.)
Noble, Ill., Jan. 1-29.
- DICKERSON, H. N.**
(2608 Newman, Ashland, Ky.)
Felcity, Ohio, Jan. 1-15
Manchester, Ohio, Jan. 18-29.
- FLEMING, BONA**
(2952 Hackworth, Ashland, Ky.)
- FLEXON, R. G.**
(Shacklefords, Va.)
Detroit, Mich., Jan. 1-15
Binghamton, N. Y., Jan. 22-Feb. 5.
- FUGETT, C. B.**
(2917 Moore St., Ashland, Ky.)
Long Beach, Calif., Jan. 1-15
Pasadena, Calif., Jan. 22-Feb. 5.
- GADDIS-MOSER EVANGELISTIC PARTY.**
(4805 Ravenna St., Cincinnati, O.)
Columbia, S. C., Jan. 1-15.
- GOODMAN, M. L.**
(Burnips, Mich.)
Port Huron, Mich., Jan. 8-22
North Branch, Mich., Jan. 29-Feb. 12.
- DUNKUM, W. B.**
(1353 Hemlock St., Louisville, Ky.)
Collins Court, Louisville, Ky., Jan. 1-30.
- GRAVES, W. C.**
(4224 S. St., Marion, Ind.)
Edgerton, Ind., Jan. 5-22
New Castle, Ind., Jan. 29-Feb. 12.
- HAINES, FLOSSIE**
(Evangelist, Howard, Pa.)
- HARVEY, M. R.**
(Box 184, Cherryville, N. C.)
- HOLLENBACK, U. T.**
(Box 56, Francisco, Ind.)
- HOLLENBACK, ROY L.**
(48 Humphrey St., Lowell, Mass.)
Springfield, Mass., (Nazarene) Jan. 1-8
Springfield, Mass., (Swedish M. E.)
Jan. 9-15.
- HOOVER, L. S.**
(Eionesta, Pa.)
Niagara Falls, N. Y., Jan. 1-22.
- HOPKINS, W. F.**
(114 E. College St., Wilmore, Ky.)
Open dates.
- IRICK, ALLIE AND EMMA**
(Bethany, Okla.)
- KELLER, J. ORVAN**
(Carrollton, Ky.)
- KENDALL, J. B.**
(Lexington, Ky.)
Cisne, Ill., Jan. 7-23.
- KINSEY, MR. ND MRS. W. C.**
(Singers, and Young People's Workers)
- LEWIS, M. E.**
(Engineer-Evangelist, Terre Haute, Ind.,
421 S. 16th St.)
- LEWIS, M. V. AND WIFE.**
(517 N. Lexington Ave., Wilmore, Ky.)
Glenwood Springs, Colo., Jan. 1-14
Gypsum, Colo., Jan. 15-Feb. 4
Prairie View, Kan., Feb. 11-25.
- LINCOCOME, FORMAN**
Omaha, Neb., Jan. 10-22
Wichita, Kan., Jan. 29-Feb. 12.
- LINN, AND WIFE, JACK**
(Oregon, Wis.)
Havana, Cuba, Jan., Feb., March.
- McBRIDE, J. B.**
(1234 N. Mentor Ave., Pasadena, Calif.)
St. Louis, Mo., March 5-19.
- MILBY, E. CLAY.**
(Greensburg, Ky.)
Asbury Park, N. J., Jan. 1-15
Charleston, W. Va., Jan. 22-Feb. 12.
- MILLER, JAMES**
(1114 King Ave., Indianapolis, Ind.)
Chrisman, Ill., Jan. 1-15
Richland Center, Wis., Jan. 19-Feb. 5.
- MINGLEDORFF, O. C.**
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A Surprise that is hardly believable, but you will be convinced when you see this Bible

King James Version



The Binding

Is a beautifully grained moroccol, very flexible, looks and feels exactly like leather, and it will last longer than ordinary leather. The edges are overlapping, and the cover is stamped in gold on back and backbone.

The Paper

Is a good quality of thin Bible paper, white and opaque, so the letters do not show through, at the same time it makes a thin, light weight Bible.

The Type

Is brevier black type, which is larger than the ordinary type you read in the daily newspaper, is self-pronouncing, chapter numbers in figures, has chapter headings, and the names of the books are printed on the corner of the page, which makes it self-indexing.

Helps

Calendar for Daily Reading of the Bible in a year; Biblical coins; How to Study the Bible, by Stalker; the Sunday school teacher's Use of the Bible, by Vincent; The Christian Worker and His Bible, showing the plan of salvation, giving texts for special cases, and 40 questions answered from the word of God. The chronology and history of the Bible and its related periods; Old Testament chronology; Table of prophetic books, Period intervening between the age of Malachi and the birth of Christ, Summary of the gospel incidents and Harmony of the four gospels.



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How can you spend from \$1.00 to \$5.00 better than for from one to five of these Bibles, and then place them judiciously?
Induce a more regular attendance in your Sunday school class by offering one of these Bibles. It is astonishing how many homes are without a Bible.
Offer one of these Bibles to the person in your Sunday school or church who will invite the largest number of people within a two-weeks' period.
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A large number of full-page pictures, printed in many colors, which are very exclusive for a Bible. They are printed on fine enamel paper, and some of them are as follows: Moses Lifting Up the Serpent; Abraham Offering Isaac; The Fiery Furnace; Elijah on Mt. Carmel; The Angel Speaking to Mary; Paul in the Storm at Sea; Judas Kissing Jesus. These are attractive for the young and old.

The Size

is 5 x 7 1/4, slightly over one inch thick. Packed in a neat colored box, printed in two colors. Most any competent judge would say this is a good \$3.00 value. We are offering it to you post-paid for \$1.00.
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- PARKER, J. R.**
(415 N. Lexington Ave., Wilmore, Ky.)
- POCOCK, B. H.**
(1624 Clark Ave., Wellsville, Ohio)
Niles, Ohio, Jan. 3-15.
- PUGH, C. B.**
(206 W. 3rd St., East Liverpool, Ohio.)
Cabot, Pa., Jan. 8-19.
- QUEEN, VIRGINIA**
(Box 652, Ashland, Ky.)
Open dates beginning Jan. 1.
- QUINN, IMOGENE**
(909 N. Tuxedo St., Indianapolis, Ind.)
Indianapolis, Ind., Jan. 1-8.
- REES, PAUL S.**
(1311 E. 78th St., Kansas City, Mo.)
Pasadena, Calif., Jan. 1-15
Berkely, Calif., Jan. 22-Feb. 5.
- ROBERTS, G. C.**
(Bethany, Okla.)
- RICE, LEWIS J.**
(2923 Troost Ave., Kansas City, Mo.)
- ST. CLAIR, FRED**
(Winter Haven, Fla., 731 E. St., S. W.)
- SHELHAMER, E. E.**
West Indies and South America, January-April.
- SIMMONS, ORA**
(Girl Evangelist, Box 487, Colorado Springs, Colo.)
Ft. Wayne, Ind., Jan. 8-29.
Marion, Ind., Feb. 5-26.
- SURBROOK, GEORGE W.**
(225 Ferris Ave., Highland Park, Mich.)
French Lick, Ind., Jan. 1-15
Ann Arbor, Mich., Jan. 22-Feb. 6
Indianapolis, Ind., Feb. 12-26.
- THOMAS, JOHN**
Wheeling, W. Va., Jan. 1-31.
Bridgeport, Conn., Feb. 5-19.
- VANDALL, N. E.**
(303 Buttain Rd., Akron, Ohio)
Wheeling, W. Va., Jan. 29.

- VAYHINGER, M.**
(Upland, Ind.)
Kampton, Ind., Jan. 1-22.
Radley, Ind., Feb. 5-26.
- VOLK, HAROLD L.**
(550 Galapago St., Denver, Colo.)
Marsing, Idaho, Jan. 8-22.
Meridian, Idaho, Jan. 35-Feb. 5.
- WEIGLE, CHARLES F.**
(Sebring, Fla.)
Newport, Ky., Jan. 15-Feb. 5.
- WILSON, D. E.**
(557 State Stret, Binghamton, N. Y.)
- WILBY, A. M.**
(223 E. Wisconsin St., Jamestown, N. D.)
Hettinger, N. D., Jan. 4-15.
Houghton, S. D., Jan. 19-29.
Isabel, S. D., Feb. 2-12.
- WOODWARD, GEORGE B.**
(Artist-Evangelist)
(120 W. Barnard St., West Chester, Pa.)
Wheeling, W. Va., Feb. 19-March 5.
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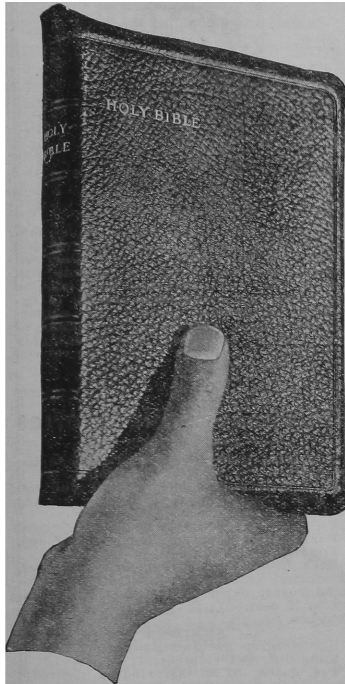
I have a large 2-pole Gospel tent that I would like to exchange for a portable—or bolted-together church building. I think the right name for the type of building I mention is Sectional church building.

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A pleasure to read, a pleasure to handle, a pleasure to own. Every owner of this Bible is a booster for it. King James Version.

The Binding

is the very finest small grain imported Morocco, with overlapping edges, leather lined to edge, silk sewed. Very flexible. Title stamped on back in pure gold. Red under gold edges.

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The Type

is self-pronouncing, new, large, easy-reading black face. Reads like Long Primer.

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is 5x7 1/4 x 1 1/4 inch thick. It is attractive for the library table, just right to carry to Sunday school or other meetings; in fact, we could not suggest another Bible that would so nearly meet every need.

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Book title and chapter number in large type at the top of outside margin of each page to help locate any Bible reference quickly. A comprehensive synopsis precedes each chapter. The 18 colored maps are of practical use, accurate and clearly printed. A new and complete Bible concordance, 64 full pages of important aids to Bible study, an index to Bible texts, 40,000 references.

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The publisher's regular net price of this Bible is \$9.00, but we have been very fortunate in having a large edition made at a very low price, hence we offer it, with thumb index only, postpaid for \$5.50. Name in gold, 25c extra.

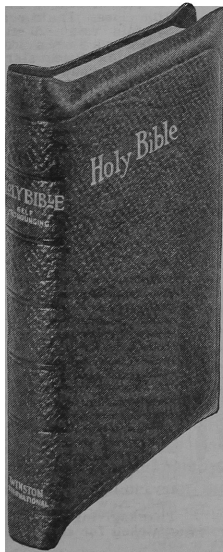
Specimen of Type
JUDGES, 16

And they answered, To his son as we come up, to do as he hath done to us.

11 Then three thousand Jū'dah² went to the top of E'tam, and said to Sām'son est thou not that the Phi

Authorized King James Version

COMPLETE GIFT BIBLE



The Size

5 1/2 x 8 1/2, weight forty ounces.

The Binding

is a fine genuine leather with overlapping edges, stamped in gold on back and backbone. Red under gold edges.

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All the words spoken by Christ, printed in red. Family Record, beautifully illustrated and printed in colors, dates of happenings before and after Christ, silk headbands and marker. Very flexible.

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Sold through agents at \$6.50. Our special price \$3.40. Thumb index, special, 35c extra. Name in gold, special, 25c extra.

Specimen of Type.

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he

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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.

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

Our special net price for this fine book is... **\$3.00**

Sunday School Scholars' Red Letter Bible

THE BINDING—Genuine solid leather with overlapping edges, and very flexible.

THE TYPE—Large, clear, easy to read nonpareil black face, self-pronouncing. Chapters in figures. All of Christ's words printed in red.

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BLACK TYPE EDITION—Same Bible as described above with the red letter feature, special price, \$2.25.

Ideal India Paper Pocket Reference Bible

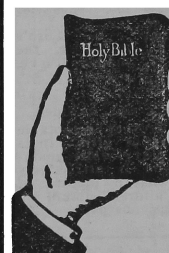
This Bible weighs only 11 ozs., is 5/8 of an inch thick, and size 4 1/2 x 6 1/2. It has very readable minion type, splendid Morocco binding, overlapping edges, silk headbands and marker. White opaque India paper, contains references and maps. Guaranteed not to break in the back. Just the Bible for men to carry in their pockets or ladies in their handbags—so small, light and convenient. Our special price, postpaid **\$2.95**

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Special price
Your name in gold on either of the above, 45c extra; index, 35c extra.

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Attractively bound in black silk cloth, stamped in gold on back and backbone, good, clear, readable pearl type, red edges, Bible paper, **50c**
A similar Bible with minion type, price 75c.

Child's Bible



Bound in genuine leather with the overlapping edges, stamped in gold, red under gold edges.

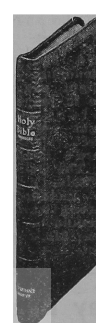
Has a very clear, readable agate type, is self-pronouncing, chapter numbers in figures.

The size is 3 1/2 x 5 1/2 x 1 inch thick and weighs 11 ounces.

It contains a number of helps which are especially interesting and attractive to the child, such as The Story of Joseph, Finding Great Things in the Bible, The Books of the Bible in Rhyme, Golden Verses of the Bible to be Committed to Memory, etc.

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postpaid

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Size
1 1/2 x 6 1/2 x 3/4 inches thick. Opens flat.

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Beautiful, fine grain morocotol, flexible, overlapping edges. Stamped in gold.

Paper
Fine opaque Bible paper, very thin. White and durable.

Type
Clear, plain emerald type, easy to read. Chapter numbers in figures.

Helps
Eighty thousand references, contents of the chapter and beginning of each chapter.

Price

This Bible formerly sold for \$2.50 or \$3. Now we offer it for \$1.00. Name in gold special 25c extra.

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Chapter numbers in figures with a synopsis of each chapter, table to find each Psalm by its first line.

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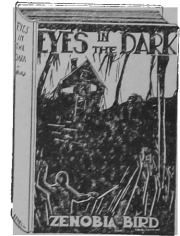
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Children clamor for "just one more" of these fascinating Bible stories. The author's work is recognized as the supreme example of modern story methods applied to Bible tales. Children from 6 to 16



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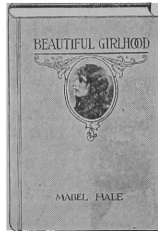
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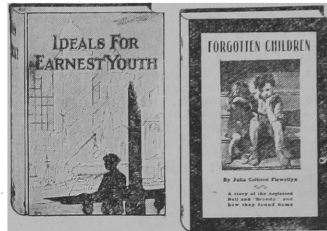


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PENTECOSTAL HERALD

AND WAY OF FAITH

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

Louisville, Ky., Wednesday, Jan. 11, 1933.

Vol. 45, No. 2.
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THE NEW YEAR.

By The Editor.

WE are entering the open door of the New Year. It is safe to predict that it will be eventful. Change is in the air. The unexpected is coming to pass. Some millions of human beings entering the year 1933 will make their exit before the year ends.

The nations of the earth are in turmoil. It is not worth while to try to hide our faces from the fact that we are living in "perilous times." The train of events moves rapidly, and there will be considerable wreckage.

There are some things we can count on with a good degree of certainty—the good old sunshine. That is a big item in our favor. The friendly rain will fall. Thank God for that. The grass will grow. How bare the earth would be without its green, soft carpet. The birds will sing. Bless the birds! The orchard trees will bloom, and by and by, will bend with delicious fruit. The gardens will flourish. What a help a good garden is! The grain in the fields will ripen, and in time there will be golden bantam roasting ears, watermelons, and young tender butterbeans. You may call them "lima," if you like; they are butterbeans. Well, thank God for all of this!

There will be lots of human love in the world, and happiness. The more happiness, the better. There will be great multitudes in the churches on the Sabbath, singing "How firm a foundation," "Rock of Ages," "The Old Rugged Cross," "Praise God from whom all blessings flow," and many other good songs. Many hearts will be "strangely warmed." Often Jesus will be in the midst; some will not know he is there, others will go away with a holy glow in their souls.

There will be revivals of religion, many of them. Thousands of souls in the homeland, in other lands and mission fields will be saved. There will be joy in heaven and on earth because of lost sheep being found, and prodigals coming home. In spite of the sin of the world and the lukewarmness in churches, God will be moving forward to his grand objective, and the Holy Ghost will be fulfilling his gracious offices, revealing, convincing, regenerating, witnessing, sanctifying and comforting. Praise God for the gift of the Holy Ghost. The Lord Jesus will manifest himself; he will forgive, and his precious blood will cleanse from all sin. It will be a blessed privilege to be living in the year 1933.

It would be a shame, if not a crime, for any one of us to be living without a purpose, and a plan of some sort, with energetic effort to carry on. Let every one of us do something that will be worth while. If there is nothing else you can do, go out and pull weeds. Get them up by the roots, kill them, and plant some good seed in the earth loos-

A WORD TO THE GREAT HERALD FAMILY

We are depending on the readers of The Herald who have sustained this paper through the years, to stay with us in these trying times. We are reducing the subscription price to one dollar a year in order to share with our readers the money stringency, but this will make it quite necessary for a very large percent of our people to respond readily in the renewing of their subscriptions.

If there ever was a time when such a paper as The Herald was needed in this country, that time is now. We must contend for the faith. We must keep revival fires burning. We must give to the people the gospel which is the power of God unto salvation. We must believe with all of our hearts on the Christ and in the Christ for salvation from all sin.

Please renew your subscription promptly and if at all possible, induce some friend or neighbor to send in their dollar, name and address to us. We are looking to our faithful people and to our Lord and Master for help to continue in the great good work of proclaiming the full gospel to a lost world. Renew promptly and give us an interest in your prayers.

Your Brother,
H. C. Morrison,

ened up by the pulling of the weeds. Cheer up some sad heart by a kind deed, or cheerful song. If you are old, or crippled and cannot get out, spend much time in prayer. Devout souls, much in prayer, may be the greatest need of the world today. If you can do nothing else but pray, and you pray with faith, you may be doing more than a thousand busy people out in the midst of life's battle.

Some things will abide; they cannot be shaken. The word of God cannot be overthrown. God himself will continue to be our refuge. Jesus Christ will remain "the same, yesterday, today, and forever." The Holy Ghost is in the world, faithful to his appointed task. The Kingdom of God is coming on the earth. Jesus Christ will reign supreme. His enemies will be overthrown. The selfish hosts of beer and drink of all sorts, to impoverish and destroy, may curse and laugh and jingle their bloody coin for a time, but they will all be swept away like chaff before a tempest. The times are in the hands of Omnipotent Holiness; the dates are fixed in the eternal Mind; the hands of the clock of destiny move forward; by and by it will strike, and there will be "glory to God in the highest, peace on earth, good will to men." Life is quite worth while. It is great to be living in these tremendous days. Let's trust God, gird up our loins of purpose and march in the year of 1933.

The Unpardonable Sin of the Millionaires

Our Lord in his teaching calls our attention to the fact that it is possible for a human being to commit an unpardonable sin; a sin which cannot have forgiveness in this world, or the world to come. This, Jesus teaches us, is the sin against the Holy Ghost.

It has occurred to me that it is possible for men to commit an unpardonable sin against their fellowbeings, against the human race, for which society cannot forgive them. Their sin can be so selfish, so far-reaching in its evil influence, so destructive to all that is safe and good for mankind in this world and the world to come, that their suffering fellowmen can never forgive. Such sinners may find forgiveness at the mercy seat, if with broken heart and penitent soul, they seek forgiveness in Jesus' name. Thank God, they may find forgiveness and enter into Paradise.

Esau committed a sin that did not doom his soul to outer darkness, but having sold his birthright it was gone forever, and the blessing that belonged to that birthright was gone eternally. He sought with tears but could not secure the blessing he had sold for a trifle. I think the reader will understand my meaning, that men may so sin against their fellowmen they can never again be trusted; that they must always be moral outcasts, not to be hated or despised, but looked upon with pity and distrust and aversion.

We feel that the millionaires who have foisted upon this nation the liquor traffic have committed a sin against humanity, for which there is no excuse, no apology, and no possibility of forgiveness on the part of those who suffer because of their carnal selfishness, their desperate deed of wickedness that defiles humanity, robs heaven, and populates hell with the victims of their selfishness. The deed is done. May a compassionate God have mercy upon their shriveled, selfish souls. But their act must stand out through all history as a sin, black as the outer darkness of doom.

The millionaires who have spent vast sums of money in the purchase of conscienceless newspapers and magazines, that have carried on the wet propaganda through the years, have their magnificent mansions into which they have brought the finest furnishings from the ends of the earth. They have their private yachts on which they sail the southern seas while the ragged, hungry families of beer drinkers shiver in winter blasts. They roam the world in luxury; they live in pleasure, eat the finest food, dress in the most costly fabrics, satiate their thirst with the finest wine, pile up their countless millions and now, propose to wring the blood out of the poor working classes in order to reduce their taxes which could be paid out of their accumulated millions without inconvenience or sacrifice on their part.

We believe there is forgiveness, both human and divine, for little congressmen who join the mob shouting for beer; their ignorance entitles them to compassion. We are quite sure there is forgiveness for multitudes who have helped to vote back intoxicating liquors. They were confused; they were without wise, godly leadership and scarcely knew what to do. Those who have blinded and led them astray have the greater sin.

This cry for revenue brings to mind a say-

(Continued on Page 8.)

GOSPEL BLESSINGS AND WARNINGS.

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



I.

I have been greatly helped by the writings of Andrew Murray. I would urge readers who would know the deeper life of prayer to get "The Ministry of Intercession," by Andrew Murray.

The following sets forth THE SEVENFOLD BLESSING OF PENTECOST.

This is Murray's classification:—

1. The abiding presence of Jesus. "This was the source of all other blessings that came at Pentecost."

2. The life and power of sanctification. "This in very truth is still the only way of a real sanctification, a life that actually overcomes sin."

3. A heart overflowing with love. "The Spirit, the disposition, the wonderful love of Jesus, filled them because he himself had come into them."

4. Weakness changed into strength. "It is the joy of the blessing of Pentecost that gives courage and power to speak for Jesus, because by it the whole heart is filled with him."

5. The Scriptures were illumined from Heaven. "The whole of their ancient Scriptures opened up before them; the light of the Holy Spirit in them illumined the Word."

6. The blessing blessed others. "Alike in preaching and in the daily life of a servant of Christ, the full blessing of Pentecost is the sure way of becoming a blessing to others."

7. Pentecost makes the Church what it ought to be. "The power of Jewish prejudice and of pagan hardness of heart was overcome, and the Church of Christ won glorious triumphs. This grand result was achieved simply and only because the first Christian Church was filled with the Spirit. He dwelt in them and wrought in them all his wondrous deeds. It is to this same experience that the Church of Christ in our age must come back. This is the only thing that will help her in the conflict with mere civilization or paganism, with sin or the world. *She must be filled with the Spirit.*"

II.

Old-time Methodism broke upon the world like a fresh Pentecost. It has been said that the four marks of true Methodists are *personal religion, spiritual fellowship, passion for souls and a singing theology.*

An English writer has said.

"The Evangelical Revival was born in the personal discovery of Christ as Savior by the two brothers, John and Charles Wesley. It was so vivid that each remembered the day and hour of the event. 'About a quarter before nine,' said John, 'I felt *my* heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation, and an assurance was given *me*, that he had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death.' Charles made the discovery first. It was entirely personal. He and his friends began to read Luther's Commentary on Galatians. They found it 'nobly full of faith.' Charles could not keep away from the book. Reading the comment on 'who loved *me* and gave himself for *me*,' he says he dwelt long on this little word '*me*.' It ended his formalism. It saved him. It transported him to 'a rapturous height of holy delight.' Looking back later to that moment of revelation, he sang:

"He hath loved *me*, I cried,
He hath suffered and died
To redeem such a rebel as *me*."

"Take the case of Charles Wesley. He was

no sooner found in Christ than he must sing:

"Shepherd of souls, with pitying eye,
The thousands of our Israel see;
To Thee in their behalf we cry;
Ourselves but newly found in Thee."

"Inside a week after his own discovery he set out for Blendon to win his friends, the Delamottes, for Christ. One by one they and their neighbors yielded. Then he turned to the prisoners in Newgate. 'I went and preached to the ten malefactors under sentence of death... and I promised them all pardon, in the name of Jesus Christ, if they would then, as at the last hour, repent and believe the Gospel. Nay, I did believe they would accept of the proffered mercy and could not help telling them I had no doubt God would give me every soul of them.' Charles consented to be locked in the condemned cell overnight, and rode to the place of execution with them next morning, singing, 'Behold the Savior of mankind.' God gave him every soul of them."

III.

I have frequently requested of my audiences that anyone hearing a modernist preach in the power of the Spirit and getting shouting happy, while preaching, to report same to me. It is a singular fact that modernism dries up the springs of holy emotion and puts out the fires of the Spirit. We have a testimony from one of its chief apostles—Dr. Fosdick:

"Old-fashioned religion," said Dr. H. E. Fosdick, in a sermon at Riverside Church, New York, "often did produce an unconsenting and courageous individual conscience. At this point Modernism often fails. It has breadth and easy-going complacency, and general good-will, but lacks moral grip to lift men above the ordinary levels of daily life and give them courage, if necessary, to defy the world."

"In comparison with the hard-headed candor and fearlessness with which the old theology faced the terrific facts of this world, our Modernism often seems soft and lush and sentimental. We, fair-weather Modernists, with our too easy gospel of God as a sentimental lover, would better salute those old Christians. They did not blink the facts; instead, they achieved a faith able to rise above the facts and carry off a spiritual victory in the face of them, and at their best, in the darkest hours that ever fell on human history, they stood like houses built on rocks, that the rain, and the floods, and the winds could not shake."

From the above admission we infer:

1. That easy-going, passionless modernism lacks moral grip.

2. It cuts the nerve of courageous unworldliness.

3. Is deficient in hard-headed candor and fearlessness.

4. It is inadequate for such times of stress and storm as are now facing the world.

5. It robs the soul of its faith and achieves no victory in the moral and spiritual realm.

Apropos of this let me add the following lines by author unknown:

"Whenever you ripened fields behold,
Waving to God their sheaves of gold,
Be sure some corn of wheat has died,
Some saintly soul has been crucified;
Some one has suffered, wept and prayed
And fought Hell's legions undismayed."

Mene! Mene! Tekel! may be written all over Modernism, "Thou art weighed in the balances and art found wanting."

IV.

Some one has said: "Unenlightened ministers of the gospel have switched us on to a siding with a dead end." Yes, this has been done by modernistic preachers who have

robbed the Scriptures of their inspiration, the Cross of its sacrifice and the Gospel of its message. These men have been to school and become learned in modern thought but have experienced no enlightening power of the Holy Spirit.

Then again, this thing the writer refers to has been done by a fanatical, unenlightened preaching of the higher and deeper things of the Spirit. Pentecostalism in some of its branches has run things into a "dead end." Too often emotionalism has run into Corinthian riot and license and the country round about has been rendered almost impossible of any response to sound doctrine and evangelical revivalism. "Burnt over" is an expression that covers the desolation.

Wesley had a hard time with George Bell and his followers. They were in a fair way to wreck things. John Wesley had to handle them with frankness and courage. I am wondering if it were not because of these outbreaks that Wesley wrote these verses so full of good gospel warning and exhortation:

"Watched by the world's malignant eye,
Who load us with reproach and shame,
As servants of the Lord Most High,
As zealous for his glorious name,
We ought in all his paths to move
With holy fear and humble love.

"That wisdom Lord, on us bestow,
From every evil to depart;
To stop the mouth of every foe,
While upright both in life and heart.
The proofs of godly fear we give,
And show them how the Christians live."

V.

From an English Exchange we get the following: Poor Russia!

"Five tragic years appear to be in store for the people of Soviet Russia, if the reports of a systematic and 'final' attack on religion are well-founded. The 'Morning Post' gives details of a proposed Five Year Plan of Atheism, the object of which is the complete suppression of all religious teaching and cults, regardless of their attitude towards the Government, by May 1, 1937. By that date, it is to be ordained, there must not remain on the territory of the U.S.S.R. a single house of prayer to God, and the very conception of God must be banished. Stages of this descent into complete materialism include the suppression of all religious schools and the deprivation of all servitors of religious cults of their allowances of food and other necessities of life, closing of all the churches and the suppression of all religious communities, purge of all 'religionists,' prohibition of religious books and journals, and the production of atheistic films. It is further proposed to convert churches into clubs and picture-houses."

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OUR BIBLE.

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

(Address delivered before the Charleston Bible Society, Charleston, S. C.)



HE occasion of this theme is—a Book. A composite library of 66 volumes—all in one; a Book that has been translated into 927 languages and dialects; also produced in Braille for the blind in 16 languages. A Book, the circulation of which has reached the stupendous number of 855,000,000 copies since the invention of printing and binding. It is being distributed from 28 national headquarters, touching every country in the world; besides scores of sub-stations such as your own in this city. The American Bible Society has been organized for 116 years, and since the organization has distributed nearly 250,000,000 copies. For the past 70 years, the average has been over 1,000,000; but last year, this society sent out through other Bible Societies and its various activities 25,000,000 copies, and other Bible houses brought the distribution up to the stupendous figure of 31,000,000.

This is only a brief resume of the tremendous circulation of this Book; we are not presuming to tire you with statistics; but we shall undertake to approach the subject from a different angle; we might give the worldwide activities of the Bible Society, but it would be going over the ground more or less familiar to all who have kept up with these anniversaries. All the Bible has done and means to the world would not be possible but for some extraordinary reasons.

First, the Bible, as a book, stands before the world as a *miracle*. There is no explanation aside from this fact. Its origin and preservation through the changes of empire and civilization for thirty-four centuries must, of necessity, stamp the Bible with the supernatural. Its making covered a period of fifteen centuries, with at least forty authors, living under different environments and varying stages of human development—producing a library of sixty-six volumes of such marvelous unity, cannot be explained by any human processes. There is the Book with its depositum of hope, inspiration and faith loved, revered, and believed in by untold millions and is the most gigantic miracle of human history. The genius of scholasticism; the arrogant assumptions of its enemies and critics have been unable to remove from its sacred pages a single chapter, neither can a single chapter be added thereto by its devotees.

The grandfather of the present ex-Kaiser of Germany once asked his chaplain: "What is the greatest credential for our Christian religion?" He replied at once: "Sire, the Jew." This answer was *multum in parvo*. Then observe, the heart of the Bible is strangely interwoven with this remarkable people; the Jew is the divine romance of the ages; in both the law and the gospel, he has occupied the center of the stage; in the unfolding of prophecy, the Jew is the hands on the dial of God's clock. Our Record is the story of a two-fold miracle: the Bible explains the Jew, and the Jew is a confirmation and exemplification of the Bible; neither can be explained without the other.

A second reason why the Bible stands alone in the world's literature, as to power and influence, it is an *inspired Book*. Not the inspiration of a great emotional enthusiasm for the producing of some human achievement, such as came from the Muses of Greek mythology, but God-inbreathed. "Holy men of old spake as they were moved by the Holy Ghost." The messages of the Bible are messages from God, and by him have been guided and protected through the centuries by the same supernatural power that moved on the face of the deep, and brought harmony out of chaos when the

"stars sang together" in the long ago beginning.

The Book demands and commands a place *sui generis* in the literature of the ages. As we move among its simple stories, often of hate and vengeance, and sometimes portraying a low moral standard, as compared with standards of today, yet we cannot escape the consciousness that we are on holy ground, and should remove our shoes, as it were.

When we accept the truth of the inspiration of the Bible, we are not limited to blind faith, often ridiculed by skeptics and rationalists. The Bible will be found its own commentary, if honestly examined. If you seek proof, we have it in the prophetic record. The preacher or teacher who does not major in prophecy, will have lost the strongest and most thrilling credentials. May we examine a few:

"Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isa. 7:14.

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler of Israel; whose goings forth are from old, from everlasting." Micah 5:2.

In these scriptures are beyond any doubt, the foretelling of the Virgin birth, and the coming of our Lord, which was fulfilled in the fullness of time.

"The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken.

"The chariots shall rage in the streets, and they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings." Nahum 2:3-4.

Here is a minor prophet, living over six hundred years before Christ, and in this group, there are three prophecies marvelously fulfilled: first the picture of war and bloodshed; second, the fir trees; for the past two decades, the fir trees have been so terribly shaken in the Canadian woods, that this the finest lumber has been wind-shaken until it is unfit for use. But the last: we have one of the most striking descriptions of the present-day automobile—chariots with flaming torches—raging in the streets—running like lightning in the broad ways. Such verifications could be multiplied; the Bible is its own proof. It is like a cube—always right side up.

A third reason why the Bible stands alone in the world's literature: it is a Revelation of Divine Truth. We hear much about truth, and truth seekers. In a sense all truth is divine, but not in character or degree as in this Revelation. It is not the truth of human wisdom: "Holy men of old spake as they were moved by the Holy Ghost." Jesus said: "I am the truth." He was the creative force of the Godhead, and in him is the embodiment of all truth.

The Incarnation of God's Son is the center and circumference of human faith and hope. He stands as the Mount Everest of Revelation. All the facts of the Old Testament focus at the Babe of Bethlehem and the Cross; the New Testament, likewise, sends its radiance back to the same focus. All the history, poetry, and prophecies give only the stage-setting for the Divine Drama. When he said, "I am the truth," there was not a scintilla of exaggeration. He is the foundation and the superstructure—the all and in all. The objective of the Bible is the Revelation of the Son of God—the Truth.

Many of our intelligencia find no place, explanation, or reason for the Incarnation; it

is branded by some of their leaders as "a biological impossibility." When we eliminate the Incarnation, and the Manger Cradle, we destroy our Bible; it would be a meaningless compilation of myths and folklore—a history not worth shelf room. But our Bible is the Revelation of Divine Truth.

Another reason why the Bible stands alone in the world's literature, and has withstood the test of time, research, and criticism, it gives the only satisfactory key to the riddle of the universe. The universe—infinite and absolute—beyond finite conception; her spaces are measured by billions of miles and, out and beyond, at last lost in the vast unknown. Pale light points in the sky, we are told, are an hundred times larger and brighter than the sun. The mind staggers at the thought. But here it is, and the scalpel of science has been unable to carve out a solution. The warp and woof of all discoveries give more beauty to the fabric.

Here it is: "In the beginning God created the heavens and the earth, and the earth was without form and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light."

Again, hear:

"The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge."

Human wisdom, telescopic or microscopic, can add nothing to this explanation. The element of time does not enter into the picture. "From everlasting to everlasting, thou art God."

The Bible stands in its own sphere of world literature because it gives the only satisfactory explanation of the human race. Here we are, endowed with superior powers—intellect, sensibilities, and will. These powers are found nowhere else in creation. The race has been commissioned to subdue the earth, and it is being done. Scientists have been throwing brain-storms, trying to find out where we came from. This is passing strange; the mediocre and moron may easily know our origin. Why not accept the inspired Record?

"And God said, Let us (speaking with the Godhead) make man in our own image, after our likeness: and let them have dominion"—then is listed all the rest of creation as the scope of man's dominion. "So God created man in his own image, in the image of God created he him; male and female created he them. And God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it." Gen. 1:26-28.

All the Darwins, Huxleys, and Harnacks have given us not one foundational fact beyond what is here written. To insist that our origin is animal, evolving through billions of years, is an insult to our intellectual and spiritual sensibilities. We have been looking for a man-sized chimpanzee to come out of the jungle, looking for a gent's furnishing store, but he has not arrived. The ape-man is not coming; if the earth should stand for another billion years, the monkey would still be the jabbering animals, as when Noah entered into the Ark.

Furthermore, human character, and its attributes have no scientific explanation. Sun rays, centuries, and struggle do not tell the story, but here it is: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

We mentioned in the beginning of this discussion, that our Bible had been translated into nine hundred and twenty-seven lan-

(Continued on page 7, col. 2)

THE HERALD PULPIT

PRESERVING THE GOLD IN OUR LIVES.

(A sermon in condensed form preached to the young people at Camp Sychar, August 13, 1932, by Miss Anna E. McGhie.)

Am going to talk to you on a portion of scripture that God has given me today. It is Ex. 32:15-28. I call your attention especially to the 24th verse, words of Aaron, "And I said unto them, *Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf.*"

Gold represents life with all its privileges. The gold that Aaron had gathered, he cast it into the fire and it came out a calf (that is what Aaron said). There is gold in every life. If you will cast it into the right channel, it will come out something precious and fine. But if you cast it into the wrong place, it will come out a mere imitation.

The fact is that Aaron had done wrong and was frightened over it. He said, "I just put the gold in the furnace and it came out an image." He told the truth in a sense, but not the whole truth. Aaron left out his personal agency in the matter. That changed the story from a truth to a lie. Did you ever tell something and leave out part of it, and the part you left out was the most important part? Often we leave out the thing we are ashamed to tell.

What truth does this lesson have for us? First, it represents the real disposition of the heart, ever since the fall, to please others rather than God. The people clamored; Aaron yielded. Aaron, in his desire to please the people, did just what they wanted him to do, regardless of the right or wrong of it. The natural desire of the heart is to please our friends. When you go home from this camp, your friends will want you to do many things. You will yield to wrong doing if you are not careful. If you cast your life into the fire of unholy desires, and it comes out something else than pure gold, you'll be ashamed too.

Aaron not only cast the gold into the furnace, but he cast his conscience in too. How many cast their consciences into the furnace of unholy ambitions, then try to excuse themselves by telling only part of the truth! When you cast your conscience into the furnace, it comes out seared and blackened. Aaron wanted to be popular; so he cast away his conscience.

Some girls came to Dr. Keen, in his study one day. "We went to a party last night," they said. "We didn't know there was going to be dancing, but there was. We wanted to tell you before someone else did. We didn't do wrong, did we, when we didn't know about the dancing before hand?" Dr. Keen asked them if they danced. No, they did not dance. Then he asked them if they wanted to dance. One of them confessed, "Yes, I wanted to dance." Then Dr. Keen pointed out how little real difference there was between dancing and wanting to dance. The girls saw their sin, and when Dr. Keen asked them, there in his office, to bow in prayer and to ask God to help them, they gladly did so. They were wonderfully cleansed from that sin principle within. About three weeks after, one of them was taken seriously sick. Dr. Keen called on her, and she said to him, "I was always afraid to die, always ashamed of my unholy desires. Since I was in your study, three weeks ago, my heart is pure, and I'm not afraid to die now."

If we mould our own lives, we'll make something that we'll be ashamed of. But if

we let God fashion them, they'll be something beautiful. If only the flippant and sensual things appeal to you, life hasn't much meaning. If you give your life wholly over to God, you'll come out pure gold.

Aaron cast all the possessions that the people gave him into the furnace. God gives us rich possessions of talent and ability and being. God given, they should be God directed, but too often we cast them into the furnace of selfish ambitions. If we cast them into the furnace of God's will, and let him make what he wants to make of us, he will make something genuine.

After Aaron had cast the gold into the furnace and moulded it into the image of a calf, Moses returned, took the image, burned it in the fire, ground it to powder, scattered the ground ashes on the water, and made the people drink the water. Later many of the people perished. In trying to please the people, Aaron seared his conscience, blotched his record, made a failure of his calling, and brought death to the people he desired to please. We need to take warning before we cast the golden things of our life into the furnace of frivolous and unholy desires. If we are going to be popular in the eyes of our friends, we will bring destruction to those with whom we strive to be popular.

Aaron did not want to confess his sin. He tried to excuse himself and to blame it onto the people. It shows even greater weakness of character when one, having done wrong and misled others, refuses to confess the whole truth. To disown one's sin and cast blame upon another is to be more like a calf than like a man.

Aaron cast his principle of character into the furnace. I covet the privileges of Sychar for all the young people I meet over the country. So few of them get to a place like this. There are multitudes who have never had such ideals and standards set before them as those for which Sychar stands. You must not go out from here to where they are living on a lower plane and drop down to their level. But you say, "It is a common thing for girls to smoke cigarettes and drink out of a flask, and everybody dances now." You had better go with God and go right than go with the crowd and go wrong. God is not dealing with the crowd but with individuals. God knows what he wants to make out of each one of you. You must not try to make something else or you will come out a counterfeit and a miserable failure. You say, "I want the compliments of my friends." Compliments are so cheap. Don't sell your soul for cheap things. It is a sad thing to exchange the gold of your life for the cheap things of the world. It was a sad hour for Aaron when Moses returned and he had to acknowledge his sin and disgrace right at the very time when he would have been crowned with honor before the people. Do not let the claims and flatteries of your friends in a brief moment of time cheat you out of lifetime honors.

When you are out with the crowd and descend to its lower standards, as you participate in things, they may not seem so bad, but they will seem vastly different when you get alone. Salvation is not in the crowd. You will find it in the solitary way. All heroic souls are willing to go alone. Many young people dread to be alone and always want gay friends around. But God cannot talk with you nor show you his plan until you get away from the crowd. You must not shrink from

human loneliness if you want to be spiritual and to obtain God's honors. Valuable hours cannot be idled away with unspiritual friends if you ever reach a place of usefulness for God. Thank God if he is speaking to you in the quiet hours of this camp!

Some of you know about Charlie Hall. When a young lad, he would go in the evenings to the store where old men sat around and talked about nothing. One day Charlie thought there must be something valuable in clay or God would not have made so much of it. He decided he would not spend any more evenings at the store, but would go to working clay. So, instead of listening to the gossippers and story-tellers, he shut himself away in a little shack and commenced experimenting with clay. Night after night he worked alone. After fourteen years, he gave the world aluminum. Every day more and more things are being made of it. Probably in the millennium houses to live in will be built of it. This invention made Charlie Hall wealthy, but it did not spoil him. When he died, he left three million dollars to mission work in China and six million more for valuable purposes. He turned out pure gold.

You all know the story of David Livingstone, how he heard the call of God to dark Africa, consecrated his life, and set out for the remote interior of that great continent. There he poured out his life, and finally died on his knees. The London Geographical Society offered him inducements to return, and promised him a handsome salary. Great honors would have been heaped upon him, but he was true to the call of God. When on that last tragic journey, fever stricken, he felt himself dying, he dragged himself off his cot and fell on his knees, that he might go to his maker from that familiar posture of prayer. There his faithful black followers found him dead. They cut out his heart and buried it beneath a tree, for they said he belonged to Africa. They tenderly wrapped his body and carried it the long way to the coast. He let God have right of way in his life, and God made it pure gold.

Do you want God to make pure gold out of your life? Are you willing to separate yourself from the crowd and from unnoy things and live for him? Life is not an idle dream! Life is no myth! Life is a never-dying reality. You will have to face its momentous issues. Yield your all to him! Cast yourself into the fires of God's furnace. He'll preserve the gold in you and make something fine of it. Cast your life into God's furnace tonight. —L. Chester Lewis, Reporter.

That Arnold's Commentary!

Now that the New Year is with us, do not fail to order a copy of Arnold's Practical Commentary on the Sunday School Lessons. If you are a teacher, it will meet your needs, fully. If you are a student, it will prepare you for an intelligent understanding of the lessons. Get one for your superintendent! It will give him fine suggestions for his work. And the best part of all is, it costs only \$1 postpaid, if you order it from The Pentecostal Publishing Co. Mrs. H. C. MORRISON.

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**"IMPOTENT IMPUDENCE
 IMPUDENT IMPOTENCE."**

BISHOP W. A. CANDLER



In his day Phillips Brooks was the biggest man, physically, mentally and spiritually in Boston; so even the intellectuals of Boston regarded him.

And he was as tender-hearted as he was great. He rarely employed severe language, and never spoke harshly, unless the occasion provoked him deeply.

Once, however, when a certain bumptiousness was manifested in the consideration of a measure pending in an ecclesiastical assembly, of which he was a member, he characterized it with just sharpness, saying it was a piece of "impotent impudence and impudent impotence."

If he were living today, he would probably criticize in like manner the "Report of the Commission of Appraisal of the Laymen's Foreign Missions Inquiry," which report proposes nothing less than "the transformation of the foreign missions" in the Orient, founded and conducted by the Protestant Churches.

The initiation and prosecution of this ambitious "inquiry" was undertaken by a group (not large) of self-constituted inquirers, who assumed to investigate missionary work and institutions in Japan, China, India and Burma; and to publish their conclusions for the guidance of all Boards of Missions and for the information of all the churches supporting these boards. The report of these volunteer advisors of all the Protestant churches has been released for publication in sections during the last few months, and it is now to be issued in book form.

In its air of self-importance the report somehow reminds one of Mark Twain's lament at the grave of Adam, when the famous humorist exclaimed, "Poor Adam, he never lived to see me!"

All the work of the Boards of Missions is censured as being full of serious defects and blunders; and the most sapient suggestions are made for its correction, although this great missionary work has brought forth the most marvelous and benign results. But, notwithstanding the advisory proposals of these wise inquirers (well meant, perhaps,) do not seem to appeal strongly or favorably to the churches, whose executive agents of the Boards of Missions know all that these volunteer councilors know and a great deal more.

The great Lutheran Church in the recent session of its bicentennial convention held in Milwaukee "vigorously repudiated the findings of the Appraisal Commission of the laymen's foreign mission inquiry." The press dispatch sent forth on November 19 by the Associated Press says: "The conference took sharp issue with the laymen's report on the grounds that it 'recommends giving up teaching the old doctrines of Christianity in the foreign fields.'"

This deliverance by the Lutheran Conference is not unjust. The report of the "Appraisal Commission" is liberalistic in extreme, and logically leads to a syncretic religion for the Orient—a sort of amalgam composed of Christianity and the pagan religions of the lands of Japan, China, India and Burma. But in our little world there is not room enough for an assortment of Gods—Jesus and the others.

Rev. Charles R. Erdman, D. D., of the Northern Presbyterian Church, points out the liberalistic character of the gratuitous advice given the Protestant churches by the "inquiry" of this commission of volunteer advisors of the churches. Dr. Erdman in a recent article says:

"The vital defect of the report, however, is found in its doctrinal statements and impli-

cations. Christianity is not presented as a supernatural revelation of the redemption wrought by Christ, but rather as 'the religion of the modern man, the religious aspect of the coming world culture.' 'The uniqueness of Christianity' consists in its selection and grouping of doctrines which it holds 'in common with other religions,' instead of its distinctive truths, such as incarnation, atonement, resurrection and the incomparable character and claims of Christ.

"Instead of proclaiming the absolute finality, sufficiency and universality of the Christian message, missionaries are advised to act with the representatives of other faiths as 'brothers in a common quest' for truth.

"In conflict with the purpose of missions as set forth in the report stands the aim of missions as published in the Manual of our Presbyterian Board:

"The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their Divine Savior and to persuade them to become his disciples; to gather these disciples into Christian churches which shall be self-propagating, self-supporting, self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen, and in bringing to bear on all human life the spirit and principles of Christ."

"In furtherance of this supreme aim, the Presbyterian Board has conducted its work in the past and will so conduct it in the future. The methods of missionary work may change, but the purpose must ever remain the same, namely, to make the Divine Christ real and regnant in the hearts of men. The enterprise of foreign missions is not in need of more investigation, but of more generous support. The conduct of the work is not perfect; constructive criticism will always be helpful. Nevertheless, when all has been said, no enterprise in the world is being conducted with more economy, more consecration, more thoughtfulness, with the results more beneficent or with a purpose more in accord with the will of Christ."

Rev. John W. Bradbury, D. D., the pastor of the Wadsworth Avenue Baptist Church, New York, and a member of the Foreign Mission Board of the Northern Baptist Convention, speaks vigorously on the same line as the utterance of the Lutheran Conference and the article by Dr. Erdman. He says:

"The appraisal committee also would have Christian churches and missionaries recognize that they have much in common with the ethnic religions of the Orient. This is a shot at the very foundations of our missionary efforts. It is true that the ethnic religions have been driven to imitate Christian methods and manners. Yet the appraisers would have us believe that imitation is adoption. It is like a man with a shoe store window dressed in a way to catch the eye of the passer-by because of its singularity who finds that a man across the street had borrowed all his ideas and sells a different shoe.

"The appraisal committee would have us believe that a new style of missionary ought to be developed and sent out. He must be different from the kind we have been sending and who, up to now, have been doing just the work we sent them out to do. The new kind must be a cross between a socialist, a humorist, and an ambassador with a tincture of sanctimony to give him a nebulous religious atmosphere. This is like calling back your shock troops from the battle line in the heat of conflict and sending in a delicate host of cake eaters and confetti throwers. It is evident the great commission of Jesus Christ is not for these appraisers and therefore they would undertake to rewrite it.

"The appraisal committee also asserts that Bible teaching and preaching are out of date and 'run counter to the well-tested methods in education, now in vogue throughout the world.' This is a large statement and overlooks the fact that the overwhelming amount

of effective preaching and teaching in Christianity everywhere in the world is done through the talented exposition of the Bible."

The *Western Recorder*, of Louisville, Ky., says that the leaders in this "ill-conceived Appraisal of Foreign Missions" were hand-and-glove identified with the "Interchurch World Movement," and the editor proceeds to speak wisely, as follows:

"For the last twenty-five years there have been many efforts by essentially outside forces to intrude themselves into the control of these spiritual forces which under God have been created by and inhere in the churches of Christ. The persistence of such efforts justify wonderment and even amazement.

"That this effort should have been repeatedly thrust upon religious bodies from without, through so long a period of time, and that it still persists after repeated failures, justifies our raising the question whether there is in this country a hidden but determined and powerfully financed group that works with set purpose to unhorse supernatural Christian faith, and to bend responsible constituted religion to their own humanistic and socialistic ends.

"This may sound fantastic to some who have given it little thought. But the various 'movements' which have rapidly succeeded one another, the essential demand of each which has been the spiritual power developed by the Lord himself among his people should, in its temporal manifestations, be turned over to be exploited and directed by self-constituted outside groups, inevitably points to a set purpose in some powerful quarter at work to that end."

The able editor of the *Western Recorder* in another paragraph in his able editorial goes on to say:

"This essentially self-constituted dictator evidently looks with a covetous eye upon the spiritual power and influence of the denominations in their foreign mission work. It covets the use of this power for such ends as it is capable of understanding. And it seeks through its 'findings,' brought in by its own paid hirelings, to sell to American Christian bodies its thoroughly revolutionary idea that missions is not soul-salvation, but social amelioration.

"The idea is bold, ambitious and outrageous. It would negate the entire history of missions, and would scrap all that the Bible teaches as to motives which must sustain missionary endeavor. In its spiritual blindness, it believes that money would still be forthcoming to support the weazel-word philosophy which would be set up instead of missions, after it has succeeded in raping that Christ-ordained work of its spiritual meaning."

We may be sure that all great Protestant churches of our country will reject unceremoniously the unbaked and gratuitous advices of this self-constituted commission.

If the members of this meddlesome body had expended on missions the large amount of money paid by them for their worse than useless report, they would have done far better. If they had so done, the sincerity of their professed devotion to missions in the Orient would be far less open to doubt.

Whatever you do, or do not do, don't fail to keep THE HERALD coming up the pathway to your door the coming year. Don't let that old adage, "You never miss the water till the well runs dry," be experienced in your life by failing to let THE HERALD's healing stream pour into your heart each week.

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WITH OUR YOUNG PEOPLE

REV. ROBERT G. WITTY.

(We regret that Brother Witty's matter did not reach us in time for this week's issue. We shall give it to you next week, and hereafter I am sure it will be on time.—Mrs. H. C. M.)

UNHOLY IMAGINATIONS.

BY EVANGELIST J. M. HAMES.

"And God saw that every imagination of the thoughts of men's hearts was evil and that continually." Gen. 6:5.



I have been studying for some time why God left the antediluvian age and sent a great flood which swept the teeming millions from the face of the earth. While reading the book of Genesis, I decided the 5th verse of the 6th chapter explained the downfall of that age. The image room of man's heart became corrupt. It is spoken of in the Bible as the *imagination*.

What is the imagination? It is that part of the mind which annihilates space and brings the distant near. It is that part of our being in which we can take mental trips, mingle with the vile, without even leaving our room. An evil imagination precedes the downfall of character. The image room is where the artist, the poet, and the great author lives. All invention starts here in the imagination. Without the imagination and the power to soar on the wings of great thoughts, there could be no progress of the race. All the great things of earth started in the imagination. Before the skyscraper reared itself into the clouds, it lived in the architect's mind and imagination. Now this brings us up to our subject.

The imagination can be constructive or destructive: it all depends on the individual character. Before the murderer commits his awful crime, as a rule he commits it in this image room (the imagination).

Dr. Holland wrote a great book in which he described an Island to which tens of thousands throng daily. He pictures a girl in her teens leaving home and a pure mother, rows her little craft to its shores, lands, spends hours walking to and fro under its beautiful shade trees, plucking forbidden fruit. She thinks she is alone, but thousands of others are there also. Here comes a married man to this tempting Island, and spends his afternoon wandering amidst its flowers and fruit, but when he returns he would not let his wife know for worlds where he has spent his afternoon. The young, the old, the learned, the unlearned, throng this forbidden place alike. Then the author asks the question, "Where is this Isle" and answers it by saying it is the "Isle of the Imagination." True, a woman can take a trip with some vile, unclean wretch and break her marriage vows without leaving her home. How? In her imaginations.

You had better be careful what enters this image room. Character is made or wrecked according to what enters here. Great characters, great preachers, have gone down with an awful crash, all because the image room became corrupt.

Now, a holiness that doesn't clean this image room and bring down every imagination and harness them up with the Holy Spirit, is a sham. What is this ado about holiness and the second blessing unless it purifies this image room.

Thank God, the gospel and full salvation provided a remedy for our threefold nature, and takes in the whole man. The apostle prays in First Thessalonians fifth chapter,

verse 23, that the God of peace may sanctify us, spirit, soul and body. The spirit is your higher part, the region of your conscience and will power. These need quickening and purifying. The soul, the middle part of our complex nature, is the seat of our affection, emotion, and understanding which has four departments, the thinking faculty, the judging faculty, the reasoning faculty, and the imaginative faculty. The Holy Spirit touches all of these. He purifies our affections and lifts them to a higher plane where we love with a deeper, purer love. He regulates our emotions and puts them under his control; that saves us from acting and being foolish. He claims our understanding also, quickens the dull intellect and purifies those imaginations, and turns the heavenly rays of sunlight into that image room until it will be impossible for anything vile, low, or mean, to live in his shining Presence.

Oh glory, for such a gospel and such a remedy. One of the beauties of being sanctified is that you feel clean, clean, clean to the core.

Bishop Tarboux Comes Bringing The Story of Revival.



In Brazil the people are more open to the preaching of the gospel than ever before. At each annual conference this year there was an outpouring of the Holy Spirit upon the preachers and the people. At the Central Conference, State of Sao Paulo, the scenes and experiences were indescribable. Sunday night and Monday night we had a veritable Pentecost. Preachers and laymen sang and shouted until they were hoarse. The appointments were given after midnight on Monday. From the church they went to the special car on a side-track, but no one went to bed that night. They sang and shouted the rest of the night and nearly all the next day. People gathered at the stations and looked on in wonder and amazement.

At Alegrete in the South, on Sunday and Monday nights, the church was crowded to its utmost capacity, many standing at the back during the long services.

More than seventy-five came forward and promised to take Jesus as their Savior. The Lord gave us a great victory in every sense. I found a spirit of dissatisfaction and unrest, but under the very clear and positive guidance of the Holy Spirit decisions were made that cleared the skies of all storm clouds, and the preachers, rededicating themselves to the Lord, went to their appointments happy and satisfied. I look for a year of advance and revivals at all points and along all lines.

On arriving in Rio on the tenth of July I began preaching on the baptism of the Holy Ghost as the absolute necessary requirement for the accomplishment of the high purposes of God and the justification of the request for the setting up of an independent Brazilian Church, and I continued preaching the same sermon wherever I went, making it stronger, if possible, at every appointment.

When I arrived at Sao Paulo, to my surprise I found the evangelist from Asbury College, Dr. Ridout, conducting a revival at the Central Church. Brother Borchers was interpreting for him. He really had but two subjects: first, the entire consecration of the individual to God; second, the baptism of the Holy Ghost. I looked upon his coming to us as positively providential. He preached with

power, and the results were glorious. In Sao Paulo, Piracicaba, Campinas, Rierirao Preto, Rio de Janeiro at several churches, Juin de Fora, and other points, among Methodists, Baptists, Presbyterians, Episcopalians, and Congregationalists his influence was good, even great. He was with us at the Central Conference. The Brazilians have had a demonstration of what is meant by the baptism of the Holy Ghost. The work will be more positively spiritual hereafter.

DR. RIDOUT'S REPORT

Bishop Tarboux, of Methodist Church of Brazil.

When the fire began to fall in our first meeting in the M. E. Church, South, our difficulty was the church was too small for the crowds who wanted to come; second week we moved to the large Congregational Church, but the second night this was crowded and the other nights overflowing; on Sunday night pews, aisles, doors and side rooms were packed to the limit. We needed a building to hold 2,000 people. We began at 8 P. M., and closed about 11:30 P. M. How to hold an altar service midst such a mass of people was a problem. Our only chance was to dismiss the audience at ten o'clock and ask all who wanted to seek the Lord to stay for the second meeting, but the people did not want to go. This was a revival meeting of a new kind for Rio de Janeiro. The Holy Ghost was being poured out in every meeting. In the eighty years of its history this old church never had altar services before, but the pastor got his pentecost at the Methodist altar at our opening meeting and he was agreeable to any method that would bring salvation and the power of God to souls. Our workers got to work among the crowds and cleared the way for about a hundred chairs round about the pulpit, and immediately they were filled with seekers. What a sight! Over yonder was a professor of one of the colleges helping a young man to pray through; here was a congregational deacon seeking the Spirit; here were preachers' children seeking salvation and the Holy Spirit; here were scores of men and women from all the churches seeking their pentecost; here were officers of the army in uniform seeking God. When testimony time came a business man testified to victory and asked forgiveness of some members of the church that he had differences with. A very remarkable testimony was given by a woman who had a paralyzed arm; like Jacob at Peniel, she wrestled for the blessing and when it came, healing came also, and she stretched forth the palsied arm and praised God for both cleansing and healing. Yet nothing had been said about healing.

On this Sunday night I got back to the Mission home after midnight. In the three services we had crowds morning, afternoon and night, and at every service scores seeking God and wonderful deliverances all day. The day of Pentecost had come to Rio de Janeiro. We spent our ten days in the meetings. We retired to rest about 1 A. M. to rise at 6 A. M. to take 7 A. M. train for other points where we spend a week with three Presbyterian churches, and our interpreter will be a Baptist minister.

A THEOLOGICAL STUDENT CATCHES THE FLAME

When the fire falls upon a believer some one else is sure to catch the flame. A Sunday school man received his pentecost one night; the next night he brought six of his family to the meeting and his father was among the seekers. A young theological student (grandson of a great preacher) had a hard struggle; day after day, he came to the altar for the baptism of the Spirit. I did my utmost

to help him along faith lines; he believed the promise, he had made the full surrender and, sometimes he would resolve to believe for the blessing, but he would come to the next meeting with no look of victory on his face. We exhorted all seekers to seek and pray till their hearts were satisfied and the Spirit witnessed to the blessing. (This matter of taking it by faith and by a process of spiritual syllogism is not always the best method; we make very little of it in Brazil). At last in one of the afternoon meetings my theological student struck fire and he was transformed from a haggard, solemn-faced fellow into a joyous, exultant believer; he verily leaped into liberty and victory. He came to me and gripped me and told of his victory. Then he became one of our best workers; the light of heaven was on his countenance, testimony was ringing and triumphant and unctuous. In every altar service he got into the midst of the battle and for hours spent himself in aiding others into the liberty he had possessed himself. He soon will graduate from the Seminary and enter the regular ministry (Presbyterian). I think the struggle he went through to get his Pentecost will add greatly to the permanence of the blessing. Sunday night I found him dealing with a young man who was once a theological student and had lost his faith. It was a difficult case to handle. The seeker understood English, so I tried to help him all I could. His young lady, a college graduate, knelt with him; she entered into victory Sunday afternoon with abounding joy. The young man's chief difficulty was unbelief; his faith had been shattered, but before the meeting closed I could see he was making progress, and I have been praying for him that he might get back to faith in Christ.

THE FIRE SPREADS AMONG THE CHURCHES

After closing at Rio de Janeiro our next schedule took us to Rio Claro, Sao Carlos and Araraquara, where we preached on Pentecost in the Presbyterian churches, our interpreter being a Baptist minister. The Presbyterians in Brazil do not build altar rails in their churches, and at all our meetings we use the altar, so we had to improvise an altar with chairs; and as soon as we gave the invitation every chair had a kneeler and over fifty people were seeking the Lord for the baptism of the Spirit. Such a thing as an altar service was never known in many of the evangelical churches of Brazil. One wonders how they did any revival work, or how they got people converted to God. Too long the method has been a confession of faith after training in membership classes; among the Methodists the method was handshaking. This, I think, is a very superficial method. Rev. W. G. Borchers, my interpreter, was impressed so much with the effectiveness of the altar method as he saw it at Asbury College that when he returned from furlough he resolved he would use that method in his work as pastor and presiding elder. He made a fine success of it and has seen many people saved and blessed in the altar services; we believe many others will follow this method in Brazil as a consequence of these revivals of apostolic power and blessing.

Good Investments for Tithers.

In Asbury College and Seminary there are now in school two young Chinamen, both of them married and with families, who have left their families in the home land to come to America for their education. These young men are well established in the faith, are of an exceedingly high type of mind and attitude, and both strong believers in the full gospel.

One of these young men has been cared for by the institution and by Dr. Morrison to the extent of his expenses for the year, save about \$40.00. The other young man has enough money to pay his expenses for the first semester, but he will need in the neigh-

borhood of \$200.00 to meet his school bills to the end of the year.

I am very sure in my own thinking that there are some tithers within the constituency of THE PENTECOSTAL HERALD who would be very glad to have the information about such a splendid opportunity for investing their tithe. I have a feeling, as well, that God will put it upon the hearts of some to avail themselves of this splendid opportunity.

F. H. LARABEE,

Dean Asbury Theological Seminary.

OUR BIBLE.

(Continued from page 3)

guages and dialects. There is just one source of information, touching the multiplicity of tongues. If we have one common animal origin, we would of necessity speak one language. Primitive men, or even the superintellecs, cannot invent a language. It is their big job to learn. It often requires years to do this. Why muddy the waters? Here is the origin of tongues. "And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said: Behold the people is one, and they all speak one language. Go to, let us go down, and there confound their language, that they may not understand one another's speech. Therefore is the name of it called Babel: because the Lord did there confound the language of all the earth; and from thence did the Lord scatter them abroad upon the face of all the earth." Gen. 11:5-9.

Then, this precious Book satisfies the eternal longing in every human breast. It answers the age-old question, "If a man die, shall he live again?" Yes, thank God, this question is answered to the supreme joy of all who believe in our sacred Record. "I go," says the Master, "to prepare a place for you, and where I am, there ye shall be also. In my Father's house are many mansions, if it were not so, I would have told you." "To him that overcometh I will give to eat of the tree of life which is in the midst of the paradise of God." "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."

The Bible gives the only satisfactory explanation of the greatest of all human problems—the problem of evil. The world faces many almost insurmountable difficulties; but nothing is comparable to the question of sin. Evil abounds—superhuman in its manifestations. The wrecks of society, the ruin of character, international conflicts—all have a diabolical source—one that is superhuman. The most conclusive fact in all earthly affairs—is human depravity—original sin—*tabooed today by many modern theologians*. But the iniquities of the race cannot all be charged up to weakness—the innate tendency to evil. There must be some powerful spiritual agency operating on human character. As good or evil cannot exist aside from personality, the who, the what, the whence of this personality is fully set forth in the Word of God. This evil personality—"the god of this world," as Paul calls him—this fallen archangel, with his minions of fallen spirits, operating on depraved human character, give us the full explanation of the world's problem of evil. It can be accounted for in no other way: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood; but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6:11, 12.

Over against this calamity of sin, thank God, we have a remedy. Not only does the Word search out and explain sin, but it reveals the abundant, universal Atonement—salvation through our Lord and Savior. "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing to the dividing asunder of soul and spirit,

and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12.

Yes, the Book reveals sin; but in the very center of all the sin, sorrow and woes of life stands the Cross of a crucified Redeemer.

"In the Cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story,
Gathers round its head sublime."

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25. "Who made there (by his oblation of himself once offered) a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world."

We are trying to solve the problem of sin by programs, education, and uplift organizations, but they do not work. "There is no other name given under heaven, and among men, whereby we must be saved."

Then the Bible is the one Book among millions; faith in its promises gives the only Supreme Union for the dying hour. "Bring me the Book," said Sir Walter Scott, when dying. "What book?" they asked him. He had a library of many thousands of volumes. "There is but one Book," said the dying author, "the Bible." Yes, it is the one and only Book that gives comfort and hope when the tides of life are ebbing away to the eternal sea; when our time comes to cross the bar. It is the only pillow that can give rest to the weary, storm-tossed soul, when the darkness of death settles over it and the gloom is gathering. The Bible deflects the somber rays at the sunset, and lifts our vision over and above the terrors of the grim, last enemy into the land of eternal morning.

"The saints in all this glorious war,
Shall conquer, though they die;
They see the triumph from a-far,
By faith they bring it nigh."

These are some of the reasons why the Bible is printed in 927 languages and dialects; why nearly a billion copies have been circulated; why it remains the world's "Best Seller," why the barrages of satanic artillery have been like an air-gun against a Gibraltar; why human conceit and science, so-called, have blasted in vain against this Rock of Ages. "Heaven and earth shall pass away, but not one jot or tittle of my word shall pass away until it is all completed."

Voltaire's Nurse.

The story is told that a French nurse was called upon to wait upon a dying Englishman. She promptly asked: "Is he a Christianian?" "Yes, a very devout one. But why do you ask?" was the reply. The nurse replied: "I waited upon Voltaire as he died, and I would not for all the wealth of Europe witness the death of another infidel." This seems to confirm the saying that "Infidels live, but do not die"; and another saying, "There will be no infidels in hell." One who denies God all his life invariably renounces his unbelief when he comes to die. And in hell no one will be doubters of the wrath and vengeance of God! You are yet to hear of the one who has trusted Jehovah and his Christ till the end, and in the end renounce that trust and hope. And you have not yet heard of the infidel who did not express fear in the face of death, unless he was snatched suddenly by death and not given time to renounce his infidelity.—*Paisley*.

The Golden Rule New Testament

is one of the prettiest little Testaments you ever saw. The cover is durable, of a brown and gold color; over this is a cellophane wrapper to which is attached the Lord's Prayer; this folds into the inside of front cover; and on the back cover, fold to the inside, is the Golden Rule scripture. The type is large enough for anyone to read and the illustrations are in many colors. The pictures showing the Garden of Gethsemane and the River Jordan are impressive and beautiful; and there are others. The Testament has silk marker and gold edges, and is put up in a little case, which is richly colored in tan and gold. It is unlike any Testament we have offered, and the unusualness of it appeals to every one. It will delight anyone as a gift, and the price is only 60c.

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(Continued from page 1)

ing of that great, saintly statesman, Mr. Gladstone, of England, who once said in the House of Parliament:

"Gentlemen, you need not give yourselves any trouble about the revenue. The question of revenue must never stand in the way of needed reforms; but give me a sober population, not wasting their earnings in strong drink, and I shall know where to obtain the revenue."

The liquor war is not over. The Bible is still in the world with its message of warning and promise. Twelve millions of people did not vote in the last election, and they were not wet. The wets voted; a large per cent of this twelve million would have voted had they had a godly, heroic leader that defied men and devils and stood for sobriety and righteousness.

When a man contemplates world conditions, of the devastation in the earth, of human suffering, never known before in modern history, when labor is forced into idleness; when gaunt hunger is on every side, that men and women claiming to be intelligent and humane should disregard God and the suffering multitudes and, with joyous, fiendish shout, trample down prohibition and turn the rum demon loose to destroy the poor, out of whom they have wrung their wealth, one is shocked and appalled at the enormity of the crime which cries to Heaven for the just judgments of Almighty God.

An Open Letter.

My Dear Phelps:

I have never desired office. Being a preacher of the gospel is good enough for me. But I would have liked to have been chaplain of the House of Representatives and been called upon to offer prayer for that body on the morning of December 5. Had this been my privilege I should have prayed after this fashion:

"Gracious God, we humbly bow in thy presence. We recognize thee as the one and only God of the universe; the source of all truth, the giver of all good, the true object of humble reverence and devout worship.

"We thank thee for this great country which thou hast given us, and we humbly pray that thy blessing may be upon our people of every state in this Union. Bless all the

people of every race and creed. May thy protecting arm be around and about us. Keep us in friendship with all the nations of the earth.

"Let thy blessing, in a special manner, rest upon these representatives of the people. Give them that wisdom that cometh down from above, so that, in this crisis of our nation's history, they may legislate for the best interests of all the people. Save us from selfish men and greed. Bless us with compassionate love for all of our fellowbeings. May these men chosen by the people seek to serve those who have chosen them with pure and highest motives.

"Save our nation from plague, drouth or pestilence of any kind. Save us from foreign war or internal strife. Save us from the heartless greed and ruin of the liquor traffic. Confuse and break up the councils of those who would destroy prohibition laws and beggar the women and children of drinking men, poverty, crime and ruin in this present life and eternal woe in the life to come.

"God of mercy, help us in this trying day in our history. Rebuke the combinations and powers of evil. Show the mightiness of thine arm for the protection of the people from the curse of rum. Hear us in mercy, and answer us in the name, and for the sake, of our Lord Jesus Christ. Amen."

Say Phelps, How do you think Beer Garner would have liked a prayer like that? Don't you believe that would have been the last prayer I would have offered in the Hall of Congress this session? I think so. I believe 25 millions of people in this nation should pray to God every day to confuse the counsels and break the power, and defeat the efforts of the liquor leaders, and save our people from the curse of intoxicating drink. I will not give up hope, but will fight and pray on for humanity. Our God is omnipotent and loves the world, prodigal though it be.

Yours truly,

H. C. MORRISON.

Epworth Holiness Camp Ground.

This Camp is located near Epworth, S. C. It was established about a quarter of a century ago, and was graciously used of the Lord in the preaching of full salvation. The interest in this Camp has been somewhat waning, but the brethren desire very much to rally their influences and make it a gracious success, the coming summer. Brother W. P. B. Kinard, an old war-horse, and in his younger days a great soul winner, is greatly interested in this Camp. He longs to see its fires burning anew, and the people gathering there, and the preaching of full salvation, and to hear the shouts of those who have found the Lord in the fullness of his blessing. I believe it is about the only Holiness Camp Ground in South Carolina. The people should rally to this work, and make it go. Let all the holiness people in that region begin to think and pray, and to prepare for a great meeting there for the coming summer. Those who desire information should address Bro. W. P. B. Kinard, Rt. 2, Box 96, Epworth, S. C., for information about dates, workers, and anything they desire to know about this old Camp Ground.

Faithfully yours,

H. C. MORRISON.

Brother Ridout in Brazil.

Elsewhere in this issue of THE HERALD we publish a communication from Bishop Tarboux, of the Methodist Church of Brazil. It is most interesting and encouraging. The Holy Spirit is moving upon those people most graciously. The Lord is using Dr. Ridout in that white harvest field in a remarkable manner. He goes out without support, save as the people who love this great work send him freewill offerings. We ought to sustain him. Send your offering to Mrs. G. W. Ridout, 5550 Calvert St., Ventnor Heights, N. J.

H. C. MORRISON.

An Investment For Eternity.

MRS. H. C. MORRISON.

YOU need a religious weekly like THE PENTECOSTAL HERALD to visit your home, that from its messages you will gain spiritual strength for your day and trial.

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5. You will find the editorials from Dr. Morrison unlike those which appear in most religious weeklies—bristling with interest, commenting on the live issues of the day, and exhorting the reader to closer fellowship with the blessed Trinity. He writes as a prophet of the Lord.

6. You will find a page for the boys and girls of the family that will interest and please them, and point them to a higher plane of living than that of worldly pleasures and cigarette smoking.

7. Our Young People will find something that will fully meet the needs of their devotional meetings, free from modernistic taint or faith-destroying insinuations.

8. The housewives will find something each week in the friendly chat and godly admonitions of Mrs. H. C. Morrison that will tide them over the monotony of their daily routine and lift them heavenward. Mrs. Morrison always writes from a woman's heart to women's hearts, entering into their burdens and problems with truly Christian sympathy and solicitude. She is also "Aunt Bettie" to the boys and girls on Page 10.

9. You will want to read the superb articles from such contributors as Joseph H. Smith, C. W. Ruth, the Owen Brothers, that wonderful article by the nationally, world-known "Quiet Talk" man, S. D. Gordon, as he views world conditions as seen from the recent Assembly in Geneva, Switzerland.

10. And who can afford to miss that serial story by Rev. C. F. Wimberly, on the "Romance of the Itinerancy" which will begin early in the year. Dr. Wimberly says "it's going to be different from anything he has yet written."

11. You will want to keep up with the revivals that are held throughout the nation, and thus quicken your faith in God's power to save the sinner and sanctify the believer.

12. Last, but not least, you want to show us that you appreciate the fact that we have ventured to meet you one-third of the way in making it possible for you to continue taking THE HERALD, and in sending it to that neighbor or friend who needs it as much as yourself. Only \$1.00 a year is our slogan for the coming year, thus indicating our willingness to make it possible for you to have this HERALD of comfort and blessing visit you each week for another twelve months. If necessary, do without something for the body, that you may feed your soul with THE HERALD's unprecedented feast of good things. Rally to us as we endeavor to prepare something that will make you a better man or woman during these days of test and trial. Let's hear from you at once, if your subscription has expired, and know that you are putting your shoulder to the wheel, thus making it possible for us to carry on another year. We are yours to help. Will you help us?

EBENEZER.

CLARK W. MYERS.

"Samuel took a stone, and set it between Mizpah and Shen, and called the name of it Ebenezer, saying, hitherto hath the Lord helped us." 1 Sam. 7:12.



NE of the joys of being a pastor is the acquaintance of many people. The pastor works with the best people in the community. It has been my pleasure, while pastor of the Swift Memorial Church in Sagamore, Mass., to meet a great many prominent people in the church world. For three summers I have been associated with the Colony at Sagamore Beach. One family that is well known and dearly loved is the Francis E. Clark, family. Mrs. Francis E. Clark, better known to us as, "Mother Clark," comes each summer with the family to their farm home near Sagamore. She is the widow of the late Dr. Francis E. Clark, founder, organizer and promoter of the Christian Endeavor Society.

Mrs. Clark is now in her eighties, but remains well in body and active in her duties to God and her fellowmen; she is deeply religious and covets for the young people, who are her chief interest, a deep, substantial and abiding experience with God.

When I call upon her I always feel that I am the one receiving the greater blessing. One day while calling upon her, I asked her to tell me the story of her "Ebenezer." She was glad to do this for her Ebenezer has been a great blessing to her. The word was void of any great meaning to me until that time, but now it carries a meaning rich and abiding, a thought which is so very much needed in this time of economic depression and spiritual destitution, that I wish to pass it on to you. Here is the story as she tells it herself.

While but a girl she attended church regular. The church attended was the church connected with the theological seminary in Andor. The sermons were long and not prepared in any part to interest children. Not knowing what to do during the sermon, she would look through the hymn book. The hymns were to her as oases in the desert of theology! She was glad when the congregation rose and sang. Especially was she glad when they sang, "Come Thou Fount of Every Blessing" and was thrilled when they came to the words, "here I'll raise my Ebenezer," though at that time she knew not the meaning of the word.

Now Mrs. Clark has the deeper insight into the meaning of that word. She knows it not only as the Bible story but from experience.

The Bible story is found in Samuel. God's people of old were sorely oppressed by the Philistines, they besought Samuel to pray for them. Not only did Samuel pray, but all Israel came together, and fasted and prayed and confessed their sins before God. The Word says that "Samuel cried unto the Lord, and the Lord heard him."

In these days of real spiritual need I wish that we might all claim that wonderful promise that God gives through the writer of 2nd Chronicles, chapter seven, and verse fourteen. "If my people which are called by my name shall humble themselves, and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their sin, and will heal their land."

Coming back to the story of Samuel, we read that, "As Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel, but the Lord thundered with a great thunder on that day upon the Philistines and discomfited them, and they were smitten before Israel."

It was after this great victory that Samuel

LOOK OUT FOR OUR SPECIAL ISSUE

January 25 will be our special number on Modernism. We have some of the finest articles on this subject that can be written, and you cannot afford to miss reading them. Dr. Morrison's first page paragraphs are "You Cannot Trust the Modernists," followed by a thrilling article on "The Blight of Modernism." Dr. W. E. Biederwolf, Director of the Winona Lake Conference, has a superb article on "The New Paganism," contrasting it with the "Old Paganism." If you miss this—well you will miss a great intellectual, yet startling array of facts. Dr. Wimberly has an article on "Evolution—And Else" which will present some startling things of present-day conditions. Dr. Akers, President of Asbury College, has an article on "The Collapse of Modernism." I can't give you all of what you may expect in this wonderful number of *The Herald*, but you will get them, and be made the better for having read them, if you are sure to renew your *Herald* at once that this issue may not miss you. If you wish extra copies for distribution, we will send them at the low rate of 50 for \$1.00; smaller amounts accordingly.

Yours for the best year in *The Herald's* history of more than 44 years.

Mrs. H. C. Morrison.

set up a stone which was a "Stone of Help," and called it "Ebenezer," saying, "Hitherto the Lord has helped us."

Near the farm house of "Mother Clark" is a pile of stones. There are many stones by this time for it has been growing and growing fast. Every time that Mrs. Clark feels especially grateful to God for some blessing which he has bestowed upon her, she goes and places another stone upon her "Ebenezer." Not only does she place stones there, but she asks her friends to do this. Each year the Christian Endeavors meet for a convention at Sagamore Beach. On the Sunday afternoon that they are here, they bring their stones and place them upon the "Ebenezer," and they have a short service of praise.

When I wrote to Mrs. Clark, asking permission to write this article, she wrote these words back. "Sometime when you are down at the beach, perhaps you and Mrs. Myers would be willing to gather a couple of stones and each of you put one on my little Endeavor monument, and add a little prayer as you put them on. I should be glad to know that two of the stones there came from you both."

It was a great benediction to go on a Sunday afternoon, with our stones and place them upon the other stones, each stone seeming to speak to you something good, and there utter a prayer of thanksgiving. Our two girls were with us and each placed a stone upon the Endeavor monument and three of us prayed, the baby being too small to utter her prayer, but large enough to place her stone there. We are supremely glad for our little part in making the "Ebenezer."

Mrs. Clark says, "It is a source of help to stand by her pile of stones and remember that the Lord hath led the Christian Endeavor Society from its small beginning in Portland, Maine out into all the world. She urges all Christian people to have some kind of an 'Ebenezer' by which we shall remember God's past blessings and which will give us courage to face the uncertain future."

Our closing thought and the purpose of this writing is this: in these days when we hear so much of depression, may we be able to say in our hearts, "Ebenezer." With the deep assurance that the God that hath hitherto helped us will continue to help us.

A Suggestion!

Many of those who read this paper will have received money as a Christmas present. Why not lay aside one dollar for your renewal to *THE HERALD*, that you may enjoy, not only your gift throughout the year, but *THE HERALD* as well. Give your soul every advantage, even to the denial of temporal things. It will pay in the long eternity that lies ahead.

"We Don't Want the Return of the Saloon."

REV. P. I. ROSS.

There seems to be one point on which all parties, in the wet and dry contention, are agreed. And that is that we all say that we do not want the return of the saloon. The reason for this is that all know that the saloon was an unmitigated evil. That it produced crime and poverty, it made widows and orphans, it debauched homes, it broke hearts, it killed people by the thousands, it debauched and ruined manhood, and on and on its fearful trail of evil went like a deadly pestilence until all are saying we do not want its return.

This being the case we should ask ourselves, What was the saloon? What was there about this institution that made it such a deadly evil? Was it the building? Certainly not, for many of these buildings are still standing and are being used for different kinds of business with no evil effects. Was it the fixtures? No! for these fixtures still remain in some of these buildings with no evil effects. Was it because men gathered together in the saloons? Most certainly not for men have always gathered together and that without any necessary evil effects; not only so, but if they never gathered together there would come great evil to the race on that account. Then what was the evil of the saloon? It was because intoxicating liquors were sold there for beverage purposes. This is the answer to our question. It makes no difference how or where or by whom intoxicating liquors are sold for beverage purposes it will produce the same effect as when it was sold in the saloon. And whatever we may call the place where it is sold, and whoever may sell it, and whatever legal restrictions may surround it, to all intents and purposes it will be the return of the saloon. You may call a jimson a rose and put it in a golden vase on a mahogany table but it will still be a jimson. And whenever you have legalized intoxicating liquors sold for beverage purposes we will have the return of the saloon! And those people who are wanting the return of the legalized liquor traffic and at the same time are saying that they don't want the return of the saloon either do not know how to think on this question or are trying to deceive the people.

Keep the Home Fires Burning by keeping that burning torch of evangelistic flame—*THE PENTECOSTAL HERALD*—coming to your home each week. You need it. The boys and girls need it. The well need it. The sick need it. The entire household needs it, so don't neglect to prepare for this need. Renew your *HERALD* at once. Remember, it is only \$1.00 for the coming year.

YOU WILL LOVE IT

and you will fall in love with it at first sight, because of the beautiful piece of genuine Levant leather it is bound in and the smooth calf leather it is lined with. It is printed from the large, clear, Long Primer self-pronouncing type, will delight your eyes. The beautiful white, opaque India paper makes it easy to read and very light in weight to carry. It has 40,000 references for your Bible study, a dictionary of proper names, a subject index and a very complete Bible concordance. It is silk sewed, has a silk marker for the Old Testament, also one for the New, red under gold edges, chapter numbers in figures, size 5½x8½x15-16 inches thick, weighs only 26 ozs. It is one of the finest editions of the Bible made by the Oxford Press, and it will be a lifetime pleasure to the owner. You will want one for yourself or your friend. The Oxford's net price is \$15.50; our special price is \$10, and we have only a limited supply at this price. Your name in gold, 30c extra.

PENTECOSTAL PUBLISHING CO.,

OUR BOYS AND GIRLS

My Dear Boys and Girls:

I am going to give you a real surprise at the beginning of the New Year, by giving you a story from our beloved Editor, Dr. Morrison. Now don't you think he is kind to remember our boys and girls with such a nice story that carries a wonderful moral lesson with it? Dr. Morrison is partial to children, boys and girls like yourselves, and some of the dearest pictures I have of him, are those he tries to paint for me of his boyhood days, and the good OLD times he had trapping rabbits, bearing the responsibilities of the home, and going to the old "meeting-house" to revival meetings.

By the way, Brother Sam Haynes, a very dear friend of Dr. Morrison's, who lives at Clarkton, Ga., got a white hickory stick from Dr. Morrison's old camp ground and had a beautiful cane made for him and sent it to him in Florida for a Christmas present. The Board of Trustees of Indian Spring camp meeting paid for having it finished, and it was certainly a delightful surprise to Dr. Morrison.

Well, Boys and Girls, let's make our page more interesting than ever this year. Write us good letters and be sure to try to get your neighbor to take *The Herald* so their children can enjoy it with you. We are offering it this year for only \$1.00, as times are so hard and the people need the paper.

Wishing you all a very Happy New Year, I am, always your devoted
AUNT BETTIE.

IS IT THE MAN IN THE WOLF, OR, THE WOLF IN THE MAN?

White Spot was the most powerful wolf in all the region he roamed in the great northern forests. When littered, he was a full third larger than any other one of his seven mates. His proud mother took special interest in him, showed him favors and soon entrusted him with the care of the smaller pups during her absence.

White Spot who got his name because of a large white spot in the center of his forehead, not only protected his younger brothers and sisters, but soon became to them a sort of schoolmaster. He taught them how to catch mice and young rabbits, and assumed the prerogative of administering strong discipline and frequently gave them a sound boxing, or a sharp nip that taught them reverence and obedience to their larger brother.

More than once, he flew at and bit the nose of a prowling bear, and diverted his attention, while the smaller members of the family got safely away from danger, and then loped off with contempt from the shambling pursuit of his clumsy enemy.

White Spot felt his superior power. He was not selfish, but rather self-conscious, and came to regard himself as next to his mother, the protector and provider for the family. Frequently after the kill of a small prey he would perch himself on an eminence and watch the surrounding landscape while the smaller and weaker members of his clan feasted on the result of his chase.

White Spot grew to be of immense size. His powers of endurance were remarkable. He could strike a measured gait and lope for hours without apparent fatigue. When he started in pursuit of a herd of deer it always meant fresh meat for his pack. It mattered not how far the deer ran, or how fast, White Spot kept loping along in pursuit until he wore them out, selected the biggest, fat buck, leaped, snapped, gashed his flanks until the loss of blood weakened his victim and he then fastened his powerful jaws on his throat, pulled him down, ate his fill and watched the younger and older members of his ever growing family come up and gorge themselves on his bountiful provisions for their wants.

White Spot was jealous of his family tree. No coyote or shabby wolf was permitted to associate with or hang

about his clan. He was great for eugenics and permitted breeding only with the largest and best of big gray forest wolves.

It would take a good sized book to tell how White Spot built up and led his pack. He matched his wits against many cattle and sheep men to whom he was well known. He learned the tricks of all traps in his region and safely kept his hide on his back in spite of many a hunter who sought to take it off.

The years crept on. White Spot grew older. His supple legs became stiff; he hunted about for smaller game, and at length felt himself fortunate to find the hole of a prairie-dog, or the nest of a pack-rabbit and get a full feed. The younger wolves of the pack looked upon him with sarcastic grins and longed to be free from his leadership and restrictions. They grew lazy and mean, sneaked about and glanced with hungry eyes at their old chief.

Finally, one cold day, about sundown, when the snow was deep and the urge of hunger was strong in them, they left their lair, crept out and sniffed the zero breeze, growled with strange understanding with each other. Had they been wicked and base men their growls would have been fearful profanity.

Returning to their den, the whole pack leaped upon old White Spot, tore his throat open with their cruel fangs, pulled his limbs apart, picked his bones, chewed up and swallowed his tough old hide, and thus it was that brave old White Spot, who had built the pack and provided for its needs for many years, was cruelly destroyed by those he had led and protected.

Soon after White Spot had been devoured, onery wolves began to associate with his pack. Little coyotes hung around, several of his younger sisters and nieces kept company with, and some of them disappeared, with onery rat and snake-killers that White Spot would have driven entirely beyond the confines of his range. We shall not follow the story, but the old family rules were disregarded the traits of breeding disappeared, and in a few seasons there was hardly a decent wolf to be seen that had descended from the house of White Spot. Such is wolf life.

We have sometimes seen the same among men. A strong man rises up among his fellows who gives himself to their service. He builds a family, a business, a church or an institution. He lives a life of sacrifice, speaks with authority and devotes himself to the protection and highest interests of those about him, who look to him for guidance, protection and supplies. But the years go past. By and by the old builder and leader fails. He is looked upon with grudging and jealousy. His commands are disobeyed, his entreaties disregarded. His warnings and wishes are trampled under foot. He dies with a broken heart and the labor of his hands is torn, scattered, and disappears from the earth.

As we look upon the wolves of the forest, and men in the battle of life, there sometimes appear resemblances so strong that we are led to ask ourselves, "Is it the man in the wolf, or the wolf in the man?"

H. C. Morrison.

Dear Aunt Bettie: If salvation could be wrought by might or by power, my dear ones would have been saved long ago. For if any one ever put up strenuous effort and human persistency, to win them over, to make them see the error of their way, I did. But, friends, it cannot come through human strivings, we will never win them through heated arguments, or through reprimanding them for their faults and failures. If we ever win our loved ones for Christ, it will be because we became empty channels through which God could speak, and through us they caught a glimpse of Jesus Christ, "the compassionate one," "the one altogether lovely," "the Lily

of the valley," "the chief among ten thousand," "the Prince of Peace," and their hearts panted for the living God.

O, friends, God had to break me up, before I felt my utter helplessness, before I ever got freedom for my loved ones with God in prayer. He showed me that I was depending upon my own striving more than upon his power and that the human touch I put to my efforts revealed myself more than Jesus. I seemed to hear him say, "If you would win your loved ones for Jesus, you will have to become as nothing, and let Me speak." I wept and cried aloud to feel I had ever put myself in his way. I arose from my knees, feeling my God-given part, as much as ever, but with a strong determination to pray and trust God as never before, and with a solemnity that consumed my very being, to walk softly before God, with my hand in his and to be only a voice crying in the wilderness, "Prepare to meet thy God."

Mary K. Jack,
Shreveport, La.

Dear Aunt Bettie: I see the elderly cousins are writing so I will drop you a few lines. I have been trying to get my grand-daughter to write for sometime and when she saw my letter in print she got interested all at once and wanted to write and wanted me to send another with hers. Hope I am not coming too often for W. B. Asking God's blessing on all of the cousins and Aunt Bettie,

Mrs. H. Glaze,
Hitchcock, S. D.

Dear Aunt Bettie: I hope this letter gets into print, as *The Herald* has been coming to me for the past four weeks, and if some one has had it sent to me, I wish to thank them, and if not please have it stopped as I can't pay for it. I strongly suspicion four different ones, but don't feel sure, but thanks a great deal anyway, and I will be glad if you tell me which one of you did have it sent to me. Page Ten is largely to my interest, as we have a little corresponding work, called "Three and Five," so I appreciate the names and addresses. To any one interested in God's Way, I will be glad to hear from, as I don't think I will be able to get in touch with all of you, by myself. I like most all the letters I have read, especially those from ten or nine-year-old boys and girls, and although I am nearly twice that old I get along better with that age. I will not take up any more room now, as I know some one else wants in too, but I hope to get some answers from those interested in Bible Reading.

Alice Mae Chace,
Box 64, Orland, Calif.

Dear Aunt Bettie: A Happy New Year to every one in the name of our dear Savior. What an inspiration *The Herald* must be to all the cousins! It has been a constant visitor in our home for about twelve years and it has been a source of joy and comfort to me and family, but have enjoyed it at Aunt Bettie's expense for the last two years, I was left a dependent widow of a local Methodist preacher three years ago and haven't been able to pay for my paper. I would greatly appreciate it if some one of the readers would send the subscription price for a year. I have seven girls and a small boy twelve years of age and we have almost no church privilege, so I feel like *The Herald* is needed in our home. I can read them one of the best sermons to be had, also the Sunday school lesson each week and they read for themselves. Asking an interest in your prayer that I may bring the children up to be useful workers in the service of the Lord, gratefully yours,

Mrs. G. W. Wilkes,
Scotland, Ga.

Dear Aunt Bettie: I wrote *The Herald* about two months ago. I am nine years old and my birthday comes September 4. I have blonde hair and blue eyes. Have I a twin? If so, please write. Aunt Bettie, I want you and the cousins to pray for me. I try to live for Christ, but do wrong sometimes. I go to church when I can. I love to go to Sunday school. Pray for my father, mother and brother. I go to school and enjoy my books. My teacher is Nellie Ledbetter. After sup-

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per I read *The Herald*. Boys and girls, give your hearts to Jesus. I hope to see this in print.

Mary E. Ingram,
Elizabethtown, Ill.

Dear Aunt Bettie: Here I come again! This is my second letter and it may not be the last one if I don't receive more letters from the cousins. I have very dark brown eyes and medium brown wavy hair. I am five feet, three inches tall and weigh ninety-five pounds. I was fifteen years of age November 11. I live on a farm fifteen miles from St. Lawrence where I go to high school. I am a Sophomore. We have many trees around our place which make it very pretty in the summer time. We have a peppy community. We have many good times at such things as parties, socials and literary societies. Here's hoping I receive many letters from the cousins.

Naomi Hermann,
Rockham, S. Dak.

Dear Aunt Bettie: Will you let a South Dakota girl join your happy band of boys and girls? I was sixteen years of age Dec. 15. Have I a twin? If so, please write to me. I have medium brown wavy hair and brown eyes. I am five feet, one inch tall. I live on a farm twenty-four miles from St. Lawrence where I go to high school. I am a Sophomore. I am anxious to receive letters from the cousins so will answer all the letters I receive. Who can guess my middle name? It starts with G and ends with S, and has six letters in it.

Irene G. Becker,
Rockham, S. Dak.

Dear Aunt Bettie: I read the good letters in *The Herald*. I love to read anything about God. That is the sweetest name in the world. I can't read very much, but when I do read I want to read good books. I am a mother with six small children and we are very poor people. I know we are loved by the Lord. We have a little schoolhouse where we go to have services. We have Sunday school and we just make enough to buy our literature. I wonder if you could get me up a box of used clothing for my children; they need shoes and clothes. We live back in the Blue Ridge Mountains. My oldest child is ten years old, a boy, and my youngest one is four, a boy. I have two little girls, seven and eight; two more boys, nine and six. I would appreciate anything sent to me. My children never miss Sunday school.

Mrs. C. B. Galliugh,
Syria, Va.

Editor of *The Pentecostal Herald*:
Some few months since I reviewed in your paper "When the Brewer had the Stranglehold," by Ernest Gordon. A book of nearly 300 pages to be had in either paper or board covers. Since the cry today is for the return of beer, this book with its startling revelations as to the stranglehold of the brewers in the old saloon days should at once have a million readers. Not only are its statements startling but they are supported by cited authorities. If it could be read by our good people in large numbers at once beer would never be allowed to come back. Let me urge your readers to order a copy from *The Pentecostal Publishing Company* and read and lend to others. What is better, get others to do likewise. In this book we have the best weapon in existence against the return of beer. Act and act at once. Cloth \$1.50; paper, 75c.
M. F. Hunt.

FALLEN ASLEEP

WOODRUFF.

On October 19, 1932, Lucius Woodruff, eighty-seven years of age, went to be with his Lord and Savior. Brother Woodruff was converted at the age of ten years and sanctified at fifteen. He early associated himself with the Free Methodist people and entered heartily into their work. In 1876 he was married to Rebecca Schriver. He was associated for some years with his father in the mercantile business at Windsor, N. Y., and in 1881 came to Binghamton, N. Y.

In 1895 Brother and Sister Woodruff felt the need of a Mission in the city of Binghamton. They organized the Central Mission, later named the City Mission, and in 1900 entered its present quarters at 128 Washington Street. During the year 1928 he transferred this property to the New York State Holiness work. He was placed at the head of the Local Administrative Board, a position which he ably held until his going. He was a charter member and for a number of years an officer in the International Union Gospel Missions, and also for a period of time a director of the New York State Holiness Association. In 1921 Brother and Sister Woodruff erected and equipped a Mission station at Suwon, Korea. This Mission has been under the care of the Oriental Missionary Society.

Brother Woodruff is survived by the widow and a talented family of four daughters and two sons besides several grandchildren. The funeral was held from the home. Rev. J. C. Long officiated, assisted by Rev. Shepley Holland and Rev. Henry F. Bailey. Interment was made in Floral Park Cemetery. On Sunday afternoon, Oct. 23rd, a special Memorial service was conducted at the City Mission. Rev. George W. Ridout, missionary evangelist, as guest speaker for this occasion, called attention to the fact that the Mission with its thousands of converts and its activities in various phases of Christian work was a living magnificent memorial and monument to the memory of Brother Woodruff. The writer, as superintendent of the Mission, invites the prayers and co-operation of God's people that we who remain may diligently carry on this work, which has been so gloriously owned of the Lord, until it shall have accomplished the utmost for the Master's Kingdom.

BRINESHULTS.

Mary A. Brineshults has finished her course, she has kept the faith, and in September, 1932, she slipped across the borders and entered into rest. Converted at the age of fourteen, during a revival held in the Cedarville Methodist Church in the year of 1874, she began her walk in the "narrow way" with the King of kings. In 1898, after hearing the first sermon on holiness, she sought the blessing and "crossed over" into Canaan. Her memorial stone was, "For ye are dead, and your life is hid with Christ in God." Col. 3:3. This was truly exemplified in her life.

This Mary, our Mary, had chosen the better part as did the Mary of old. She kept very low at the Savior's feet at all times. Hers was the personification of true humility, but she always exalted and magnified her Lord. For several months her sufferings were intense. Several times she came so near the Celestial City that we who were with her caught some of its glow. She would come out of a coma, whispering, "Praise his dear name." Her Christian life had been a life of prayer and praise; she breathed prayers and thanksgivings. Many of her close friends called her "thankful Mary." She had several prayer lists and never missed an opportunity to talk salvation. When she came to the "end of the way" the prayer and praise and glory lingered. With breath coming in gasps, and it was thought that she was fast passing, she shouted with such triumph that those by her bedside marveled.

She did indeed "take life up gladly, bore it bravely and laid it down tri-

umphantly." The church and community weep with the brother and three sisters—weep for their loss, but rejoice in the heritage she left. No silver or gold had she to leave, but she did leave the fragrance of a stainless life. We speak from a life-time friendship, and though sorely bereft, we thank God for the inspiration and benediction her life has been to the writer and to all those who knew her. "May we too, die the death of the righteous, and may our last end be as hers."

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last.

"In condescending love
Thy ceaseless prayer is heard;
And bade thee suddenly remove
To thy complete reward.

"With saints enthroned on high
Thou doest thy love proclaim
And still to God salvation cry,
Salvation to the Lamb.

"Oh happy, happy soul!
In ecstasies of praise
Long as eternal ages roll
Thou seest thy Savior's face.

"Redeemed from earth and pain
Oh, when shall we ascend
And all in Jesus' presence reign
With our translated friend?"

Clara T. Mulford.

Cedarville, N. J.

CARDEN.

At midnight, Dec. 2, 1932, God wafted the spirit of J. Pumphrey Carden, of Narrows, Ky., to the Eternal Home of the soul. He had reached the age of fourscore and six years on October 16, 1932. Funeral services were conducted by the Rev. Harry A. Pullett, of Fordsville, Ky., at the Pleasant Grove Church, where he was laid to rest by his first wife, Sallie Huff Carden, who also was a devout follower of Christ and who had preceded him in death some forty-six years ago. To this union were born ten children, of whom Minnie, Leslie, and Will preceded him in death.

Early in life he became a Christian and found real pleasure in the Master's service which led him to become a Methodist minister. His life was that of a loyal, devout disciple of the Lord, teaching and walking "In the Light of God's Word and in the Beauty of Holiness." He greatly loved his family and spent much time in prayer. As I write, one of memory's fond pictures of him is, he with his Bible and family under the huge chestnut tree on his lawn studying and discussing God's Word.

During his last illness, his joy, peace, and fellowship with Christ were an incentive and stimulus leading to a life with Christ. He talked much to his children and those about of Life Beyond to which he was going, and of mansions prepared for him. About a month before he died, he told them God had shown him into the Pearly Gates and wished he only had words to tell of the things God had shown him, his last words being with his son John about two hours before his passing. The end came peaceful, breathing a little easier, and with a beautiful smile he passed from this life to the greater and fuller Life Eternal.

He is survived by his faithful and devoted wife, Martha Petty Carden, and children; Mrs. Mina Grant, of Louisville, Vasco, of Owensboro, Willie, of Bowling Green, Daniel of Rockport, and Ollie, John, and Charlie, of Hartford, thirty grandchildren, eight great-grandchildren, and a host of neighbors and friends.

"Servant of God well done!
Thy glorious warfare's past.
The battle's fought, the race is won,
And thou art crowned at last!"

Sallie Carden Clark.
A Granddaughter.

The following is taken from the Statesman, a paper published in Dexter, Mo.:

We fail to see any economic advantage in having "Beer by Christmas"

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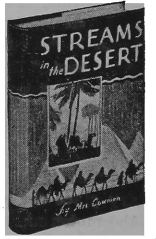
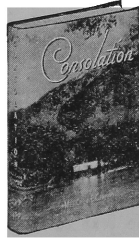
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or at any other time. We have never changed our conviction that 4 plus 4 is 8, or that equally as strong conviction when you make and sell anyone another that destroys their productive powers you war against prosperity. There was never any economic advantage in the manufacture and sale of liquors and never will be. Of the over 21,000,000 who voted the Democratic ticket, eleven millions and the writer voted it because of economic reasons and not that we were wet. Put it to the popular vote of the Nation and the sale of intoxicants would be swamped by a majority greater than that which hit Hoover.

This country is dry: the wets do the loudest hallooing; that's all.

When Time had ushered in the age of the tottering step and trembling staff, the Quaker Poet, Whittier, closed his "Swan Song" in these comforting, inspiring word:

"I stand beside the tideless sea,
And 'wait the muffled oar;
No harm from Him can come to me
On ocean or on shore;
I know not where His islands lift
Their fringed palms in air,
I only know I cannot drift
Beyond God's love and care."

SUNDAY SCHOOL LESSON

By O. G. MINGLEDORFF.

Lesson IV.—January 22, 1933.

Subject.—Jesus Forgiving Sin. Mark 2:1-12.

Golden Text.—The Son of man hath power on earth to forgive sins. Mark 2:10.

Place.—Capernaum.

Time.—A. D. 28.

Introduction.—Jesus Christ in this lesson assumes a prerogative that stamps him either as Deity, or as an impostor. The Jews were right: "Who can forgive sins but God only?" No one.

If Jesus was Deity while he lived in a human body on earth, he is Deity now, and will be Deity forevermore. St. John in his first epistle puts us on notice that he who denies these God-revealed truths is the prince of liars.

Since Jesus is Deity, it is his prerogative to forgive sins. It is sheer blasphemy for any human being to arrogate this authority to himself. If Jesus Christ is not Deity, in claiming the authority to forgive sins he made himself the arch-impostor of all the ages.

If I understand the teachings of the apostle John, one who denies the Deity of our Lord is antichrist. He who disputes the Deity of Jesus Christ makes God a liar, "because he does not believe the record (testimony) that God gave of his Son."

But we must not lose sight of the blessed fact that Jesus Christ is the God-man. It behooved him to be thus, in order that he might be the Savior of them that are lost. In all the Bible there is no more blessed truth than the fact that Jesus is the God-man.

But has Jesus Christ authority to forgive sins? No one can exercise such authority in the role of a proxy. No one can forgive sins committed against another. But Jesus demonstrated his authority to forgive sins by restoring a paralyzed man to his normal condition. He opened blinded eyes, unstopped deaf ears, restored withered arms, fed hungry multitudes on a handful of bread, and raised dead men back to life; and in so doing he demonstrated the fact of his Deity.

Comments on the Lesson.

Immediately after the many healings at and about Simon Peter's home in Capernaum, we read that he went out a great while before day into a solitary place for a season of prayer. But the multitudes found him and followed him. After healing the sick and cleansing the lepers, preaching in the synagogues and casting out demons, he made his way back into Capernaum where today's lesson finds him.

1. It was noised.—Literally, "It was heard." The fact of his return was in the air, so to speak. In the house.—In the home of Simon Peter; for that seems to have been his headquarters whenever he was in Capernaum.

2. Straightway.—Watch for this word in reading this Gospel. It is a characteristic word with Mark. It marks him as a good story teller. It shows that he was not asleep when writing his book. No room to receive them.—The crowds must have been immense, seeing that there was not room enough for them about the door—there must have been a yard full of them.

3. Bringing one sick of the palsy.

—The Greek seems to make no difference between palsy and paralysis; although in English there is a shade of difference in the use of the two words. This man was helpless, unable to walk. If you have seen a paralyzed person, you will understand it. Borne of four.—These good friends had heard of the Master's healing power (perhaps had witnessed some of his miracles), and were determined to lay their paralyzed friend at his feet. It would be a blessed thing if men were as determined to bring their sin-blighted loved ones to his feet for soul-cleansing. Why are we so careless, nay, thoughtless, when souls are perishing by millions on every hand?

4. For the press.—The swarming multitudes who were crowding about the door—Some for his healing touch, but more, perchance, from curiosity. Who has not seen a person faint in a crowd on a hot day, and the few who had sufficient sense to help the suffering one found it almost impossible to keep the curious people from crowding the patient to suffocation? Personally, I have had to literally insult some persons before they would get out of the way so as to give the patient a chance to breathe. "What fools these mortals be." They uncovered the roof where he was.—Possibly a tile roof that could be easily taken up and relaid. Many have tried to guess in what part of the house Jesus was standing; but no one knows, and one guess is about as good as another. Let down the bed wherein the sick of the palsy lay.—Not a bedstead, neither a cot—not even a stretcher, but just a thin pallet or comfort that weighed but little, and could be spread out almost anywhere. They wrapped the sick man in this, and let him down through the hole they had made in the roof. They may have used ropes; or if the ceiling was low, as in many Oriental houses, those standing under the roof could have assisted in letting the man and his bed down. We can only guess how it was done. But getting the man down was not the important thing.

5. When Jesus saw their faith.—Whose faith? I am looking at the Original Greek; but I cannot answer the question. I have heard preachers attribute all the faith to the four men who brought the sick one. But why? There is nothing in the text to indicate such a conclusion. I think it more reasonable to say that all five of them had faith in the Master's healing power. One will find that in leading souls to the Lord the worker must oftentimes exercise faith for the seeker—not to take the place of his, but to supplement it. Son, thy sins be forgiven thee.—But the sick man had been brought to Jesus for healing, and not for salvation from sin. All true; but the Master would "put first things first." It is well to heal a body, but far better to heal a soul. I am sure that in this matter of pardon the Lord was acting solely on the faith of the paralytic; for it is hardly to be supposed that his friends who had brought him had thought of this as of first importance; but Jesus saw through his soul, and acted in answer to his faith. Then it may have been that his sins had produced his physical ailment; if so, it was useful to

get back to soul trouble first. The blessed Master understood his patient's need. But note the kindness of the Lord's speech: "Son." No rebuke, no matter what his sins may have been. Thank God!

6. Scribes...reasoning in their hearts.—They could do nothing themselves, but followed Jesus with green-eyed envy and devilish jealousy. They are not all dead yet.

7. Why doth this man speak blasphemies?—Blasphemy means speaking irreverently or flippantly about holy things. I once knew a preacher who did not believe in the Holy Ghost, to get down from his pulpit and sneak around the church, peeping under the pews and into closets and bookcases. Finally he remarked: "Maybe you do not know what I am doing; but I am looking for the Holy Ghost, and can't find him." I am persuaded that was blasphemy. Who can forgive sins but God only?—They meant it as a slur at Jesus: but they were correct in their doctrine, for none but God can forgive sins. Those old scribes used to hit the nail on the head sometimes. They told the truth again at the cross when they said: "He saved others; himself he cannot save;" but they did not mean to tell it.

8. When Jesus perceived in his spirit that they so reasoned.—John says, 2:24, 25: "He knew all men, and needed not that any should testify of man: for he knew what was in man." It took the wisest scientists a long time to invent the X-ray, so as to see human bones in a living body; but from all eternity God has been able to look clear through a man and see his very thoughts and his motives. Why reason ye these things in your hearts?—He knew without asking, and knew they would not tell him. They were whited sepulchres filled with putrid immoral filth.

9. Whether is easier.—Which of the two? Jesus would now show that he had power to forgive sins. "Arise, and take up thy bed, and walk." If Jesus had not been God, that paralyzed man would have remained on his bed.

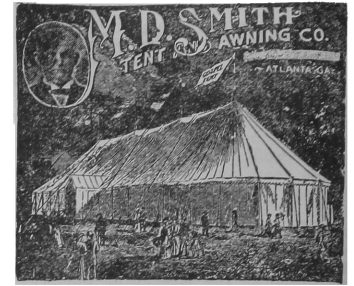
10. But that ye may know.—The Master made plain his work. He would show them that he did have power to forgive sins.

11. Now he turns to the sick man: "I say unto thee, Arise, and take up thy bed, and go thy way into thine house." Could they believe their ears? Would Jesus Christ have the audacity to risk his reputation by giving such a command? Yes; he really did that very thing. A mere man would have failed, and gone down in defeat amid the derisions of that hypocritical group. But he did not fail.

12. Immediately he arose.—There was no tarrying—God needed none. With his bed in his arms, and with utterable joy in his heart, he walked out of that room before them all. Small wonder they were "amazed, and glorified God." When it was all over and they had had time to catch their breath, they exclaimed: "We never saw it on this fashion."

MINGO JUNCTION, OHIO.

We have just closed a very successful series of meetings at the Georges Run Methodist Episcopal Church here. These meetings continued over a period of three weeks, and resulted in 38 people bowing at the altar for conversion, entire sanctification, with a few for reclamation. Sev-



"HOW THE WORLD IS GETTING WORSE"

Third Edition 104 pages 50c.
It proves how 110 verses have been fulfilled in the Bible today. Highly recommended by "The Defender," "The Evangelical Christian," "Moody's Monthly," and many others in England, Canada, and U. S. A. Satisfaction Guaranteed. Rev. A. Olsen, Lodge Pole, Nebr.

eral were blessed in their homes. A show of hands at the closing service revealed the fact that during the meetings fully fifty people, mostly adults, were definitely blessed in the meetings. Definite seeking and finding was an outstanding characteristic of the meetings. There were several clear cases of the baptism with the Holy Ghost and many of old-time conversions.

The pastor was ably assisted during these meetings by the Rev. H. W. Hales of the Methodist Church of Lansing, Ohio, who did the preaching throughout. The messages were along the line of full salvation and were clear, forceful and definite. Older members of the church here say that the church is in the best condition spiritually that it has been for many years. We are expecting the holy fire to continue to burn and the revival spirit to continue to spread throughout the years to come. We earnestly request the prayers of the Pentecostal Herald family to that end.

Our next campaign will be at Harmony M. E. Church with Miss Janie Bradford as evangelist, beginning Jan. 22. Pray for us that the good work may continue. Yours for the spread of scriptural holiness among the people. H. W. Middleton.

A GREAT REVIVAL IN WEST HAMLIN, WEST VIRGINIA.

A great meeting was recently held in Carrol Memorial M. E. Church, this city, conducted by Rev. W. S. Queen and wife. The crowds increased nightly, and the church was taxed to its utmost capacity. People who had fought holiness all of their lives became hungry for the experience and plunged into the fountain. There were about 182 seekers at the altar, and many were definitely blessed. Evangelist Queen has been traveling in tabernacle work for twelve years, but since the depression, has been engaged in church meetings. He is ably assisted by his wife who is a talented musician, she playing the slide trombone and Rev. Queen the saxophone. Mrs. Queen is also a fine soloist.

We have organized an Evangelistic Band composed of members of all denominations, who will visit vacant churches and hold meetings, visit the people and do personal work in revival meetings.

Rev. Queen is a Spirit-filled man and will go anywhere for freewill offering and entertainment. Our church voted unanimously for his return next April for a spring revival. His address is Ashland, Ky., Box 652.

Renew your subscription at \$1.00

PERSONALS.

Evangelist Jack Donovan and wife will conduct a series of meetings at the Lewistown, Pa., Church, Jan. 29 to Feb. 19. Your earnest prayers are solicited for the success of this revival.

Dr. S. A. Danford, for many years a district superintendent in North Dakota, and Oregon, is now pastor of an unusual church group of Livingston, Calif. This church is an experiment in race co-operation, in that it is over half Japanese. Many of the Sunday school teachers are Japanese, as is also the League president, and a number of the official board. The fathers and mothers, many of them, were converted under Bishop Harris in Japan years ago.

Rev. W. S. Queen: "We recently closed the greatest meeting in the history of Bracken County in the Berlin Baptist Tabernacle. The whole town began to fight the new birth and holiness, but after preaching the gospel for three weeks, God answered and some 100 prayed through to victory. There were 32 professions of sanctification, for which we praise the Lord. Rev. C. F. McClannahan was a wonderful man to work with; the stronger you preached the old-time gospel the better he liked it. God rewarded our labors by the ingathering of souls. Our address is Box 652, Ashland, Ky."

C. S. Luce: "For the past week we have been praising God for a great victory here in Windsor, N. Y. Nov. 27, Mr. George Woodward began a series of meetings that terminated in an old-time Methodist revival. The campaign lasted two weeks, and during that time there were over 150 at the altar seeking salvation and sanctification; of that number 15 claimed the promises of God for entire sanctification. Praise the Lord. The church has not had a revival for fifteen or twenty years and the officials said that it was an impossibility to have such. Their eyes have been opened for God is still on the throne and he does hear and answer his children's petitions. As a result of the revival we have twenty new members, others are interested, the church has been built up, and we are stronger financially. Again we say praise the Lord."

A. G. Kruschwitz: "Evangelist Chas. A. Jacobs, of Charlotte, Mich., closed a six weeks' revival meeting at the Salem and Zion M. E. Churches near Marine City, Mich. The Lord honored his word and his servant by saving many souls and sanctifying many believers. The transformation of lives is evidenced in young and old. The closing day will never be forgotten. Miss Ruth Lister, a student of the Chicago Evangelistic Institute, was present and gave her testimony of how she was saved and sanctified at the Romeo Camp Meeting last summer, and under Bro. Jacobs' preaching, and how she was called to C. E. I. to prepare for the ministry. God honored and used her testimony to bring a large number of young and old to Christ; some for pardon, others for the grace of sanctification."

H. A. Mastin: "The revival meeting which has been in progress at the Methodist Church for the past three weeks closed Wednesday night. It was the best meeting the town has

witnessed for a number of years. Much good was accomplished in every way. People prayed through to victory at the altar and there was a general moral uplift of the entire community. Dr. Johnson spoke three times a day during the meeting. His helpful talks to the business men in the shops and stores created a profound and lasting impression upon the leading citizens of the town. Dr. Johnson has had a wide and successful experience in the evangelistic field and preaches with great force and fluency the gospel of full salvation. We highly recommend him to any church or community desiring the services of a safe and sane evangelist. The people of Science Hill will always be grateful that he came this way."

SPRINGFIELD, MASSACHUSETTS

I just closed a very great revival with the Church of the Nazarene at Springfield, Mass., of which Rev. D. Ward Albright is the devout and energetic pastor. Both the pastor and his assistant, Mrs. Edith Whitesides, pronounced this the most fruitful meeting that had ever been held in the Springfield Church. Behind it was a volume of prayer such as is rarely seen in this day; but which, wherever it abounds, is sure to bring victory. During the entire meeting, the groans of soul-burden could be heard in many homes. The scenes of intense praying in the daily prayer services at the parsonage almost beggar description. What tears were shed! At the end of the first week, such power prevailed in the night services that it was almost irresistible. The first break came on the second Sunday morning, when waves of heavenly glory swept over the people in a spirit of praise that could not be stopped (and who would want to stop it?); and as soon as it subsided, souls made a rush for the altar until it had to be extended to accommodate them. Preaching was impossible. The revival swept on without any abating of the power or conviction. At least four nights we had to lengthen the altar to take care of the seekers. Many were the notes of praise arising from new-born souls, and many were the burdens lifted from praying hearts as they saw their loved ones come through to victory. The memories of the scenes of this meeting will long remain with me. Do not give the preacher credit for it; while I prayed and preached with unusual help of the Spirit, such results as these could not have come only through the soul-travail of the church. It surely pays to pray.

This writing finds me in the first week of what promises to be a real revival in the Prather Street Tabernacle (Nazarene) at Jamestown, N. Y. This work is less than three years old, and it seems almost like a miracle that a man could have gotten together so many substantial people in one church in such a short time. The pastor, Rev. Ralph Schurman, works and believes for big things. Our co-worker here is George Woodward, the song artist. We have Dec. 4 to 18 winter. If any one can use them, address me, 12 Shaver St., Jamestown, N. Y.

Roy L. Hollenback.

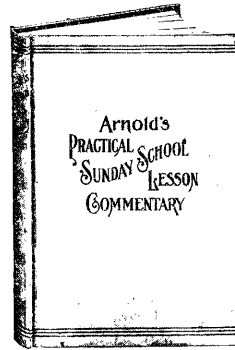
LOUISVILLE CONFERENCE, COLUMBIA DISTRICT
 Second Round.
 Jamestown, Jamestown, A. M., Jan. 15
 Russell Springs, Russell Springs, P. M., Jan. 15.
 Columbia Ct., Cane Valley, A. M., Jan. 22.

SUNDAY SCHOOL LESSON HELP FOR 1933.

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- Columbia, Columbia, P. M., Jan. 22.
- Picketts, Picketts, A. M., Jan. 25
- Gradyville, Gradyville, A. M., Jan. 29
- Albany, Albany, P. M., February 1
- Clinton, Davis Chapel, A. M., Feb. 2
- Mill Springs, Mill Springs, A. M., Feb. 3.
- West Mtncicello, Mt. Pleasant, A. M., Feb. 4.
- Monticello, Eilers Chapel, A.M., Feb. 5
- Pierce, Liletown, A. M., February 12
- Glasgow Ct., Boyds Creek, A. M., February 17.
- Tompkinsville, Temple Hill, A. M., February 19.
- Casey Creek, Jones Chapel, A. M., February 22.
- Summersville, Hodges, A. M., Feb. 26
- Greensburg, Greensburg, P. M., Feb. 26
- Mannsville, Mannsville, A. M., Mar. 5
- Elkhorn, Elkhorn, A. M., March 12
- Campbellsville, A. M., March 19
- Campbellsville Ct., Asbury, A. M., March 26
- Kingdom Extension Institute, at Columbia, January 10.
- Christian Education Week, at Columbia, January 9-13.

J. L. Piercy, P. E.

SECOND ROUND OF QUARTERLY CONFERENCES BOWLING GREEN DISTRICT.

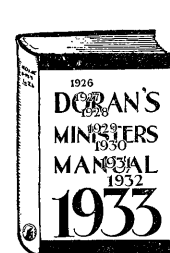
1932-1933.
 Charge Place Date
 Auburn Ct., Milliken, A. M., Jan. 14
 Franklin Ct., Price Mills, A. M. Jan. 15

The Gist of The Lesson



An excellent commentary by R. A. Torrey. It is a concise, boiled-down commentary for the busy teacher. It takes the text of the lesson, each verse separately, and illuminates it. It gives the teacher many good ideas.
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 100 Sermon Outlines
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 1000 Suggestive Texts
 200 Quotable Poems
 52 Sermons to Children
 200 Seed Thoughts for Sermons
 250 Bulletin Board Slogans
 250 Hymn Selections
 50 Prayer Meeting Talks.
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 Fifty-Ninth Annual Volume
 To the many who are familiar with "PELOUBET'S SELECT NOTES," it would be sufficient to say that the standard of excellence which has characterized the work for more than half a century is fully maintained in the new volume.

The analysis and treatment of the lessons are clear and informing, carrying quotations from great Bible teachers. It is for teachers of all grades and contains the greatest possible wealth of practical help so compiled and tabulated that it can be effectively used. It has maps, pictures, and charts alone worth the price of the book. Price \$2.00.

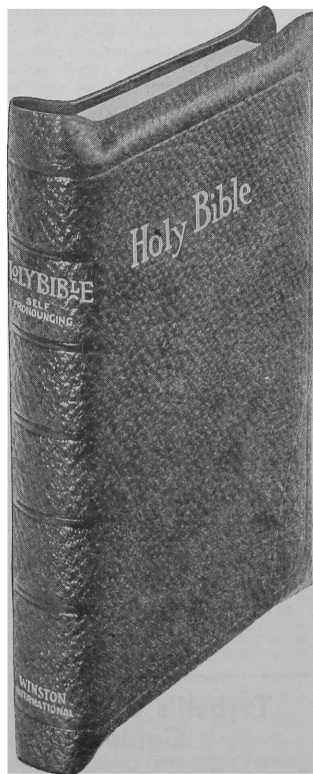
The Lesson Round Table -1933

The aim of this, as the title indicates, is to present the lesson from the practical point of view, to help the average man and woman with their everyday problems, appointments, hopes, ambitions. To further this aim there is a list of home study questions at the end of each lesson, stimulating independent thinking, definiteness and action. "Just as faith without works is dead, so knowledge without action is valueless." Price \$1.25.

- Franklin Sta. Franklin, P. M., Jan. 15
 - Woodburn Ct., Richpond, A. M., Jan. 21.
 - Russellville Ct., Stevenson, A. M., Jan. 22.
 - Russellville Sta., Russellville, P. M., Jan. 22.
 - Richardsville Ct., Halls, A. M., Jan. 28
 - Bowling Green Ct., Fairview, A. M., Jan. 29.
 - Morgantown Ct., Morgantown, A. M., Feb. 5.
 - Hiseville Ct., Hiseville, A. M., Feb. 10
 - Canmer Ct., Hardyville, A. M., Feb. 12
 - Cub Run Ct., Cub Run, A. M., Feb. 18
 - Horse Cave Ct., Horse Cave, A. M., Feb. 19.
 - Bowling Green, State St., A. M. Feb. 26.
 - Bowling Green, Broadway, A. M., March 5.
 - Rocky Hill Ct., Rocky Hill, A. M., March 12.
 - Smith's Grove Ct., Glasgow Junc., A. M., March 19.
 - Glasgow Sta., Glasgow, A. M., Mar. 26
 - The Young People's District Union will hold a "Young People's Retreat" at the State Street Church, Dec. 30, 2:30 to 9:00 P. M. This spiritual retreat is held with a view of better fitting our young people for the tasks ahead of them.
 - The Annual District Missionary Institute will be held at the State Street Church, Jan. 3, 10:00 A. M.
- J. W. Weldon, P. E.

EVANGELISTS' SLATES.

- ARTHUR, E. J.**
(Kenton, Ohio)
Open dates.
- BABCOCK, C. H.**
Los Angeles, Cal., December-January.
Lakeland, Fla., Feb. 9-19.
- BLACK, HARRY**
(Newsboy-Evangelist, 914 Arizona Ave.,
Santa Monica, Calif.)
Royal, Wis., June 14-25.
Osakis, Minn., July 12-23.
Pardceville, Wis., July 26-Aug. 6.
Open dates for camps.
- BRASHER, J. L.**
Paris, Ill., Jan. 1-22.
- BRENNER, H. B.**
(101 W. Oxford Ave., Alexandria, Va.)
Open dates, January, February, March.
- BUDMAN, ALMA L.**
(Song Evangelist, Muncy, Pa.)
- BUSSEY, M. M.**
(Mail 535 N. W. 8th St., Miami, Fla.)
Florida Meetings, Dec. 17-Feb. 26.
- CALLIS, O. H.**
(409 N. Lexington Ave., Wilmore, Ky.)
Asbury Park, N. J., Jan. 1-15.
Charleston, W. Va., Jan. 22-Feb. 12.
- CAREY, A. B.**
(Beacon, N. Y.)
- CAROTHERS, J. L. AND WIFE.**
(Colorado Springs, Colo.)
- COUCHENOUR, H. M.**
(Manor, Pa.)
Gastonyville, Pa., Jan. 1-20.
Edward's Chapel, Gastonyville, Pa. Jan.
22-Feb. 12.
- CRAMMOND, PROF. C. C. AND MAR-
GARET.**
(726 1/2 W. Washtenaw St., Lansing, Mich.)
Durand, Mich., Jan. 1-15.
Corydon, Pa., Feb. 2-19.
- CROUCH, EULA B.**
(Rt. 1, Lawrenceville, Ill.)
Noble, Ill., Jan. 1-29.
- DICKERSON, H. N.**
(2608 Newman, Ashland, Ky.)
Felicity, Ohio, Jan. 1-15.
Manchester, Ohio, Jan. 18-29.
Allentown, Pa., Feb. 26-March 12.
- DUNKUM, W. B.**
(1353 Hemlock St., Louisville, Ky.)
Collins Court, Louisville, Ky., Jan. 1-30.
- FLEMING, BONA**
(2852 Hockworth, Ashland, Ky.)
- FLEXON, R. G.**
(Shacklefords, Va.)
Detroit, Mich., Jan. 1-15.
Binghamton, N. Y., Jan. 22-Feb. 5.
- FUGETT, C. B.**
(2917 Moore St., Ashland, Ky.)
Long Beach, Calif., Jan. 1-15.
Pasadena, Calif., Jan. 22-Feb. 5.
- GADDIS-MOSER EVANGELISTIC
PARTY.**
(4805 Ravenna St., Cincinnati, O.)
Columbia, S. C., Jan. 1-15.
- GOODMAN, M. L.**
(Burnips, Mich.)
Port Huron, Mich., Jan. 8-22.
North Branch, Mich., Jan. 29-Feb. 12.
- GRAVES, W. C.**
(4224 S. Washington St., Marion, Ind.)
Edgerton, Ind., Jan. 5-22.
New Castle, Ind., Jan. 29-Feb. 12.
- GREGORY, LOIS V.**
(Cattaraugus, Pa.)
Cranesville, Pa., Jan. 9-22.
- HAINES, FLOSSIE**
(Evangelist, Howard, Pa.)
- HARVEY, M. R.**
(Box 184, Cherryville, N. C.)
- HOLLENBACK, U. T.**
(Box 56, Francisco, Ind.)
- HOLLENBACK, ROY L.**
(48 Humphrey St., Lowell, Mass.)
Springfield, Mass., (Swedish M. B.)
Jan. 9-15.
- HOOVER, L. S.**
(Tonesta, Pa.)
Niagara Falls, N. Y., Jan. 1-22.
- HOPKINS, W. P.**
(114 E. College St., Wilmore, Ky.)
Open dates.
- IRICK, ALLIE AND EMMA**
(Bethany, Okla.)
- KELLER, J. ORVAN**
(Carrollton, Ky.)
- KENDALL, J. B.**
(Lexington, Ky.)
Cisne, Ill., Jan. 7-23.
- KINSEY, MR. ND MRS. W. C.**
(Singers, and Young People's Workers)
- LEWIS, M. E.**
(Engineer-Evangelist, Terre Haute, Ind.,
421 S. 16th St.)
- LEWIS, M. V. AND WIFE.**
(517 N. Lexington Ave., Wilmore, Ky.)
Glenwood Springs, Colo., Jan. 1-14.
Gypsum, Colo., Jan. 15-Feb. 4.
Prairie View, Kan., Feb. 11-25.
- LINGICOME, FORMAN**
Omaha, Neb., Jan. 10-22.
Wichita, Kan., Jan. 29-Feb. 12.



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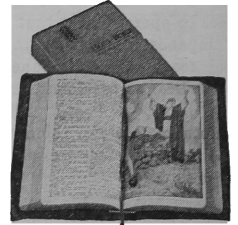
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SPECIMEN OF TYPE

TAKE heed that ye do not your
aims before men, to be seen of
them; otherwise ye have no reward
of your Father which is in heaven.
2 Therefore when thou doest *these*
aims, do not sound a trumpet before
thee, as the hypocrites do in the syna-
gogues and in the streets, that they

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ADDRESS

- LINN, AND WIFE, JACK**
(Oregon, Wis.)
Havana, Cuba, Jan., Feb., March.
- MERRIDE, J. B.**
(1234 N. Mentor Ave., Pasadena, Calif.)
St. Louis, Mo., March 5-19.
- MILBY, E. CLAY.**
(Greensburg, Ky.)
Asbury Park, N. J., Jan. 1-15.
Charleston, W. Va., Jan. 22-Feb. 12.
- MILLER, JAMES**
(1114 King Ave., Indianapolis, Ind.)
Chrisman, Ill., Jan. 1-15.
Richland Center, Wis., Jan. 19-Feb. 5.
- MINGLEDORFF, O. C.**
(Wilmore, Ky.)
- MINGLEDORFF, O. G.**
(Blackshear, Ga.)
- OWEN, JOHN F.**
(361 East Weber Road, Columbus, Ohio)
- PARKER, J. R.**
(415 N. Lexington Ave., Wilmore, Ky.)
- POCOCK, B. H.**
(1624 Clark Ave., Wellsville, Ohio)
Niles, Ohio, Jan. 3-15.
- PUGH, C. B.**
(206 W. 3rd St., East Liverpool, Ohio.)
Cabot, Pa., Jan. 8-19.
- QUEEN, VIRGINIA**
(Box 652, Ashland, Ky.)
Open dates beginning Jan. 1.
- QUEEN, W. S.**
(Box 652, Ashland, Ky.)
Aberdeen, Ohio, Jan. 8-29.
Open dates in February and March.
- REES, PAUL S.**
(1311 E. 78th St., Kansas City, Mo.)
Pasadena, Calif., Jan. 1-15.
Berkely, Calif., Jan. 22-Feb. 5.
- RICE, LEWIS J.**
(2923 Troost Ave., Kansas City, Mo.)
- ROBERTS, G. C.**
(Bethany, Okla.)
- ST. CLAIR, FRED**
(Winter Haven, Fla., 731 E. St., S. W.)
- SHELHAMER, E. E.**
West Indies and South America, January-April.
- SIMMONS, ORA**
(Girl Evangelist, Box 487, Colorado Springs, Colo.)
Ft. Wayne, Ind., Jan. 8-29.
Marion, Ind., Feb. 5-26.
- SURBROOK, GEORGE W.**
(225 Ferris Ave., Highland Park, Mich.)
French Lick, Ind., Jan. 1-15.
Ann Arbor, Mich., Jan. 22-Feb. 6.
Indianapolis, Ind., Feb. 12-26.
- THOMAS, JOHN**
Wheeling, W. Va., Jan. 1-31.
Bridgeport, Conn., Feb. 5-19.
- VANDALL, N. B.**
(303 Buttain Rd., Akron, Ohio)
Wheeling, W. Va., Jan. 29.
- VAYHINGER, M.**
(Upland, Ind.)
Kampton, Ind., Jan. 1-22.
Radley, Ind., Feb. 5-26.
- VOLK, HAROLD L.**
(550 Galapago St., Denver, Colo.)
Marsing, Idaho, Jan. 8-22.
Meridian, Idaho, Jan. 35-Feb. 5.
- WEIGLE, CHARLES F.**
(Schrub, Fla.)
Newport, Ky., Jan. 15-Feb. 5.
- WILSON, D. E.**
(557 State Stret, Binghamton, N. Y.)
- WILEY, A. M.**
(223 E. Wisconsin St., Jamestown, N. D.)
Hettinger, N. D., Jan. 4-15.
Houghton, S. D., Jan. 19-29.
Isabel, S. D., Feb. 2-12.
- WOODWARD, GEORGE F.**
(Artist-Evangelist)
(120 W. Barnard St., West Chester, Pa.)
Wheeling, W. Va., Feb. 19-March 5.

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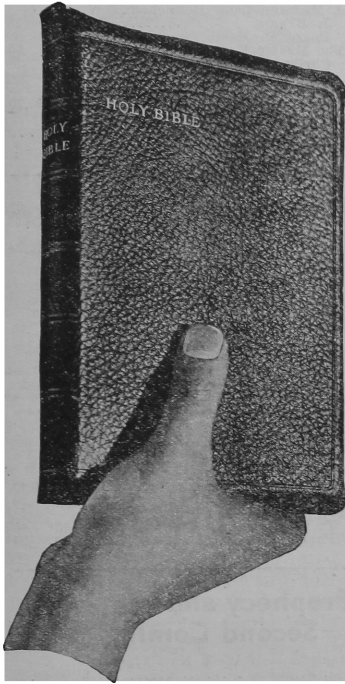
of that section of country by placing good books in their hands. I am writing to ask that the readers of this paper who have good books that they can spare put them in this good work and let them be sowing the seed for righteous characters among the class of people who cannot afford to buy books for themselves. Be sure to send them religious books, so they may be helped to better lives. Notice the address given, and the man's name to whom they should be sent. Do not send them to me, for it would only make extra work and expense of mailing. Send to Willie L. Buffington, P. O. Box 154, Edgefield, S. C.
Mrs. H. C. Morrison.

REQUESTS FOR PRAYER.

We earnestly appeal to The Herald readers who believe in Divine healing to join us in prayer for the healing of Mrs. Susan T. Smith, a dear friend of ours who is bedfast with T. B. Yours in Christ,
Mrs. S. Thrasher, and Miss N. L. Barclay.

BIBLES MAKE BEST GIFTS

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A pleasure to read, a pleasure to handle, a pleasure to own. Every owner of this Bible is a booster for it. King James Version.

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The Paper

is the finest thin, opaque India paper, leaves easy to turn.

The Type

is self-pronouncing, new, large, easy-reading black face. Reads like Long Primer.

The Size

is 5x7 1/4 x 1 1/4 inch thick. It is attractive for the library table, just right to carry to Sunday school or other meetings; in fact, we could not suggest another Bible that would so nearly meet every need.

The Helps

Book title and chapter number in large type at the top of outside margin of each page to help locate any Bible reference quickly. A comprehensive synopsis precedes each chapter. The 18 colored maps are of practical use, accurate and clearly printed. A new and complete Bible concordance, 64 full pages of important aids to Bible study, an index to Bible texts, 40,000 references.

The Price

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Specimen of Type
JUDGES, 16

And they answered, To his son are we come up, to do as he hath done to us.
11 Then three thousand Ju'dah² went to the top of E'tam, and said to Sam'son¹ est thou not that the Phi

Authorized King James Version

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.

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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 Dā'vid, have mercy
28 And when he was com
the house. the blind men c

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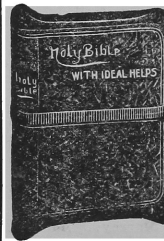
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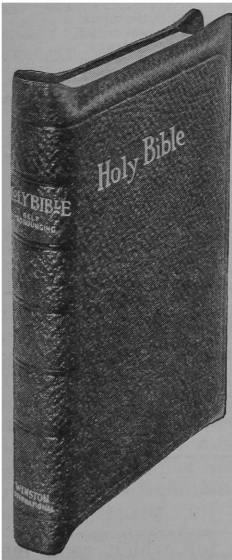
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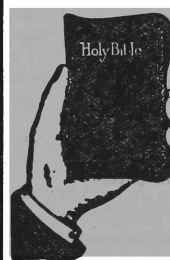
The Price

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Specimen of Type.

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he

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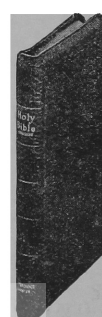
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PENTECOSTAL HERALD

AND WAY OF FAITH

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

Louisville, Ky., Wednesday, Jan. 18, 1933.
Entered at Louisville, Ky., Postoffice as Second Class Matter

Vol. 45, No. 3.
\$1.00 Per Year

A LOOK INTO THE FUTURE.

By The Editor.

THERE is much in the Scriptures with reference to a final day of judgment. Our Lord Jesus in his teaching talked of the fact that we should appear at a great judgment day. St. Paul, in his ministry and writings, emphasizes the fact that "we must all appear before the judgment seat of Christ."

* * * *

On that great day we are to account for the deeds we did while in the body. The body is not myself. We are spirits dwelling for a period of probation and we can use these bodies for good or evil; but it is the immortal spirit that cannot die, that must appear at the judgment and render an account for its conduct, for the deeds it performed while it dwelt in, and used the members of the body.

* * * *

The Lord Jesus in his teaching lifts the curtain and permits us to look upon the judgment scene and tells us of some things that will be transacted on that momentous day. From what Jesus says there will be no investigation made of our nationality, of the language we used to express our thoughts, or even our color. It appears that we shall not be asked to what denomination of Christians we belonged, or the mode of baptism we preferred and practiced; all that sort of thing seems to be overlooked in the day of judgment.

* * * *

According to the teachings of our Lord we shall be justified or condemned in view of our attitude and conduct toward others. Of course, the Christ who taught absolute necessity of the new birth is not going to ignore that teaching on that great day, but have we so experienced the new birth that we have lived the life and produced the fruit of that very remarkable and gracious work of the Holy Spirit in us.

* * * *

What about our activities? Our attitude toward others? Having been brought to Christ by this recreation, have we been Christlike among our fellowbeings? Have we visited the imprisoned? Have we ministered to the sick? Have we clothed the naked? Have we fed the hungry? Whether we were rich or poor, had much or little, have we been generous? Have we divided with our fellowbeings? Have we had in us the love of Christ which has gone out in sympathetic action to the less fortunate. We do not understand here that we are saved by our works, but that we must have a saving faith that works. In these times of extreme poverty and pinching want, it will be well for us to remember this lifting of the curtain by our Lord that gives us a look into the great day of judgment, and remember that he said, "Inasmuch as ye did it unto one of the least of these, ye did it unto me." Let us get busy and reach out a helping hand to the fearful need that is about us everywhere.

SITTING HERE IN THE QUIET NIGHT.

I fell to thinking of those whom I knew and loved who were once so noble and true who, for a time did run so well, but have fallen out by the way. How deceptive and cruel the tempter who drew them away from the path of peace, joy and usefulness. How little they once dreamed they would deny and forsake their Lord and fall into dark and awful sin. There is deep and unutterable sorrow in my heart as I grieve for them. Some of them died away from the Savior, so it seems. But, oh, he is wondrous in mercy, and his love is a million times deeper and higher, more pitiful and true than mine. It may be at the last they called for mercy and got the answer. I must hope so.

But my soul is grieved tonight for those I knew and loved so well, who have forsaken their Savior and wandered far from him. Would God, they would turn back before it is too late, and after all of their sad wanderings rest in his compassionate love again.

Some whom I have known and loved and lost awhile, I am perfectly sure I shall meet again. There is no doubt about where they are. Others I have loved so well seem to have gone out into the dark, for whom I have little hope. Their hearts grew cold and hard. They resented all efforts to win them back to their Savior. I shall see them no more. Memories are very vivid tonight. Some joys are very high, and some sorrows very deep.

H. C. Morrison.

ITS FORTY-SIXTH YEAR.



THE PENTECOSTAL HERALD enters upon the forty-sixth year of its history. Forty-five years ago it was born in Maysville, Ky. It was on this wise: I was pastor in Frankfort, Ky., in the early part of my first year in that city. I was assisting the pastor of the church in Maysville in a revival meeting, in the church of which Rev. W. M. Maxwell is now pastor.

Late at night I lay in bed thinking. It must have been past one o'clock. I had many calls from my brother pastors for assistance in meetings. Wherever I went the churches were filled to overflowing. Sometimes we went to courthouses and opera houses, but no place would accommodate the people who came in throngs to hear the gospel. Many professed to find salvation in Christ. I assisted pastors in revivals in almost every Methodist Church in Central Kentucky and many in other parts of the conference.

I lay there in bed thinking of the many calls, and the great congregations of hungry souls who came to hear me preach. I had many invitations from brethren whom I could not assist because of my own pastoral work. It occurred to me, Why not speak to the people through the printed page? I then had a peculiar experience which I shall not mention, as it would not be understood; but my call was clear and urgent. I got out of bed and wrote my first editorial, about two o'clock in the morning, I think. I had not

written enough for publication to fill one page of this paper, up to that time.

When I returned to Frankfort I went to the Capital Printing Company and made arrangements with Mr. E. Polk Johnson, a most estimable gentleman, to print the paper. The first issue came out four pages, about as large as The Literary Digest. The name of the paper was THE OLD METHODIST. I sent many copies about to various friends. It was a monthly, subscription price being 50 cents per year. I received a number of subscribers from out of the state. My own congregation did not seem to take much interest in the venture.

I said in this first editorial that the paper would emphasize a deep spiritual life, oppose worldliness in the church, stand for revivals and old-time Methodism. The first issue provoked considerable criticism and brought me a number of letters of approval and appreciation. Time went by, THE OLD METHODIST coming out monthly. At the expiration of my two years' pastorate the circulation had increased to over six hundred and I was in debt to the publishers \$300.

I located the coming annual conference in order to evangelize, build up the paper, which I then named THE KENTUCKY METHODIST, and unfurled the banner of a pronounced advocate of the Wesleyan doctrine of entire sanctification, as a second work of grace for all regenerated Christians. The opposition became very strong. It was published far and wide that I intended to split the Methodist Church and get myself made bishop of the sliver. Such a thought never entered my head. Quite a number insisted that I undertake the organization of a new church, and were as severe in their criticism of me for not doing so, as others were who thought I was trying to do so. Enough articles attacking me for this supposed disloyalty to the Church, for fanatical false teaching and foolish ambitions were printed in one religious journal to make a good sized book.

I was frequently attacked from the chair at annual conferences. I was condemned as a disturber of the peace in speeches on the floor at the conferences, was held up in Sunday school classes as disloyal to the church doctrines and laws. Meanwhile, the Lord was blessing my soul and ministry, and the circulation of the paper grew and debt piled up. It would make a book of many pages to tell the story.

I then changed the name of the paper to THE METHODIST. It is a big undertaking to start an independent religious paper. It required years of hard work, debt, opposition and perseverance before the paper paid for its publication. It went on, but in a little while debt piled up again, and I mortgaged my home to raise money to carry on, and was nineteen years paying off the mortgage. People were saying "Morrison is making a fortune out of the 'Second Blessing,'" and much more of the same sort of criticism. The cir-

(Continued on Page 8.)

Wresting The Scriptures And Perverting The Word of God.

Rev. G. W. Ridout, Corresponding Editor



As one travels through the various states and mingles with ministers and people, all kinds and conditions are to be met with in connection with religious work. In this sketch I will note down a few observations on various matters.

Not long since I received from a prominent evangelist in Ohio a letter enclosing a pamphlet written, evidently, by a man who is very much mixed up in his theology of holiness and the Baptism of the Holy Ghost. My brother asks me to answer in THE PENTECOSTAL HERALD.

It is positively amazing what things go under the head of "holiness." Never were there so many substitutes, so much foolish and absurd teaching by ignorant teachers, so much fanaticism, so much radicalism, so many imitations and so much "pentecostalism" with modern attachments. We met one of their "leaders" awhile ago and tried to get "first-hand" what he believed and taught in his so-called "holiness" and "pentecostalism." He was an illiterate man, decidedly; he had no idea, whatever, as to what real Bible exegesis meant. His stock in trade seemed to be 1 Corinthians 12 and 14. In his crude theology he was a bit of a Calvinist; he was decidedly a Zinzendorfan on the question of heart cleansing; he was positively mystifying on sanctification hiding behind a string of words and expressions which, to ignorant people, would be alluring. I asked him as to what books he had read. "Have you read Adam Clarke or any Commentaries on the Bible?" "No." Have you read Woods' "Perfect Love?" "No." "Have you read Wesley?" "Yes, a little here and there." Now here was one of the "holiness" (?) leaders at the head of a camp meeting carrying on tent meetings and other activities setting himself up as a Bible teacher and preacher, who had never learned the first principles of sound doctrine, and who was interpreting the Bible according to his own notion and ignorance, and doing a work that was hindering the real work of Bible Holiness more than a whole bunch of holiness fighting preachers and presiding elders could do.

It is an unfortunate fact that when this type of "pentecostalism" invades a community that it plays havoc with sound doctrine and establishes barriers to the Wesleyan standards of holiness which are very difficult to overcome.

It is a pitiable situation when so many people will take their theology from any of these modern quacks which come around, and will discard the old and tried for that which inevitably leads to radicalism and often to something worse.

I have read the booklet sent me by my brother evangelist to which I referred in the first part of this article. The first thing that struck me about it was its arrogant ignorance and presumption. The writer tries to prove that because there is a Trinity, therefore there are three works of grace. As a sample of this brother's "learned" (?) argument we quote the following:

"This third experience seems hard for some of God's dear children to understand; they say they do not believe in three works of grace. Did you know that we are saved by grace? And that everything that is done for us in the spiritual life is done by and through grace? Did you ever notice that there are three persons in the God-head making a Trinity? Father, Son and Holy Ghost; and man is a trinity, body, soul and spirit; and there is a trinity in experience, regeneration,

sanctification, and the baptism of the Holy Ghost. Did you ever stop to think God lit up this world with a trinity, sun, moon and stars; and there is a trinity running all through the Bible. Did you ever notice how God instructed Noah in regard to the building of the Ark? He built it first, second, and third stories, a trinity in building. Did you ever notice that he told him to pitch it with-in and without with pitch? then God mightily baptized it with water because it was a life-saving institution. Also in the building of the tabernacle in the wilderness by Moses, how there was an outer court, and a holy place, and holy of holies, making a trinity in the building of the tabernacle."

Such absurd wresting, twisting and misuse of the Scriptures in order to prove fanciful and unscriptural teachings, is positively sad. Fundamentally, this man has no background for his theology. He forgets that the grace of God in and through the Holy Ghost operates to raise dead souls, to regenerate and justify them in the first work of grace and that, in the second, the Holy Ghost, through the precious blood, cleanses, sanctifies and baptizes with fire the soul of the believer.

A few years ago there was a great deal of excited thinking over the "Latter Rain." Thousands were swept off their feet, came out of the churches and went into wild fire comeoutism. It is very obvious to the thoughtful observer that the "latter rain" wave has subsided leaving upon the shore wrecked nerves, wrecked churches; wrecked holiness movements, wrecked homes; wrecked reputations, wrecked bodies and souls.

Anyone who reads Church History, and the history of God's movements through the ages, cannot but observe that when God is about to launch a new Reformation or a great movement he chooses

Sanctified Intellects as well as *Sanctified Souls* to head them up, and seldom has a movement of a religious character arisen from among the ignorant, the untaught or undisciplined which has not, in the long run, led to confusion or some other ill. Think of the Bell movement in early Methodism; the Millerites; Joe Smith and the Mormons; and in these days McPhersonism and "Pentecostalism" (?)

It would seem that at various stages of church history God permits judgments to come upon the church for her unfaithfulness in the form of false prophets who carry off the people through "signs and wonders" of spiritual pretensions, but fleshly manifestations.

There are a few things of importance we should keep in mind in these days of the Holy Ghost Dispensation.

1. We should seek to have the steady fire rather than lightning strokes.

John Fletcher said a beautiful thing in the following words:

"An eager attention to the doctrine of the Holy Spirit made us in some degree overlook the medium by which the Spirit works—I mean the word of Truth by which that heavenly fire warms us. I rather expected lightning than a steady fire by means of fuel. Glad, believing prayer and patient, consistent meditation in the Word of God will keep the sanctified man full of power, full of love, and faith and full of God."

Speaking of gifts, Jonathan Edwards, the great philosopher and revivalist of the 18th Century, who brought on the Great Awakening, said: "The glory of the approaching happy state of the church does not at all require those extraordinary gifts. As that state of the church will be the nearest of any to its perfect state in heaven, so I believe it will be like it in this *that all extraordinary gifts shall have vanished away.* For my part, I had rather enjoy the sweet influence of the

Spirit drawing forth the holy exercise of faith, divine love, sweet complacence and humble joy in God one quarter of an hour, than to have prophetic visions and revelations the whole year."

Note the marks of the Baptism of the Spirit as given by that learned Divine and Sanctified College President, Asa Mahan, of Oberlin; speaking of the Spirit's fulness he says:

1. "All our natural powers are quickened.
2. "Soul transforming apprehension of Truth.
3. "Accumulation of moral and spiritual power.
4. "Absolute assurance of Truth.
5. "Conscious Fellowship with the Father and Son.
6. "Deep and permanent Spiritual Blessedness.
7. "Unity of the Spirit."

The Best Workers.

The best workers are not those whose chief thought is work, but whose highest aim is the will of God. The truest way to do the work of God is to be always in the will of God. It is possible to give ourselves to a work to which God has not called us; or to withhold ourselves from paths of service which he intends us to take.

We may be holding the choice in our own hands. Simply because the work is definitely the Lord's work, we may take for granted that it is the work to which we are called; and we may go forth looking to God alone as the Source of strength and the Giver of success.

But there is a more excellent way. Let us begin lower. Let us begin by the consecration of ourselves to his will. Let God choose for us. Let us not make our own plans, and then come to him for his blessing on our way. Let us spread before him a clean sheet of paper, that he may map out for us his way, and show us his will. Let us give ourselves to him, not that first of all we might do, but that first of all we might be what he pleases.—*Life of Faith.*

Chisel Work.

BY MRS. MARGARET J. PRESTON.

'Tis the Master who holds the mallet,
And, day by day,
He is chipping whatever environs
The form away;
Which, under His skilful cutting,
He means shall be
Wrought silently out to beauty
Of such degree
Of faultless and full perfection,
That angel eyes
Shall look on the finished labor
With new surprise,
That even His boundless patience
Could grave His own
Features upon such fractious
And stubborn stone.

'Tis the Master who holds the chisel;
He knows just where
Its edge should be driven sharpest
To fashion there
The semblance that He is carving;
Nor will He let
One delicate stroke too many
Or few be set
On forehead or cheek—where only
He sees how all
Is tending—and where the hardest
The blow shall fall
Which crumbles away whatever
Superfluous line
Would hinder His hand from making
The work Divine.

THE WILL OF MAN AND OF GOD.

Rev. Joseph H. Smith.



WILL is the dynamo of the universe. Without it even intelligence is inert. The only power that can defeat God's plans and purposes for the individual is the will of man; and the only power that can lift man out of the slough of sin, and bolt the gates of hell before him is the will of God.

Self-will is anarchy. Man usurped God's place in the throne room of his being when he assumed dominion over himself. The Creator had given him dominion over the earth and all the lesser creatures; but had reserved to himself proprietary rights of direction and control of man himself; but man asserted his will against God's will, and fallen mankind is a race of anarchists. Russian Bolshevism is not an eccentric movement; it is an extravagant expression of what lurks in all unregenerate humanity. It is self-will with the bridle off. That which impels the flapper girl to turn her back on home, and start for Hollywood to make herself a star in the "Movies"; and that which causes the 'half man, half boy,' to wrench himself from his mother's 'apron strings' and go out to make a career for himself, is exactly the same as turned out a Jezebel in days of Israel, and a Kaiser in times of Germany and the World War. The Savior's parable of the Prodigal Son is not simply the picture of an individual backslider in the swift descent of his toboggan course; it is a masterpiece picture of the Gentile nations as they had thrown off the yoke of Sovereign control and gone "their own way" to the want and misery and woe and servitude in which we find the self-run world.

Satan's trump card in the Garden of Eden was not in having them eat the pleasant food, nor in having them become experientially 'wise unto good and evil'; but rather that "they should be as gods." And when he won out on this, man's will usurped the throne of God in man's life, and our fellowship with God was lost for an alliance with Satan. *Independence is a misnomer.* Wresting himself from God's control, man is "sold under sin" and led captive by Satan at his will. Self-domination is a deception and delusion. There is no such thing as absolute freedom. The most and the best is liberty of *choice of masters.*

It was not Redemption but Creation that founded God's propriety in us and established his rightful government over us. Redemption is a *recovery*—recovery from anarchy and its consequences. The ultimate appeal of the gospel is to *man's will* (1) for its "surrender"; (2) for its "devotement"; (3) for its loyal "co-operation."

All of man's trouble in the matter of Christianity is ultimately with *his will.* The keystone of the Lord's Prayer is "Thy will be done on earth as it is in heaven." The archway of the Christian's consecration is completed and locked when, with all else, the *will* is given up to *do* and *suffer* and *be* what God may will. And the maximum precedent set before us in the example of Jesus is that, when in Gethsemane, he said: "Not my will, but *thine* be done." The exact opposite of this is what occurred in the Garden of Eden when the action of our first federal head said: "Not thy will, but mine shall be done."

The recovery of man's will to its rightful relationship to the will of God reinstates him in the Kingdom of God. No sentimentality, however lofty; and no orthodoxy, however fundamental; and no churchism, however pious, ceremonial, or sacramentarian, has ever been able to take the place of the consecration of the will utterly to the will of God in Christ Jesus. Thus it is written: "Not every one that *saieth* unto me Lord, Lord shall

enter into the Kingdom of heaven; but he that *doeth the will* of my Father which is in heaven." (Matt. 7:21). Preaching, therefore, that *stops* with the proclamation of sound doctrine, and even with the teaching of the Scriptures, comes short of the mark, unless it presses on with exhortation and persuasion to move the will to appropriate action. "They that be wise (or teach) shall shine as the brightness of the firmament; and they that *turn* many to righteousness as the stars forever and ever." This *turning of the will* is the true "star preaching."

All of Satan's temptations have will as their objective. Doubt, discouragement, depression, and distrust all trend towards *disobedience.* The enemy is never satisfied until he has gotten the soul to refuse or cease to do what God has enjoined or else to do or consent to something that God has forbidden. It is not until the will has yielded to the seducer that sin is conceived. Satan already knows what God is faithful to tell us, that, "Sin, when it is finished, bringeth forth death." (See James 1:14, 15). And in Hebrews 10:26 we are admonished that it is '*willful sin*' that brings one's soul to *hopeless apostasy.*

As anarchy led us to slavery, so loyalty leads to regnancy. Far from being absorbed or atrophied by their return to subservience to the will of God, our wills are enabled and endowed and ennobled as never before. Man's freedom reaches its utmost as a free *agent* of the Almighty Sovereign. He that reigns over us shall exalt us who co-operate with him here, to reign *with* him hereafter.

Living and walking in the will of God will engage our *highest intelligence:* for it is shown (in Ephesians 5:17) that *wisdom* consists in "*understanding what the will of the Lord is.*" And not only so, it elicits the purest *motives* of which our hearts are capable: for as God's own will is moved by his love, so, too, it is his love shed abroad in our hearts that moves us in the way of his commandments. The surrender and adjustment of our will to his has caused the crucifixion of our own carnal passions, and the denial of our inordinate self love; as a consequence, our lives are not only made righteous and just, but kindly and philanthropic as well. Moreover, the Husbandman, our Father, is glorified in our bearing much fruit. His will through ours, will effect the *greatest efficiency* and the *richest fruitfulness* in our lives. It is to his glory to have us become a success in the Christian life. For God's will is not only an edict of law; it is a *patrimony* of estate, so that, we not only *do* what he asks, *we enjoy and employ what he bestows.*

A Tribute to "Mother" Bridgers.

A. BURGESS.

I proudly take the honor of thus relating myself to this godly and remarkable woman, for next to her own children and grandchildren I was held in her interest and affection. This acquaintance ran over a stretch of thirty-four years, dating from my conversion in August, 1898, to the time of her death. During that time it was my privilege to have her written message full of interest and concern, and always addressing me as her son, and writing in the spirit of a mother. About the only honor that has ever come to me, or certainly that that I esteem most, is the fact once I was numbered with her household and shared with the children her counsel and prayers. Three things in the religious life of this woman made a lasting impression upon me. About these I want to say a word.

First, that of *praise.* I have seen many good people who were spiritual and joyful and lively, and could help much in creating an atmosphere of worship; but I have never

quite seen her equal. Hers was a singing religion. Whatever of a poetic gift or nature she may have possessed, her singing did not reveal a gift so much as it did an intense desire to "bless the Lord at all times" and his praise was continually the fruit of her lips. I remember her in test and trial; in sickness and darkest sorrow; under weight of domestic care and burden that was almost crushing, but her song failed not. I saw her rapturous soul burst into praise at the graveside of a daughter. I met her soon after she had buried another. Both stricken when life was at its best; both beautiful, intelligent and lovable. In all this she was more than conqueror.

Again, hers was a religion of *testimony.* I never saw her when she could not give a reason for the hope that was in her. If you would know her you must know about her Savior. No matter who, nor when, nor where, conversation must soon turn upon the all-absorbing theme. The older I grow the more I'm convinced that silence on my part has not been always tactfulness. Better make some now and then feel ill-at-ease, than to miss an opportunity of ministering to a hungry soul. The hundreds brought to Christ by her were hand-picked; nor did it stop there. She didn't take it for granted that you had joined the church, therefore it is alright. She seemed to know if it was not. How better can one find out than to go face to face and heart to heart. One thing I do know, that the results justify the act.

Lastly, the ministry of *intercession.* What a ministry this is. Alexander Whyte says, "The greatest and best talent that God gives to any man or woman in this world is the talent of prayer. And the best usury that any man or woman brings back to God when he comes to reckon with them at the end of this world is a life of prayer." This is made clear by the words of Bounds, "The possibilities of prayer are the possibilities of faith. Prayer and faith are Siamese twins. One heart animates both of them. Faith must have a tongue by which it can speak. Prayer is the tongue of faith. Faith must receive. Prayer is the hand of faith stretched out to receive. Prayer must rise and soar. Faith must give prayer the wings to rise and soar. Prayer must have an audience with God. Faith opens the door, and access and audience are given. Prayer asks. Faith lays its hand on the thing asked for."

Prayer, then, is more than an act or a performance; it is a life. . . . a ministry. Who could estimate the good that was brought to this world through the life of this one woman. How many of us are what we never would have been but for the importunate, persevering, prevailing prayer life of this saint. "I never pray that God does not bring you before my mind," are her words in our last conversation. And because I have shared this, and because my life and ministry have been sustained and blessed, I gratefully submit these lines. But I wonder on whom this mantle will fall. Certainly some one will pick up and bear the torch through their generation. It is a task only for the noble. No mere theorizing of the doctrines of her faith will suffice. The conditions are fixed: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

The Wesleyan Christian Advocate

We wish to congratulate Dr. W. T. Watkins, Editor of the renewed Advocate of the two great Georgia conferences. He is sending out a most excellent weekly religious journal. These Methodist conferences ought to easily give this paper a circulation of 20,000, and more.

H. C. M.

THE HERALD PULPIT

"SEEK YE THE LORD WHILE HE MAY BE FOUND."

Rev. Harold Paul Sloan, D. D., LL. D.

(1.) THE FUTILITY OF SIN—IT INEVITABLY LEADS TO UNHAPPINESS

IT is a striking fact that when we are in the midst of the experience of temptation, desire fills our souls. But the instant after we have sinned, desire is satisfied, and condemnation and fear replace it. The man who is bold and defiant under the pressure of desire is almost certain to be shrinking and afraid the moment desire is satisfied, and the sense of guilt has taken possession of his conscience. The sense of guilt inevitably oppresses us with the consciousness of unworthiness, of ill-desert and of fear. Notice how Judas was defiant during the Last Supper and desperate a few hours afterward, when conscience had made him afraid.

A man of refined nature who had been involved in some dishonest transaction said to me not many months ago, "I have lived in hell this past seven years." He went on to say that no matter what he was doing, nor how he might have been seeking to enjoy himself, his mind was constantly shadowed by the sense of his sin and guilt. The face of the criminal soon comes to wear a haunted look; what a man does inevitably writes itself upon his countenance, and sin writes there its awful futility.

(2.) THE CERTAINTY OF JUDGMENT—"BE SURE YOUR SIN WILL FIND YOU OUT"

Not only does sin produce unhappiness, but sooner or later the sinner always pays. At last judgment strikes; and there is no defense. It is hardly eight years ago that I heard Senator Fall make a magnificent address on the floor of the United States Senate. Today he is a ruined and broken man. His vast political influence could not save him from the nemesis of his sin.

The finest property on the soil of the State of New Jersey is "Shadow Lawn," which was once the Summer White House of President Wilson. It was built for himself by the president of an outstanding financial corporation. That man was implicated in dishonest proceedings, damaging to his company. He was indicted. His vast wealth and magnificent connections were powerless to save him. It is uncertain whether he committed suicide or escaped from the country, a fugitive from justice.

Take the case of Pilate. His crimes against the people had made him afraid. He delivered Jesus Christ to death against his conscience to please the people; but it did not save him. Three or four years later Pilate was in disgrace; his crimes discovered; himself ruined.

(3.) GOD HAS PROVIDED FOR US AN OFFER OF SALVATION THROUGH FAITH

But no matter how deep a man's degradation, no matter how dreadful the burden of guilt, Jesus Christ in the Gospel has provided for us a way of escape. Whether our sins be great or small (humanly speaking), the offer of salvation is the same. Miss Charlotte Elliot in her splendid hymn, "Just As I Am Without One Plea" has put it powerfully:

"Just as I am, poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need, in thee to find,
O, Lamb of God, I come!"

We are saved not by our characters. The fact is, the self-sufficient life is of necessity a

sinful life, since self-sufficiency is one of the fundamentally sinful attitudes. Character and good works are not conditions of salvation. They are the results of salvation. Salvation depends entirely upon a man's coming into relationship with Jesus Christ by the transforming energy of the Holy Spirit through faith. Salvation is best conceived as the creative power of relationship to Christ, and the best analogy of it is the creative power of relationships in nature. The seed in a jar will remain dormant and unproductive through millenniums; but the same seed in the soil, in contact with the soil, the air and the sun, will grow and produce, perhaps a hundredfold.

It is precisely the same with men. The individual cut off from Christ, dwelling in the littleness of his own self-absorbed life, is sinful, futile and lost. The individual through faith and the power of the Holy Spirit coming into definite unity with Christ bears abundant spiritual fruit. This was Jesus' analogy when he spoke of faith as a grain of mustard seed. The self-entrusting of the grain of mustard seed to the soil transformed it from a tiny seed to a towering plant. So the self-entrusting of the believer to Christ transforms him from a futile sinner into a fruit-bearing saint. Our Lord again offers the analogy of the vine and the branches, saying that out of him the branch is fruitless, while in him it bears much fruit.

This power of the Gospel to save men is powerfully expressed in hymns of Christian experience. Take the negro camp meeting song, "The Old Time Religion," notice how it sings, "Makes me love everybody," or take that finer hymn, No. 300 in the Church Hymnal. The first stanza confesses man's sin. He has been a wandering sheep who did not love the Shepherd's voice, and would not be controlled. That attitude is the very genius of sin. The experience of salvation expressed in the third stanza, is also typical:

"No more a wandering sheep,
I love to be controlled,
I love my tender Shepherd's voice
I love the peaceful fold;
No more a wayward child,
I seek no more to roam;
I love my heavenly Father's voice,
I love, I love his home!"

One of the most common testimonies in the old Methodist Class Meeting was: "The things I once loved I now hate, and the things I once hated I now love." And this transforming power which is offered to us by God's grace is offered with an abandon of freedom that cannot be exaggerated. Jesus upon the cross prayed for the men who had hounded him to death; and to the penitent robber, who turned to him in the last moment of life, Jesus spoke the word of grace, "This day thou shalt be with me in Paradise."

(4.) GOD'S PROMISE OF SALVATION

There are many precious paragraphs in the Word of God promising to us the grace of divine salvation. Take that notable one, John 3:16: "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." Or again John 6:57, "As the living Father has sent me, and I live by the Father; so he that eateth me, even he shall live by me." Similarly again, the words of institution connected with the Last Sup-

per: here Jesus says (Matt. 26:28), "This is my blood of the New Testament, which is shed for many for the remission of sins."

The word that describes the grace of God in salvation is the word "forgiveness," which is an old Anglo-Saxon word meaning "to give" prefixed by the intensive "for," and forgiveness means just this, intense giving. It is the passionate self out-pouring of divine grace; it is the intense giving of God, which streams to us in his offers of salvation. St. John's finest expression of salvation is in the opening chapter of his first epistle, verse nine, where he writes: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." John here grounds forgiveness in the character of God. It is the very holiness of God that moves him to forgiveness. St. Paul's finest expression is in Galatians 2:20. He writes: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." It is a boundless tide of grace, sufficient for all man's needs, lifting us out of futility, fear and failure into the triumph of life.

(5.) SOME INSTANCES OF GLAD SALVATION

Instances of glad salvation are, of course, almost innumerable. Every church has its recollection of exalting experiences that have taken place at its altars or been recited in its meetings. Dr. J. J. Scott was converted at a camp meeting out in Ohio. He himself used often to tell this story of his experience. He had been kneeling at the altar and seeking salvation. Nothing had happened. He had experienced no sense of the presence of the Savior. After a time an old colored mammy came to him and said, "Honey, you better seek a little longer." He said, "I am, Mammy" and knelt still. Not long afterward as he quietly waited it seemed to him that a light came through the ceiling of the church. It glided down until it had touched his forehead. Instantly a thrill of life swept through his whole being. He felt the very presence of God. He was radiantly happy. He said he felt such sweeps of love, filling his soul, that he loved everybody in the room. The nearest person to him when he arose from where he had been kneeling at the altar was his pastor. He happened to be a short man. Dr. Scott was a very tall man. So powerful was his emotion, so he said, that he threw his arms around that man's waist and embraced him with such fervor that he lifted him from his feet. Scott was happy beyond the possibility of expression. His whole soul was filled with an exalting sense of the inner presence of Christ. This tremendous experience took Dr. Scott across the waters and energized him for a lifetime of sacrifice and devotion in Jesus' name, as a missionary in Asia. Every experience of salvation is not as emotional as Scott's but every person can have a sense of the inner presence of Christ, which is so clear, so definite and so powerful that it will transform the whole life.

(6.) ONLY THE CHRISTIAN LIFE COMES OUT

No matter how successful life may seem to be upon the surface, at last life will fail, unless it is definite Christian life. There is the most marked contrast between the death of the vital believer and the death of the unbe-

iever. Compare the dying experiences of such men as Freeborn Garrison, George Washington, Edward Payson, Alfred Cookman, Wilbur Fiske, and scores more, with the depressing experiences of such notable unbelievers as Françoise Voltaire, Thomas Paine, David Hume, for example. Faith alone comes out. One after another of the great French atheists weakened at the last. Voltaire sent for a priest and wanted to be confessed. His last hours were dreadful with fear. *The Sunday School Times* is authority for the statement that the nurse who attended him when asked to take another case shortly afterward inquired whether the man were an atheist or a Christian, saying, I will not take another infidel, for I could not endure again what I have passed through in nursing Voltaire.

The faith of Jesus Christ, as St. Paul has said, has in it the promise of the whole of life; it is profitable for the world that now is, and for that which is to come. It makes us victorious and happy and useful in this world, and transfigures death into immortal glory.

PETER IN PRISON, RELEASED.

Acts 12:1-16.

EDWARD R. KELLEY.



IN the twelfth chapter of Acts we have some interesting reading. It would be well for us to read and re-read the narrative contained in the first sixteen verses of the chapter.

We cannot help from seeing the duplicity of Herod, and at the same time the fact of Divine intervention. Herod had killed James and because his crime had pleased some of the murderously inclined Jews, he saw to it that Peter was taken and put into prison.

At the time of the narrative we see the apostle sleeping between two of the many soldiers that had been placed to guard the prisoner. Suddenly there is a light—an unusual light—shining into the prison cell where Peter is incarcerated. A heavenly visitor has come upon the scene. I am not concerned as to how this angel got by the many soldiers into the prison cell, nor am I concerned as to why the two soldiers to whom Peter was chained, were not awakened by his coming and the brightness of the light; but that he came, there is no question. The fact remains that Peter was led from the cell, and when he and the angel came to the outer iron gate it opened of its own accord, and when the apostle and angel had passed through the gate, then the angel took his departure and Peter went to the house of Mary, the mother of John Mark.

It is interesting to note what was taking place in that humble home. I can tell some of the things that were *not* taking place therein. They were not having a church social for the purpose of raising money to help with the pastor's salary, and it is certain they were not engaged in a bridge party, and I am sure they were not having a social dance. Now what were all those people doing in that humble home at that hour of night? *They were holding a cottage prayer meeting; and they were praying for one definite thing, and that one thing was: that Peter might be released from prison. And do you think that a single one of that company was heard to say: "Well, God helps those who help themselves, and I think it would be a fine thing if we would do something to try to get Peter out of jail beside pray?"* It is true that God does help folks who help themselves—*along certain lines*—but he also helps those who help him. I hardly think anything of the sort was said or even thought of. *They were doing. They were praying, and prayer will, and does bring results.*

But note what effect the presence of Peter had upon that praying bunch that night. The effect of his presence was rather strange, was it not, after such praying as went on in that home? But it is just like so many of us when we pray. If God would answer our prayers, methinks his answers would astonish many of us, and floor the rest of us, possibly. But there was one person in that crowd that night—so it appears—who evidently expected to see Peter, and that was a plain, humble servant girl, Rhoda. I should judge she was about sixteen or eighteen! And among the company who were gathered in that cottage prayer meeting, it looks as if she was the only one who expected her prayers to be answered.

But let us journey back to the prison. Here we have a man who is to be executed on the morrow, quietly and peacefully sleeping between two soldiers, to whom he is chained. Every precaution was taken to avoid the prisoner's escape. But, note if you please: *Peter was undisturbed.* He was not anxious as to the morrow. He did not lie awake thinking of the fate awaiting him. And why all this? Pentecost. *Peter was a full-orbed Christian.* Now, I did not say a full-orbed churchmember, but a *full-orbed Christian.* That's different!

Paul Rader, I think it is, who says that worrying is a positive sin. Why should one worry? We can gain nothing by so doing. Look at Latimer and Ridley who were to pay the penalty for being devout followers of the lowly Nazarene. Did they worry over their fate? Most assuredly not. When John Wesley was asked: "Mr. Wesley, what would you do if you knew you were to die tomorrow night at ten o'clock?" He replied: "I would do the same as I am doing. I would preach early in the morning, again at 8 and again at 11; then I would preach at 3 in the afternoon and again in the evening: Then would I retire and at ten o'clock wake up in heaven." Worry? Not a bit of it.

But we have another lesson in the narrative for our benefit: God hears and answers prayers for temporal benefits. Peter's release was the direct answer to the prayers of the Church. These people prayed *definitely.* They were not concerned at the time about world conditions, but they were concerned about Peter. Selah! It is alright to be concerned about the conditions pertaining to the world—at times; but there are other times when *it is best to focus our praying more definitely.* We should not forget that there is just as much power in prayer today as there ever was in the history of the world, or the church. *God is not dead. Peter's God still lives. And the God of the first century Church is the God of the Church of the twentieth century.* To your knees, O Church of the living God; and pray as you have never prayed! Pray for a mighty Holy Ghost revival to come upon America. A well known minister of the Pacific Coast said but recently: "If we do not have a revival in the United States within the next five years, we will have a revolution." O, I would to God that there were some John the Baptizer to arouse the sleeping Church of today!

May I suggest a closing thought contained in the narrative? It is this: The incident recorded is but a picture of some of us at the present time. We are imprisoned by adverse circumstances. Is there any way out? We have found no way. We have been trying first one plan and then another. Now, suppose we try God's plan! Then there are those who have their financial problems and they have tried and tried and tried to solve them without the help of God, and have failed; and will continue to fail. Suppose, beloved, *you give God a chance!* Afflictions come to others and they have found no relief. Is there not some way out? There surely is. *God's way!* We have God's promises and the *last one of them is true; just as true as God is true.* The last one of them *belongs to me and*

to you. Do you dare claim them? Do you dare to plant your feet upon them and sing: "*I shall not be moved*"?

The God of George Mueller is the God of Edward R. Kelley, and the God of Edward R. Kelley is *your God.* The God of Chas. E. Cowman is your God and my God; and the God that answered the prayers of the late A. B. Simpson and J. Hudson Taylor is still alive. Are you willing to try him out? Are you willing to trust him?

If you and I are to be classed among any of the company in Mrs. Mark's house, let it be Rhoda, the believing servant girl, and not those who were surprised to see Peter, and who were astonished when their prayers were answered.

Evangelists Meet

The Central Evangelistic Association held its annual session, Dec. 26, in the Wilmore Methodist Church. Rev. Jordan W. Carter, D. D., president, called the house to order, read and commented on the following verses of Scripture: "He gave some apostles, some prophets, some evangelists, some pastors and teachers." (Eph. 4:11). He emphasized the point that the evangelist is as much under divine appointment as the pastor or any of the above mentioned orders of the ministry and that he was here to stay.

Rev. Andrew Johnson, D. D., General Evangelist, opened the discussion on the subject: "The Problems of the Evangelist and How to Meet Them." He declared that the present-day opponents to mass evangelism have done untold injury to the cause of Christianity, and said that it was up to the evangelists themselves to do their utmost to overcome this unwarranted opposition to evangelism and to restore it to its rightful place and former prestige in the church.

Rev. John Thomas, the noted Welsh Evangelist, followed with a glowing report of a very successful year's work in the evangelistic field. He said that the devil is the source of all opposition to evangelism. He emphasized the importance of preaching the Word, watering it with tears and making the great venture of faith. He rents city halls and conducts interdenominational revivals. He told the evangelists when not busy in church revivals to launch out by faith and conduct meetings in halls, courthouses, or any building that might be secured for the purpose.

Rev. Frank Morris, teacher of Systematic Theology in Asbury College Seminary, was present and gave the evangelists an inspiring talk on Ministerial Ethics. He is a staunch friend to the evangelists and faithfully presents the work of evangelism to the student body.

Rev. L. E. Williams, Secretary, Conference evangelist of the Kentucky Conference of the M. E. Church, South, emphasized the point that evangelism more than pays for itself, and that preachers and people who feel the need of revivals should not hesitate to call evangelists on account of financial difficulties. Rev. W. P. Hopkins, evangelist, gave a bit of his experience, and declared his purpose to stand by his gun for full and free salvation.

Rev. H. T. Heironimus, evangelist, and others gave helpful talks.

The newly elected officers of the Association are: Rev. John Thomas, President; Rev. Jordan W. Carter, First Vice-Pres.; Rev. Claude Mingledorff, Second Vice-Pres.; Rev. L. E. Williams, Secretary; Rev. H. T. Heironimus, Treasurer.

Keep the Home Fires Burning by keeping that burning torch of evangelistic flame—THE PENTECOSTAL HERALD—coming to your home each week. You need it. The boys and girls need it. The well need it. The sick need it. The entire household needs it, so don't neglect to prepare for this need. Renew your HERALD at once. Remember, it is only \$1.00 for the coming year.

WITH OUR YOUNG PEOPLE

Rev. Robert G. Witty

RESOLVING TO LIVE WELL.

Scripture: Philippians 3:8-16.

Approach to the Subject (For Leader's Talk).



This is the season for the making of new resolutions. Men, having checked up upon their past life, are deciding to make certain improvements during the new year. Many times in the past this has been done; yet, sadly have many of these good determinations ended with defeat.

There is a good reason for this discouraging failure. Men fail to keep their resolutions to *do* better because they do not *become* better. To *do* better one must *be* better. One cannot expect a resolution, which attempts to reform one small part of one's life, to succeed until one has resolved to live well in one's *whole* life,—not only in action, but deeper than this, in being.

Even the great apostle, Paul, found this to be true. He said, "For the good that I would I do not; but the evil which I would not, that I do." This statement well describes many people today. Paul found that he had to *be* right before he could *act* right. Though the times have changed, we must admit that the same is true with our lives today. If we are to carry out our resolution to live well, then we must begin by resolving to be Christian. This Paul did. How it worked history nobly records. In living that beautiful life, Paul writes his basic principle for living to his friends at Philippi. (See Phil. 3:8-16.)

By studying this principle we will be better fitted to begin our new year.

Development of the Subject (For Members' Talks).

1. "Forgetting the things that are behind. . . ." Paul did not mean that we should never think of the past. Indeed, it is by considering the lessons of the past that we understand the present and work out the future. Paul did not mean that we should not regret our sins and rejoice in our triumphs. Paul did mean to enforce this truth: the past is gone. My work is in the present; the past must not defeat me. As far as the past is helpful, I will remember it; but, other than this, I will forget.

1a. Memory of the failure of the past can defeat us. Some of us have committed sins and suffered bitter defeat in the past. When we attempt to work in the present, these memories rise up and mock us. The past sneers, "You cannot testify and work for Jesus here, they know your sins." The past scoffs, "You cannot live a Christian life here; you have failed before and will fail again." Thus would the past defeat you. Paul said, "Jesus has forgiven me; time has passed on; the past is gone; I will forget the things that are behind." Don't let past failure defeat your present.

1b. Memory of the success of the past can defeat us. Some of us, like Samson, have had such great strength and power in the past that we rest on these past services and are content to do nothing in the present. No matter how much we may have done in days gone by, we will be defeated if we throw away the new opportunities which life offers to us. Our memory of the past will defeat us. Rather than proudly depending upon the past, let us, like Paul, forget the past and work in the present.

Let us commit the past,—sins, sorrows, mistakes, successes, triumphs, and all,—unto the Lord. Then it can be forgotten.

2. "Stretching forward to the things which are before. . . ." This is the attitude of a man who is living well. He is eager for more of life; he is courageous toward its unknown experiences; he is assured of its ultimate outcome in the triumph of God. How fortunate is he who, in this age of satiety, has this zest for life.

2a. Some of us have hurt our fellowmen by our sins or by our mistakes. If we are wise, we will spend our time in stretching forward to new opportunities to serve rather than in belaboring ourselves by memories of the past. Thus may a great life of service be ours.

2b. Some of us have hurt ourselves by our sins or by our mistakes. Jesus give us a longing to stretch forward to the things which are before in order that we may develop our own lives. At a recent revival a young lad, who had neglected his meager opportunities, was converted. At once he was filled with a desire to learn and to better himself. He began to stretch forward. Within you may be hidden a great teacher, preacher, missionary, Christian business man, farmer, or professional man. Will you awaken your hidden talents? Will you stretch forward to the things that are before? That is the way to real self-development.

2c. How thankful we should be for the things that are before,—the tomorrows of life. A radio announcer said, "The greatest word in the world is 'tomorrow.'" Indeed, he is right. We plan all our hopes to come true, all our work to be accomplished, all our dreams to materialize on that day, "tomorrow." The past often fills us with sadness. The present often is dark with uncertainty; but tomorrow is bright with hope. We have another chance.

3. "I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

No matter how much the tomorrows promise, they will fulfill those promises only as we work today. Now is the time of our salvation. Today we must work or we will never work. The past is gone. The future is not here. But today is here. Let us, then, press on toward our goal. All that is good in the past will be made permanent, all that is ideal in the future will be made real, only as we press on in the present.

3a. As young people we seek some goal for which we can work. We know that we must pour out our lives into something. We want that, for which we literally give ourselves, to be worth-while. We want to invest our lives, not throw them away. That was Paul's desire too. He gave his life to the task of pressing on toward the goal unto the prize of the high calling of God in Christ Jesus. There is no higher goal to which any man could give himself. Within Christ's will is the best for the world and the best for the individual.

Conclusion s from the Subject. (For Thought and Discussion.)

In this time of distress and world-trial, there is great need for a group of young people who will give themselves whole-heartedly to this great way of living. The world needs more examples of what God can do with men who are wholly given over to his will. If God could send the revival fires over America and England with a shoe-clerk, Dwight L. Moody, what could he do with you if you were wholly given over to his will?

What if some great political leader, which may slumber unawakened in you, would resolve to lead this high life!

Let us then not be content with a few little resolutions about minor things in our lives.

Let us go deeper. Let us resolve to live well in all our lives. Let us resolve to live Christian.

Questions for Discussion:

What things have helped me in the past year? as a student? as a Christian? as a worker? Am I giving more time for these helpful influences?

What things have hindered me in the past year? as a student? as a Christian? as a worker? Am I giving less time to these harmful influences?

One man said, "I have failed, I will not try again." The other said, "I have failed many times, but I will try again and keep trying." Which will succeed? Which are you doing?

What *definite* steps can we take to be Christian in our living this year?

Suggestions for this meeting:

1. Have some special music.
2. Use topic as outlined.
3. Have talk upon some man who, though he failed many times, went on to victory. See John Gough, David, Abraham, George Washington.

4. Have a talk upon the subject: "Christ is the Only Source of True Happiness, Spiritual Health, Best for Living, Service, and the Other Qualities Which Make Things Worth-while."

PAUL'S LETTER TO THE CHURCH AT THESSALONICA.

The New Testament contains two letters from Paul to the church at Thessalonica. The first of these was probably written from the city of Corinth in 51 A. D. To study these letters requires an honest attempt to understand what Paul wanted to say to the ancient church. Only by knowing this can we rightly apply its message to our lives. Here is an outline which will aid in guiding your study:

- I. Introduction 1:1.
 - A. Salutation, 1:1.
- II. Paul's praise for them, 2.
 - A. For their work of faith, labor of love, and patience of hope in Jesus Christ, 1:2-10 inc.
- III. Paul's ministry, 2, 3.
 - A. His manner of preaching to them, 2:1-12.
 - B. Their reception of Paul, 2:13-17.
 - C. Satan hinders, 2:18-20.
 - D. His great love for them, 3.
- IV. Paul's present admonition, 4-5:23.
 - A. Live holily, 4:1-12.
 - B. Christ's coming,—special reference to resurrection, 4:13-5:11.
 - C. Direction for life, 5:12-22.
 - D. Prayer and promise, 5:23, 24.
 - E. Sundry words, 5:25-27.
- V. Conclusion, 5:28.
 - A. Benediction, 5:28.

SUGGESTIONS FOR YOUNG PEOPLE'S WORK.

A great many young people's organizations do not seem to have definite objectives for their work. It is the intention of your writer to offer to you monthly objectives. These are intended to be adaptable for different communities, denominations, and age groups. They will be progressively given. To use them, this method is suggested: call a cabinet meeting; talk them over; modify them to meet your needs; put a committee or department to work upon one, or, if possible, put a committee or department to work upon each of them.

If any group has individual problems, I will be glad to answer any request for further plans. Here are the plans for January:

1. Worship or Devotion. (a) Sponsor a weekly meeting of your group for Bible Study. For material, there is a Bible study

on this page each week; numerous publications offer good Bible study directions.

2. Missions. (a) Make contacts with sources of missionary information: write to the missionary board of your denomination for information and for the names and addresses of missionaries with whom you may personally correspond. (b) Write to these missionaries: distribute the names among the group so that several may make these contacts.

3. Social Service. (a) Appoint a committee to investigate *carefully* to see if there are any poor in the community who need help, if there is any work of a satisfactory nature being done for them, and to present plans for social work to the group. (b) Appoint a committee to investigate to see if there is any food or clothes,—canned food, vegetables, second-hand clothes,—which the group could get for the purpose of distribution.

4. Personal Development. Organize a Book Club. Meet once each week to read together for study. I suggest you use Pilgrim's Progress for this. You will find it a great book. Have a book social at the end of the month, when, besides the games, a part of the story will be dramatized.

ENROUTE TO THE ORIENT.

ELIZABETH F. ELLIOTT.



OR several years the Orient has called to us. In obedience to our great Commander's orders, and with his promise to be with us and be our sufficiency, our round-the-world trip was launched. From the start his hand has been upon us for good (Neh. 2:8).

An early morning hour, October 13, found us boarding the Golden State Limited in Chicago for Los Angeles. We did not know God's program for service would begin so soon. One of Uncle Sam's broken and emaciated ex-soldiers was on our Pullman enroute to The Veteran's Hospital at Tuscon, Arizona. He was a victim of the dread tuberculosis, in its advanced stage. We endeavored to bring him a message of Hope in the Lord, and prayed with him several times, for which ministry he was very grateful, requesting us to write him more of this hope in Christ.

We had fifteen minutes in beautiful Tuscon and endeavored to get in communication with Rev. Donald Householder, who has a pastorate in that city, but were unsuccessful in our effort.

Arriving in Los Angeles, we were warmly greeted by Rev. and Mrs. Edwin L. Kilbourne, of the Oriental Missionary Society. We were entertained in the home of its President, Mrs. C. E. Cowman. Mrs. Cowman being absent upon the King's business, her room mate, Miss Lydia Bemmeis, made us to feel that it was almost the doorway to heaven.

The home had come to Brother and Sister Cowman in direct answer to prayer. Brother Cowman was ill and they were asked to vacate the small apartment where they resided, it having been sold. Within six weeks the deed to "The Little Brown Home in the West" was in their hands. Mrs. Cowman's work often calls her from its shelter, but it truly is a home with room for Jesus and where his messengers may be refreshed in body and spirit.

The fellowship enjoyed with Miss Bemmeis, the Rev. Kilbourne, and Rev. Kimber families can never be forgotten.

"Where the Spirit of the Lord is there is liberty" (2 Cor. 3:17). The way had been prepared for the Spirit's working in the Young People's rally, scheduled for Sunday evening, October 16, in Trinity Missionary

Church, Rev. John S. Kimber, pastor, where Miss McGhie was to bring the message. Her theme was "Unfinished Consecration," and its presentation was in demonstration and power of the Holy Spirit. She said we must be stripped of everything, no matter how good or legitimate, that would in any way hinder a life of service or sacrifice.

God's command to Joshua to loose his shoe from off his foot means a separation from any good thing of earth that might hinder God's plan for our lives. One talented young lady earned her degrees and fitted herself for teaching, and could endure no thought of any change in that good plan. She was one of the fourteen who bowed at the altar, being given grace to say, "Not my will but thine, oh, Lord, be done." It took just that to complete her consecration and she arose with a look of supreme joy. There was great rejoicing in the church and homes. There were private conferences and ministrations, the results of which eternity only will reward.

Tuesday, October 19, our friends accompanied us to our ship at San Pedro. Japanese Christians sang "What a day of Victory that Will Be" and all sang "God be with you Till We Meet Again." The miles and miles of many colors of paper ribbons snapped and we were off and ready for any command of our great Captain.

We reached San Francisco the day following. There our party was increased to four by the coming of Mrs. Leland S. Miller, of Akron, Ohio, and Mrs. Donald McIntire of Wellsville, Ohio, and October 22 we passed through the Golden Gate, sailing for Yokohama 5600 miles distant.

The officials of the ship announced a church service for Sunday, October 23. Miss McGhie spoke from Gen. 1:1, presenting four wonders of God: universe, man, the Bible, and death. She added yet one more wonder—that man should not want this all powerful God to perform in his heart a miracle of grace making him one with God.

We had a small passenger list, a minor percentage of which was found in the service, although five nationalities were represented. We early perceived that an opportunity presented itself to work with the children. There were perhaps fifty Japanese children on board. Every day a meeting, which we called "Our Ocean Camp Meeting," was held at 4 o'clock. Eager, bright faces greeted us each day. It seemed to delight their hearts to learn the songs and master the biblical memory work. They urged, "Can't you come sooner than 4 o'clock?" One of the boys who had an excellent command of English was a Buddhist, his church home being a Buddhist temple right in our American city of San Francisco. Parents who gathered with the children listened intently, dropping any semblance of curiosity, and incidentally cigarettes too. One of the helpers was Miss Reva Baldwin, going out as a missionary to China.

One of our fellow passengers, a Japanese and graduate of Yale University, was returning to his native land to devote his life to work among the lepers. Modernism had robbed him of his faith in a living Christ, and he admitted that he had no Savior to take to them. To him Christianity is an outward observance of duty with no inner experience of joy. We told him that his teaching would never bring peace to the hearts of men or cause Satan to tremble.

We had one day in Honolulu. Dr. Turner, president of the Hawaiian Bible Institute, and Miss Pyle of the Oriental Missionary Society, were waiting to take us for a long drive to places of interest and along the boulevards of such marvelous beauty that we were made to ask "What must the Garden of Eden have been like before sin entered?" In the afternoon Miss McGhie filled an appointment to speak at the Institute. Her subject was "Prayer."

Every minute of remaining time was made

memorable to us by Mrs. C. E. Sawtelle, a staunch supporter of holiness on the island. At the last we were escorted to the ship, which we boarded, garlanded with a profusion of fragrant flowers. Decorating with leis or flower chains is an old and beautiful custom of the Hawaiians.

November 8 finds us safe in the "Sunrise Kingdom" ready to begin the itinerary of service planned for us. Our first work will be with Rev. J. K. Aita, a former student of Asbury College, who is faithfully pouring out his life in giving the word of God to his people.

Our next engagement will be with the Oriental Missionary Society.

◆◆◆◆◆
The Fruits of Christian Civilization.

CLARENCE TRUE WILSON.

Blackstone said, "Christian civilization is the sum total of results achieved through the continuous battle between Christianity and Paganism." There is no doubt but this is an accurate definition of what Christian civilization is, for the reason that the evils which afflict society entrench themselves where possible; and that Christianity as a combative force has destroyed one after another of these entrenched and gigantic wrongs.

One of the most interesting modes of giving the history of Christianity would be the recital of the series of its victories over those immemorial crimes that blocked its progress until it completely eradicated them. "The Son of God was manifested that he might destroy the works of the Devil." "Every plant that my heavenly Father planted not shall be rooted up." This refers to brewery plants, distillery plants, saloon plants, gambling plants and every other growth that produces bad fruit in human society.

The march of Christ up the centuries has stopped crucifixion, as a mode of punishment. It abolished gladiatorial exhibitions where human lives were sacrificed for the amusement of the populace. Human slavery has been manumitted; the captives of war have been protected from the execrations that were heaped upon them; desolating wars of conquest have ceased; prison abuses have been reformed, the sick nursed in public hospitals, the aged cared for, the insane, the blind, the indigent put into asylums and the orphan sheltered and nourished.

Christianity has dignified labor from a drudgery into a blessing; poverty has been elevated from a curse into a beatitude and the brotherhood of the race has been everywhere proclaimed. Womanhood has been elevated, marriage lifted into almost a sacrament. The home has been exalted and glorified and the tender years of the child have been protected and mothered.

Cruelties have been stopped, vile passions curbed; suicide has been branded as a wrong for both worlds; an almost universal and detestable infanticide has been punished and suppressed and the shameless impurities of heathenism and idol worship have been driven into dark oblivion.

A thousand wrongs have been overcome in its eighteen hundred years of conquest, but the list is too long. Just look at its recent triumphs:

- Piracy upon the high seas stopped.
- The African Slave Trade forbidden.
- Duelling outlawed.
- Polygamy discontinued.
- Cannibalism abolished.
- The Lottery Systems overthrown.
- Gambling put under condemnation.
- American slaves emancipated.
- The opium traffic internationally banned.
- Narcotics being ferreted out of the United States.
- And the liquor traffic in the course of ultimate extinction.
- Just now it passes through the Red Sea, but it will get over, dry shod.

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(Continued from page 1)

ulation grew among all denominations of Christians and I changed the name to THE PENTECOSTAL HERALD.

I presume there are few men living who have founded and edited a religious journal for forty-five years. The Lord has been wonderfully patient and gracious to me. I could write a book about the faithful people who have worked in THE HERALD office; many of them have been with us more than twenty years, faithful and true. Our hearts have been constantly encouraged by letters from every part of the nation and many from over the seas, telling us what THE HERALD has meant to them. Many of them write, "My HERALD is next to my Bible." "I could not get on without my HERALD." Many have said, "Your paper led me into the experience of entire sanctification." Still others renew and say, "I cannot afford to do without the weekly visits of THE HERALD." Through the years many thousands of such letters have come to us.

So here we are marching into the 46th year of THE HERALD'S history. We are trusting God to guide us in the good work, and we are looking to his faithful people in these trying times to help us go forward waving the banner of full salvation in Christ. We believe THE HERALD for the coming year will be the best in its history. There was never a time when such a paper was so sorely needed than at the present time. May God in great mercy bless our readers throughout the great HERALD Family in many lands. Remember us in your prayers and help us forward.

Your Brother,
H. C. MORRISON.

The Holiness Camp Meetings for 1933.

By the grace of God let's make the year 1933 the greatest year in the history of the Holiness Camp Meetings of this nation. The need is great, but God is able to do exceeding abundantly above all we can ask or think. Let's begin praying now and ask largely.

Begin to advertise in time for the people to know and make them think. This paper is open for free notices of all the holiness camp meetings. Send in your notices early; as spring comes on put notices of your camp in your city and county papers. Many camp meeting officials do almost no advertising.

This is a mistake. Keep your meeting before the people, get them thinking, talking, planning and praying for your camp meeting.

It would be wise to have the campers who come and stay throughout the ten days to observe certain days of fasting and prayer before the camp meeting. We shall be glad if all of the presidents of the holiness camp meetings in the country will send in the dates of their camps, the names of their workers and other items they would like to bring before the people.

My camp meeting slate for the coming summer runs—Arlington, Tex., July 6-16, Revs. J. L. Brasher and Bud Robinson being my co-laborers, Rev. J. T. Upchurch, President. Wilmore, Ky., July 20-30, Rev. Paul Rees, principal preacher. Rev. Virgil Moore, President. Indian Springs, Ga., August 10-20. Pentecostal Park, near Glasgow, Ky., August 22-September 3, Rev. Harry Allen and H. C. Morrison, preachers.

Let's ask God for great things, believe for great things, and plan for great things. Send in notices early.

Your Brother,
H. C. MORRISON.

An Open Letter to Rev. W. G. Cram, Missionary Secretary of the M. E. Church, South

My Dear Dr. Cram:

I have been thinking of some plan to replenish the Missionary Treasury of our church so that it would not be necessary to call any missionaries home from the foreign field, and others could be sent out. This is my suggestion:

Let all of our tobacco-using members, clerical and lay, quit the use of tobacco for one week. This would give a good chance to clean up, air out, and get rid of a fearful stench. It would no doubt be good for them every way, and send into your office the amount of money saved by this little bit of sacrifice. If a million of these tobacco-using Methodists would send in a quarter it would be \$250,000. I am sure that amount of money coming in at once would help in the solution of your missionary problems.

Is it not possible that a million of our tobacco-using members love their church and the lost heathen peoples well enough to make a sacrifice like this! *No tobacco for just one week!* Think of the good that would result from such an act. It would stir the whole church, and a host of those who do not use tobacco would follow their example in some sort of sacrifice and send in a magnificent sum of money. It might start a new era in the life of the church.

It would be quite unusual, but we are living in times that call for the unusual. Things are entirely too ordinary and tame; we need something to occur quite out of the ordinary—something that would give a shock with a real thrill. The above suggestion, if carried out, would do it.

Yours for the gospel to those who sit in darkness,
H. C. MORRISON.

H. C. Morrison's Revival Meetings in 1933

Central Church of the Nazarene, Miami, Fla., Jan. 1-15.

Dr. W. L. Watson's Bible School, Tampa, Fla., Jan. 26-Feb. 5.

Lakeland, Fla., Camp Meeting, Feb. 9-19.

First Methodist Church, Birmingham, Ala., Feb. 26-March 5.

First Methodist Church, Defuniak Springs, Fla., March 12-26.

Galloway Memorial Methodist Church, Jackson, Miss., April 2-9.

I humbly ask the prayers of THE HERALD family that I may have a gracious anointing of the Holy Spirit upon my soul and body for these meetings.
H. C. M.

A Correction

In my report of a meeting with Rev. W. P. Thompson, Baltimore, Md., the word "years" happens where it should be "days," which makes it read thus: "A few *days* after his graduation at Asbury Theological Seminary he was in charge of a fine circuit, in a beautiful parsonage, Baltimore Conference, M. E. Church."
H. C. M.

Conquered in War, Victor in Peace

Not so many years ago the name of Von Hindenberg had no charm for the ears of the American people. He was far from being admired and loved in this country. Thanks to the better spirit of peace, the life of this great old German since the war, has brought a great change in the mental attitude toward the soldier whom the people disliked so thoroughly. He has become victorious in peace and would easily be voted by our people the "Grand old Man of Germany." Thank God, as the smoke of battle clears away bitterness and hatred go with it, and most men on this side extend to Von Hindenberg high regard and good wishes. May his sun set slowly, and without a cloud.
H. C. M.

Evangelist Weigle at Newport, Ky.

Rev. Charles F. Weigle, of Sebring, Fla., is with Rev. D. W. Robinson, D. D., at great old Union M. E. Church, Newport, Ky. In all my long circuit of meetings last year I did not preach in any place I enjoyed more than the week I spent at beautiful old Union Church with Dr. Robinson and his people. We had great congregations of intelligent, receptive people. It was a delight to preach to them. One of the very interesting features of that church is its splendid choirs—the women's choir in the morning, and the men's in the evening in Sunday services.

We ask THE HERALD family to join with us in prayer for these revival meetings. Charles Weigle is a most delightful Christian gentleman. He is a great gospel preacher, a successful soul winner, a sweet singer, and withal, a safe man among his brethren in revival work. I wish he could spend the year 1933 within the bounds of the Kentucky Conference. It would mean the salvation of many sinners.
H. C. MORRISON.

Good News from Taylor University.

On Friday evening, at the close of the week, there were some one hundred and fifty young people who gave definite testimony to new found spiritual experience. To see that many college young people enthusiastic about the things of the kingdom would have stirred the heart of any Christian.

Dr. E. C. Wareing, of Wayne St., Church, Fort Wayne, had been leading three services each day during the week. God was with him in a marvelous way as he shared the rich experiences of his own life with these young people. Every hour that he could give, outside of these special meeting hours, was given to personal conferences with young people. Dr. Wareing had such a unique way of presenting these great reproducible experiences of Methodism to these college youths that all week long there was a steady stream of these young people praying through to God.

There has scarcely been a public service since Taylor opened last fall but that there has been definite testimony from some student.

We rejoice with Dr. Stewart, his faculty and student body on the gracious revival at Taylor University. This school has a great history. For some eighty years it has been a center of culture and spiritual power. Out from Taylor has gone an army of useful men and women to bless the world. God has owned and used them in a wide field of Christian service.

Dr. R. L. Stewart, President of Taylor University, located at Upland, Ind., is bravely

fighting out a great battle to keep that school going forward in its good work. May God and the good people help him.
H. C. MORRISON.

Faith, the Greatest Heritage of Youth.

REV. JOSEPH OWEN, D. D.



BY the kindly offices of the Editor of THE PENTECOSTAL HERALD I am privileged to write some articles having to do with young life in its relation to a sound and scriptural faith. When I remember the importance of faith to the welfare of young men and women for time and for eternity, I could well wish my ability for such a task were more evident. I can in sincerity claim a profound concern for young people and am able to speak out of some years of very intimate contact with them. We turn to an examination of the meaning and worth of faith as a heritage.

It is a great thing to have a Christian background, to have been born in a godly home, to have been brought up by devout parents in the nurture and admonition of the Lord. Paul was giving recognition to that when with joy he called to remembrance the unfeigned faith of Timothy, which he said "dwelt first in thy grandmother Lois and thy mother Eunice, and I am persuaded in thee also." Later the Apostle pointed to the foundation of that faith when he said to Timothy, "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Faith was thus a possession of Timothy from a two-fold standpoint. It was his by the life and teaching of a devout home. It was his also by inward experience. The Scriptures he had been taught in childhood had made him wise unto salvation and had become profitable for doctrine, for reproof, for correction, for instruction in righteousness, that he as a man of God might be perfect, thoroughly furnished unto every good work. That is the deepest meaning of faith as a heritage. It is more than precept and example. It has larger content of meaning than a faithful inculcation of the truths of the Holy Scriptures. Those truths have been verified in heart experience.

Perhaps none of us has sufficiently estimated, however, all the weight and worth of such an inheritance, even before the truths belonging to it have been made real in individual experience. It means a great deal to have a genuine reverence for God. It is a great safeguard for any young life to hold in confidence the scriptures of truth. High regard for the Church of God and for the lives and examples of those who adorn the gospel in daily walk is a great possession. Young men and women brought up under such teaching never forget it and do not often depart from it.

It would be an interesting study to look into the lives of the great leaders of our American thought, having in mind the influence of the Bible alone over such lives. Daniel Webster declared that the reading of the Scriptures had much to do with his own style as an orator. It was from contemplation of the emphasis they place on human responsibility and eternal destiny that he was able to say that the greatest thought which had ever entered his mind was that of his own *personal obligation to Almighty God*. Abraham Lincoln clothed many of his greatest appeals in the language of the Scriptures and drove home the utter impossibility at last of a country remaining permanently divided on a great moral question such as human slavery, by the quotation: "A house divided against itself cannot stand." William McKinley, mortally wounded by an assassin's

WHY TAKE THE PENTECOSTAL HERALD

The Pentecostal Herald is needed in these times of so much lukewarmness in the church and so much wickedness in the world.

It stands for the Bible against modernism, which would destroy evangelical faith in the Bible.

It insists on revivals of religion everywhere. It stands for the prohibition of the liquor traffic.

It champions the cause of Protestantism. It is a warning voice against false teachings of every sort, and the tremendous drift away from God and decency.

It lifts up Jesus Christ as the only and all-sufficient solution of the sin problem.

It honors the Holy Ghost as present in the world to work the will of God within the people.

It stands unashamed for the Wesleyan interpretation of the doctrine and experience of entire sanctification, subsequent to regeneration.

It carries spiritual food to many thousands of hungry souls.

It is a medium through which a host of able preachers and devout men and women can speak their convictions, and appeal to the people.

Renew your subscription at \$1.00 a year. Get your friend to subscribe, and in these times when all the powers of evil are arrayed against God and humanity, help to keep The Herald banner afloat in the front of the battle for the glory of God and the salvation of souls.
Your Brother,
H. C. Morrison.

bullet, prayed for his murderer almost in the very language of the prayer Christ breathed from the cross. Woodrow Wilson received his ideals from the influence of a preacher's home and an open Bible. It is reported that the faith of Calvin Coolidge is both simple and staunch in the Word of God. Out of such a heritage he said in words widely quoted: "We do not need more material development, we need more spiritual development. We do not need more intellectual power, we need more moral power. We do not need more knowledge, we need more character. We do not need more law, we need more religion."

Time would fail us to tell of those who in religious leadership have grounded their whole life accomplishment in a faith simply taught and ardently believed in a godly home. There are exceptions, of course, but from such homes have come those who, under the call of God, have given us the blessings of a Christian civilization and have kept the fires of devotion burning.

As the years have come and gone I have had a growing appreciation for such an inheritance. I know we are often told that faith is taken over as a second-hand possession by those thus trained. That is just as true of ideals having to do with industry and honesty and a thousand other things belonging to a well ordered home and having lifelong importance. There does come a time when truth must be verified to individual hearts and consciences, when conviction passes from mere mental assent to spiritual certitude. It remains true, nevertheless, that the foundation for useful living and sacrificial serving is laid in the simple teachings of the homes of the people.

That was a beautiful tribute which Dr. Luther Bridgers paid to his sainted mother in the announcement of her home going published in THE PENTECOSTAL HERALD recently. About her life, her love for the Bible, her devotion to the Christ, her seasons of prayer centered the appeal of the home.

I should like to pay the same tribute to the home in which I was reared. A preacher father, who was transparently sincere, honest in every act and attitude, and a man of God; a mother whose regard for the sanctities of social purity was so high, whose aspirations for the type of manhood and womanhood being trained in the home were so sound as that the children, when they came to the time of making life's choices, were under compelling restraints.

In the college over which I have presided

for several years there have been few instances of serious disciplinary problems that could not be traced back to a lack of just such a heritage. Loose notions of the marriage vow, careless attitudes toward the sanctity of the home, indifference toward the standards of personal purity and modesty, a disregard for God's Book lie back of the problems of youth. They are the fundamental reasons for the juvenile crime wave. A lack of teaching concerning the holiness of God, the exceeding sinfulness of sin, the retribution of the wicked, and the sure reward of righteous character and conduct have left young manhood and womanhood unarmed and without protection in the face of the most serious assaults from the forces of evil perhaps any generation has known.

There has been much talk concerning another great revival. If such a spiritual awakening ever comes, every agency ordained of God for the blessing of men will no doubt be used. I am persuaded, however, that one of the quickest ways to the realization of such a visitation is for the home and the church to bring back to young life old-time reverence. The Bible placed once again upon the center table, yea more, placed at the center of the life of the home, the Scriptures made authority for the preacher's appeal, the truths of God taught and lived in home and church and community will bring upon the scene a generation of young men and women, reverent, worshipful, believing, heroic and true. Such young people are the hope of the future.

Our Serial Story

February 1, we will give the first chapter of Dr. Wimberly's serial story, "The Romance of the Itineracy." This promises to be very thrilling and interesting, and we are sure those whose subscriptions have expired will want to renew before that time in order to get the first installment of this wonderful story.

January 25 issue will be our Modernism Number and you may look out for some of the most startling facts that have ever appeared in print. Dr. Biederwolf's sermon on "The New Paganism Contrasted with the Old Paganism" will be worth many times the price of the paper for a year.

February 1 issue we will also give Dr. S. D. Gordon's wonderful article on "The Troublous World Situation as Seen at Geneva." I have read this article and it is wonderful! It will make you think, if your thinker is not paralyzed.

Friends, if you ever made a real effort to keep THE HERALD coming to your fireside, make it now, for we have never had a finer group of writers than we have engaged for 1933. If you can get us two new subscribers we will send you a nice book. Write for list. THE HERALD pantry is chock full of spiritual vitamins and we want you to feed upon them.
MRS. H. C. MORRISON.

Florida Holiness Camp Meeting

Place: So. Florida Avenue, Lakeland, Fla.
Date: February 9 to 19, 1933.
Speakers: Dr. H. C. Morrison, Dr. C. H. Babcock, and Rev. Bud Robinson.
Song leaders: Rev. and Mrs. J. E. Redmon.
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Whatever you do, or do not do, don't fail to keep THE HERALD coming up the pathway to your door the coming year. Don't let that old adage, "You never miss the water till the well runs dry," be experienced in your life by failing to let THE HERALD's healing stream pour into your heart each week.

Don't fail to renew your HERALD. Good things in store for you.

OUR BOYS AND GIRLS

COULD I BEGIN LIFE OVER.

T. Richardson Gray.

If I could go back to the "land of beginning again," doubtless I would seek to correct many errors, avoid dangers, lures, and pitfalls. What failures, heart-ache, and disappointments we would all thus escape. The tragedy of a bad start in life has ruined many a future. If we could start over again, perhaps we would question, "Why am I here? What my mission? What road to success and happiness? Whither am I bound?" What wisdom and and harvest of good accompany a wise setting forth in life. Personally, there's one thing I could not reverse, viz., my early seeking of the Lord. "Seek ye the Lord while he may be found," which is to say, "They that seek me early, shall find me." This seeking is too little urged in church schools. Recently, to my query, "How many in school are seeking a personal Savior?" None responded. True, Bible study is indispensable aid in seeking the Lord, but how many intelligent youth, fed up on religious education, surfeited on Bible teaching, with added story and picture illustration, are yet sadly lacking in experience of personal salvation.

Heart Conversion. This is another experience, comprehended in the foregoing, which I would not change if I could begin life again,—a heart conversion, rather than an intellectual or head knowledge of God. Certainly, the mind cannot be ignored, but as a lad, how little I knew about God's system of saving a world, conscious only of a yearning heart, "For with the heart man believeth unto righteousness," which is more than mere assent of mind. Today many youth know much about God, but how many know God? That which has not the heart, has not the man. "The world through wisdom knew not God," for the reason that only the heart can know him in redemption. Here again it seems the church is weak,—making the head outstrip the heart, with the result, a regrettable dearth in church school conversions of the heart type,—and too often a graduating out of the church school into the world. This heart seeking of the Lord is quite unlike some "decision-day" experiences. A real battle, this praying through: "Striving to enter in at the strait gate" is an unforgettable struggle, but one knows when he is in. Yet let none doubt his conversion on the ground his experience differs in this regard from another's; only, let it be the heart, for it is the heart that loves, and love endures, and carries on, and will not let you go, for "He that loveth knoweth God, and is born of God." Yes, if I could go back, I would early seek the Lord,—in heart conversion.

Church Membership. If I could begin over, I would join a church at conversion. Here Satan seems to play his trump card, "Don't anchor, don't join church," he whispers to the soul, and many there be who fall for it. The chief Shepherd would gather his own into a sheepfold, for care, nourishment, protection; thus favored, one is not apt to wander away. How incongruous to think of joining Christ the head, separated from his body, the Church. We are not sure but that which induces one to sidestep the church militant, would bar one's entrance into the church triumphant. "Love me, love mine," is Jesus' teaching. "If I am a Christian, I've always been one," said an aged lifelong church member, blest by many hallowed church contacts and sacred memories. As I write, I vision a sweet little girl of eight years, who, with tears of happiness, responded to my gospel call years ago. Her tears, her evident joy, and her beautiful words impress me still, "I do not see how any can help loving Jesus." This, as her face glowed with Heaven's light,—recalling the verse—
"As the sun in all his state
Illumined the eastern skies—
She passed through Glory's morning gate,
And walked in Paradise."

Again I say, if I could return to the "Land of beginning again," I would join a church to be associated with these—"for of such is the kingdom of Heaven."

Finally. As I cannot go back to begin over, I would do the next best thing, viz., I would start now, "Just as I am," just where I am. It may be late, too late for certain Christian activities and attainments, but I would start now. I recall such an one—a friend, who, at the advanced age of 87 years set out for the city "whose builder and maker is God." Long since, he had missed the morning-glories; his sun dipped toward the horizon. "Am I too late?" indeed, too late to bear a cross, but not to follow Jesus "thro' the gates into the city." He regretted having missed what "might have been," a long life atune with the Infinite, rich in good works, walking with God, and now, bereft of kindred, and friends of the long ago, his earthly house crumbling, he would avail the eleventh hour mercy offer of an "house not made with hands." When last I saw him at 96, he had discarded the familiar staff that had "stayed the tottering steps of age," for one fashioned from the cross of Calvary. I breathed a prayer. Late, yes, but the gate was still ajar, for "Whosoever will call upon the name of the Lord shall be saved." I would start now, and tarry not, for "Now is the accepted time."

JACK AND HIS SHIPMATES.

A young sailor being strongly solicited by his shipmates to join them in drinking "a cheerful glass," gave the following account of his early life:

"My story is a very short one, and I can tell it in a few words. From the time of my earliest childhood, I never knew what it was to have a happy home. My father was a drunkard! Once he had been a good man and a good husband, but rum ruined all his manhood. I can remember how cold and cheerless was our home. We had no fire, no food, no clothes, no joy, nothing but misery and woe! My poor mother used to clasp me to her bosom to keep me warm; and once, I remember, when her very tears froze on my cheek! Oh! how my mother prayed for her husband; and I, who could but prattle, learned to pray, too. When I grew older I had to go out and beg for bread. All cold and shivering, I waded through the deep snow, with my clothes in tatters and my freezing feet almost bare, and I saw other children dressed warmly and comfortably, and I knew they were happy, for they laughed and sang as they bounded along towards school. I knew that their fathers were no better than mine had been once, and would be again, if rum were not in his way. But its strong power was upon him, and though he often promised, and though he often tried, he did not escape.

"Time passed on until I was eight years old, and those years had brought such sorrow and suffering as I hope I may never experience again. At length, one cold morning in the dead of winter, my father was not at home. He had not been there through the night. My mother sent me to the tavern to see if I could find him. I had gone half the way when I saw something in the snow by the side of the road. I stopped, and a shudder ran through me, for it looked like a human form. I went up to it, and turned the head over, and brushed the snow from his face. It was my father, and he was stiff and cold! I laid my hand upon his pale brow, and it was like solid marble. He was dead!

"I went to the tavern and told the people there what I had found, and the landlord sent two of his men to carry the frozen body of my father home. O shipmates! I cannot tell you how my mother wept and groaned. The two men went away and left the body still on the floor, and then my mother wished me to come and kneel by her side. I did so. 'My child,' she said to me and the big tears were rolling down

her cheeks, 'you know what has caused all this. This man was once as noble, and happy, and true, as man can be; but, oh! see how he has been stricken down! Promise me, my child, oh! promise here, before God and your dead father, and your broken-hearted mother, that you will never, never touch a single drop of the fatal poison that has wrought for us all this misery.'

"O, shipmates! I did promise, then and there, all that my mother asked, and to this moment that promise has never been broken. My father was buried, and some good, kind neighbors helped us through the winter. When the next spring came I could work and earn something for my mother. At length I found a chance to ship, and did so; and every time I go home I have money for her. Not for the wealth of the world would I break the pledge I gave my mother and my God on that dark, cold morning. Perhaps you have no mothers; and if you have, they may not look to you for support, for I know you too well to believe that either of you would bring down a loving mother's gray hairs in sorrow to the grave. That is all, shipmates. Let me go now, for I do not believe that you will again urge the wine cup upon me."

His shipmates, deeply affected by their comrade's stirring recital of the evils resulting from indulging in strong drink, resolved to abstain in the future from the intoxicating cup, and, persevering in their good resolutions, became respectable and useful men.

Dear Aunt Bettie: Will you let a poor, lonely Georgia girl in your corner? I am still saved and sanctified. Thank the Lord for his goodness and mercy. Many a time we go hungry here in this world, and destitute for clothing, but in the Father's House we shall never want if we stay meek and humble. I want to be a worker not a shirker. The sun of life is sinking fast and I want to be ready. I thank God for having a Christian mother who taught me the way before it was too late. I like to read. I go to school some and work some. I have to work at other hours. Our paper is out and can't renew.

Pauline Whitey.
Douglas, Ga.

Dear Aunt Bettie: Will you let a little girl from Florida join your happy band of boys and girls? This is my first letter to *The Herald* and I hope to see it in print. I am eleven years old and am in the sixth grade. I have blonde hair and blue eyes. My teacher is Miss Weatherford. I am a member of the Baptist Church and daddy is pastor. I go to Sunday school and church. I am also a member of the B. Y. P. U. Who can guess my first name? It begins with E and ends with E, and has five letters in it. My favorite sport is playing ball. I have a sister who is seventeen years old and a baby sister who is four months old.

E. Vohrees.
Albritton Lily, Fla.

Dear Aunt Bettie: Kindly allow me to write again to the Boys and Girls' Page, as I have written many, many times before. Even if I am married, I still take an interest in all letters, and I know it won't be very long before my son who is four years now, will join in with me and take an interest in the Children's Page, too. His name is James David, and my other son is three months old and he is called Ronald Gordon, these two children, a Christian husband and a happy home make things very much complete. I have never written much about home-life before, but think it may be interesting to some and a wee bit of change. My little one Ronald has blue eyes and long, extra long, eyelashes, which make him look like one of those big dolls, when he opens and closes them. He has a little smile that just wins people, and they just long to pick him up and play with him but (S'h) so far he isn't spoiled! James loves to write. He is starting to write simple words such as cat, mat, rat and almost knows my typewriter as well as I do, for it is there he typewrites his words after he learns to write them by hand. He knows every letter of the

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alphabet from beginning to end; but of course has a favorite Aunt who loves to teach him.

Can you picture our Savior having to sleep in a manger on hay? Luther's Cradle Hymn says,

"Away in a manger,
No crib for a bed,
The little Lord Jesus
Laid down his sweet head.
The stars in the sky
Looked down where he lay—
The little Lord Jesus,
Asleep on the hay."

If I was an artist I would paint this beautiful place, in soft colors, where our Savior, God's gift to man was born. Not long ago, I read a letter written by Mr. Baker, of Farwell. I have been in Farwell, Mr. Baker, and gone to one of my brother's appointments, Maple Grove. It was there I heard a quartette sing which I believe you were in. Am I correct? I love quartettes and sing in a mixed harmony once in a while. Isn't singing inspiring and uplifting? Singing praises to our Lord. We have a revival on at our church and God surely talks through Bro. Vail to the people for the Spirit is greatly manifested in all the meetings. Oh! if the people would pause for a while, and think of his coming, instead they are growing colder and turning their backs on God. If people would know the joy in serving and peace that is the Christian's wonderful peace.

"It pays to serve Jesus,
I speak from my heart,
He'll always be with us
If we do our part:—
There's naught in this wide world
Can pleasure afford;
There's peace and contentment
In serving the Lord."
Praise him Name!

How many boys and girls know that song? Let us all, young and old, hum it together softly, in closing, remembering the lines: "There's peace and contentment in serving the Lord."

Mrs. Goldie Witmer,
nee Kleinhardt.

23152 Tawas St., Hazel Park, Mich.

Dear Aunt Bettie: I have written four letters and W. B. sure devoured them. I hope he is busy when this comes. Glad to hear so many are Christians. I hope to be soon. I have a sick mother. She has been in bed sixteen years and I wish she could get well. My only sister Ruby and I have nursed her all the long years and do all the work. I get lonely on the farm as we stay pretty close to home. My age is between twenty and twenty-eight; any one guessing my age I'll send my picture and a letter. My brother Walter went to live with Jesus ten years ago. I hope to meet him in heaven. Will some one who has a Bible to pass on, remember me with one?

Mabel Krone.
Vienna, Mo.

FALLEN ASLEEP

ROARK.

Henry Houston Roark was born Nov. 24, 1872, and called home Nov. 8, 1932. Brother Roark was converted at the age of 12 years and proceeded at once to consecrate his life to the service of God. He united with the Free Methodist Church and has ever since been a devoted Christian and an honored member of the church of his choice. In early manhood, under the pastoral care of Rev. Richard Walker, he received the blessing of sanctification and was always ready to testify to the indwelling of the Holy Spirit and to his cleansing power.

At the age of 19 years he was married to Miss Edna Alford McKeithen and to this union ten children were born, all still living; 7 boys and 3 girls. Their mother, also one of God's chosen, who went to rest some five years ago, was a true helpmeet for him in the task of bringing these precious gifts up in the fear and admonition of the Lord. How well they succeeded is manifest in the beautiful Christian walk shown by these young people in their daily lives. All grown and some married and bringing up Christian families. Twenty grandchildren are left to lament his going. He was married a second time to Mrs. Mary Morgan of Chester, La., who was a kind, loving and cherished companion in his last days and still lives to mourn his untimely death in an automobile accident.

His friend and brother in Christ,
G. W. Christian.

HUMPHREY.

On Friday morning, Nov. 16, just as the members of the Methodist Missionary Auxiliary were assembling at the home of their President, Mrs. T. L. Prall, for their All-Day Prayer service, the sad news came that Mrs. Samuel Humphrey, one of the most consecrated and faithful members, had passed quietly away sometime during the early morning hours. Not feeling well during the night, she had expressed a desire to rest late. And her death was not discovered until Mr. T. L. Prall called about 9:30 A. M. to take her to the All-Day Prayer service, when her aged companion found her life extinct.

Her going so suddenly was a great shock to her aged companion and children, but they weep not as those that have no hope. Sister Humphrey was ready to meet her God, and was only waiting like a tired child to close her eyes in rest. Her friends, church and Missionary Society will miss her and her earnest prayers and devotion. Her funeral was conducted on Sunday afternoon by her pastor, Rev. B. J. Adams, at the Methodist Church in Bardstown, and her remains were laid to rest in the Camp Ground Cemetery.

Mrs. T. L. Prall.

CURD.

William E. Curd was born near Central City, Ky., in 1864. He was united in marriage to Mrs. Parthenia Belle Curd, widow of Samuel H. Curd, in 1885. To this union were born one son and four daughters. He was preceded in death by one step son, Bret Curd, of Ida Grove, Iowa, two daughters, Hernia Curd and Mrs. Maude Powell also by his only son, Clitus Curd, who was killed in the World War in 1918.

Mr. Curd was converted early in life and united with the M. E. Church. For many years he was a trustee of the Patoka Grove M. E. Church, near Oakland City, Ind., where he served the Lord faithfully as long as his health permitted. Through all kinds of weather he was faithful in attendance and his home was always open to the ministers. Each minister knew he would find a home and welcome at the home of Mr. Curd. He made many sacrifices for his Savior and his church. He definitely sought the blessing of entire sanctification later in life and was sanctified in a schoolhouse near his home during a revival held by Rev. Frank E. Kinsey. Although quiet in his experience he proved his love for the Lord by keeping his commandments according to

John 14:21-23. Mr. Curd carried a broken heart to his grave because of the loss of his only son on the battlefields of France. He departed this life to be with Jesus about 2:30 P. M. Dec. 6, after four weeks of illness. He leaves to mourn his loss an invalid wife and two daughters, Miss Ora at home, and Mrs. Gail Keeton, of Oakland City; five grandchildren, and one sister. The funeral was conducted by the Rev. S. E. Stroud, his former pastor, of Newberry, Ind., assisted by Dr. E. C. Dunn, pastor of the M. E. Church, Oakland City, Ind., where Mr. Curd held his membership at the time of his death. Music for funeral was furnished by the Duncan Sisters of Oakland City. Burial in the Williams Cemetery beside his little daughter who died at the age of ten years.

"And I heard a voice behind me saying, Write blessed are the dead that die in the Lord from henceforth: Yea saith the Spirit that they may rest from their labors and their works do follow them." Rev. 14:13.

By one who loved him and knew his life.

REQUESTS FOR PRAYER.

Mrs. W. R. V.: "Please pray for the salvation of my daughter."

Mrs. L. J. H.: "Pray for me that I may be healed and fully satisfied in the Lord."

GRACIOUS REVIVAL AT EKASTOWN, PENNSYLVANIA.

Sunday night closed a very successful revival at Ekastown M. E. Church, Chas. Jack, pastor, under the direction of Evangelist C. B. Pugh. Bro. Pugh preached the genuine Wesleyan doctrine of justification and sanctification with such power that folks who had attended church all of their lives and folks who had never attended church were equally touched and brought under the power of Jesus' blood. Only four nights out of the four weeks did folks refuse to yield themselves to Christ during his altar service. Many touching scenes were witnessed. Among them was one night when a mother, son, daughter, nephew and two nieces knelt at the altar together that God might sanctify them. Another was when a young man broke loose from a terrible life, became justified, then sanctified and shouting at the top of his voice. Old-time conviction prevailed so that men along in years cried like children while they tremblingly held to the back of seats for support. Anyone who wants a real old-time Methodist revival will make no mistake in giving Brother C. B. Pugh a call. He has wonderful power in prayer; is a fearless, sin-uncovering preacher that can uncover sins one has forgotten about years before. We need men of his type back in the pulpit to bring the old Methodist Church back to its power of the yesterdays. May the Lord keep him busy!

Chas. Jack, pastor.

STAPLETON, GEORGIA.

Am writing a few words concerning the Stapleton charge. Our people have received us very cordially upon our return for the third year. We are looking forward to a great year throughout the charge. It is our pleasure to again serve a very deserving and co-operative people. During the past they have proven worthy of commendation and appreciation. We recall many striking and memorable experiences during our association together with God and each other. The deep, heartfelt interest has been signally displayed and genuinely demonstrated. This evidence of affection on

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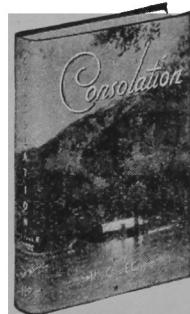
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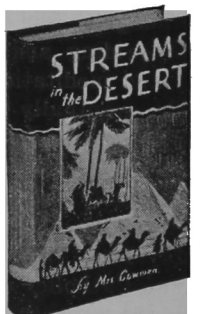
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Pentecostal Publishing Company, Louisville, Kentucky.

the part of not a few greatly refreshes our soul and inspires us to greater things for God and the church this year.

A recent thrilling experience of the pastor was the pounding given him and his family at the parsonage, Dec. 9th. About three o'clock guests began arriving with interesting packages, which they deposited in the living room as they entered. These things consisted of nice linen for the parsonage and nice things for the pantry, a sample of which is common throughout the charge. Delegations and gifts came from four of the five churches of the charge and from many

of the friends in town, members of the neighbor church. The pastor expressed his gratitude for the gifts and reception extended, which expression received response by several present. The pastor takes this opportunity to express his appreciation for the gifts and cordial welcome given him by the people of the charge, and for the many expressions of good will and assurance of co-operation in his work to spread the gospel of Jesus Christ. He enters upon his work with renewed energy and determination to make this the best year of his ministry, and to this end asks the prayers of all God's people.

C. F. Barton, Pastor.

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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON

BY O. G. MINGLEDORFF.

Lesson V.—January 29, 1933.

Subject.—Jesus and the Sabbath.
Mark 2:23 to 3:6.

Golden Text.—The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath. Mark 2:27, 28.

Time.—Spring of 28 A. D. It must have been late in spring, as the wheat was nearly ripe for the harvest.

Places.—Capernaum and its vicinity.

Introduction.—The word sabbath means rest, and not the seventh day of the week as many have supposed. Out of this ignorance has grown a lot of fanaticism, sometimes almost as rabid as it was among the Jews when Jesus was on the earth. Some still believe that "man was made for the sabbath"; although no man alive knows which day of our week corresponds to the seventh day of the creation.

We are learning some things through the passing years. We know now that even a machine lasts longer and does better work if given sometime for rest occasionally. Work animals are worth more to their owners if rested one day in the week. I have read somewhere that some nation, France, I think, once thought every seventh day was too much to be used for rest, and adopted a ten-day week; but results were bad. Human strength and endurance failed under the extra work and pressure.

But we are learning a bigger lesson than the foregoing. Human bodies and human health are priceless; but souls are far more valuable. We are learning that men lose in moral character when they keep not the sabbath holy. No sabbathless people can rise to sublime heights in character. The same is true of individuals—men sink in morals without a day of rest and worship.

America needs a Christian sabbath more than she needs money to balance her budget. She does not need a day for joyriding and fun, but a day for rest and meditation and prayer. That might eventually help to balance her budget. That would bring God's blessing to our people; and his blessing would make our national burdens far lighter.

May I say that the charge that the Roman Catholics changed the sabbath from the seventh day of the week to the first is absolutely untrue. The change was made on the very day that Jesus rose from the dead, and has been in force ever since throughout almost the entire evangelical Church. The Emperor Constantine confirmed it for his empire after multitudes of his people had been converted to Christianity; but that was long before the Roman Catholic Church ever had a being.

Jesus Christ put new life and new meaning into the sabbath. The Jews had forged it fast in cast iron chains that made it a burden to tired men. Jesus broke the chains, unfettered the sabbath, and declared it lawful to do good on the sabbath day.

The Pharisees would lead a horse to the watering on the sabbath, or pull an ox out of a ditch; but they were ready to kill Jesus for healing sick men on the sacred day. The inconsis-

tency of it! They must have thought a horse or an ox better than a man. Of how much more value are men than oxen?

Comments on the Lesson.

23. Corn fields.—Not fields of Indian corn or maize (unknown in Palestine at that time), but grain fields—such as wheat. To pluck the ears of corn.—Luke says they rubbed them in their hands; that is, to separate the grain from the chaff. They were hungry, and it was lawful in that land for a hungry man to gather from a field what he needed for immediate sustenance. They were not stealing.

24. The Pharisees said unto him.—Although Jesus at times grew tremendously rough in dealing with those arch-hypocrites, altogether his patience with them is amazing. They could see nothing good in him, although he was doing good all the time. It is true that he frequently trampled upon their rabbinical laws which to them were more sacred than the law of Jehovah; but no man could charge him with sin. He was free from the blood of all men.

25. Have ye never read what David did.—King David was one of their standard models of manhood; and Jesus reminds them that when he was hungry, he went with his followers into the temple, or tabernacle, and ate the show-bread, "which is not lawful to eat but for the priests, and gave also to them that were with him."

27. Here the Master makes one of his great announcements, that should have taught his critics good sense; but the well was too deep for their buckets: "The sabbath was made for man, and not man for the sabbath."

28. Therefore the Son of man is Lord also of the sabbath.—It was his day; he had ordained it, and had a right to control it for his own glory, and for the good of men; and he still has that right.

We come now to the second section of our lesson. Just after healing the paralytic mentioned in chapter two, he called Levi (Matthew) to follow him, and went to his house to dinner. After leaving the house of Levi we see him passing with a multitude through the grainfields on his way back to Capernaum, where we find him in the beginning of the 3rd chapter.

1. The synagogue.—In Capernaum, probably the only one there.—Withered.—Paralyzed perhaps, and withered away from disuse, as would be the case with any unused limb.

2. Watched him...that they might accuse him.—Those same hypocritical scribes and Pharisees who never lost an opportunity to find something whereof they might accuse him, and condemn him to death. Would he heal on the sabbath day? Certainly; the great and good God-man could not do otherwise when suffering men were brought to him.

3. Stand forth.—There must be no secret process here, long drawn-out to give men a chance to doubt whether or not he did it.

4. This is a terrific stroke. "Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill?" They were anxious and ready to entrap him, but that question was too

close. No wonder "they held their peace."

5. With anger.—The Revised Version uses the same word here as the Authorized Version; but I am persuaded we shall get nearer the true meaning if we say with righteous indignation. That is more in keeping with the nature of the God-man. Besides, the next clause throws some light on the words: "Being grieved for the hardness of their hearts." Stretch forth thine hand.—Had Jesus been a mere man, that command would have been farcical. If you think otherwise, just try it yourself, and get the proof. And he stretched it out.—Certainly! He who commanded the act, healed the withered arm and furnished the long-lost strength. How fine the statement: "Was restored whole as the other."

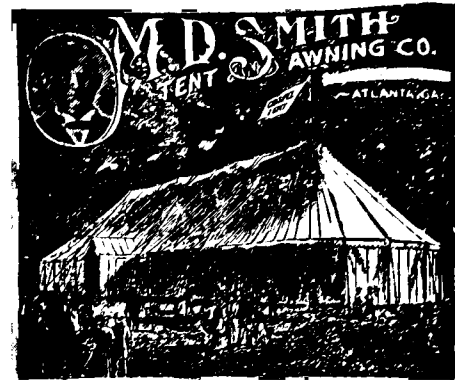
6. The Pharisees went forth, and straightway took counsel...how they might destroy him.—What fiendishness this is. They were the devil's own men. Look, will you? "They took counsel with the Herodians." The Herodians were men who sided with the reigning Herod. They and the Pharisees were bitter enemies; but they could agree on the foul matter of the murder of the Lord Jesus Christ, just as Pontius Pilate and Herod were made friends over the trial and condemnation of him at his last hour. Some one says: "Time makes strange bed-fellows"; and I would add that the devil does the very same thing. But in this case Jesus left the angry mob, and withdrew with his disciples to the sea, thus escaping their fury.

PERSONALS.

Rev. C. H. Babcock will conduct a revival in People's Bible School, Silver Ave., Greensboro, N. C., January 26 to February 6. A great revival is expected. People from all over the state are expected to attend. Ministers are especially invited. For information, address Jim Green, Silver Ave., Greensboro, N. C.

The Florida Holiness Camp Meeting which will convene at Lakeland, Fla., February 9-19, is no doubt the greatest camp meeting in the extreme southland. With Dr. H. C. Morrison, Dr. C. H. Babcock and Bud Robinson as preachers it cannot be surpassed for straight, clean-cut holiness preaching. The rates for entertainment are very reasonable. All holiness-loving folk throughout the southern states should attend this camp meeting. For information, write to Rev. H. H. McAfee, Lakeland, Fla. Bring your friends and enjoy Florida's sunshine and a great holiness camp meeting.—J. E. Redmon, District Superintendent of the Church of the Nazarene.

The Musical Whites: "During the past months we have had gracious meetings in these places: Sycamore, Ill., First Baptist Church; Toronto, Ontario, Avenue Road Tabernacle; Salem, Ohio, Union Tabernacle, Campaign (nine churches); Green Bay, Wis., Union Church Campaign (ten churches). All these meetings were greatly blessed of the Lord and resulted in many conversions, reconsecrations, and additions. We will start the new year by attending the Third Annual Convention of the Interdenominational Association of Evangelists which is to be held in Cadle Tabernacle, Indianapolis, Ind., January 1 to 8. Will be glad to meet our friends



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there. Our next campaign scheduled is in the First Baptist Church of Zanesville, Ohio. Pray that we may be used in a great way in this work."

Herewith I am sending announcement for publication of my first engagement for the new year, which is as follows: Coshocton, Ohio, Jan. 1-22, 1933. We began here with a very impressive Watch Night service. There is good interest. I know you will join us in prayer for a genuine revival, under the blessing of the Lord. The Herald is a blessing and inspiration to me personally, and I am more than glad to present the paper in my meetings—with a view to securing subscriptions. With every good wish for the new year, I am,

Faithfully your brother,

John F. Owen.

Home address, 31 E. Weber Road, Columbus, Ohio.

John Fleming: "This finds me at home, in good old Kentucky, sitting around my own fire with my family. No one but my fellow evangelists who are away from home so much, know how I have enjoyed these few days at home, during the holidays. The Lord surely has been good to me in 1932. Have traveled East, West, North and South, by rail, car, and bus, without any misfortune. I have had the pleasure of working with some of the greatest evangelists, singers and pastors. Have seen scores at the altars and pray through to victory. This has been a busy year for me, and have received numbers of calls which had to be sorrowfully turned down for lack of time. I closed my year's work in the East with Rev. Edw. C. Oney, at West Chester, Pa., just out of Philadelphia. We surely had a great time. Oney has a great church and he and his members are wide awake. I came from him to Rev. L. B. Williams, in Washington, D. C. There is no finer man than Bro. Williams. I had as my singers, The Vaughn Radio Quartet, and everyone that has heard this famous Quartet know that they cannot be surpassed. We had a great meeting. Fine crowd came into the church. From Washington I came down to Cheylan, W. Va. Had a hard meeting on account of "Flu" epidemic. Earl Hissom as pastor is doing a good work in that part of the country. From the day I was converted to this moment, I never had a better experience, or loved Jesus better. I have a fine slate for 1933, and never felt more like fighting for the cause of holiness than I do in these last days. May the blessing of God rest upon all of my Pentecostal Herald friends during this coming New Year."

**DEDICATED TO THE MEMORY OF
MRS. C. B. PUGH.**

She came and held my hand through
the deep waters
And sinking sand of sin, guided my
groping heart to God.
'Twas her dear hand that pointed me
the way,
That kept my feet from stumbling day
by day;
And now her finger beckons me to
come;
Soon we shall meet around the throne,
Some golden dawn.

Mrs. E. W. S.

METHODIST HOME NOTES.

The holidays are over; the trees are down; the tinsel torn but in our hearts glows the warmth of your love and tender care. How any one can live where I live and engage in this kind of work and fail to believe that God is love and that his people really do love one another, is beyond my comprehension!

I wish I could mention the names of all of you who contributed so liberally to make Christmas a real Christmas for these children. Several churches sent presents; some made a special of sugar; some candy and some oranges. All these with fruits, vegetables, chickens, etc., made a happy and an abundant Christmas. I am sorry to say the cash donations were not so large. However, we have a Fifth Sunday coming in January and we are hoping the collections then will pull us through until the next Fifth Sunday which is in April. Times are hard with us as they are with every one else, but our faith is strong both in God and in you. We now have 78 children and may have more before the winter is over. This is no time for a Christian Orphans Home to close its doors to one single child whom it can feed and clothe. Not only are they suffering physically, but their inner lives, their souls, are being dwarfed, and they are being trained in the wrong way.

As you read these lines will you yourself as an individual take a child to clothe during the year? If you cannot do this will you get your class or Sunday school or some group of people to help you and take a child or children? Hoping that we may get several responses to this request and with best wishes for the New Year, I am,
Sincerely yours,
Mrs. Jessie Ray Williams.
Supt. and Treas.
Methodist Orphans' Home, Versailles, Ky.

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In your church, town and community. A two-weeks' Interdenominational Conference presenting Second Coming—Dispensational and Prophetic Truth.

Subjective Subjects.

- The Second Coming of Christ: As set forth in the 24th chapter of Matthew.
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- As related to the Titles and Person of Christ.
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- A sermon on the Rapture.

Other Related Subjects.

Mystery of Babylon; The Anti-Christ, the Great Tribulation, Armageddon, The Highway of the two Seeds: Jesus and his Bride, the true Church, and others of equal interest and importance.

Get busy; arrange for such a meeting in your church and community. The needs of the people demand it, the people are hungry for it, God is waiting to bless it.

Address Rev. Floyd Hitchcock, Buttermilk Pike & Enid Ave., Crescent Springs, Ky. Former missionary to Japan and Korea, the Loochoo Islands, Formosa and the Borders of Manchuria, China.

AN APPRECIATIVE READER.

I am a Baptist, but not a fool Baptist. Just received the first copy of *The Pentecostal Herald* and think it is the best paper I ever read in my life. The article by Rev. C. F. Wimberly on "The Mourner's Bench" is the best thing I ever read. That is where God blessed me 38 years ago—at an old-time mourner's bench in an old-time log church. I love all Christian people and would like to receive letters from any who read this paper telling me how God saved you.

A. R. Wilson.
LaFollette, Tenn.

COLDWATER, MISSOURI.

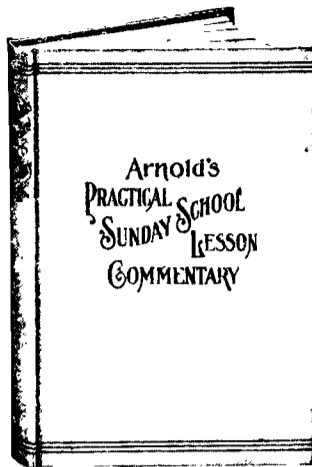
I have just finished my last meeting for 1932 at Coldwater, Mo., with a fine revival in which souls were saved in the old-time way, praying through until they did not need any one to tell them that they had been saved. This meeting was sponsored by Rev. Elwood Taylor, it being his boyhood home where his people live, and where he was saved and later sanctified in a camp meeting at Des Arc, that the writer held over twenty years ago. He was called into the ministry, and for more than twenty years has been winning souls in the pastorate and evangelism. He is a preacher of no mean ability, and stands high in his home community. His book of five lectures entitled, "If I die, shall I live again?" introduced to the reading public by Dr. J. B. Chapman, General Superintendent of the Church of the Nazarene, is worth any one's reading; each of the five lectures is a masterpiece. Write him at Des Arc, Mo., if you would like to have him for a revival. Brother Taylor is prepared to go anywhere, and will be glad to hold a revival for any church, or people, who desires his services. He is a fine revivalist and soul-winner. He has held revivals in Kentucky, and many states. It shall delight the writer very much if he shall have a chance in revivals anywhere. The writer assisted him in the revival; Brother W. E. Babb, of Bernie, Mo., had charge of the music, while Sister Taylor presided at the organ. Brother Babb is a splendid singer and altar worker, and will be a great asset in any revival for any church that should desire his service. Sister Taylor is an efficient pianist, and musician in song; she and Oliff, her little son, brought some fine messages in duet singing, both playing instruments. She is a great asset in the work. The people showed us great hospitality, and treated us with the finest respect. I am ready to go anywhere for meetings. Write me at my home address, 1234 N. Mentor Ave.,

SUNDAY SCHOOL LESSON HELP FOR 1933.

RECOMMENDED TO USE WITH THE UNIFORM TEACHER'S QUARTERLY

Most successful Sunday School teachers realize the importance of outside helps in preparing the lesson, and each year, in addition to the helps given in teacher's quarterly, buy one of the valuable commentaries. Each one listed covers the International Uniform Lesson (all grades) for the year, beginning with January.

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A very attractive aid for the busy teacher. It is rich in suggestions and sets forth the lesson in a very pleasing manner. We consider this the most spiritual exposition of the Sunday School Lesson. The hints to teachers, illustrations, blackboard exercises, questions, maps, etc., make this popular help a good all-round commentary at a popular price, \$1.00.

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Tarbell's Teachers' Guide recognizes no superior. If you have never used this wonderful commentary, try it for 1933. No teacher will be unprepared who uses this extraordinary commentary. The treatment of the lesson never becomes dull or uninteresting. The topics are always fresh and appealing. Many thousands of up-to-date teachers buy two or more of the best commentaries and find it pays. Whatever you do, don't leave out Tarbell's this year. Price \$2.00.

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Pasadena, Calif. Ten thousand blessings on my good friends, Dr. and Mrs. H. C. Morrison. J. B. McBride.

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LOUISVILLE CONFERENCE, COLUMBIA DISTRICT

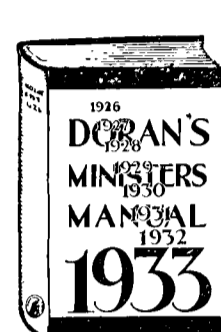
- Second Round.**
- Columbia Ct., Cane Valley, A. M., Jan. 22.
 - Columbia, Columbia, P. M., Jan. 22.
 - Picketts, Picketts, A. M., Jan. 25
 - Gradyville, Gradyville, A. M., Jan. 29
 - Albany, Albany, P. M., February 1
 - Clinton, Davis Chapel, A. M., Feb. 2
 - Mill Springs, Mill Springs, A. M., Feb. 3.
 - West Monticello, Mt. Pleasant, A. M., Feb. 4.
 - Monticello, Ellers Chapel, A.M., Feb. 5
 - Pierce, Liletown, A. M., February 12
 - Glasgow Ct., Boyds Creek, A. M., February 17.
 - Tompkinsville, Temple Hill, A. M., February 19.
 - Casey Creek, Jones Chapel, A. M., February 22.
 - Summersville, Hodges, A. M., Feb. 26
 - Greensburg, Greensburg, P. M., Feb 26
 - Mannsville, Mannsville, A. M., Mar. 5
 - Elkhorn, Elkhorn, A. M., March 12
 - Campbellville, A. M., March 19
 - Campbellville Ct., Asbury, A. M., March 26

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To the many who are familiar with "PELOUBET'S SELECT NOTES," it would be sufficient to say that the standard of excellence which has characterized the work for more than half a century is fully maintained in the new volume. The analysis and treatment of the lessons are clear and informing, carrying quotations from great Bible teachers. It is for teachers of all grades and contains the greatest possible wealth of practical help so compiled and tabulated that it can be effectively used. It has maps, pictures, and charts alone worth the price of the book. Price \$2.00.

The Lesson Round Table --1933

The aim of this, as the title indicates, is to present the lesson from the practical point of view, to help the average man and woman with their everyday problems, disappointments, hopes, ambitions. To further this aim there is a list of home study questions at the end of each lesson, stimulating independent thinking, definiteness and action. "Just as faith without works is dead, so knowledge without action is valueless." Price \$1.25.

Kingdom Extension Institute, at Columbia, January 10.
Christian Education Week, at Columbia, January 9-13.

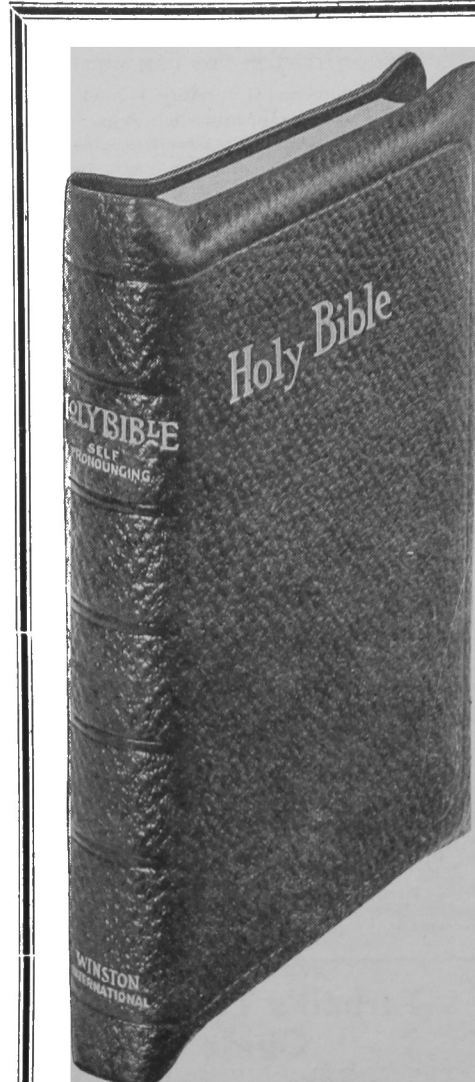
J. L. Piercy, P. E.

SECOND ROUND OF QUARTERLY CONFERENCES BOWLING GREEN DISTRICT 1932-1933.

- | Charge | Place | Date |
|---------------------------|----------------------|-----------|
| Woodburn Ct., | Richpond, A. M., | Jan. 21. |
| Russellville Ct., | Stevenson, A. M., | Jan. 22. |
| Russellville Sta., | Russellville, P. M., | Jan. 22. |
| Richardsville Ct., | Halls, A. M., | Jan. 28 |
| Bowling Green Ct., | Fairview, A. M., | Jan. 29. |
| Morgantown Ct., | Morgantown, A. M., | Feb. 5. |
| Hiseville Ct., | Hiseville, A. M., | Feb. 10 |
| Canmer Ct., | Hardyville, A. M., | Feb. 12 |
| Cub Run Ct., | Cub Run, A. M., | Feb. 18 |
| Horse Cave Ct., | Horse Cave, A. M., | Feb. 19. |
| Bowling Green, State St., | A. M. | Feb. 26. |
| Bowling Green, Broadway, | A. M., | March 5. |
| Rocky Hill Ct., | Rocky Hill, A. M., | March 12. |
| Smith's Grove Ct., | Glasgow, A. M., | March 19. |
| Glasgow Sta., | Glasgow, A. M., | Mar. 26 |
- J. W. Weldon, P. E.

EVANGELISTS' SLATES.

- ARTHUR, E. J.**
(Kenton, Ohio)
Open dates.
- BABCOCK, C. H.**
Los Angeles, Cal., December-January.
Lakeland, Fla., Feb. 9-19.
- BLACK, HARRY**
(Newsboy-Evangelist, 914 Arizona Ave.,
Santa Monica, Calif.)
Royal, Wis., June 14-25.
Osakis, Minn., July 12-23.
Pardeeville, Wis., July 26-Aug. 6.
Open dates for camps.
- BRASHER, J. L.**
Paris, Ill., Jan. 1-22.
- BRENNER, H. B.**
(101 W. Oxford Ave., Alexandria, Va.)
Open dates, January, February, March.
- BREWER, GRADY**
(Singer or Pianist, Star, N. C.)
Open dates for spring and summer.
- BUDMAN, ALMA L.**
(Song Evangelist, Muncy, Pa.)
- BUSSEY, M. M.**
(Mail 535 N. W. 8th St., Miami, Fla.)
Florida Meetings, Dec. 17-Feb. 26.
- CALLIS, O. H.**
(409 N. Lexington Ave., Wilmore, Ky.)
Asbury Park, N. J., Jan. 1-15.
Charleston, W. Va., Jan. 22-Feb. 12.
- CAREY, A. B.**
(Beacon, N. Y.)
- CAROTHERS, J. L. AND WIFE.**
(Colorado Springs, Colo.)
- COUCHENOUR, H. M.**
(Manor, Pa.)
Gastonville, Pa., Jan. 1-20.
Edward's Chapel, Gastonville, Pa. Jan.
22-Feb. 12.
- CRAMOND, PROF. C. C. AND MARGARET.**
(726 1/2 W. Washtenaw St., Lansing, Mich.)
Lansing, Mich., Jan. 16-29.
Corydon, Pa., Feb. 2-19.
- CROUCH, EULA B.**
(Rt. 1, Lawrenceville, Ill.)
Noble, Ill., Jan. 1-29.
- DICKERSON, H. N.**
(2608 Newman, Ashland, Ky.)
Manchester, Ohio, Jan. 18-29.
Allentown, Pa., Feb. 26-March 12.
- DUNKUM, W. B.**
(1353 Hemlock St., Louisville, Ky.)
Collins Court, Louisville, Ky., Jan. 1-30.
- FLEMING, BONA**
(2952 Hackworth, Ashland, Ky.)
Ponca City, Okla., Jan. 17-29.
Altus, Okla., Jan. 31-Feb. 12.
Ft. Wayne, Ind., Feb. 19-March 5.
- FLEXON, R. G.**
(Shacklefords, Va.)
Binghamton, N. Y., Jan. 22-Feb. 5.
- FUGETT, C. B.**
(2917 Moore St., Ashland, Ky.)
Pasadena, Calif., Jan. 22-Feb. 5.
- GADDIS-MOSER EVANGELISTIC PARTY.**
(4805 Ravenna St., Cincinnati, O.)
New Orleans, La., Jan. 22-Feb. 5.
Indianapolis, Ind., Feb. 12-26.
Wichita, Kan., March 1-19.
- GOODMAN, M. L.**
(Burnips, Mich.)
Port Huron, Mich., Jan. 8-22.
North Branch, Mich., Jan. 29-Feb. 12.
- GRAVES, W. C.**
(4224 S. Washington St., Marion, Ind.)
Edgerton, Ind., Jan. 5-22.
New Castle, Ind., Jan. 29-Feb. 12.
- GREGORY, LOIS V.**
(Waterford, Pa.)
Cranesville, Pa., Jan. 9-22.
- HAINES, FLOSSIE**
(Evangelist, Howard, Pa.)
- HARVEY, M. R.**
(Box 184, Cherryville, N. C.)
- HOLLENBACK, U. T.**
(Box 58, Francisco, Ind.)
- HOLLENBACK, ROY L.**
(48 Humphrey St., Lowell, Mass.)
- HOOVER, L. S.**
(Tionesta, Pa.)
Niagara Falls, N. Y., Jan. 1-22.
Brooklyn, N. Y., Jan. 29-Feb. 12.
- HOPKINS, W. P.**
(114 E. College St., Wilmore, Ky.)
Open dates.
- IRICK, ALLIE AND EMMA**
(Bethany, Okla.)
- KELLER, J. ORVAN**
(Carrollton, Ky.)
- KENDALL, J. B.**
(Lexington, Ky.)
Cisne, Ill., Jan. 7-23.
- KINSEY, MR. ND MRS. W. C.**
(Singers, and Young People's Workers)
- LEWIS, M. E.**
(Engineer-Evangelist, Terre Haute, Ind.,
421 S. 16th St.)
- LEWIS, M. V. AND WIFE.**
(517 N. Lexington Ave., Wilmore, Ky.)
Gypsum, Colo., Jan. 15-Feb. 4.
Prairie View, Kan., Feb. 11-25.



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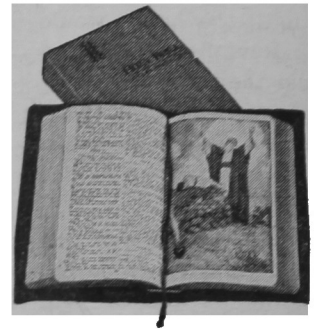
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TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they

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ADDRESS

- LINCICOME, FORMAN**
Omaha, Neb., Jan. 10-22.
Wichita, Kan., Jan. 29-Feb. 12.
- LINN, AND WIFE, JACK**
(Oregon, Wis.)
Havana, Cuba, Jan., Feb., March.
- McBRIDE, J. B.**
(1234 N. Mentor Ave., Pasadena, Calif.)
St. Louis, Mo., March 5-19.
- MILBY, E. CLAY.**
(Greensburg, Ky.)
Charleston, W. Va., Jan. 22-Feb. 12.
- MILLER, JAMES**
(1114 King Ave., Indianapolis, Ind.)
Richland Center, Wis., Jan. 19-Feb. 5.
- MILLER, F. E.**
(Lowville, N. Y., Dispensational Chart of the Ages)
Watertown, N. Y., Jan. 5-Feb. 6.
- MINGLEDORFF, O. C.**
(Wilmore, Ky.)
- MINGLEDORFF, O. G.**
(Blackshear, Ga.)
- OWEN, JOHN F.**
(361 East Weber Road, Columbus, Ohio)
- PARKER, J. R.**
(415 N. Lexington Ave., Wilmore, Ky.)
- POCOCK, B. H.**
(1624 Clark Ave., Wellsville, Ohio)
- PUGH, C. B.**
(206 W. 3rd St., East Liverpool, Ohio.)
Cabot, Pa., Jan. 8-19.
- QUEEN, VIRGINIA**
(Box 652, Ashland, Ky.)
Open dates beginning Jan. 1.
- QUEEN, W. S.**
(Box 652, Ashland, Ky.)
Aberdeen, Ohio, Jan. 8-29.
Open dates in February and March.
- REES, PAUL S.**
(1311 E. 78th St., Kansas City, Mo.)
Berkely, Calif., Jan. 22-Feb. 5.
- RICE, LEWIS J.**
(2923 Troost Ave., Kansas City, Mo.)
- ROBERTS, G. C.**
(Bethany, Okla.)
- ST. CLAIR, FRED**
(Winter Haven, Fla., 731 E. St., S. W.)
- SHELHAMER, E. E.**
West Indies and South America, January-April.
- SIMMONS, ORA**
(Girl Evangelist, Box 487, Colorado Springs, Colo.)
Ft. Wayne, Ind., Jan. 8-29.
Marion, Ind., Feb. 5-26.
- SURBROOK, GEORGE W.**
(225 Ferris Ave., Highland Park, Mich.)
Ann Arbor, Mich., Jan. 22-Feb. 6.
Indianapolis, Ind., Feb. 12-26.
- THOMAS, JOHN**
Wheeling, W. Va., Jan. 1-31.
Bridgeport, Conn., Feb. 5-19.
- VANDALL, N. B.**
(303 Buttain Rd., Akron, Ohio)
Wheeling, W. Va., Jan. 29.
- VAYHINGER, M.**
(Upland, Ind.)
Kampton, Ind., Jan. 1-22.
Radley, Ind., Feb. 5-26.
- VOLK, HAROLD L.**
(550 Galapago St., Denver, Colo.)
Marsing, Idaho, Jan. 8-22.
Meridian, Idaho, Jan. 35-Feb. 5.
- WEIGLE, CHARLES F.**
(Sebring, Fla.)
Newport, Ky., Jan. 15-Feb. 5.
- WILSON, D. E.**
(557 State Stret, Binghamton, N. Y.)
Delanco, N. J., Jan. 18-22.
Woodyline, N. J., Jan. 23-Feb. 5.
Camden, N. J., Feb. 12-26.
- WILEY, A. M.**
(223 E. Wisconsin St., Jamestown, N. D.)
Houghton, S. D., Jan. 19-20.
Isabel, S. D., Feb. 2-12.
- WOODWARD, GEORGE P.**
(Artist Evangelist)
(120 W. Barnard St., West Chester, Pa.)
Wheeling, W. Va., Feb. 19-March 5.

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"Men Without God," by William A. Corey. Revell. 160 pages. \$1.50.
To this reviewer thrillingly interesting and intensely sobering as it so graphically sets forth the worse than utter nothingness of a life without God. Truly men may have all else, as this book exemplifies again and again, and being without God they find life a hollow mockery. Men may have nothing else but having God are buoyant, joyous, useful and face the end with pleasant rather than shrinking anticipations. Mr. Corey, a teacher, an editor, a gifted writer, for a time identified with the radicals of socialism, marvelously saved, when he obeys the command, "Let the redeemed of the Lord say so." He has a message in every way worthwhile.
It was Editor Trumbull of the Sunday School Times, that sent him out among his old associates to gather up such messages as would be calculated to be helpful while telling the story of God's dealing with his own soul. The book to any one who will read it, Christian or not, is worth while and is calculated to be of especial helpfulness to preachers, teachers and soul winners. Order of Pentecostal Publishing Co., Louisville, Ky. M. P. Hunt.

Have you renewed your subscription?

REVIVAL SERIES OF LINCOLN CO. KENTUCKY.

Pine Grove: The meeting started Oct. 9, 1932, at the Union Church. It started with good crowds and fair interest, which grew into perfect attention as every one seemed eager to hear something about God. There was no time in the meeting but what the people appeared to be interested enough to come to the services, and the crowds grew until the house would not hold them. Rev. G. A. Long, of London, Ky., did the preaching and Rev. Rip Manuel assisted him in the work. Bro. William W. Conley, of Portsmouth, O., sang "Get a Transfer" several times during the revival. God worked through this Spirit-filled boy and this song to save many a soul.

Conviction settled down on the people and the last few days of the meeting we saw many finding the Lord. On the last Sunday morning the fire broke out when Bro. Miller and nine of the Asbury students joined our ranks against the Devil. That night the altar was crowded. One young man who had been active in Sunday baseball was graciously blessed with many others. The meeting had reached such a high tide that the pastor felt it should go on another week. There were nineteen souls newly born into the kingdom of God and one received the blessing of sanctification. These folks were all above fifteen years of age and most of them around twenty. Thirteen of this number were baptized and taken into different churches. This was the first gracious visitation of the Spirit in a revival here for some years. We rejoice in such a victory and give God all the praise.

The young folks organized a "Hallelujah Band" with about twenty-five members. Only folks who have been born again are to be members of this band of workers for the Lord. Two more souls were born into the kingdom on the following regular preaching day, so the fire is still burning. The Band is doing service for the Lord every time an opportunity presents itself, with the help of the Lord.

Kings Mountain.

This meeting started Oct. 24, 1932, at the Methodist Church, and lasted two weeks. Brother B. M. Wesley is pastor. Rev. J. H. Lewis, of Wilmore, Ky., did the preaching, while Rev. Major Smith led the singing. There were fifteen souls born into the kingdom of God and five souls claimed sanctification. Five of these were small boys between nine and twelve years of age. Bro. "Bill" Conley sang some specials. The "Hallelujah Band" assisted some. It was not the great break like we had a Pine Grove, but it was a good meeting.

Logans Creek.

The services started at the Union Church, Nov. 6, and lasted a period of three weeks. This revival was conducted by the students from Asbury College. Rev. Herald Kellermier had charge of the services, as this is his mission. He was assisted by the following ministerial students from Asbury College: Messrs. Jack Britton, J. M. West, Raymond Swinheart, Walters and Copeland. Others who helped in the revival were: Rev. Rip Manuel, Bro. "Bill" Conley, Miss Wilmouth Putteet, and the "Hallelujah Band." Miss Putteet delivered a message one evening and the power of God was on her so strong that she swayed the pulpit with the lamps setting on it and the blazes and chimneys wernt the

least bit disturbed. Conviction fell during the last week, but the powers of the Devil were so strong they would not surrender. Some of those who had grown cold spiritually were revived, so good was accomplished for the Lord above the powers of the Devil.

Rowland

This revival at the Union Church started Nov. 20, and lasted until Dec. 4. Rev. Wm. Barnes, of London, Ky., assisted by Bro. "Bill" Conley, of Portsmouth, Ohio, conducted the services. God was present in a mighty way at this little city. This was a harder place than Logans Creek, but the Lord answered prayer and performed miracles. Thirteen souls got their transfers for the Heavenly Line. One little girl was sanctified. Many were so convicted that they ran from the church when the altar call was made. During the revival the following delivered wonderful messages: Rev. Barnes, of London; Rev. Crawford and Sister Van Meter, of Asbury College; Rev. Young and Sarly of London; and Bro. "Bill" Conley, of Portsmouth, Ohio. These are all godly men who are doing service for the Lord and give God the praise for what's accomplished. A very striking feature of the revival was the song, "Home in That Rock," sung by the little five-year-old daughter of Bro. Wesley Davis. "The Hallelujah Band," of Pine Grove, was fortunate in attending several services to do service for the Lord.

Highland

Revival services began at the Methodist Church, Nov. 28 and lasted until Dec. 11, with Rev. J. B. Pfaaf, of Rockhold, as evangelist, and B. M. Wesley, pastor. The Lord worked in this place in a mighty way, saved thirty-eight souls and sanctified four. About eight of these were children under ten years of age. They had wonderful singing by their choir. The choir was made up mostly of young Christians who could sing with the Spirit of God back of the words. A striking testimony given during the revival was the one given by Rev. J. B. Pfaaf, of his own life. He was in the last stage of T. B. when the Lord healed him. Then he was crushed in a thirteen and a half inch space of a coal mine, his body in three double. All of his ribs broken, breast bone split and pushed out by his neck, and backbone dislocated twice. He remained in a critical condition for sometime, but the Lord healed him again when he asked and trusted. Then the third time he was caring for his wife who had developed a case of blood poison when a pain struck his body and he was immediately rushed to the hospital. The doctor examined him and said there wasn't a chance for him. The doctor even took it upon himself to report the news to Rev. Pfaaf's wife that her husband wouldn't be living at the end of seventy-two hours. Some of his good Christian friends came to the hospital to see him and set a time to pray that the Lord heal his servant. During the time his friends were praying the pain left his body and he slept for the first time since the pain had struck him. He is still shouting God's praise for his great blessings and healing power. The Lord will answer and save souls when his servants have the victory in their own hearts.

Yours for lost souls,
Elizabeth Petrey.

President of "Hallelujah Band,"
Waynesburg, Ky., Rt. 2.

WORDS OF WISDOM.

All honor to the 144 congressmen who refused to bow at the feet of Baal and cast their votes to repeal the amendment to our constitution that protects our helpless women and children from the demon rum.

Alabama can pride herself in the fact that two of her congressmen had the courage and grace to stand firm against the terrible pressure made upon them by the whiskey influences, and cast their votes against any changes in the prohibition laws of the nation. If there is any one thing badly not needed in this country it is whiskey, wine and beer. What this country and every other country most needs, during these trying times, is a worldwide revival that will turn wicked men to seeking forgiveness, and a turning from sin to God.

Oh, that the pulpit of our land would get back to the "old paths" and preach the old-time gospel in the old-time way and get the people back to righteousness; then the whiskey question would be settled for all time. I wish everybody might listen to the Asbury College Radio program every morning at seven o'clock. It would be time well spent. It softens my heart and makes me a better man.

Well I have been a subscriber to *The Herald* a long time, thirty-four years, and shall continue to be as long as I can get a dollar and a half.

Truly yours,
M. A. Springfield,
Guin, Ala.

NOTES FROM ARGENTINA.

In the special meetings, in the mission on Gaona St., in September a number of souls were blessed. Please remember them in your prayers.

September 30, was our monthly day of united prayer and fasting with the three congregations in the city. We met on Gaona. The morning was cloudy, damp, and cold. There were five present to start with and some of them are long-winded in prayer, pray for thirty minutes. There was a spirit of real intercession; several cried unto the Lord with tears and sobs for their unsaved loved ones. 'A broken and a contrite heart, O God, thou wilt not despise.' We began at ten o'clock A. M., and continued until three P. M., and some had not yet prayed. There were between 35 and 40 present.

In the prayer meeting some prayed very earnestly for the money needed for the tent campaign. On the following Sunday one of the members on Gaona sent in \$25 for that purpose. We take it as an earnest of the \$375 which we need for this purpose.

My heart is burdened for the extension of the work of Holiness in this great, over-ripe harvest field. This people have never had a revival of religion as I have witnessed in many of the States. It is for them as much as for us. If they need help year after year there, what about the need here in this field and other places where the need is simply appalling? Paul asked the Ephesians, 'Have ye received the Holy Ghost since ye believed?' Thousands here would respond truthfully in the same words, "We have not so much as heard whether there be any Holy Ghost."

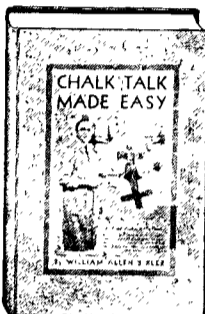
There are nearly 2,000 towns where there is no gospel work at all.

Lula H. Ferguson.

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By William Allen Bixler

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YOU CANNOT TRUST THE MODERNISTS.

By The Editor

THIS word "modernists" may cover quite a bit of ground. It is intended here to include those modern liberalists who write question marks on almost every fundamental teaching of the Holy Scriptures.

You cannot trust the Modernists to so interpret the Word of God that it will powerfully convince those under the influence of their teaching that the Scriptures are a divine revelation from God; that they have an abiding authority; that human life must be regulated according to their teaching.

You cannot trust the Modernists, in their preaching and teaching, to lay great emphasis upon that saying of our Lord, "Ye must be born again." They will parry, dodge, explain away, and very generally suggest and substitute human culture in the place of the re-creation wrought by the Holy Spirit in the individual soul, which our Lord calls "being born again."

You cannot trust the Modernists to teach your children the saving power of Bible truth. They will lead them astray; they will discount the Word of God; they will raise questions and sow the seeds of doubt in the minds of your children. They will endeavor to lead them away from old, established Bible teaching. They will talk to them about a "new age," "advanced thought," "truth seekers." They will assume a profound scholarship, use words and phrases that your children cannot understand; and you may be sure when they get through with them, they will know nothing of an abiding and restful faith in the Holy Scriptures and the saving power of the Lord Jesus which has made them new creatures in Christ.

You cannot trust the Modernists to give you any definite, clear Bible teaching with reference to the Holy Spirit, his personality, his special coming at Pentecost, his abiding, his work in revealing and convicting of sin, his lifting up righteousness and leading on to holiness; his emphasis on the fact of judgment; his regenerating, witnessing, guiding, sanctifying and empowering for Christian service. Your Modernists are not going to lay emphasis on this teaching. A baptism with the Holy Spirit is fatal to the program of modernistic propaganda. If the Church should have a great revival of Bible religion, a gracious outpouring of the Holy Spirit, your highly paid Modernists would be without a job. They would have a chance to "eat their bread in the sweat of their own brows." That would be quite a change for your modernistic gentlemen.

You cannot trust the Modernists to sympathize with any sort of genuine revival effort. Never look to them to bring on a spiritual awakening, a turning away from sin to

NOT THIS MAN—BUT FOSDICK!

We have read, with horror, of the cry of the Jews when Pilate, at the mock trial of our Lord, offered to release unto them Jesus, and the Jews cried out, "Not this man, but Barabbas." John 18:40.

There stood the Christ, in all of his purity and innocence of life and character. As a man, he had harmed no one. His life was blameless and full of kindly actions. His teachings were of the highest order of mercy, forgiveness, helpfulness and love to mankind.

As the Son of God, he had healed the sick, cleansed the leper, made the blind to see, the deaf to hear, the lame to leap for joy, and the dead to rise up. Best of all, he had graciously forgiven sins. There he stood, thorn-crowned and mock-robbed. He is a prisoner; Pilate offers to release him. The enraged ecclesiastics of an apostate church, with the mob they had gathered about them, cried out, "Not this man, but Barabbas."

Barabbas was a robber who had been captured in the midst of his crime and placed in prison. One cannot conceive of a greater contrast between two characters, than that of Christ and Barabbas. But the people were so blind, that they asked for the release of the guilty criminal, and insisted upon the crucifixion of the holy Christ.

We look with astonishment upon the stupidity and wickedness of that time; but what about today! Think for a moment of the multitudes of church members claiming to be Christians, who are flocking to the banner of Fosdick; who are deserting the crucified, risen and exalted Son of God, casting away their faith in him, listening, with charmed delight, to the attacks made upon the Christ by this modern skeptic. They are practically repeating the sin of the ancient Jews, and saying of the world's Redeemer, "Not this Man, but Fosdick!"

righteousness. Their time is preoccupied with seeking discrepancies in the Holy Scriptures; some new thing that can take the place of the Word of God, the blood of Christ and the witness of the Holy Spirit. They are hoping that some infidel professor crawling on his abdomen in a cave somewhere, will find a tooth or a piece of jawbone, or toe nail, or some powerful evidence that will prove that the Bible is not a divinely-inspired Book.

You cannot trust the Modernists to lead you into a spiritual comprehension of the Word of God, of the teachings of Christ, of a triumphant experience, of full assurance of faith, of a holy glow of divine love within your breast, of blessed communion with the Lord Jesus Christ; of that gracious consciousness of the presence and abiding of the Holy Spirit that gives you triumphant praise at the end of your race that will enable you to shout, "Oh death, where is thy sting! O, grave, where is thy victory!" Never go to a Modernist to establish and ground you in the word of truth, to bring you into the secret places of spiritual communion, or to make you strong in the hour of temptation, or to give you songs in the night of your affliction and suffering, or hallelujahs of praise on your deathbed.

THE BLIGHT OF MODERNISM.

WE read in that famous eleventh chapter of the Epistle to the Hebrews where it is said of Moses that, "He endured as seeing him who is invisible." Moses had such a consciousness of the presence of God that he contended with Pharaoh, led the people out of Egypt through the wilderness, fought his battles, kept his records, wrote his books and went through all of the trying situations with which he had to contend, as if looking upon God. God was a reality, a presence, a constant keeping and guiding power in his life.

Nothing can be better for an individual or a nation than a profound sense of the presence of God. In my boyhood I read a sermon by a devout old priest which had in it this terse and impressive sentence: "A consciousness of the presence of God is the best preventive against sin. Choose that place to sin where God is not." At once, we recognize the truth and force of this statement.

Nothing is more unfortunate for the individual or nation than to forget God, or to put him so far away that he is not supposed to care or know what is going on on this planet and in the life and heart of the individual. The hypothesis of evolution has had a fearful effect upon the minds of men. A large percent of men have been inclined to try to get rid of God; they did not want to be held responsible for their actions, or called to account for them at the judgment bar of a holy Being who knew them and their conduct perfectly, and would measure and weigh them with the rule and scale of justice.

The destructive criticism, which came out of Germany some decades ago and spread through all the Christian world, gave hope to all skeptics, both without and within the church that, after all, the Bible is not an inspired Book. They were not under obligation to accept it as a divine revelation, to obey its commandments, or believe its promises.

The carnal mind, which is enmity against God, would like to get rid of God, if possible, and if that cannot be done satisfactorily, it would like to get rid of the Bible. For a number of decades there has been a class of men in schools and pulpits in this country who have kept up a constant war against the Bible. They have asserted that the prophets were simply statesmen and preachers for their times; that they knew nothing of the future; that they did not see nor predict the coming of our Lord Jesus. They have sought, in every possible way, to find discrepancies and contradictions in Old Testament and New, and hold them up as proofs that these sacred books could not be trusted as a divinely-inspired revelation to mankind.

(Continued on Page 8.)

FALLING OFF THE GOLD STANDARD.

Rev. G. W. Ridout, Corresponding Editor

I.

A MESSAGE ON MODERNISM



I read a couple of books, recently, by a preacher who, in his early days, trained in one of our holiness schools and kept on the gold standard of sound doctrine till about the time of the War; after that things happened and he fell clean off the gold standard and is today reckoned among some of

the outstanding modernists. Of course, being a modernist, he is quite sure to get a pulpit with a big salary because these are days when bishops, orthodox and otherwise, always see that big modernists get big pulpits.

England fell off the gold standard last year; prior to that, the pound was worth \$4.86; today, as I write, the pound was down as low as \$3.20. Now it is to be noticed when a preacher falls off the gold standard his gospel stock goes down in value and those who esteem and love their Bible, and the Bible way of salvation, would not buy his stock for 25 cents on the dollar. When a preacher falls from the gold standard he loses out in his soul, and fails utterly to get souls converted to God.

II.

Let me tell a good story that comes from England:

A certain clergyman who had long ceased to be evangelistic, and whose sermons were dull and listless, met one of his absentees. "Good morning, John," he said. "I am pleased to meet you. Why is it that you rarely attend the services now?" With great frankness the man replied, "Because I get no good when I come." "But should you not wait at the pool?" said the clergyman. "Did not the man at Bethesda, after waiting for years, get good at last?" "Oh, yes," replied John, "but he did have some encouragement to wait. He saw others cured sometimes; but I've never seen anyone cured at your pool."

This man struck a very important truth—modernists do not get people converted to God. They go in for the Christianizing of the social order, as they say, but good old Dr. Patton, of Princeton, said a strong thing in his Sprunt Lectures, when he declared, "Men speak of Christian work in terms of the community and not of the individual. They talk of Christianizing the social organization instead of saving souls, *when as a matter of fact it would be as easy to vaccinate the social organism as to Christianize it.*"

The late Dr. A. J. Gordon often told of a Sabbath on which he went in the morning to hear a distinguished preacher who was celebrated for his biblical knowledge. He came home delighted with the clear and brilliant expositions of the truth that he heard, but chilled with the icy coldness of the message. It was true, clear, scriptural truth, but as cold as an iceberg.

He went in the afternoon to hear another preacher distinguished for his fervor, and he came back delighted with the earnestness and unction of the preacher, but it was a fire of shavings, and there was not truth enough in it to make it lasting.

He went again at night and heard a third preacher, and he came away not only instructed but thrilled; because this sermon had been not only an exposition of scriptural truth, but it had also been alive with the power of God and full of the fire of the Holy Ghost. It was not a fire of shavings, but of substantial fuel, and it left not only a memory of truth, but a glow of warmth that filled his heart with joy and love. This is the power of the Holy Ghost speaking the truth

in love; the Bible ablaze with holy fire; the word of God dissolved in unction and love, until it can be observed in every fibre of our being, and become the nutriment of our life.

III.

Modernism produces a dead pulpit, spiritually. Whoever heard a modernist shouting over his message? Dr. Munhall, years ago, said:

"What has modernism done for the world? Nothing whatever to meet and supply its needs. It has no remedy for the ruin of sin; no peace for its tumults and unrest; no balm for its heartache; and no hope for its despair. It genders doubt where faith is needed and boldly challenges the Word of God, denying its authorship and authority. It makes Creation's wondrous story unbelievable and ridiculous, and substitutes for it the conjectures and vagaries of men vain in their imaginings. It sneers at the thunderings of Sinai; beclouds the visions of the Prophets of God; substitutes the jazz of sensuous desires for the Song of the Angels; and makes the Creator of the Universe the illegitimate son of the woman whom God has honored above all others. It robs the redeeming shed blood of God's only begotten Son of its value and power to impart life and peace. It insists that the seal placed upon the tomb of Joseph of Aramathea is yet unbroken. It has padlocked the pearly gates of the New Jerusalem and filled the bottomless pit with doubts in mad desire to find a way of escape for mortal man from his hell-deserving misdoings. Its philosophies offer no adequate remedy for the world's confusion and unrest. It has produced divisions and strife in the Church and marred her beauty and robbed her of her influence and power. Instead of solving the problems of governments it is adding to their confusion and intensifying their enmities. It is essentially and radically at variance and in conflict with the religion of our Lord and Savior, and unquestionably Satanic."

IV.

Modernism tries to win its battles on an intellectual plane only; it eliminates the supernatural, ignores the Holy Bible and gives no place to the Holy Spirit. Suppose, in the following incident, Mr. Earle, the evangelist, had tried to convert Mr. Olin by the process of reason and argument! It would have been a total failure, but the supernatural in faith and prayer prevailed.

"We were in the midst of an interesting series of meetings in New York. Among those attending from no promising motives was Mr. Olin, a lawyer of marked ability and influence in the town. One evening, at the close of the sermon, when an opportunity was given for remarks, Mr. Olin rose, and, in a bold and defiant tone, said: 'Mr. Earle, I have heard you speak repeatedly in these meetings of the 'power of prayer,' and I don't believe a word of it; but if you want to try a hard case, take me.'

"I said, 'Mr. Olin, if you will come to the front seat, we will pray for you now.' He replied, 'I will do nothing of the kind; but if you have power in prayer, try it on me.'

"Before closing the meeting, I requested all who were willing, to go to their closets at a given hour, and pray earnestly for Mr. Olin; and I requested him to remember at that hour that we were praying for him. The second or third evening after this, Mr. Olin rose in one meeting, and urged us to pray for him. I asked him if he would come forward and let us pray with him. He said: 'Yes, anywhere, if God will only have mercy on so great a sinner.' In a few days he was a rejoicing Christian, and soon after sold his law books, and became a preacher of the gospel."

More prayer is needed to bring on another great awakening and revival of religion. The only real solution to our great church problems will be another heaven-sent, Spirit-born revival of religion. The greatest need of our times is this. Nothing will drive back the powerful tides of skepticism and modernism that now inundate the land but a revival of religion.

V.

Modernism promotes doubt and unbelief and has no remedy for the prevailing infidelity of the present day. Dr. Merle D'Aubigne, the eminent Swiss writer, in his student days was troubled with doubts. He went to an experienced teacher to discuss them. The wise man said, "Were I to rid you of these doubts, others would come. There is a shorter way of destroying them. Let Jesus Christ be really to you the Son of God, an almighty Savior and his light will dispel the darkness and his Spirit will lead you into all truth."

True. Doubts will never be dispelled through intellect-realism. Some of the greatest thinkers and scholars are the greatest doubters. Why? Because they seek intellectually for things which can only be acquired through faith. Many a big man has had to get little at the feet of Jesus before getting rest of soul. The Sun of Righteousness alone can dispel the clouds of doubt and uncertainty, and give real light.

VI.

The following story powerfully illustrates things as they are today in the church and the ministry.

An amateur astronomer, scanning the heavens with a telescope, saw the stars falling pell-mell over each other. "Hullo!" he exclaimed. "Whatever is the matter with the sky? There is no regularity about the motion of the stars today." A friend, standing near by, said, "Look into your telescope; perhaps the fault is there." The man did as was suggested, and found that several flies had crept into it and were moving about! The sky was all right; the fault was the telescope. So many men, looking at the Scriptures with their blurred vision, think there are all kinds of discrepancies.

When a preacher gets all confused in his theology, and all blurred as to his ideas of the Bible way of salvation he is bound to lead souls astray. Read the following incident of a case in point:

Depressed because conscious of a load of sin, a young man turned into a church in the West End of Glasgow, and there he heard the preacher state that the old Gospel of the grace of God, the Gospel of our grandparents, was out of date, and that we had to have the message of the twentieth century today. The young man went away more depressed. He sought for bread, and had been given a stone. On his way home he passed an open-air meeting, and heard the workers singing:

"Dear dying Lamb, Thy precious blood
Shall never lose its power
Till all the ransomed Church of God
Be saved to sin no more."

The message reached his heart, and he went home a saved man. The old Gospel proved that it was not out-of-date after all.

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AIDING THE ATHEISTS.

Bishop Warren A. Candler.



HE American Association for the Advancement of Atheism" has issued a document designed to discredit the Bible and damage the Church.

As might be supposed in advance of reading the document, it contains many absurd notions and erroneous statements with reference to the history of the Holy Scriptures and the Church.

But the circular letter which accompanies the crass production and commends it to the consideration of the public contains one declaration which is quite correct. It says, "To overthrow the Church we must discredit the Bible in the minds of the masses"; and it affirms that the wide circulation of the document "will accomplish" that destructive end.

Of course, it will accomplish no such result. This is only one of the numerous predictions of the overthrow of the Christian religion which have been uttered at intervals for centuries past. Celsus, Porphyry, Voltaire, Paine, and others like them, have proclaimed the near approach of the perishing of Christianity and the impending death of the Church; but their truculent utterances of all such things have utterly failed of fulfillment. Such will always be the case. "The word of God liveth and abideth forever" (1 Peter 1:23); and no weapon formed to vanquish it will ever be successful.

But individual souls may be seriously and irreparably damaged by assaults on the Bible and attacks upon the Church. The deliverance of the atheists, to which reference has been made, will not have a widely extended influence; but there are men who claim to be Christians, and some who call themselves Christian preachers, who are aiding the atheists in their efforts to discredit the Bible.

Those men are reviving the liberalistic teachings of the English deists of the eighteenth century and others of like kind on the Continent, such as Morgan and Bolingbroke and Vatke and Von Bohlen.

Dr. Thomas Kelly Cheyne, an English exponent and advocate of this sort of liberalism, in his book entitled, "The Founders of Criticism," acknowledges most candidly, not to say shamelessly, the great indebtedness of his school of critics to British deists.

The same is true of such rationalists as Graf, Wellhausen, and Kuenen in Germany.

It is from these liberalistic sources that clerical doubters in American pulpits and professors' chairs have drawn the sceptical theories with which they are aiding the atheists to discredit the Bible. They talk with amazing confidences "the assured conclusions" and "settled results" of "modern criticism," thereby imposing upon persons more ignorant than themselves after having themselves been imposed upon by the unfounded claims of some of the critics.

But what results are "assured?" Does not every informed man know that the critics are at war among themselves, setting theory against theory; and that the same critic often puts forth more than one rationalistic speculation in his short life time and discards in the end what he defended at the first. Kautzsch of Halle, Kuenen of Holland, and Wellhausen of Germany, are in no wise agreed in their critical theories of the Old Testament and the history of the nation and religion of the Hebrews. And in recent years comes Steuernagel dissecting and rejecting all previous theories on the subject, and faring forth on new lines of his own, which later critics will doubtless discard with no less positiveness than that with which he discredits the "results settled" by his predecessors.

The changeful criticism of the Old Testament has an exact parallel in the rationalistic

theories concerning the New Testament. Take, for example, the teachings of the Tübingen School of criticism led by Ferdinand Christian Baur, which had a great vogue about the middle of the nineteenth century. It captivated for a time such scholars as Schwegler, Helgenfeld and Ritschl; and its conclusions were called "assured results." But now there is not a respectable critic in the world who accepts its "settled results" so called. Sir William Ramsay, who, from his preceptor Dr. Robertson Smith, learned to accept some of its tenets, now, after archaeological explorations of his own, has been led to reject the whole system *in toto*, and to expose mercilessly its "assured conclusions."

Professor Adolf Harnack of Berlin has renounced much of what in former years he accounted as "settled;" and, he, now in his book "Date of the Acts and the Synoptic Gospels," defends vigorously the traditional view of Luke's authorship of the third Gospel and the Acts.

Modern criticism is far more a modish vogue than it is a system of "settled results." In truth, the "higher critics," as the rationalistic critics are often called, are agreed upon only one tenet, namely, the supernatural is incredible and no miracle ever was wrought by Christ or anybody else.

But by their ever shifting theories, gathered about and from this tenet, they aid the atheists to discredit the Holy Scriptures. While professing to make belief of the Bible more reasonable and easy, they really unsettle faith and cast doubt on every page of God's written word. And the men in the pulpit, who parrot-like repeat their teachings, give popular currency to their pernicious speculations.

Here, for example, is a book by a man, who was formerly a pastor of a Presbyterian Church, and who until recently was considered fit to teach theology in a theological seminary of the Northern Presbyterian Church. The title of the volume is "Revaluating Scripture," and in it the Bible is put on a level and in the same class with the Vedas of the Brahmans, the Avesta of the Zoroastrians, the Tripitaka of the Buddhists, and the Koran of the Mohammedans, all of which he calls "Bibles." His book is not a "Revaluating of Scripture," but it were better called a devaluing of all revealed truth. His argument carried to its logical end is bald deism,—far beyond the English deism of the eighteenth century. It cannot fail to lead some minds to atheism.

Indeed, some deism is worse than atheism; for it holds that, although there is a God, he has not given, and never can give, a credible revelation of himself to the sinful and suffering race of man. It is better to believe that there is no God than to believe in the existence of such an unloving and merciless deity. A deaf and dumb God, who neither hears nor responds to the bitter cries of a benighted race for light, is nothing less than a demon.

At last, the issue now most acute in the theological world is a choice between naturalism and supernaturalism; between deism and the Christian revelation of God. The habit of the rationalists to find fault with the Bible leads directly and indirectly to deism, which, if it be a religion at all, is the religion of the uninspired reason of man.

The quarrel of evangelical Christianity with rationalism is not that human reason is useless, but that it should not be used unreasonably. Rationalism exalts human reason above revelation. When that is done, the way is opened for any sort of deism or atheism; and the ultimate end of deism is in atheism.



The Collapse of Modernism.

LEWIS R. AKERS, Pres. of Asbury College.



ROM recent articles in various magazines and the secular press, one could readily infer that there was an ever increasing conviction in the minds of the masses that the much-heralded crusade of modernism has utterly broken down.

In a prominent periodical some months ago, under the heading, "Is Modernism A Failure?" we note excerpts in which there is expressed great disappointment in the new prophecy which has proven to be, in its fulfillment, little more than a theological husk.

In answer to the questioning of hearts hungering for religious reality, "Modernism remains dumb, and out of its silence there comes no small part of what strength Fundamentalism possesses. The problem is whether modernism can find a way to save the word, 'God,' in the voice of conviction and command." This writer, who was caught up with the "Back to Jesus" movement, seems to find the new religion of modernistic liberals to be a smattering of the philosophy of William James with a veneering of creative evolution borrowed from Bergson, and very far removed from the "intense," exacting, proletarian, miracle-working Christ of St. Luke's Gospel. In the new religion God is mentioned, but there is no devil. Heaven is spoken of, but no hell. Truth and beauty are to prevail and evil is to be vanquished because God is love.

It would seem that the new group of modernists has proven to be an unorganized society full of wide divergencies. Large numbers have rejected a belief in immortality. Others have set aside everything supernatural in Christianity. The social Gospel has been greatly emphasized, but this teaching has had little effect upon the working class among whom Christianity had its origin, and it has apparently weakened the teachings of Jesus to the generation which is in direct need of spiritual guidance and of an efficacious cure for the disease of sin.

Continuing, the sorrowing writer of this article is compelled to doubt that modernism has any real significance. Says he, "It invariably presents a Christ of reduced stature. Too many of its exponents are preaching on 'things' instead of one single thing; on the periphery of life rather than grappling with the vital problems at the center of human existence." Truly this frank statement from a confessed modernist does much to confirm the contentions of the conservative elements of Christianity.

Some months ago an interesting article appeared under the caption, "The Dangers of Modernism," by its arch high priest, Harry Emerson Fosdick. We believe this article is more significant in what may be read between the lines than in the sentiments directly expressed. The writer, while paying his usual uncomplimentary remarks to the conservatives whom he seems to feel are narrow, hide-bound and bigoted, nevertheless takes his own adherents quite sharply to task about their failure to supply a positive and satisfying message or experience to the expectant hearts of the flocks whom they are supposed to shepherd, or, in the homely words of the household vernacular, it is proving to be a rather difficult task to feed hearers with the holes in the doughnuts. A careful perusal of this rather unique article will reveal a strong sense of disapproval, if not dissatisfaction,

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THE HERALD PULPIT

NEW PAGANISM--OLD PAGANISM.

Rev. William Edward Biederwolf, D. D.,

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land."—2 Chron. 7:14.

WHEN Clarence Darrow, the notorious Atheist and equally notorious criminal lawyer, stood before the judge and the jury and made his celebrated defense of young Leopold and Loeb, the brilliant but brutal murderers of the Franks boy, he said,

"Your Honor, If these boys are guilty, where did they get the philosophy which in their minds seems to justify their crime? Your Honor, it does not meet with my ideas of justice to hang a nineteen-year-old boy for a philosophy of life which has been taught for the last twenty-five years in practically all the great universities of this land."

This is a rather serious charge, and a charge concerning the truth or falsity of which every good citizen ought to be intelligent.

Historic Christianity has always been under fire. It always will be. But its enemies have never been more thoroughly organized and more determined in their assault than they are today.

The Old Paganism was content to train its artillery on the fundamental doctrines, the Creed of Christendom, Christianity as a system of thought and belief. It tolerated very largely some concept of a Supreme Being and admitted quite generally the value of Christian ethics. Like George Elliot, the old pagans lauded the Christian ideals of life but wholly repudiated the supernaturalism of its creed.

But the New Paganism has lifted its battle cry against the whole holy triumvirate of the Christian faith; its God, its Creed, and its morality. It repudiates not only the distinctive doctrines of the Christian religion, but it attacks the very idea of a God of any kind, and makes blatant and blasphemous mockery of the holy ideals of conduct set up by Christianity as its standard of moral behaviour.

This is the essential difference between the Old Paganism and the New. Our fathers were not called upon to make any defense of the Christian system of ethics. Everywhere their superiority was admitted. Today it is quite otherwise.

Here are two comparative statements that will put the matter clearly before you. One is by John Stuart Mill, the distinguished rationalist and English philosopher, in his day, and the other by Frederick Nietzsche, the German philosopher and chief apostle of modern rationalism.

Mill said, "It would not be easy, even for the unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete than to so live that Christ would approve our life."

Nietzsche boasted that he had "torn the mask from Christian morality," and said of it, "It is the most malignant form of all falsehood, it is the actual Circe of humanity that has ever corrupted mankind."

Nietzsche has been followed by a whole

brood of essayists, self-styled philosophers and university professors, like Samuel Schmalhausen, and Bertrand Russell, and so-called psychoanalytic physicians, like Sigmund Freud, and Alfred Adler, and Carl Jung and others of their ilk, as drastic in their strictures as the notorious Nietzsche himself. Then, we have others like Ben Lindsey, H. G. Wells, Bernard Shaw, and Walter Lippman, who may express themselves a bit more mildly, but as plainly repudiate the ethical teachings of Christianity as they do the Credal foundations upon which it rests.

And so it has come to pass that the literature of the day is saturated with pernicious teachings of the aforesaid sort. The market is flooded with books and booklets on Psychoanalysis, and Behaviourism, and Psychopathic Inferiority, and other phases of so-called Dynamic Psychology, many of which we regret to say are grossly godless and nauseatingly corrupt. Here is certainly something to busy ourselves about if we would safeguard the purity of our youth and the really respectable ideals of marriage and the home.

The so-called "emancipated" younger generation, it would seem, are finding less of interest in the organized form of religion, are not only all uncertain about its fundamental truths, but are somewhat in rebellion against many of its restraints which were one time considered holy and altogether necessary to the best and highest ideals of virtue. It will be interesting, and profitable as well, to investigate the charges made by Clarence Darrow, and see if our institutions of learning are to be held as largely responsible for it as some, in fact many, would have us believe.

1. Take Atheism.

Unwelcome as the information is, it is folly to shut out eyes to the results of investigation such as has been made by the various questionnaires of recent years. Take, for instance, that now much exploited questionnaire by James H. Leuba, professor of psychology at Bryn Mawr College. From a book entitled "American Men of Science," he selected the names of 1000 of the most prominent and he tells us that according to their own answers more than one third of them deny the existence of a personal God and disbelieve also in personal immortality. Professor Leuba questioned the students of nine of the leading Universities of the land with practically the same result. The largest percentage of believers he found in the Freshman class and the smallest in the Senior class. To quote the professor,

"The student statistics show that young people enter college with the beliefs still accepted in the average home of the land and that as their mental powers mature a large percentage of them abandon the cardinal Christian beliefs."

If this is true, then something of a rather serious nature is happening to our youth while they are in college. "It shows," says the Toronto Globe, "either a woeful lack of helpful direction for pliant minds or a deliberate effort to inoculate their minds with destructive germs." The editor doesn't leave us long in doubt as to what, in his own mind, is the real reason for the deplorable situation, for in a second editorial he says,

"It takes but slight familiarity with the teachings rife today in most of our college and university class rooms to

have convincing proof that instructors and professors are constantly going out of their way to throw doubt or ridicule upon the teachings of the Bible with the result of shattering faith on the part of students. The Globe has called attention to the alarmingly serious aspect of the fact that Atheism plays a larger part in collegiate education than is generally realized and that it portends the breaking down of all worth-while institutions."

This was said in response to an article that came out in the Varsity, the student publication of the University of Toronto, in which the bold statement was made that Atheism was rampant in the university and that a majority of the students were "practical atheists." "This is not," says the Varsity, "an indictment on our part; it is a simple, straightforward statement of fact."

The University of Toronto forms no exception to the general situation today. Many of the students of our colleges and even of our High Schools are organized into Atheistic Clubs with definite programs for the propagation of their pernicious principles. These Clubs owe their origin very largely, if not altogether, to the American Association for the Advancement of Atheism, commonly known as the 4 A's.

It is regrettable, indeed, that a nation like ours, founded as it was, upon the everlasting Word of God, should grant a legal charter to any organization whose published purpose is to deny the existence of God and to defy his Lordship, but in 1925 the Association just mentioned was chartered in the New York Supreme Court by Chief Justice John Ford. The president of this American Association for the Advancement of Atheism is one Charles Smith, who boasts that he "persuaded his mother, a pious Methodist, to become an Atheist."

In their published "Ten Demands" they demand among other things that we take "In God We Trust" from our coins; that the Bible be excluded from our public schools; that marriage be secularized with divorce upon request; that we stop running the Cross above the Flag; that Church property be taxed and all Chaplains be dismissed from public service, and so on with a number of other equally presumptuous, immoral and godless requests. They began at once flooding the country with atheistic literature. High Schools and Colleges were circularized and Atheistic Clubs organized in many of our institutions of learning. I am told they are known by such titles as "The Damned Souls," "The Society of the Godless," and "The Legion of the Damned."

A Junior Department has been organized with a Miss Christine Walker as National Secretary, whose particular duty it is to work among the students of our High Schools. The 4 A's has taken for its slogan, its battle-cry respecting Christianity, the American translation of Voltaire's "Ecrasez L'Infame,"—Kill the Beast!! Do we make a mistake when we sound a warning note against this increasing blasphemy? Everywhere it is rampant and blatant. If the 18th Century had its David Hume, the 20th has its John Dewey. If they had their Paine and their Voltaire, and later their Ingersol, we have our Menckens, our Smiths and our Darrows.

(Continued)

EVOLUTION---AND ELSE.

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



HERE is much high-sounding language to be found in the arguments and conclusions of the Evolutionists, touching their theory of Creation. Life originated with the lowest form of

being—the *protozoa*. This animal was only a living stomach; but each step in the grand march of advancement was superinduced by innate powers of each order. The human race is the grand climax of this gigantic process. The race has "fallen upward," and he will continue, we fancy, until a superman will occupy the earth far superior to what we now find ourselves to be. Why not? If the inherent powers for advancement belong to all life, it should not stop. All of which some believe, are the emanations of an over-educated brain; especially does it become obvious when the theory is studied critically by an unprejudiced mind. Here we venture a little dogmatism: there is not one fact to sustain the theory if reduced to its last analysis.

There must of necessity be found in evolution a steady rise in the scale of creation. But what are the facts: not one specie of the animal kingdom has ever been known to rise, of its own stock, into a higher development among the races of men, neither body nor mind. If the family or community has kept marriage within its own circle the process has always resulted in degeneracy. It is just as true of all stock, folks, and vegetables. The fruit grower knows that grafting must be done if the character of the fruit is improved. New and stronger lines must be added. The finest Alberta peach will degenerate into a sour seedling in three generations of seed planting.

There is a divine, as well as an unwritten law against inter-family marriages among close relatives; the results of such marriages would be inevitable. Cousin marriages are looked upon with disfavor. We once knew a community where there was promiscuous marriage within the family and relatives. The children were all morons; some of them were idiots, imbeciles, and other physical deformities. We believe this to be the inexorable law of all life; the grafting in of new life and new blood is necessary, else degeneration follows.

In a recent issue of a leading magazine there appeared a very remarkable story of a lost race. In one of the British West Indian islands, named Granada, a vague rumor reached the outside world of a large group of white people that had degenerated so low in the scale of civilization, that all intercourse with the outside world had been cut off. Whereupon a gentleman and his wife visited the island to ascertain the truth. The one place bearing a semblance of modern life was the little harbor town, which was beautifully decorated with gorgeous flowers and vines tumbling over ancient walls. This island was discovered by Columbus on his third expedition, and is about the size of an ordinary county. The interior is a jungle of low lands, and rugged mountains. The interior was like an unknown country to the coast inhabitants.

The gentleman and lady had no little difficulty in securing information. Before leaving New York, however, an old British sea captain told them of this lost race and exactly where they might be found. It was puzzling why the few intelligent white population, and the colored natives would talk so little about any such people being on the island. After much searching among the jungle and underbrush, traveling miles and miles by foot, they were discovered, several hundred of them and their location was not more than five miles from the coast town. But their mode

of life socially and industrially was such that it was almost as if they did not exist. The situation is described thus:

"It did not seem possible, so dreadfully run-down the place seemed. The house was the most appallingly decrepit habitation we had yet seen in the West Indies. Years ago it might have been decent looking; now the least of its troubles was a roof which had half sagged in and vanished. A few dejected palm leaves had once been stuck in to form an indifferent thatching; most of these had fallen in.

"Poverty was abject—the most of all in the faces of the two men and one woman half reclining, backs against the front of the house, bodies on the bare earth. Two unsmiling children looked at us from the weather-wrecked fence. The two dejected hens, the one mangy dog lying across the woman's foot, looked more human than the spendrift people. There was nothing Negroid about them; but they were such whites as I had never seen; not even in the lowest mill towns of the Southern states or among the Jackson whites of northern New Jersey."

Effort was made to engage them in conversation, but this they found impossible; only a silly grin, and when pressed—sometimes a *Nah*, or a *Yeah*. He furthermore explains: "Usually the houses were isolated even from each other; at times two or three would nest together, or even a few more. The total was mysteriously appalling: everywhere the same imbecilic stares; the same premature aging, especially of the women; and, when they opened their lips, the same hideous toothless gums. We tried to talk, but they would agree with everything we said, but they did not know the name of a plant, a domestic animal, or that they lived in a house, or what a door was, or a window.

"The colored postman drove up; the three men stood and saluted him—"It is the law," we were told. We questioned the postman, he was bright and courteous. "Oh, yes, they have always been here. Their children always have Negro teachers; they cannot produce one teacher among them. Not a carpenter, mason, or artisan. Nothing but farmers—such as they are."

"From the postman we secured a list of their names which was more amazing than anything else connected with the sad human drama. Here was a list of them: Greaves, Edwards, Fairfax, Chandler, Murphy, Hinds, Mascol, Bailey, Searles, Bansfield, Bradshaw. Those were the names famous in English history. It was Bradshaw that defied Cromwell in the Roundhead Party. The names of this lost race were the purest and strongest blood of England; some of them were of the nobility. It was a Greaves that lost his title and honor because of his Royalist leanings.

"The whole thing was faintly sickening. We found more than half a thousand, a lost race, with names, as a group, more distinguished than any similar-sized group of white people in the English-speaking world. What had turned them into this degraded race of nitwits. A race gone imbecilic. From the local physician, we learned some further facts: these people were Royalists from troubled England, or even Roundheads fleeing a score of years later. The local tradition is that these people were captured Royalists, exiled here as prisoners by Cromwell. The milder Royalists were allowed to go to Virginia, Maryland, and the Carolinas; the worst offenders, which means the leading Cavaliers, the best blood of England—were exiled here in a body. They came as a group; they've stuck together as a group, and sunk as a group."

We sought the opinion of the physician as to the explanation of this degeneracy in a little over two centuries. "Intermarrying and malnutrition, and tropical diseases." But it was the inter-mingling of the same blood was believed to be the major explanation. To sum

up the pathetic story, we face some facts which cannot be set aside. Here was the best of England's blood—strong, courageous, and with such daring as to defy the Old Ironsides, as it were—Oliver Cromwell. Yet, cut off from all other peoples—two or more centuries—without the grafting in of new blood into their veins, they had sunk far below the blacks of the Island. Here is an unanswerable refutation of innate evolutionary powers of our human nature; no ability to rise from within to higher levels.

They refused to mix with the blacks around them; they held to their ideals of superiority, and kept the blood coursing through the same channels until the thing happened, as will always happen—*inevitable degeneracy*. Here is a solar plexus to the evolutionary theory of race development without grafting in of new life. What was found on the island of Granada, if practiced the world over, would put an end to civilization in a very few centuries. Let the *intelligencia* of evolutionary scholasticism, who claim that the race "falls upward," explain the "Lost Race of Granada."

The Supreme Peril of Modernism

REV. ROBERT HULING WILLIAMS.

Modernism today strikes at the heart of Christianity. It is therefore to be reckoned with only as one would a deadly serpent ready to inject its poisonous fangs into its victim at the very first opportunity.

The perilous fact is that popular modernism aims to rationalize all that comes into the realm of personal religious experience and life. Everything is reduced to simply a human equation. Humanism, pure and simple, displaces the imperative work of the Spirit in a heart. "Expressing-self" and "bringing the best out that lies dormant within" are two of its pet phrases. Is it any wonder that the cross becomes simply a symbol to be exhibited on a watchchain or displayed on a church spire, but devoid of any redemptive significance with such modern thinkers?

It may be properly said that Christianity consists of two important basic elements, the one the human, and the other the superhuman or supernatural.

History gives us examples on every hand of the down-trend of mankind left to making its own way blindly through the temptations, sins and lusts of its day. One cannot come away from Pompeii, walking up and down the chariot-trodden streets, viewing the Roman houses built for leisure and lust, without being absolutely convinced that it is not stopped by any power within himself. Its only counteractive agency is the supernatural power from without a man. God's Spirit is in the world today ready to fill hearts and become their power, strength and great salvation. When mankind has resorted to the spiritual resources of Heaven they have found always an adequate remedy for inner and outer spiritual and moral ills.

The futility of Modernism is seen all about us. Modernism does not believe in revivals, and therefore does not have them. Modernism does not believe in getting unduly worked up about the salvation of those who are lost, therefore is not seeking and saving the spiritual unfortunates. Modernism is not particularly desirous to pray, therefore, prayer meetings either become supper meetings or are closed. Modernism seeks only the exaltation of man and, as Christianity serves as a means to that end, they use it.

Instead of holy passion and devotion we have everything educational and cultural offered as a panacea for our ills. Modernism is endeavoring to save the world by education. Education of the proper Christian sort is not to be disparaged, but the kind that prides itself upon the fact that the Holy

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What Is Modernism Doing to Our Young People?

Rev. John W. Bradbury, D.D., Pastor of Wadsworth Ave. Baptist Church, N. Y.



SAID a prominent modernist in my hearing some years ago: "Men and women over fifty are impossible from our point of view. Those over thirty-five are not so hard to change, but the work is too slow. If we have not got at a man or woman before he or she is twenty-five our chances of changing them to our point of view are not so good. *We find our most fertile fields among young people under twenty.* Give us a generation of these youths and we will change the thought of the world."

No one would object to changing the thought of the world if it were for the better. Observation and experience, however, during the last fifteen years furnish abundant evidence that the change, where it has been accomplished, is for the worse.

We have had modernism in control long enough in certain quarters now to observe some of its fruit. The rising tide of spiritual and moral apostasy menaces, not merely the future of the Christian Church, but so far as this country is concerned, the American republic as well. Our national system of society is built upon moral and economic righteousness. The fundamental truths of our civil code were laid down for the most part by men strongly confirmed in the faith and in the Bible as the authoritative Word of God. For nearly a century and a half we were a growing nation, building on the foundations laid for us by our fathers. In the attack, from which for a generation we have keenly suffered, upon the Word of God and that ancient Faith delivered unto us therein and kept alive by God's Holy Spirit, we unhesitatingly declare that *there has been a corresponding weakening of the fundamentals upon which our American society has been built.* Let us look at but one phase of the effect of the spread of religious and social modernism throughout the United States.

THE CAIN CULT

Modernism is a broad term. While applied to a sect of religionists of the Cadman, Fosdick, Mathews, Gilkey, etc., type, it covers vastly more than the limited realm of theological discussion. It has its social, political, governmental, and economic aspects. It is becoming increasingly apparent that modernism is much more than a religious cult. It has political, social, economic, and international purposes that aim at a new order of society. Its contacts and ramified interests cover a vast area, from atheistic science and godless education to political Communism and revolutionary enterprises. Its benevolent mantle falls on nearly all the revolt elements of modern society. Its most determined obstacle is the Word of God and Christians grounded firmly in the doctrines of the Christian faith.

To many, Fundamentalism and Modernism merely signify two scrappy types of preachers who ought to know better than to fight in the name of religion. The truth, when revealed, will lift such people out of their petty concepts. Once understood, the issue becomes nothing more than the struggle of the ages. It is the Cain Cult fighting to overthrow the Abel Cult. It is a battle between two vast divisions among mankind. Christianity and Antichristianity have never agreed. Christ is at war with the Antichrist. At Armageddon he will destroy him.

The cult of modernism is a revival of old methods under a new name. It is but the revival in our day of those forces that devastated the Early Church and made the cradle of civilization the prey of pagan and blood-thirsty invaders. Modernism's pretension of making a new world means the creation of a human sphere in which the Word of God would be nothing better than a book of bed-

time stories and the authority of the Eternal Ruler of the universe would be ruled out by the consent of the governed.

But it is peculiarly the effect of modernism upon youth that fires the blood with indignation. Having had chances to observe its tragedies, we aim to explain their process and suggest the cure. When young people leave our churches to go to college and return home with only a cynical attitude toward their childhood training, hardly seeming to care for anything but the dance floor, card party, and secret "ginning," we are driven to study the sources of these changes and the cause of such a tragedy.

The moral question is the most vital issue of life. It is absolutely involved with the work of evangelization. The making of stalwart men and women out of babies is the most sublime duty in our social organization. Children are the just pride of their parents. The purpose of Christian parentage is a spiritual, moral, and cultured progeny.

Upon the moral issue, then, may modernism stand arraigned. Its general attitude toward sin and salvation is that of an amused tolerant or an outspoken cynic.

Holding the theory that sin is only some form of self-expression which is to be indulged and guided to proper and higher ends, it ignores the need of salvation.

Refusing the Bible record of a fall and the need of redemption through Jesus Christ, it prefers to keep its subjects "human."

Removing the foundation, it establishes the belief that no conviction as to morals is the best conviction.

It makes the rule that to be a "seeker after truth" is infinitely better than arriving definitely at the truth.

Modernism creates its own "Jesus," which a Christian could never recognize as the Lord and Christ of the New Testament. It proclaims a Gospel such as Paul himself declared to be a curse (Gal. 1:8).

One sees in modernism's attitude toward sin its most evil trend. Its philosophers apologize for sin. Sin has always had its apologists. Never, however, were sin's apologists so closely allied to what are presumptuously called the "constructive elements of society" as they are today. The apologists for sin are now garrisoned in what were formerly distinctive Christian pulpits. Preaching a so-called New Theology, these "ministers of light" proceed to throw destructive criticisms at the arc light of the Church,—the Bible,—and then act to substitute the dim tapers of man-made books as the choice tid-bits of mental consumption. After destroying people's faith in the Bible, they proceed to the demolition of the Christian's faith in Christ himself. God is interpreted as "energy"; Christ emasculated and reduced to neither adequate example nor ability to redeem. The Holy Spirit is made over into a psychological process. Regeneration can only mean social reform. Heaven and hell are myths. Summed up, it amounts to this:

God, if there be a God, will not condemn to eternal death a man's soul, if he have a soul; nor would he permit our sin's penalty to be laid on Jesus Christ, if he be the Christ; for sin, in the sense of old-fashioned truth being regarded as a direct offense against God (if there be a God), is abolished by modern laboratory and biological discoveries of the operating forces of nature. In the last analysis man is not responsible for his conduct, since there is considerable doubt as to whether there is a God that man can sin against.

And so the untheologic mesmerism proceeds to dull the moral sense and offer its subtle explanations as to why we behave like human beings. So, as sincere devotion to God's Word and his revealed purpose in the

salvation of sinners by Jesus Christ leads to systematic and confirmed morality ("yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God"), the apostasy from the confirmed facts of our faith leads to a desertion of obligatory morality.

It is therefore inevitable that we should discover the moral chaos with which we contend in our day. With the growing departure from the ancient faith, promoted even by the pulpit of modernism itself, there is uncovered a deliberate attempt to educate the oncoming generation without definite and obligatory morals.

Many apologists for sin occupy professors' chairs in universities, colleges, high schools, and, in some areas, even in common grade schools. The aim and object of this is to relate the circumstances of modern life to the intellectual habits of our time. By this method it is aimed to destroy all definite and authoritative belief. Not only does this conspire to destroy faith in God's Word and the verities of the Christian faith, but it carries with it the demolition of the moral principles which have been laboriously and sacrificially embodied in the system of ethical culture by which we aim to produce among our young manhood and womanhood sterling Christian characters.

THE ROAD TO SUICIDE

Far-seeing people will inevitably understand that modernism is driving mankind back into the dark and terrible realities of an unmoral paganism. The end of such a movement cannot but mean that there will be a growing disregard for the value of life. It is inevitable that suicides increase among the young. The suicides last year passed a total of 20,000 in this country. The largest increase was found among those who are comparatively young. Since modernism rules out Heaven and hell, the rising generation, growing up under its influence, has no reason to regard the future. That is the reason for the increasing spread of hedonism,—that is, that pleasure is the chief good in life. Having robbed youth of the eternal values of life, modernism has glorified the happiness of a passing moment. Thus the Epicurean philosophy, which destroyed the Spartan race, turned lofty-minded Greeks into human beasts, and pulled the rugged manhood of Rome down from its pedestal of stern discipline, is now emasculating the young people of this generation. Instead of turning out a finished product of disciplined, moral, idealistic, Christ-following youth, in many places it is merely producing a flock of human butterflies, sipping a little nectar of life as they flit from thrill to thrill.

An increasing number of publicity-hungry scientists invent apologies for sin. They are supported by a strong force of litterateurs, journalists, magazine writers, newspaper editorialists, and scenario writers. These furnish a brazen chorus of adoration to lust, adept indulgences, and the deceptions of Bacchus. Wealth comprising unlimited millions furnishes the stimulant to the circulation of these apologies. Sinful wealth is now amassed for the support of the apologists of sin.

Whenever a combination of this character has been achieved internal rottenness consumes the vitality and, ultimately, the very life of the people. There is nothing new in the process.

Before Noah, men did the same thing. They enter with painful toil a wonderful civilization. Conservative skill, persistent energy, scientific ingenuity, and vigorous ambition accomplished an era of prosperity and plenty. Their social achievements ranked high. But in the center of that civilization there worked unremittingly the cancer of sin. Genera-

tion succeeded generation. The stern old grandfather saw his grandchildren growing up to laugh at his earnest concepts. The gray-haired grandmother was pitted for her warnings by the rouge-colored, lip-sticked, artificial, nauseatingly odorous granddaughter. The words of him who sees history from the beginning to the end have great significance now. "And as it was in the days of Noah, so shall it be also in the days of the Son of man."

After Noah came Lot. This was the man who departed from Bethel, the house of prayer. This ambitious worldling followed the modernism of his time. He forsook a life of faith and turned his back on Abraham, the Friend of God. This man, imbued with the philosophy that grows in the spawn of sin, placed greater value on riches and success now than a glorious and eternal future. Consistent with his modernism, he departed so far from the life of faith as to pitch his tent with the sordid lusts of Sodom. Watch this smirking, grinning weakling covet the popularity of the corrupt mobs of Sodom. Behold him so afraid of his success that, like a coward, knowing what will save another, he refuses to attempt it lest he should lose himself thereby. Finally this sycophant of sinners sits in the gate and wears the blushing honors of his apostasy created for him by sinners. What a sickening degradation followed his departure from the faith!

Nowadays there is such a scurrying to achieve notoriety that it seems to be a struggle as to who can make the greatest concessions to sin. You will find quite a long list, running from the slippery modernist in the pulpit who puts the theories of behaviorism before the people instead of the Gospel, to the lascivious proposals of a Bertrand Russell.

Yet the eternal God reads every detail of this departure from his law. In the days of Lot and Noah we read that a boasted progress ended in judgment. Ancient modernism terminated in destruction. The bitter waters of the Dead Sea are a perpetual trophy of the disaster awaiting the age where modernism leads to the valley of the damned. Once again the significant warning is uttered: "Even thus shall it be in the day when the Son of man is revealed."

The answer to the crisis is a more intensive and extensive teaching and preaching of the Word of God. Many of the youth of our land have been taught that they are descended from animals. The raw assertions of scientists, teachers, and modernist preachers that self-expression is the law of life has produced a riot of self-indulgence. In many places life has been interpreted as a matter of sex-impulse; morality, a matter of ordinary or extraordinary activity of glands; happiness, a series of physical sensations. Go farther if you like, but you will find the vivid, flashing answer to these apostasies in the Word of God.

The antidote for a godless Liberalism is a godly Conservatism. The counter-actant of immorality is a rigid and undefiled morality. The answer to the profligacy of King Charles' Court was Puritanism. Menno Simon's defiance to the utter abandonment of European society to immorality in dress, conduct, and speech was a plain dress for the Mennonites, sober speech and devout conduct. The Louis and the Charles have gone, but the spiritual progeny of the Puritans and the Mennonites abides unto this day.

The cold and bloodless vaporings of modernism should be met and counteracted with the passionate warmth and redeeming love of enthusiastic, flaming evangelists. Modernism's empty negative should be smothered under by the full-throated preaching of the positives of the Gospel of Christ. Irrespective of appreciation the Scriptures should be declared in exposition, wielded in contradiction, sown broadcast as the living seed, and sacrificially distributed as food in a famine-stricken area. Youth should be instructed,

challenged, fired to crusade for Christ. Questions should be patiently answered, and difficulties be met by a scientific use of the Word. Every pastor and teacher should prayerfully regard the powerful possibilities of the young people as Christ's witnesses. Ours is not to baptize them with confetti and seek to win their loyalties by a surfeiting of ice cream and cake. Ours is not to be afraid that God's challenges will be repellant to them. Who knows but that among the young men there may be valiant soldiers of Christ—a Luther, Knox, Wesley, Roger William, Livingstone, Taylor, Moody, or a Sunday?

The answer of conservative, loyal faith to the inroads of modernism is a rising to more earnest conduct; stronger, purer purpose; more valiant testimony and sacrificial zeal on the part of Christ's own. The world may be moving on to Armageddon, but the victory is with the Lord.—*Sunday School Times*.

THE COLLAPSE OF MODERNISM.

(Continued from page 3)

with the meager results coming from the modernistic propaganda and also a prophetic hint of a future breakdown in the teachings of the so-called Christianized scientific cult.

Perhaps it might be worth while to summarize some of the weaknesses of the modernistic movement, and, in so doing, there are certain pertinent questions that might be asked of all of its advocates.

First of all, where is there, to any one who is familiar with church history, anything modern in "Modernism?" Second, where is the accurate and honest history in the much touted "Historical Criticism" of the Bible? Third, how free are the liberal thinkers who slavishly repeat every hypotheses of Germany and have not in America originated a single new theory? Fourth, how much higher than the ethics of Jesus is the Catholic practice of mental reservation that permits the scrapping of solemn ordination vows, camouflaging of heresies in preaching, and the utilization of Unitarian propaganda? Fifth, when even Germany is disregarding the glibly repeated hypotheses now so popular among modernistic advocates, and seems going back to orthodoxy, while the same tendency is shown in France and England, how much longer can the bluff of the "consensus of scholarship" be continued? Sixth, in what way can the empty and fallacious emanations of ancient Arius and of modern Mother Eddy hope to improve on the time-tested and efficacious doctrines of early Methodism and the New Testament? These are queries which are being asked by a host of hungry-hearted men and women throughout the length and breadth of our land.

Amid this maze of muddled thinking, is there anything modern, anything original, anything helpful to troubled souls who are seeking for the pardon of their sins, or for purity of heart?

In the words of one who writes under the title, "Confessions of a Church Goer," in a former issue of the *Outlook*, we note the following statements which we believe voice the widespread hunger of unrest found in a great number of men and women who are dissatisfied with the modernistic presentation of the Gospel story. Says this writer: "If one were to compile a list of the questions of today under the general title of 'What's Wrong,' it is probable that 'What's Wrong with the Churches' would head the ticket. I am a regular Protestant church member, a friend and lover of the church, but I have sat in the sacred precincts and my heart has grown weaker and weaker within me until I find myself becoming somewhat cynical and skeptical.

"I have asked myself again and again, prodded by the railleury of my skeptical friends, why do I belong to the church? Is it to be instructed in the Einstein theory, or to make a community canvass, or to hear special solos, or to attend monthly dinners, or for the

finding of 'social expression,' or even by doing some phase of service?

"I have had to answer all of these inquiries negatively. My reason for being in a pew each Sunday is in order that my life may come to grips with the power which it needs in order that it may be at its finest and best during the ensuing week, but too often I have looked for bread upon which my soul could feed and the pulpit has handed me the stone of 'problems.'

"I have heard that word used until it gives me acute nausea. I have listened in vain for affirmations. The everlasting *yea* seems to have totally disappeared. Most of the sermons I have heard begin with a question mark, and end the same way. I have heard books reviewed, labor conditions discussed, education defined, the new psychology extolled, the economic point of view advocated, and all sorts of similar matters reshaped. I have gone to various church forums, and I have come to the conclusion that the pulpit is in a chronic state of disbelief, and passes its state of mind along. To me, a regular pew holder, it is important that the preacher does believe something, and believe it hard. If he would keep his doubts to himself, and display only his convictions in my face, I would be inclined to receive his message more readily. If my reading of the Prophets is correct, they were men who presented solutions and not problems alone. They seemed to have had unlimited capacity for affirmations without quibbles or reservations. My question to myself and to the church is when shall this prophetic state of mind be regained by those whom the church picks as her spokesmen? Many of us church goers are craving some evidences of authority from the men of the Protestant clergy. Protestantism was born out of a new concept of authority. Will not her next rebirth come about from another revival of authoritative religion? Not merely intellectual authority, but an authority of life, of personality, of convictions, of fire, or however it may be characterized. People said of Christ that he spoke with authority. Of how many of his preachers can you say that today? Certain branches of religion say what's what and make no bones about it. When is Protestantism not only going to re-define authority but show us that its message and its mouthpiece have some, and that there is not only a question mark in religion but an answer?

"Take the subject of sin. I have faults, lots of them. Call them sins just for the sake of argument. Though I have been from church to church Sunday after Sunday, I do not hear this matter mentioned. Yet it is one of the most important questions in my life—coupled with how to get rid of my sins. It would appear as though we in the pews no longer had sins worth talking about. We have mental complexes, distorted points of view, and all that sort of thing, but as for the Garden of Eden variety of sins it seems to be as scarce among us as the dodo. I, for one, yearn to be drawn over the coals. The ministers tell us lots of things wrong with the social order; but who composes the social order if not a lot of us fellows down in the pews? If the preachers convince enough of us of what's wrong with us, and tell us how to right these wrongs, there will be slight need to worry about social order or disorder. The important thing is that some of us in the pews are not gripped, stirred, remotivated, by what they say. We go to church to get a certain power, and we come away empty handed. The rapid life of business rushes us along day after day. We have no time for doctrinal decisions. We cannot stop to work out *all* the world's problems. Our lives have certain definite impacts. The message of the church can help us make them right by putting power into us. This isn't done by a long string of negatives.

(Continued on page 9)

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(Continued from page 1)

This propaganda of unbelief has made remarkable headway. It has affected the entire religious and moral life of the nation, from our great centers of population and learning to the highways and byways of obscure communities. It has filtered through the daily press, the monthly magazines, the popular novels. It has tainted the intellectual, moral and spiritual atmosphere of this entire nation. It has been a blight upon the spiritual life of the religious world. It has made its way through missionaries who should have never gone forth into heathen lands. It has produced, not only lukewarmness, but a mental uncertainty, and a spiritual paralysis throughout the land. Millions of people have forgotten God. They do not want him in the universe, or in their thoughts.

The teaching tainted with modern liberalism is in schools of State and Church, in thousands of pulpits, seeping into Sunday school literature, placing the question mark on almost everything, from the Ten Commandments to the Sermon on the Mount, and on down the line to the sacred family relationship, and is now undertaking to break down every barrier, and pull the bridle of restraint off all sex relationship. Your modern liberalistic teacher has his face turned, not only, away from the Bible, and the God of the Bible, but in the direction of the breaking up of the fundamental laws that govern the nation, the family, and the individual.

These Modernists, many of them brilliant, attractive men, have gotten a remarkable hold upon, and the confidence of, many people who fail to see them as they really are. It is not an uncommon thing to hear preachers saying that Rev. Harry Emerson Fosdick is one of the greatest preachers in the nation, and yet, he denies the inspiration of the Scriptures, the Virgin Birth and Deity of our Lord Jesus Christ, his blood atonement for sin, and his bodily resurrection. If some prominent infidel made the statements about our Lord that Fosdick makes, he would be regarded as a dangerous, hard-boiled skeptic and yet, the people, whose minds are blinded by the god of this world, rave over this brilliant deceiver of their souls.

Take the great Radio preacher, Dr. Parkes Cadman, a brilliant and plausible man, easily capable of deceiving the "very elect," who are

not informed and on their guard to detect false teaching. Note the following, and see how deceitfully he handles the Word of God. He says: "The record of Elisha's life, like that of his predecessor Elijah, is full of the mysterious and miraculous. Both were national heroes, whose careers so profoundly impressed their age that fond legends naturally crystallized around them. A similar process created supermen out of several of our eighteenth century leaders." So your Radio preacher takes these men out of the realm of inspiration and makes them heroes like Washington, Lincoln and Lee.

Here is another sample of Dr. Cadman's faith and teaching. In speaking of the miracles of Elisha, he says: "It is necessary to discriminate between these wonders All are subordinate to evidence and must be determined by it Some may have been normal deeds, to be ascribed to natural causes; others exaggerated stories that were fastened on Elisha's strong personality; still others the outgrowth of a superstitious and illiterate people's imagination."

The reader will note that this theological weathercock would eliminate everything supernatural, or miraculous from the Holy Scriptures, and leave us without a divinely-inspired message from our God. Reading further, he grows worse, Take this, for example: "The miracles recorded of the Hebrew children in the fiery furnace and Daniel in the lions' den are poetic descriptions of the fierce ordeals to which the captive children of Israel were subjected in Babylon. Remember, many of them (the miracles) today will be explained by purely psychological processes, which in the early days were not known. Therefore men attributed to supernatural forces whatever they could not explain." One wonders what these skeptical preachers would do, but for the words, psychology, psychologically, and other phrases of like character they use to conjure with.

But worse still, we find the following from Dr. Cadman. One of his newspaper readers asks this question: "Why did a just and merciful God permit the innocent Christ to suffer and die for a guilty race?" A part of Dr. Cadman's reply is as follows: "It is possible, as your letter suggests that he (Christ) may have been mistaken. His ignominious death may not have been absolutely what the Father willed. But this is beside the issue. Its point is that Jesus believed it was the Father's will and acted accordingly."

We might quote at length from this brilliant man who so mixes truth and error, that the people, many of them, are incapable of detecting the arsenic in their flour, and eat to the death of their faith and spiritual life. Their hearts grow cold, their minds are deluded, and in their thinking they wander about in the wilderness where no manna falls and no wonder-working rod smites a stream of refreshing water from the flinty rocks of skepticism.

The time has come for a rebellion against these brilliant skeptics. Take, for instance, the Federal Council of Churches. It is a dangerous organization. It is shot through and through with modernistic skepticism. No Christian Church ought to render it support of any kind. There are no circumstances under which I would contribute one nickel to its support. If the Southern Methodist Church proposes to raise money to support that skeptical group that has control of this organization, she needs to be rebuked, and our people want to rise up in absolute rebellion against these polished, insinuating skeptics who are striking at the foundations of Christian faith, and have helped to bring about the conditions that have so dulled the moral conceptions of people that have voted against our prohibition laws and propose to bring back upon us the curse of the liquor traffic.

The Modernists are ever busy to propagate their doubts, their radical unbeliefs in our

schools, churches and mission fields. Many of them are facing toward a revolution of thought and action that, we believe, would destroy our present form of government. Quite a group of the leading Modernists in Methodism have gone over to Socialism which is facing toward, and is more than half way to Communism, which is red-handed atheism.

We think it is quite probable that we need an organization of a new political party, but it should be built upon a firm and broad foundation with a strong plank of prohibition, and absolutely free from any tendency toward the breaking up of our present form of government and, in any way favorable to the trend and spirit of Communism.

The plain truth is, the government and the administration of the same, by any political party, is not responsible for the advent of the automobile which has largely destroyed the necessity for the products of the farm. We have said before, and say it again, that if automobiles could eat corn and oats, the farmers would be busy and prosperous; but they do not feed on the products of the surface of the earth, but on gasoline which comes from beneath the surface of the earth. The government is not responsible for the invention and employment of machinery which has taken the place of human labor and dismissed millions of our people from their daily tasks where they earned a comfortable living. These are facts that we have to reckon with. There must be readjustment. It will be a difficult task, but meanwhile we must guard against all of the forms of radicalism that would shatter our form of government and introduce among the people something untried and practically impossible, that would become more tyrannical than the old monarchies of Europe which have passed away.

The spirit of Modernism is destructive to Christian faith, spiritual life and all of those things that, through the centuries, have proven themselves to be ordained of God, and good for the salvation of the individual, the preservation of the family, the spiritual life of the church and the ongoing of a progressive Christian civilization.

We earnestly appeal to those ministers and people who stand for the Bible, the saving power of the Lord Jesus, and a church among men that believes in the supernatural power of the blessed Trinity to stand by and help us in our God-appointed task to do our utmost for the preservation of evangelical faith and the promotion of a widespread revival of pure religion.



Speaker Garner's Mistake.



HON. John Garner, Speaker of the House of Representatives, recently elected Vice President of the United States, is being criticised by strong beer daily papers for the failure of the beer bill's passage in time to give the people Christmas beer.

They claim that Mr. Garner was in too great a hurry; that if he had gone at the matter more temperately, we might much sooner have had temperance. If there are not millions of people guzzling beer in the near future Garner is going to have a hard time to hold his leadership as the banner-bearer of the liquor interests of the country.

The truth is, he made a serious mistake when he was confronted with a great opportunity, however, it may not be too late. It seems that some men can never learn anything. Why could not dear old Jack Garner learn from Gandhi. Look what that little shriveled-up, nearly-naked Hindu did to Great Britain by simply quitting eating. Why did not Garner announce a fast? Why did he not take a sacred vow that he would neither eat nor drink until the bill was passed to give

millions of hungry people beer? Such an announcement would have stirred this nation as no single event has since the firing of Fort Sumter. Of course, such a declaration would have been radical, but when millions of people are suffering for bread, and an administration is coming into power to save the people from starvation by starting the breweries and stopping the hungry multitudes with the suds they produce, radical means are necessary.

Suppose Speaker Garner had gone on a fast, determined not to eat until the beer bill was passed. If tough old Garner had said it, he would have stuck to it, for he has never yet failed to keep his promise to the American people—with the exception of this one—Beer for Christmas! He fell down on that because of a few hard-headed drys.

If he had only thought about it to fast, just think of the headlines in the newspapers—John Garner still holding out! The newsboys would have been yelling, "Speaker Garner quite pale. He has fallen off fifteen pounds in the last five days! Read all about it in the Evening News! Only three cents!" "Morning paper! All about the Garner fast! The doctors in attendance have tried to induce him to sup a little orange juice through a straw, but the old Texan says his word is out to the American people and he will die before he will prove false to them."

Believe me, such action would have gone a long way toward breaking up the depression, at least, the people would, for the time, have forgotten about it. Laugh? There has never been anything like it! Fifty millions of people would have laughed all at once. That is one trouble with our people—they often fail to see the serious side of a situation. Honestly, I believe if the Speaker had gone on such a fast as here indicated, it would have had a good psychological effect, diverting the minds of the people from the common ruts of thought and given them something different from the ordinary to talk about. I don't believe there would have been a suicide in a month, or wife shooting her husband over some trifle, or a man knocking his family on their head with a baseball bat, for weeks. A real good laugh would have done the nation good.

When the acid task came Garner would not have died. He is a great believer in strong drink for the saving of the country, but in his most fervid moments of eloquent appeal for repeal of the Eighteenth Amendment he has never yet been heard to say, "Give me beer, or give me death!" He was such a fervent and dangerous speaker that the party managers had to silence him during the campaign for presidential election, but he never did threaten to die for his liquor views in order to save millions of poorly-clad, hungry women and children.

The psychological moment has passed. There may not be another moment in a century when a man of strong convictions and courageous soul can offer himself to starve in order to compel a hesitating and stubborn Congress to give the hungry people beer—and give it to them at once! H. C. M.

H. C. Morrison's Revival Meetings in 1933

Central Church of the Nazarene, Miami, Fla., Jan. 1-15.

Dr. W. L. Watson's Bible School, Tampa, Fla., Jan. 26-Feb. 5.

Lakeland, Fla., Camp Meeting, Feb. 9-19.

First Methodist Church, Birmingham, Ala., Feb. 26-March 5.

First Methodist Church, Defuniak Springs, Fla., March 12-26.

Galloway Memorial Methodist Church, Jackson, Miss., April 2-9.

I humbly ask the prayers of THE HERALD family that I may have a gracious anointing of the Holy Spirit upon my soul and body for these meetings. H. C. M.

Make Your Church Spiritual Through Your Pastor.

MRS. H. C. MORRISON.



IN case you want to encourage some one who may need such help as THE PENTECOSTAL HERALD would give them, why not use a part of your tithe to send this "contender of the faith" to young preachers who have not seen a copy, or maybe they are on poor circuits where their income is not sufficient to spare the dollar for THE HERALD.

Did you ever notice that where the pastor is spiritual the people are inclined toward spiritual things? Much of the deadness in the churches today is because of dead preachers in the pulpits. Let the pulpit be on fire and the pews will catch the flame and the church will glow with holy enthusiasm and immortal souls will be born into the kingdom of God.

We are making the unusual offer to send THE HERALD for the coming year for only \$1. It would be a fine thing if many who read this would act on the suggestion to send us one dollar, or, if possible five dollars, with the names and addresses of preachers to whom you believe the weekly messages of THE HERALD would prove a great blessing. If you have not the names, we can select the preachers for you and send the paper to them.

We receive many words of commendation from ministers who say they get most helpful suggestions for their sermons out of THE HERALD. You who are taking it, know of the splendid sermon we give each week on page four, and also the helpful commentary on the Sunday School Lessons, and many other articles that are full of food for the soul.

We have the finest writers we have ever had, promised for the coming year. The Serial Story by Dr. Wimberly will be thrilling for young and old. Think over this suggestion and let us hear from any one who wishes to "sow beside all waters" in this way. Remember that for less than a postage stamp a week you can be scattering the good news through the pastor to his people.

This issue of THE HERALD is devoted to the subject of "Modernism," one of the subtlest, most diabolical, soul-destroying propagandas that was ever started for the destruction of all that is good, supernatural, and able to save men from sin and insure them a home in heaven. There is no better way to put your shoulder to the wheel, than to have your pastor so informed on this agency of the pit, that he may warn and lead his people into the green pastures of unadulterated truths of Holy Writ. If he does not take THE HERALD, it would be money well spent for you to make it possible for him to get it the coming year; it will be a light-house to guide him in the way of life, and thus make it possible for him to lead his flock in the paths of righteousness and full assurance of faith. Let every reader, possible, see that his or her pastor, or some one's pastor gets THE HERALD for the coming year. As you send this messenger of truth, pray that the seed you have sown may be watered by the dews of divine grace and blessing. Yours against all that is evil, and for all that is good, for the unveiled year of 1933.

Florida Holiness Camp Meeting

Place: So. Florida Avenue, Lakeland, Fla.

Date: February 9 to 19, 1933.

Speakers: Dr. H. C. Morrison, Dr. C. H. Babcock, and Rev. Bud Robinson.

Song leaders: Rev. and Mrs. J. E. Redmon.

Entertainment: Good beds and good meals at the lowest rate of entertainment during the history of our camp.

Address, Rev. H. H. McAfee, Box 534, Lakeland, Florida.

SUPREME PERIL OF MODERNISM (Continued from page 5)

Word, with its demands of a full heart redemption from sin, was good for its day, but is not to be taken seriously today, is the kind of education leading us to moral and spiritual bankruptcy.

Only a Gospel with a cross of redeeming love will save us from the darkest age we have yet seen. Only a Gospel with Jesus at the heart as our Redeemer ready and willing to save, will touch the deep springs of sorrow, misery, sin and depravity. Only the trumpet call to the old paths of supernatural interventions, when God and man can meet in mighty Pentecosts, only this, will in any wise help to change the tide of evil upon us on every hand.

Keep the Home Fires Burning by keeping that burning torch of evangelistic flame—THE PENTECOSTAL HERALD—coming to your home each week. You need it. The boys and girls need it. The well need it. The sick need it. The entire household needs it, so don't neglect to prepare for this need. Renew your HERALD at once. Remember, it is only \$1.00 for the coming year.

THE COLLAPSE OF MODERNISM (Continued from page 7)

"I shall continue to feel that the question, 'What's wrong with the churches?', is justifiable until I begin to hear the voice which comes from lips touched by live coals from off the altars of affirmation."

Does not this exceedingly frank and candid writer put his finger upon the weakness of the modern pulpit? He, a lone voice, is but crying aloud the sentiments of countless thousands of heart-hungry, sin-sick souls throughout this sadly distracted world. Bishop Mouzon a few days ago at the Western North Carolina Conference emphatically declared, "Modernism is bankrupt. We must go back to the essentials of Christianity if we are to successfully meet present day needs."

May we not with the sainted Bishop Mal-lalieu remedy the deplorable conditions of the present day church by going "back to the Wesleys and the Bible,—the Bible in its simplicity and power," back to the dynamic of the greatest religious movement of the last two most wonderful centuries?

"Methodism builds on the Word of God, on the efficacious atonement of Jesus Christ. It has no new doctrines, no new and strange theories, no recently invented experiences. Its doctrines, theories, and experiences are those of the Pentecostal Church, and of the earliest centuries of Christianity. Its doctrines are preachable everywhere and always; its theories are reasonable; its experiences are what the immortal souls of men have ever desired and thought."

Shall we not know the fullness of the blessing of the Gospel of Christ, and with him become efficient and successful co-workers in saving the race redeemed by his precious blood? The church of the living Christ has an intellectual and spiritual treasure of unspeakable value, a sure foundation for faith and holy living. A clarion call from the anointed lips of her ministers to repentance, to the new birth, to the Baptism with the Holy Spirit—to these, the cardinal doctrines of Christianity, which have invariably meant power and purity in individual life and human society—this, we believe, will alleviate and rectify the sorrow and sin of this generation, and usher in the triumphant reign of him whose name is high over all.

You Would Give

a dollar for a good book. Why not send a dollar for THE HERALD and get Dr. Wimberly's story, and all the other good things thrown in for good measure. This story will start in THE HERALD right soon.

OUR BOYS AND GIRLS

THE RESCUING HAND

Irene Williams

The Biblical injunction, "Let him that thinketh he standeth, take heed lest he fall," applies particularly to present-day liberalism in religion. A young preacher friend of mine once made the statement that he wasn't afraid of modern criticism; that he knew he would stand firm on the old-time faith. He went to a modern seminary and within a year had lost his old convictions and knew not what he believed. Another friend of mine who, on entering one of our state universities, confidently affirmed that Christ was his personal Savior and that he was safe as far as his spiritual life was concerned, within a few months of college life was saying, "I am like a man looking for a light, yet I doubt if I would know the light if I found it." A girl friend in a church college asked this question in the Sunday school class of which we were members: "Do you really believe there is such a thing as immortality?" Before coming to this church school she had dedicated her life to Christian service and had planned to go into the mission field. I could give an endless number of like experiences, but will give only one more—my own.

Feeling called of God into definite Christian work, I made preparation to attend a church school and take all the courses in Bible study that I could get. I came from a Christian home, knew what it was to hear father and mother pray around a family altar, had seen a sister go into the mission field and give her life in his service, and in the Christ had a personal Savior and Lord. Thus equipped, I entered the school expecting to find God there in a very vital way, expecting to hear his word glorified, expecting to be more firmly established in his teaching. Some of the statements made in the opening days of the school year puzzled me; they did not sound forth the old faith with the certainty I had expected. A few days later in the "Life of Christ" class I learned that it really didn't matter whether we believed in the virgin birth and the conception by the Holy Ghost; we had just as good a faith if Jesus was the son of Joseph conceived in a perfectly natural way. Our text suggested that some other man, not Joseph, might be the father. I readily saw that the gospel story of Jesus' birth in the opinion of my teacher and my author was as unreliable as one of the old Grecian myths. Soon after I was enlightened in the matter of the miracles. Some of the miracles might be true, that is, if they were provable according to natural law. Jesus might have healed a blind man by anointing his eyes with clay, but if so the healing resided in the clay. Now, of course, Jesus did not feed the five thousand with only the little boy's gift of loaves and fishes; his splendid teaching and influence caused others to give until there was enough for the multitude.

The weeks passed into months. I felt dazed, the soul of me confused. Daily I heard the rational interpretation given, opinions of learned men quoted, and my own teachers, whom I admired for their personal attractiveness, assert that it really didn't matter what you believed just so you did some thinking and had an intelligent opinion. One of my teacher guides suggested one day that he believed one had a bigger God after departing from the old traditional faith if one were a deep enough thinker and strong enough to pass through the transition without shipwreck. I wondered if he were right. Then I thought of mother, the prayer my father prayed around our home altar, "God, make us an unbroken family in your kingdom," my departed sister's life in his harvest field, my own walks and talks with the Christ. Did all this represent only vain belief, foolish imaginations of the heart deluded by a book men called the Bible? It could

not be! Yet I felt confused, disturbed. They talked of my God in terms of Universal Reality, Universal Beauty, Universal Truth. Like Pilate I questioned, "What is truth?" and found no answer. The statements in the Bible which I could not understand rose before me adding to my perplexity. To whom should I go? My prayers of late had somehow never seemed to reach the ear of my former Helper; he seemed too far removed. When I tried to read my Bible all the demons of hell seemed to point jeering fingers and question, "Do you believe?" I tried to lean on my personal experience, to recall the old-time nearness of my Lord, but the new psychology of emotion mocked my efforts.

In our study we took up the resurrection of the Christ, left his body in the tomb, and let his spirit live forever. That made another hole in my Bible. I felt that if I accepted that belief I had nothing left of the old sweet story that had charmed my childhood and guided my girlhood. I realized the truth of Paul's statement in 1 Corinthians 15:14, "And if Christ be not risen, then is our preaching vain, and your faith is also vain." I went to my boarding home. I knew I had reached a crisis upon which more than life depended. I tried to pray and could not; I tried to read my Bible, but it brought no comfort to my heart. The next two weeks were spent in doubt, struggle, and misery. One night I resolved to settle the conflict. I got on my knees determined to stay until I became a confirmed skeptic or an unshaken believer. As I knelt the story of Jesus walking on the stormy water, the fear of the disciples when they saw him, the soothing re-assuring words of Jesus as he quieted their terror, Peter's request to go to him, all came to my mind. The words seemed divinely sent to my own troubled heart:

"And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

"But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

"And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

"And when they were come into the ship, the wind ceased." (Matt. 14:29-32) I, too, called "Lord, I sink; reach forth thy hand and save." The Hand Peter had clasped touched mine; the waves of doubt receded. Ashamed, I heard his gentle rebuke, "O thou of little faith, wherefore didst thou doubt?" The dark clouds lifted; the fallacy of the false theories was revealed. I re-entered the ship of faith, and "the wind ceased."

Dear Aunt Bettie: May I have space in your valuable paper for the following little poem?

My Faith.

Jesus my Lord is here with me,
His lovingkindness I can see,
And day by day along the way
He tells me what to do and say.

If dark the way, and fears arise
And clouds of doubt obscure the skies,
He whispers to me, "Do not fear,
The morn will come, the skies will clear."

And so I take him at his word,
My heart with fervent hope is stirred;
With joy and peace within my soul
I press along toward the goal.

The way of faith I'll now pursue,
With Christ my Lord, I'm going thru;
In firm belief I soon shall see
What Jesus has prepared for me.

H. G. Baker,
Farewell, Michigan.

Dear Aunt Bettie: I would like to join the happy band of boys and girls. This is my first time to write. Who can guess my middle name? It begins with A and ends with A, and has six letters in it. I am eleven years old, weigh 91 pounds. I have brown hair

and eyes. I am five feet, five inches tall. I am in the sixth grade. I hope Mr. W. B. is out hunting. Mother takes *The Herald* and I always read page ten first. I guess that Mabel Pratt's middle name is Frances; that Miss Ruby Krone is about twenty years of age, and Eunice Johnson's middle name is May. Jewel Evans. Butler, Ala.

Dear Aunt Bettie: Will you allow a lonely girl to join your wonderful Band? I hope Mr. Waste Basket will be riding when this arrives so he won't get to eat it. I have blue eyes, fair complexion, and brown hair; height five feet, four inches. I weigh 110 pounds. I am in a charitable home and have been for the last five months, so you see I am a lonely girl who would like to hear from some boys and girls just about my age, between twenty-nine and thirty-four. The one guessing it I will send them some flower seeds. My old mother would appreciate a shower of clothes and underwear. She is in bed sick.

Victoria Rimmer,
Rt. 2, Tupelo, Miss.

In care of J. W. Morgan Charitable Home.

Dear Aunt Bettie: May a little girl enjoy your happy band of boys and girls? This is a little girl twelve years old. Mr. Norman Dyson is my teacher. I like him fine. I have blonde hair, blue eyes and fair complexion. Dear cousins, please write to me. I will answer all letters received. Who can guess my middle name? It begins with B and ends with L, and has four letters.

Leona B. Jones,
Rt. 1, Scottsville, Ky.

Dear Aunt Bettie: May a little girl join your happy band of boys and girls? I am a Kentucky girl eleven years old. I go to school every day. I am in the third grade. I like my teacher fine; his name is Norman Dyson. I have brown hair, brown eyes, fair complexion, am four feet tall and weigh 72 pounds. I live on a farm. My hobbies are skating, riding and baseball. Dear Aunt Bettie, print this for me.

Sissie Murl Bradley,
Rt. 1, Scottsville, Ky.

Dear Aunt Bettie: I am an Oklahoma girl, but am living with my Aunt, Mrs. W. J. Davidson, in Columbus, Ga. Since I've been with her I have given my heart to God and it is the happiest part of my life. Auntie takes *The Herald* and I read it every week. I enjoy the Girls and Boys' Page very much. I would also like to hear from some of the cousins. I am fifteen years old, with black hair and dark blue eyes. My highest ambition is to be an elocutionist. My aunt has cottage prayer meeting every Tuesday night and I read for her sometimes. I would like to receive letters from all of the cousins. Can any one guess my middle name? It begins with B and ends with E. Come on cousins, shake your pens. With love to all the cousins.

Kittie B. Hyde,
627 1st Ave., Columbus, Ga.

Dear Aunt Bettie: I'm writing to thank you for printing my other letter in *The Herald*. I have been a silent reader of *The Herald* for a long time. My age is ten years, and I am four feet, nine inches high. This is my second letter to *The Herald*, and I hope to see it in print. Since this is Sunday I will tell you some questions that were asked in my class and see if you can answer them. The first one was: What is the storehouse for God's money called? What is a good giver of God called? I have a little sister. I guess I told you about her, I don't know. She is now almost five months old. I hope Mr. W. B. is out getting wood when this letter arrives.

Hester Frazier,
Rt. 1, Homedale, Idaho.

Dear Aunt Bettie: I have been a silent reader of page ten for a long time. I enjoy the letters of the cousins very much. I am glad so many of the cousins are Christians. I am glad I am a Christian and know that some day Jesus will come to gather us to his heavenly home, where the streets are paved with pure gold. Dear unsaved cousins, I do pray that you

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will accept Jesus as your Savior before it is too late. It truly is worth while. He supplies every need. I am thankful that I have a Christian home. We are all saved but one of my dear sisters. I wish you cousins would help me pray for her that she may give her heart to Jesus. I am eighteen years old. My birthday is July 4. Have I a twin? If so, please write to me. I would enjoy getting letters from any of the cousins. I will answer all letters received.

Florence Beseke,
Arlington, Minn.

Dear Aunt Bettie: Here I come again. This is my second letter. I am so glad we can know without a doubt that our sins are covered by the blood. I suppose some of you cousins are blessed with the talent of singing. I can't sing very well, but I try to preach the gospel. I hold meetings in churches, schoolhouses, and any place the Lord leads. Praise the Lord for *The Pentecostal Herald*. May God bless its many contributors, and publishing staff. If any of you cousins care to write, my address is Cherokee, Oklahoma.

Rev. Asa Wickens.

Dear Aunt Bettie: I would like to join your band of boys and girls. My name is H. C., and my twin's name is J. M. We live with our grandmother and Uncle. My Uncle's name is Pierce. My grandmother is very feeble now, and is sick all the time. She is unable to cook so I cook. I can make better bread than J. M. Uncle Pierce has always been afflicted. He is feeble-minded and can't care for himself. J. M. and I do all we can for him, yet he suffers much. Poor grandmother tries to do for him when she can't hardly stand up. He was real sick a while back and almost died. Cousins, write to me and J. M. We would be so glad to hear from you.

H. C. Stacy,
Rt. 1, Cohutta, Ga.

A WORLD WITHOUT GOD

(Dedicated to the American Association for the Advancement of Atheism.)

A world without God would be
A hell without the fire;
And every man in such a world
Would be a wicked liar.
While murderers and reprobates
With the vile of every kind
Would populate the universe
And Satan rule each mind.

Sweet virtue, grace, and innocence
Would be things to men unknown,
For every heart would be as hard
As a grist mill's nether stone;
And long before a week was gone
Annihilation grim
Would exterminate all forms of life
For death is the wage of sin.

But God forbid that such a thing
Should ever come to pass.
And yet, the world is doomed to this
Without Christ's righteousness.
For only He can purify
A world by sin undone;
Oh, poor lost world, believe and live
Through Jesus Christ God's Son.

—George Wallace Scott,
1220 Sycamore St., Clarkston, Wash.

FALLEN ASLEEP

BORDEN.

Eliza Hanna Burton was born August 23, 1853, in East Troy, Wis., and passed away at her home in Buffalo Lake, Minn., after a short illness, Wednesday, Nov. 30, 1932, at 9:15 P. M. She lived her girlhood days in Carver county, Minn., until the time of her marriage, when she came to Buffalo Lake, Minn.

In 1872 she was united in marriage to John Borden, of Buffalo Lake, Minn. To this union were born seven children: Angie Quast, of Hancock, Minn.; Elwin Borden of Minneapolis, Minn.; Arthur Borden of Zion, Ill.; Alice Roepke and William Borden of Buffalo Lake, Minn. The husband and two sons Robert and Bert preceded her in death.

Mrs. Borden had 15 grandchildren and two great-grandchildren. She also leaves to mourn her loss, two sisters and one brother. Mrs. Addie Chaleraft of Richland, Wash.; Mrs. Angie Wilkerson of Gladstone, New Mexico and Robert Burton of Harrisburg, Ore.; besides a large circle of friends.

She was converted in childhood and united with the Methodist Church, where she remained a member until her death. She lived a consistent Christian life, was ever ready to help in time of need. By her genial manner she scattered sunshine along the pathway of life. She left a clear testimony expressing her saving faith in Jesus Christ. The words of Solomon in the Book of Proverbs are appropriate for her. "Strength and honor are her clothing, she shall rejoice in time to come. She looketh well to the ways of her household and eateth not the bread of idleness. Her children rise up and call her blessed; a woman that feareth the Lord, she shall be praised."

Funeral services were held from the Methodist Church in Buffalo Lake, conducted by Rev. Wm. Young, assisted by Rev. Robinson and Rev. Bruner of Buffalo Lake. Interment was made at the village cemetery. A large number of friends and neighbors attended the service to pay their last tribute of respect to the deceased.

"Mother"

Lovingly fold the tired hands o'er her breast;
Fill them with flowers, Mother's at rest;
Cover the casket with flowers so fair,
Push back the locks of silvery hair.
Angels in snowy robes of white,
Lovingly care for Mother tonight.
Mother so patient, kind and true,
Always so willing to care for you.
Now she's gone to mansions above,
Angels guard the portals with love.

THOMPSON.

Mrs. E. E. Thompson was a daughter of Harvey Fuller, born Feb. 8, 1854, in Russell Co., Va. She was married to Chas. W. Thompson, to which union were born three boys and four girls, namely, Leonard Thompson, Hampton Thompson, Mrs. Chester Reising, B. H. Thompson, Mrs. Morris Bourne, Mrs. Rolly McCarty, and Mrs. Pruitt Davis. She leaves 27 grandchildren and 4 great-grandchildren. In 1906, she moved to Kentucky near Nicholasville, where she spent twenty-six years. She departed this life Oct. 21, 1932. She was a member of the Methodist Church at Lands Chapel and was a loyal Christian. She was patient in her lingering illness and was resigned to the end of life as one who wraps the draperies of his couch about him and lies down to pleasant dreams. She triumphed over the worries of herself and loved ones concerning loss of the physical body with the calm steadfast faith, which bears faith that life is eternal.

That death has no sting, the grave has no victory, written by her friend, only feebly express the feelings of all who knew her. Her truest obituary will be written in the hearts of loving neighbors and friends and read in the lives of the loved ones who shall journey on to meet her in the Home of the Soul. The following poem seems very fitting and was found among her belongings soon after her death.

Heaven

If I had a little house
Set upon new ground,
I would paint it white and green
And mark a path around.
I would set in the dark earth,
Dry stems in a row
With a necromancers hand,
Make them grow.
I would put an apron on,
And make the windows bright,
For light to shine in through the day
And out at night.
Nothing should my door shut out
But an evil mind;
Nothing should my door shut in
That was not kind.
To my neighborly green trees
I would nod and cry,
"Was there ever woman born
Happier than I?"
If I had a little house
Set upon new sod,
I should know just what it means
To praise God.

She was laid away to rest in the Maple Grove cemetery at Nicholasville with all of her children present, with five brothers and two sisters and a host of neighbors and friends to pay the last tribute.

Mrs. J. T. Allen.

THE PREACHER WHO HAD A DEGREE.

C. F. Weigle.

I know of a preacher who came
With a D.D. back of his name.
He tried to look wise
Through bespectacled eyes,
But his preaching was dreadfully tame.

He spake of philosophy much,
And carried his notes for a crutch,
Some things that he said
Came out of his head,
But he learned them, I'm sure, from
the Dutch.

His heart was as cold as could be,
For his soul had no passion, you see.
He never was stirred
By the truth in God's Word,
He was dead, but he had a degree.

He wrote out his name with D.D.
And was proud of it as he could be;
He made people tired,
He should have been fired,
But he carried a college degree.

He preached but one sermon a week,
And the strain of that made him so sick,
He purchased a ball—
A little golf ball—
And chased it around with a stick.

No time for revivals had he,
But a ball-game would fill him with glee.

With no time to pray,
He took time to play—
This man with a college degree.

This preacher never could see
How miracles ever could be,
For they taught him in school
That law was the rule—
The school where he got his degree.

Thus he lived his life day after day,
Then died, and they laid him away.
In the Great Judgment Day
Just what will he say—
This man with a college degree?



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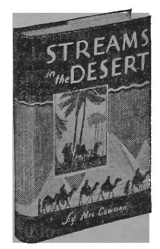
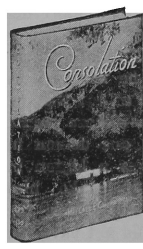
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all forms of fundamentalism from the church he serves.

Willingness to eat Methodist, Baptist or Presbyterian bread and destroy the institutions and plough up the faith of his denomination.

The absence of the finer courtesies that constitute gentlemen, the absence of the spirit of Christ, and a total lack of love or superior regard for the Savior.

The consolation is that this type of modernist is scarcer now than ten years ago, confined to men in whom limited intelligence is combined with fair educational advantage. If the negative iconoclasm of refined modern-

ism fails, as it is doing, statistically and every way; if men who are gentlemen, who love their fellows, fundamentalists and all, and who love and respect Jesus Christ, are failing for lack of fundamental faith, how much more surely must the hard nosed modernist hit the wall. Let him get his final break in the university of hard knocks, and may mercy rest upon his shattered remains.

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SUNDAY SCHOOL LESSON

By O. G. MINGLEDORFF.

Lesson VI.—February 5, 1933.

Subject.—Christ Chooses the Twelve. Mark 3:7-19.

Golden Text.—I have chosen you, and ordained you, that ye should go and bring forth fruit. John 15:16.

Time.—A. D. 28.

Place.—Galilee.

Introduction.—First of all, read carefully passages found in Matthew 10:1-4, and in Luke 6:12-19. Mark gives an account of this service in today's lesson. John does not give it.

Last Sunday we studied what may be termed a good introduction to the lesson of today. He had healed the withered hand of a man in the synagogue on the sabbath day, which act had stirred up the wrath of the fanatical leaders of the people. There was hot controversy about the sacredness of the sabbath. Doubtless much more was said than we have in the record. The Master had the best of the argument; and those bitter enemies, the Pharisees and the Herodians, combined against him in a counsel for his destruction. This brings us up to

Comments on the Lesson.

7. Jesus withdrew himself with his disciples to the sea.—A busy life with heavy burdens demands seasons of retirement and rest from care. The humanity of Jesus Christ was subject to like conditions with our own humanity. His was a perfect humanity; but that did not exempt him from hunger and thirst, from weariness and the need of rest. The disciples needed it no less than he did, and perchance more. He who works hard must rest and recreate sometimes, or collapse along the way. The Master was seeking a quiet spot beside the Sea of Galilee, but could not escape the multitudes. As one reads this verse and the eighth he wonders as to the number of the multitude. Note what a sweep of country they came from. They were there from far north in Galilee, from such heathen countries as Tyre and Sidon, and from Idumaea south of Jerusalem, and from beyond the Jordan. The mighty deeds that Jesus did had spread his fame far and near; and the people rushed to see him for themselves—many, perchance, to get healed of their ailments.

It may be surprising how the news spread so rapidly about the works that Jesus was doing; but there is no mystery about it to one who has lived in a thickly settled heathen land like China. Fifty years ago there were few newspapers in that land; but great tea-drinking houses where hundreds of men gathered day and night to drink tea, were in some measure used in the place of the daily press, spreading news almost as if by magic. So in Palestine in the days of our Lord's ministry. News went from mouth to ear at a tremendous rate, scattered everywhere by men who were passing to and fro.

9. That a small ship should wait on him because of the multitude.—Probably some fisherman's little smack that happened to be handy—maybe belonging to Peter, or to some other one of the disciples. The multitude was crowding him so closely that he could not speak to the large group.

10. For he had healed many.—

Here is the explanation for the crowding. The next clause tells further why they were pressing upon him: "Insomuch that they pressed upon him for to touch him." There was virtue in that touch—healing went out from him, as in the case of the sick woman who on another occasion slipped up in the thronging multitude and touched the hem of his garment. O that the sinful multitudes of this day would crowd about him and touch him in a living faith. How it would change things in this dark day. Plagues.—Diseases, probably complaints thought to be incurable, as leprosy.

11. Unclean spirits.—Demon-possession was common in Palestine in those times. It was something different from common insanity. The demons that had possession of those persons "when they saw him, fell down before him, and cried, saying, Thou art the Son of God." Of course, the crying was done by those who were demon-possessed; but it was the demons dwelling in them who recognized Jesus Christ and forced the crying. Who has not known persons who would grow vexed whenever they came in contact with saintly people. I once met a preacher who seemed unable to bear the testimony of any one who was entirely sanctified. I have seen him in the pulpit fighting against holiness till he grew red in the face, and fairly screamed out his wrath against all such as professed what he called "holier-than-thou" experiences. I have often wondered if he was not demon-possessed. Only today a gentleman was telling me about a woman in his neighborhood, who for a long time took great delight in abusing the church and individual Christians, until one day she suddenly lost her speech, and it has never returned. I am told that sometimes when a minister of the gospel happens to enter her presence, she will scream like some wild beast. Maybe there is more demon-possession even here in America than we are aware of. I have a notion that there may be some cases down about the capital of our Nation.

12. Charged them.—There must have been more than one demon in that fellow. There was a legion in one man. Should not make him known.—There is a lesson here for the church. Jesus would not have the testimony of demons; neither should his church turn to the world for help in carrying on her work. Israel's doom was near at hand when she sent to Egypt for horses. Again, it was necessary for Jesus in some measure to hide his Deity because of the Jewish leaders. They would accuse him of blasphemy, and maybe kill him before he could finish his work.

13. Goeth up into a mountain.—What sort of a mountain we are not told. Probably he may have sat down upon some convenient hill so as to be able to overlook the group of his disciples. Called unto him whom he would.—How? If it was done by word of mouth, he could not have been far away from the people. He probably called them by name.

14. He ordained twelve.—The Revised Version says: "He appointed twelve." But I am not sure that this is any improvement on the King

James Version. We ordain by laying on hands; but it seems to me that when Jesus appointed these men to their ministerial office and gave them authority to preach and to teach the Word of God, to heal the sick and to cleanse lepers, it was a very thorough sort of ordination. We read that he appointed these twelve that they might "be with him, and that he might send them forth to preach." They needed no further ordination; nor did they ever receive any that we know anything about.

15. Power to heal sicknesses, and to cast out demons.—They had no power in themselves to do such things, but acted in the name of their Master. Devils.—This word should be demons, as it is in the R. V., and in the Greek original. There is but one devil, properly speaking.

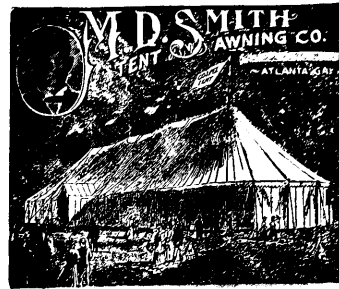
16. Simon he surnamed Peter.—Peter means a little stone. The word is Greek. John, chapter 1:42, says that Jesus told Simon: "Thou shalt be called Cephas, which is by interpretation, A stone, the Greek word used being Petros—Peter. Cephas is Aramaic.

John and James he named Boanerges, the sons of thunder, but leaves us to find the reason for the name. It must have had something to do with the character of the two brothers. Bartholomew means the son of Tholomew. You will remember that Jesus called Peter Simon Barjona, meaning son of John. Judas Iscariot, the betrayer, has his surname from the region from which he came, like Mary Magdalene. Some have thought that her surname signified a fallen character. No charge of that sort can be brought against her.

Worldly-wise men would never have chosen such a group as that to preach the gospel. But Jesus was looking at hearts rather than heads. He could build on a clean character. But as the sequel proved these men were far from being ignoramuses. After the Master had put them through his training school while tramping hither and thither up and down the land, they proved to be some of the mightiest preachers that men have ever known. I am coming to believe that the Church is now standing more in need of God-called, Spirit-filled preachers than she is of preachers who are all brains and no soul.

PERSONALS.

On this, the last day of 1932, I want to register a note of praise to the Father. This has been the best year we have ever known in personal victory, and one of the most fruitful in the Lord's service. I can discover some definite marks of progress in my soul-life, and I believe God has helped me to capitalize every experience of this year for the promotion of my heart and mind in the things of himself. It closes the eighteenth year of my ministry, twelve of which have been spent in the field of evangelism, and six in the pastorate. Up till the middle of October last, we had been on the pastorate five years and a half. The remainder of the year we have busied ourselves full time in revival campaigns at Springfield, Mass., Jamestown, N. Y., Waterville, Vt., and Manchester, N. H. All of these except the latter have been held in the Church of the Nazarene, of which for fifteen years I have been a member and an ordained minister. We count it no small privilege to have been



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identified with this church during its progress from a few thousand members to its present strength, and to have made a substantial contribution to this increase. And yet our contacts with other holy people in various camps and revival meetings have been scarcely less numerous, and equally delightful. We have come to appreciate the great army of holiness people, of all connections, who make up a phalanx stronger than the forces of hell. They are all my people. We begin the year with a return to Springfield, Mass., and expect to see better victories in 1933 by God's grace. Pray for us.—Roy L. Hollenback, Evangelist, 48 Humphrey St., Lowell, Mass.

Henry B. Aarhus, Watford City, N. D., is making up his slate for 1933 as song evangelist and soloist for spring and summer and will be glad to communicate with parties needing his assistance.

Prayer is asked for the meeting in progress at the Market Street Auditorium, Wheeling, W. Va., under the direction of Rev. John Thomas, assisted by Prof. N. B. Vandall, leader in song, and the Colored Quintette. Asbury College Quartette will be with them from Jan. 15-22.

Rev. Jim Green, with Bible School Quartette, will be in the evangelistic field from May 1 to September 1 for tent and camp meeting work. Persons desiring to book them address Rev. Jim Green, 720 Silver Ave., Greensboro, N. C.

Word has come from a woman who says there are seven in family, and they are in great need of clothing and food. The children's ages range from 14 to 3 years, and can't attend school for lack of clothing. If any of our readers have anything in the way of shoes or clothing they can send this family, address them to Mrs. Mattie Kidd, Flat Rock, Ky.

Plans for a new and much needed interdenominational work is being projected at Watertown, N. Y., by Brother Jacob A. Orton. A new home has been opened and prospects of a tabernacle in the near future. For the present it is known as The Open Door Bible Institute. Rev. F. E. Miller, who was engaged as one of the workers in the project is detained at home until February because of the serious illness of his wife. Prayer is requested for the work and workers.

While you received a news release saying that the Church Conference on the Temperance Situation would be

held on March 7 and 8 instead of the earlier date in January, we are repeating this notification for your benefit and the benefit of your readers. The Conference will be held on March 7 and 8 in Washington, D. C. Remarkable interest is being manifested.—Edwin Holt Hughes, Resident Bishop at Washington.

The January, 1933, number Christian Faith and Life, Reading, Pa., contains some very informative contributions: Facing the New Year, by Harold Paul Sloan, D. D., LL.D.; The Kingdom and Its Consequences, by A. Z. Conrad, Ph.D., D.D.; Christianity and the World Age, by Bishop H. M. DuBose, D. D., LL.D.; Where? Whither?—A New Year Sermon, by William H. Bates, D.D.; Miracles and the Laws of Nature, by Prof. W. Bell Dawson, M.A., D.Sc.; Life From Above, the Hope of Glory, by C. H. Buchanan, D. D.; Christianity in India, A Hindu Viewpoint, by Lieut. P. C. Krishnayya, M.A.; The Article in Genesis 1, by Ivan Panin, D.D.; What does it all Mean, William T. Ellis, LL.D.; several pages of new illustrations, by A. W. Cooper, B.A.; and reviews of Recent Books, by Prof. L. S. Keyser, M.A., D.D. Single copy 20c.

MY FIRST REPORT.

Since entering the evangelistic field the first of October the Lord has kept me busy. Our first meeting was with Bro. John Lewis at Dunham, Ky. We found him a whole-souled, earnest and faithful laborer in the vineyard. God gave us a good meeting in which we saw a number of souls saved and sanctified. Quite a few were taken into the church. From there we went for a weeks' meeting in the Kentucky mountains. Results were not what we would like to have seen, but the seed were sown and we trust some fell on good ground and will even yet bring forth good fruit. Next we were with Bro. Estill Scott, another faithful and consecrated worker, in his church at Gest, Ky. Including children there were about twenty-five who professed to be either saved or sanctified. A fine class was taken into the church. We promised Bro. Scott we would be with him in another campaign as soon as he could make the arrangements. Our last meeting was with the Nazarenes of South Eliot, Maine. My Brother, Rev. L. P. Mingleddorf, is the pastor of this devout group. The Lord was graciously present with us and gave us a goodly number of souls saved and sanctified. I have never labored among a better people. They know God and are not afraid to trust him. We are ready to assist any pastor or church who may desire our services. O. C. Mingleddorf, Wilmore, Ky.

CAMP SYCHAR'S OFFICERS FOR 1933.

The annual meeting of the Ohio State Camp Meeting Association (Camp Sychar) was held at Mt. Vernon, Ohio, Oct. 10, 1932. The following officers for the coming year were elected:

- President Emeritus—Rev. C. L. Lewis, Hayesville, Ohio.
- President—Rev. H. E. Williamson, 905 Bellfountain Ave., Marion, Ohio.
- Vice President—Rev. C. T. Goodwin, Wooster, Ohio, Rt. 4.
- Secretary—Rev. E. E. Shiltz, 89 S. Broadway, Geneva, Ohio.
- Asst. Secretary—Rev. J. J. Adams, Irondale, Ohio.

Treas.—William Kathary, Macksburg, Ohio.
 Auditor—Rev. W. L. Mullet, 986 East Ave., Akron, Ohio.
 Executive Committee—Rev. H. E. Williamson, Rev. J. J. Adams, Rev. C. T. Goodwin.
 Purchasing Committee—William Kathary, H. E. Oberholtzer, Rev. E. E. Shiltz.

Trustees—William Kathary, J. L. Minard, H. E. Oberholtzer.
 Superintendent of Grounds—L. J. Minard.
 Asst. Sup. of Grounds—William Kathary.

Superintendent of Dining Room and Grocery—William Kathary.
 Missionary Superintendent—Rev. G. T. Goodwin, Wooster, O., Rt. 4.

The workers for the camp meeting to be held August 10-20, 1933, are as follows:

Rev. Joseph Owen, University Park, Iowa.
 Rev. Raymond Browning, Columbus, Ohio.

Rev. Forman Lincicome, Gary, Ind.
 Rev. W. L. Mullet, Akron, O., song leader.

Miss Anna McGhie—Young People's Worker.

Mrs. H. E. Oberholtzer—Boys and Girls, and Junior Sychar Band.
 Rev. H. A. Guiler and Wife—Bloomingdale, Ohio, ring meetings.
 E. E. Shiltz, Sec.

WAS THAT SOMEBODY YOU?

Rev. Henry J. Zelle, D. D.

Somebody said, "creation's a myth, Taught us by men of poetic gift;"

Was that somebody YOU?

Somebody said, "God did not create, For things to evolve He had to wait; And that is why man arrived so late;"

Was that somebody YOU?

Somebody said the "Bible is wrong, Largely composed of fable and song;"

Was that somebody YOU?

Somebody scorned the Book God has given, Robbed the lost world of its hope of heaven;

Was that somebody YOU?

Somebody said there's no Virgin Birth,

Christ never came as a babe to earth;

Was that somebody YOU?

Somebody said He was just a man, Only could do what other men can; Stole His Deity, called Him "a sham;"

Was that somebody YOU?

Somebody said, "He never arose, That His body is still in repose;"

Was that somebody YOU?

Somebody said, "He's hidden away, Just to deceive the Jews of that day;" "He's an impostor" some blatantly say;

Was that somebody YOU?

Somebody said, "there is no need for blood,

To find the way to the heart of God;"

Was that somebody YOU?

Somebody said that Cain did his best, And God should have granted his request;

Blessed him with peace, and with joy, and rest;

Was that somebody YOU?

Somebody said that "Jesus will stay, Never return in the promised way;"

Was that somebody YOU?

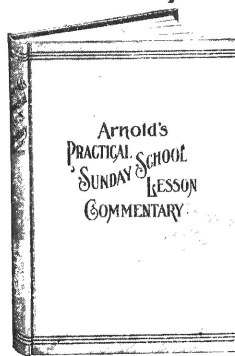
Somebody said, "He will not call His own

Into the air, as His Word has shown,

SUNDAY SCHOOL LESSON HELP FOR 1933.

RECOMMENDED TO USE WITH THE UNIFORM TEACHER'S QUARTERLY
 Most successful Sunday School teachers realize the importance of outside helps in preparing the lesson, and each year, in addition to the helps given in teacher's quarterly, buy one of the valuable commentaries. Each one listed covers the International Uniform Lesson (all grades) for the year, beginning with January.

Arnold's Practical Commentary



A very attractive aid for the busy teacher. It is rich in suggestions and sets forth the lesson in a very pleasing manner. We consider this the most spiritual exposition of the Sunday School Lesson. The hints to teachers, illustrations, blackboard exercises, questions, maps, etc., make this popular help a good all-round commentary at a popular price, \$1.00.

Tarbell's Teachers' Guide

Tarbell's Teachers' Guide recognizes no superior. If you have never used this wonderful commentary, try it for 1933. No teacher will be unprepared who uses this extraordinary commentary. The treatment of the lesson never becomes dull or uninteresting. The topics are always fresh and appealing.

Many thousands of up-to-date teachers buy two or more of the best commentaries and find it pays. Whatever you do, don't leave out Tarbell's this year. Price \$2.00.

Snowden's Sunday School Lessons for 1933

BY THE REV. JAMES H. SNOWDEN
 Practical Exposition of the International Sunday School Lessons. Improved Uniform Series. Ninth Annual Volume. Price, \$1.35

Exploring the Bible

FRANK E. GAEBELEIN
 Every student of the Bible will want this marvelous book, as it is a study of the background and principles, including such subjects as "Knowing the Bible," "How we Got our Bible," "The Meaning of Inspiration," "The Structure of the Bible," "God's Plan for the Ages," "The Testimony of Jesus," etc. There are 214 pages. Regular price \$1.50, special price \$1.00.

Come back to reign upon David's throne;"

Was that somebody YOU?

Somebody nailed up the Church's door, So that the sinful could come no more;

Was that somebody YOU?

Somebody ceased the story to tell, How to escape the terrors of hell; Is falsely saying that all is well; Was that somebody YOU?

LOUISVILLE CONFERENCE, COLUMBIA DISTRICT

Second Round.

- Picketts, Picketts, A. M., Jan. 25
- Gradyville, Gradyville, A. M., Jan. 29
- Albany, Albany, P. M., February 1
- Clinton, Davis Chapel, A. M., Feb. 2
- Mill Springs, Mill Springs, A. M., Feb. 3
- West Monticello, Mt. Pleasant, A. M., Feb. 4
- Monticello, Ellers Chapel, A. M., Feb. 5
- Pierce, Liletown, A. M., February 12
- Glasgow Ct., Boyds Creek, A. M., February 17
- Tompkinsville, Temple Hill, A. M., February 19
- Casey Creek, Jones Chapel, A. M., February 22.

The Gist of The Lesson

An excellent commentary by R. A. Torrey. It is a concise, boiled-down commentary for the busy teacher. It takes the text of the lesson, each verse separately, and illuminates it. It gives the teacher many good ideas. Price 35c

Doran's Ministers' Manual for 1933

A Dozen Books in One
 100 Sermon Outlines
 50 Talks on the Sunday School Lesson.
 500 Choice Illustrations.
 200 Prayers and Invocations
 1000 Suggestive Texts
 200 Quotable Poems
 52 Sermons to Children.
 200 Seed Thoughts for Sermons
 250 Bulletin Board Slogans
 250 Hymn Selections

50 Prayer Meeting Talks. And the Price is but \$2.50

Peloubet's Select Notes for 1933

BY AMOS R. WELLS
 Fifty-Ninth Annual Volume
 To the many who are familiar with "PELOUBET'S SELECT NOTES," it would be sufficient to say that the standard of excellence which has characterized the work for more than half a century is fully maintained in the new volume. The analysis and treatment of the lessons are clear and informing, carrying quotations from great Bible teachers. It is for teachers of all grades and contains the greatest possible wealth of practical help so compiled and tabulated that it can be effectively used. It has maps, pictures and charts alone worth the price of the book. Price \$2.00.

The Lesson Round Table --1933

The aim of this, as the title indicates, is to present the lesson from the practical point of view, to help the average man and woman with their everyday problems, disappointments, hopes, ambitions. To further this aim there is a list of home study questions at the end of each lesson, stimulating independent thinking, definiteness and action. "Just as faith without works is dead, so knowledge without action is valueless." Price \$1.25.

Summersville, Hodges, A. M., Feb. 26
 Greensburg, Greensburg, P. M., Feb 26
 Mannsville, Mannsville, A. M., Mar. 5
 Elkhorn, Elkhorn, A. M., March 12
 Campbellsville, A. M., March 19
 Campbellsville Ct., Asbury, A. M., March 26
 J. L. Piercy, P. E.

SECOND ROUND OF QUARTERLY CONFERENCES BOWLING GREEN DISTRICT. 1932-1933.

Charge	Place	Date
Richardsville Ct.,	Halls, A. M.,	Jan. 28
Bowling Green Ct.,	Fairview, A. M.,	Jan. 29.
Morgantown Ct.,	Morgantown, A. M.,	Feb. 5.
Hiseville Ct.,	Hiseville, A. M.,	Feb. 10
Canmer Ct.,	Hardyville, A. M.,	Feb. 12
Cub Run Ct.,	Cub Run, A. M.,	Feb. 18
Horse Cave Ct.,	Horse Cave, A. M.,	Feb. 19.
Bowling Green,	State St., A. M.	Feb. 26.
Bowling Green,	Broadway, A. M.,	March 5.
Rocky Hill Ct.,	Rocky Hill, A. M.,	March 12.
Smith's Grove Ct.,	Glasgow Junc., A. M.,	March 19.
Glasgow Sta.,	Glasgow, A. M.,	Mar. 26

J. W. Weldon, P. E.

EVANGELISTS' SLATES.

- ARTHUR, E. J.**
(Kenton, Ohio)
Open dates.

- BABCOCK, C. H.**
Los Angeles, Cal., December-January.
Lakeland, Fla., Feb. 9-19.

- BLACK, HARRY**
(Newsboy-Evangelist, 911 Arizona Ave.,
Santa Monica, Calif.)
Royal, Wis., June 14-25.
Osakis, Minn., July 12-23.
Pardeeville, Wis., July 26-Aug. 6.
Open dates for camps.

- BRENNER, H. B.**
(101 W. Oxford Ave., Alexandria, Va.)
Open dates, January, February, March.

- BREWER, GRADY**
(Singer or Pianist, Star, N. C.)
Open dates for spring and summer.

- BULLIMORE, C. W. AND WIFE.**
(Evangelistic Singers, Morrowville, Kan.)
Terms free will offering.

- BUDMAN, ALMA L.**
(Song Evangelist, Muncy, Pa.)

- BUSSEY, M. M.**
(Mail 535 N. W. 8th St., Miami, Fla.)
Florida Meetings, Dec. 17-Feb. 26.

- CALLIS, O. H.**
(409 N. Lexington Ave., Wilmore, Ky.)
Charleston, W. Va., Jan. 22-Feb. 12.
Hillsdale, Mich., Feb. 19-March 5.
Waverly, Ohio, March 12-26.

- CAREY, A. B.**
(Beacon, N. Y.)

- CAROTHERS, J. L. AND WIFE.**
(Colorado Springs, Colo.)

- COUCHENOUR, H. M.**
(Manor, Pa.)
Edward's Chapel, Gastonville, Pa. Jan.
22-Feb. 12.

- CRAMMOND, PROF. C. C. AND MAR-
GARET.**
(726 1/2 W. Washtenaw St., Lansing, Mich.)
Lansing, Mich., Jan. 16-29.
Corydon, Pa., Feb. 2-19.

- CROUCH, EULA B.**
(Rt. 1, Lawrenceville, Ill.)
Noble, Ill., Jan. 1-29.

- DICKERSON, H. N.**
(2605 Newman, Ashland, Ky.)
Manchester, Ohio, Jan. 18-29.
Allentown, Pa., Feb. 26-March 12.

- DUNKUM, W. B.**
(1353 Hemlock St., Louisville, Ky.)
Collins Court, Louisville, Ky., Jan. 1-30.

- FLEMING, BONA**
(2552 Hackworth, Ashland, Ky.)
Ponca City, Okla., Jan. 17-29.
Altus, Okla., Jan. 31-Feb. 12.
Ft. Wayne, Ind., Feb. 19-March 5.
Walden, Mass., March 12-26.

- FLEMING, JOHN**
(2513 Holt St., Ashland, Ky.)
Pontiac, Mich., Jan. 17-29.
Mishawaka, Ind., Feb. 7-19.
New Castle, Ind., March 5-19.
Decatur, Ill., March 26-April 9.

- FLEXON, R. G.**
(Shiklefords, Va.)
Binghamton, N. Y., Jan. 22-Feb. 5.

- FUGETT, C. B.**
(2917 Moore St., Ashland, Ky.)
Pasadena, Calif., Jan. 22-Feb. 5.
Anaheim, Calif., Feb. 6-19.
Bakersfield, Calif., Feb. 20-March 5.

- GADDIS-MOSER EVANGELISTIC
PARTY.**
(4805 Ravenna St., Cincinnati, O.)
New Orleans, La., Jan. 22-Feb. 5.
Indianapolis, Ind., Feb. 12-26.
Wichita, Kan., March 1-19.

- GOODMAN, M. L.**
(Burnips, Mich.)
North Branch, Mich., Jan. 29-Feb. 12.

- GRAVES, W. C.**
(4224 S. Washington St., Marion, Ind.)
New Castle, Ind., Jan. 29-Feb. 12.

- GREGORY, LOIS V.**
(Waterford, Pa.)

- HAINES, FLOSSIE**
(Evangelist, Howard, Pa.)

- HARVEY, M. R.**
(Box 184, Cherryville, N. C.)

- HOLLENBACK, U. T.**
(Box 56, Francisco, Ind.)

- HOLLENBACK, ROY L.**
(48 Humphrey St., Lowell, Mass.)

- HOOVER, L. S.**
(Tionesta, Pa.)
Brooklyn, N. Y., Jan. 29-Feb. 12.

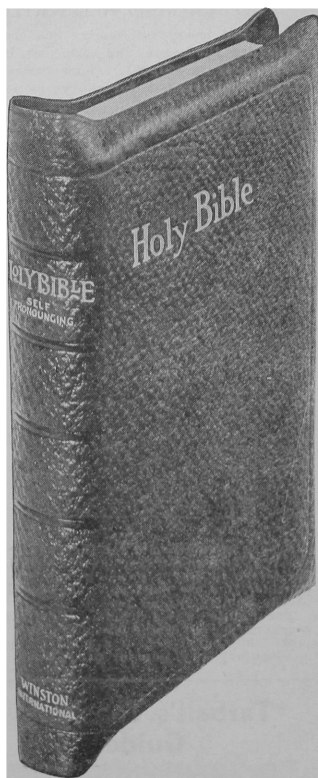
- HOPKINS, W. P.**
(114 E. College St., Wilmore, Ky.)
Open dates.

- IRICK, ALLIE AND EMMA**
(Bethany, Okla.)

- KELLER, J. ORVAN**
(Carrollton, Ky.)

- KENDALL, J. B.**
(Lexington, Ky.)

- KINSEY, MR. ND MRS. W. C.**
(Singers, and Young People's Workers,
450 S. W. 2nd St., Richmond, Ind.)
Apollo, Pa., Feb. 5-March 5.



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A Surprise that is hardly believable, but you will be convinced when you see this Bible King James Version

The Binding

Is a beautifully grained morocotal, very flexible, looks and feels exactly like leather, and it will last longer than ordinary leather. The edges are overlapping, and the cover is stamped in gold on back and backbone.

The Paper

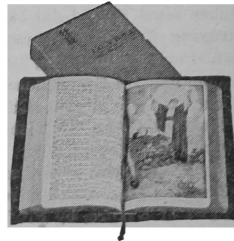
Is a good quality of thin Bible paper, white and opaque, so the letters do not show through, at the same time it makes a thin, light weight Bible.

The Type

Is brevier black type, which is larger than the ordinary type you read in the daily newspaper, is self-pronouncing, chapter numbers in figures, has chapter headings, and the names of the books are printed on the corner of the page, which makes it self-indexing.

Helps

Calendar for Daily Reading of the Bible in a year; Biblical coins; How to Study the Bible, by Stalker; the Sunday school teacher's Use of the Bible, by Vincent; The Christian Worker and His Bible, showing the plan of salvation, giving texts for special cases, and 40 questions answered from the word of God. The chronology and history of the Bible and its related periods, Old Testament chronology, Table of prophetic books, Period intervening between the age of Malachi and the birth of Christ, Sun, many of the gospel incidents and Harmony of the four gospels.



SOME SUGGESTIONS.

How can you spend from \$1.00 to \$5.00 better than for one to five of these Bibles, and then place them judiciously?

Induce a more regular attendance in your Sunday school class by offering one of these Bibles. It is astonishing how many homes are without a Bible.

Offer one of these Bibles to the person in your Sunday school or church who will invite the largest number of people within a two-weeks' period.

Offer one of these Bibles to the person who will read the most verses or chapters within a given period of time.

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A large number of full-page pictures, printed in many colors, which are very exclusive for a Bible. They are printed on fine enamel paper, and some of them are as follows: Moses Lifting Up the Serpent; Abraham Offering Isaac; The Fiery Furnace; Elijah on Mt. Carmel; The Angel Speaking to Mary; Paul in the Storm at Sea; Judas Kissing Jesus. These are attractive for the young and old.

The Size

Is 5 x 7 1/4, slightly over one inch thick. Packed in a neat colored box, printed in two colors. Most any competent judge would say this is a good \$3.00 value. We are offering it to you post-paid for \$1.00. If you do not think this is one of the best bargains you ever bought in your life in the way of a Bible, and are not pleased with it, you may return it at once in good condition and we will refund your money promptly.

SPECIMEN OF TYPE

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. **2** Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they

PENTECOSTAL PUBLISHING CO., Louisville, Kentucky.

Enclosed you will find \$..... for which please send me Bibles as mentioned above, on your guarantee to please, or money refunded.

NAME

ADDRESS

- LEWIS, M. E.**
(Engineer-Evangelist, Terre Haute, Ind.,
421 S. 16th St.)

- LEWIS, M. V. AND WIFE.**
(517 N. Lexington Ave., Wilmore, Ky.)
Gypsum, Colo., Jan. 15-Feb. 4.
Frairie View, Kan., Feb. 11-25.

- LINCICOME, FORMAN**
Wichita, Kan., Jan. 29-Feb. 12.
Winfield, Kan., Feb. 13-26.
Coldwell, Kan., Feb. 27-March 12.

- LINN, AND WIFE, JACK**
(Oregon, Wis.)
Havana, Cuba, Jan., Feb., March.

- McBRIDE, J. B.**
(1234 N. Mentor Ave., Pasadena, Calif.)
St. Louis, Mo., March 5-19.

- MILBY, E. CLAY.**
(Greensburg, Ky.)
Charleston, W. Va., Jan. 22-Feb. 12.
Hillsdale, Mich., Feb. 19-March 5.
Waverly, Okla., March 12-26.

- MILLER, JAMES**
(1114 King Ave., Indianapolis, Ind.)
Richland Center, Wis., Jan. 19-Feb. 5.

- MILLER, F. E.**
(Lowville, N. Y., Dispensational Chart of
the Ages)
Watertown, N. Y., Jan. 5-Feb. 6.

- MINGLEDORFF, G. C.**
(Wilmore, Ky.)

- MINGLEDORFF, O. G.**
(Blackshear, Ga.)

- OWEN, JOHN F.**
(361 East Weber Road, Columbus, Ohio)

- PARKER, J. R.**
(415 N. Lexington Ave., Wilmore, Ky.)

- POCOCK, B. H.**
(1624 Clark Ave., Wellsville, Ohio)

- PUGH, C. B.**
(206 W. 3rd St., East Liverpool, Ohio.)

- QUEEN, VIRGINIA**
(Box 652, Ashland, Ky.)

- QUEEN, W. S.**
(Box 652, Ashland, Ky.)
Aberdeen, Ohio, Jan. 8-29.
Open dates in February and March.

- REES, PAUL S.**
(1311 E. 78th St., Kansas City, Mo.)
Berkeley, Calif., Jan. 22-Feb. 5.

- RICE, LEWIS J.**
(2923 Troost Ave., Kansas City, Mo.)

- ROBERTS, G. C.**
(Bethany, Okla.)

- ST. CLAIR, FRED**
(Winter Haven, Fla., 731 E. St., S. W.)

- SHELHAMER, E. E.**
West Indies and South America, Jan-
uary-April.

- SIMMONS, ORA**
(Girl Evangelist, Box 487, Colorado
Springs, Colo.)
Ft. Wayne, Ind., Jan. 8-29.
Marion, Ind., Feb. 5-26.

- SURBROOK, GEORGE W.**
(285 Ferris Ave., Highland Park, Mich.)
Ann Arbor, Mich., Jan. 22-Feb. 6.
Indianapolis, Ind., Feb. 12-26.

- THOMAS, JOHN**
Wheeling, W. Va., Jan. 1-31.
Bridgeport, Conn., Feb. 5-19.
Binghamton, N. Y., Feb. 26-March 12.
Thomasville, N. C., March 5-19.

- VANDALL, N. B.**
(303 Buttain Rd., Akron, Ohio)
Wheeling, W. Va., Jan. 29.

- VAYHINGER, M.**
(Upland, Ind.)
Radley, Ind., Feb. 5-26.

- VOLK, HAROLD L.**
(550 Galapago St., Denver, Colo.)
Meridian, Idaho, Jan. 35-Feb. 5.

- WEIGLE, CHARLES E.**
(Selring, Fla.)
Newport, Ky., Jan. 15-Feb. 5.

- WILSON, D. E.**
(223 E. Wisconsin St., Binghamton, N. Y.)
Woodyline, N. J., Jan. 22-Feb. 5.
Camden, N. J., Feb. 12-26.

- WILEY, A. M.**
(223 E. Wisconsin St., Jamestown, N. D.)
Houghton, S. D., Jan. 19-29.
Isabel, S. D., Feb. 2-12.

**If Deaf
Or Don't Hear Well**

I will tell you, FREE, how I, 20 years deaf, made myself hear by a simple, inexpensive, invisible discovery of my own - Geo. H. Wilson, President, WILSON EAR DRUM CO., 350 Todd Bldg., Louisville, Ky., U.S.A.

WOODWARD, GEORGE P.
(Artist-Evangelist)
(120 W. Barnard St., West Chester, Pa.)
Wheeling, W. Va., Feb. 19-March 5.

"God in the Shadows," by Hugh Redwood, author of "God in the Slums." By Revell. 127 pages. \$1.00.

The author tells us the book is, "autobiographical but is not autobiography." The introductory word to the American edition says, "Undoubtedly that is a distinction with a difference, but it would not have been a misnomer if Hugh Redwood had described it as "The Diary of a Soul." The publisher proclaims it more interesting than, "God in the Slums." Fifty thousand copies were sold the first week. As said copies were sold and again reminded of the old adage, "Truth is stranger than fiction."

It is wondrous under the author's guidance to see God working in the slums. The call of this gifted editor of a great daily to dedicate his life to work with the Salvation Army in the slums is like the call of Moses and Paul to the great tasks that were theirs. It is great reading. Have you lost interest in the submerged of humanity then read this book. Have you come to question as to whether God hears and answers prayer, then read this book.

Are you in search of light as to the pathway of life read this book and put yourself in the hands of the living God. For the best it is a true tonic. After all religion is the old-time Holy Ghost. To be had of the one thing worth while. To be had of the Pentecostal Publishing Company, Louisville, Ky.

M. P. Hunt.

Have you renewed your subscription?

I BELIEVE THE BIBLE THROUGH AND THROUGH.

Rev. Edward R. Kelley.

I believe the Bible through and through;
Each page and verse I believe are true;
Yes; Eden's story I do believe.
There are others that men may deceive,
But I believe the Bible through and through.

I believe Noah's flood did take place;
Destroying the sinful human race;
And Abram gave Isaac unto God;
I believe the story; every word;
O, I believe the Bible through and through!

I believe the tale of Jonah's whale;
Not a myth, but a very true tale.
I believe the prophets used to sing
Of Jesus' coming, a crownless King;
O, I believe the Bible through and through.

I believe Jesus was Virgin born,
In Bethlehem's night, or early morn;
That he shed his blood on Calvary's tree,
And brought salvation to you and me;
Yes, I believe the Bible through and through.

I believe Jesus went up on high,
And poured out the Spirit from the sky
Upon believers at Pentecost;
Baptizing them with the Holy Ghost;
O, I believe the Bible through and through.

I believe Jesus will come again,
To set up his kingdom and to reign;
As Lord of lords and King of kings;
Around his throne we will ever sing;
Yes; I believe the Bible through and through.

GIDEON, MISSOURI.

I just wanted to give you a report of the great revival that we have just closed at Gideon, Mo., in the St. Louis Conference. I was transferred here from Cairo, Ill., in the Illinois Conference about eight weeks ago and found the church in need of a revival, so I secured C. P. Gossett, of Louisville, Ky., to have charge of the music and I did my own preaching. My official board co-operated and the members began to pray and we had an old-time revival in which a hundred or more were saved or reclaimed. It was a great victory and proving beyond a doubt that the days of revivals are not over. I have received sixty-seven into the church, with more to follow and a number went to other churches.

It was a great joy to have my old Kentucky friend, C. P. Gossett, with me. To say that he is a great singer is not putting it too strong. I have never had a fellow with me that will go farther to put over a task for the Lord. He knows how to get the people to sing. I say without hesitation that I believe Gossett is one of the best singers in the Methodist Church, North or South. He has had a great experience in dealing with people and is a great chorus leader. His special songs bring deep conviction on the people and makes it easy for the preacher to bring his message. He is great with the Junior boys and girls and organized a Junior Choir which was a great asset to the services. If any pastor wants a real singer and worker, call Gossett. He is a Christian gentleman and will be a blessing to any community or church wherever he may go.

Brethren, let us have some great revivals in 1933, and get the people to

living for God. Our church will grow and finances will be easy and Zion will be a power for God, and the world will see that there is something to the church and will have a desire to repent and find a church home where our churches are spiritual and doing things for God. With prayers to all the readers of The Herald for a great year of revivals.

Fraternally yours,
G. P. Comer,
Pastor M. E. Church, South.

THE MODERN IDEA.

Have you noted the trend of these modern day times,
As you are urged to examine each man-made plan,
How some modern churches with their modern-day chimes
Seem to humanize God, and to deify man!

The ancient Land-marks "which our Fathers did set,"
They essay to remove just as fast as they can,
By fallacious reasoning unequalled as yet,
They, thereby humanize God and deify man!

They claim that modern that is the latest and best,
But some have thus been modern since the world began.

The Church of Christ on earth will surely stand the test,
Though modernism does humanize God and deify man!

How terrible to change the meaning of God's Word—
The Word of God written for every race and clan;
A misinterpretation wherever 'tis heard—
When we thus humanize God and deify man.

God's people are troubled, don't know what to believe,
As they search the Word and its sacred pages scan;
All cunning craftiness lies in wait to deceive,
So do not humanize God, and deify man.

FRUITFUL MEETINGS.

We are still in the field as singers and young people's workers. We had a good meeting in Springfield, Ohio, at St. Paul M. E. Church. Large crowds and fine interest. We had a very successful work with the young people, meeting with them before the evening service. Had a fine junior choir each night as many as 60 in the choir at a time. We also met the children after school each afternoon teaching them Bible truths by the use of object lessons. Children came in large numbers. In my seventeen years of experience, in conducting children's meetings I have found it the most productive field for sowing the gospel seed, and which is a valuable asset to a revival effort.

We next went to Evansville, Ind., in the Rev. J. B. Price Radio Tabernacle work, where we were associated with Dr. Andrew Johnson in a campaign. It was our third meeting with him. He is a fine Christian character and a great preacher. We had the privilege of broadcasting our songs over the air for three weeks. Our next meeting was at Berry, Ky. Rev. W. P. Hopkins, pastor, and Rev. M. H. Richardson as evangelist. This was a hard battle but victory came. We had the music and children's work at

two camp meetings, Mt. Hope, Ky., near Flemingsburg, and Ludlow Falls, Ohio, our third year at these camps, and we were invited back at Mt. Hope. Rev. M. H. Richardson, pastor Methodist Church, Worthville, Ky., has been using one of the League tents and engaged us to help him at Willisburg, Ky. At times the tent was too small to seat the people. Bro. Richardson is an excellent preacher and revivalist. In all these campaigns souls were either saved or sanctified. We were at the Kentucky Conference at Lexington, and greatly enjoyed hearing Dr. Morrison again. Since conference we were in meetings at Union, Ohio, Worthville, Ky., and we are now in our second in our home town. Those desiring singers and young people's workers for revival campaigns address

Mr. and Mrs. W. C. Kinsey,
450 Southwest 2nd St., Richmond, Ind.

Have you renewed your subscription?

THE MODERNIST.

I've joined the "Modernistic" crowd,
There ain't no inspiration;
The Pentateuch is all a "Fake,"
And so is Revelation.

The Bible is not "Up to date,"
It don't fit "Modern" thinking;
The Jonah "Tale" we cant accept,
Or David and his slinging.

There's Job, with all his ills and pains,
With no thought of complaining;
Who proves the story is a "Fake,"
As "Modern" minds now take it.

Take Moses and his walking stick,
Old Pharaoh's crowd deceiving;
He never could have pulled that trick,
On "Modern" minds, we're thinking.

So, as Grand-dad was a monkey,
Then I'm a monkey too;
I'll lay aside my Bible,
And crawl back to the zoo.

Rev. M. L. Watson,
Grafton, Ill.

AMARILLO, TEXAS.

It may be pleasing to some who read The Herald to know that I am still on the battle field. I do not report often but have been busy since last report. Have been supplying a pulpit for the M. E. folk in Amarillo, Tex., part time this summer. Closed a good meeting at Canton, Ill., in First U. B. Church, with good results. More than forty came to the altar and prayed through. Rev. A. O. Ramsey stands for a full gospel and is a fine, consistent, wide-awake pastor. Our work together in the high school was effectual and we trust has produced lasting results.

From Canton, Ill., we came to Topeka, Kan. This place has been blessed by having the best talent the holiness churches can afford. Men like Rev. McKay, of the Free Methodist Church, Fleming boys from the Nazarene Church, Bro. Fuget, one of the Nazarene's strong evangelists, Mrs. Blanch Perigo and Rev. L. S. Hoover from the Free Methodist Church, beside many others of evangelistic ability. However, since coming here two weeks ago, we have seen sixteen pray through and interest still increases. Am open for calls. We solicit the prayers of The Herald family.

E. G. and Mrs. Grimes.

Have you renewed your subscription?

Come to Jesus

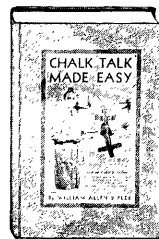
This has been rightly named a "soul-winning" booklet. It makes so plain the way of salvation that any child can understand it. Fine to place in the hands of the unsaved, young or old. Price 10c, or \$1.00 a dozen. Scatter some of them.
PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

Enlighten the People

on the subject of tithing. Many good honest people are uninformed on this matter, and would gladly read a good sermon which would make clear to them God's financial plan. Invest in a dozen "Will a Man Rob God" and scatter them; then watch your church offerings increase. People are hungry to know God's way, and giving is a part of the real Christian's worship.
The price of this booklet is 10c a copy, or \$1.00 a dozen. Pentecostal Publishing Co., Louisville, Kentucky.

Chalk-Talk Made Easy

A COMPLETE COURSE OF SELF- shr
CHALK TALK MADE EASY
By William Allen Bixler



A new book just issued which presents the secrets of the "Riley Artist" so that anyone with little practice can master the entertaining art of Chalk-Talks. Condenses for instant, practical use the study and experience of many years. Interestingly written, replete with novel Chalk Talk suggestions for lecturer, pastor, or superintendent. 63 pages of sketches—over 1,000 usable ideas—and

complete instructions so that with this book practice, and application you will quickly become proficient in presenting day school lessons, illustrating sermons of Sunday school lessons, illustrating sermons 20 chapters dealing with such practical matters as: "How to Prepare Your Program," "How to Preach Correctly," "Drawing the Human Form," etc. Chalk Talk appeals to all classes. A book which makes this fascinating art easily and quickly mastered. 132 pages.—\$1.00.

1000 Thoughts for Funeral Occasions

There are in this large volume of nearly 600 pages fifty-five illustrations, poems and reflections, suitable for general deaths.
Sixty-two illustrations, poems and reflections suitable for little children.
Thirty-four illustrations, poems and reflections suitable for young people.
Sixty-seven illustrations, poems and reflections suitable for mature persons.
Thirty illustrations, poems and reflections suitable for memorial day of prominent persons.
Twenty-eight reflections and illustrations of sudden death, accident, etc.
Ninety-five reflections and illustrations of chastening and affliction.
Eighty-eight reflections and illustrations of resignation and trust.
Sixty-seven reflections and illustrations on readiness for the summons.
Five hundred reflections and illustrations on immortality, heaven, worldliness, influence, death-beds, including about 50 sermons by great men.
This great book was published at a net price of \$2.50; we are offering to send it postpaid to any address for \$1.00.

The New 1933 Scripture Text Calendar

is so different from the ordinary calendar usually given away, that one feels a religious atmosphere in the home where one of these calendars decorates the wall. It has inspiring daily Scripture quotations, 52 beautiful Biblical paintings illustrating the Sunday School Lesson for each Sunday, a schedule showing how to read the Bible through in a year, the Golden Text for the Sunday school lesson for the entire year, the phases of the moon illustrated, and other features which make it invaluable. Provide your home with one for the small sum of 30c in stamps; or buy one for yourself and three to give as Christmas presents, all for \$1.00. This is quite the most attractive calendar we have offered to our friends.

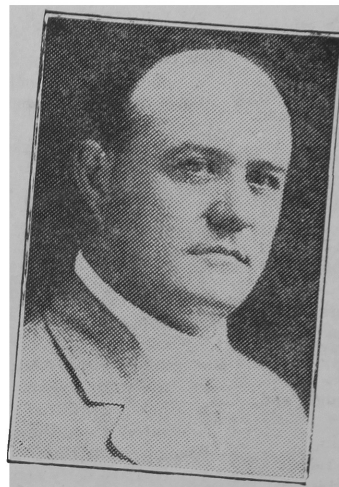
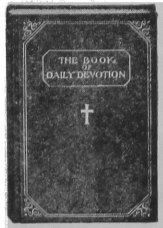
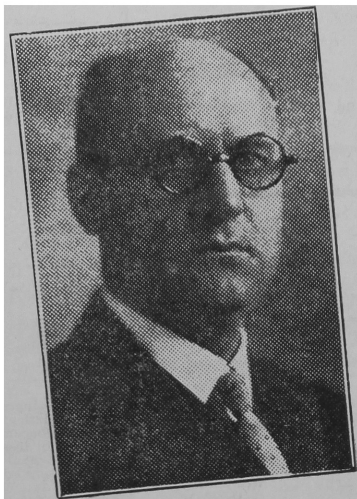
Hungers of the Heart

is the title of a most excellent book, which contains six interesting and helpful chapters on the following subjects: The Hunger for God, The Hunger for Happiness, The Hunger for Knowledge, The Hunger for Social Life, The Hunger for Love and The Hunger for Immortality. These subjects are fully handled by the author, Rev. Henry Bascom Hardy, and you will be proud to own a copy. The book was published to sell for \$1.00, but we offer the remaining copies at 50c each.
PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

For Every Southern Methodist Home!

THE BOOK OF DAILY DEVOTION

Compiled by ELMER T. CLARK and W. G. CRAM



Introduction
by BISHOP
ARTHUR J.
MOORE

It's not my Brother,
It's not my Sister,
But it's ME, O Lord,
Standing in the need of prayer!

HOW well we know the urgent need for a revival of spiritual life—in our nation and in our communities. And how little we realize that such a revival starts with the individual!

The problem is one for **you**—the people who live next door to you—the folk of your community. **You**—and they—must get more closely in touch with God.

Millions feel this need and yearn for this experience. In your own neighborhood—in your own Church—there are many who long for a more vital touch with the Divine Spirit. Perhaps you, too, feel empty in heart and sometimes cry out for the Living God, yet hardly know what to do or how to begin.

THE BOOK OF DAILY DEVOTION is intended to help you. It is a volume of devotional helps, with a scriptural selection, a poem of the spiritual life, and a prayer for each day in the year. The prayers are written by 350 Christians, a cross-section of the religious soul's approach to God.

Use this book in your closet, alone. Use it in the family circle. Use it about the table. It will remove such hindrances to real devotion as the trouble of finding a suitable reading, the tendency to pray in the same words day after day, the temptation to hurry, the inevitable danger of becoming formal in the repeated performance of the same duty.

A COMPLETE DEVOTIONAL HELP

For every day in the year there is a page. Every page has: First, a scripture selection printed in full; second, a devotional poem selected from the masterpieces of famed poets and song writers; and third, a prayer written by a Christian leader, each prayer by a different writer.

This book in your home—properly and consistently used—will do more than anything to develop real spirituality and a vital Christian experience. Let the revival begin in **your** heart—in **your** home

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This is a beautiful volume, full library size, 400 pages, bound in blue suede and stamped in gold. You will want to place it on your library table beside your Bible. And the low price (\$1.50) makes it easy to own. There is no other book, with the exception of the Bible itself, that can bring so much into your life and serve you so long and so well at such small cost.

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