

PENTECOSTAL HERALD

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WHAT IF? By The Editor.

AFTER all, what if there should be a judgment day, a time of careful examination into the life record of each and every individual? The Bible plainly teaches that such a day will come. We believe the Bible. To those who do not believe the Bible, what if it should come?

What if it should turn out to be true that, "without holiness no man shall see the Lord?" That, in order to enter heaven, a soul must be cleansed from all sin by the precious blood of Jesus Christ. You understand that, if it should finally be positively proven, a pure heart and sanctified life are required of every one who enters into eternal blessedness.

What if the preaching and teaching of John Wesley and his followers with reference to the second work of grace, the destruction of the body of sin, the crucifixion of the old man, is Bible truth, a part of God's program for the salvation of the soul? Not only the forgiving of one's transgressions, and the blotting out of the handwriting because of sin, but the purging out of the sinful nature, should be actually true and an essential qualification for the entering into glory.

What if all the teaching opposing entire sanctification from sin should prove to be unscriptural, contrary to the will of God, the work of Christ, and the witness of the Holy Spirit? What if all ministers and people who have derided and ridiculed the doctrine and experience of entire sanctification have been wrong, have been defending sin, have been preaching against the will of God, the cleansing blood of Christ, and the fiery baptism with the Holy Ghost?

What a time of consternation and confusion judgment day would be! How in the world could these opposers of the cleansing blood make reconciliation, readjust themselves and bring themselves into harmony with the divine requirements, and the divine provisions, after the sounding of the trumpet, and the great Judge is seated upon his throne, and from the greatest to the smallest, we are all assembled there. It would certainly be embarrassing if our brethren of the ministry who have contended that sin must remain in us until death, and that no soul can be sanctified and made holy while it abides in the body, should be made to realize that they have been absolutely and disastrously wrong; that God has required holiness in his divine law, and provided for holiness in the gift of his Son, and in the day of judgment will insist upon holiness, and take no sort of excuse from those who have persistently refused to believe that Jesus' blood can cleanse from all sin.

There is no doubt but a day of judgment will come. Death is ahead of us all; we must stand before God. This writer believes, without doubt or hesitation, that God intends

THE CHURCH AND PROHIBITION.

If the preachers and laity of the Protestant churches of these United States stood solidly for prohibition, no political party would dare nominate a wet candidate for the President of the United States. But they won't do it, and the politicians know they won't do it, and there's the rub!

Take the Nazarene Church just a few years old, almost a hundred thousand strong, and not a wet vote in all its membership. While you are criticising the Nazarenes, remember that there is not a man or woman in that church with cigar or cigarette stuck in his or her mouth, and not a wet voter among them. What if that were true of the Protestant membership of all the churches of this nation; that would settle it forever with the wets. The liquor gang would go out of politics at once and forever. It is hard for this old man to have much faith in a preacher who will vote a wet ticket. Merciful God, get us ready for that great Day! Amen!

H. C. Morrison.

to keep heaven free of sin, of any and all sin. Sin has brought such tragedy, tears, bloodshed, war, and ruin upon this earth that God intends to have a world into which no sin can come, a world for those who have been redeemed from sin, saved from the love of it, the power and stain of it, washed and made whiter than the snow, and presented unto him through the saving power of Jesus Christ without spot or wrinkle. Well, may we learn of the Bible. May the Holy Spirit guide us into all truth. May the precious blood of Jesus Christ so cleanse and purge us that there shall be nothing left in us that may hinder our entrance into that sinless world amidst that holy host of redeemed, intelligent beings that shall praise God forever.

If Christ Should Come to Jerusalem CHAPTER IV.

WE are well aware that there is not only a spirit of ridicule against this whole doctrine of the coming of the Lord, but it amounts to a bitter hatred. St. Peter foretells of what we have all about us today: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?"

You can find any number of modernists in our pulpits who fulfil this prophecy perfectly. They say, "Jesus thought he was coming back, but he was mistaken." In other words, "Where is the promise of his coming?" They admit it is there, but they claim it is worth no consideration. They are not aware that they are fulfilling prophecy. Prophecy means nothing to them. They flatly deny that the prophets were inspired. These same unbelieving preachers are fulfilling Paul's prophecy of the "falling away first," that shall precede the coming of the Lord.

We rejoice to know that throughout the world there is a happy host of God's devoted people who believe we are rapidly approaching the end of the age of fearful wickedness,

injustice, riot and bloodshed, and the glorious appearing of our Lord. We commend to our readers the words of St. Paul in his first epistle to the Thessalonians, 4th chapter, verses 16-18:

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

It is very evident that the apostle would have the children of God think and talk about the coming of their Lord, and comfort one another with encouragements to be steadfast, and to wait patiently for his glorious appearing. I know of nothing that gives more courage and joy, and that awakens interest and zeal in missionary effort and evangelistic service than the belief in, and the anticipation of the appearing of our Lord in his glory.

The apostle goes forward in the fifth chapter with these words:

But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober.

Many thoughtful people believe that prophecy is being rapidly fulfilled, and that we are approaching the end of the present age, and the dawn of that glorious age of the coming and reign of our Lord, when peace and good will among us shall prevail.

We can hardly understand why any class of men, especially ministers of the gospel, should be prejudiced against the doctrine of the second coming of Christ. To believe that St. Paul was inspired, ought to mean that we believe that Christ will come again in glory. The great apostle writes enough on this subject to make quite a pamphlet. In the second chapter of his second epistle to the Thessalonians, beginning with the first verse, we read: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter from us, as that the day of Christ is at hand."

It is a bit amusing that some religious teachers are so prejudiced against the coming of Christ, that they have endeavored to twist the above teaching of Paul, and make it appear that he is offering a sort of apology to the Thessalonians for what he previously had said or written them on the subject of the Lord's coming. There is no foundation for such supposition. He is comforting and establishing them in the faith of the coming of the Lord, although in their distress they become over-anxious.

Paul does not stop here, but goes forward

(Continued on page 8)

THE SPIRIT'S OUTPOURING IN BRAZIL.

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



Truly have my eyes beheld strange and wondrous things in the last two weeks in Rio de Janeiro, the great Capital city of Brazil, and said to be the most beautiful city in the world!

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.

II.

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 wit-

nessed 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 souls 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.

III.

Last week the Roman Catholics had a big time in Rio de Janeiro dedicating an immense statue of "Christo Redemptor" on one of the great hill-tops of Rio harbor. It is one of the largest statues in the world. It is lighted up at night by electricity and presents a wonderful sight, suggesting Christ as the light of the world. But the Catholics are making it a great opportunity for their propaganda. I heard, recently, that the Cardinal and his hosts are doing their best to get Brazil to restore the Catholic religion as a State Religion. Considering what Spain has recently done with the Catholic church, it is hardly probable that the Cardinal will succeed. Nearly all the South American Republics have repudiated Romanism as a State religion. Argentina is the one exception, and it is not likely that Brazil will drop back.

IV.

Our meetings in Rio de Janeiro opened on a week when the city was full of Bishops and priests of Rome. Nearly 1,000 came to the inauguration of the Christo Redemptor Monument on the summit of Corcovado. Then, the Salvation Army under Commissioner Booth Hellberg (General William Booth's youngest daughter Lucy) held their Congress in the city. It was a busy week for all. Commissioner Booth has a warm place in her heart for Methodists because her wonderful father came from the Methodists; among them he got religion; there he learned his theology and how to hold revivals, and when they wanted to tie him down and harness him with Saul's armor he broke away and started what eventually became the Salvation Army. Commissioner Booth came over with her officers to our headquarters at the Instituto Central do Povo, and they gave us some wonderful singing. The Commissioner spoke, she called on us to address the officers. It was no cross to do so, as William Booth and Catherine Booth—father and mother of the Commissioner—have had no small part in our life's training and inspiration. We had a good time together at that Salvation Army-Methodist gathering and we all felt it was good to be there. At our final meeting in Rio the Commissioner was in the audience; we would have gladly given her a place in

the pulpit, but the church was so packed with people, and the pulpit filled with preachers that it was impossible. God bless the Salvation Army! We are using in our meetings a Portuguese translation of General Booth's remarkable book, "Seven Steps to Holiness."

V.

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 hand-shaking. 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.

I was reading recently of the moving of the Spirit in England. What the writer says I think may be applied to those meetings in Brazil.

"We are daily hearing of men and women, young and old, gathering themselves together with the one articulate object of discovering anew the secret of the saints."

"A new efflux of the Holy Spirit in the hearts of men has already begun. Christ and him crucified is drawing the weary and the heavy laden back to God."

"Hark, what a sound, and too divine for hearing,

Stirs on the earth and trembles in the air! Is it the thunder of the Lord's appearing;

Is it the music of his people's prayer?

Surely he cometh, and a thousand voices

Shout to the saints, and to the deaf and dumb;

Surely he cometh, and the earth rejoices—

Glad in his coming who hath sworn 'I come'."

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RADIO IN PROPHECY.

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

PART I.

IN the discussion that we shall undertake, with its many startling facts beyond the realm of the human mind to explain, we will have an objective, a prophetic message. Prophecy is the strangest credential of our revealed Word. The students of the Bible or Christian workers that do not major in prophecy will have missed the greatest dream and inspiration that is possible in the study of this inexhaustible Book.

That we may arrive at exactly what is meant by prophecy we shall examine two. One must be listed as an uninspired prophecy, because it is not found in the Book of inspiration, although Isaiah never wrote a line more prophetic. About ninety years ago Alfred Tennyson, the English poet, wrote these words; and he wrote them without one single item or data upon which to base such a vision. Such inventions were then never dreamed of. These are the lines:

"Men, my brothers, men the workers,
Ever reaping something new,
That which they have done the earnest
Of the things that they shall do,
For I dropped into the future,
Far as human eye could see,
Saw the vision of the world
And all the wonders that would be;
Saw the heavens filled with commerce,
Argosies of magic sails,
Pilots of the purple twilight,
Dropping down their costly bales;
Heard the heavens filled with shouting,
And there rained a gasly dew
From the nation's airy navies,
Grappling in the central blue.
Far along the world-wide whisper
Of the south wind blowing warm,
With the standards of the peoples,
Plunging through the thunder storm,
'Till the war drums throbbed no longer
And battle flags were furled
In the parliament of man,
The federation of the world."

Now, let us examine these lines:

"Saw the heavens filled with commerce,
Argosies of magic sails,
Pilots of the purple skylight
Dropping down their costly bales."

Today there are mail routes by air touching every large city in America. There are passenger routes, station ticket offices and aeroplanes flying on schedule time. Passengers may breakfast in San Francisco and at eight o'clock dinner in New York. Valuables are now being sent by air and "pilots" are stirring the ships in all directions, "dropping down their costly bales." Then notice:

"Heard the heavens filled with shouting,
And there rained a gasly dew
From the Nation's airy navies,
Grappling in the central blue."

All this is now a horrible reality. Battles ten thousand feet in the air, shooting airships to pieces, scores dashing at each other like vultures of the air. Then flying over cities, forts, battleships—dropping tons of explosives, dealing death and destruction by the "gasly dew." All this we now know to be a reality, and woe to the warring nations that may engage in war again. But let us examine further—

"Far along the world-wide whisper,
Like the south wind blowing strong,
With the standards of the peoples
Plunging through the thunderstorm."

World-wide whisper sweeping around the world, giving news, events, markets, riots, storms, casualties, discourses—yes, "standards of the peoples"—all that is going on and the things they stand for in every nation

under the sun. But what process, "plunging through the thunderstorm." The whisper travels at a velocity of one hundred and eighty-six thousand miles per second with an invisible power unknown which plunges through the thunderstorm. In thousands of homes all over the world they are getting the "standards of the peoples." At this moment there are being sent those whisperings through the air from thousands of power stations, filling all the world about us with sermons, market reports, music, grand operas, athletics, news items. They are going in every direction without conflict or jam. These whisperings, because they are silent in the air above us, are plunging, not only through stormclouds, but through great mountain ranges, as though they did not exist.

Yes, the poet saw all this marvelous vision with no more data upon which to base his vision than the great seers of Israel as they foresaw the march of the ages in the dim yesterday. But the vision is not finished. He saw all this until he reached the climax.

"Till the war drums throbbed no longer,
And battle flags were furled
In the parliament of man,
The federation of the world."

Is the vision so true, so realistic, to fail in its last couplet? We do not believe it will fail, for the mysteries and marvels of visions of commerce in the skies, battles above the clouds, dash not on the ragged brow of Look-out Mountain but five and ten thousand feet in the air; "grappling in the central blue." The poet saw the reign of universal peace and brotherhood, when guns would be moulded into tools to make all the waste places—even the wilderness—blossom as the rose.

Now, let us examine a prophecy given by divine inspiration. Back yonder in the long ago lived a minor prophet whose contribution to the world, world literature consisting of but three short chapters, but the blaze of eternal illumination was upon him. By that strange process, known only to our Creator, this humble seer was lifted from the obscurity of that long pass and was dropped down into the milling centers of twentieth century life as it is now being lived among us. Hear him—

"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, they shall jostle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings."

Here is a picture of great military leaders; fields red with blood; it is a picture of war. But observe the vision—thirty years ago the automobile was a toy and an expensive experiment. They would run sometimes but not as a permanent means of transportation. Today these chariots, with their bright lights flaming against the dark skies, rage in the streets, jostle one against the other in the broad ways. There are in America more than twenty-six million licensed motor vehicles. Every man, woman and child in America could ride at one time. They are jamming against one another in the broad ways. More than thirty thousand annually are killed and many more are maimed, raging on the broad ways, as it were. In two decades our land has built between three and four million miles of these broad highways. These chariots are running like lightning, with flaming headlights.

Then observe further: "The fir trees shall be terribly shaken." Canadian woodsmen tell us that the finest timber of their great forests is the fir tree; but within the past

decade or so the fir tree has become so wind-shaken that there can scarcely be found a tree that can be used for lumber. "Terribly shaken," says the prophet. But listen to these startling words—"All these things happen in the day of his preparation." Yes, events are mobilizing, preparing for greater events. Were we to get a glimpse of prophecy in the great march of civilization God is preparing for disclosing gigantic portions.

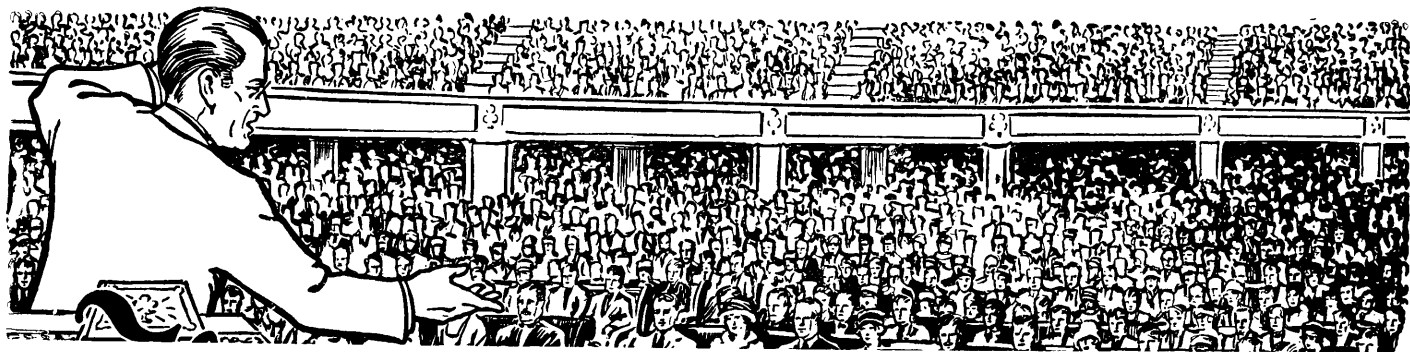
We are living in strange times. The secrets of the universe are being so rapidly uncovered that each day brings for us some staggering accomplishment. A gentleman who was an official of the Canadian-Pacific R. R. was coming from Montreal recently in his official coach which was equipped with all the devices for outside communication. This gentleman got in touch with the office of this railroad company located in London, England. The train was going sixty miles an hour, and connection was made easily and without interference.

Yet, Solomon declared, "There is nothing new under the sun." Rather a hard blow to the scholasticism of modern times, but when we examine it closely the truth of the Hebrew sage is quite evident. There is not a new thing in the universe. The marvelous laws and the formulas of chemistry, the facts of astronomy were just as true when Abraham journeyed to the land God was to show him. Or, to be more exact, there is not a single organism or element of which we are now whispering around the world which was not just as accurate as when the stars sang together in the dawn of time. Chemistry has no new law; the forces of the air have no new combinations. We now whisper across the stretches of sea and land. Of course, that is new; yet it is not new. God has butterflies endowed and equipped to communicate with each other through some medium, as our marvelous doings with what we call the Radio. We call it Radio because we have no better name. There were large butterflies that communicated daily with each other. Anyway, they do it now, and they could do it as easily then, so Radio is not new.

There is a large moth much larger than the ordinary butterfly, with wings that are from six or seven inches from tip to tip. They have a large proboscis on their heads which curls up when not engaged in the broadcasting business. When this proboscis is opened up there may be seen small black points on each side. Under the microscope they are like tiny hairs and can be unfolded to a standing position. The German scientist was the first to discover the strange powers of these butterflies. They were used by the German armies, so we have been informed. These moths go in pairs. The female would be kept in one part of the sector and the male in another far-away part of the army. Codes written on tissue paper would be wound around the bodies of one or the other, and one would be released and find its mate bearing the message across some dangerous sector.

An experiment was tried out in one of our large cities. The male was put in a glass jar at night, and the female placed in another, and both were covered. She was then taken eight miles across the city and turned loose inside a screened porch. She at once opened up her proboscis and extended her antennae—the antennae are the little hairs mentioned before—which curled up on the screen and made a scratching noise. Later in the night the male was released. The next morning he was on the outside of the screen bearing marks of identification. By some kind of radio process they got in communication with each other. So, even the Radio is not new.

(Continued)



THE TRIUMPH OF THE HOLY.

Rev. L. S. Hoover.

"Many shall be purified." Dan. 12:10.

HOLINESS is the very essence of God's nature. It is the blazing white light purity of him who is a consuming fire. It is the life power of the moral world. It is the eternal moral power, invincible. If there were any other power in the universe that could, for a moment, endanger it, confusion would reign, the race would be in despair, ruin would be complete.

But holiness is supreme; it sits enthroned in majestic glory and beauty impregnable and eternal; therefore the race has hope. It was the original nature of all created beings. It is not merely the atmosphere of heaven, but the *essential* of heaven. It is the moral order of the universe, from everlasting to everlasting.

Before time was, it was; the same yesterday, today and forever. It is essential to the good of all rational creatures that this order prevail. As the power supreme, it is equal to all emergencies and shall prevail. It goes forth conquering and to conquer. History proclaims its triumph in the past; experience proclaims its triumph in the present, and prophecy proclaims its triumph in the future. Let us notice:

(1) THE NATURE OF THIS TRIUMPH IN HISTORY AND EXPERIENCE.

In history, it is not merely the victory over all opposing forces. If it were Omnipotence conquering, just because it could, we might get the idea that "might made right." But here the order is reversed; right is might. God is omnipotent *because he is holy*.

The triumph of the holy in history is then, the triumph of virtue over vice, of holiness over sin, of moral law over spiritual anarchy. The first record we have of this is the archangel's rebellion. An archangel aspired to rule and dared to challenge the authority of Infinite Holiness. Jesus was an eyewitness to this conspiracy, this first clash between virtue and vice. He declares that quick as a flash of lightning holiness triumphed, moral order was restored, and the archangel and his cohorts were ruined in defeat.

It is the nature of holiness to overflow in love until it fills the universe. It is glorious, creative energy which must create and spread until it be found everywhere. This was the purpose of creation. God did not create because he was lonely for fellowship, but rather because life had holy worth or, the possibility of spreading holiness from heaven to earth. So man was created; holiness spread from heaven to earth and all was beautiful and glorious.

Satan disturbed this order. Sin entered the world. It seemed that holiness was defeated, but not so. He who gave us our freedom of will did not do so without holding in reserve enough power to save us from any abuse of it. Immediately holiness triumphed and the "masterpiece of Omniscience was reached in the plan of salvation."

We have also the record of Noah. Jehovah threatened to blot out the race by judg-

ment. This holy man found grace in God's sight, saved the day for humanity and God destroyed the wicked but preserved the "Holy Few." Elijah's victory on Mt. Carmel was another glorious victory for holiness. This holy prophet challenged four hundred false prophets and the God that answered by fire was declared by the populace to be supreme.

The greatest moral battle of the ages was fought on Calvary. It was decisive for holiness, for all time. Jesus was victor. Holiness was made a universal possibility of grace and the atoning cross exalted as the sign of the conqueror. Ever since then Satan's forces have been in retreat. Though stubbornly counter attacking at times they are being driven steadily backward toward the pit by the ever advancing holiness hosts.

God's chief concern is the restoration of holiness to the conscience of the race. Therefore holiness as a second work of grace must be the ruling idea in a ruling religion. It is so in Christianity. Holiness is its central idea.

Jesus taught heart purity by faith alone in his atoning blood. He taught it to his disciples as a second definite work of grace. (John 17:17). Evidently he considered this experience so important that in his last prayer, he left the world out of his thought while he prayed for the regenerated, but unsanctified chosen eleven.

So we see that the nature of this triumph in experience is an obtainment of heart purity by faith alone (Acts 26:18; Acts 15:9). Daniel saw it in the vision, and pentecost made it real as an experience for the *ecclesia* and also started the movement for its continuity. It is this that makes Christianity the moral absolute among religions. It is the only religion that purifies from all sin. "The blood of Jesus Christ cleanseth from all sin." (1 John 1:7). This is a cleansing act of the Holy Spirit whereby the consecrated believing soul is made pure. It is an endowment of power for the church and a glorious triumph in experience, once it is ours.

The great Holiness Movement is but in its morn. It is but on the threshold of its greatest victories. Sometimes it seems quite the contrary. That is because we view the battle-line from our narrow little sector; we do not have the whole or kingdom vision.

To illustrate: During the World War many of the soldiers saw only how the battle raged on their little sector. General Pershing saw the whole line every day. Viewing it from one sector it might have seemed that the battle was lost, as the Americans were frequently driven back. But viewing it from all sectors, as the General did, he could see a steady advance to victory along the whole far-flung battle line.

The need of the hour is a kingdom vision. A vision that will help us to see that our church, whatever may be its title among the clean holiness churches, is but a very small sector of this world battle-line. The great Holiness Movement girdles the globe with salvation and holiness unto the Lord. If we

could have hourly reports from the whole line a great shout of victory would go up as we realized the progress of this movement. Let us catch the vision and remember that hourly the prophecy of the text is being fulfilled. Thousands join the ranks of the sanctified conquering host every day. This brings us to the consideration of

THE CERTAINTY AND MAGNITUDE OF THIS TRIUMPH IN THE FUTURE.

When the clock on the walls of time strikes the prophetic hour, holiness shall triumph in the earth. The statement of the text, "Many shall be purified," makes this certain. At the coming of Jesus the kingdoms of this world become the property of Christ. Under the severest tests of human experience a new humanity shall stand forth, a blood-washed throng of sanctified people, while from all the race is forced the confession that they are "The Holy People."

Then God shall say, "It is enough; come up higher." Then for the first time we shall realize the magnitude of this prophecy. They shall come from the East and the West, and the North and the South, yea from every tribe and nation, from the uttermost parts of the earth shall return and come to Zion. Behold this gathering of saints; precious souls revel in the glory and magnitude of the vision and rejoice.

Marching up the highway of holiness the greatest crowd ever seen by human eyes approaches. The marching column of the soldiers of the cross extends far down the highway stretching even beyond the range of faith's telescope. What a company—Abraham and Isaac, Moses and Elias, Daniel and Job, Paul and Silas, patriarchs and apostles, saints and martyrs, behold them arriving at the eternal city. The banner of the cross floats in the breeze as they march through the pearly gates accompanied by angelic escorts and led by the "Captain of Our Salvation." They have reached their goal. They halt before the great white throne. They have passed to their genial native land. The perfect day has dawned in all its glorious splendor. It is Coronation Day! Jesus is to be crowned King of all kings. Environment is perfect. Public opinion is all harmonious in the Holy Ghost. Prophecy is fulfilled in all its magnitude. The blood-washed millions stand around the throne. Silence is tense. The archangels are crowning Jesus. Holy love sits enthroned as the eternal ruling power. Sin is vanquished! Satan is destroyed! All heaven is in jubilee! The shouting breaks out louder than thunder, as the great company whom no man could number, shout the praises of Jehovah. The holy war is won. The triumph of the holy is proclaimed at last. Time is no more. The saints possess the kingdom forever, and the shouting shall never cease. Holiness is supreme forever!

Settle The Question

of baptism by obtaining a copy of "Baptism" by Means. It is thorough and convincing. Special price, 30c a copy, or 4 copies for \$1.

Wanted: Colleges That Are Christian.

By Lewis Robeson Akers, LL. D., Litt. D.,
L.H.D., President of Asbury College,
Wilmore, Kentucky.

(Taylor University Inauguration of Dr. Robert L. Stuart.)



HE inauguration of a new president at any institution of learning is a memorable day in the life of that institution and marks a milestone in its march to progress. As we assemble on such an auspicious occasion, we bring to Taylor University the hearty congratulations and sincerest good wishes of her sister college, Asbury, amid the bluegrass fields of old Kentucky.

Notable are the traditions which cluster around this institution of learning as it commemorates the eighty-fifth year of its life. Illustrious are the names of those who once gathered in its halls and who are now upon the far-flung battle lines of Christian endeavor. Incalculable is the value of the consecrated man power which this school has given to the intellectual and moral enrichment of our country. In fact, I am emboldened to say that the founders of both Taylor University and Asbury College builded more wisely than they knew; and their wisdom is justified in a stream of golden personalities which have gone out from these schools to bless humanity with devoted and sacrificial service.

"Properly to plant and nourish a Christian college is one of the highest privileges of Christian men and women. There is no soil so productive as mind, and he who wishes to do the greatest possible good, and for the longest possible time, should nourish the fountains of learning and help thirsting youth to the water. Beating hearts are better than granite monuments." Thus spoke the late President King of Cornell College (Iowa).

But what is a Christian college? That is the question that a host of thoughtful people are asking today. Our answer to that would be in the words of Bishop Ainsworth, that, "A Christian college is just like any other college—*plus*—and in this *plus* is its distinguishing characteristic. Up to a certain point all standard colleges are alike. They all teach language and literature and history and science and mathematics and economics and psychology and sociology, and they all have buildings and laboratories and libraries and faculties for the thorough and scholarly pursuit of knowledge. These things are essential in the building of a college; but, given these, here is where the *plus* starts in the building and maintenance of a Christian college."

Without apology or compromise the Christian college must be committed to a Christian philosophy of life as a guiding principle in all of its instruction. The supreme test of an educational institution is not the knowledge that it imparts, but the view of life that it inspires. And the Christian view of God and the world is the only one element in education. Whetted knives are good or bad as they are used usefully or to destroy. Keen intellects may save us and again they may destroy; and the keener the quicker. Education that ignores God and the soul, which is his offspring, are pagan and will paganize any people that propagate it. "The process of education in this country must be Christianized until the Christian view of God and the world obtain in every realm of the world's life. We must do it with the alternative before us that to do it is to live and not to do it is to die. All teaching must be administered with this end in view." All our college subjects need to be appraised in terms of a Christian interpretation of

values. It makes a big difference whether or not history and sociology are taught by one who sees the hand of God in the affairs of men; whether or not the teacher of geology is deciphering God's writing in the rocks; whether or not the student of astronomy is made to exclaim, "Oh God, I think thy thoughts after Thee"; whether or not the instruction in biology makes us realize that our bodies are temples of the Holy Spirit.

Just as there is a great body of church members who are nominal Christians only, so there are schools which call themselves Christian, but bear not the gracious fruits of Christianity. Many colleges there are who once were aflame with evangelistic fervor, but today have drifted from the "faith of our fathers." In some schools the big business of life would seem to be chasing the pigskin; in others the quest of the sheepskin is encouraged; in a lesser number the crown of life is emphasized and soul culture is stressed along with the training of the mind and the development of the body.

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

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

Thinking minds appreciate the fact that America's present estate dates back to the three R's—Reading 'Riting, and 'Rithmetic; to the Bible; and to the little church that was the center of the early community's activities, serving as a means of spiritual life on the Sabbath and as a place of training for the minds throughout the week-days. Just so long as the church and the school were wedded our country's ideals were kept untarnished and wholesome, but when education began to depart from the guiding and restraining influence of the Nazarene then it entered upon dangerous paths and today we are suffering the effects of our departure from that path which always has led to the fullness of life. We still exalt the three R's as the basis of our national pre-eminence, but we have well-nigh forgot the fourth "R," Religion, without which neither education nor national life can long endure. If we would bring any arraignment against the so-called religious school of today, it would be this: that its religion is the religion of languor and relaxed ideals. It was a significant indictment of the average college that appeared in a recent issue of the *Nation* under the caption, "The Languid Generation." The youth of today are lolling about on velvet cushions of high-powered automobiles, victims of an enervating age of luxury. Yet history clearly teaches that luxury is the spade that has

dug the grave of every empire which has ever perished.

This death stupor toward the finer things of life should be broken, and only the challenging appeal of a dynamic personality leading a new crusade for the moral emancipation of sin-enslaved humanity can arouse the drugged minds of twentieth century lotus eaters. Is not the promise of the Galilean, "And I, if I be lifted up from the earth, will draw all men unto me," sufficient stimulus to send forth Greathearts to salvage society? Bring this contagion of the personality of Christ into the classroom and inane topics will give place to serious conversation; world redemption and international brotherhood will occupy the thought of America of tomorrow and a fresh lease on individual and national life will be insured.

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

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

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

But epigrammatically, the concern of a university is with the riddle of the universe. Put religiously, the university is responsible for a right understanding of God and of religion so that both its faculty and students may study in perspective their own aspect of his truth, beauty, and goodness.

The tragedy of the college of today is the army of graduates who leave its halls of learning with a man's idea of the universe and a child's idea of the God who created the universe. The creator is ever greater than the thing created. It is quite important that a man should know what he believes, but it is even more important that he know *whom* he believes. For the "being who faces the sky," whose feet tread the terrestrial while his soul grasps the celestial,—for this bi-world creature to be enswathed by the Lilliputian bindings of a material world which makes secondary things primary and the things eternal secondary, this is a disaster unspeakably sad.

(Continued on page 9)

The New Bible

BY GOUVERNEUR MORRIS.

Did you ever hear of J. P. Powis Smith or Edgar J. Goodspeed? Neither had I until just now. Why should one hear of them? Because combined they have the most colossal nerve of which there is any record during the whole of the Christian era, or error as the Russians spell it. Well, have you guessed? Of course you have. That is just what they have done. The King James version of the Bible didn't satisfy them and they have written another, which, presumably, does.

If it had nothing to do with religion (and it has too much) the King James version of the Bible would still be a sacred book. When painting, sculpture or literature soar to a certain height, they acquire a certain sanctity. There is a holiness about them. The Sistine Chapel, the Victory of Samo-Thrace, the King James version of the Bible.

The rewriters "hoped" to make their version American in the sense that the writings of Lincoln, Roosevelt and Wilson are American. Roosevelt coined some wonderful phrases, but his writings are negligible as literature. Wilson could write, but when he said that he was too proud to fight, he knocked himself clean out of bounds as an American. Lincoln at his best touched the heights. His foundations were laid upon the works of Shakespeare and the King James version of the Bible. But the oration at Gettysburg doesn't belong to America any more than the Sermon on the Mount belongs to the Jews. They belong to the world.

Messrs. Smith and Goodspeed open their book of Genesis like this:

"When God began to create the heavens and the earth, the earth was a desolate waste, with darkness covering the abyss and of tempestuous wind raging over the surface of the waters."

What abyss? And if they were really trying to be American, why not take a short cut and call a tempestuous wind a tempest? The dictionary (the very American and excellent Webster) says that tempestuous means very stormy, and that tempest means a violent storm. Not enough difference to justify a waste of eight letters. Not when you are trying to write literature. Worse, the Smith-Goodspeed opening lacks an element which is inseparable from great English prose—rhythm.

Here is the King James opening:

"In the beginning God created the heaven and the earth.

"And the earth was without form and void; and the darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."

And of course that opening sounds like trumpets. If you can't hear them you are deaf.

The King James scholars believed that they were translating a book that could not be improved upon. They approached their task with the reverence and faith of little children. Perhaps they did make some mistakes of translation and missed a trick here and there. But their phrasing will thunder for the ages of ages, and there never has been and there never will be any great English prose that is without debt to their Book of books.

But the new Bible will doubtless find admirers and purchasers. There are people who think that the late Doctor Frank Crane was a greater philosopher than Aristotle and Kant. There are people who never heard of these foreigners, and according to our blessed Ted Cook there is at least Moronia who thinks that Harper's Weekly is a musical journal. It takes all kinds of people to make a world. One of these has written of the Smith-Goodspeed Bible:

"It is distinctly American. The style is on a high literary plane. The poetry of the story of God has been preserved."

That is such good criticism that it contains

only three trifling errors. The new Bible isn't American. The style isn't on a high literary plane, and the poetry of the story of God has not been preserved.

Try Christianity

Horace Greeley is said once to have received a letter from a woman stating that her church was in distressing financial conditions.

They had tried every device they could think of—fairs, strawberry festivals, oyster suppers, a donkey party, turkey banquets, Japanese weddings, poverty socials, mock marriages, grab bags, box socials and necktie socials.

"Would Mr. Greeley be so kind as to suggest some new device to keep the struggling church from disbanding?" The editor replied, "Try Christianity."—*The Christian*.

FACTS FROM THE FIRING LINE.

"My people are destroyed for lack of knowledge."—Hos. 4:6.

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of dries do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

"It is my observation that prohibition has been of great benefit to the army. It has improved the environment of the soldier, and has made it possible to deal more effectively with those who are inclined to use alcohol immoderately."—Major General Frank Parker, U. S. A., in an interview in the Christian Science Monitor, April 6, 1931.

Resolutions

We, the Trustees of the Good Samaritan Hospital of Lexington, Ky., as an expression of our deep and lasting appreciation and gratitude to Mr. Henry L. Ott for his wonderful donation of the Mary A. Ott Memorial Building, and by reason of the warm personal regard borne by each and all of us for Mr. Ott himself, do hereby adopt the following resolutions, to wit:

1. For his erection and gift of the Good Samaritan Hospital of the Mary A. Ott Memorial Building, a hospital building or rare beauty of design, an ornament to the city and state, and a distinct and lasting addition to the hospital and the church, unsurpassed in completeness and in the actual quality and materials going into its construction,—we desire to express our unbounded thanks and appreciation.

2. For ourselves, and for our successors, in the guidance and direction of the activities and services of the institution, we cherish the hope that the fine Christian spirit of the donor, Mr. Ott, may be reflected in the work of the entire hospital staff so that the relief afforded and the ministrations to the sick, may come not only from the skilled hand of the physician and nurse, but, what is oftentimes more important, may be felt in the sympathetic and understanding heart of those seeking to relieve the suffering, inspired, as we hope they may be, by the spirit of the Great Physician.

3. We are glad that this beautiful building is a living tribute and monument to the mother of our beloved donor. May the love and devotion borne by him for his saintly mother make of us better men and better trustees, and may the hospital carry into the activities and services which it seeks to promote and provide, all of the fine, personal and higher things which the name Mother implies.

We hope that Mr. Ott may carry with him

throughout his life, the re-assuring and comforting knowledge that the memory of his mother and all the reverence and respect which he bears for her and her name are being fittingly and nobly carried on by the services rendered by the hospital.

4. These resolutions would be incomplete without an expression from us as Trustees of the Good Samaritan Hospital of our very high regard and personal esteem for Mr. Ott himself. The unflinching interest and zeal which he has chosen in the construction of the Mary A. Ott Memorial Building, the ability which he has shown in attending to the details of the work from time to time, have closely commended him to us. Our association with him, however, during the progress of the work has given us an appreciation of him as a man, as a fellow worker of whom we are personally proud and warmly devoted,—a feeling of warm companionship which we will be privileged to carry with us, not only in the activities of the hospital but in those which engage our personal affairs.

5. We desire to spread a copy of these resolutions on the permanent record books of the hospital, to present a copy to Mr. Ott and to give them to the press.

J. OWEN REYNOLDS,
W. P. FRYMAN,
GEORGE W. VAUGHN,
Committee.

Your Opportunity

to share in one of the most wonderful "hard-time" purchases it has been our privilege to make. The book is the "Beautiful Story of the Bible," in simple language, containing nearly three hundred stories from the Holy Book. It is a fascinating, inspiring and instructive historical narrative of the Old and New Testament times, including the lives of the prophets, of the rulers and the beautiful story of Jesus and his disciples. The book is designed as a course of instruction for the fifty-two weeks in the year, or for daily reading followed by a series of questions which simplify the stories and emphasize their important truths. Durable cloth binding.

There are about 200 illustrations in the book many of them full page in colors. There are 468 pages of double-column, intensely interesting reading matter, besides the fifty-two sets of questions. While we are writing this notice, a distinguished author and minister comes into our office, picks up the book and remarks that it is the finest child's story book that he knows of.

If you want to furnish your own child with one of the best Bible story books to be had, now is the time; if you want to furnish a relative or neighbor's child, now is the time; if you want one for your own use to help you in simplifying and teaching a spiritual Sunday school lesson, now is the time; if you are looking for something inexpensive, and something that will bless, in the way of a birthday or Christmas gift, now is the time.

When this remainder of the edition is exhausted, the book will not be reprinted. It was published to sell at \$2.00, but the circumstances under which we bought these copies enable us to sell them out at \$1.00 per copy, postpaid. Don't let this opportunity pass, but send The Pentecostal Publishing Company \$1.00 worth of stamps, a money order, or currency right away, and get your copy

Imps of Hell Inc.

"Imps of Hell Inc." is an organization to fight prohibition. They have organizations in Nashville, Knoxville, Chattanooga, Chicago, New York and even as close as Memphis and other nearby towns. Certainly these organizations have in them the "Imps of Hell." This is a brand they can truthfully wear.

The Bible says the devil is a liar but we were surprised that his children would organize and one time publish the truth that they are the "Imps of Hell."

Mrs. H. C. Morrison,

our Office Editor, will be glad to help you by going to our book store and selecting just the Christmas gift or gifts that will be suitable for the person or persons you may name. Give the age and state how many, also about what you want to pay. Address Mrs. H. C. Morrison, Box 592, Louisville, Ky.

Order your Christmas cards and books TODAY so as to avoid the rush.

----GLEANINGS FROM THE EVANGELISTIC FIELD----

ON THE WAY.

G. Arnold Hodgins.

"They that go down to the sea in ships." That is exactly what we are doing. Tickets have been purchased. Our cabin on the ocean liner has been located. We stand on the spacious deck of our seaworthy craft, and, when the lines are lifted, and the gang plank pulled in, we wave good-bye to those who have come to bid us God-speed. One look around and we are aware that some of our fellow-passengers are wiping their eyes. They are vigorously trying to stop the flow of those tears that insist on dimming the vision. We do some mental reflecting, and begin to ponder the absence of tears from our own eyes. There are two reasons that arise before us: First, we have bidden loved ones farewell, afar up in the interior of the land. Second, we are so eager to be off to the field of our future labors for a time at least, that the going fails to give sufficient heartaches to bring the tears.

We are on our way to lands where men hunger and thirst for living waters and the bread of life. The sublimest moments of our prayer life have been when we were pleading with our Lord to let us get to those who do hunger and thirst. There have been those in yonder far off land, who have loomed high in our vision as the ones to whom we are now off to point to the Lamb of God. We may, therefore, be forgiven for shedding no tears. The roar of machinery, the churning of propellers in the brine, and the slash of waves, are music, which to us has no sad refrain. We are on our way.

We steam out of the harbor, after a brief stop in Boston, we get a glimpse of the transient luster of the lights along the shore. Then there is the light-house that sheds its radiant beam across the waves and warns us where the rocks are. We think of the old-time honored song about the lower lights; and breathe a prayer that we may never permit our ray of gospel message of warning and hope to grow dim.

Our path stretches back toward that land, where perhaps there are no roads like them for scenery. The purple morns and blue distances, that shimmer and hover over the valley of a thousand hills; the fields of cane and the woods of native trees, which grow into the thickness of a jungle, all tied into one inextricable mass by myriads of massive vines, on which monkeys cavort, and around and through which giant python slithers, and under which the wild beast of prey slinks to his native lair. All this and a thousand times more, goes to make up the land where dwells the sons of Ham, to whom we go to preach Christ. Here indeed, to the European or American, after all the uses of the surveyor's compass and the ceaseless activities of Geographical Societies, lies a land of things unknown, or half known and dimly suspected. For under this riot of color and light lies the poison of plants that deal in death, delirium, and madness. Here too, are the old superstitions that make of the witch doctor, a demi-god, to be feared and half worshipped. Here in his brain, foul and cruel, is the ruthless hatchery and roost of murder plots, in close relation to crude attempts at healing human maladies. Here in this land of strange things—this place of close juxtaposition of wildest superstitions and European palaces, there dwell, yet many millions who have not heard and do not know of a cure for sin. These are they who listen eagerly to the words of the messenger, about the love of Christ. Their poor weary hearts need a balm, for they are torn with sin and sorrow. They yearn for the rest of God, for they are weary. They cry for deliverance, for they are bound. They call for a cure, for they are filled with the hurt of soul malady.

The question is often asked, "Is there physical danger in going to those lands of disease, war, and the ravages of beasts?" Not if one stops at the edge of the jungles, and lives in plenty in well ordered homes. There is no danger for him who refuses to part the tall grass and go in where death lurks and danger lies. There are places in Africa, where one is as safe from dire disease and deadly serpents and roaring lions, as in London or Los Angeles. There are places where the Malta and Black Water Fever lay no one low. But there are places where "white man's grave" would be a true and typical epithet. There are whole areas, yet, where cannibalism is practiced, and the poisoned arrow is a common weapon. Those regions are off the beaten track, to be sure, and not easily accessible. But there is where dwell millions of men, for whom Christ died, and who wait for some bold messenger of the cross to come and tell them about One who can undo the heavy burdens and set them at liberty. There they are today, with their sores, superstitions and sins. If we as the Church of God, carry out the great commission, we must get to them. Some are going, thank God. A Methodist minister told us that his daughter and her husband are missionaries in the midst of a cannibal tribe; and that they have lately been subjected to grave danger by internal and the hate and fear of the foreigner. A few such brave spirits are undaunted by dangers that stalk forth both in daylight and the dark. There ought to be an army of such missionaries.

We have been lately asked, if we are intending to enter the dangerous places. Our answer is, We hope so. There is no reason why we should do that which cowards do; simply stay out of danger. Not that we desire to court danger. That would have no special merit. It is no mark of holiness to do a foolhardy thing. But, our eyes have caught the vision; and the

valleys of the flame trees, the jungles, and mountain sides, and the myriads of Kraals, with their smoke-stained huts, beckon us on; not simply to go and see, nor to merely have something to tell about, but to carry the glad news of complete and lasting deliverance from the guilt, stain, and inbeing of sin. Will you now pray that the Lord will give us souls.

REPORT.

I am glad to say that God still lives. Some think that the days of revivals are over, but the old-time fire is burning and the world is hungry for a gospel that will save.

I have been on the go for God, and in all my twenty years as an evangelist, without a break, he was never nearer than now. It is so great to know that our sins are forgiven and the blood of Jesus covers our soul.

At this writing I am with our pastor, Rev. M. R. Bishop, in Iola, Kan. My next meeting will be with our pastor, L. T. Corlett, of First Church, Dallas.

I am for everything that is right and against everything that is wrong. I want to live holy, be sane, and stay in the middle of the road.

Lum Jones, Evangelist.

YOUNG PEOPLE'S GOSPEL LEAGUE.

Five representatives from Asbury just returned from the Young People's Gospel League, held at Marion College, Marion, Ind. There were eight schools represented from various points over the country, some eight hundred miles apart. But distance was no consideration, for the inspiration given by the Holy Spirit remunerated all who attended. God truly was present shedding his blessing on not only the delegates but also the visitors.

The Y. P. G. L. sponsors the only gathering at which representatives of Holiness forces among young people may meet for a time of united planning, discussion and fellowship. Rev. Paul Rees, evangelist; Alma E. Doering, Secretary of the Un-evangelized Tribes Mission (Africa); Prof. Henry A. West, Acting President of Marion College; and Dr. Robert L. Stuart, President of Taylor University, were the speakers of unusual ability who brought messages of great value to the convention. Love feasts, discussion groups and business sessions completed a well-rounded program of Christian interest.

To those who are unfamiliar with the Y. P. G. L., it is an undenominational organization of young people, with chapter organizations in colleges, training schools, camp meetings and local communities. It stands squarely for Scriptural Holiness. It purposes to bind Holiness groups together into a strengthening unity and to carry a message to others, through the encouraged activities of its members.

The chairman of the convention stressed that in this day of sin and doubt that young people should be more dogmatic concerning Holiness. It is a clear, definite, experience taught by the Scriptures. I am sure that all who attended the convention have gone back to their schools and communities to be truer than ever to Holiness. I am praising God for the privilege of having been present at this gathering where sanctification was upheld. Praise the Lord. Pray for the Y. P. G. L.

Yours in His service,
Clayton S. Luce.

CONTINUES IN EVANGELISTIC WORK.

Let all my friends take note of the fact that I am still engaged in the evangelistic field. It is the work to which the Lord called me and in which he has signally blessed and honored my ministry in the salvation of a multitude of souls. It is necessary as never before to definitely press the distinctive work of genuine evangelism. The church must be revived in order to stand the storm and hold its own in this present evil age.

It was our privilege recently to address the Methodist Preachers' Meeting in Washington, D. C., on the subject of Evangelism. God greatly honored the message. A number of our evangelists and Asbury men happened to be in the audience, among them were Rev. Warner P. Davis, pastor of the Wilmore Church; Rev. John Owen, well-known evangelist; Rev. J. R. Parker, splendid young evangelist; Rev. Barnes, pastor; Rev. Nelson, pastor. Dr. Clarence True Wilson and Deets Pickett were both present. The Washington District is waking up on the question of evangelism. It looks like a better day is dawning for the cause. The writer is ready to spend and to be spent in red-hot revival campaigns. Let no one for a moment think that he has forsaken the favorite field of evangelism. It is first, last and all the time.

Let us rally and pray for God to sweep the nation with a great revival wave. While it is difficult to reach the masses yet the truth is mighty and will prevail. On with the revival!

Yours for evangelism,
Andrew Johnson.

BRADFORD, PENNSYLVANIA.

First Wesleyan Methodist Church in this city was the scene of a real religious awakening during the month of October. Rev. George Bennard, noted hymn writer and evangelist, of Hermosa Beach, Calif., was the evangelist from October 11th to 25th. Rev. David Reed, of Albion, Mich., had charge of the daily young people's meetings at the church which often ran to nearly two hundred in attend-

ance. Both these men spoke in the various schools over the city during their stay in Bradford. The music was ably directed by Miles Wagner of this city, assisted by Mrs. Wagner at the piano and Mrs. Armstrong at the organ.

The writer is finishing his tenth year as pastor here and it is our opinion, as well as many other folks, that this has been one of the very best meetings held in our church and in our city during the past decade. More backsliders were dug up and dug out during this series than we have ever seen reached in any one meeting before. Often the long altar was lined with earnest seekers after God. From three to five group prayer meetings were on every day all over the city during the campaign. This surely helped much in the meetings. We moved our meetings the last Sunday afternoon to the large First Presbyterian Church. That place was filled with folks. It was a delight to see the entire front of that staid church lined with seekers after God.

George Bennard is one of the sanest, most deeply spiritual men we have ever known. We have never met a man truer to the doctrine of Bible holiness than he. Also, he leaves the church ready for work instead of requiring the pastor to take a year fixing things up that the evangelist tore to pieces. A number have joined the church and now one month after the meetings, the revival is still going.

Rev. C. I. Armstrong, Pastor.

REVIVAL AT HICKORY, NORTH CAROLINA.

We have just closed a revival at the Wesleyan Methodist Church, Hickory, N. C., which we enjoyed very much. There were quite a number at the altar during the meeting either to be saved, sanctified or reclaimed. We enjoyed our stay of nearly two weeks among these good people. We had a midnight prayer meeting at the church one night, and a man drove eight or nine miles from the country to be with us. We had a good time. This man's wife was healed of tonsillitis during the meeting and did some faithful work in the congregation and at the altar. She is a most wonderful pray-er.

Rev. William J. McDaniel is pastor, and a most congenial man to work with. We dearly love him. He is known all over the country by the name of "June." People who knew him years ago and know him now have great confidence in him. God graciously saved him from drunkenness, sanctified him wholly, and has made of him a wonderful preacher of full salvation. He fought in the World War and helped to break the Hinderburg line. It is very marvelous how he fought in this dreadful war and came out without a scratch. God was good to him. He told me more about the war than any soldier I ever talked to. May God bless June McDaniel and make of him a great soul-winner; in fact, he is almost a modern miracle of divine grace. He is a great pray-er. God can use any man who wrestles mightily in prayer. We need real pray-ers now as never before, it seems to me. If we would lay as much emphasis on "kneology" as we do theory I'm sure we would go far ahead of what we are now accomplishing. Great revivals would break out throughout the land. God give us mighty men and women in prayer.

Yours in soul-winning,
Rev. Walter E. Isenhour.

REPORT OF BECK BROTHERS.

We have just closed a great revival in the courthouse at Campbellsville, Ky., where twenty-seven souls prayed through to God. Crowds and interest increased until the last service, many being turned away, while all standing room was taken. This was our fourth meeting in this little city, two being in the tent and two in the courthouse. We had some fine services at the jail; three men prayed through there. The different denominations stood by the old-time gospel and prayed and worked for souls. Some got the blessing of holiness; some of the leading Methodists; one fine Baptist lady consecrated all and God filled her with the Holy Ghost.

We did not have the backing of any church or minister but, thank God, the Holy Ghost is our backer and guide. What is needed is Spirit-filled men to preach. We had as many as 1500 people at a service, with two other revivals on in the city. The world is starving to death to hear holiness preached. A. E. Minnick, of Bowling Green, Ky., was with us and did some wonderful preaching. God has been good to us this year. We hope to have a tent to seat 2000 people next year.

Happy in the service of the Savior,
A. S. Beck.

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(Continued from page 1)

in this same epistle in direct connection with what he has said above, with the following: "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things?"

To show that the apostle is by no means intimating that the Lord is not coming, but is explaining that certain things must transpire before his appearing, he goes forward in the same chapter and says: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness in them that perish; because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusions, that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness."

In this part of Paul's epistle to the Thessalonians he is comforting his people, teaching them patience, assuring them that before Christ comes there will be a falling away, a spiritual decadence. He is pointing out that there will arise the man of sin, spoken of in the scriptures, a great deceiver of the people, and that those who do not love the truth will be deceived and lost.

Most people, whether Christians or not, will certainly agree that we are living in perilous times. What statesman, philosopher, poet, or thinker will undertake to forecast with any certainty, the immediate, or more distant future. The world is in turmoil and distress. There is a fearful decadence of spiritual life. False teachers are on every hand. It is generally admitted that we are in great need of a spiritual awakening, that there is absolute necessity of a higher standard of morals, and a very general restoration of confidence among men in the business world. What person now possessed of any considerable sum or money, feels absolutely secure in depositing that money in a bank, or

investing it in stocks, bonds or real estate. There is a sense of uneasiness and insecurity prevailing, and many thoughtful people believe we are approaching some tremendous event in the history of the world. They are quoting thoughtfully the words of Christ found in Luke 21, beginning with 24th verse: "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are come upon the earth: for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable; behold the figtree, and all the trees; when they shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye shall see these things come to pass, know ye that the kingdom of God is nigh at hand."

To many, it appears that we are near the close of the Gentile age. The crucifying of Christ marked the close of the Hebrew age. The present Christian church is composed of Gentiles. The denial of the virgin birth, God-head, sacrificial death and resurrection of Jesus Christ is a recrucifixion of Christ. This thing is going on in a most startling fashion in the church today. Say what you will, modernism is a dominating power and influence in Protestantism. Before God, the modernists who deny the deity of Jesus, are just as wicked, if not more so, than the Jews who crucified Jesus.

Let the Lord's people remember that there is to be a catching away of the Bride of Christ before the tremendous tribulation that will characterize the end of this age; and let all who love his appearing, see to it that they have on their wedding garments of heart purity, and the oil in the vessels and lamps. The vessel, no doubt, is the heart, and the oil signifies the Holy Spirit.

With all the prophets, Christ and the apostles have to say with reference to his second coming, it certainly appears that it is not a subject for the ridicule and sarcasm so characteristic in the church in the times in which we are living. Jesus taught that he would come, that he would appear suddenly, and that the unprepared would be filled with horror. Think of the popular, pampered pastor, with his great audience of worldly people who sneer at the idea of a sanctified heart, or a holy life, running with the world and finding their pleasures with the unregenerated. They attend church on Sabbath, their pastor stands up, ridicules the idea of the inspiration of the Scriptures, of the virgin birth of Christ, of the blood atonement, of the second coming of the Lord. He pronounces the benediction, his people gather about him and flatter him; they move out in their finery, glittering gold and flashing diamonds in front of the church, plan for their bridge parties, Sunday excursions, pageants, and various methods of gratifying their carnal natures, and at once, quick as a lightning flash, the heavens open, the trump of God shakes the earth, and Jesus appears with angels and saints in a glory that eclipses the light of the sun—What consternation! THINK ON THESE THINGS! And while you work and wait—WATCH!

(Continued)

AN OVERSIGHT.

What I mean is, that in writing up the camp meeting at Pentecostal Park, I forgot to mention the fact that Dr. Wimberly was with us a few days and preached twice; both

sermons were good; one of them was a remarkable message on the atonement Christ made for the sins of the human race. Bro. Wimberly has many friends in and about Glasgow who always give him a glad welcome.
H. C. MORRISON.

THE FATHERS OF OLD TIME.

MRS. H. C. MORRISON.

Someone in speaking of the heroes mentioned in the 11th chapter of Hebrews, calls them "The Fathers of Old Time." One cannot read this list of Old Testament worthies without receiving an inspiration to their faith, and a deep desire to take hold of the promises of God with firmer grip and persistency than ever before.

Reader, if you are like the writer, you find it more difficult to withdraw from the crowd, to 'steal away with Jesus,' as the colored people so pathetically sing, than ever before. This has been denominated an 'age of speed,' and it well deserves this discrimination, for everything seems to be moving with lightning velocity, and if you cannot keep pace with the fast-moving procession you are not in the race.

But, as we contemplate and meditate upon the saints of old who have run the race that was set before them, although they did not have an automobile, nor an airship to travel in, yet they reached that City which hath foundations, whose builder and maker is God, in due time. We are moving too rapidly to halt at the secret place of prayer. We almost forget to grace our meals, as there is some important duty awaiting us just after we are through eating. We are kept up so late at night with the crowding, pressing duties of the day that we languidly kneel for a few moments of prayer before retiring. In the morning the phone is calling us to urgent tasks, and we hardly have time to think of, much less perform that act of morning worship.

Just so the world moves on, and we, if we are not very careful, will move with it. much more rapidly than it is best for us to go. "Take time to be holy," is an injunction that we would do well to heed at this fast-moving period in the world's history. God is a jealous God, and wants us to give him the first golden moments of our new days. These are fast days, days full of happenings, startling and surprising, and if there ever was a time when we needed to halt on the threshold of each new day and ask for guidance and grace for that day, it is now.

I often think of that old saying, "We do not know what a day may bring forth." I have felt such strange and strong drawings to the mercy seat these last months, before I ventured upon the duties and responsibilities of each day, that I prayed that God would make me sufficient for whatever that day might hold for me. Sometimes there would come a strong test of my patience, a coolness from a friend, a misunderstanding where I least expected it, a disappointment that crushed the heart, a sad letter telling of the home-going of a loved one, of wrecks, accidents, sickness, and the many things that go into the making up of one's life.

O, if we only knew what was behind the curtain for us! How we should wait before him, who alone can make us sufficient for these things. I recall that one day I was subjected to very insulting remarks and accusations that I never dreamed would come my way, and which were wholly without foundation, and all the while the Lord kept me as calm and sweet in my soul as if I had just arisen from my secret prayer. I rejoiced for the grace that God let flow into my heart in this time of need, and really found out that I had that sufficiency that caused

me to triumph in the moment of unexpected trial and false accusation.

What is the secret? That faith that we read of in Hebrews 11, of the worthies "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens," and made their way to the city where they now rejoice before the throne, saying, "Holy, Holy, Holy, Lord God Almighty, the whole earth is full of Thy glory." Are you a sufferer for Jesus' sake? In the language of Peter I would remind you to "commit the keeping of your soul to him in well doing, as unto a faithful Creator." "Be ye therefore sober, and watch unto prayer," for the end of all things is at hand.

Seeking to Entangle Uncle Sam.

We clip the following from the daily press. It is quite significant.

PARIS, Nov. 18.—The League of Nations council delegates and Ambassador Charles G. Dawes were thunderstruck tonight by news of the Japanese occupation, twenty-four hours after Tokyo had assured the American government that Tsitsihar would not be taken.

That Tokyo had made such assurances was disclosed by a high authority here. The diplomats, astounded at Japan's breach of faith, are frantically laboring in an attempt to save a desperate situation.

League adherents are hoping that Washington is sufficiently angered to take prompt measures to show Japan that the nine-power treaty cannot be regarded as a scrap of paper, and the council is now ready to place itself completely in America's hands.

America's Only Hope.

Members state openly that America is the only hope of keeping balance in the Far East; that the United States understands the situation better than the Council, and that she is the only nation in the past that has been able to bring Japan to time.

It is plainly the duty of our government to use all the good offices, possible, to prevent a devastating war between China and Japan; at the same time, the administration at Washington should keep us clear of any sort of responsibility in the matter, more than to seek to be a peaceable peace-maker.

How gladly the European powers would be to see the U. S. A. mix up in this foreign quarrel. Note the statement in what we have quoted: "League adherents are hoping that Washington is sufficiently angered to take prompt measures to show Japan, etc." Exactly! How pleased the League would be to have Washington show Japan. Further, it states, "The Council is now ready to place itself completely in America's hands."

That would be fine, no doubt, to put the whole matter in America's hands and then back off. There has never been a time when this nation needed to keep more carefully free from entangling alliances with any foreign powers than at the present time. This country was unwise enough to go into one foreign war where she had no business. She gave her money by the billion, and her men by the million, and piled up a debt to stagger under for at least two generations. What thanks has she gotten! What good has she accomplished for it all!

Europe is in far worse condition every way than she was before the war. The Peace Council at the close of the World War cut, slashed and carved Europe up in a way to make peace impossible. The nations with whom we fought are the worst enemies we have in Europe. An American traveler will meet with far more consideration and courtesy in Germany than he will in the British Isles. Thousands of tourists and travelers will bear witness to this strange fact.

The indications are that there is a bloody struggle on for the Orient. Having done all she could to prevent war, let Europe keep out. But that is her business. Hands off for these United States! If we do any fighting over this unfortunate affair in Manchuria, it will be giving a well-deserved thrashing to any American who undertakes to draw us into a foreign conflict. Let all the people say Amen!

H. C. MORRISON.

WANTED: COLLEGES THAT ARE CHRISTIAN.

(Continued from page 5)

The Christian college has an alluring future. The goal of history is the mastery of the world by Jesus Christ. The leaders in this mastery must come out of the Christian college. They must be men and women who have learned to bear the cross of Christ in business, in politics, and in all the social order. These are the prophets and pioneers of a new heaven and a new earth.

No piecemeal Gospel will suffice for the needs of this tremendous age. Only a message of full redemption, which provides for man's emancipation from sin here and for his eternal life hereafter will be sufficiently virile to commend the thinking and acceptance of this generation which is so quick to appraise and weigh the various philosophies and interpretations of life's values. The twentieth century Gospel must continually emphasize the fact that an earnest, yea even reverent search for the truth is not high enough motive to keep society sweet and safe, but that the rule of righteousness in the world is imperative for its continuance.

Not flaming youth in a world of folly, but youth aflame for a world's redemption is the hope of our tomorrows. Unless young America today becomes definitely Christian America of tomorrow is definitely doomed. Youth is intense. We must catch and direct this passionate intensity in a new crusade for that service of humanity which can be rendered only through the fullest development of the intellect and the spiritual life.

May we not say "Truth and the finding of it; beauty and the making of it; goodness and the doing of it; are not these the great unifying pursuits?" All these are embodied in the wisdom of him who said, "Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you." After all, there is only one alternative before us; it is "Christ or Chaos."

Bishop Moore's Great Revival.

We print below from the Alabama Christian Advocate, a report of a great revival held by Bishop Arthur J. Moore, in Huntington, W. Va. This is another splendid proof that the days of revivals have not passed. Great pity that just such revival meetings could not be held in all of our great city churches, in fact, in all of our churches, everywhere. If we believed in God for such revivals, and went to work for them as if the salvation of our souls depended upon the success of such revivals, we could have them.

"My dear Dr. Lazenby: In attempting to report the wonderful revival meeting just closed in Johnson Memorial Church under the leadership of Bishop Arthur J. Moore and Mr. Harry P. Armstrong, it might sound and seem somewhat of an overdone boosters' campaign to tell the plain truth. Bishop Moore captured the city, made plain and irresistible the Gospel, illumined the Word of God, awakened the public and the private conscience, and brought scores of men and women to a saving truth in the blessed Redeemer. For fifteen days Bishop Moore preached to from one thousand to twenty-five hundred people daily. 'He is the most toning up preacher I have ever listened to,' was the expression of a very wise man. 'I have never heard one who could make sin so hateful and

at the same time religion so lovely,' was the verdict of another.

"The revival began one week after the closing of our conference, and I was on the jump from the conference session to the opening days of the meeting. The entire church caught step from the first service and marched to victory as one great army of the Lord. Our new conference year sets out from the mount of transfiguration and it is the united prayer of the pastor and this great church that we shall pass on to the valley of spiritual need. In the language of Bishop Moore it is the burning passion of my heart that we shall reach 'the least, the last and the lost' and bring them to Jesus Christ and his church. 'This is an age of power but not spiritual; this is an age of science but not Christian; and this is an age of daring but not Godlike. But it is the business of Christ and his Church to capture all the intelligence of the age and bring it to the will of God.' These words fell from the lips of a great preacher now living in this country, and it sounds the bugle note that should awaken the dead and send forth the living to mighty conquests for the Master.

"Bishop Darlington was here only a few days during the meeting on account of duties elsewhere, but his presence was a benediction and a great help to us all.

"It is always a joy to read the news of men and things down in Alabama. Every week some one comes along and says, 'I am from down in old Alabama,' and then this preacher takes the hand with a greater grip and we hold sweet communion for old time's sake.—With best wishes always, I am, cordially yours, J. W. Pearson, Huntington, W. Va."

A Thing of Beauty.

is the Red Letter Testament just received at The Pentecostal Publishing Company. It is put up in a neat cover for mailing; all you have to do is to put the name and address on it, and your beautiful Christmas remembrance is on its way to gladden some heart. The appropriateness of giving a Testament or Bible for Christmas is never questioned—they are always just the thing to present to that friend, son or daughter, Sunday school teacher or pastor. This Red Letter Testament has all the words of Christ printed in red so that any sayings of Jesus are easily located. It is also self-pronouncing, translated from the original Greek and is the King James version, the best, to our mind, that is printed, the version we have heard quoted and read from our childhood. The binding is leather, with "Red Letter New Testament" printed in gold on back. If you wish to see if this book really measures up to what I say of it, order one today, for only 60 cents and if not exactly as I describe it, return it and we shall refund your money. If you can use a half dozen, or dozen of them you may have them at the astonishingly low price of 50 cents each, what you formerly paid 75 cents for. Don't wait, but lay them in for Christmas morning by sending us your order by next mail. Remember only 60 cents single, or 50 cents by the half dozen, is all these beautiful New Testaments will cost you. In ordering you might say send me number 3KRL Testament and we shall know what you wish; or the Red Letter Testament recommended by Mrs. Morrison.

Yours for the best,

MRS. H. C. MORRISON.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME

ADDRESS

OUR BOYS AND GIRLS

"I'M GLAD YOU'RE MY MOTHER"

Mother, did you see that woman ahead of us on Boston Avenue jerk her little girl along and tell her to 'shut up'?"

"Yes, I did, Jerry, and I felt sorry for both of them."

"For both of them? Why I just felt sorry for the little girl. I wonder what she was crying about?"

Jerry and his mother were resting on the lawn under their favorite tree after their trip to town. Although only six years old Jerry was learning to think reflectively.

Both were silent for a while, then the boy continued, "You wouldn't have done that way if something had bothered me until I cried, would you?"

"I hope not, Son, but a mother gets quite nervous and upset sometimes. What do you think I would have done?"

"Well, I believe you would have said, 'What's the trouble, Jerry boy, can't you stop crying and tell me about it?' Then I'd have tried to stop and if I couldn't you would have stood still and talked it out with me. Then everything would have been all right. But I'm too big to cry on the street though. . . . I'm sure glad you are my mother and that we can talk together the way we do."

"That is sweet of you, Little Man, and I appreciate it very much. I'm just as glad you are my son as you are that I am your mother."

"I guess we are chums," the boy said as he smiled up at his mother. Then he scampered off to meet his dog.

The mother sat wondering about the woman who had impressed her son so unfavorably. Why had she not tried to discover the source of the trouble and to remedy it instead of being so rude and unkind.

"Why, is it," she thought, "that mothers so often forget that children are persons and should be treated with respect? How humiliating to a little girl to be handled so roughly and spoken to so rudely in public!"

"I wonder if the child will ever feel like going to her and talking over her troubles. Will she tell her mother they are chums and she is glad to be her little girl? Why I'd almost have halted traffic, I believe, if necessary to see what caused the child to be unhappy enough to cry like that. Why didn't the woman lead her gently to one side where they could have discussed the matter quietly until unhappiness was erased from the sweet young face? Then this child, too, could have said, 'I'm glad you're my mother.'—Sel.

Dear Aunt Bettie: Will you please move over and let a little girl from North Carolina join your happy band of boys and girls? As this is my first letter I hope to see it in print. I am fourteen years old, and in the ninth grade. Have brown eyes, dark hair, and have a dark complexion. I am very small for my age. My birthday is April 27. My middle name begins with M and ends in N, and has six letters. Can anyone guess it? Hazel A. Elam. I guess your middle name to be America. Beverly V. Droste, I guess your name to be Veranda. If I am right please write and tell me. I go to Sunday school and also League. We have prayer meeting each Thursday night. My father is the superintendent of our Sunday school. He gets The Pentecostal Herald, and I enjoy reading page ten. I want all the cousins to write me. Pauline W. McGimsey, Table Rock, N. C.

Dear Aunt Bettie: This is about my fourth letter to you and the cousins, but nevertheless please slip over and let a Virginia girl join your happy band. I think we Virginians had better get to work and write more letters, for the other states are about to get ahead of us. I am a member of the Methodist E. Church, South, and I am trying to lead a Christian life. I have blue eyes, brown hair and light complexion; am five feet,

one, weigh 97 pounds, and am fourteen years old. My birthday is July 7. Do I have a twin? If so, please write to me immediately. But write to me any way, twin or not. Now for some guess work. Answer the following: How many letters are there in the Bible? How many words are there in the Bible? How many verses and chapters are there? If any one can answer one of these let me know and I will give them some more to think about. Guess my middle name; it begins with P and ends with E, and has four letters in it. It means the "head." I hope Mr. Wastebasket has gone on a 'possum hunt when this arrives. Please, every one write and you will be answered from

Varina P. Britt,
702 N. High St., Franklin, Va.

Dear Aunt Bettie: Would you let me join the happy group of boys and girls that I take a peek at every week? I know it's happy because they're nearly all living for God. I belong to the Free Methodist Church and am saved, sanctified, blessed and doing all I can do for the cause of our blessed Redeemer. A thirteen-year old is usually considered un-lucky, but I consider myself very lucky; with all the blessings the Lord gives me I guess I hadn't better say unlucky. Mr. W. B. is due at the Dentist's office to get his tooth filled now, isn't he?

Dorothy Stuve,
Humbird, Wis.

Dear Aunt Bettie: Here I come with my first letter. My parents take The Herald and I enjoy reading our Boys and Girls' Page. I am nine years old, my birthday is Nov. 30. I am in the fifth grade. I go to Bean Vista school, I have brown hair and blue eyes. I was saved in Bro. Jessie Cosby's tent meeting at Rose Hill. We think he is a fine preacher. I will close, hoping to see my letter in print.

Opal C. Herrington,
Rt. 3, Cynthia, Ky.

Dear Aunt Bettie: We surely enjoy The Herald. I am not able to work and it is a lot of pleasure to me as there is such good advice and sound doctrine in the good sermons I read every week. If we all would take Dr. Morrison's advice it would be a better place to live and we could be sure of a home in heaven which means so much. I have a nagging pain in my chest all the time which keeps reminding me we do not live here forever. I would be glad to get well if it would be for God's glory as I have a little bright-eyed boy seven years of age. He is a sweet, lovable child in many ways. What causes me great sorrow and tears many times is I do not know what will become of him if I should die. But there is a life after death to those that love him. Will the Christians pray for little Robert and myself? I know God does answer prayer and I hope many will pray. Those that feel led to write to me please do so as letters help me lots. Days that I suffer and almost despair of everything a good letter means so much. May I hear from many? Please enclose stamp.

Mrs. Daisy Meador,
Rt. 7, Varnell, Ga.

Dear Aunt Bettie: I will write for my first time. I sure do enjoy reading The Herald. I don't have the opportunity of going to preaching and it gives me refreshing showers of divine grace to help me keep pressing on towards that celestiad city. I want every Christian that reads this to pray for me and my family that it will be an unbroken family around that great white throne.

Mrs. Ada Pridgen,
Rt. 1, Samson, Ala.

Dear Aunt Bettie: I haven't seen many letters from Louisiana so I decided I would write. I have light hair, light complexion, and weigh 70 pounds. I have gray eyes and am eleven years old. I like to go to school. My grandma takes The Herald and we get it from her. I like to read the letters and stories on page

ten. I go to the Nazarene Sunday school every Sunday I can. I would like to hear from all the cousins who would care to write. I hope Mr. W. B. is milking the cows when my letter arrives.

Donald Boulet,
Indian Bayou, La.

Dear Aunt Bettie. Here I come again to you and the cousins. I can't say much but I do want to say that this surely is a wonderful Rio Grande Valley I live in. Ruth Jones, I guess your first name to be Sally. Am I right? Ina Zell, you guessed my middle name right. It is Jeanne. Please, cousins, write to me. I will answer all letters I receive. Oh! look who's coming! It is Mr. W. B., and he looks very hungry, so I will close.

Reba Jeanne Eby,

1102 E. Filmore, Harlingen, Tex.

Dear Aunt Bettie: Since this is my first letter to The Herald, I would like very much to see it in print. I am a little girl eleven years old. I have light hair, gray eyes and fair complexion. I am in the fifth grade and my teacher is Miss M. Falk. I have two brothers and two sisters. I hope Mr. W. B. is out swimming when my letter arrives so he will not eat it up. We don't get The Herald, but my Aunt gives it to us and I enjoy reading the Children's Page. I go to Sunday school every Sunday I can. I would like to hear from all cousins that would care to write. I hope that this letter will reach you in the very best of health.

Lillian Boulet,
Indian Bayou, La.

Dear Aunt Bettie: I want to join your happy Christian band of boys and girls. I am a little girl ten years old. I like to read The Pentecostal Herald, especially page ten. I go to the Cripple school. We get The Herald from our neighbor, Rev. W. T. Currie. I have three brothers younger than myself. Father died five years ago. Mother works every day. We live with our grandpa and grandma. We go to the Wesley M. E. Church. My middle name has six letters and starts with V and ends with R. I love Jesus better day by day. I should like to hear from any of the boys and girls, and will try to answer each letter.

Frances Osborn,

1614 W. 30th St., Oklahoma City, Okla.

Dear Aunt Bettie: I want to thank the Editor for not letting Mr. W. B. get hold of my other letters. I received several nice letters and tracts to read as I do so enjoy reading and writing. Sometimes the time goes slow, not being able to walk, but Jesus helps me to smile even when things go wrong. I certainly enjoy reading page ten, to see so many nice testimonies for what Jesus has done for all who would let him. We know not how soon Jesus may come. Don't delay; if Jesus calls, say yes to the Spirit and defeat the devil as he will frame all kinds of excuses. Get your eyes on Jesus, one who is able to save and keep. I know what he has done for me he can do for others. By his grace I am going all the way with him and make heaven my home. Pray for me to be faithful.

F. C. Ritchie,
Heuvelton, N. Y.

Dear Annt Bettie: Here I come after an absence of several months. I trust I shall receive admittance. I am just the same little Kentucky girl that lived in Campton last fall, and Aunt Bettie was kind enough to print two letters for me. I am here to thank all of you cousins for writing. I am so sorry I did not get to answer all the letters. I am not living in town but on a farm. I enjoy it so much more. It surely is wonderful to live where we can enjoy the beauties of God. I am not in school this year because I was not strong enough to go. Yes, I get lonesome and blue sometimes. Dear saved cousins, let us pray much for God's help in this great fight for prohibition; we cannot do anything without his help. Shame on the men that want open saloons for their boys to meet their doom. I think everyone of them should read Ten Nights in a Barroom. The enemy is busy trying to tear down the work of the Lord, the Bible and the faith of our fathers.

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This can never be done for it is built on a rock—Christ Jesus. This is the time we need to show our colors. We need to pray and work more than ever. Cousins, help me in praying that God will send some one where I live to preach full salvation, a man who knows God in all his fullness, one who is not afraid of hard circumstances. Cousins, after I have described myself if you feel led to write, do so. I am nineteen years old, four feet, four and one-half inches tall, weigh about 110 pounds, have gray blue eyes, and black, long hair. I don't want to stay too long so will say good afternoon, and good luck. May the Lrd Jesus keep us in his will every day and all the way.

Sarah A. Maloney,
Mize, Ky.

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,28 And when he was con
the house, the blind men c:

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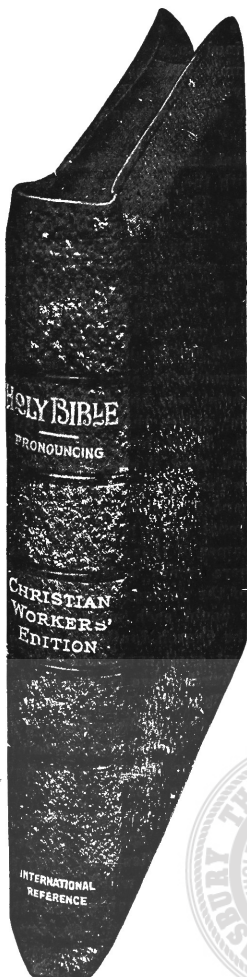
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SUNDAY SCHOOL LESSON

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

Lesson XI.—December 13, 1931.

Subject.—John's Vision on Patmos.
Rev. 1:4-18.

Golden Text.—I am the first and the last: I am he that liveth. Rev. 1:17, 18.

Time.—Not definitely known. Probably about A. D. 95.

Place.—The vision was given on Patmos; but no one knows where the book was written. However, it is supposed to have been written on that island.

Introduction.—The title of this book is a bit mystifying. The oldest Greek Testament to which I have access calls it *A Revelation of John*, but adds this foot note: *A Revelation of John the Theologian*. This footnote agrees with a later Greek text. King James' version says: *The Revelation of St. John the Divine*. The puzzle comes in the first verse, where it is termed "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass." The book is a revelation of things to come, given by Jesus Christ, and revealed to the Church through St. John as the human medium.

The third verse cuts diametrically across the notions of some modern critics who claim that the entire book is too full of mystery to be understood. If that be true, why have this verse in it: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep the things which are written therein?" While I must confess that I understood little of its meaning as I heard my father read this book at family worship, it made an impression upon my mind that has remained through all the passing years, and has been a continual blessing to me. There is no question that "there is a general impression that the book of *The Revelation* is exceedingly hard to understand, because it is full of signs and symbols." But this does not prove that the book cannot be understood, since nearly all the symbols and signs used in it are explained therein, or in some other book in the Bible. If we are going to reject this book because it is full of mysteries, we shall have to reject nearly everything in the universe; for no matter in what direction we turn we are confronted with inexplicable mysteries. Bishop Atticus G. Haygood, what time he was college president, used to tell some of his students that he would explain for us the Divine Trinity, if we would explain to him the "how of the growth of a blade of grass." He declared one as great a mystery as the other. There are, no doubt, some things in *The Revelation* that will not be understood until they are fulfilled; but most of the book has been explained, and can be understood through the help of the Holy Spirit.

The Revelation is largely prophetic, the only book in the entire New Testament of that character; although there are many prophecies to be found in several of the other books. If one wishes to understand it, he must approach it with an open mind, and under the direct leadership of the Holy Ghost who inspired its writing. He will need some quite accurate information concerning signs and symbols. He must be familiar with much of the history of the Jews,

of the Greeks, and of the Romans. The Spirit of God will not open this book to an ignoramus, nor to a dullard, nor to one who is too lazy to study for information. I recommend as a study on the meaning of this great book Dr. Iva D. Vennard's little exposition. That is quite clear, and within the reach of almost any one. Those wishing a more exhaustive study of the book might read Dr. Seiss's lectures on it. It will not do to read any and everything one may find concerning *The Revelation*; for much that has been written concerning it is mere trash—wild, and misleading. Be careful, is the best advice I can give.

Comments on the Lesson.

4. John to the seven churches which are in Asia.—The first three verses of this chapter constitute the prologue to the book. With the fourth verse begins John's salutation to the seven churches. Asia here refers to the western part of Asia Minor. *Grace be unto you, and peace.*—That sounds like one of St. Paul's salutations. John may have been reading his epistles. *From him which is, and which was, and which is to come.*—Here we have the Deity of our Lord clearly set forth; for such things cannot be said about any finite being. *The seven Spirits.*—Seven is a symbolic number signifying perfect. The expression means the Holy Spirit which proceeds from the Father and the Son.

5. And from Jesus Christ.—The three persons of the Trinity are clearly revealed here. The word Trinity (Triunity) is not a Bible term for the Godhead; but the fact is plainly set forth. *The faithful witness.*—The word for witness in the New Testament is *martyrs*, whence we get our word *martyr*. Primarily it means simply a witness; but as the years passed, and many were dying for their testimony, it came to take on the modern import. *The first begotten of the dead.*—The Revised Version is far better: "The firstborn of the dead." The word *begotten* is misleading. Jesus raised several persons to life from the dead; but they were resurrected to physical life, and died again at a later date; but Jesus rose to die no more forever. His was the first resurrection of this type. *Prince of the kings of the earth.*—Ruler of the kings of the earth. (R. V.) *Washed us from our sins in his own blood.*—There are two readings here. The Revised Version says: "Loosed us from our sins by his own blood." I have lying before me two Greek versions, one using the word for wash and the other the word for loose. By is much better than in.

6. And he made us to be a kingdom, to be priests unto his God and Father. (R. V.)—This tract the original far closer than the King James Version. But I see no reason for the use of to be. As the black face show, to be has been added by the translators. The two little words change the tense of the passage to the future; but the work has already been done. *To him be glory and dominion for ever and ever. Amen.*—It is a mystery how any one in his senses can read such words as these, and then deny the Deity of our Lord, while pretending to believe the Bible. If Jesus is not God, John was guilty

of rank idolatry while penning these words of praise and worship.

7. Behold.—An interjection calling attention to something. *He cometh with clouds.*—I do not think that this refers to his return for the Rapture of the Church, but to his coming, after the Marriage Supper, with myriads of his saints, to begin the millennial reign. *Every eye shall see him.*—If I am not mistaken the full sweep of this verse takes in the Millennium and the final judgment. The wailing of the kindreds of the earth points in that direction. The words are big with meaning. Even so, Amen.—That expression looks as though it might have been interjected by the apostle just as the Master was about to speak.

8. I am Alpha and Omega.—The first and the last letters of the Greek language. The following clause explains their meaning, "The beginning and the ending," yesterday, today, and forever. Which is, and which was, and which is to come, the Almighty.—If these words from the lips of Jesus Christ do not forever stamp him as very and eternal Deity, then words have no meaning. Were he not God, such language would mark him as the arch-impostor of all the ages.

9. The isle that is called Patmos.—Situating south-west of Asia Minor. John was banished to this lonely island because of his loyalty to Jesus Christ. It was severe punishment; but it gave us this wonderful book. Life in a prison is not altogether bad. Paul wrote some of his best epistles while chained to a soldier in Rome; and Pilgrim's Progress came out of John Bunyan's jail cell when he was locked up for preaching the word of God.

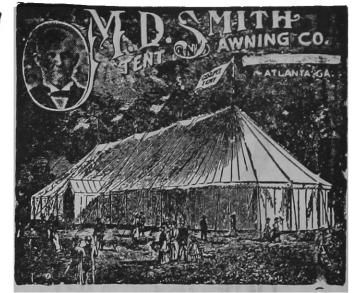
10. I was in the Spirit.—In communion with the Holy Spirit. *On the Lord's day.*—The day of the week on which our Lord rose from the dead—our Sunday. This expression is quite different in meaning from that used in 1 Cor. 1:8, "The day of the Lord," the time when he shall come to set up his kingdom on earth, and to judge the quick and the dead.

11. A great voice, as of a trumpet.—Jesus Christ was speaking to him. Again Jesus states that he is Alpha and Omega. *What thou seest write in a book, and send it unto the seven churches which are in Asia.*—Daniel was commanded to seal up his vision; but John must make his public. We have the names of these seven churches; but there comes a serious interpretation of the passage that concerns them. No doubt each message went direct to the church for which it was intended; but good expositors tell us that these churches are types of seven ages of the Church at large, and that we are now in the Laodicean period of lukewarmness. The charge certainly fits the day in the which we are now living. Is this the last age?

12. I turned to see the voice.—Voice put for the speaker. I saw seven golden candlesticks.—Lampstands is better. You will learn from the last verse of the chapter that the golden lampstands were the seven churches to which John was to write.

13. One like unto the Son of Man.—I shall attempt to give no commentary on this matchless description of our Lord Jesus Christ as John saw him in his heavenly glory. Words from me would only blur the picture.

16. In his right hand seven stars.—In verse twenty we learn that the seven stars were the angels, or ministers, of the seven churches.



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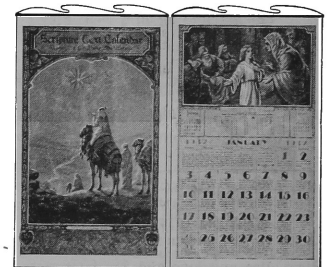
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clear, guiding light,
The Christ-child in your heart and home,
to make this Yuletide bright.

"We will be glad in His salvation."—
Isa. 25:9.

A lovely French parchment folder with
bronzed metal seal on front. Size 4½x5½
inches. Tissue lined envelope. **Price 15 cents**

No. 1501—CHRISTMAS AND NEW YEAR CHEER!

"God bless your heart with cheer today;
God bless your home with peace away;
God bless your life and all you do
With happiness the whole year through!"

"The Lord bless thee and keep thee!"—
Num. 6:24.

Another beautiful French parchment
folder with colored rustic scene on front.
Size 5½x5½ inches. Tissue lined envelope.
Price 15 cents

No. 1503—A MERRY CHRISTMAS

The Christmas Star of Promise is still
shining from above,
The angels' choirs are singing of a Father's
wondrous love;
And all the glad some blessings which the
Saviour came to bring,
May these be yours abundantly and make
your glad heart sing!

"When they saw the Star, they rejoiced
with exceeding great joy."—Matt. 2:10.

A wonderfully beautiful card because of
the light blue "Mother of Pearl" panel.
Size 6½x5 inches. Tissue lined envelope.
Price 15 cents

No. 1505—JOYFUL SEASON'S GREETINGS

"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."—John 3:16.

A rich looking card, size 6½x4¾ inches.
Embossed design. Fancy cut, tissue lined
envelope. **Price 15 cents**

OUR 10c CARDS

No. 1007—THE SEASON'S BEST WISHES!

May the Star that showed where Jesus lay;
With gladness light your heart today!"

"When they saw the star, they rejoiced."
—Matt. 2:10.

A plain but attractive light green card
with engraved camel and holy city design.
Size 6x5 inches. **Price 10 cents**

No. 1004—MAY REAL OLD-FASHIONED JOYS BE YOURS FOR CHRISTMAS AND THE COMING YEAR

"May your life's ship with flowing sails,
Breast wind and sea and tide—
With Him whose goodness never fails,
As Pilot and as Guide!"

"The Lord bless thee and keep thee."—
Num. 6:24.

This inspiring message is under a nov-
elty folded panel at top of card which has
a beautiful ship scene. Size 6x4 inches
when closed. **Price 10 cents**

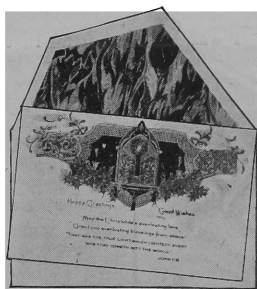
No. 1006—SINCERE CHRISTMAS GREETINGS!

"The happiest, merriest Christmas day,
I'm wishing you in the heartiest way!"

"I bring you tidings of great joy."—
Luke 2:10.

In many beautiful colors this quaint vil-
lage scene is very attractive. Gold, be-
veled edges. Litho tissue lining carries same
design. Size 6½x4¾. **Price 10 cents**

No. 1008—HAPPY GREETINGS—GOOD WISHES



No. 1008

"May the Christ-child's everlasting love
Grant you, everlasting blessings from
above!"

"That was the true light, which lighteth
every man that cometh into the world."—
John 1:9.

A very artistic number. Poinsettia, hol-
ly, and candles in dainty colors. Size
6½x4¾. **Price 10 cents**

No. 1001—HAPPY GREETINGS AND GOOD WISHES

"May the joy that sped the wise men on
their way;
Fill all your heart with peace and hap-
piness today!"

"Lo, the star went before them."—Matt.
2:9.

A rich looking card with light blue
"Mother of Pearl" panel. White card with
dainty black and gold decorations. Size
5½x4 inches. **Price 10 cents**

No. 1003—GREETINGS AT CHRISTMAS

"This wish holds a bit of Christmas peace,
And a bit of its love and cheer;
With a prayer that these blessings may
not cease,
But last through the whole New Year."

"Thou shalt call His name Jesus, for He
shall save His people from their sins."—
Matt. 1:21.

Here's really a 15c value. Cathedral de-
sign on front cover of a French parchment
folder. Size 4½x5½. **Price 10 cents**

No. 1005—CHRISTMAS GREETINGS!

"May your heart be a garden fair on
Christmas day, where Heaven's sweet flow-
ers of love convey the happiest hours and
scatter sunshine everywhere!"

"Thanks be unto God for His unspeak-
able Gift!"—2 Cor. 9:15.

An unusually pretty floral design. Red
roses and poinsettias. Size 5x6 inches.
Price 10 cents

No. 1002—HEARTY CHRISTMAS GREETINGS WITH BEST WISHES FOR A HAPPY NEW YEAR

"May the glorious message shepherds
heard,
Have gladness for you in every word!"

"Unto you is born this day . . . a Sav-
ior."—Luke 2:11.

A beautiful grey-blue card with mounted
English print. One of our best. Size
5½x4½ inches. **Price 10 cents**

OUR 5c CARDS

No. 512—MERRY CHRISTMAS—HAPPY NEW YEAR

"Peace on Earth—Good Will Toward Men."

The most attractive 5c camel design card
we've ever seen or offered. Black, red, and
gold engraved design. Size 5x4 inches.
Price 5 cents

No. 509—JOYOUS GREETINGS OF THE SEASON!

"May Christmas blessings, one and all,
Around your happy fireside fall!"

"Glory to God in the highest, on earth
peace."—Luke 2:14.

A four-horse stage coach amidst snow-
laden evergreens. Size 4x3 inches.
Price 5 cents

No. 503—MAY CHRISTMAS BLESSINGS CHEER YOU!

"From heart to heart, a wish to say;
God bless with joy your Christmas Day!"
"Mine eyes have seen thy Salvation."—
Luke 2:30.

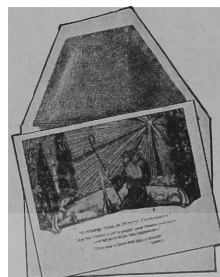
A "tasty" card with colored poinsettia,
holly, and candle. Size 5x4 inches.
Price 5 cents

No. 502—JOYOUS CHRISTMAS DAYS!

"May a wonderful Savior all His blessings
extend,
For a real merry Christmas to a wonder-
ful friend!"

"Emmanuel—God with us."—Matt. 1:23.
Dainty and artistic is this card. Christ-
mas holly and candle. Size 4x5 inches.
Price 5 cents

No. 506—WISHING YOU A MERRY CHRISTMAS



No. 506

"May the Christ-child's peace your heart
possess
And fill your days with happiness!"

"Unto you is born this day . . . a Sav-
ior."—Luke 2:11.

A striking shepherd scene with radiant
star rays in gold. Size 5x4 inches.
Price 5 cents

No. 510—SEASON'S GREETINGS

"May your heart and home be warm with
cheer;
At Christmas time and through the year."

"And the Word was made flesh and dwelt
among us."—John 1:14.

A blue card with design and text en-
graved in white. Size 5x4. **Price 5 cents**

No. 501—WISHING YOU A MERRY CHRISTMAS!

"May Christmas treasures of peace and
cheer,
Spread happiness over your whole New
Year!"

"Glory to God in the highest."—Luke
2:14.

A little village tucked away in mountains
and evergreens. Black, red, and silver col-
ors used. Size 5x4 inches. **Price 5 cents**

No. 504—CHRISTMAS GREETINGS

"Wishing for you the choicest gifts the
merry Yule can bring;
The echo of its holy song within your
heart to ring;
The radiance of its guiding star to smile
upon your way;
The presence of the Babe Divine to bless
your Christmas day."

"The grace of God that bringeth salva-
tion hath appeared."—Titus 2:11.

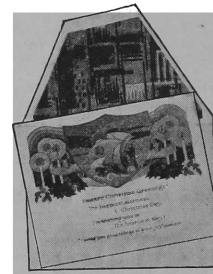
This is a parchment folder. A friendly
and hospitable design on front in colors.
Size 5x4 inches. **Price only 5 cents**

No. 508—A MERRY CHRISTMAS AND HAPPY NEW YEAR

"God bless your Christmastide with cheer,
And all your days throughout the year!"
"His name shall be called Wonderful."—
Isa. 9:6.

Neat plain black engraved camels. Size
5x4 inches. **Price 5 cents**

No. 507—SINCERE CHRISTMAS GREETINGS!



No. 507

"The happiest, merriest Christmas Day,
I'm wishing you in the heartiest way!"
"I bring you good tidings of great joy."—
Luke 2:10.

Beautifully colored ship with candles,
holly, etc., added. Size 5x4 inches.
Price 5 cents

No. 511—WITH ALL GOOD WISHES FOR LASTING CHRISTMAS CHEER!

"The birthday of the Prince of Peace
brings gladness to the world today;
May its Heavenly gifts increase, and
earthly sorrows chase away."

"His name shall be called the Prince of
Peace."—Isa. 9:6.

Four joyous young carolers done in gold,
red, blue, and black. Size 6½x3¾ inches.
Price 5 cents

No. 505—MAY THE SEASON'S JOYS BE YOURS!

"Hark, the herald angels, sing again today!
Blessed are their tidings, glad in every
way!

"May their glorious message give you glad-
ness, too—
"Glory in the Highest, Christ is born for
you!"

"The glory of the Lord shone round
about them."—Luke 2:9.

A large card, size 6½x3¾. A colorful
cross, candle, holly, etc., are artistically
done. **Price only 5 cents**

Jumbo Assortment No. 2

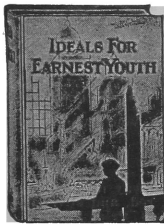
Last year our Jumbo Christmas card
assortment proved so satisfactory that we
have prepared another assortment that we
different cards for this year. Twenty-one
envelope cards, six attractive post cards,
a total value of \$1.55. Special postpaid
price \$1.00.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Ky.

GIFT BOOKS FOR BOYS AND GIRLS

Ideals for Earnest Youth

BY A. T. ROWE

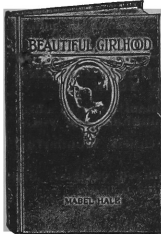


A purposeful message for our modern youth with their great opportunities and problems. It is practical rather than theoretical. Actual incidents and experiences of real, outstanding, unusually-successful men are given as food for thought.

Valuable for young people's meetings, societies, and leagues. Emphasizes youth's needs of Christ's guidance, but clearly avoids any doctrinal discussion. Sixty-one pithy chapters. Beautifully cloth bound; attractive two-color jacket. Price \$1.00.

Beautiful Girlhood

By Mabel Hale



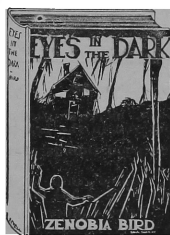
Every teen-age girl should own a copy of this book of wholesome advice. Dangers along her pathway are pointed out. She will take fresh courage as she is pointed to the real stepping-stones in life. It does not deal with sex problems. Encourages lofty ideals. FOR THE GIRL—Who Wants to Make A Success Who Wants a Real Girl's Book

Who Feels Herself Misunderstood Who Desires to Be Beautiful

Your daughter with the flush of youth in her cheeks and the starglight in her eyes, facing life eagerly, inquiringly, needs this book.

Gift Style—Pretty blue border on each page. Mounted medallion on front cover, which is protected by watered-silk, embossed tissue jacket. 232 pages, cloth bound. Price \$1.00.

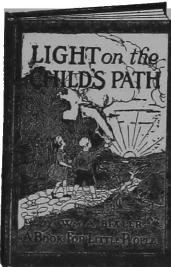
Eyes in The Dark



No more interesting things could happen in books, than happened to David and Barbara in this story. It is a story all young folks just love, and parents will read it after the youngsters have gone to bed! Just one round after another of delightful experiences, country life, exploring expeditions, adventures, the finding of real hidden treasure, etc. Beautifully bound with colored jacket. Price \$1.50.

Light on the Child's Path

BY Wm. A. BIXLER

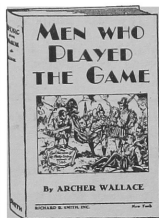


Knowing that pictures shown to young children and stories told to them make a strong impression, the author was very careful in making a selection that will leave the child with better thoughts, higher ideals, and nobler motives. Many of the pictures show children and older people doing good deeds, being kind and considerate to birds, animals, and pets, and showing respect to the aged, blind, and unfortunate.

There are pictures of Mother, home, birds, animals, pets, childhood amusements, children praying, the blind girl, cripple boy, by the seashore, visiting Grandma, the poor old man, lost in the snow, the shepherds, the Christ-child, Christ's life and the peace he gave, and many others. Written in simple language. No fairy stories or fiction. 93 pictures. 52 chapters. 50 cents.

Men Who Played The Game

BY ARCHER WALLACE



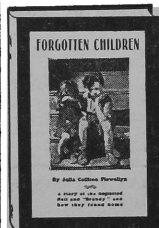
Archer Wallace has selected the unusual stories of fifteen men who made good by playing the game and never recognizing the possibility of defeat. Apart from the interesting circumstances surrounding the lives of Toyohiko Kagawa, Chinese Gordon, Golden Rule Nash, and the others, there is the still more interesting fact that these men made a fascinating game of life, stayed by the rules, fought courageously but cleanly against all obstacles, and felt the joy of triumph in the end. As a book of genuine appeal to boys this one cannot be surpassed. Price \$1.00.

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Forgotten Children

BY JULIA FLEWELLYN

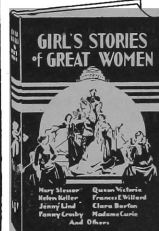


Nell, and Squinty, and Brandy, are waifs of the great city of New York. They are the "drift-wood of humanity"—thrown out on the streets—nobody's children—Forgotten Children.

Nell is a typical "spitfire" of the alley, passionate and outspoken in her barbaric language of the streets. She gives one thrills all the way through by her under the influence of her expected outbursts of savagery. Yet, under all the dirt and grime and seeming "good-for-nothingness" of these outcasts are tender chords waiting to be "touched by a loving heart, awakened by kindness." Something new for your young people. 189 pages. Price \$1.00.

Girl's Stories of Great Women

ELSIE E. EGGERMEIER

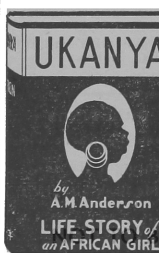


There are many boy's books of great men but here is a girl's book of great women.

A girl can't read anything more interesting than biography; nor anything half so inspiring. Miss Eggermeier understands girls, and the girls' experiences. She knows what girls like. Any girl will be proud to own this beautiful book. Here the girl will read about the girlhood of noted women from all walks of life. There is Rosa Bonheur, the great artist; Jenny Lind, the sweet singer, who charmed her generation. She will be fascinated by the girlhood experiences of Madame Curie; Queen Victoria; and a large number of other wonderful characters. 188 pages. Cloth bound. \$1.00.

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Girls of the Bible

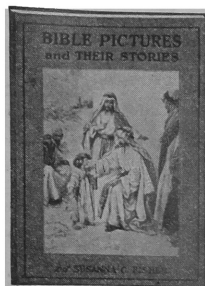
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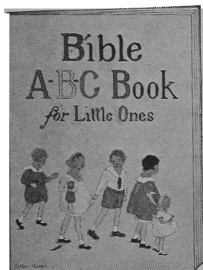
BY SUSANNA G. FISHER



The thirty-one beautiful pictures in this book are reproductions in full colors of paintings. Facing each picture is the story written mostly in words of one syllable for children 8 to 15 years of age. The Lord's Prayer, the Golden Rule, and the

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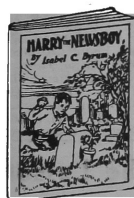
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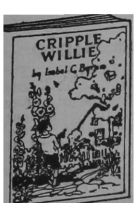
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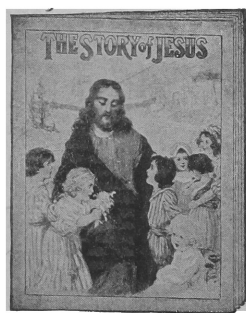
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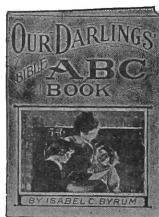


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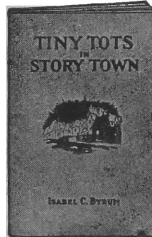
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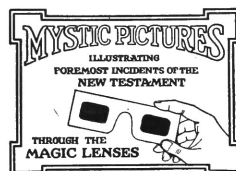
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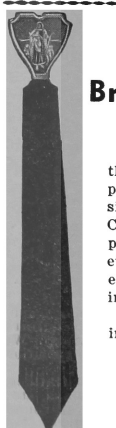
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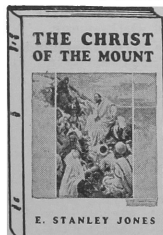
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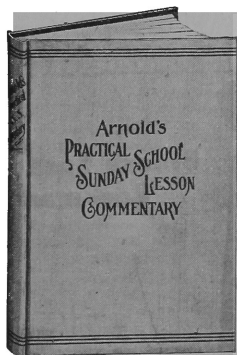
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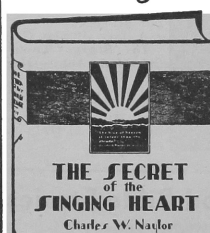
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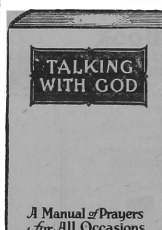
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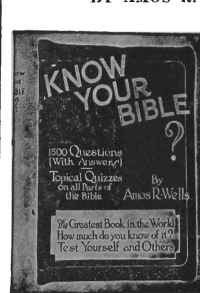
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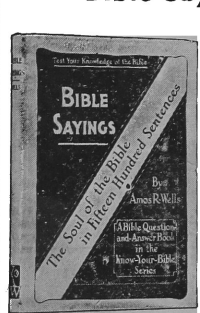
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4. What is the shortest book of the Bible?
5. Complete the quotation: "The earth is the Lord's, and the fullness thereof."

6. Who called herself "the handmaid of the Lord?"
7. Who were the Pharisees?
8. Who uttered the prophecy: "A little child shall lead them?"
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PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, Dec. 9, 1931.
Entered at Louisville, Ky., Postoffice as Second Class Matter

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Vol. 43, No. 49.

LOVE'S TRANSFORMING POWER.

By The Editor.

THE Master in seeking to draw out a confession from Peter said, "Lovest thou me more than these?" to which Peter responded, "Lord, thou knowest all things; thou knowest that I love thee." Jesus said unto him, "Feed my sheep."

I would rather be girded of God with power to preach the gospel that kills sin and makes alive to Christ and holiness, than to have all the honors and wealth of all the world. What a privilege to be an under shepherd of the great Shepherd!

A conscience void of offence, a clear witness that one's guilty past is under the atoning blood of Christ, that one's sins are lost in the depths of the sea of God's compassionate forgetfulness, is of more value than all the gold and silver, and gems of the world.

Weak and feeble as human nature is, yet man is capable of a very intense and unselfish love. This has often been manifested in the patriot, the friend, the father and the offspring. If Christ can get hold of a man and produce in him a hatred for sin and a longing for holiness, and transform the man into his own image, he will be able to kindle in that man a wondrous love and devotion for himself. This loving Christ with all the heart, is the thing most desirable on earth; all else will be well, or at least endurable, if one but loves Christ supremely.

Love is a great transforming power; it is at the root of all contentment and happiness. True love reconciles one to his or her lot in life. It is a real blessing and fruitful source of enjoyment, if one loves flowers, trees, brooks and birds; it warms and lifts the soul to love the domestic animals and fowls about the barn and yard. To love one's fellow beings is a great means of elevating one's character, but to love Jesus Christ is the highest good. Nothing is so elevating, refining and enlarging to the soul, as a genuine love for Jesus Christ. To have one's heart burning with a holy glow for the Savior, how blessed! What contentment and rest it brings to the soul. Let us seek, by every possible means, to increase our love for Christ.

Mr. Wesley's admonition was, "Let love not visit you as a transient guest, but be the constant temper of your soul. Let it pant in your heart, let it sparkle in your eyes; let it shine in all your actions, and let there be in your tongue the law of kindness." If this disposition be in us to abide, the commandments of the Lord will not seem grievous, but the natural outflow of the heart will be good will to all mankind and a longing desire to help them Godward. The same writer has said, "Love is long-suffering." "It endures not a few affronts, reproaches, injuries; but all things which God has pleased to permit either men or devils to inflict. It

THE MAKING OF THE MAN.

Ghandi would not wear pants when he was presented to King George. That little Hindu has got some sense. His bare legs and little spinning-wheel are a very large part of his capital. How impossible it would be for the poor, ignorant people of India to worship a man with breeches on. Ghandi's bare legs are just as important to him as Pastor Russell's big whiskers were to him. Shave Russell and pants Ghandi and they would be like Samson when his hair was cut, weak as other men. Ghandi's power over the Asiatic mind of the Hindus gives him power with Great Britain. If he should put on a suit of clothes, dispense with his spinning-wheel, and give up his faith in cow worship, he would lose cast with the Hindus, and Britain would brush him aside. Ghandi has a worthy cause, but woe be unto him and his cause if he should put on breeches. Ghandi's bare legs are just as important to him as Whiskey John Raskob's money is to him, and as Tammany Hall is to Liquor Al Smith. If Raskob should lose his money, and Tammany Hall could be sent to the penitentiary, Raskob and Al Smith would have no more influence with the Democratic Party than Ghandi would have in India with breeches on. It is wonderful about the psychology of big whiskers, bare legs, money, and Tammany Hall!

arms the soul with inviolable patience; not harsh, stoical patience, but yielding as the air, which, making no resistance to the stroke, receives no harm thereby." This love is not natural to the human heart, but must be shed abroad in our hearts by the Holy Ghost which is given unto us. It is a gift which may be had for the asking; but the request must be accompanied by an unfaltering faith which rises above all the difficulties which might oppose us in our search for that love which emanates alone from the heart of God.

It has been truly said, "That the love of our neighbor is the only door out of the dungeon of self." The human heart is never at its best until it emerges from its own shell of self-congratulation and reaches out to help another. It has been suggested that the secret of success in public performances, either in speaking or playing upon an instrument, is to be oblivious of self; to lose self-consciousness. This was demonstrated in the life of Rubenstein who, on one occasion, was playing for a company of musicians, when they with one accord, began to applaud him at the close of a brilliant improvisation. "Friends," exclaimed the great musician, "Please do not applaud! Your applause directs my thoughts from the music to myself, and I cannot play." It is not difficult to see the application in this instance. If our attention is fastened upon ourselves the other fellow will be forgotten, and we will have missed the opportunity of rendering our sweetest music. Remember "love is the door from the dungeon of self."

"O Love that wilt not let me go,
I rest my weary soul in thee,
I give thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller be."

Fortunate For Civilization

IT is fortunate for civilization that the people of China have not been a warlike people. That is one reason why the great warring pagans passed away and China remained and grew. The Babylonian Empire ceased to exist; the Russian Empire passed away, old Egypt was destroyed; these all drew the sword, and perished by the sword. Meanwhile China built a great wall, shutting her enemies out, and shutting herself in, living in peace with the world.

It will be unfortunate for any nation to drive China into militarism, provoke, harass and cuff her about; at length she will develop the spirit of resentment and will learn how to fight. There has been a very marked change in the Chinese soldiers within the last two decades. He no longer wears skirts and pigtailed; he evolves slowly, but he is a far better fighting man than he was a very few years ago. The wars among the Chinese people have been remarkably fine military schools, in which they have learned the use of modern implements of war. The quickest way to develop the soldier spirit is to provoke, mistreat, rob and abuse them until they come to have a deep-seated hatred, drive them to anger, put them thinking of, and longing for revenge. Get fight in their blood and you create a psychology that will give birth to soldiers; babies will be born with the powers of military geniuses, leaders will rise up who will know how to organize, train and lead men to battle and to victory. It would be the part of wisdom for those who would impose upon China to remember that there is a hereafter.

In 1870 Germany marched triumphantly into France; in 1918 France marched victoriously into Germany. Forty-eight years is not such a long period of time, but it is long enough for remarkable changes to take place. There are fifty millions of young Chinese mad today who will make fine soldiers within a decade from now. Put hatred deep into them, feed them on the spirit of revenge, make them drunk with a determination to pay their enemies back with compound interest, and woe be to those who have humiliated and robbed them.

The Chinese have remarkable intellectual powers, great physical strength and patient persistence and endurance. It is the height of folly to make a warlike people out of them; drive them to training, and arm ten, twenty, thirty, forty or fifty millions of soldiers with all the modern implements of war, with thousands of airplanes and skillful pilots, and they can blow certain islands into the sea.

The world is like a floating island, and as sure as we anchor to it we shall be carried away by it.

NOTES ON VARIOUS THEMES.

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



When I was in Edinburgh, Scotland, one day I went down to the house of John Knox and had the pleasure of seeing some wonderful pictures, books and other mementoes of this great man of Protestantism, John Knox! What a preacher he was, and what a man of prayer! How he believed his Bible! He was not like so many weak-kneed, doubting, Protestant ministers of today who do not know what they believe, or where they stand. The following story tells of a struggle he had with Satan up to the last. He said:

"I have before this sustained many assaults from Satan, but at this time that roaring lion hath most furiously attacked me and put forth all his strength that he might devour and make an end of me at once. Often before hath he placed my sins before my eyes, often tempted me to despair; often has he endeavored to entangle me with the allurements of the world; but these weapons being broken by the sword of the Spirit, which is the Word of God, he could accomplish nothing. But now he has attacked me in another way; for the cunning serpent has endeavored to persuade me that I have merited Heaven itself and a blessed immortality by the faithful discharge of the ministerial office committed to me. But blessed be God who suggested to me those passages of Scripture by which I was able to grapple with him and extinguish his fiery dart! Among these Scriptures were these, 'What hast thou which thou hast not received?' and, 'Not I, but the grace of God in me.' Being thus vanquished, Satan went away; wherefore I give thanks to my God by Jesus Christ who was pleased to grant me the victory."

John Knox was firmly persuaded that this was Satan's last assault, and so it proved. Again he said: "These last two nights I have been in meditation on the kirk (Church) of God, the spouse of Jesus Christ, despised of the world, but precious in His sight. I have called to God for her, and committed her to her spouse, Jesus Christ. I have been fighting against Satan who is ever ready to assault; yea, I have fought against spiritual wickedness in heavenly places and have prevailed. I have been in Heaven and have possession, and I have tasted the heavenly joys, where presently I am."

When the time of his departure came, after commending his wife and children to the care of a friend, and listening to some of his favorite Scriptures, including the seventeenth chapter of John where he "first cast anchor," he quietly entered the heaven of eternal rest, without pain or any distress of mind, as God had shown him.

II.

In these days when they write so much about John Wesley it is a matter of amazement that the Methodist preachers do not return to the theology of John Wesley which wrought such wonders in England in the Eighteenth Century. I have been reading, lately, John Wesley's Journals. What a rich treasure house! What a theology is found there, and what experiences are related of preaching and soul winning. Listen to Wesley on some important matters:

"There is no satisfaction for sin but that which Christ has made by his precious blood."

"Do you mean by an enthusiast," he asks of one who had attacked his doctrine, "one who maintains the antiquated doctrines of the new birth and justification by faith? Then I am an enthusiast." John Wesley was not ashamed to stand by the old-time "antiquated" religion. He writes: "But if Methodism, as its opposers pretend, be a 'new discovery in religion,' this is a grievous mistake; we pretend to no such thing. We aver it is the one old religion; as old as the Reformation, as old as Christianity; as old as Moses, as old as Adam."

"The whole ingredients of Methodism, so-called, have been discovered in print over and over; and they are enrolled in a public register, the Bible, from which we extracted them at first."

"To sum up the whole," writes Wesley, "the whole ingredients of our religion are love, joy, peace, longsuffering, gentleness, goodness, fidelity, meekness, temperance;

against these I think there is no law; and therefore, I still apprehend they may be tolerated, at least in a Christian country."

"While a poor woman was speaking a few artless words out of the fulness of her heart, a fire kindled and ran as flame among the stubble through the hearts of almost all that heard. So when God is pleased to work it matters not how weak or how mean the instrument."

"All this week," Wesley wrote, "I endeavored to confirm those who had been shaken as to the important doctrine of Christian Perfection, either by its wild defenders or wise opposers who much availed themselves of that wildness. It must needs be that such offences come; but woe unto him by whom the offence cometh."

"After deep conviction of inbred sin of their total fall from God, they have been so filled with faith and love (and generally in a moment) that sin vanished and they found from that time, no pride, anger, desire, or unbelief. . . . Now whether we know this destruction or suspension of sin, it is a glorious work of God, such a work we never saw in these kingdoms before."

III.

In these days of big salaries and luxuries (even in poor times) it is well to think of the simplicity of John Wesley touching personal and practical religion.

John Wesley, the founder of Methodism, was a generous soul. The only use he had for money was to give it away. "I gain all I can," he wrote, "not wasting anything—not a sheet of paper, not a cup of water." When his income was 30 pounds a year he lived on 28 pounds and gave away two pounds. When it reached 60 pounds, and even 120 pounds, he still lived on 28 pounds, and gave away the balance. A wealthy lady left him 1000 pounds in her will, and he gave it all away, by fifties and hundreds, counting himself simply "God's steward for the poor." In later years when he might have amassed a fortune by the sale of his books, he lived on a small amount and gave the rest away. When eighty years of age, he tramped through the streets of London that he might save money to distribute among the poor. For years he gave away 1000 pounds annually, and taken as a whole, he gave away not less than 30,000 pounds during his life.

Kagawa, of Japan, and Gandhi, of India, are both notable examples of self-abnegation and sacrifice for the sake of their people. It is shocking, sometimes, to observe the hold that money has on the ministry. Grades and salaries are of greater import to some preachers than the salvation of souls. No wonder the work of God does not prosper more in their hands. This money love and craze has done intolerable hurt to evangelism, also putting price upon evangelism has robbed it of its purity and power.

IV.

They have a great habit in South America of calling their streets, and sometimes the towns, by the dates of important events in their history. One of the towns in Argentina where I preached was called "9th July." Over across the street from where I write this, in Sao Carlos, Brazil, the sign tells me that the name of the street is "7th September." They commemorate these great events in many ways. Now I notice some of the prophets record their religious experiences in a very definite manner. Read Ezekiel 1:1-3, and he tells us of a notable experience he had when (1) the Heavens were opened, (2) He saw visions of God, (3) The Word of God came expressly to him, (4) The Hand of the Lord was upon him, and this happened in the 30th year, fourth month, fifth day of the month. Isaiah's baptism of fire occurred the year that Uzziah died. Bishop McConnell,

who turns everything into philosophy, said, "In Methodist theological usage, conversion is supposed to lead us to sanctification—and the present-day Methodist aim, according to the Delaware program, is that the Christian is to sanctify everything he gets his hands on."

One writer says, "This amounts to a gratuitous double slur on two fundamental teachings of the Gospel and on which the Protestant Reformation and Methodism were founded."

It is undoubtedly true that the leaders who broaden the Wesleyan doctrine of Sanctification so as to include everything, never know the joy of leading a soul over into the definite experience of sanctifying grace. They socialize everything and rob it of its personal application to personal experience. Speaking of the Delaware Conference, judging by the make-up of its speakers as I read about it in one of the Advocates, there was not much likelihood of an altar service there with anybody seeking either conversion or sanctification because the speakers were all men of decidedly modernistic doctrines, some of them Unitarians and the majority of them broad men of Methodism who are trying their utmost to broaden the narrow way. The way of modern Methodism is to call for Conferences, not mourners. When we had the mourner's bench revivals were the order of the day and Methodism grew and multiplied. In these days our leaders are trying to make Corinthians out of us; they want us to get saved by philosophy, not by repentance and faith. More books are published now on the philosophical way of finding God than ever and as a result nobody is finding God. They are lost in unbelief!

V.

John Wesley was a great revivalist and truly a teacher sent from God to reveal to the Church the deeper things of God. What wise words are these of Wesley on Justification; he says:

"I believe that three things must go together in our justification: upon God's part, his great mercy and grace; upon Christ's part, the satisfaction of God's justice by offering his body and shedding his blood; upon our part, true and living faith in the merits of Jesus Christ. So, in justification there is not only God's mercy and grace, but his justice also. And so the grace of God does not shut out the righteousness of God in our justification, but only the righteousness of man, that is, the righteousness of our works."

"The very foundation of Christianity is that a man can merit nothing from God; that we are justified freely by his grace, through the redemption that is in Christ; not for any works of our deservings, but by faith in the blood of the covenant! But papists hold, that a man may by his works merit or deserve eternal life; and that we are justified, not by faith in Christ alone, but by faith and works together. This doctrine strikes at the root of the Christian faith, the only foundation of true religion."

How different is the teaching of the modern pulpit from Wesley's on the Sin question!

How can I be cured of the sin-plague? is the universal inquiry. The answer is not uniform, coming as it does, from the darkened mind of man.

"Develop him," argues the materialist.

"Let him alone," growls the atheist.

"Worship him," suggests the pantheist.

"Polish him," adviseth the broad school man.

"Church him," shrieks the ritualist.

But what says the Word of God? "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

RADIO IN PROPHECY.

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

PART II.



RADIO in its present working developments, is one of the many subtle forces of electricity. We are learning something of its marvelous powers; yet no scientist can explain what it is; the knowledge of its manifestations are being discovered, and its powers harnessed, but human knowledge can go no further. It is a mystery as unfathomable as life; life remains an essence of the Infinite and the Absolute. Even Mr. Edison did not know exactly what electricity is. We once heard this line of reasoning: the lowest number of vibrations which will produce a tone is twenty-seven per second. Tone continues to reach a higher pitch as vibrations increase. The highest number of vibration discernable to the human ear are about fifty thousand per second—said to be the voice of a bat. Beyond that there is heat—then light—then electricity—then, last—Life. But like all other analysis into the realm of the supernatural—it is only conjecture. We do know that the strange force, which is called electricity, exists, and those who are in a position to speak, say we have scarcely touched the circumference of its possibilities.

The existence of this strange force, or substance, had been observed by scientific minds centuries before Christ. Thales of Miletus, 640 B. C., caught the first gleams of it by means of friction, and some others through the years, also record their observations. But not until the 16th century did scientists arrive at tangible facts about electricity, and then in a very crude manner. Robert Boyle and Sir Isaac Newton made some substantial contributions to its development. Stephen Gray and Hawksbee early in the 18th century added much to the fund of knowledge; but it was Benjamin Franklin in 1750 that discovered the big fact that the lightning which illuminated the heavens, followed by roaring thunders, was the very thing the scientists had been seeking for more than two thousand years. With his kite experiment Franklin found out that the earth was a gigantic magnet, affecting tremendously the discharges of lightning. Whereupon, lightning rods for the purpose of conducting bolts from buildings into the earth came into general use following his discoveries.

So the experiments continued with renewed interest. In 1832 B. F. Morse invented the apparatus for sending electric discharges through wires, making dots and dashes, and with that, the Morse code was worked out, which gave to the world *telegraphy*—meaning to write at the end. Then the astonished world appropriated this new method of communication, with an ever increasing distance; it soon became known, that with sufficient storage batteries and wires distance did not affect the accurate sending of messages. Telegraphy became a fixture in world activities.

The experiments continued until in 1875 Alexander Graham Bell discovered, that through the medium of wires, not only dots and dashes could be sent, but also the human voice. From the beginning of crude, unsatisfactory mechanism there has been developed the telephone, which also continues in its use without regard to distance. Here the world gasped again. Today the telephone is a fixture in the homes of the nation, and so common that no one ever thinks of it any more as belonging to the marvels of the age.

Then, as the experiments continued through fifteen years after the telephone became a practical asset, Mr. Marconi devised an instrument which discharged currents of lightning between positive and negative poles, which by so doing sent impulses, or waves through the air, as dots and dashes

without the medium of wires. Then, we had the Wireless Telegraphy which gave the world a decided shock, and then it was felt, that the last word had been said in world wonders. So now, wireless telegraphy has put both sea and land in instantaneous communication. No ocean liner can sail beyond the touch of all the world by wireless messages, traveling with the velocity of light—a rate of speed which will circle the globe seven times in a second.

Wireless telegraphy is a marvel of efficiency. In the early stages of its development a ship was sinking on the high seas; unknown to the world, but an obscure operator on this sinking vessel, sat calmly at his post and sent out S.O.S. calls for help. At once vessels steamed to the scene of the disaster, and one thousand passengers were rescued, and young Jack Bins became a world hero. Not until the story of this shipwreck became known, did the indifferent world appreciate the inestimable value of wireless telegraphy. There were five ships within reach of the Titanic when it was lost at sea. Of the five only one ship's wireless was functioning. Something seemed to be wrong with four of the vessel's wireless equipment; either the operators were loafing, or the instruments were out of repair. One vessel heard the S.O.S. call from the ill-fated Titanic. That one rushed to the scene and saved over seven hundred souls. Had the other vessels been in like condition, the greatest ocean disaster of the century could have been avoided, the sixteen hundred and sixty that were lost, could have been rescued.

A story was told which happened during the World War, and has been vouched for by good authority: a soldier boy had been shifted about from various camps and then overseas, until the parents lost communication with him. For months nothing had been heard of his whereabouts. The father became uneasy, fearing his son had been killed, and somehow the War Department could not furnish any certain information. Remember there were four millions in the service, scattered among the camps of America, in France, England, Belgium, and in other countries of the Orient. Detachments were in the Philippine Islands, China, and Hawaii. The father went to Washington, D. C., and interviewed his congressman, and they went across the Potomac to Arlington Heights, where the largest wireless station in the world is located. Through the congressman, access was gained to this government station. Then, this is what happened. A full description of the boy was sent out over the air—"world-wide whisper," as it were. It went bounding over land and sea amid four million soldier boys—many, perhaps having the same name. It was not long until a reply was received from far away Hawaii, a colonel from the city of Honolulu, "whispered" back that this Kentucky lad was in his regiment, safe and sound. The call was made, and a reply came back from ten thousand miles away in less than thirty minutes.

But now the great Italian genius, in co-operation with others, has discovered, as did Mr. Bell, concerning the human voice, that by means of powerful electrical discharging forces, the human voice may be sent over the same wave processes as the wireless telegraphy. This new achievement we call Radio, as there seems to be no better name for it; the "whisper," the actual intonation of the voice can be carried world-wide. In the presence of this marvelous fact—seems too wonderful to be fact—we sit dazed, overwhelmed, dumbfounded.

There is something akin to the uncanny about Radio; those who know the most about it do not hesitate to express a feeling that the doings of the Radio are even beyond the

borderland of the supernatural; its mysteries are hidden from experts in such matters. The great laboratories are daily doing some unheard-of feat; they get results, but there the matter ends. As to the why and how, they are still in the dark. A feeling of awe steals over us—not because of the pleasure of music, or lectures—in fact, every kind of human accomplishments, which now may be given to the humblest citizen in the land—but the thing itself can scarce be taken in. Out from perhaps over one thousand broadcasting stations, there is every moment of the day and night, passing through the air sermons, lectures, grand operas, jazz, vaudeville, politics, and charity appeals. They are passing through buildings, piles of masonry, and mountains as though they were not there; passing in every direction with the speed of light. Why do they not mix and jumble—produce a chaos of harsh sounds? They do not, and somehow they are ever present. The same wire antenna that catches the grand opera in New York, by a delicate adjustment of the receiver, will get the prize fight in Chicago. Those messages not only "plunge through the thunder storms," but plunge through a half dozen mountain ranges: the Rockies, the Cascades, the Kentucky, and the Blue Ridge mountains—mountains far above the clouds, and timber line, and will penetrate by this invisible "whisper," without the loss of even a grace note, or a harmonic from the soft tones of a violin. Place a receiver on the top of Mt. Baker, then dig a tunnel under the same mountain, and tunnel any distance—place another receiver, and the same message will come bounding across land and sea, ten thousand feet high on the peak, or ten thousand feet under the mountain, without the loss of a word, or whispering tone. Yes, is it any wonder we feel that all this is beyond the borderland of the supernatural? Besides all that we have now accomplished, there still remains, so say the experts, undiscovered continents of possibilities waiting to serve us, or destroy us. Beyond all this what may we yet expect but a further unveiling or him who has so organized the elements for some mighty cause, yet to be revealed.

(Continued)

Your Opportunity

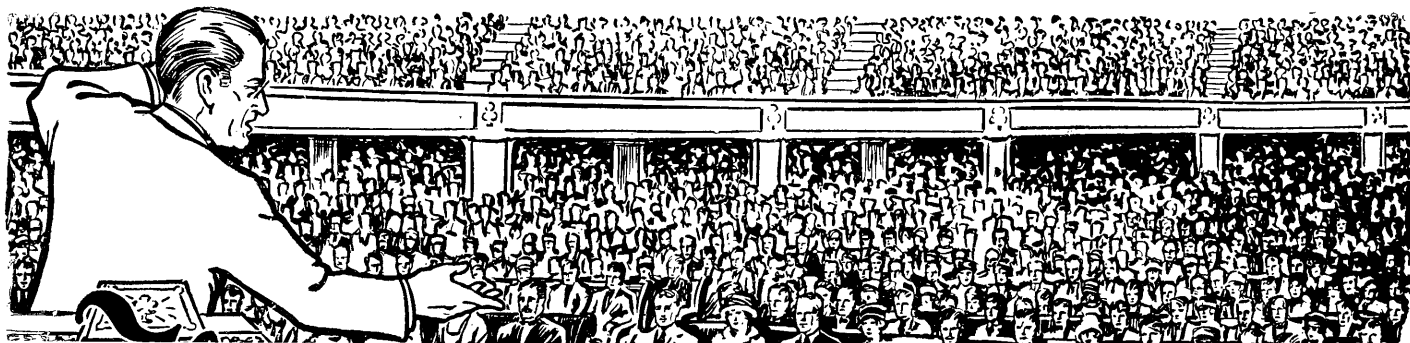
to share in one of the most wonderful "hard-time" purchases it has been our privilege to make. The book is the "Beautiful Story of the Bible," in simple language, containing nearly three hundred stories from the Holy Book. It is a fascinating, inspiring and instructive historical narrative of the Old and New Testament times, including the lives of the prophets, of the rulers and the beautiful story of Jesus and his disciples. The book is designed as a course of instruction for the fifty-two weeks in the year, or for daily reading followed by a series of questions which simplify the stories and emphasize their important truths. Durable cloth binding.

There are about 200 illustrations in the book many of them full page in colors. There are 468 pages of double-column, intensely interesting reading matter, besides the fifty-two sets of questions. While we are writing this notice, a distinguished author and minister comes into our office, picks up the book and remarks that it is the finest child's story book that he knows of.

If you want to furnish your own child with one of the best Bible story books to be had, now is the time; if you want to furnish a relative or neighbor's child, now is the time; if you want one for your own use to help you in simplifying and teaching a spiritual Sunday school lesson, now is the time; if you are looking for something inexpensive, and something that will bless, in the way of a birthday or Christmas gift, now is the time.

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Order your Christmas cards and books TODAY so as to avoid the rush.



PENTECOST: ITS MEANING AND SIGNIFICANCE.

Rev. W. Edmund Smith.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judea, and unto the uttermost parts of the earth." Acts 1:8.

RECENTLY, the Christian Church has been commemorating Pentecost, and it may not be amiss for us to consider the significance of that event. Pentecost, literally, means fifty, and was a name given to one of the great feasts in the Jewish calendar. Just fifty days after the Israelites had eaten the Paschal lamb, in the house of bondage and had been led by Moses out of Egypt, across the Red Sea, they came to Mount Sinai, where God called Moses to the top of the mountain, and gave him the Ten Commandments graven on tables of stone. Note now this coincidence: Just fifty days after God's Paschal Lamb had been sacrificed on Mount Calvary, the Holy Ghost was outpoured upon the hundred and twenty disciples assembled in the upper room at Jerusalem. This event has been called the birthday of the Holy Spirit.

True, the Holy Ghost had ever been in the World. He was the active agent on creation's morn. He had been converting and sanctifying prior to Pentecost. But all of his work had been in anticipation of the redemptive work of Jesus, and so the Spirit's working was limited, and religious experience could not be as full and complete in anticipation of Calvary as it would be after Jesus lived, suffered, rose and had been glorified.

Someone has called Pentecost the birthday of the Church. True, the Church existed in nebulous form when Jesus called his disciples, but with the coming of Pentecost the Church began to assume organic form, and received her commission to evangelize the world. We must believe that Pentecost was the glorious climactic event in the plan of redemption. It gave significance and efficiency to all that had gone before. It took away from Jerusalem its religious prestige, and by sanctifying and exalting common things and common people, took from the special days and feasts, and the priesthood of the Jews their glory and exclusive claims. Pentecost made possible a Holy Land anywhere. It gave the humblest believer the privilege of becoming a king and a priest unto God, to offer up spiritual sacrifice, more acceptable to God than the blood of bulls and of lambs. Pentecost broke down forever the walls of separation between the Jew and the Gentile, giving to the latter repentance unto life. Pentecost disclosed God's great plan for world redemption, he having made the Jews the channel of revelation.

WHAT PENTECOST MEANT TO THOSE DISCIPLES AND APOSTLES.

Firstly: Their hearts were purified. There was a subjective work accomplished in them. Peter referring to the Gentiles receiving the Holy Ghost said: "He put no difference between us and them, purifying their hearts by

faith." We must believe that grace had done something for the apostles prior to Pentecost. They had left all to follow Jesus. Jesus had told them, when they came back from a preaching expedition rejoicing in their success, not to rejoice so much in those things, but rather to rejoice that their names were written in Heaven. Jesus declared that he was the vine and they were the branches. In his high priestly prayer he declared to the Father that they were not of the world, but that he had chosen them out of the world. If they were of the world, the world would love its own. He said, "They have kept my word, and none of them is lost but the son of perdition." How any candid person can fail to believe that these disciples were what we might call "converted" persons, I fail to see.

But Jesus did recognize the fact that their religious experience was very defective. And so he said, "Father, for their sakes I sanctify myself that they might be sanctified through the truth. Sanctify them through thy truth; thy word is truth."

Jesus did not need any subjective cleansing. He was pure and holy. Sanctification to him, meant that he set himself apart to accomplish the complete redemption of men. But these apostles and disciples did need a subjective cleansing, and sanctification meant this to them. They were in a measure spiritual, and yet they were carnal. Even in the presence of Jesus they would get into carnal controversy as who would be the greatest in the Kingdom. John and James wanted to call down fire from Heaven to consume those that followed not their band. This brought upon them the condemnation of Jesus for their narrow bigotry. Peter, who had boasted that he would follow Jesus even unto death, denied him in the presence of a little maid. Thomas doubted, and in the presence of danger, they all forsook Jesus; these very ones whom Jesus said had kept his word.

Truly they needed something more than they had received, and at Pentecost it came to them. Their hearts were purified from carnal fear, ambition and all sinful affections. Their spiritual nature was unified, and thus they could become worthy representatives of their risen and glorified Lord.

Secondly: Their vision was clarified. Under the immediate instruction of Jesus they failed to understand the spiritual character of his kingdom. They looked for a temporal kingdom, in which they were to hold conspicuous and important offices. The question with them was, Who will be greatest? Even after Jesus had risen and appeared to them, the first question they asked was, "Lord, wilt thou at this time restore the Kingdom to Israel?" Then it was that Jesus told them that they should receive power after that the Holy Ghost was come upon them. It was the power of a purified heart and a clarified vision.

How true it is that spiritual things are spiritually discerned. God hides things from the wise and prudent and reveals them unto babes. A multitude of the worldly-wise fail to see the benefits of Pentecost because the

veil is over their spiritual eyes. An interpreter of the New Testament told out, with positive emphasis, that there is no such thing as a second crisis in religious experience. An old colored mammy who knew the indwelling presence of the Comforter was told what he said. She replied: "That professor put that too strong. He ought to have said, not that he knows on." After Pentecost those apostles never doubted the deity of Jesus and the full redemptive character of his death and resurrection. What Jesus could not make plain to them in the days of his flesh the Holy Ghost revealed to their consciousness. They were united in heart and purpose in a common cause to make known the saving grace of the blessed Son of God.

We honor education and mental discipline, but these can never rightly interpret the Word of God. The same Holy Ghost that clarified the vision of the disciples, must clarify our spiritual vision, so that we may rightly understand the plan of redemption and all our privileges in the covenant of grace. Amanda Smith, the colored washer-woman, with the Holy Ghost, was a better interpreter of the Word than the profound scholar who can read the ancient tongues, but has not the indwelling Comforter to illuminate his understanding.

Finally: This Pentecostal baptism energized their wills and enabled them to do. Think of the task before them. Jesus had commissioned his disciples to preach the gospel to every creature and they went forth against a hostile church, without the prestige of ecclesiastical endorsement, the support of governmental authority, the resources of material wealth, or the confidence of educational equipment, to win the world for Jesus, who had lived the life of a tramp preacher and had died like a malefactor between two thieves. At first, Roman power was tolerant, and saw in those Christians only another form of Judaism. But when they began to multiply and declare that there is no salvation in any other but Jesus, Rome began to persecute. Had they been less radical the Christians could have gained for Jesus a place in the Roman Pantheon, where the gods of all the nations Rome had conquered were honored. Paul might have become the high priest of Christianity. All would have gone smoothly, but Christianity would have been the same compromising, lifeless thing it is today in the mouths of proud and polished rhetoricians, who praise all forms of religions and preach another gospel, and another Christ.

The Christians endured ten terrible persecutions in the first three centuries, but these were the means of keeping doctrine and life pure. The most fatal time came when Constantine gave toleration to Christianity and made it the religion of the State.

But what is the explanation of the achievements of those early Christians? It is the baptism of the Holy Ghost. They lost all fear of men; they were dead to selfish interests; they had confidence in the power of God, as revealed in Christ; they filled up that

which was behind in the sufferings of Christ; they counted all things but loss for the excellency of the knowledge of God in him.

And we contend that this is what the Holy Ghost does for God's children today. He makes them invincible in their battle against the world, the flesh, and the devil. He takes the humblest and makes him a wonder to men. Some of these have been the greatest inspiration to my life and ministry.

I have in mind a man who lives in a little New Brunswick town. He was stricken with blindness early in life, but in spite of that handicap acquired a good business, married a beautiful woman and the home was blessed with two lovely daughters. Long before he had known the blessing of Pentecost, and was a great blessing to his church and community. But a fire came and swept that little town and our brother's business went with little or no insurance. For a good many years we have seen that brother struggle on against most adverse circumstances. Sickness in his home, called for a number of surgical operations. God has allowed him to go through the fire. But in it all he has maintained a most triumphant faith. He has been a shining light to that community and many hearts and hands have been opened to him. He is a great spiritual asset to that town, and even those who do not agree with his theology, see that he has a wonderful faith and experience. That man has been a splendid inspiration to my faith.

This is what I mean by a will energized by the Holy Ghost. We cannot stand without this strength. God will never hitch us up to a load too heavy for us to draw. He gets under the heavy end of the burden. The Comforter does not exempt us from trials, tribulation and temptations, but he does give more grace. He does enable us to see the superior value of spiritual things, and brings us into fellowship with those who through faith, "subdued kingdoms, wrought righteousness, obtained promises, escaped the edge of the sword, waxed valiant in fight and turned to flight the armies of the aliens." He does enable us to say "I can do all things through Christ which strengtheneth me." He purifies our hearts and enables us to be. He clarifies our spiritual vision and enables us to see. He energizes our wills and enables us to do. Have you received your Pentecost?

Radiant Living.

REV. C. M. GRIFFETH.

HIS LARGER PURPOSE

God has a wonderful plan—divinely inspired—for your life.

It is a plan that is complete, beautiful, practical and successful. A plan, which, if we willingly hand ourselves over to him, he will work out for us, notwithstanding all the agencies and powers and devils who would try to thwart it.

And why not? Would God provide a perfect salvation for a man and then be utterly indifferent as to what became of that man's life? Would God save a man's soul from sin and not have a provision to save his life from a purposeless existence?

Did not God have a plan for Joseph's life? His jealous brothers in an effort to thwart God's plan might cast him, if they will, into the pit, or later sell him to the Ishmaelites. It will be hard indeed on Joseph, but it will only hasten the working out of God's plan.

And Joseph in one of the sunset days of his life, looking back across the years to that early morning hour when the sun seemed to rise so slowly behind a drapery of portentous clouds aflame in threatening scarlet as he, a slave boy, was being hurried away from home and homeland to distant Egypt, he saw in it all that God has a larger purpose for his life than he could ever have had for himself if he had remained unmolested in fair Canaan.

"But," you say, "that was for Joseph. We cannot all be Josephs."

But is God unmindful of you just because you may occupy a very small corner in life? Would God who notices even the fall of a sparrow have no interest, no purpose, no beautiful plan for lives that are limited? Is not a tiny violet, growing in an out-of-the-way place along the edge of a field as perfect and as beautiful a flower and as much the handiwork of God as some highly prized lily or cultivated rose?

In that very calling in which you are engaged, God has a plan for your life, which if faithfully followed by a continuous yielding to Divine control, God will work out for you that divine aspiration for your life—"His larger purpose."

One of The Greatest Organizations In The World.



THE Woman's Christian Temperance Union is one of the greatest organizations in the world for social uplift, in fact, for the saving of the souls and bodies of human beings. We doubt if any organization on earth except the church, has such a body of noble, praying lovers of God and humanity, as this great organization of the best women of this nation, for the prohibition of the liquor traffic. We print below a communication from Mrs. Ella A. Boole, President of the National W. C. T. U. It must be understood that the *Woman's Organization for National Prohibition Reform* has a deceptive name. It does not mean a reform from drunkenness to sobriety; it is just the reverse—a reform from sobriety to drunkenness—an aggregation of selfish women to break down our prohibition laws. The liquor people have always played the role of deception and misrepresentation. The name of this wet organization of women is undoubtedly intended to deceive. It sounds quite respectable, but its whole object is the breaking down of prohibition and the bringing back of the legalized liquor traffic. Read what Mrs. Boole says:

"The Association Against Prohibition Amendment, supported mainly by seven millionaires, says it no longer takes money from the brewers and distillers. It denies receiving the money the European liquor interests claim they spend in the United States.

"Can it be that the Women's Organization for National Prohibition Reform is the beneficiary of these funds, refused by the Association Against the Prohibition Amendment, but which have been spent so lavishly in the past in opposition to every effort to restrict or curtail the liquor traffic?

"As for women and prohibition, as long as the 19th amendment stands the 18th amendment will stand also."

"Many organizations now supporting the 18th amendment were pioneers in the demand for constitutional prohibition, when the wet argument was carried on by the Retail Liquor Dealers Association, and the United States Brewers Association. The church denominations represented by various commissions in the conference of organizations supporting the 18th amendment, comprise twenty million Americans.

"It should be remembered that the W. C. T. U. is organized in nearly ten thousand local communities, and that its membership today is more than double its membership in the twenty years that Frances Willard achieved her great results. The W. C. T. U. educational program today is reaching ten times as many students as it ever reached in the height of the saloon era."

"Commenting on the charge of Mrs. Charles H. Sabin, president of the Women's Organization for National Prohibition Reform, that the wet organization has more

members than the W. C. T. U., Mrs. Ella A. Boole, president of the National W. C. T. U. makes the following statement:

"The Women's Organization for National Prohibition Reform endeavors to magnify its importance by claiming it has enrolled more members in some states than the W. C. T. U. Suppose it has. All the dry women are not members of the W. C. T. U.; but it seems that all the wet women are in one group.

"The W. C. T. U. is only one of the bona fide organizations committed to the observance and support of the 18th amendment. We find standing with us the Women's Missionary Societies; the Federation of Women's Clubs; the National Congress of Parents and Teachers, and Women's Enforcement Organizations. These organizations contain more than 12,000,000 women who, by resolution and conviction, are supporting the 18th amendment.

"In addition, the National Education Association—the large majority of whose members are women—by resolution and conviction favors law enforcement and is conducting an active campaign in support of the 18th amendment.

"The Women's Organization for National Prohibition Reform spends huge sums of money. It is reported that as much as a quarter of a million dollars is available for its work in a single Southern state. Yet this organization asks no dues and makes no financial reports.

"Where do they get it?"

Ten Good Reasons Why Ladies Should Not Smoke.

BY C. W. RUTH, EVANGELIST.

Because it leaves a bad taste in mouth, and an offensive breath.

Because it is certain to leave stain on finger nail, and give a *sallow complexion*.

Because it is an exceedingly bad example for children; no worthy parent wants their children to smoke—especially not while small.

Because all cigarettes contain opiates, and nicotine, which is said by all physicians to be poisonous, and injurious to health.

Because it is an *expensive habit* and a needless and extravagant waste of money in the aggregate of years.

Because it creates an unnatural and *abnormal appetite*, and thus *enslaves* the user,—so that it becomes almost impossible to quit the habit.

Because it lowers womanhood, in the esteem of men,—even though they do not say so; especially is this true of Christian gentlemen.

Because it exposes ladies to especial temptations,—in that it associates them, with such as have low standards of morals, and men take liberties with women who smoke they would not take otherwise.

Because no real good *true Christian* lady smokes cigarettes; they would not wish to meet Christ—at the Judgment with a cigarette in their mouth.

Because it is utterly *needless, useless, and incongruous*, and in no way adds to the *modesty, charm and beauty* of womanhood. While a few may admire her when she smokes, *more* will admire her when she does not smoke.

No, we do not insinuate, nor believe that all ladies who smoke cigarettes are of low morals, but we believe they would be *better* if they did not smoke.

Don't Forget

to order that box of beautiful Christmas cards that we have been telling you about in our advertising. For \$1.00 you can remember thirty-three friends, who will appreciate it more than you can ever know. The 12 extra cards go with the enclosing of \$1.00 when box is ordered.

MRS. H. C. MORRISON.

STRIKING RESEMBLANCES.

J. E. NORBERRY.



HERE are some remarkable and striking resemblances, between the Impotent Man's disease and his divine healing at the Pool of Siloam, by the only and great Physician, as recorded in the 5th chapter of St. John's gospel—to that of man's sinful condition and his divine salvation by Jesus, the Savior of the world, who is able to save to the uttermost.

This man's disease was evidently caused by sin, as implied in the fourth verse. So all mankind has been spiritually diseased, because of one man's sin. "As by one man sin entered into the world, and death by sin, so death passed upon all men, for that all men have sinned." Rom. 5:12, 17, 19.

The man's disease affected his whole being, as he lay helpless for a long time at the Pool. So sin made man totally depraved. "The whole head is sick, the whole heart faint. From the sole of the foot, even unto the head, there is no soundness in it, but wounds and bruises and putrifying sores. They have not been closed, neither bound up, neither mollified with ointment." Isa. 1:5, 6. See also Jer. 7:9.

As this man's disease robbed him of much of the happiness and pleasures of life, so sin has robbed man of much spiritual joy. "For all have sinned and come short of the glory of God." Rom. 3:23.

This man's disease may have been that of palsy, which is a good type of the sinner in trespasses and sins. This man confessed to Jesus, his inability to heal himself. "Sir, I have no man when the water is troubled, to put me into the Pool." Well may the sinner cry, "Helpless I am, and full of guilt, but yet for me thy blood was spilt. And Thou canst make me what thou wilt, O take me as I am." "In my hands no price I bring, simply to Thy cross I cling." Jesus says, "Without me ye can do nothing." See Jer. 13:23.

Humanly speaking, this man's disease was incurable. If cured at all, it must be a supernatural cure, as we read, "It was Jesus, that made him whole." So every sinner, if he is ever saved, must be supernaturally saved. "Except a man be born again, he cannot see the kingdom of God."

This poor man's disease was of long duration, 38 long years, so that it was deep-seated, but that was no hindrance to the healing power of Jesus, he was made perfectly whole. So with the worst sinners of the world. "Though your sins be as scarlet, they shall be as white as snow. Though they be red like crimson, they shall be as wool." "Let the wicked forsake his ways, and the unrighteous man his thoughts, and let him return unto the Lord—and to our God, for he will abundantly pardon." Mark 5:2-13. Luke 8:2; 1 Timothy 1:12-15.

After this poor man turned his back on all pools and the angelic troubling of the waters and all dependence upon others to help him into the troubled waters, and ceased his trying in his own feeble way, and looked to Jesus alone for healing and salvation—Jesus was then ready to heal him, and asked, "Wilt thou be made whole?" "It was Jesus that made him whole." So with every sinner who gets saved. He must look away from everything and everybody, and look to Jesus alone. "Look unto me and be ye saved, all the ends of the earth, for I am God and there is none else." "Neither is there salvation in any other name. For there is none other name under Heaven, given among men, whereby we must be saved." "Salvation is of the Lord."

When this man tried to get healed, he found others getting in his way hindering him, "While I am coming, another steppeth down before me." So with every sinner seeking Jesus, and his divine salvation, will

find opposition from the world, the flesh and the devil, and needs to press through, like the woman of old, who pressed through the crowd until "she touched the hem of his garment."

This diseased man wanted to be healed above everything else in the world, and was thus willing to be carried anywhere so he could be healed, so with every sinner, who desires salvation above everything else in the world, will say, "I'll go where you want me to go dear Lord" or "Lord, what wilt thou have me to do?"

This diseased man's faith in Jesus to heal him was demonstrated in his prompt obedience to the divine command, "Arise, take up thy bed and walk." "And the man took up his bed and walked," so must every sinner obey the divine command and meet the conditions of salvation, "Repent and believe the gospel." "Repentance toward God and faith in our Lord Jesus Christ." "Sirs, what must I do to be saved?" "Believe on the Lord Jesus Christ and thou shalt be saved."

As this healed man publicly glorified God by taking up his bed before all the people, so must every saved soul let his light "so shine before men that he may glorify his Father which is in Heaven."

As the healing of this man made a new

FACTS FROM THE FIRING LINE.

"My people are destroyed for lack of knowledge."—Hos. 4:6.

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of dries do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

In 1922 nearly all of the Canadian Provinces were under some form of prohibition. The official record shows 202 convictions for drunken driving. "Government sale" has been substituted, and in 1929 convictions for drunken drivers were 2,106, or an increase of over 942%.—Report of Minister of Trade and Commerce, Ottawa, Canada, 1931.

man of him in every way, so when the sinner gets saved to God, he is a "new creature in Christ Jesus, old things pass away, and all things become new."

As every sinner seeking divine salvation, receives the forgiveness of his sins instantaneously, so this man his healing, "And immediately the man was made whole."

Like every soul receives the divine witness to his sonship, as in Rom. 8:14, so this man received the divine attestation to his healing, "Jesus saith unto him, Behold, thou art made whole."

As every saved soul must confess before men the work of divine salvation wrought in his heart—see Rom. 10:9-11, so this man was not ashamed to confess that Jesus healed him. "And the man departed and told the Jews that it was Jesus that had healed him." See also, Luke 12:8, Rom. 1:16, Rev. 3:5.

As all saved persons soon find their way to the house of God, for worship, so this healed man found his way "in the Temple," that he might worship God. "Afterward, Jesus findeth him in the Temple." Was it not said of the early disciples, "That being let go they went unto their own company?"

As this man's healing and salvation created quite a stir and much opposition among the ungodly in the Synagogue, so it ever will be found where God is saving and sanctifying precious souls, great opposition will be manifested among the ungodly in and outside the church. Amen!

As in the case of every saved person whom God takes out of the sin business, he expects

them to ever remain out, so with this man, "Jesus saith unto him, Behold, thou art made whole, go and sin no more, lest a worse thing come upon thee."

The likelihood was that if this crippled man had let this golden opportunity pass by unheeded, he may never have been healed, for Jesus may never have passed that way again. So there is a time for every sinner to be saved, "Seek ye the Lord while he may be found. Call upon him while he is near." "Behold, now is the accepted time. Behold, now is the day of salvation." "My Spirit shall not always strive with man." "Again, he limited a certain day, wherefore the Holy Ghost saith, Today if ye hear his voice, harden not your hearts as in the provocation." Heb. 3:7-11, 4:7, 8. See also St. John 12:35, 36.

"Keep on Believing."

Don't Wait Too Long

to order your Arnold's Commentary for 1932. Those of you who have been using it, I need not urge you to put in your order, for you know its merits and how helpful it has been in the preparation of your Sunday school lessons. To those of our readers who have never used it, I simply ask that you give it a trial, and that will be sufficient. It contains four pages of valuable helps, has portions for Adult, Intermediate and Primary departments, also illustrations that can always be used to clinch the arguments you set forth in the lesson. The advantage this book has above most of other commentaries is its price—only \$1.00 postpaid. Remember the name is Arnold's Practical Commentary, Pentecostal Publishing Co., Louisville, Ky.

MRS. H. C. MORRISON.

Thackeray tells of one who kept his pockets full of acorns, and wherever he saw a vacant place in his estate he took one out and planted it. In like manner he exhorts his readers to do with kind words as they go through life never losing a chance of saying one. "An acorn costs nothing, but it may sprout into a prodigious bit of timber."—Unknown.

A Character-Building Christmas Gift.

Young people have resources that are priceless. God has endowed them with qualities, that, if rightly directed will lead them to the highest heights of accomplishment and usefulness. In our book, "Ideals for Earnest Youth" every phase of life and how to make the most of it is discussed. If a young man or young woman did not aspire to the highest and noblest things in life, he or she could not read the 61 chapters in this book without being inspired and purposing in their heart to be a power for good in the world. The chapters are brief, intensely interesting and to the point. Anyone from 12 to 25, and even the older folk, would enjoy and get a blessing from this book. The price is only \$1.00, and the make-up is very attractive. Give it for Christmas. Pentecostal Publishing Company, Louisville, Kentucky.

Mary of Bethany

will enrich your spiritual life. It is wonderful; when you have read it you will want and seek a closer walk with God, and you will give out more of your Christian life to those about you. Single copy, 25c, or 5 copies for \$1.00.

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our Office Editor, will be glad to help you by going to our book store and selecting just the Christmas gift or gifts that will be suitable for the person or persons you may name. Give the age and state how many, also about what you want to pay. Address Mrs. H. C. Morrison, Box 592, Louisville, Ky.

----GLEANINGS FROM THE EVANGELISTIC FIELD----

REPORT OF THE YOUNG PEOPLE'S AUXILIARY OF THE LONG ISLAND HOLINESS CAMP MEETING ASSOCIATION.

"Camp Roosevelt," Freeport, N. Y.

For the second time in the history of the Long Island Camp Meeting Association, the young people carried on a five-day camp meeting entirely under their own direction from July 11-16. This proved to be even more blessed than its initial one and the Lord was very present from the first service to the last when the reins were once again handed back to the adult organization.

Rev. James Jones, who was with us last year as one of our Young People's evangelists, again brought some very helpful and heart-searching messages. His co-laborer, Rev. Wayne Lamb, also gave most faithful service and his Spirit-filled messages endeared him to the hearts of all. God most graciously blessed their efforts for there was scarcely a service without one or more seekers and altogether about forty souls knelt at our altars and found glorious victory. Praise the Lord!

We believe God honored our efforts in answering the many prayers that ascended in behalf of the camp. Each morning before the breakfast hour found a group of earnest, faithful young people gathered at the Family Altar beseeching God's blessing on the day. Following the afternoon preaching service, a street meeting was held daily on one of the business corners of the city and through song, prayer, testimony, and Brother H. Willard Ortlip's chalk talks, the gospel was given forth to many who perhaps never enter the doors of a church. We thank God that some also followed us back to the Tabernacle from the invitation given there. Between services, the young people voluntarily made a house-to-house canvas of the neighborhood communities, giving out personal invitations to the meetings and advertising matter in hopes of winning some soul to Christ who might otherwise be lost.

Our friends may be interested to know that during the year our young people are held together by two "Auxiliary Letters," compiled by our director, Robert L. Simpson, from the personal testimonies which are sent to him by the members of the Auxiliary. The notes of victory present in these testimonies encourage our hearts and help us to realize that God can keep the youth of today and is doing it when they will let him.

Young people, remember to set aside the date, July 10-25 next year, for your vacation and spend it with us at Camp Roosevelt. We are trusting the Lord for even greater manifestations of his power next summer and know our faith will be rewarded for "Jesus never fails."

Evelyn J. Duryea,
President Young People's Auxiliary.

REPORT OF WACO PROPHETIC BIBLE CONFERENCE

Pastor A. Reilly Copeland

Tabernacle Baptist Church, Waco, Texas.

The Premillennial and Prophetic Bible Conference held at Tabernacle Baptist Church during the Texas Baptist Convention was said to be one of the greatest meetings of its kind in Texas Baptist History. Many of the visitors attended on different nights. Pastor Dale Crowley, of Denton, delivered in splendid fashion the opening address on Sunday night, November 8, to an unusually large audience which great attendance was maintained throughout the entire period. Dr. J. Frank Norris was the main speaker Monday night and held his audience spell-bound from beginning to end as he spoke on THE PROPHETIC MESSAGE. Evangelists Joe Jeffers and John Rice, and Pastor Sam Morris were introduced to the audience, and each made short addresses, and Evangelist Joe Jeffers captivated the audience, as he did the next night, Tuesday, as the main speaker for two hours, with unabated interest, as he told of his experience with one of the outstanding denominational leaders, and then gave the history of his work at Jonesboro, Ark., and told how the pastor of the First Baptist Church, the Mayor, and the Roman Catholics, and the lawless element, and the state militia and the devil, all tried to bluff him, and stop the greatest revival meeting Arkansas has ever known. He closed his message with a startling exposition of Prophecy as related to the end time, and a number of souls were saved at the close of service when he had the entire audience on its knees. Pastor Sam Morris delivered a great message Wednesday night and several souls were saved while a large group of Christians consecrated their lives to God in service. Dr. Norris again held a large audience in rapt attention on Thursday night as he expounded the prophetic teachings of Scripture as the verbally inspired Word of God. Perhaps one of the greatest addresses was delivered Friday night by Evangelist John R. Rice who swept his audience from scenes of laughter, applause and tears, to a thrilling climax, as he exposed the modernism of one J. M. Dawson as recorded in his book, "THE BIBLE INSPIRED," as published by the Baylor University Press. Following this address Dr. J. Frank Norris spoke on the subject "THE VERBALLY INSPIRED WORD OF GOD." People say they never heard such a message, as it came to a thrilling climax with the entire audience voting to repudiate the modernism of J. M. Dawson and stand by the verbally inspired word of God. Pastors Earl Anderson, Bob Cunningham, Scott Hickey,

W. C. Majors and other preachers and visitors were introduced during the Conference. Waco and Tabernacle Baptist Church will never forget this great Bible Conference, and will ever remember it in loving gratitude and deepest appreciation of the untold blessing brought.

LONG ISLAND HOLINESS CAMP MEETING FREEPORT, L. I.

The Annual Camp Meeting held at Camp Roosevelt, N. Y., July 16-20 inclusive, was a season of victory and blessing to all who attended. The weather was excellent and a cheerful, happy spirit pervaded the camp throughout the meeting.

Dr. C. W. Butler, President of the National Association for the Promotion of Holiness, was one of the evangelists. He suggested that a good name for this camp ground would be the "Dustless Camp," for a fine cement floor and good coating of oil on the road made it a place very free from dust. The messages by Dr. Butler were forceful and brought conviction. His hearers were also much edified and strengthened in faith by his fine presentation of Bible doctrines.

Earnest and thoughtful messages were also given by Rev. Theodore Elsner, of Philadelphia, which resulted in much fruit for his labor. For some time, Bro. Elsner has held a daily Radio service for the advancement of the kingdom of God.

The daily Bible study under the direction of Rev. Paul Hill was very helpful, for if we ever needed to study God's Word, it is today. The singing throughout the meeting was led by Rev. Wayne A. Lamb who was also one of the evangelists for the Young People's Camp. Thank God for young preachers who bring a full gospel message!

Shouts of praise and victory were heard in the Ring Meetings which were held several times during the camp. While the older people were testifying in one, there was another being held for the young people. Also each morning, faithful groups gathered for family prayer and the spiritual results of the camp were largely due to these intercessors. For lack of finances, many were deprived of attending the camp for the full time, but the blessing of God rested on the meeting and not only did the spiritual tide run high but the finances came well without spending Sunday in a time of money raising.

On Wednesday afternoon, the Annual Missionary service was held, and Rev. John Moe, a missionary on furlough from the National Association Missionary field in China brought a message which resulted in sufficient money being raised to support a missionary and also two Bible women. To God be all the glory!

The Association is already looking forward to the 1932 camp meeting. Dr. Butler expects to be with us again and Rev. Paul Rees will also serve as an evangelist. The singing will be in charge of N. B. Vandall, of Ohio. Pray much and believe for a great camp meeting. Lay your plans now to attend throughout the entire meeting which will be held July 10-25 inclusive.

Jennie M. Duryea, Secretary.

TULLYTOWN, PENNSYLVANIA.

An eight-day revival campaign closed at Tullytown, Pa., Nov. 1, in the Methodist Church, the writer doing the preaching. It was a hard battle, pastor and evangelist doing intensive visitation work. Rev. H. W. Sanders and wife are looking after this part of the Master's vineyard. Brother Sanders has a three-appointment charge, and is pursuing theological studies as well, in Philadelphia. Twenty-five of the leading young people over his charge were soundly converted. One or two adults also found peace. The three churches were much encouraged to push the battle for souls, as a result of the meetings. The saints praised God as the seekers were converted, and the services ended with songs of rejoicing. Praise the Lord. We have one or two open dates for meetings near home.

H. J. McNeese, Evangelist.
New Brighton, Pa.

EPWORTH M. E. CHURCH, PATERSON, N. J.

With the able assistance of Mr. and Mrs. M. V. Lewis, of Wilmore, Ky., the pastor of the church and a small group of faithful workers put forth a concerted revival effort Nov. 1 to Nov. 15. Since the church is in the midst of a Catholic and foreign community the field proved very difficult. The attendance was erratic, signifying the lack of past effort in this direction with its attendant prejudice and lack of understanding. It seems that there is very little of the sense of guilt or lossiness among even church people any more. This greatly adds to the difficulty of any situation. We promised ourselves and God that we would sow the gospel seed and water it and let the results remain with God. We dug deep, we ploughed thoroughly. There will be results from this meeting, we are confident, for years. One night at least fifty young people and children knelt at our altar and a number of them gave their lives to the Lord. The last Sunday morning the whole Sunday school room was turned into an altar and that service certainly was like a great sacrament.

One thing we feel sure of. This is no time to let up on revival effort because of financial straits or complexes. What we want is more of the sacrificial prayer life and more and better planning for future crusades. We need to put on a new arrogance of

the noble type that shouts defiance to the enemy and presses mighty offenses into the very camps of sin.

I should like to add a word of hearty endorsement of the help that the Lewis' can give. They are dependable, always, and worth a lot to any meeting. No pastor or committee looking for skilled children's workers or music and singing leaders could possibly make any mistake in calling them.

Neal R. van Loon.

OKLAHOMA MEETINGS.

Glad to have the good pleasure of coming to you with our brief report of recent labors in the kingdom of our Lord and Master. We closed a very gracious meeting at Lexington, Okla., with many saved and a goodly number coming into the church. We were called back for the coming year. There are many loyal souls in and around Lexington. From here we hurried to Britton, Okla., to join our good Brother Allie Irick and wife with the Church of the Nazarene. We had a most blessed revival on the old-fashioned order. Many found the Lord in pardon and purity, and a fine class received into the Church.

After this meeting we were more than delighted to join in a meeting conducted by Rev. Earl Wild in First Church (Nazarene) in Oklahoma City. Old Earl is some preacher and that fellow can sing. His wife is a power in song as well.

Wife and I began at Poteau, Okla., Nov. 8, in the Nazarene Church, with Rev. John Hogan as pastor. We ask an interest in all your prayers that we may have a great revival with many souls brought into the kingdom of our Master.

Yours in the Master's service,
Solomon Irick.

REVIVAL ON BROOKSBURG CHARGE.

We have just closed a wonderful meeting at Home Chapel on the Brooksbury (Ind.) Circuit of the Methodist Episcopal Church. There were about sixty-five souls at the altar during the meeting and nearly all of them found what they were seeking. Some were saved, some were reclaimed and others were sanctified. A few of God's saints have been praying for years that such a revival would come and they feel that God has heard them now.

The Rev. Roscoe Jenkins, a member of the Kentucky Conference of the Methodist Episcopal Church, South, was the evangelist. His earnest, soul-searching messages seemed to strike the target each night, and God's people shouted and praised him, while sinners and backsliders prayed through about the altar. The pastor and people at Home Chapel recommend Brother Jenkins as a God-called Methodist preacher who holds to our good old doctrine of regeneration and entire sanctification. No Methodist organization will make a mistake in employing him.

D. H. Rosier.

CAMP SYCHAR NOTES.

Calvin R. Poulson, Reporter.

Mingling with the Sychar crowd year after year how frequently have we heard people remark of the continued growth of the camp, also of the large number of people who come from distant states and countries. To the writer it seems that there are three simple, yet important reasons why Sychar has had the continued smile of God through all the years.

First. It has a board of humble, sanctified men who give much time and prayer to the interests of the camp. This year with its depression brought a severe test to the faith of these men, but men of faith and prayer never know what defeat is, and Sychar closed this year as usual with victory along every line; especially in the matter of finance.

Second. Sychar's board of managers believe in and practice the gospel of liberality. The prices for tents, rooms, meals, etc., is kept at the minimum with maximum service aimed at. Nothing in the way of profiteering has ever crept into this camp. Also the management has always employed a full staff of workers for every department of the camp, so that no one will be overworked but can be at their very best in every service. It is needless to say that only the best talent that can be secured finds a place on Sychar's platforms.

Third. Sychar never spends needless time in any kind of sidelines. Believing that Holiness unto the Lord is the church's supreme message, and that when men come into the "fulness of the gospel of Christ" all things else will adjust themselves. This being true she has never had to spend much time in getting rid of illegitimate Ishmaels.

A Pleased Customer.

Mrs. J. H. Douglas writes us as follows: "Received the book, Faussett's Cyclopaedia of the Bible last week. Thanks for sending it so promptly. Am enjoying it." Any one who is interested in Bible study, in making plain the truths in a Sunday school lesson, or any line of religious teaching, will find this book invaluable. It is the largest value we have ever been able to offer for \$1.00. Order a copy for the personal benefit you will derive from it.

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(Continued from page 1)

If Christ Should Come to Jerusalem

CHAPTER V.



HERE is not, and cannot be, a greater, more stimulating hope in the devout Christian's heart than that Jesus shall come again in glory. There is nothing more important to entertain and occupy the Christian life than to be ready for his appearing; a good steward who has occupied himself well in the development and increase of the talent which his Lord has entrusted with him while he tarries, to be required of him at his coming.

One of the reasons why the Christian looks forward with joy to the coming of the Lord is this: He wants the Lord Jesus to be vindicated. He wants him vindicated of the old charge of the Jews which has come down through the centuries that, his disciples came by night and stole him away. He wants him vindicated of the charge from infidels and atheists through the centuries that, no such person as Jesus of Nazareth ever lived, and if he did live, was a mere man. He wants him vindicated from the abuse of blatant blasphemers who have indulged their wicked souls in heaping their contempt and ridicule upon the Man of Galilee. He wants him vindicated of the misrepresentations of modernistic preachers who seek to strip him of his deity, minify his knowledge, and make him appear, as an ancient, oriental teacher unworthy of the adoration and trust of modern, progressive intelligence. He longs for Jesus Christ to come, all that he was, is, and ever shall be, Lord of lords and King of kings. All that the prophets predicted of him, all that he claimed for himself, and all that the inspired writers claim for him, and all that his worshippers, devoted followers, have witnessed him to be—God manifest in the flesh, crucified and risen Saviour, mighty to save to the uttermost.

There is not a hint in the teachings of Christ and the apostles that we shall ever reach a period in the gospel age when all of the people shall be saved, or that this world will be in a state of salvation before our Lord appears. The exact opposite is taught. In speaking of the end of the age, and the near-

ness of his coming, Jesus says: "Many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure to the end, shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come."

In the same conversation our Lord says: "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field, the one shall be taken and the other left, two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come." Matt. 24:37-42.

In this same conversation our Lord gives the parable of the foolish virgins, and shows how that one half of them were unprepared to meet the bridegroom when he came, and were unable to go with him into the marriage feast. All through the teachings of Christ in the various parables of kings and householders who left their servants in charge of affairs and returning, found some who were not prepared, and who received his disapproval and condemnation, while those who were prepared received blessing and elevation.

All through the writings of St. Paul on the subject of the Lord's coming he shows us that some will not be prepared for that eventful day. Take the following, for example: "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; ye are not of the night, nor of darkness. Therefore, let us not sleep, as do others; but let us watch and be sober." 1 Thess. 5:1-6.

It will be observed that the apostle draws the line very clearly between the saved and unsaved at the appearing of Jesus. Notice he says, "sudden destruction cometh upon them," that is, the unsaved, at the appearing of the Lord, those who have had their opportunity and have despised it.

There is nothing plainer, if you believe the Scriptures, and are guided by them, instead of by the notions, plans and programs of men who are out of harmony with the Scriptures, and have brought themselves to believe the appearing of Christ would be the most fearful catastrophe that could come into the world.

Not long since I saw where a very prominent minister, by the way, prominent because of his unbelief in the Scriptures, and his disloyalty to the Christ of the Scriptures, said, in his indignation, "Why the coming of Christ would put an end to our program." We do not know who his idea embraced in the "our," or what is embraced in his "program." It is evident that we have many groups of men in the churches today who have a program of skeptical teaching. They are seeking and working diligently to convince the rising generation that the Bible is uninspired; that Jesus is not God manifest in the flesh; that we can be quite indifferent to his virgin birth, whether or not he performed miracles, or whether or not he arose from the dead, or if he has any power to save men from their sins. No doubt they have a program, and no doubt the coming of Jesus would interfere with it very abruptly, and bring an end to their activities; nevertheless, Come, Lord Jesus.

We have some ecclesiastical programs that

are out of harmony with the thought and teachings of Christ. It was the plan of Christ to set on foot a great evangelism, to hasten to the remotest bounds of earth with the good news of a saving gospel. He wanted men to know that God had so loved the world, that he had given his Son to die for its redemption; that he had arisen. He wanted the gospel of the forgiveness of sins proclaimed, shouted aloud throughout the earth by men who were empowered by the Holy Ghost.

In the nature of things, the one big business of the church was to get the gospel to all mankind just as speedily as possible. Unfortunately, the church inaugurated a program quite different from that of Christ. It organized an ecclesiasticism of human powers antagonistic to the whole spirit of evangelism. It went to building vast cathedrals, erecting splendid palaces, electing high officials at vast salaries, with retinues of servants, and conferring upon them power over their fellowmen; and while the centuries have passed these ecclesiasticisms have developed great wealth, have indeed, catered to men and women of wealth, humored them in their sins in order to get the support of their finance. All the red hats, rich robes and prancing prelates are an utter mockery. All of this pretence of forgiveness of sins, of human infallibility, is as foreign to the teaching and spirit of the Lord Jesus as Satan himself. It is not only true of Romanism, but it is true of much of Protestantism, that has its programs, its high priests living in their luxury and lording it over their fellows, building vast churches costing hundreds of thousands, in many instances, a million or more dollars, while missionaries are being called home leaving fields full of promise to desolation and waste.

But for human programs, had the church been true to Christ and followed his programs, long ago the gospel would have reached the remotest bounds of human habitation, and the sound of the church bell would have been calling the peoples and tribes of all the earth to worship the Christ who had redeemed them with his own precious blood.

Jesus foreknew human frailty, depravity, pride. He understood what would occur. He urged his people to faithfulness, and warned them of suffering, and encouraged them with a promise of his return. He will keep his promise.

You will find men, plenty of them, who will undertake to answer any argument you may give on the coming of the Lord, insisting that such teaching makes it appear that Christ's gospel having failed to accomplish its purpose, being unequal to the needs of humanity, finally he is represented as becoming angry with men, and descending in a fury to destroy them. No teaching could be more shallow and unscriptural mockery. The fact that men will not repent, and continue in their sins, is not a proof that the gospel lacks power to regenerate and save men. It must be borne in mind that men are free agents; that they have power to reject the gospel, and that they have done so, and will continue to do so. Select any place, city, village, town or community, in the best part of our nation where the gospel has been faithfully preached for more than a century, and you will find hundreds and thousands of people who have had the very best opportunities to hear the gospel, but they have resisted the truth, grieved the Holy Spirit and, surrounded with all the advantages of a Christian civilization, they have added to their guilt and the certainty of their destruction by grieving the Holy Ghost, their Christian friends, and refusing salvation.

One reason why much of the work of the church is failing arises out of the fact that the program of Christ, the great plan for the spread of the gospel has been neglected, and the church has set on foot plans of her own that have exhausted resources upon

selfishness, and has let millions go without the gospel. There is one thing certain, all of the objections, false teaching, modernistic liberalism that is blinding the eyes and stumbling the feet of millions of deluded souls, cannot change the eternal purposes of God; cannot estop his onward movement toward a glorious epoch, cannot prevent the blessed Lord Jesus Christ from appearing in his glory. Blessed are they who have on the wedding garment, who love his appearing, and who shall be caught away with triumph to meet the Bridegroom when he comes.

(Continued)

Dr. J. C. C. Newton Passes Away.

Dr. J. C. C. Newton, 83, retired missionary to Japan of the Methodist Episcopal Church, South, died at the home of his daughter, Mrs. Marvin Underwood, in Atlanta, Ga., Tuesday, Nov. 11, according to advices received at the Methodist mission board headquarters in Nashville.

Funeral services for Dr. Newton were announced to be conducted at St. Marks Methodist Church in Atlanta at 3:30 Wednesday afternoon.

Dr. Newton, after serving 35 years as missionary to Japan, where he was at the head of Kwansei Gakuin University at Kobe returned to America in 1923 and spent a year in Nashville, Tenn., as missionary lecturer in Scarritt College. A picturesque and forceful character, Dr. Newton was an outstanding personage in any group on account of his powerful physique, his scholarly bearing and dignified and benevolent manner.

The departure of Dr. Newton from Japan in 1923 was almost like the exodus of royalty for more than 2,000 persons, including practically all the faculty and student body of Kwansei Gakuin, assembled at the wharf to bid him goodbye. The occasion also marked the decoration of Dr. Newton with the order of the Blue Ribbon Medal conferred upon him by the Imperial Japanese government in recognition of his distinguished service to the youth of Japan.

Dr. Newton's ministerial affiliations were with the Virginia Conference which body he joined in 1886, having previously entered the Methodist itineracy in 1874 as a member of the Kentucky Conference. He was a deep student of philosophy and an author of notable distinction. He continued his literary work until the close of a busy, useful life and was at work on a manuscript for a book at the time of his death. Among the best known of his works was a history of Japan entitled Japan, the Country, Court and People. Dr. Newton retained his interest in all the affairs of the church and was a familiar figure at the important church gatherings. He was present at all of the sessions of the recent Ecumenical Conference at Atlanta.

Dr. Newton's late wife was formerly Miss Lettie E. Lay of South Carolina and their life together was one of singular devotion and companionship. Mrs. Newton died about a year ago.

The Lakeland Holiness Camp Meeting.

February 11-21, 1932.

Do not forget to arrange to attend the Holiness Camp Meeting to be held in Lakeland, Florida, February 11-21, 1932. The preachers will be Revs. C. H. Babcock, C. W. Butler and H. C. Morrison. Rev. J. E. Redmon will have charge of the music. Let the tourists make note of this date and plan to be in attendance at this wonderful camp meeting. Accommodations may be had at very reasonable rates. For information, address Rev. H. H. McAfee, Box 534, Lakeland, Fla.

Faussett's Bible Cyclopeda

will give you valuable help in Bible study. Don't miss the opportunity to get a \$3.00 volume for \$1.00. A marvelous book at a marvelously low price. Pentecostal Publishing Co., Louisville, Ky.

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Dear Friends:

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

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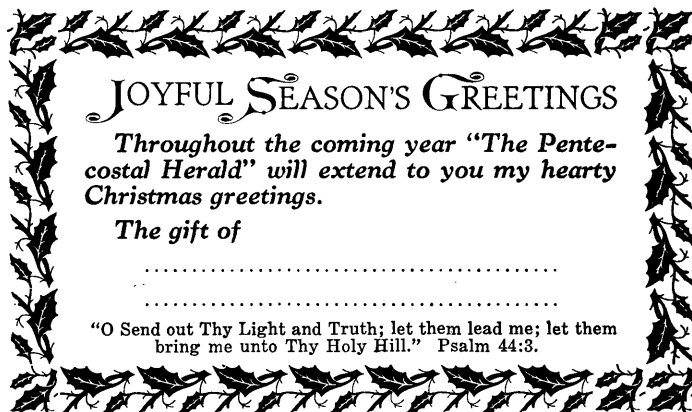
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The above is the style except that it is printed in red and green.

The Last Word in Bible Making.

The largest makers of fine Bibles have produced what we consider the last word in Bible making. It is an Oxford Bible, printed on their very fine, exclusive India Paper, valued at 90c per lb., such a fine piece of printing that the type doesn't show through thus making the large Long Primer type easy to read. It is bound in the finest of Levant leather, which will wear a lifetime; it has the necessary helps such as references, concordance, subject index and proper names. Any owner of this Bible will always love it, enjoy it and feel proud to own such a book. The size is 5 1/2 x 8 1/2 x 15-16 in. thick, weight 26 ozs. It is a handsome book, pleasing to the eye and touch. We have just 25 copies. We are offering them at \$10.00 each, the regular net price is \$15.00. A choice Christmas present for your pastor, Sunday school superintendent, teacher, or a member of your family. Order of this office.

The Little Fellow Who Has

barely learned to read, as well as the child up to 12 years old will treasure "Bible Stories and their Pictures." The first story is Abram Going to Egypt and just opposite the story is the picture in beautiful colors, showing Abram mounted on his camel making this journey. There are 50 of these stories and pictures, the last one showing John on the Isle of Patmos. It is impressive and beautiful. On the last page are printed the Ten Commandments, the Golden Rule and The Lord's Prayer.

The type is large and clear, printed on a fine enamel paper, the cover is illustrated and attractive. Really, this is one of the most attractive books of the kind we have seen. Start the child with the right kind of reading matter, and give at least one of these for Christmas. Price 60c. The above statements modestly express the qualities of this book.

PENTECOSTAL PUBLISHING COMPANY

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME

ADDRESS

OUR BOYS AND GIRLS

KITTY'S WHISKER.

John is a sweet little boy, just past two years. He has big, bright blue eyes that shine like stars, and lots of golden curls all over his head. He is chubby and dimpled and quite lovely in every way.

Now John is a good boy, but of course like all boys and girls he has lots of things to learn, and much to find out about the big world and the things in it.

John has a kitten which someone gave him for a present, and he loves it very much. He loves to carry it in his fat arms, but he is always kind to kitty, and never squeezes it too hard so that it is hurt, or pulls its tail like some children I know would do.

Of course, the kitty knows that John loves him, so he loves John in return and purrs whenever John's fat hand is laid on his soft fur.

John has had a good look into Kitty's green eyes, and knows all about how the black spot in the center gets large and small and how kitty can pull back his ears or twitch them. He knows about his tiny white teeth and his bright red tongue.

But the other day John noticed kitty's whiskers for the first time. No doubt he thought these should not be there, for he took hold of them and what do you think? He pulled one out—and kitty, of course, let out a loud meow and ran away from John.

Mother came out to see what was the matter and there was John looking so surprised at kitty running away and John holding the whisker in his hand.

When mother explained to John how it hurt the kitty to have a whisker pulled, John felt very sorry, so he went over and stroked the kitten, and then what do you think he did? He tried to put the whisker back.

Of course, John couldn't put the whisker back, and you know, boys and girls, there are lots of things that happen like that. Perhaps you say an unkind word, and feel very sorry about it, but you can't take the word back.

Let us ask Jesus to help us to always do right, then we shall not need to feel bad.—Selected.

Dear Aunt Bettie. I hope W. B. is out cutting Christmas trees when this letter arrives. If this letter is not in print I will be lonely Christmas. I am in very poor health. Praise the Lord I am not a shut-in from our dear Savior. I am so glad to hear each week when I get *The Herald* that so many dear young folks are Christians; it's the only life to live for both young and old. We live in the country where the winters are long. My two daughters take care of me. Times are very hard here. I'll answer all letters of those who send stamps. May God bless you all.

Mrs. J. A. Krone.
Lanes Prairie, Mo.

Dear Aunt Bettie: I wonder if there isn't a little room left in the circle of boys and girls for an old-fashioned New Hampshire girl. I have never seen a letter from New Hampshire on page ten, and want the cousins to know that there are a few who live in the granite state that really love Jesus and are going through with him whatever the cost may be. We take *The Herald* and enjoy reading it to the fullest extent. We heard Brother Morrison quite a few times while in Orlando, Fla., a few years ago. I wish he would come up here in New Hampshire sometime. How we would like to see him again and to hear him in person. Now, for a description of myself. I am five feet, five inches in height, 148 pounds in weight, have long brown hair and eyes, also have a few freckles. Am seventeen years of age and a Senior in high school. Now you all know something of how I look, don't you? Well, cousins, let's keep our colors flying. We do not want to let the enemy discourage us, for he will try, but keep our eyes upon Jesus and do all we can to bring others to him. Jesus is depending on us to tell others,

In closing I want to say that I should very much like to hear from some of the cousins.
Eunice M. Sawyer.
Rt. 5, Lakeport, N. H.

Dear Aunt Bettie: I would like to join your happy band of boys and girls though I am a mother thirty-one years young. I surely do enjoy reading *The Herald*. I have a poem I composed after hearing a sermon from Matt. 27:22, and I hope you will print it as it might help some one to decide the matter.

A Personal Question.

Matt. 27:22.

What shall I do then with Jesus
Which is called the Christ, the Lord?

Shall I cry out, Crucify him
And reject his precious word?
Shall I nail his hands again to the cross,

And pierce his blessed side,
And drive him back to Golgotha's Hill

Where he once bled and died.

What shall I do then with Jesus,
As he knocks at the door of my heart?

Shall I refuse to open it
And let him from me depart?
Shall I cause him again to suffer
As they did in days of old,
And close the door of my heart to him
And shut him out in the cold?

What shall I do then with Jesus,
Who gave his life for me?
Shall I still reject his mercy
And his pardon so full and free?
Or shall I accept this Saviour
And crown him as my King,
And enjoy the peace and comfort
That his Holy presence will bring?

Dear Jesus, I now will open
The door of my heart, full wide,
I beg thee just now to enter
And ever with me abide.
For I need thy Holy Spirit
Each day, as I go on my way.
To help me resist temptation,
And keep me from going astray.
Amen!

Mrs. Serena Thrasher.
Dutton, Ala.

Dear Aunt Bettie: I am a little boy eight years old. I am in the third grade. I go to Sunday school. I like to read page ten. My grandpa has *The Herald* sent to me. I have one brother and one sister six and two years old. As this is my first letter to *The Herald* I hope to see it in print.

Homer O. Dell.
Crichton, W. Va.

Dear Aunt Bettie: Will you let me in with your girls and boys? I am a small boy eleven years old and have three brothers, Albert, Jesse and Alfred Lee. Jesse and I go to President Hoover's mountain school. We have a fine teacher and love her very much. Miss Christine Vest is her name. She's from Yosemite, Ky. I would love to correspond with any who care to write. I went on a trip not long ago with my teacher. I have been to the hospital for my right eye and was helped. I am in the third grade at school; would be further if my eye had not got bad last winter. I will answer all letters that send stamps. We live up in the mountains, so I will ring off for this time and give room for some one else. Pray for me.

Ray M. Meadows.
Syria, Va.

Dear Aunt Bettie: Kindly move over a bit. As it has been some time since I have had a visit with you cousins I decided to drop in for a chat this rainy night. I have taken *The Pentecostal Herald* for a number of years and feel I would not like to do without it. I enjoy Dr. and Mrs. Morrison's writing, also the sermons, and page ten is very dear to me with so many children and grown up writing. I think it nice to get acquainted with nice people in other states. I wrote you about a year ago, signing my name a "Silent Reader," and it was printed, so am hoping this one will escape the waste basket. I have long

auburn hair, fair complexion, blue eyes, am four feet, five inches tall, rather stout, age thirty-two years. I belong to the M. E. Church. I attend church, Sunday school, prayer meeting regularly, when not busy. My work is practical nursing when I can find it to do. I do not attend shows, dances or card parties. When not employed, I do fancy work such as crocheting, embroidering, piecing quilts, visiting the sick, reading good books, and have a few flowers. I live in a small town I would like to get in touch with anyone who needs a nurse; could give reference; also would like to receive letters from some of the cousins my age and older; would answer all letters received. With best wishes to Aunt Bettie and her family of cousins.

Elizabeth Story.

P. O. Box 24, Flemingsburg, Ky.

Dear Aunt Bettie: Please leave me in to tell what God has done, for I just got out of the Van Wert Hospital; had to be operated on for appendicitis. They operated on me Nov. 2, 1931. The Lord heard the prayers of his children for me. Rev. Good and wife, Rev. Lauer and Sister Minnie Woodruff and others prayed and came to see her. The doctors and nurses and all were so good to me. They said I sure got along fast. It was through prayer. It seemed God was so near me through it all. I sure had to suffer. Please pray that God will make me a soul winner. Pray for my father and mother and sisters and brothers who are not saved. Cousins, write to me. I shall look for a shower of letters. Aunt Bettie, please print this as I want the world to know how God helped to get me out of the hospital.

Your sister in Jesus,

Pauline Harner.

Celina, Ohio.

Dear Aunt Bettie: Well, here I come back again from Texas. I wrote once before and it escaped Mr. W. B. I am a Christian and belong to the M. E. Church, South. I have dark hair, dark complexion and blue eyes. I would like to correspond with some of the boys and girls. Here comes Mr. W. B. I must run.

Evelyn Camp.

Rt. 1, Wellington, Texas.

Dear Aunt Bettie. Will you let another little girl join your happy band of boys and girls? I am eight years old and in the fourth grade. I have black hair, brown eyes and fair complexion. I wish to see this in print for this is my first letter. Can any one guess my middle name? It begins with J and ends with E. Pearl Benningfield, I guess your name to be Mae. If this is correct, write me, please. Do not let Mr. W. B. get me. I enjoy reading page ten very much.

Alice J. Froderman.
Willmore, Ky.

Dear Aunt Bettie: May a little Florida girl join your happy band of boys and girls? I am eight years old and in the third grade. I love my teacher, her name is Miss Yarbrough. I live five miles from a church, but go to Sunday school when I can. I have two brothers and one sister. We all go to school except my sister, and she will start next year. My grandma and grandpa live with us. Grandma takes *The Herald* and I sure enjoy reading page ten. I live on the farm and love country life. Papa has three ponies and I sure do enjoy riding them. Papa has been grinding cane. It sure is lots of fun to be around the mill and see them cook the syrup. I sure would like to see this in print. Love to Aunt Bettie and all the cousins.

Virginia Bradley.

Miccosukee, Fla.

Dear Aunt Bettie: Will you let a little Alabama girl 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 nine years old and in the fourth grade. My mother does not take *The Herald* but our neighbor takes it and I enjoy reading page ten. Who can guess my middle name? It begins with E and ends with N, and has six letters in it. Father is dead and mother is sick. I want the cousins to please pray for her.

Mary E. Smith.

Dutton, Ala.

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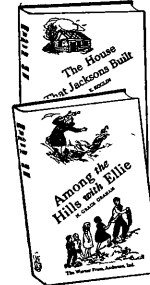
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Dear Aunt Bettie: Will you let me join your band of boys and girls? I live in Ohio. Can you guess my middle name? It begins with M and ends with Y, and has three letters in it. I think it would be very easy to guess. I have light brown hair and brown eyes. I like to go to Sunday school. I would like for the cousins to send me letters. This is my first letter. I would like to see it in print. I am ten years old. Thomas E. Pickle, I guess your middle name to be Edwin. If so, please write and tell me.

Naomi Gaddis.

4805 Ravenna Ave., Cincinnati, Ohio.

Dear Aunt Bettie: Will you please let a South Dakota girl join your happy band of boys and girls? This is my first letter so I hope to see it in print. I am in the first year of high school. I was fourteen years old Nov. 11. Have I a twin? If so, please write to me. I have medium brown hair and dark brown eyes and am five feet, three inches. Who can guess my middle name? It starts with N and ends with I. I hope Mr. W. B. is taking a sleep when this arrives.

Velma Hermann.
Rockham, S. D.

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Same style as above bound in extra fine binding that will last 20 years with ordinary care, for \$10.00.

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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.

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

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THE SIZE—5 x 7 x 1 in. thick, weight 20 ozs., which makes an ideal size Bible.

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ILLUSTRATIONS—16 full-page Bible pictures in 8 colors; 32 full-page pictures in 1 color. Frontispiece, presentation page and family record.

HELPS—4,500 revised questions and answers; tables of time, weights, money and measures. A complete Bible concordance. 14 pages of maps in colors, with the Hebrew, Greek and Latin alphabets.

THE PRICE—This Bible is a good value at \$3.50. We are offering it **\$2.95** postpaid for.....

Or, with the patent thumb index and name in gold for..... **\$3.00**

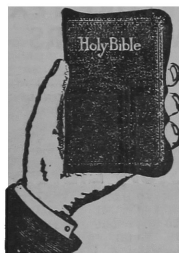
The same Bible as described above, with the words of Christ printed in red, at an additional cost of only 25c.

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Bound in a beautifully grained, genuine leather, with overlapping edges, stamped in gold, red under gold edges.

It has a very clear, readable agate type, is self-pronouncing, chapter numbers in figures. Size 3 1/2 x 5 1/2, only 1/8 of an inch thick and weighs 11 ozs. It contains twenty choice helps.

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Every child should own a Bible, and this one is ideal. Regular catalogue price, \$2.50. Our special net price, **\$1.50** postpaid.....

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Very large, clear, pica type—the largest type to be had in a convenient size book. It is bound in black cloth, stamped in gold.

It is pronouncing, has key to the pronunciation of proper names, dates or times of the writing of the different books. This Testament is especially suitable for old folks or small children, and is fine for home work. Price, postpaid..... **\$1.00**

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Fine Morocco binding, overlapping edges, India paper, silk sewed, largest type in a little book, size 2 1/4 x 4 1/4 x 3/8 in. thick; weighs less than 3 ounces. Fits the hand and vest pocket. It is self-pronouncing, contains the Psalms. Price..... **\$1.50**

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Your name in gold, 50c extra.

This cut shows the style of all the overlapping edge Bibles mentioned in this advertisement.

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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

Each copy packed in a box, wrapped inside and out. The above Bible is the very best value that we know of in the way of completeness, large type, durability, neatness in size, and all the attractive features for Bible study, for the price.

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This Bible weighs only 11 ozs., is 5/8 of an inch thick, and size 4 3/4 x 6 3/4. It has very readable minion type, splendid Morocco binding, overlapping edges, silk headbands and marker. White opaque India paper, contains references and maps. Guaranteed not to break in the back. Just the Bible for men to carry in their pockets or ladies in their handbags—so small, light and convenient.

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Beautiful little New Testaments that are printed in clear nonpareil type on thin Bible paper.

Very compact, may be easily carried in the pocket.

No. VP6—Artificial leather, limp, gold titles, round corners, red under gold edges. Price, postpaid..... **50c**

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300 Pocket League Testaments

This is the smallest Testament on the market with a good, clear, readable type. The size is 2 1/2 x 3 3/4 in. thick, and weighs 2 1/2 ozs. It is printed on the fine thin, India paper and is beautifully bound in flexible imitation leather, and has many full-page colored illustrations. We are offering it at the special price of 50c, or \$5.75 per dozen.

1000 Special Testaments

They are bound in black cloth, have red edges, are vest pocket size, well printed on good paper, and we are offering them at 15c each, or \$1.20 per dozen, postpaid.

The Illustrated New Testament

Bound in beautiful cloth with inlaid picture on cover, stamped in gold, has large, clear blackface type, with a large number of illustrations printed in many colors, size 4 1/2 x 6 1/2. Price \$1.00, or \$9.00 per dozen, postpaid. On entering the office, Dr. Morrison picked up one of the above described Testaments and was so attracted with its style and readability that he wanted one himself.

Pentecostal Publishing Co.
Louisville, Ky.

Enclosed \$..... for which send me items checked above.

Name.....

Address.....

SUNDAY SCHOOL LESSON

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

Lesson XII.—December 20, 1931.

Subject.—The Supreme Gift of Love. 1 John 4:7-19.

Golden Text.—Beloved, if God so loved us, we ought also to love one another. 1 John 4:11.

Time.—Not known, but probably during the last decade of the first century.

Place.—Unknown. Some suppose Ephesus, because John lived there during his last year.

Introduction.—It is quite common to hear persons speak of the loving gentleness of the apostle John; and there is some reason for it; but it was the curbed mettle of a fractious steed. Jesus called him a "Son of Thunder." It was he who wished to call down fire from heaven to consume certain Samaritans who refused to permit Jesus to tarry for a night in their village. He and his brother James asked for the two best positions in what they thought would be an earthly kingdom of Jesus Christ. John was no weakling. I think Jesus rather liked manly men who were ready to do or to die. Peter and Paul were of that sort. God prefers good timber.

We know almost nothing of the early life of John. Some have supposed that he was yet in his teens when Jesus called him to be an apostle; but there is no proof back of such a guess. It is generally supposed that he was a few years younger than our Lord; but again there is no proof. But we do know that he was a son of Zebedee and Salome. Some persons are fond of guessing. They have conjectured that Salome was a daughter of Joseph by a former wife; but we do not even know that he was ever married before he and Mary became husband and wife. We know next to nothing about Joseph, the little revealed in the Gospels being the limit. The notion that he was an old man when Jesus was born has not even a semblance of proof. Jesus did have brothers and sisters, as we learn from Matt. 13:55, 56; but all indications lead to the belief that they were younger children of Joseph and Mary.

John stands out very clear to view during the earthly ministry of our Lord, and for a short time after Pentecost; but later the vision begins to be clouded; so that we have what might be termed a mixture of history and tradition. He possibly went a bit deeper into the riches of perfect love and Christian experience than any other one of the apostles; but his love was the robust kind that spent its force in activity rather than in mere sentimentalism. He was a great writer, his Gospel being the capstone of the other three Gospels. His epistles are love letters; but they are very severe. He does not argue; but, like his Master, he states truth so pungently and so clearly, that argument would be superfluous. The Apocalypse is too brilliant to have been the work of any unassisted human brain. As one reads it, he feels the sweep of divine influence from its Alpha to its Omega.

It is pretty well established that John spent the last years of his life in Ephesus; and that he took some fatherly oversight of the churches in the surrounding territory. We do not know the date of his exile to Patmos; nor how long it lasted. There is a touching tradition to the effect that

when he was so old and worn that he had to be carried to service in his chair every Lord's day, he used to preach this little sermon: "Little children, love one another." There is no doubt that he lived almost, or quite, to the end of the first Christian century; but when or how he died is not known. Strange how many precious things are hidden from us.

Comments on the Lesson.

7. Beloved, let us love one another.—For love's sake God gave his Son to die for men; and for love's sake Jesus came to earth, and "the Word was made flesh, and dwelt among us, full of grace and truth." There can be no Christianity without love. Love is of God.—From God. It is God-given. But we cannot understand the meaning of this, unless we get the meaning of John's Greek word. I believe the word does not occur at all in classical Greek, but belongs solely to the New Testament. Especially does it follow the Baptism with the Holy Ghost which came on the one hundred twenty at Pentecost. The word implies all the sacred sentiment of our word love, but goes further and puts one into benevolent action toward the object of his devotion. Every one that loveth is born of God, and knoweth God.—An unregenerate soul can not possibly love in this sense, or know God.

8. He that loveth not knoweth not God.—John is using tremendous emphasis. Love is the most terrible passion felt of God or men. We shall never be able to sound the depths of these glorious words: "GOD IS LOVE." Love is the great highway of holiness between God and man; and there is no other. Those who walk that highway enter it and walk in it under the shed blood of the Lamb of God that taketh away the sin of the world. It is a blood-washed way upon which no unclean thing ever enters.

9. In this was manifested the love of God toward us.—This verse sounds like John 3:16. A Christian lives a love-life; "for the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." That we might live through him is the divine purpose in all of it.

10. Herein is love.—This is a marvellous sentence. Had God not manifested his love for us in the sufferings and death of his only begotten Son, we could never have known the meaning of the term; and even now the Divine Spirit that proceedeth from the Father and the Son, must regenerate us and shed abroad God's love in our hearts before we can ever reciprocate that love.

11. Beloved, if God so loved us.—There is irresistible logic behind this great statement of truth. If God so loved us, how can we do anything less than love one another. There is no negative to that.

13. Hereby we know.—Men may advance all sorts or arguments to prove that they are Christians; but all of them are worthless, unless one has the witness of the Holy Spirit that he is a child of God; but if one has that witness, the matter is settled. If led by the Spirit, he will have the fruits of the Spirit. See Galatians 5:22-26.

12. No man hath seen God at any time.—God is an invisible Spirit that

cannot be seen by an eye of flesh. Many saw Jesus Christ when he was veiled in human form; but no one has ever seen God as a Spirit. It is in Spirit that he dwells in us, and perfects us in love.

14. We have seen and do testify.—John's positiveness is almost shocking; but he had a right to be positive. He had seen Jesus Christ, had handled his body both in life and death, he had witnessed his miracles; he had seen him die on the cross, saw his dead body laid in Joseph's tomb, and had associated with him after his resurrection from the dead. He had a right to speak boldly, for there was no room for doubt in all that he had seen and heard concerning the Son of God.

15. Whosoever shall confess that Jesus is the Son of God.—Some have wrested this verse to their own undoing. This is not a head confession, but from the heart. "With the heart man believeth unto righteousness." "No man can say that Jesus is the Lord but by the Holy Ghost" Such a confession means nothing, unless prompted by the indwelling, regenerating Spirit of God.

16. He that dwelleth in love dwelleth in God, and God in him.—There is no surface work here. Dig deep! You can find gold and diamonds in plenty at the bottom of the mine. It is in this region that the soul has constant communion with the Infinite. This is the inner circle of God's love. O that more of us might enter into its sacredness.

17. Herein is our love made perfect.—Referring back to the preceding verse. Mark the degrees in love, for all are not perfect in love. We reach that glorious experience when we walk with God, and his indwelling Spirit "makes to us the Godhead known." Boldness in the day of judgment.—I am inclined to believe that there is a double sense here. Such an experience made men bold before earthly judges who condemned them to death for the witness of Jesus Christ; and certainly it will be needed to enable one to stand with boldness before the Judge at the final assize. As he is, so are we in this world.—"Be ye therefore perfect, even as your Father which is in heaven is perfect." The disciple must be as his Master. God never purposed that his children should be otherwise.

18. There is no fear in love.—A Christian has the deepest reverence for his heavenly Father; but, if he is filled with perfect love toward both God and men, there is nothing for him to fear in any world. Love lifts him above such passion as fear.

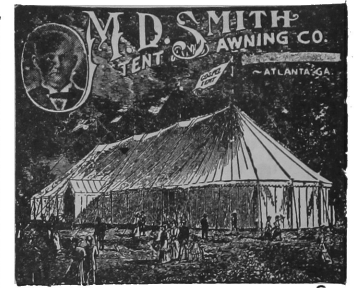
19. We love him, because he first loved us.—There is some great preaching in that verse. In some sense, it is John's climax.

NOTICE!

Rev. W. W. McCord, Sale City, Ga., has paper-shell pecans for sale at a reasonable price. I know from what I have used of these pecans that they are A number 1, and no one will make a mistake by ordering them. Brother McCord and wife are in the hospital, and it will be a help to them if you can use any of his pecans. Write Brother McCord for price.

Mrs. H. C. Morrison.

Eve hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him. 1 Cor. 2:9.



LOVER OF TRUTH.—You will want this treasure, a real "Bible Asset" at last! A veritable encyclopedia; a live arsenal; a brief thought-provoking course in "Bible Prophecy." ALL in a few pages. Surely a practical, inexpensive, IDEAL gift for Missionaries, Sinners, and Christians alike. Make CHRISTMAS count for Christ! Only \$1 subscribe NOW! "FRIENDS OF TRUTH SOCIETY," 41 E. Union Blvd., Bethlehem, Pa.

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PENTECOSTAL PUBLISHING CO.
Louisville, Ky.

SUNSHINE CHRISTMAS CARDS

OUR 15c CARDS

HAPPY NEW YEAR

God bless your Christmastide with cheer;
And all your days throughout the year!
"His name shall be called wonderful!"—
Isa. 9:6.
A big, attractive, colored wood etching
card, size 8x5 1/4 inches. Fancy tissue lined
envelope. Price 15 cents.

No. 1506—JOYOUS GREETINGS OF THE SEASON!



No. 1506

As the Wise-men found the Christ-child,
and by finding him were blest;
So may you receive this treasure as life's
dearest, truest, best!

"Glory to God in the highest, and on
earth peace, good will toward men."—
Luke 2:14.

An unusual shepherd scene in soft
colors. Size 6 1/2 x 5 inches. Fancy cut envelope
with tissue lining. Price 15 cents

No. 1502—WISHING YOU A CHRISTMAS OF CHEER AND A NEW YEAR FILLED WITH HAPPINESS

A glad and peaceful Christmastide, with all
its memories sweet;
May hope and love and joy be yours, with
kindly friends to greet;
The echo of the angels' song, the star's
clear, guiding light,
The Christ-child in your heart and home,
to make this Yuletide bright.

"We will be glad in His salvation."—
Isa. 25:9.

A lovely French parchment folder with
bronzed metal seal on front. Size 4 1/2 x 5 1/2
inches. Tissue lined envelope. Price 15 cents

No. 1501—CHRISTMAS AND NEW YEAR CHEER!

"God bless your heart with cheer today;
God bless your home with peace alway;
God bless your life and all you do
With happiness the whole year through!"

"The Lord bless thee and keep thee!"—
Num. 6:24.

Another beautiful French parchment
folder with colored rustic scene on front.
Size 5 1/2 x 5 1/2 inches. Tissue lined envelope.
Price 15 cents

No. 1503—A MERRY CHRISTMAS

The Christmas Star of Promise is still
shining from above,
The angels' choirs are singing of a Father's
wondrous love;
And all the glad songs which the
Saviour came to bring,
May these be yours abundantly and make
your glad heart sing!

"When they saw the Star, they rejoiced
with exceeding great joy."—Matt. 2:10.

A wonderfully beautiful card because of
the light blue "Mother of Pearl" panel.
Size 6 1/2 x 5 inches. Tissue lined envelope.
Price 15 cents

No. 1505—JOYFUL SEASON'S GREETINGS

"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."—John 3:16.

A rich looking card, size 6 1/2 x 4 1/4 inches.
Embossed design. Fancy cut, tissue lined
envelope. Price 15 cents

OUR 10c CARDS

No. 1007—THE SEASON'S BEST WISHES!

May the Star that showed where Jesus lay;
With gladness light your heart today!"

"When they saw the star, they rejoiced."—
Matt. 2:10.

A plain but attractive light green card
with engraved camel and holy city design.
Size 6x5 inches. Price 10 cents

No. 1004—MAY REAL OLD-FASHIONED JOYS BE YOURS FOR CHRISTMAS AND THE COMING YEAR

"May your life's ship with flowing sails,
Breast wind and sea and tide—
With him whose goodness never fails,
As Pilot and as Guide!"

"The Lord bless thee and keep thee."—
Num. 6:24.

This inspiring message is under a novel
folded panel at top of card which has
a beautiful ship scene. Size 6x4 when
closed. Price 10 cents

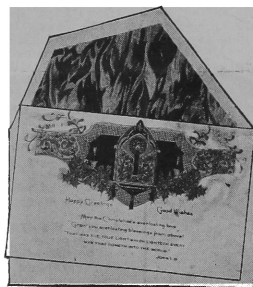
No. 1006—SINCERE CHRISTMAS GREETINGS!

"The happiest, merriest Christmas day,
I'm wishing you in the heartiest way!"

"I bring you tidings of great joy."—
Luke 2:10.

In many beautiful colors this quaint village
scene is very attractive. Gold, beveled
edges. Litho tissue lining carries same
design. Size 6 1/2 x 4 1/2. Price 10 cents

No. 1008—HAPPY GREETINGS—GOOD WISHES



No. 1008

"May the Christ-child's everlasting love
Grant you everlasting blessings from
above!"

"That was the true light, which lighteth
every man that cometh into the world."—
John 1:9.

A very artistic number. Poinsettia, holly,
and candles in dainty colors. Size
6 1/2 x 4 1/4. Price 10 cents

No. 1001—HAPPY GREETINGS AND GOOD WISHES

"May the joy that sped the wise men on
their way;
Fill all your heart with peace and hap-
piness today!"

"Lo, the star went before them."—Matt.
2:9.

A rich looking card with light blue
"Mother of Pearl" panel. White card with
dainty black and gold decorations. Size
5 1/2 x 4 inches. Price 10 cents

No. 1003—GREETINGS AT CHRISTMAS

"This wish holds a bit of Christmas peace,
And a bit of its love and cheer;
With a prayer that these blessings may
not cease.

But last through the whole New Year."

"Thou shalt call His name Jesus, for He
shall save His people from their sins."—
Matt. 1:21.

Here's really a 15c value. Cathedral design
on front cover of a French parchment
folder. Size 4 1/2 x 5 1/2. Price 10 cents

No. 1005—CHRISTMAS GREETINGS!

"May your heart be a garden fair on
Christmas day, where Heaven's sweet flowers
of love convey the happiest hopes and
scatter sunshine everywhere!"

"Thanks be unto God for His unspeakable
Gift!"—2 Cor. 9:15.

An unusually pretty floral design. Red
roses and poinsettias. Size 5x6 inches.
Price 10 cents

No. 1002—HEARTY CHRISTMAS GREETINGS WITH BEST WISHES FOR A HAPPY NEW YEAR

"May the glorious message shepherds
have heard,
Have gladness for you in every word!"

"Unto you is born this day . . . a Saviour."—
Luke 2:11.

A beautiful grey-blue card with mounted
English print. One of our best. Size
5 1/2 x 4 1/2 inches. Price 10 cents

OUR 5c CARDS

No. 512—MERRY CHRISTMAS—HAPPY NEW YEAR

"Peace on Earth—Good Will Toward Men."

The most attractive 5c camel design card
we've ever seen or offered. Black, red, and
gold engraved design. Size 5x4 inches.
Price 5 cents

No. 509—JOYOUS GREETINGS OF THE SEASON!

"May Christmas blessings, one and all,
Around your happy fireside fall!"

"Glory to God in the highest, on earth
peace."—Luke 2:14.

A four-horse stage coach amidst snow-
laden evergreens. Size 4x5 inches.
Price 5 cents

No. 503—MAY CHRISTMAS BLESSINGS CHEER YOU!

"From heart to heart, a wish to say;
God bless with joy your Christmas Day!"
"Mine eyes have seen thy Salvation."—
Luke 2:30.

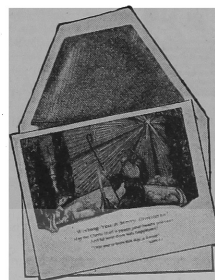
A "tasty" card with colored poinsettia,
holly, and candle. Size 5x4 inches.
Price 5 cents

No. 502—JOYOUS CHRISTMAS DAYS!

"May a wonderful Savior all His blessings
extend,
For a real merry Christmas to a wonder-
ful friend!"

"Emmanuel—God with us."—Matt. 1:23.
Dainty and artistic is this card. Christ-
mas holly and candle. Size 4x5 inches.
Price 5 cents

No. 506—WISHING YOU A MERRY CHRISTMAS



No. 506

"May the Christ-child's peace your heart
possess
And all your days with happiness!"

"Unto you is born this day . . . a Saviour."—
Luke 2:11.

A striking shepherd scene with radiant
star rays in gold. Size 5x4 inches.
Price 5 cents

No. 510—SEASON'S GREETINGS

"May your heart and home be warm with
cheer;
At Christmas time and through the year."

"And the Word was made flesh and dwelt
among us."—John 1:14.

A blue card with design and text en-
graved in white. Size 5x4 inches.
Price 5 cents

No. 501—WISHING YOU A MERRY CHRISTMAS!

"May Christmas treasures of peace and
cheer,
Spread happiness over your whole New
Year!"

"Glory to God in the highest."—Luke
2:14.

A little village tucked away in mountains
and evergreens. Black, red, and silver col-
ors used. Size 5x4 inches. Price 5 cents

No. 504—CHRISTMAS GREETINGS

"Wishing for you the choicest gifts the
merry Yule can bring;
The echo of its holy song within your
heart to ring;
The radiance of its guiding star to smile
upon your way.

The presence of the Babe, Divine to bless
your Christmas day."

"The grace of God that bringeth salva-
tion hath appeared."—Titus 2:11.

This is a parchment folder. A friendly
and hospitable design on front in colors.
Size 5x4 inches. Price only 5 cents

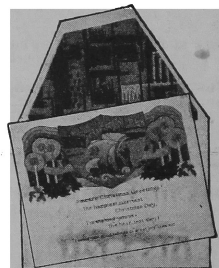
No. 508—A MERRY CHRISTMAS AND HAPPY NEW YEAR

"God bless your Christmastide with cheer,
And all your days throughout the year!"

"His name shall be called Wonderful."—
Isa. 9:6.

Neat plain black engraved camels. Size
5x4 inches. Price 5 cents

No. 507—SINCERE CHRISTMAS GREETINGS!



No. 507

"The happiest, merriest Christmas Day,
I'm wishing you in the heartiest way!"

"I bring you good tidings of great joy."—
Luke 2:10.

Beautifully colored ship with candles,
holly, etc., added. Size 5x4 inches.
Price 5 cents

No. 511—WITH ALL GOOD WISHES FOR LASTING CHRISTMAS CHEER!

"The birthday of the Prince of Peace
brings gladness to the world today;
May its heavenly gifts increase, and
earthly sorrows chase away."

"His name shall be called the Prince of
Peace."—Isa. 9:6.

Four joyous young carolers done in gold,
red, blue, and black. Size 6 1/2 x 3 3/4 inches.
Price 5 cents

No. 505—MAY THE SEASON'S JOYS BE YOURS!

"Hark, the herald angels, sing again today!
Blessed are their tidings, glad in every
way!
May their glorious message give you glad-
ness, too—
"Glory in the Highest, Christ is born for
you!"

"The glory of the Lord shone round
about them."—Luke 2:9.

A large card, size 6 1/2 x 3 3/4. A colorful
cross, candle, holly, etc., are artistically
done. Price only 5 cents

Jumbo Assortment No. 2

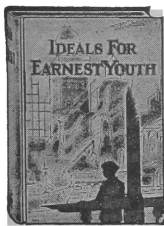
Last year our Jumbo Christmas card
assortment proved so satisfactory that we
have prepared another assortment with
different cards for this year. Twenty-one
envelope cards, six attractive post cards,
a total value of \$1.55. Special postpaid
price \$1.00.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Ky.

GIFT BOOKS FOR BOYS AND GIRLS

Ideals for Earnest Youth

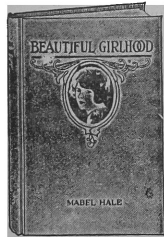
BY A. T. ROWE



A purposeful message for our modern youth with their great opportunities and problems. It is practical rather than theoretical. Actual incidents and experiences of real, outstanding, unusually-successful men are given as food for thought. Avenues of opportunities for success are pointed out, as well as the ever-common boulevards to failure. Valuable for young people's meetings, societies, and leagues. Emphasizes youth's needs of Christ's guidance, but clearly avoids any doctrinal discussion. Sixty-one pithy chapters. Beautifully cloth bound; attractive two-color jacket. Price \$1.00.

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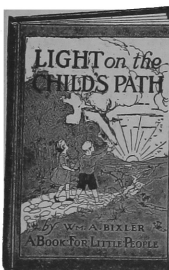
Eyes in The Dark



No more interesting things could happen in books, than happened to David and Barbara in this story. It is a story all young folks just love, and parents will read it after the youngsters have gone to bed! Just one round after another of delightful experiences, country life, exploring expeditions, adventures, the finding of real hidden treasure, etc. Beautifully bound with colored jacket. Price \$1.50.

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BY Wm. A. BIXLER

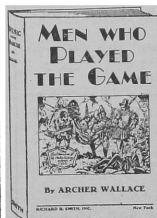


Knowing that pictures shown to young children and stories told to them make a strong impression, the author was very careful in making a selection that will leave the child with better thoughts, higher ideals, and nobler motives. Many of the pictures show children and older people doing good deeds, being kind and considerate to birds, animals, and pets, and showing respect to the aged, blind, and unfortunate.

There are pictures of Mother, home, birds, animals, pets, childhood amusements, children praying, the blind girl, cripple boy, by the seashore, visiting Grandma, the poor old man, lost in the snow, the shepherds, the Christ-child, and many others. Written in simple language. No fairy stories or fiction. 93 pictures. 52 chapters. 50 cents.

Men Who Played The Game

BY ARCHER WALLACE



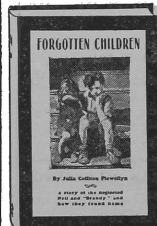
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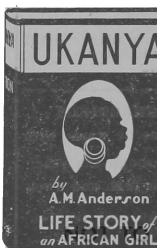
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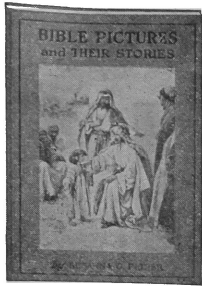
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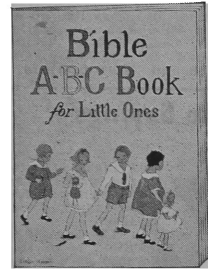
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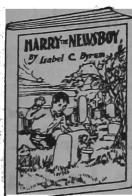
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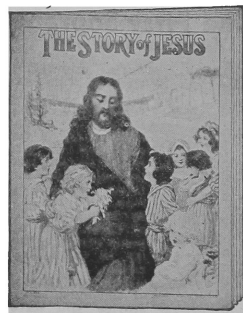
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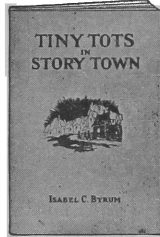
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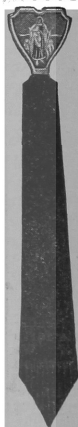


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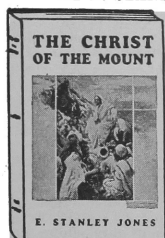
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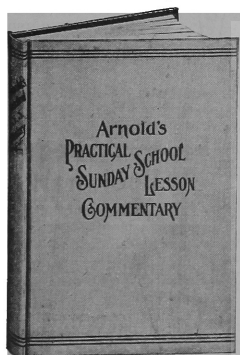
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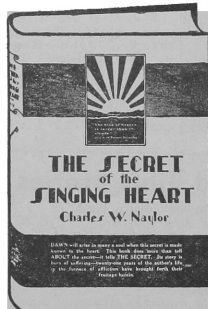
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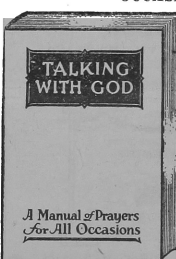
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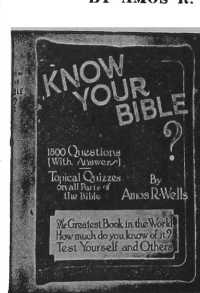
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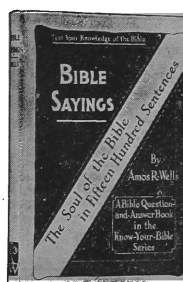
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PENTECOSTAL HERALD

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THE BAPTISM WITH THE HOLY SPIRIT.

By The Editor.

THERE is no promise in the Scriptures more plainly written than the promise of the baptism with the Holy Spirit.

Our Lord Jesus promised this baptism in most positive language; in fact, he shut his disciples up in Jerusalem between a commandment and a promise.

The commandment was, "Tarry;" the promise was the baptism with the Holy Spirit, and having received this promise, they were to go preaching and witnessing. Their field and operations extended to all nations, and their message was to every creature.

The teaching of our Lord is very clear. The disciples were not prepared for their super-human task until the Holy Spirit had come upon them and endued them with the power which his coming and baptism alone could bestow upon them.

Peter's sermon on the day of Pentecost, immediately after receiving this baptism with the Holy Spirit, not only produced the most marvelous immediate effect, but it brings the assurance that not only the three thousand converted on that memorable day, were proper subjects for the baptism with the Holy Ghost, but the promise is to your children, to those who are afar off, and as many as the Lord our God shall call. The meaning is clear that this gracious baptism with the Spirit is for all of the children of God.

It must not be forgotten that Peter, in his witnessing about this outpouring of the Spirit, declares that in receiving him their hearts were purified. Here we are clearly taught that the baptism with the Spirit is for a gracious cleansing, as well as an empowering for witnessing and service.

It is worthy of note that there was a most remarkable change in the disciples after their pentecostal experience. Their weaknesses and fears were swept away, and they became bold, full of courage and aggressiveness; their timidity was all gone. There was no shirking, or running away from duty after this. They were ready for prison, or whatever persecution might be brought upon them. They even rejoiced at the privilege of being severely beaten for their witness for Christ and his mighty power to save the lost. There is no doubt but the imperative need of the ministry today, in fact, of all church members, is a baptism with the Holy Spirit. Such baptism would make the church, indeed, an army with banners, a mighty power to awaken and bring a lost world to Christ.

"Come, Holy Ghost, our hearts inspire,
Let us thine influence prove;
Source of the old prophetic fire,
Fountain of life and love."

A GREAT MISTAKE.

The church,—I refer to Methodism—never made a greater mistake than when she substituted a mere human decision for a divine regeneration.

Our Lord Jesus never spoke more positively on any subject than he did on the matter of that change of heart which is absolutely necessary to become a child of God. His language was emphatic and repeated—"Ye must be born again."

Through all history of the church we have had most wonderful examples of this new birth of which our Lord speaks. Many of the great leaders in the Church of Christ were notoriously wicked men; they fell under conviction for sin, repented, believed and were born again. The Holy Spirit wrought in them, instantly, a change so radical and complete, that it was nothing short of a re-creation. These men had been most wicked and rebellious against God, but were made indeed, new men in Christ. What they had hated, they loved, and what they had loved, they hated. The change wrought by the Holy Spirit in the regeneration of a soul is far more wonderful than the healing of the sick, or the raising of the dead. Jesus said, "Greater works than these shall ye do."

It matters not how well a child may have been reared or trained, it needs the new birth—the regeneration wrought by the Holy Spirit. No greater or more fatal mistake can be made than to ignore this gracious work of the Spirit, and bring into the church tens of thousands of young people who know nothing of the new birth. Already Methodism is showing the deleterious effect of this spiritual paralysis brought about by this unscriptural method of bringing people into the church who know nothing of Christ as a personal Saviour—and the worst is yet to come!

H. C. Morrison.

draw away from all sinful forms of worldliness and sectarian prejudices and draw nearer to each other.

It is an interesting fact that in these days of conflict between the faithful and the skeptical elements in the churches, while disruption seems quite probable in some of the large denominations of Christians, those faithful disciples of our Lord in all the churches who hold steadfastly to the apostolic faith, who believe in the inspiration of the Bible, the Virgin Birth, Godhead, sacrificial death and resurrection of our Lord and in all of the fundamental doctrines of our holy Christianity, are drawn together in a far closer union than that of mere church membership. They have come into a union of faith and love. It is oneness in Christ. It is an answer to the prayer of our Lord in John 17, "That they may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou has sent me."

It were a waste of time to talk about oneness between those who accept the Christ of the Bible, Old Testament prophecy and New Testament Gospel, and those loose thinkers who profess to admire Jesus of Nazareth as a mere human teacher, whose father was Joseph and who partook of the ignorance and superstitious notions of his times, who wrought no miracles and made no atonement for the sins of the world in his death upon the cross, and did not arise from the dead.

To worship this imaginary man, created in the minds of infidels and handed over to the modern destructive liberals would be to worship an idol. The Jesus of the modern liberalists is not the Lord Jesus Christ of the Holy Scriptures, who has redeemed us from our sins and by whose atoning merit and power we have become new creatures and have entered into the Kingdom of God. Those who have sought and found the blessed Christ of the Bible are ready to fall at his feet and cry out with Thomas of old, "My Lord and my God." They can have nothing to do with this modern creation of infidelity. There can be no sort of union between those who trust our blessed Redeemer as Saviour and worship him as Lord and those who refuse to do either.

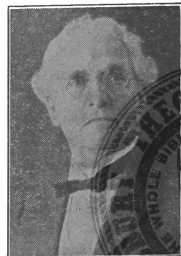
The Apostle who wrote our text also wrote, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? and what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people."

The "dearly beloved" to whom Peter wrote were disciples of our Lord in deed and in truth. They were separated from the world and united in Christ. This separation and union made them "strangers" in the world.

Monthly Sermon.

ABSTAIN FROM FLESHLY LUSTS.

"Dearly beloved, I beseech you as strangers and pilgrims, to abstain from fleshly lusts which war against the soul."—1 Peter 2:11.



It will be seen at once that the inspired apostle is addressing himself to the followers of our Lord. Such an expression as 'dearly beloved' were terms that belonged only to the household of Christian faith. The early Christians lived in a time of great persecution. The common faith they had in Christ, the peace and joy it brought to them, and the sufferings they were called upon to endure bound them together in the closest bonds of fellowship, Christian sympathy and love.

Love is the cement that binds the true church of Christ into oneness, regardless of sects, creed, or the outward form of religion. To love the Lord Jesus with a high and holy devotion is to love all those who love him. Jesus is the center of attraction to all his true disciples and as we draw close to him we

(Continued on page 8)

REVIVAL NOTES AND OBSERVATIONS.

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



Revivals of religion all over the world show the same movings of the Spirit of God in confessions, in soul struggles, in tears and prayers, in earnest, persistent seeking and in victory. In our meeting just at this writing we are witnessing some of the most extraordinary workings of the Holy Spirit among young and old. For a few days the meeting went hard; there were many seekers but not much victory; it looked at times very discouraging. Then the break came and oh, what a change! A professor of one of the schools was seeking for several days; Saturday he became desperate and reached his Peniel. Saturday night was a time of terrific struggle, and then about ten o'clock victory came. Oh, what a relief! What an expression of joy and peace was on his countenance. He was so full that utterance was difficult; while he was testifying his son was at the altar; he ran to him and helped him through. Another son in the audience was all broken up and when I left the meeting about 10:30 he was dealing with this son. The organist had a terrific struggle lasting for days. Friday night she prayed nearly all night and in the morning came to the church alone and prayed through.

II.

Many there are who say the day of revivals is over and we must employ other methods of getting people into the Kingdom of God. Over here in Brazil revival fires burn in the old-fashioned way.

III.

At this time of writing our meetings in Brazil are in a college town (Granberry College.) My program for the day runs something like this:

- 8:15—Address to School of Theology—students and faculty.
- 12:30—College Chapel address.
- 3:00—Preaching at M. E. Church.
- 7:30—Preaching and Evangelistic Service.

My interpreter is the Dean of the Theological School, an Emory man; he is a Brazilian and has a real passion for the evangelization of Brazil. His soul is deeply moved when he prays and he puts life into his interpretations. He wants to see his young preachers on fire. Yesterday, we had a wonderful time in the afternoon. Our subject was Sanctification. 1 Thess. 5:23. Seldom have I seen such a response to an altar call in the afternoon meeting as we had yesterday. Preacher, students, and men and women rushed to the altar and began praying intensely for sanctifying power. To many it was their first seeking along these lines, so we did not try to hurry them along—better give time to the working of the Holy Spirit.

IV.

I read in one of the home papers the following: "What may be termed a wedding celebration will take place in the auditorium, Atlantic City, on November 5. This is not one of the marriages 'made in heaven.' It celebrates the union of church and theater. The celebration will take the form of 'the greatest missionary pageant ever given in America.' There will be 600 'participants.' That's a good word and sounds better than actors, or performers, for a church function. The advance agent, Dr. —, has been in Atlantic City and 'completed arrangements.' Has Methodism forgotten 'The Wanderer' at Columbus, O.—the greatest missionary drama ever staged in America and the disastrous result?"

Now this pageant business in missionary work, I believe, is a delusion and a snare. It reduces the great work of Missions to a thing

COME WITH ME TO BRAZIL.

In your thoughts join me in a meeting in Piracicaba, Brazil, where, yesterday (Sunday) we spent over ten hours in the Methodist churches, and saw the salvation of the Lord in the most extraordinary meeting in which scores of people, young and old, were moved, saved, cleansed, restored and baptized with the Holy Spirit. Oh, what a day! It truly was Pentecost. The Girls' College shared wondrously in the blessings, and up to past eleven o'clock at night the missionaries and others were dealing with students seeking the Lord. One student who, for ten years, never showed any interest, was converted and a number of Roman Catholic students were saved. A professor of one of the public schools got the baptism of the Spirit Saturday night and on Sunday, saw nearly his whole family of young men and women blessedly saved. We preached three times and when altar service began the big altar was lined and side seats were crowded with seeking souls. It was remarkable when the power came upon the seekers how they rose with the glow of victory on their faces and testified to the saving or sanctifying grace of God. All ages were blessed. The Brazilians are not noisy in their meetings but they are deeply emotional; they express their sorrow and joy with tears. Often the altar was wet with the tears of seekers. Then the joy! It was beautiful to see the faces lit up with the joy of salvation. They have some very fine churches in Brazil with spacious altars, but they have not been used for revival purposes. Now a new use has been discovered for the altar, it is not only a place for sacramental services, but a place to get people through to God.

In different parts of the church people were seeking the Lord; down by the door a college professor was dealing with two of his boys; in the side room one of the lady professors was praying with a Catholic student; over in the choir corner souls were praying through. The organist who got through Saturday was so busy dealing with souls that she hardly had time to attend the organ. The saved girls of the college were dealing with girls who were unsaved and finally would bring them out to the altar; the missionaries had their hands full at all the meetings helping souls through. Look at that group of young men and women up around the organ singing "Dia Feliz" (Happy Day) and other songs. Nearly every one of them have been at the altar and prayed through and they are singing for very joy. These scenes remind me of "old-time Methodism" when the power of the Lord came down. The church at Piracicaba has entered into a new epoch in its history. In its fifty years of history they say this was the greatest revival ever experienced and it was all due to getting back to the Acts of the apostles and to Pentecost. Rev. W. G. Borchers was the faithful interpreter and co-helper in these wonderful meetings.

George W. Ridout.

spectacular and dishonoring to the Holy Ghost; and the inevitable tendency is to magnify the social and educational features of Christian missions and obscure the real evangelistic, soul-saving objective. Crowds of young people give themselves to missions today purely from the social uplift and educational viewpoint. They have no soul-saving passion and have had no experience in winning souls.

All these big shows and pyrotechnics about Missions are belittling and degrading to the New Testament idea of Christian missions. I went through Columbus fiasco which was the biggest thing every attempted in the way of the spectacular and bizarre. The Methodist Church sunk nearly a million dollars in it. I know intimately the man who was put in as Treasurer. One of the Bishops urged his appointment because they saw how things were going and they needed a man to watch the treasury who would be a kind of a guardian to the wreckless spenders of Methodism's good money; the treasurer had hard fights sometimes to hold up expenditures and with all his care and watchfulness the deficit was appalling.

This pageant business always lends itself to the world and worldliness. Theatricals have to be brought in and actors and singers from the stage to help out.

Especially in a time like this a Missionary

pageant is in bad taste and ill timed. It was said of Napoleon that at one time things in Paris were looking ominous; in order to call off attention he ordered that the dome of one of the great Government buildings should be painted with gold! The church often resorts to the spectacular in order to cover up her defects but this is no time to do it. All the world is sick, the mission fields are suffering from depleted treasuries and much of the work has to be shut down. This is a time for sackcloth and prayer more than pageants and gilded shows.

V.

The Romans had a fear of thunder on the left. When they heard that it was an evil omen to them, they were afraid; sometimes terrorized. As we look at the church today we hear "thunder on the left."

Last summer we were talking to a District Superintendent. He was getting his reports in for the Fall Conference. Among the questions he asked was: "How many conversions have you had?" One preacher replied thus: If you mean by conversion an emotional experience we have had none, but we have had eleven decisions." Now a Methodist of the John Wesley School draws a very definite line of difference between conversions and decisions. A real conversion is both a decision and a decided emotional experience by which a sinner is translated from the kingdom of Satan to the power of God; he is redeemed by the precious blood and made a child of God.

In one of the summer schools a very distinguished educator told approvingly of a teacher who was training her children so that they would not need to be converted. This big gun was advocating religious education, of course, and deprecating Regeneration. Some of these learned gentlemen forget Methodist history. They need to remember that John Wesley had the best kind of religious education that any young fellow had. He graduated from Oxford, joined the ministry, became a missionary, but his real life-work did not begin till his conversion to God on May 24, 1738. That was an emotional experience in which he felt his "heart strangely warmed." Methodism needs today the mourners' bench and that emotional experience called conversion.

Though an Oxford man, a great scholar and reader, and a great writer of books, no man revered his Bible more than John Wesley. Hear him as he speaks:

"Here I am: I and my Bible. I will not, I dare not vary from this book in either great things or small. I have no power to dispense with one jot or tittle of what is contained therein. I am determined to be a Bible Christian, not almost but altogether. Who will meet me on this ground? Join me on this, or not at all." Sermon 120.

Hear Wesley on the sin question:

"But some men will say, 'True, whosoever is born of God doth not commit sin habitually.' Habitually! Whence is that? I read it not. It is not written in the Book. God plainly saith, 'He doth not commit sin,' and thou addest habitually. Who art thou that mendest the oracles of God? that addest to the words of this book? Beware, I beseech thee, lest God 'add to thee all the plagues that are written therein.' Especially when the comment thou addest is such as quite swallows up the text. So that by this artful method of deceiving, the precious promises utterly lost; by this tricking and shuffling of men the word of God is made of non-effect. O beware, thou that thus takest from the words of this book, that taking away the whole meaning and spirit from them, leavest only what may indeed be termed a dead letter, lest God take away thy part out of the book of life."

RADIO IN PROPHECY.

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

PART III.



WE wish now to enumerate some of the amazing results that have already been attained in this new field of magic. When viewed from the critical viewpoint of cause and effect, the feats of the Radio seem not unlike the magic wand in the hands of a skillful conjurer—the wizard.

Sometime ago a receiver was placed in the tunnel under the Hudson River and a violin solo was rendered in a city twelve hundred miles away. In the passage from the studio to the receiver, the music passed through two high mountain ranges, then through thirty feet of water and thirty feet of earth, masonry and steel. Not one velvety note of the solo was lost, not even the soft harmonics. You may go into the largest bank of a city, down in the basement where are located the great steel vaults, and close the door and messages from the outside world will enter without even a jarring tone; they pass through brick walls and huge steel doors as though they did not exist.

Last autumn a great football game was played in the famous Rose Bowl at Pasadena, California. The game, play by play, was sent to the National Broadcasting Company in New York City by telephone. This was done for "hook up" purposes as it was a game of nation-wide interest. The game by plays was sent to the broadcasting station a mile from the big stadium where the game was being played; then it was broadcasted to New York, relayed and distributed by the big chain system to every part of the land. The whole process went across the continent three times, and was then sent to the homes of America—all done in less than one-fourth of a second.

Sometime ago the great H. J. Heinz Company of the "57 Varieties" fame, celebrated the eightieth anniversary of the old gentleman's birth, and at the same time, the fifty-seventh anniversary of the concern, when he opened a small business in Pittsburgh, Pa. The matter was arranged to have a simultaneous banquet for all the employees of the Heinz Company. They have sixty-four large factories; fifty-seven of them in the United States, four in England, one in Australia and other large cities outside of this country. The headquarters, or home plant, is located at Pittsburgh, Pa., and the time was so checked up through the day and the night with the banquet at Pittsburgh, which was eight o'clock in the evening, they were all to eat at exactly the same time. There was in the big hall at Pittsburgh a platform, and one set of speakers had been selected to deliver the message for the occasion. Promptly at eight o'clock the toastmaster at the banquet hall in Pittsburgh, sounded the gong and the banquet halls of the other sixty-four cities arose for the prayer and grace to be given for the meal. Each speaker stood before the microphone and spoke for all those in America, England, Scotland and Australia. The President of the United States was an invited speaker of the occasion, but he was unable to attend; whereupon he delivered his message by long distance telephone, which was relayed at the banquet hall in Pittsburgh, and by means of the powerful K.D.K.A. broadcasting station, he spoke to all the guests of the H. J. Heinz Company, scattered among the nations mentioned. This remarkable fact was published: "The diners in England and on the Pacific Coast heard the messages before those sitting in the rear end of the hall at Pittsburgh heard them."

This is no more strange than our last Christmas a gentleman in Berlin addressed a German friend in America, and the Pope of Rome spoke for all the world recently from

the Vatican. Such things as these daze the brain cells, for the wonders of it are fast becoming so common that little notice is taken of them.

Now, from the big laboratories, which are, in truth, known as the House of Magic, they are prepared to tell us that before long, not only may we sit in our rooms and hear the football game in the Rose Bowl, but we may actually, by means of television, which is now an assured accomplishment, but not fully perfected, look upon the great grid-iron battle; or actually see the Giants and Athletics playing the world series in New York or in Washington.

We may not only hear the speakers of Berlin and Rome but we may see them as they deliver their messages, thousands of miles away, as if we were in their very presence. Sweethearts cannot only hear the words of love over the phone but they may see their smiles and flashing eyes each to the other. The young lady will have to fix up a bit before the conversation begins, however, rather than in the manner in which they may appear now at the telephone on "the morning after the night before."

Photographs have been taken of mob scenes occurring early in the morning in Europe, and these pictures can appear in the evening papers of America the same day. *The Air Travel News* tells us that a new device has been affixed to an aeroplane—a combination photographic lenses and radio equipment. By this device the plane may soar over the scenes in the jungle lands of Africa or the dead or forgotten cities of South America and not only photograph the scenes, but transmit the films thousands of miles away to the studios. Scenes of wild life may be gotten in the same manner without the danger of travel adventure entering these obscure places. The camera lens is mounted on the floor of the plane and the photographic eye pointing to the ground catches the scenes as a plane sweeps through the sky.

The powers of Radio are springing continual surprises on the world, and the shocks are so frequent and so terrific that the nervous system of the nations is becoming so adjusted to them that the shocks are scarcely felt any more. The experts tell us that soon static will be entirely eliminated and, also, that messages may be sent in one direction instead of the waves going out, not only in circles, but up as well as down. In other words, the radio communication can be private as is now on the telephone. Then again, imagine a six-hundred-word letter traveling to a destination a thousand miles away in one minute. This is said to have been made possible through the new radio photograph apparatus invented by one of the scientists in one of the laboratories in the Westinghouse Electrical Manufacturing Company of Pittsburgh. In one minute it can send a facsimile letter of six hundred and thirty words and will transmit a complete photograph in the same length of time. An ordinary photograph is placed on a cylinder and as the cylinder rotates slowly, and at the same time moves forward longitudinally, a beam of light plays over the photograph and the message and is reflected by a system of mirrors to electric cells. By this means the actual letter, as it appears from the hand of the writer, can be sent to the ends of the earth in one minute. Then, a man may sign his name to a document in New York and it will be exactly as the writer signs it.

But here is the most fearful revelation of all, and one that should scare, not only our nation, but all the world. Mr. Marconi, who is creating new wonders all the time, has invented a small radio set, built in Genoa, Italy, also on his private yacht, the *Electra*,

so that he can touch a button and cut off electrical power thousands of miles away. He could darken any distant city. By the use of this little radio set Mr. Marconi can touch a button and stop the electric power anywhere on land and sea; he could darken a city at any distance; he could stop electrically driven machinery anywhere; he could halt the progress of one of the American Navy's huge electrically-driven super-dreadnaughts; he could darken New York City, stop every electric car going out from the Grand Central Station, and darken San Francisco and London, all in the twinkling of an eye. Mr. Marconi says: "It is very simple with my duplicate stand wireless set, which anyone may be able to have one of these days. It has a short-wave aerial fifteen inches high and is made entirely from materials of our own country."

Let the mind of the writer contemplate for one moment the consequences of this device, in the keeping of a nation that might be ambitious to rule all the other nations. Suppose Mussolini should put his scheme of Imperial Rome into effect one of these days. Not long since an Italian lady is said to have had a vision of Italy's future with the man of mysteries domineering all Europe and America. You say that is only a wild hallucination of a Mussolini worshipper—and he is being actually worshipped by many of his followers; but suppose this iron-fisted dictator should undertake to start something, knowing that one of his subjects practically held the world at his hands, helpless as it were. Just think of it. Yes, we are only surmising, of course, but when such powers are in the hands of one man it is indeed fearful to contemplate. God grant that such may never come to pass.

(Continued)

A Character-Building Christmas Gift.

Young people have resources that are priceless. God has endowed them with qualities, that, if rightly directed will lead them to the highest heights of accomplishment and usefulness. In our book, "Ideals for Earnest Youth" every phase of life and how to make the most of it is discussed. If a young man or young woman did not aspire to the highest and noblest things in life, he or she could not read the 61 chapters in this book without being inspired and purposing in their heart to be a power for good in the world. The chapters are brief, intensely interesting and to the point. Anyone from 12 to 25, and even the older folk, would enjoy and get a blessing from this book. The price is only \$1.00, and the make-up is very attractive. Give it for Christmas. Pentecostal Publishing Company, Louisville, Kentucky.

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to order your Arnold's Commentary for 1932. Those of you who have been using it, I need not urge you to put in your order, for you know its merits and how helpful it has been in the preparation of your Sunday school lessons. To those of our readers who have never used it, I simply ask that you give it a trial, and that will be sufficient. It contains four pages of valuable helps, has portions for Adult, Intermediate and Primary departments, also illustrations that can always be used to clinch the arguments you set forth in the lesson. The advantage this book has above most of other commentaries is its price—only \$1.00 postpaid. Remember the name is Arnold's Practical Commentary, Pentecostal Publishing Co., Louisville, Ky.

MRS. H. C. MORRISON.

Order your Christmas cards and books TODAY so as to avoid the rush.

SEEMINGLY A LITTLE THING

MRS. H. C. MORRISON.



WE do not know but this idea of fancy post cards, has been a great blessing to the human family, for doubtless it has touched the ends of the earth. It is true a card seems a little thing, but is that all? What is there back of the card that caused it to be sent? Ah, there we strike the gem which shines with brightest luster—a thought.

Yes, I *thought* of you, and that so strongly, that I wanted you to know it, and so the post card was purchased, the stamp was placed on it and away it went to let you know *you had not been forgotten*.

There is something in the human heart which makes it long to be remembered; something which pleases us when we know some one is thinking of us, no matter in how small a way; it affords us a sense of pleasure to know we are not forgotten. The very thought of not being remembered, causes a feeling of sadness to steal over us, and saps the sweetness out of life.

We have had occasion to pass an abandoned cemetery where the headstones bear the mark of time so deeply that you can hardly find the outline of the graves. Decades have passed since the mourners stood around the open grave and hopes seemed buried with the loved ones, but now there is no one left to place a flower on the lonely spot, nor shed a tear for the one once loved and lost. This all reminds us that with the revolutions of time, we too, shall be lost to the generations who now love us. The players on life's stage in years to come, will not know those who are now making history on the world's pages; new scenes and faces will have taken their places, and the old ones will be crowded out—forgotten.

While this is all true, there is connected with it a glorious thought, and that is, there is One who never forgets his own, but the eye that never sleeps watches the resting place of every one of his children and at the last day, he shall call "Come forth," and they who sleep in Jesus shall burst the bands of death and the grave and rise to meet their Lord in clouds of glory.

How comforting it must have been to Peter's heart when the Master, in sending word by the women that he had risen from the dead, said, "Tell my disciples and Peter." It seemed that the Master knew Peter would need encouragement at this time, so he wanted to designate him in particular that he might be cheered with the thought that he was not forgotten. Methinks Peter's heart swelled with new hope and courage as he received this message. He doubtless said to himself, "After all, the Master loves me; notwithstanding the fact that I denied him; that I followed him afar off; that I slept when the burden of the world's sin was upon him; that I could not watch with him *one hour* when he was treading the winepress alone; that I forsook him when he most needed me; yes, in spite of all these failures and weaknesses on my part, the Master remembers and loves me still. How strong his love must be to forget all these things so unlovely in me, and remember only my declarations of fidelity and devotion which, in my days of strength, I sincerely avowed to him."

It was only this morning that we were gladdened by the receipt of post cards from two of the women in our Bible class. One of them was having a good, happy time, while the other was "passing under the rod," having buried a loved sister. They will never know how much we appreciated "this thought of me," nor how it put a sweetness into the day that made us glad to live. They impressed us so that we have given vent to

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It is the conservator of faith, a spiritual tonic to your soul, and a messenger of full redemption in Christ.

VII.

Throughout the year THE HERALD will be a reminder of the loved one who sent it.

If you send as many as five names we will make you a special price of \$1.00 for each

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Dear Friends:

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

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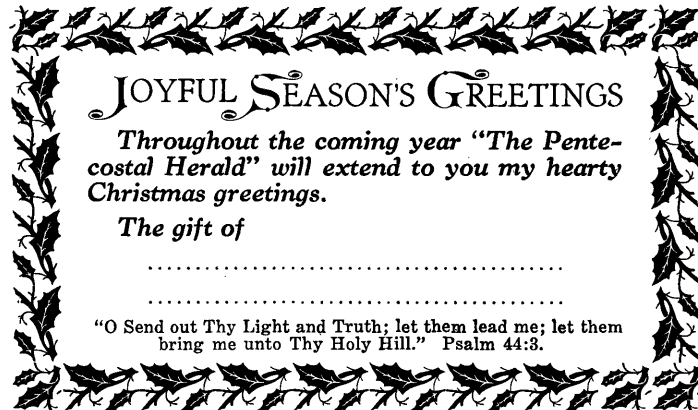
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City and State



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

our feelings in the reflections which we have given to those who may chance to read this column. Let us all be more thoughtful of each other and not be tempted to leave off the seemingly little things, thinking they will be of no value; remember just a *thought expressed*, may, like the ray of sunshine, dissipate shadows which hang low over some despondent soul. Let us cultivate a generous spirit in dispensing from the storehouse of our affection, those gifts of loving thoughtfulness which will mean the resuscitating of many a heart which is crying for that which only love can give. Let us seek for that friendship which Addison said was a strong and habitual inclination in two persons to promote the good and happiness of each other. This we can do by *oft thinking* of each other, and, with our thinking will come many ways in which we can minister to them.

We all need each other; none of us liveth unto himself, and whether we realize it or not, much of our strength for life's conflicts comes from the fact that there are those who get under the burden with us, who think often of us, who long for our highest welfare and who esteem us friends indeed. Truly,

"Life offers no joy like a friend:

Fulfillment and prophecy blend

In the throb of a heart our own,

A heart where we know and are known."

By the way, have you taken advantage of our wonderful offer of Christmas cards? There are twenty-one beautiful cards, with envelopes artistically lined for mailing; then

twelve single cards, all beautiful in design and expressive of the Christmas greeting, are thrown in for good measure, making thirty-three cards by which you can send greeting to that number of friends. Yes, it may be only a card, but the good cheer it shall bring will be beyond computation.

Miracle Lives of China.

Here is one of the most remarkable books on the gracious power of God among the Chinese people that I have ever read. It tells the story of a marvelous power of God's converting grace under the ministry of Rev. and Mrs. Jonathan Goforth. I have read the book with increasing interest from first to last page. It should be read by hosts of people. It is a revelation, a spiritual tonic. It reveals the fact that the mighty power of God is in the world, moving among the people wherever he can find consecrated instruments through whom he can work. This book contains 157 pages, neatly bound, good paper, clear print. Each page contains considerable matter. You will be entertained, instructed and your faith quickened by the reading of this book. It may be had of The Pentecostal Publishing Company, for \$1.50.

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will give you valuable help in Bible study. Don't miss the opportunity to get a \$3.00 volume for \$1.00. A marvelous book at a marvelously low price. Pentecostal Publishing Co., Louisville, Ky.

THE MOST INSIDIOUS HERESY

CLARENCE TRUE WILSON.

I am not a heresy hunter; it must strike me in the face to get noticed. It must attack my church, sidetrack it, or pervert its mission to put me on the warpath against it. The most subtle error of our church masks under the name of "Religious Education." It has had the whole machinery of the church for a score of years, its Book Concern, its colleges, its Theological schools, its money and ministers; and we are reaping the fruit of its planting now, 50,000 less in membership last year, \$900,000 lost in benevolences, a World Service Drop! If we had had a holiness revival or an evangelistic crusade with these results, how our highbrows would have looked wise and said, "Revivals do not pay."

Will the facts show to all but the willful blind that Religious Education as a substitute for regeneration, crowding conversion into the background, obscuring our Methodist Mission to spread Scriptural Holiness over these lands, does not pay, but has devitalized the church.

The whole emphasis is false; it has made salvation a personal achievement, not the acceptance by faith of a gift from God. The difference between the religion of Jesus Christ and the modern substitute is, one says Christ came down from Heaven to bring a gift to man; the other teaches that religion is an achievement through religious education. The whole Gospel scheme is reversed. God so loved that he gave is changed to "Men must so work and study as to know and live."

I heard a college president of a church-supported school stand up and plead for money for the Board of Education, and say, "The future of Methodism is based upon their board. We used to get our members through the altar process, but now we are going to educate them into it."

We have teachers in our church actually teaching that a sinner can be transformed into a saint by an educational process; and one scholar has written a learned book to show how Christ became divine. He achieved it by a supreme sacrifice upon the cross! I asked Dr. Frank W. Collier, professor of philosophy in the American University at Washington, how to answer that false philosophy in a sentence. He replied, "You can never create a metaphysical entity by a moral process."

I remembered that my last horse was trained to open the box and bring me the mail. It could pick out the letters on blocks and spell, but it did not become a man or an angel. It was just a trained horse.

When Mark Twain saw two children looking with admiration at "The little old wobbly calf," he patted them on the head and said, "Children, take good care of that calf, feed it well and it will become a nice little pony." And under good treatment it would as surely as an educated sinner would become a saint or a human being a God by any moral process.

"Ye must be born again." "Be ye holy for I am holy." Neither birth, nor sanctification are educational processes. Give us converted and entirely consecrated Christians, and then a religious education to fit them for service.

Don't Forget

to order that box of beautiful Christmas cards that we have been telling you about in our advertising. For \$1.00 you can remember thirty-three friends, who will appreciate it more than you can ever know. The 12 extra cards go with the enclosing of \$1.00 when box is ordered.

A Treat of Good Things.

Asbury College, in the Chapel services and also in the evening hours of worship, has been enjoying a treat of good things during the school year thus far. Following the ten-day services by President Emeritus Dr. H. C. Morrison, in which a large number of our students were definitely saved or sanctified, the Rev. C. W. Ruth spoke for a week indocinating the student body in the meaning and experience of Scriptural Holiness. Then the Kentucky State Holiness Association met at the College and a week's services were held by the Rev. Joseph H. Smith, and Dr. C. W. Butler, of Cleveland Bible Institute. About the first of February, the Rev. Paul Rees of the Detroit Holiness Tabernacle will hold a two-weeks' meeting of the church and school. The latter part of March Commissioner Brengle will give a week which will be rich with the wisdom of his ripe and saintly life. The latter part of April Dr. Morrison will be with us again and at Commencement time the Annual Holiness Convention will be held with a number of outstanding speakers. Other addresses also have been or will be delivered throughout the year by various evangelists and ministers who experience and preach the gospel of Full Salvation.

In addition to these, several outstanding Christian business men of the nation have been secured to show that big business and the King's business are entirely compatible. Altogether, this year is to be an outstanding one in the many fine presentations of life and experience which will come to the student body from these inspiring personalities.

Both the administration and faculty of the school are of one mind in seeking to have the students who come to Asbury College find themselves religiously and go out from these walls to exemplify by word and experience the power of Jesus Christ to save from all sin. Ever widening is the influence of this institution and more and more are our young preachers and special workers registering in their efficient and helpful work for the extension of the Kingdom of God. We still believe that no safer place can be found for the youth of America than in the halls of Asbury College.

L. R. AKERS, Pres.

The Government Muzzles Dr. Shuler.

(Editorial in Baltimore Southern Methodist, November 28, 1931.)

We hold no special brief for Dr. R. P. (Bob) Shuler of our Trinity Methodist Church in Los Angeles—except that he is a Methodist preacher, and we like him personally. His ways are not our ways, nor his methods our methods, and he doubtless has broadcast statements over the Trinity church radio in California that have hurt more than helped organized religion. But with all that, we cannot but feel that when the Federal Radio Commission refused to renew the broadcasting license of station KGEF (Trinity Church) it engaged in an exceedingly high-handed piece of business. In spite of strong representation made in Dr. Shuler's behalf by reputable citizens, the men representing our nation's government have now ordered Bob Shuler shut off the air and his station closed. And why? They give many reasons, but perhaps "division 4" will tell the story. In this they affirm that "Shuler has repeatedly attacked the Catholic Church in his broadcast." In proving it they go back to the 1928 presidential campaign and quote at some length Dr. Shuler's radio attack upon Governor Alfred E. Smith. In other words, the official representatives of our government are muzzling a minister of our church now because of what he said then and at other times on what he considered a moral issue.

As hinted above, we are not of the Bob Shuler type. Most of our preachers in the east would shrink from undertaking to tell the world via radio night after night concerning civic officials, judges, politicians,

preachers, movie actors and others who have failed to do their duty or have laid themselves open to a public reprimand. But Baltimore, Richmond and Roanoke are not Los Angeles. The west, even today, is the west, and virulent diseases probably need strong remedies. What is certain is that the underworld, the crooked politicians, the whole horde of racketeers, hi-jackers, bootleggers, gunmen and Chinatown opium eaters on the west coast hate and fear the Trinity Church pastor. They have done everything possible to hush him—even bombed his church and jailed him. But for all that, everyone knows that whenever a crooked judge accepts a bribe, whenever a man high in public life plays fast and loose morally, whenever a movie actor flaunts his or her immorality in the public face, whenever a woman, even though a "four-square preacher," slips a few cogs morally,—every one knows that that evening there will go forth a Voice from station KGEF that will be thundered from all the loud speakers on the coast. Evil men fear and tremble at it. Bob Shuler may be mistaken and doubtless often is, but there is something of the ancient prophet about the man and—the government doesn't like it. Governments never have.

The revolutionary nature of the Federal Radio Commission's ruling causes one to ponder who the next preacher will be to be shut off the air. And why does the government not hasten to censor the Roman Catholic priest, Coughlan, of Royal Oak, Michigan, while they are at it? We have heard this man attack the Constitution of the United States itself through the Eighteenth Amendment—not simply another religious body, but the fundamental instrument upon which our whole government stands. Why do they not let him hear from them? Or are Methodists alone to be censored for saying what they have to say?

We are not opposing the right of a Catholic priest or anyone else to speak as he pleases. We are demanding it for all. In our theory every American must enjoy the right to free speech, if our country is to endure, and every idea as expressed must stand on its own right. If there is any transgression of the decencies of expression over the air, or if anyone feels himself libeled, the courts are always open. But free speech is the essence of our national liberty and our ministers should enjoy it as much as anyone else. We are inclined to agree with Bishop Ainsworth that a systematic attempt is being made to intimidate and browbeat the preachers of the country by politicians and newspapers. To which there is only this to be said: *It can't be done!* We doubt very much if Dr. Shuler himself will be hushed very long.

EVANGELISTS C. C. AND MARGARET CRAMMOND.

We have just closed a very profitable meeting in the Nazarene Church at Grand Ledge, Mich., with Rev. Neal Hutchinson as pastor. This was one of those old-fashioned revivals brought on by prayer, where the people are visited with mighty conviction, resulting in genuine cases of conversion and sanctification. From the very beginning there was manifested a good interest and crowds filled the church, and at nearly every altar call seekers responded to the invitation. The closing night of the campaign was one of great victory, when Sister Crammond preached on the "Second Coming of Christ" and the altar was lined with seekers. There were about sixty professions of the two works of grace, also several new tithers and family altars established. Praise the Lord! We enjoyed our labors with Brother Hutchinson, and he surely knows how to take good care of the evangelists in a financial way. At this writing, we are in a Tabernacle meeting in Jackson, Mich., with Rev. W. W. Clay. The Lord is giving victory and a number of souls found the Lord last night, for which we praise him.

C. C. Crammond.

Mary of Bethany.

will enrich your spiritual life. It is wonderful; when you have read it you will want and seek a closer walk with God, and you will give out more of your Christian life to those about you. Single copy, 25c, or 5 copies for \$1.00.

E. STANLEY JONES' LETTER



My intentions were that the six months between July and December should be spent in China and the Far East. But I could not get the consent of the Inner Voice to go. India seemed to demand all we could give at this critical period when everything seems to be in the melting pot.

I am really glad I did not go for the last three months have been among the finest I have spent in India. I put the finishing touches on my new book on the Sermon on the Mount while spending a couple of weeks with my family in Landour where Eunice is in school. By the time this gets to you the book will probably be issued from the Press under the title "The Christ of the Mount," "A Working Philosophy of Life." It will be issued simultaneously in England and America.

My first series was in Almora, a station in the Himalayas. This is rather a famous place for Hinduism. Several Europeans and Americans who have become Hindus are living there in Hindu Ashrams. The appeal of the mystic East has taken them past Christ to the vagaries of occult thought. They seem to be still on the quest. Everyone is until they put their feet upon the Way. The meetings here were not outstandingly great but they were good. Fine crowds filled the hall and gave real attention as Christ was presented—and responsive attention too. Here I came into contact with a Christian nationalist who had gone to jail and who had been beaten up with lathi blows during the last Gandhi movement. The people call him "The Gandhi of Almora." He is a very beautiful character and his Christian life is preaching Christ in a powerful way.

Agra had been the place of riots between the Hindus and the Moslems and one of the professors of the Christian college there sustained injuries in trying to separate them. We wondered how they would respond to our message. It turned out to be one of the best series I have ever had in India. Much prayer had preceded the meetings and much prayer pervaded the meetings. So there was grip in the whole of the series. Prayer does change things! The last night when I was making my appeal for personal surrender a Hindu who was very near the Kingdom of God spent the whole of the time I was speaking on his knees down in the chapel that my message might get hold. A Brahman on his knees praying that a Christian evangelist might be successful! The large hall in the St. John's College was filled to overflowing every night. It was hot beyond words. When I finished each evening after about two hours of speaking (sometimes more!) there would not be a dry stitch on me. And yet that crowd stayed with it and asked for more. Principal Holland, the Anglican head of the institution, wrote: "I have never in my life seen the power of God so manifested." It did seem that we had little to do with it. God was working and drawing the hearts of men. The last night I asked only those to come the next night who wanted to find God and wanted to find him through Christ. About three hundred came. Shall we ever forget the sense of Christ that was upon the meeting as we talked about finding God through him? We were face to face!

One day at Agra I was asked to speak to the college where the people are the disciples of a Guru who is supposed to be the Incarnation of the Word. He attended the meeting. The chairman, one of the professors, a disciple of his, began by saying, "Your Holiness, Ladies and Gentlemen." Could I address him as "Your Holiness?" Hardly! So I cut the knot by addressing no one when I arose. No one felt hurt! There is an Amer-

ican woman in this institution who has thrown her lot in with this sect. She feels that there is something above the ordinary in this Guru. Strange that we could not see what she saw. But perhaps it was because our eyes had rested on Another.

One day I had spoken in a Government college when a Hindu came up at the close and said, "But you didn't begin or close with prayer as you did in the other meetings at St. John's College." I told him my excuse was that this was a Government College, and I did not feel like pressing prayer upon them there. He replied, "But doesn't the Government College also belong to God?" He was right. All life belongs to God and we should claim it all for him.

The last night on my way to the station to catch a midnight train to the next appointment I went to see the Taj by moonlight. I was weary in every portion of my being, but as I sat for several hours and drank in the sheer beauty of that wondrous creation of man I dedicated myself again to the people who could create such a dream in marble. If men could make such beauty in marble, what couldn't Christ create out of men? He touched away the weariness and we went our way.

FACTS FROM THE FIRING LINE.

"My people are destroyed for lack of knowledge."—Hos. 4:6.

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of dregs do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

Economists agree unanimously that prohibition has been largely responsible for the higher standards of living that has added 30,000,000 new savings accounts amounting to \$3,000,000,000 (1) and increased High School attendance from 2,000,000 to 5,000,000 and college registration from 350,000 to 1,000,000. (2)
—(1) U. S. Dept. of Commerce. —(2) U. S. Bureau of Education.

Guntur is a Lutheran station, the center of a great mass movement among the low castes. I say among the low castes but it is now spreading to the higher castes. In this section among the Wesleyans, the Lutherans and the Baptists about 20,000 people of high caste have been baptized. And the reason is that they have seen the lives of the Christians from among the outcasts. The changed lives have converted the higher castes.

But here I was hitting at the very highest of all. Would the break come among them? It is slowly but surely coming! The meetings for the educated were twice as good as those I had in Guntur four years ago. The hall was so overcrowded that the students of the college who were in the Freshman and Sophomore years were asked not to come. Many had to stand for hours. The last night when I asked only those to come who wanted to find God there were about three hundred there. The Round Table Conference at this place was one of the best I have had. But as usual, even after the fine and best had been spoken from the Non-Christians, Christ was in moral command of the situation. The last night we sat down on the roof of a house and had dinner—both Hindus and Christians. Caste was breaking down and we were coming together.

Hyderabad is the capital of the largest Native State in India. Fourteen million people are under the rulership of this Mohammedan ruler. One would expect these Mohammedans to be bigoted and exclusive and impossible. Instead they were eager and friendly. When I first began coming to

Hyderabad some years ago they were afraid to have public meetings. Christians refused to be chairmen for they were afraid of riots at the mention of the name of Christ. Now we simply could not accommodate the crowds that came. Some came an hour and a half beforehand in order to get a seat. And the atmosphere was not hostile—it was friendly and eager. The man who is next to the Nizam, a Mohammedan Nawab, asked this question, "Cannot a man be a good Christian if he does not accept the Incarnation and the Atonement, but believes in Christ as the best of men, on the principle that he who is not against us is for us?" Interesting that he should ask any such question at all. The Round Table Conference which was held in the leading Nationalist home was attended by the finest men of the State. Christ was gripping us at the close. The head British official, the Resident and his wife, attended many of the meetings and were very keen, so keen that one night at Question Hour they stayed through till 8:45 when they had a dinner engagement at 8:30! The last night in the after-meeting several hundred stayed for personal finding. One night a stone was thrown on the roof of the hall, the only disturbance I have had in fifteen years. And that was not very serious. Probably a mischievous boy.

En route to this place I stopped a day with Bishop Azariah, the first Indian Bishop. He is in charge of a mass movement. There are now 170,000 Christians in his diocese, of these 100,000 of them are in Church every night of the year studying the Scriptures. On Sunday 90% of them are in church. This is solid work.

Before I close this letter may I make a request? You, who have been our financial helpers, will you continue? Yesterday I received a letter from a missionary whom I have been helping in which he told of his continued "cuts" in the work until now, "I cannot even write a letter without borrowing a postage stamp." We must have you stand by at this time of very deep need. With my gratitude and my prayers for what you have done.

Yours in Him,
E. STANLEY JONES.
Sitapur, India, U. P.

Your Opportunity

to share in one of the most wonderful "hard-time" purchases it has been our privilege to make. The book is the "Beautiful Story of the Bible," in simple language, containing nearly three hundred stories from the Holy Book. It is a fascinating, inspiring and instructive historical narrative of the Old and New Testament times, including the lives of the prophets, of the rulers and the beautiful story of Jesus and his disciples. The book is designed as a course of instruction for the fifty-two weeks in the year, or for daily reading followed by a series of questions which simplify the stories and emphasize their important truths. Durable cloth binding.

There are about 200 illustrations in the book many of them full page in colors. There are 468 pages of double-column, intensely interesting reading matter, besides the fifty-two sets of questions. While we are writing this notice, a distinguished author and minister comes into our office, picks up the book and remarks that it is the finest child's story book that he knows of.

If you want to furnish your own child with one of the best Bible story books to be had, now is the time; if you want to furnish a relative or neighbor's child, now is the time; if you want one for your own use to help you in simplifying and teaching a spiritual Sunday school lesson, now is the time; if you are looking for something inexpensive, and something that will bless, in the way of a birthday or Christmas gift, now is the time.

When this remainder of the edition is exhausted, the book will not be reprinted. It was published to sell at \$2.00, but the circumstances under which we bought these copies enable us to sell them out at \$1.00 per copy, postpaid. Don't let this opportunity pass, but send The Pentecostal Publishing Company \$1.00 worth of stamps, a money order, or currency right away, and get your copy.

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of baptism by obtaining a copy of "Baptism" by Means. It is thorough and convincing. Special price, 30c a copy, or 4 copies for \$1.

PENTECOSTAL PUBLISHING COMPANY,

---GLEANINGS FROM THE EVANGELISTIC FIELD---

IN THE BRITISH ISLES.

It has been sometime since we wrote our friends at home, but we find that frequent reports are not good for our work. We have learned the truth of Rev. Chas. G. Finney's statement, that there is no surer way to kill a revival than to report it. So we merely wish to state that we are still evangelizing in Europe, and are now in a campaign in Birkenhead, England, for Rev. and Mrs. J. D. Drysdale, who are in charge of the "Emmanuel" Bible School and Missionary Training Home.

Brother and Sister Drysdale are wonderful people, and are doing a good work. Their students are very active in mission work in the city. The girls wear a navy blue uniform, which is very neat, plain and attractive. Their costume is composed of a dress ten inches from the floor, with long sleeves, high neck, and tan, dutch collar. They all wear black hose and deaconess bonnets with black velvet strings. Their appearance certainly appeals to the public, and is a rebuke to worldliness.

Something rather peculiar happened yesterday. Mr. Shelhamer started on his long, 23-day journey to South Africa, where he will hold conventions for missionaries of various churches. So that leaves our son Everett and daughter Esther with their mother to do their best to win souls alone in the British Isles. We should all have gone to Africa but for the expense; also the fact that we have so many calls for revivals here that we felt led to remain. We are lonely of course, but it is for Christ's sake, hence is all right.

In order to be a further blessing, as well as help down lonely feelings, I am indulging in the pleasure of writing a new book—this time on the subject of "God, Ghosts and Demons." Some other subject might require less reserve and prayer, but perhaps none could be more thrilling. If any of our friends can give us any information on the above topic, it will be appreciated.

Europe is a fine place to secure data on such a subject, because of her excellent libraries and her great historical background. The Highlands of Scotland are believed to be visited by apparitions. Ireland is ahead of Scotland in its simple faith in ghosts.

Recently I received a call to Ireland for a three-weeks' revival. This will give ample time and opportunity to look into the subject at hand. There is one thing certain, i. e., those people who believe in ghosts, believe also in the future state, and let us trust that they will be readily won to Jesus Christ.

Would it not be fine if all of our American friends could be with us on this tour! Will you not at least accompany me with your prayers? We hope if possible to finish our work here in time to get to New York before February, when we expect to evangelize in the East and Middle West. Our only object is to win as many souls to God as possible before Jesus comes. At times we miss the comfort of home, but life is too short to permit us to indulge in ease, and we feel like saying—

"The love of Christ doth me constrain
To seek the wandering souls of men,
With cries, entreaties, groans to save."
To snatch them from a gaping grave."

Our permanent address is 1810 Young St., Cincinnati, Ohio. Yours for others,
Julia A. Shelhamer.

O. H. CALLIS BUSY SINCE REPORT.

We have not reported our meetings for a long time. Have been busy and happy in the work though silent. Been in three camp meetings and four church revivals, all of which have been good.

Our first camp—Scottsville, Texas—we joined Rev. and Mrs. Jarrette Aycock and their daughter. Mrs. Callis and I never enjoyed laboring and fellowshiping so much with any workers as we did the Aycocks. This was our third time at this camp and our best year there.

We then ran over to old Warnock Springs Camp near Magnolia, Ark., (our second year there) where great crowds gathered night and day. We were there only from Monday over following Sunday. Numbers were at the altar and the majority gave testimony to real experience. We return to this camp again in 1932. From Magnolia we went by and spent an afternoon and a night at Atlanta, Texas camp with the Aycocks. There we met Mrs. Perdue, the wonderful leader of this camp. We preached in the afternoon service to a fine audience. We are engaged as workers at this camp for next year.

Our next stop was at Hartselle, Ala., camp, where we have labored eight seasons in thirteen years. We return again in 1933. Our co-worker there was that prince of preachers John Owen. We had delightful seasons walking, talking and working together. Mrs. Callis and our little daughter, Laura Woodson, were with us in all the camps.

Since our Conference in early September at Winchester, Ky., we have conducted four church revivals. At London, Ky., we were with Rev. E. L. Griffy, one of the truest, full-salvation preachers Asbury ever produced. He and his wonderful wife and two happy children made our stay in their home a delight. Good crowds attended and there were fine results. Ed Mattingly, of Sue Bennett College, had charge of the singing and young people's work. We conducted chapel services at the college, spoke in down-town business houses, besides preaching twice daily at the church. Brother Griffy told the

audience in the closing Sunday morning that it was the most wholesome revival he had ever held since becoming pastor. We were at London nine years previous in a great meeting.

At Old Taylor St. Church, Newport, Ky., we had one of the best meetings we have seen in some time and the people there stated it was the best they had had in some years. Rev. T. W. Beeler, the untiring and undaunted pastor, was a true yokefellow. He and his fine wife entertained us royally in their parsonage home. He had improved the church, gathered about him a force of young people that excel almost any place we have been. Numbers of them came to the altar and were converted, reclaimed or sanctified in a wonderful way. We secured a large list of subscribers to The Herald in this meeting; there were several at London also.

For the second time in two years we joined battle with Rev. E. L. Ockerman at Warsaw, Ky. Two years ago we helped him at Perryville, Ky. Mr. C. P. Gossett was with us in charge of the singing and it was well done. The local editor in reporting the meeting said he "is the best song evangelist ever in Warsaw." Crowds filled the church, all churches and pastors co-operating. Rev. Smith, of the Baptist Church, and Rev. Wilson, of the Christian Church, were abundant in labors and our fellowship was that "of kindred minds." Recent word from Rev. Ockerman says, "The people say the best revival in Warsaw in years."

At Yates Center, Kan., we joined Rev. E. F. Boehringer, of the First Evangelical Church, for our second time. From the very start crowds came. Times of great rejoicing and refreshing came upon the church. Old saintly German folk prayed and spoke in their native tongue and what liberty there was! Numbers came to the altar. We were ably assisted by Rev. T. J. Miller, pastor of Evangelical Church, Alida, Kan. He is a great choir director and one of the very best gospel soloists this writer has ever heard. To work with him is to love him wholeheartedly. This was our third meeting together in recent years.

The workers were entertained in the parsonage home where Rev. and Mrs. Boehringer made us welcome and our fellowship of prayer and counsel together kept us fit for the battle. Their lovely and comfortable parsonage home is graced with true hospitality and the spirit of true and genuine religion. We did hate to close this meeting and leave these fine folk. The Lord willing, we will return with them another year. Here we secured a fine list of "subs" to The Herald.

We are now in the beginning at Otega, Kan. Today, Thanksgiving, we are snowed in and have been unable to have any services. Our observations are that people are attending church better than in previous years, there is not the mean opposition to revivals and evangelistic meetings there was during those lean years, and it is a bit easier to get results. Wherever The Pentecostal Herald is read it is easier to present holiness and get the folk more readily into the experience. On with the revival with full salvation messages, altar services and the spread of holiness literature. O. H. Callis.

ATLANTA, GEORGIA.

Dear Herald Family:

It has been quite a while since I wrote you, not that I have lost interest in you, but because of the lack of interest others have in us evangelists which leaves us without anything much to write about. Sometime ago a pastor told me that one reason I didn't get any more calls was, that I was looked upon as a high-priced man. How such an impression could have gotten out I can't imagine, for if there ever was an evangelist who was working for almost nothing it is your humble servant; in fact, it's getting to where it is very much like the news butch who went home to see the old folks after he had been on the road a month. His father asked him if he was making anything. His reply was, "No, but I'm gettin' a heap er mighty good ridin'."

Seriously, I do have a plan by which my services can be had at a very small cost, and it will afford me great pleasure to submit this plan in case I should be wanted. My permanent address is Tillman's Crossing, Lee Street, Atlanta, Ga. I have a splendid tent. Charlie D. Tillman.

GOOD MEETING IN MARYLAND.

We had a good meeting in Laytonville, Md., with Rev. John A. Grose, pastor. The services were held in the Methodist Church. Three local congregations of the circuit joined in the campaign. A number were blessed and the entire charge greatly strengthened in the faith. We greatly enjoyed the privilege of speaking to the Baltimore Methodist Preachers' Meeting on the subject of Evangelism. Many of the ministers are taking a new hold for the cause of revival work. They see that it is the only hope for the church. Let us do our best to revive the revival and arouse the church to its great responsibility on this line. God can send the "sound of a going in the tops of the mulberry trees," and cause the dry bones of the valley to begin to rattle.

Sunday (Nov. 29) we spoke twice for Rev. Warner Thompson, an old Asbury boy, at Pinksburg, Md. Sunday evening we preached in the famous old Carolina Street M. E. Church in Baltimore for Rev. Harry G. Spencer, pastor.

The Asbury boys who have just returned from their trip around the world, are conducting revival

services in the different churches in Baltimore. The people of this great city love and honor E. Stanley Jones who once lived here. Rev. Glen Gould, formerly of New England, is the pastor of the Nazarene Church in Baltimore. Several years ago we assisted Rev. Dan E. Higgs in a meeting in this church. Bro. Higgs is now the District Superintendent. He is one of the hardest working preachers we have ever met. He is always on the job—ever busy in the vineyard of the Lord. He has inaugurated and put over many great evangelistic campaigns in his church.

We attended a service in a new, neat little church near Washington, D. C., pastored by Rev. Clark Florr. He is doing a fine work in that community. We also attended a revival service in the Washington Nazarene Church of which Rev. L. B. Williams is pastor. Rev. Miller, of Ithica, N. Y., is conducting an evangelistic campaign in this church. He is known as the New York Miller in the Nazarene Movement and is one of the great evangelists of the denomination.

Andrew Johnson, Evangelist.

POTEAU, OKLAHOMA.

We are delighted to come to you with the report of victory in Poteau, Okla. We began our meeting with Rev. John A. Hogan, pastor of the Nazarene Church of that city, on Nov. 8, running over to and including the 22nd, with two services a day. It was our great pleasure on reaching this church to find everything in readiness for a great revival; a oneness of the saints, well organized, such unity of spirit; as many as 300 had attended the mid-week prayer meeting, getting ready for the revival. In our humble judgment this is one of the main secrets of revival success—godly preparation.

Great crowds came forward for prayer. The altar was full most every evening service; twenty forward for prayer the last Sunday morning, scores were gloriously blessed in the meeting, either in pardon or purity. A fine class was taken into the church during the meeting and many more to follow.

Rev. Hogan is a fine fellow; stands by the evangelist in every way. His church work is in fine shape. One thing remarkable about the Poteau Church, there is not a member in the church that will not pray if called upon.

The meeting was well attended by workers and preachers from Heaviner, Wister, Cameron, and other places. Met our dear old friend, Rev. Miller, whom we have known for 25 years, from Cameron. Our leader in song, a splendid leader in song and preacher as well, was Rev. Charley Higgan. A large choir, as well as a special quartet, rendered one or two valuable numbers each evening.

Wife and I were well entertained in the home of the pastor and wife; nothing short about their services. May God bless the good people of Poteau. Our stay there was very friendly with business men as well as church folk. We had the pleasure of lecturing to about 400 High School students in the school chapel. Those teachers and students know how to treat a minister.

Yours in the fullness of the blessing.

Solomon Irick.

Address, 1945 W. 9th St., Oklahoma City, Okla.

CALHOUN, KENTUCKY.

I am now engaged in a good revival at Calhoun, Ky., with Rev. J. A. Collier, 1415 Forest Ave., Nashville, Tenn. This is the second revival I have had Bro. Collier to help me. At Campbellsville, Ky., where he helped me in 1929, I received 79 members into the church that year. We are now in one of the most promising revivals in the history of our church at Calhoun.

I have never had better evangelistic help than Rev. J. A. Collier. He knows how to win men to Christ. He is a "live wire," an unusually good gospel preacher, sane, safe and sound. He is full of humor, which is consecrated to God. He will draw a crowd anywhere. He preaches a great gospel, using the most apt and telling illustrations. He is the people's man.

This year, 1931, he has held fifteen revivals in five states and has had 1100 professions of conversion. He tells me he has January and February open for 1932. He ought to be kept busy. He feels divinely called to the evangelistic field. He is a loyal Southern Methodist and knows how to help the pastor to promote the whole program of the church. All church work will be easier after he holds your revival. I give him my strongest endorsement. He is easy to pay and has nothing to detract from his work in the pulpit. C. K. Dickey.

Mr. W. E. Edie, of Toledo, Iowa, writes us to send him a copy of "Beautiful Story of the Bible," and says this is the seventh copy he has ordered. He further says he finds it to be a wonderful book and wishes there might be a copy in every home. The price of this wonderful book is within the reach of every one—only \$1.00 for a large, beautifully illustrated, attractively bound story of the Bible. The Pentecostal Publishing Company has a limited supply of these books and hopes you will get your copy.

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(Continued from page 1)

Our Lord Jesus has taught us "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:18, 19.

The true Church of Christ is made up not of any one denomination of believers, but of regenerated souls in all denominations, of those who have passed from darkness into light through faith in Jesus Christ. The true church is the bride of Christ. She is separated from sin. She is in the world but not of the world. She is consecrated wholly to her Saviour and Master. He claims her for his own. He embraces her with the power of his salvation. He breathes into her his own spirit of forgiveness and zeal and devoted love which delights in service. She, like her Saviour and Lord, reaches out with a yearning heart for the salvation of the lost. Her delights and pastimes are not found in those giddy pursuits and pleasures of the unregenerated and sinful. She hungers and thirsts after righteousness. She presses on to know the fullness of the blessing of the Gospel of Christ. She travails in prayer for the birth of souls into the Kingdom of God. She nurses upon the tender bosom of her love and compassion the new-born babes in Christ. She is the "dearly beloved" of her Lord and Redeemer, to whom the inspired apostle is writing his admonitions.

"Pilgrims." Peter addresses these disciples of our Lord as pilgrims. He would have them understand that this world is not their abiding place, that they are "strangers" to the world and "pilgrims" passing through the world to their eternal abode in heaven. It were a great means of grace if God's people kept well in mind the fact that this world is not their home, that they are journeying to a home on high, that they must guard carefully about becoming too deeply interested in temporal things, but their chief interest must be in eternal things. It was our Lord Jesus who taught us that "where our treasures are there will our hearts be also," and that in order that our hearts may be weaned from the world and set upon the things that abide we must lay up our treasures in heaven.

In that wonderful faith chapter, Hebrews

eleven, the Apostle reaches a climax after he has mentioned a great group of immortal saints, saying, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city." Heb. 11:13-16.

The exhortation of the Apostle in our text that we as "strangers" and "pilgrims" seeking that better country with its Eternal City to "abstain from fleshly lusts which war against the soul" is timely, deserving special attention. It must be understood that the Apostle here in the use of the word "lusts" does not refer especially to the lower forms of vice. We will not do violence if we translate this word lust to, or at least suggest the word, "desires." We are to abstain from the desire of the things of this world. We are not to permit ourselves to become enamored of worldly possessions. We are the Lord's people, called out and sealed, and made "strangers and pilgrims," and must not covet the wealth of the world. We must not look with longing eyes and heart desires upon its palaces and mansions. We must not stand too long in front of the great showcase windows desiring the finery and gaudy robes of the godless, who have never bethought themselves that they should be arrayed in the white robes of righteousness. We are living in times when the world, with its wealth, its pleasure, its gaudy apparel, its magnificent entertainments, is making a powerful appeal and the children of God will do well to watch and pray as they pass through this vast "vanity fair" lest they be drawn away with those desires that "war against the soul," that seduce, capture, and lead back into bondage those who once found deliverance and victory through faith in Jesus Christ.

The early Christians were simple in their attire, humble in their demeanor, economical in their expenditures for themselves. They realized that they were the Lord's. The early Methodists, whose hearts were on fire with the anointing of the Holy Ghost, were very plain and practical in their lives. The systematic way in which they labored and dressed and ate their food and conducted their lives had in it such method and order of godly propriety that they were nicknamed "Methodists."

We can but believe that in the early days of the present revival of the Bible doctrine of Holiness as taught by Mr. Wesley and the founders of the Methodist Church, there was a beautiful simplicity and consistency in living, in dressing, in the order of the lives of those who claimed to have received the baptism with the Holy Ghost in sanctifying power, that has, to some extent, been lost sight of. We are no advocates of slouchiness, but if we are a sanctified people we are "strangers and pilgrims" in the earth. We are a peculiar people. Our treasures are laid up in heaven. Our hearts are not set upon the changing customs and indecent and suggestive fashions of the times, but we are passing through the world warning it of its sin, calling it to repentance, exhorting it to flee from the wrath to come and striving to bring sinners to repentance and saving faith and believers into the full salvation we enjoy. I can but believe the time has come for earnest words of admonition and warning and we beseech the Lord's holy people to abstain from all those desires that blind their spiritual eyes and fetter and hinder the glad liberty of their souls, war against a tender conscience and pollute a clean heart with the follies and fancies of our times.

We are living in times when the world all about us is eager for great wealth, longing for material possessions, when the multitudes are seeking after pleasure, when the vast majority of people believe if they had magnificent palaces, beautiful garments, rich feasts, splendid automobiles and the equipment and finery that can only be had by those who have large sums of money, that they could be happy. They are looking to material things for their happiness. They forget that the spirit of man cannot feed upon material things. It must have spiritual communion. It must know Jesus Christ as a Saviour. It must come into fellowship with God.

If the Holiness Movement have for its leadership prophets of smooth things, men who give no offense to the worldly sinners, who fail to call earnestly upon the people to deny themselves and take up their cross and follow Jesus, to go with him without the camp to the full crucifixion of the old man; if they fail to condemn, in the spirit of prophetic authority and compassionate love, the gaudy dress, the ambitious pursuits for wealth and pleasure, and if our camp meetings become places for the show of gaudy apparel; if we fill up our choirs with women dressed in harmony with a godless, gain-saying world, our revival fires will die out, the mighty power of the Holy Ghost will disappear, our altars will no longer be filled with penitents crying for mercy and eager Christians hungering and thirsting after righteousness, pouring out their souls for the baptism with the Spirit in his sanctifying power.

We will do well to give special heed to the exhortation of the inspired apostle and as "strangers" and "pilgrims abstain from fleshly lusts," the desires of the eye, the possessions of the rich, the beautiful robes of the affluent, the magnificent cars and equipage of those whose home is in this world, who have no treasures laid up in heaven. Have we not come to a time when we must renew our vows and separate ourselves in most earnest desire to be wholly the Lord's and to press forward with eager earnestness to know all of his divine fullness and find in him the satisfaction and delight of our immortal spirits. Let those who read these words of admonition search their hearts and ask themselves if desire for wealth and show and pleasure and many things that we do not need is bringing them into bondage, is blinding the eyes of their faith, is cooling the zeal of their hearts, is crowding the blessed Lord and Master out of their lives. And let us all most fervently pray that we may be delivered from this present evil world and press forward with renewed zeal and alacrity in the service of our Master and in the laying up of our treasures where thieves do not break through nor steal and moth and rust cannot corrupt.

If Christ Should Come to Jerusalem CHAPTER VI.



HE Scriptures nowhere teach that mankind throughout the world, will have been brought into a splendid state of civilization, harmony, peace and righteousness before the return of the Lord Jesus. There will be a holy bride, a separated people, who have accepted the atonement and its gracious benefits, and are prepared to be caught up with the Lord, and be with him in his glorious coming.

Any student of Daniel's prophecy will find that, as we approach the end of this age, there will be a fearful state of unbelief, wickedness and war. The same is taught by John, the Beloved, in the book of Revelation. Paul's teaching is in harmony with Daniel and John, all three of whom picture the anti-

christ, a human being of great power bringing war and devastation upon the earth.

We are aware that devout men and women who love and worship the Lord Jesus, and are eager for his return, are liable in their longings and teachings, to get ahead of the divine program and expect the coming of the Lord before certain prophecies concerning the closing up of the age have been fulfilled. For many years such devout people have been finding the man of sin, who is to appear a short time before the reappearance of the sinless Man, Christ the Lord. Devout men believed that Napoleon was the man of sin when his armies were overthrowing the thrones of Europe. Back of Napoleon they saw in some of the great military despots, as they believed, the man of sin. For some years any man who looms up as a master leader among his fellows has been believed to be the man of sin. Quite a number of enthusiastic and devout people were persuaded that the dethroned Kaiser was the man of sin, and that the World War would lead to the battle of Armageddon, and the reappearing of the Lord.

A number of people are more than half way convinced that Mussolini is the man of sin. The probabilities are they are mistaken. We should be careful to distinguish between a man of sin and the man of sin. There have been many men of sin. We yet await the appearance of the man spoken of by Daniel, Paul and John.

It will be remembered that Satan, in the temptations he offered our Lord, proposed to give Jesus supreme government over the entire world if Jesus would fall down and worship him; that is, he proposed that Jesus should be second if he would make Satan first, by worshipping him. Jesus rebuked Satan and drove him from him. History convinces us that Satan has been making that proposition to many men, and a number have accepted it. Satan desires supreme rulership of this world. Driven out of heaven because of rebellion, on his way to the bottomless abyss of outer darkness, he is making his last stand and tremendous battle upon this globe. He undertakes rulership through ambitious and wicked men, and has doubtless promised universal rulership to a number of men, provided they will worship him and become his instruments. It is probable that these military chieftains who have washed the earth with human gore, have not understood that they were under the power, delusion and rulership of Satan. They all have failed to become masters of the world, but they have not failed to create war, desolation and fearfully impeded peace and progress among men.

No doubt Alexander the Great, almost a super-man, was the direct instrument of Satan. He received his inspiration from that powerful fallen angel. He had worshipped the false god of power; the same is true of the Cæsars, who came to a nearer approach of complete rulership of the world than any other men of sin, inspired by Satan. They brought the race to a climax of spiritual night of wickedness that crucified the Lord Jesus. While at heart it was the Jews who brought Jesus to the cross, it was Roman power that had given its soul to Satan in order that, wading through human blood, it could wield its scepter of authority over the world that nailed Jesus Christ to the cross and gambled for his humble garments while he died.

So we see there have been many men of sin, but the man of sin, the great antichrist, is yet to come. His rulership, according to the Scriptures, will be short, but terrible. It may be that the antichrist has been born. It is probable, however, that world conditions are preparing for his birth. We may be coming to a spiritual dearth, a lawlessness, a re-crucifixion of Christ by modern skeptics in the pulpits and schools of the world that will bring about a state of mind, of darkness of soul, of rebellion against God and lawlessness

that will head up in this super-man of sin. It would seem that conditions were ripening in Russia for the production of such a man. Believe it or not, the spirit that dominates Russia is spreading throughout the world. There is much of it in every nation in Europe, and in those countries dominated by the dead forms of Catholicism, there is little, or no, spiritual life to erect barriers against the incoming flood of Bolshevism, which is saturated with hatred, godlessness and tyranny of the worst possible type.

Preparations are going forward and being pressed with vigor by many united and powerful forces in the nations which have had the advantages of a civilization graciously salted with Protestantism and the very general use of the Bible. This union of millionaires to break down our prohibition laws and bring back the liquor traffic, with all of its domination of our political life, debauch of the people, and general lawlessness, is a blinded preparation for the coming of a condition of things that will put the knife of the Communist to the throats of the people who are fighting God and humanity, to bring back the liquor traffic. All of that group of millionaires, and their bought politicians and blab-mouth women, laying themselves out for the restoration of the liquor traffic, are the deceived dupes of Satan who are preparing the way for the coming of the man of sin, that final antichrist who will be overthrown and destroyed when our Lord shall appear in his glory.

There are other groups of higher grades of teachers who are united and wielding a powerful influence, that are destroying evangelical faith and preparing the world to receive and worship the antichrist. We are thinking now of that vast army of highly educated men in pulpits, university and college chairs who are robbing the people of their faith in Christ; under the inspiration of the same Satan who has used rougher and more bloody methods with other classes, these modernistic liberalists move forward most graciously. They are full of flattery and deceit. They are spoken of in the Scriptures as those who will, if possible, deceive the "very elect." We doubt if there has appeared in the history of Christianity a more dangerous skeptic than the Rev. Harry Emerson Fosdick. How cultured, how suave, how religious, and yet he denies the virgin birth of our Lord and Saviour. He denies that the miracles attributed to Jesus in the New Testament ever took place, therefore, they were written by men who were so ignorant of the truth that they put to record things that never occurred, or men so devoid of truth and honor that they wilfully recorded falsehood. Either way, he makes the New Testament a worthless record of things which never transpired; and yet, thousands of preachers and people in this nation are ready to place this deceiver of the people at the head of the column of the religious teachers of our times. It ought not be difficult for us to conceive of the antichrist appearing and receiving the worship of the people, when we think of how millions have rallied under the banner of such a poor creature as Mrs. Eddy, and such a bunch of whiskers as those worn by the pitiful old pettifogger Russell; and now, hundreds of thousands who suppose themselves to be loyal disciples of Christ shouting the praises of Fosdick. And so the world goes forward in its rapid preparation to receive and worship the coming man of sin, the final antichrist.

I may be believed to be mistaken, but I am not mistaken when I write the facts that, when a group of Methodist preachers got together and arranged to establish a Decision Day for the bringing of the children of Methodism into the church on a certain day, without searching, gospel preaching, without repentance, and without regeneration, they took a long stride in the preparation for the coming of the antichrist. The way to get ready for the antichrist is not to do away with the church, or to cease to build magnificent cathedrals and great schools for the education of church people, but it is to do away with the essential, fundamental teachings of Jesus; to substitute membership in some organization for the new birth; substitute education for sanctification, and finally, to substitute everything Christian with Humanism, then out of the human to bring the antichrist and worship him as if he were God.

Any man, or group of men and women, who follow any preacher, college president, professor, or author of some skeptical book, accept his teachings which are contrary to the teachings of Christ, have made of such person an antichrist, and they are following and, perhaps, half unconsciously, worshipping an antichrist. And thus the race drifts forward in its preparation for that bold and powerful incarnation of that deceptive and wicked one who will set himself up as a god; in fact, as God, to the exclusion of the holy God of the Bible, and the blessed Christ who died and rose again for the salvation of the people.

Is it not true that some millions in the world today look to the Pope at Rome, whom they believe to be infallible, and to speak in the place of God as God, have made of him an antichrist; that knowing almost nothing of the Bible, they accept the words, the teachings and commandments of the Pope rather than of the Lord God. As the Radio is developed, with television, is it not probable that the Pope, speaking over the Radio, and seen by this wonderful discovery, will become the object of admiration and worship, not only by the millions of Roman Catholics, but also by multitudes of Protestants. It does not seem probable that the Pope is the man of sin. No doubt, he is a man of sin, but not the final tremendous person who shall appear as we approach the end of the age, and the coming of our Lord.

(Continued)

Dr. Morrison in a Revival at Glide.

Dr. H. C. Morrison is in the midst of a great meeting at Glide Church, San Francisco, where Dr. Julian C. McPheeters is the pastor. Dr. Morrison's bow abides in strength, and his preaching is as powerful as ever. It is a rare treat to hear him, and, more than that, it is an inspiration and a blessing. He preaches twice a day, and does it like a prophet. No man has served our Church more effectively than Dr. H. C. Morrison: Great preacher, great leader, great organizer, and great man. Blessings on him, and may he have physical strength to continue his mighty work for God. Splendid congregations are greeting him, and the church is feeling his strong presence.—*Pacific Methodist.*

Shall Prohibition Go?

A startling new book by Rev. M. P. Hunt. Price 15c each, \$1.50 per dozen.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME

ADDRESS

OUR BOYS AND GIRLS

WAG'S CHOICE.

"Get your young bantams in before that storm reaches us," father called to Horace. "It is getting very dark."

A rumble of thunder sent Horace flying to house his pets before the rain came. The first big drops fell as he reached the kitchen porch.

"Not a minute too soon," he said to his mother.

"No, and here comes some one else who doesn't want to be out in a storm," she said, pointing her finger down the long lane.

A half-grown collie was scampering toward them. The next moment he ran in at the open door and crouched in a corner.

"Poor fellow! He's afraid of the thunder," said father, coming in close behind the dog. "Let him stay until the storm is over. Then he probably will go home." He stooped to pat the dog's silky head. "He's a beauty. He must be a newcomer in the neighborhood. I never saw him before."

"I guess he knows where he belongs," laughed Horace.

When the storm was over the dog made no move toward going home. If he knew the way, he didn't seem in any hurry to go.

"He must be lost," said Horace. "He may have gotten out of a passing car," mother suggested.

"Or strayed from a new home somewhere around here and doesn't know the way back," said father. "We'll mention him to people and see whether we can find his owner."

The days passed and no one knew anything about "Wag," as Horace called him. The collie seemed left on their hands for good. He was a friendly dog, as collies are. He trusted father and mother instantly, but he was shy of Horace.

"He acts as if he were afraid of you," said father, when Wag shrunk away from the boy's friendly hand.

"I know why! Some boy has teased him," Horace declared. "A boy who would tease a dog is a mean kind of boy."

Several days later a stranger called. "I'm a newcomer here," he explained. "We moved to a place near the village this Spring. When we came my brother gave me my boy a young collie. He has disappeared and I heard—there he is."

Wag and Horace came around the house. Horace had an arm about Wag, who looked perfectly happy. The stranger noticed that.

"I see the dog has chosen an owner who treats him right," said the stranger. "My boy didn't, and I told him that I would give the dog away if he didn't stop teasing and hurting him. Would you like to keep the dog, sonny?"

Horace's shining eyes answered for him. The stranger laughed.

"Take him, with my best wishes," he said. "I think he has made a wise choice," and, with laughing refusal of thanks or pay, he was gone.—Sunbeam.

Dear Aunt Bettie: Will you let a Kansas boy join your happy band? I was seven years old May 28. I am in the third grade at school. I have two brothers and one sister. We all go to Sunday school at the Methodist Church. My daddy gets *The Herald* and I like to read page ten. My daddy heard Dr. Morrison preach. He thinks a lot of him. I hope Mr. Waste Basket is visiting. I hope that my letter gets in print because this is my first one. Who can guess my middle name? It begins with W and ends with M. It has seven letters in it. Pearl M. Benningfield, I guess your middle name to be Mae. Am I right?

Freddy W. Meyer.

Dear Aunt Bettie: Will you let a Western Kentucky boy minister join your band of boys and girls? This is my first letter to *The Herald* and I hope to see it in print. I am sixteen years old. My birthday is in April. I have been in evangelistic work for over a year now. Boys and girls, we should watch our step, for the devil is working in every way he can to make

us lose sight of the One who died upon the cross for us. The preachers are preaching there is no hell but there is a hell as sure as there is a heaven. The rich man and Lazarus teach us there is a burning hell. I am praying for a great awakening among God's people and trust you boys and girls are also praying for this need. I would like to hear from boys and girls all over the country. Boys and girls, get your pens a-going and write and I will answer every letter, and I will send you a little tract written by myself on "Prayer and Christian Work."

Yours in his service,
(Rev.) Ishmael M. Ezell.
P. O. Box 362, Madisonville, Ky.

Dear Aunt Bettie: Here comes a new writer. Move over just a wee bit girls and boys and let a little Mississippi girl join your happy band. My brother takes *The Herald* and I enjoy reading it, especially page ten. I am ten years of age, and am in the fourth grade. This is my second year in music. I go to school at Bude, Miss. I have dark brown hair, blue eyes, fair complexion, and weigh 71 pounds. I go to church and Sunday school, and am a member of the Girls' Auxiliary Band. Can any one guess my middle name? It begins with E and ends with N, and has five letters in it. Mayhew Hinton, I guess your first name to be Juanita. Am I right? I hope Mr. W. B. is not at home when this arrives. Aunt Bettie, as this is my first letter I hope to see it in print as I want to surprise daddy and mother. Would be glad to hear from any of the cousins.

Dorothy Seale.
Monroe, Miss.

Dear Aunt Bettie: Will you please give me room in your happy circle for a letter? I am at grandmother's and she gets *The Herald*. I like page ten. I am a boy thirteen years old and am in the fourth grade. I have dark brown hair, blue eyes and fair complexion, am four feet, eleven inches tall and weigh 84 pounds. My birthday is May 2nd. Have I a twin? I am called by initials, but some of you cousins see if you can guess my name. My first name begins with J and ends with S, and has five letters in it. My middle name begins with P and ends with L, and has seven letters in it. Please, somebody, write to me.

J. P. Major.
Rt. 2, Orange, Ga.

Dear Aunt Bettie: Will you please let a little boy from Illinois join your happy band. I am three years old, have blue eyes, yellow hair, my birthday is March 24. So I am a twin to Thomas E. Pickle. I guess his middle name to be Edwin. My first name begins with W and ends with E, and has seven letters in it. I like to go to Sunday school and church. Father and mother take *The Herald*. I thank Jesus for a good father and mother. I am a happy, healthy, busy boy. Would be glad to hear from any of the boys and girls.

W. Fay Deck.
739 Buchanan St., Charleston, Ill.

Dear Aunt Bettie: I am a northern girl. I never see an Iowa letter in *The Herald*. I wish to see my letter in print. Mr. W. B., you had better be taking your afternoon rest when my letter arrives. I am just a visitor, for a lady sent mother *The Pentecostal Herald*. I enjoy the Boys and Girls' Page very much. Mother is a lover of religious papers and we both enjoy *The Herald*. I am fourteen years old, in the ninth grade. I have grayish-green eyes, fair complexion, brunette, with a permanent, and a few freckles. I do not use rouge or powder. My birthday is October 18. Do I have a twin? I have no middle name, but I have an initial which is E, but I shall try my luck and see how many of the cousins can guess my first name. It begins with G and ends with E, and has six letters. Anyone guessing it I shall write to them. I will try to answer all letters I receive. I go to Sunday school every

Sunday. I go to the M. E. Church. I like my teacher very much. Her name is Mrs. Carrie Widney. I live one mile west of town in a little corner house. I have been baptized but have not been sanctified. I would like very much for you to pray for me. My letter is quite long but I have never seen any Iowa letters in *The Herald* so I would like to see my letter in print, even if it is long. I have guessed the following names. I hope they are right. Bertha Ammon's middle name to be Mae. As this name was in the paper of Oct. 14, I wish to hear from you, for I believe I have guessed correctly. I guess Sylvia Bossert's name to be Marie.

G. E. Ward.

Dear Aunt Bettie: We have the first issue of *The Herald* and like page ten very much. Hazel G. Snure's middle name, I think, is Grace. See who can guess my first name. It begins with J, and ends in E; it has four letters in it. Best wishes to Mr. and Mrs. Morrison. I was ten years old on June 12, 1931. Remember me as your friend in Christ Jesus.

J. Hazel Dunn.
Whitetail, Mont.

Dear Aunt Bettie: I have been a silent reader of *The Pentecostal Herald* since a child of nine summers. I found new friends through page ten. Some of them I have not heard from for years. No words can ever explain the happiness I have found between the pages of *The Herald*. I am a happy mother yet my life becomes very dark at times and I long for a true friend. I want those who read this to pray that I may have a still happier home. Remember me as a friend. I hope you print this, Aunt Bettie, as I am a very lonely mother.

Mrs. A. W. Weatherford.
Rt. 6, Lexington, Tenn.

Dear Aunt Bettie: Here comes the cripple girl from Georgia again seeking admittance. I thank you very much for printing my letter. I received some nice letters but not as many as I would like. I want to get letters from every state in the Union, especially from girls and boys near my own age, which will soon be twenty. I don't see many letters from Georgia. Why? I know all the Georgia girls and boys aren't dumb, so speak up Georgia, and show the other States you are on the map. I enjoy reading *The Herald*; the more I read it, the more interested I become. I especially enjoy reading page ten. I enjoyed Woodrow Wilson's letter and think he is undertaking a great work. Pearl M. Benningfield, I guess your middle name to be Mae. Am I right? Mary F. Lee, I guess your middle name to be Florence. Everyone please write me. I am an orphan. Mama and I live alone and I am lonesome most of the time. I would like to get letters from every crippled boy and girl who read this. I will answer every one if I can.

Ozell Hudson.
Rt. 2, Alpharetta, Ga.

Dear Aunt Bettie: Would you let a lonesome Georgia boy join your happy band of boys and girls? This is my first letter to *The Herald* since 1924. I secured a lot of friends through page ten at that time. Father takes *The Herald* and I enjoy reading page ten. I have fair complexion, blue eyes and have dark hair; am six feet tall, weigh 160 pounds, and will be twenty-one years old May 20. I live in the mountains and it gets mighty lonesome in the winter time, so come boys and girls from all over the U. S. and write to a lonesome boy. I will answer all letters received. Will exchange photos with any one.

John L. Galloway.
Box 54, Blue Ridge, Ga.

Dear Aunt Bettie: Move over a little, and let a Kentucky girl join your happy band of boys and girls. I am a little girl, fourteen years of age, five feet tall, weigh one hundred and two pounds, have blond curly hair, brown eyes, fair complexion, and am in the eighth grade. I go to Daddy school and sure have a nice teacher. My parents take *The Herald* and I certainly enjoy reading it, especially page ten. I am a Christian, and hope to gain higher grounds every day I

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John R. Sampey.
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I live. I sure am glad to hear of so many of the cousins being Christians. I would like to hear from anyone who cares to write, but would especially like to hear from anyone who has traveled lots, or anyone who lives in both the Blue Ridge and the Appalachian Mountains. I will answer all letters received or exchange snapshots. With love to Aunt Bettie and all the cousins.

Myrtle Marsh.
Rt. 1, Scottsville, Ky.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? I am twelve years old, have black hair, brown eyes, medium complexion, weigh eighty-four pounds and am four feet, eight inches tall. My hobbies are horseback riding and skating. I am not a Christian but hope to be some day. My parents take *The Herald*, and I like to read page ten. I would like to hear from all the boys and girls who care to write. Will answer all letters received. I hope Mr. W. B. is taking a nap when this arrives; as it is my first letter I would like to see it in print.

Beatrice Marsh.
Rt. 1, Scottsville, Ky.

Dear Aunt Bettie: Will you let a Tennessee girl join your happy band of boys and girls? I am eleven years old, have blonde hair and brown eyes. I wish you would write me. I enjoy reading letters. I am a daughter of a minister. I have two brothers and one sister. This is my first letter and I hope to see it printed. Aunt Bettie, tell me who W. B. is, please. I don't understand what the cousins mean by him. Please, cousins, write to me. I will answer every letter I receive.

Buna Lee Thames.
Rt. 7, Maryville, Tenn.
Some of the cousins tell Buna Lee who W. B. is.

Aunt Bettie.

Dear Aunt Bettie: From time to time I have thought I would write a letter for page ten; not that I am a gifted writer, but as I enjoy reading the many good letters from various States. I especially enjoy reading those telling of their Christian experiences as it is an inspiration to me to read such letters. My uncle takes *The Herald* and I count it an opportunity to get to read the wonderful messages in it, especially those from Dr. Morrison and Aunt Bettie: I have had the privilege of hearing Dr. Morrison. I shall always remember his sermon and what they have meant to me. I am five feet, three inches tall, weigh 120 pounds, have black hair, brown eyes, dark complexion; was sixteen my birthday. My middle name begins with J and has four letters in it. Whoever guesses it I'll send them a snapshot of myself. Boys and girls, let the letters fly. As this is my first letter I hope to see it in print.

Rebecca J. Couch.
Index, Ky.

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•Blind men healed. ST:

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

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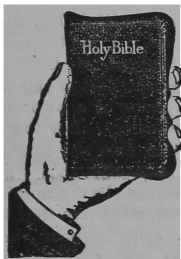
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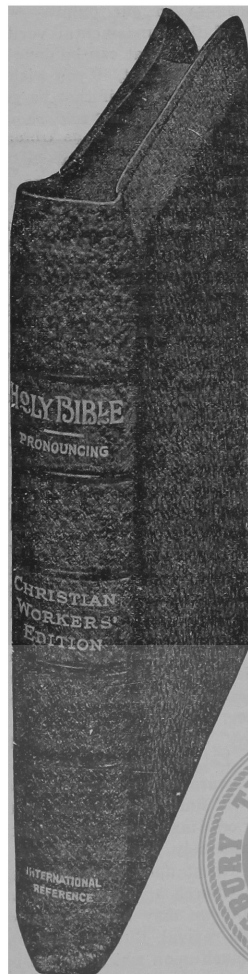
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Isaac was old, and his eye
were dim, so that he could not see, h

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SUNDAY SCHOOL LESSON

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

Lesson XIII.—December 27, 1931.
Subject.—Review.

Reading Lesson.—1 Thessalonians 2:1-11.

Golden Text.—The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. Rev. 11:15.

Time.—A. D. 51 to A. D. 66.

As this is review day, I feel inclined to chat with my Sunday school friends. You have studied the lessons, and should be able to handle your own review; so I shall not bother with it.

Let's talk something about having a revival. We are hearing much concerning that subject these days. Some new prophets have arisen, who declare that there is a "going in the tops of the mulberry trees." Some specially optimistic brethren are feeling the early drops of the "Latter Rain." It is encouraging to think they are correct; but just now we seem to be in the midst of a fearful spiritual drought.

I am just back in my study from a large Southern Methodist Conference. According to the daily press the conference suffered during the last year a loss of 2883 members, and a financial deficit of \$213,946. Such a report should have started a long altar service, with heart-breaking cries to God for help. But it did nothing of the sort. Some faces were very sad as the brethren here and there were discussing the matter; but I saw no tears, and heard no cries. I am informed that in an adjoining conference of even larger membership, the falling away was much greater; although I have not the exact figures.

One hears strange talk here and there concerning revivals. Some of the chief brethren say they do not believe in revivals. They term them religious spasms that hurt the churches where they are held. No doubt certain forms of evangelism are injurious; but that cannot be said of all. We must not lose sight of the fact that the Church makes little progress without revivals. Pentecost was a tremendous revival with much excitement; but without Pentecost there would have been no Christian Church in the world. Methodism began in a revival, and did her best work while the revival spirit was upon her. Some good brethren tell us that churches should be in revivals all the time. That is ideal, and much to be desired; but one seldom sees it. One church dignitary says we are now in the midst of the greatest revival the Church has ever known. One does not like to discredit the learned brother's statement; but a plain man would like to know what he means. If one is walking through fast falling rain, surely he should be able to get his jacket wet a little bit. Crops do not wither and die when rain is abundant. When genuine revival work is going on in a church membership does not decrease; nor do finances lag behind. These things do not make revivals; but they are the fruits of revivals.

But what is a revival, and to whom does it come? The word means to live again. It comes through the Holy Ghost; and comes, first of all, to the very best people in the church. Thence it reaches out to such as are luke-

warm and indifferent. A so-called revival that does not have its beginnings in this sort of a foundation is a sham and a delusion. "O," says one, "when a lot of people join the church, is that not a revival?" Maybe, and maybe not. It is possible, as is frequently the case, that numbers are brought into church membership by personal appeal, who are never converted. The personal appeal is good, if properly conducted; but it may become very dangerous. Whenever there is a real revival, the Holy Ghost manifests himself in the conviction and conversion of sinners and the sanctification of believers. Real work is done; and the Church which is the Body of the Lord Jesus Christ is built up in holy faith.

Let's verify these statements by the Word of God. Turn to John 16:7. "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." Here we have God's plan for saving lost men. If he has any other method, I am sure I know nothing of it. Some would save men through education; some through social service; some through imitation of the life of Jesus Christ; but God says we must come under the blood of the cross and by the Holy Ghost.

The one need of this hour is a genuine revival of Holy Ghost salvation. I mean salvation that comes through his office work. We have too much religion now; but salvation is rather scarce. Only about ten in a hundred of our church members claim to be converted. The other ninety do not know anything about the witness of the Holy Spirit, which is the birth-right of every converted soul. Comparatively few of our people have received the baptism with the Holy Spirit "since they believed." Mark the words: This is a baptism with the Spirit, and not of the Spirit. This is the gift of the Spirit in his baptismal office to a converted soul. Jesus is the one who does this baptizing. Multitudes of church members do not believe in the need of such a blessing, or even in the possibility of such an experience. But that does not alter the case. The fact still stands: There can be no Genuine Revival Without It. If I understand my good friend, Dr. E. Stanley Jones, this is what he meant when he said: "We must go deeper before we can go further." It is what Joseph H. Smith meant when he said: "The salvation of the world awaits the sanctification of the Church."

It is pathetic to listen to some of the preaching of the day. Some good men seem to be awaking from a Rip Van Winkle sleep. They admit that there comes a second crisis in every worth-while life, but cannot bear to hear it called a "second blessing." One bishop does not care whether the brethren preach it or not, but wants them to have it; although he does not believe in sanctification as a "second blessing." One vehement brother says: "Live it, but don't profess it." An old brother says: "It is not an experience, but a life." One prominent divine says: "The Spirit was given on

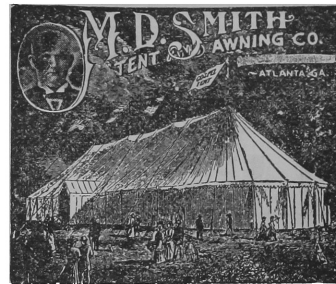
the day of Pentecost; and we have no right to ask for him now." When the doctors disagree, what is to become of the patient?

Something is wrong somewhere. Have you noticed that most of our recently compiled hymnbooks have discarded nearly all the hymns about the Holy Spirit? Men professing holiness have done this thing. Some one says the Holy Ghost is the forgotten person in the Divine Trinity. Unless one is fortunate enough to worship with those who are sometimes contemptuously called "Holiness People," he seldom ever hears any preaching about the Holy Ghost. Sometime ago I was preaching in a well-to-do church, and merely mentioned the office work of the Spirit in the sanctification of believers, when a very rich woman in the nearby choir spit at me. Thank God, there were others in that church who were hungering and thirsting after righteousness—they wanted God's best, the gift of the Holy Spirit.

Beloved brethren, my heart aches within me as I write. Shall we have a revival, or shall we let our people perish? I am prone to alter my question—Can we have a revival under present conditions? The Church has compromised with the world and the devil in almost every possible way. God says: "Come out from among them, and be ye separate." But we are all mixed up with the doings of the world till no one can tell the one from the other. Modernism has filled our schools—even our pulpits—with doubters of the fundamental verities of God's word. What can be done?

Call me a pessimist, if you wish to—call me an old fogey, if that be your conviction—feed me on "cold shoulder," if you have no fear of the judgment; but I am going to write my convictions. God wants to save our people from sin; but he must have a clean, separated Church for the work. If God can get a Church that is cut loose from the world, he can save sinners; otherwise the case is hopeless. My conviction is, that God wants a Church that will not try to serve two masters. It must be forever free from all worldly amusements: Dancing, cards, theaters, movies, and such like. It must be delivered from the use of all injurious drugs: Tobacco, all intoxicating drinks, cocaine, and opium in all its forms. Much of the lodge life of this nation has become so contaminated with the wickedness of this age, that I am convinced that the Church must cut clear loose from it, before God can use her for the salvation of lost men. If you have different convictions, I shall neither fuss with you, nor condemn you. I am writing my own honest convictions about a serious matter.

But my article is growing too lengthy. Let us come to terms. If God can secure such a separated people who will unite their hearts as the heart of one man, and cry mightily and continuously for the fullness of the Holy Ghost upon themselves and upon the Church at large, I am convinced that we may have a gracious world-wide revival. But we shall have to scrap much upon which we are now setting great store. We are practically organized to death. Much of this machinery will have to go into the discard. But to swap all of it for one more Pentecost would be the most blessed bargain the Church could make. Organization and system have taken the place of prayer. We have no room left for God. Some little



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PENTECOSTAL PUBLISHING COMPANY
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while ago I was sitting on Sunday morning in a rich, stylish church watching the movements of the service. It was beautiful, but as dead as a graveyard. I kept wondering what would happen if God should suddenly interject one of his movements in the shape of a penitent sinner crying for mercy. But there was no danger. God does not cast pearls before swine, nor give that which is holy unto the dogs. Is the application too plain? I mean to say that God is too good to send a poor, broken-hearted sinner into such a place to seek salvation. He believes in the eternal fitness of things.

My soul cries out for the Holy Ghost in this hour of spiritual death. If he will come to the Church, all will be well; but if he does not come in old-time pentecostal power, we are ruined. If he comes in answer to the Church's heart-cry, we shall see the "Latter Rain" in copious showers and a glorious harvest of souls. But if he come not, we shall be a nation scattered and peeled as Israel has been for many long centuries.

"Come, Holy Spirit, heav'nly Dove,
With all thy quickening powers,
Kindle a flame of sacred love
In these cold hearts of ours.

"Look how we grovel here below,
Fond of these earthly toys;
Our souls how heavily they go
To reach eternal joys!

"Come, Holy Spirit, Heav'nly Dove,
With all thy quickening powers;
Come, shed abroad a Saviour's love.
And that shall kindle ours."

The Reading Holiness Association of Reading, Pa., will hold its annual convention in Ebenezer Evangelical Church, North 9th Street, Reading, Pa., from December 31 to January 10, inclusive, 1932. Rev. Clarence Reed is the evangelist.

ANNOUNCEMENT.

Born to the Rev. and Mrs. Howard B. Simms, of Langley, Ky., on Nov. 29th, a son, Morrison Jarrell, weighing seven and one-half pounds.

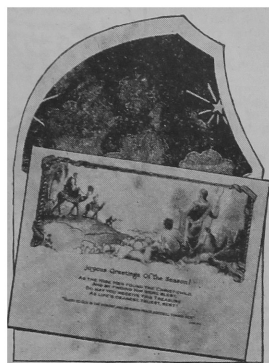
SUNSHINE CHRISTMAS CARDS

OUR 15c CARDS

HAPPY NEW YEAR

God bless your Christmastide with cheer;
And all your days throughout the year!
"His name shall be called wonderful!"—
Isa. 9:6.
A big, attractive, colored wood etching
card, size 8x5 $\frac{1}{4}$ inches. Fancy tissue lined
envelope. Price 15 cents.

No. 1506—JOYOUS GREETINGS OF THE SEASON!



No. 1506

As the Wise-men found the Christ-child,
and by finding him were blest;
So may you receive this treasure as life's
dearest, truest, best!

"Glory to God in the highest, and on
earth peace, good will toward men."—
Luke 2:14.

An unusual shepherd scene in soft col-
ors. Size 6 $\frac{1}{2}$ x5 inches. Fancy cut envel-
ope with tissue lining. Price 15 cents

No. 1502—WISHING YOU A CHRISTMAS OF CHEER AND A NEW YEAR FILLED WITH HAPPINESS

A glad and peaceful Christmastide, with all
its memories sweet;
May hope and love and joy be yours, with
kindly friends to greet;
The echo of the angels' song, the star's
clear, guiding light,
The Christ-child in your heart and home,
to make this Yuletide bright.

"We will be glad in His salvation."—
Isa. 25:9.

A lovely French parchment folder with
bronzed metal seal on front. Size 4 $\frac{1}{2}$ x5 $\frac{1}{2}$
inches. Tissue lined envelope. Price 15 cents

No. 1501—CHRISTMAS AND NEW YEAR CHEER!

"God bless your heart with cheer today,
God bless your home with peace always;
God bless your life and all you do
With happiness the whole year through!"

"The Lord bless thee and keep thee!"—
Num. 6:24.

Another beautiful French parchment
folder with colored rustic scene on front.
Size 5 $\frac{1}{2}$ x5 $\frac{1}{2}$ inches. Tissue lined envelope.
Price 15 cents

No. 1503—A MERRY CHRISTMAS

The Christmas Star of Promise is still
shining from above,
The angels' choirs are singing of a Father's
wondrous love;
And all the glad songs which the
Saviour came to bring,
May these be yours abundantly and make
your glad heart sing!

"When they saw the Star, they rejoiced
with exceeding great joy."—Matt. 2:10.

A wonderfully beautiful card because of
the light blue "Mother of Pearl" panel.
Size 6 $\frac{1}{2}$ x5 inches. Tissue lined envelope.
Price 15 cents

No. 1505—JOYFUL SEASON'S GREETINGS

"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."—John 3:16.

A rich looking card, size 6 $\frac{1}{2}$ x4 $\frac{1}{4}$ inches.
Embossed design. Fancy cut, tissue lined
envelope. Price 15 cents

OUR 10c CARDS

No. 1007—THE SEASON'S BEST WISHES!

May the Star that showed where Jesus lay;
With gladness light your heart today!"

"When they saw the star, they rejoiced."—
Matt. 2:10.

A plain but attractive light green card
with engraved camel and holy city design.
Size 6x5 inches. Price 10 cents

No. 1004—MAY REAL OLD-FASHIONED JOYS BE YOURS FOR CHRISTMAS AND THE COMING YEAR

"May your life's ship with flowing sails,
Breast wind and sea and tide—
With Him whose goodness never fails,
As Pilot and as Guide!"

"The Lord bless thee and keep thee."—
Num. 6:24.

This inspiring message is under a novel
folded panel at top of card which has
a beautiful ship scene. Size 6x4 when
closed. Price 10 cents

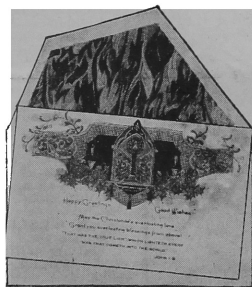
No. 1006—SINCERE CHRISTMAS GREETINGS!

"The happiest, merriest Christmas day,
I'm wishing you in the heartiest way!"

"I bring you tidings of great joy."—
Luke 2:10.

In many beautiful colors this quaint vil-
lage scene is very attractive. Gold, be-
veled edges. Litho tissue lining carries same
design. Size 6 $\frac{1}{2}$ x4 $\frac{1}{2}$ inches. Price 10 cents

No. 1008—HAPPY GREETINGS—GOOD WISHES



No. 1008

"May the Christ-child's everlasting love
Grant you everlasting blessings from
above!"

"That was the true light, which lighteth
every man that cometh into the world."—
John 1:9.

A very artistic number. Poinsettia, hol-
ly, and candles in dainty colors. Size
6 $\frac{1}{2}$ x4 $\frac{1}{4}$ inches. Price 10 cents

No. 1001—HAPPY GREETINGS AND GOOD WISHES

"May the joy that sped the wise men on
their way;
Fill all your heart with peace and hap-
piness today!"

"Lo, the star went before them."—Matt.
2:9.

A rich looking card with light blue
"Mother of Pearl" panel. White card with
dainty black and gold decorations. Size
5 $\frac{1}{4}$ x4 inches. Price 10 cents

No. 1003—GREETINGS AT CHRISTMAS

"This wish holds a bit of Christmas peace,
And a bit of its love and cheer;
With a prayer that these blessings may
not cease,
But last through the whole New Year."

"Thou shalt call His name Jesus, for He
shall save His people from their sins."—
Matt. 1:21.

Here's really a 15c value. Cathedral de-
sign on front cover of a French parchment
folder. Size 4 $\frac{1}{2}$ x5 $\frac{1}{2}$ inches. Price 10 cents

No. 1005—CHRISTMAS GREETINGS!

"May your heart be a garden fair on
Christmas day, where Heaven's sweet flow-
ers of love convey the happiest hours and
scatter sunshine everywhere!"

"Thanks be unto God for His unspeak-
able Gift!"—2 Cor. 9:15.
An unusually pretty floral design. Red
roses and poinsettias. Size 5x6 inches.
Price 10 cents

No. 1002—HEARTY CHRISTMAS GREETINGS WITH BEST WISHES FOR A HAPPY NEW YEAR

"May the glorious message shepherds
heard,
Have gladness for you in every word!"

"Unto you is born this day . . . a Sav-
ior."—Luke 2:11.

A beautiful grey-blue card with mounted
English print. One of our best. Size
5 $\frac{1}{2}$ x4 $\frac{1}{2}$ inches. Price 10 cents

OUR 5c CARDS

No. 512—MERRY CHRISTMAS—HAPPY NEW YEAR

"Peace on Earth—Good Will Toward Men."

The most attractive 5c camel design card
we've ever seen or offered. Black, red, and
gold engraved design. Size 5x4 inches.
Price 5 cents

No. 509—JOYOUS GREETINGS OF THE SEASON!

"May Christmas blessings, one and all,
Around your happy fireside fall!"

"Glory to God in the highest, on earth
peace."—Luke 2:14.

A four-horse stage coach amidst snow-
laden evergreens. Size 4x5 inches.
Price 5 cents

No. 503—MAY CHRISTMAS BLESSINGS CHEER YOU!

"From heart to heart, a wish to say;
God bless with joy your Christmas Day!"
"Mine eyes have seen thy Salvation."—
Luke 2:30.

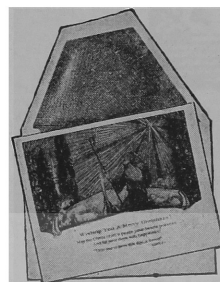
A "tasty" card with colored poinsettia,
holly, and candle. Size 5x4 inches.
Price 5 cents

No. 502—JOYOUS CHRISTMAS DAYS!

"May a wonderful Savior all His blessings
extend,
For a real merry Christmas to a wonder-
ful friend!"

"Emmanuel—God with us."—Matt. 1:23.
Dainty and artistic is this card. Christ-
mas holly and candle. Size 4x5 inches.
Price 5 cents

No. 506—WISHING YOU A MERRY CHRISTMAS



No. 506

"May the Christ-child's peace your heart
possess
And all your days with happiness!"

"Unto you is born this day . . . a Sav-
ior."—Luke 2:11.

A striking shepherd scene with radiant
star rays in gold. Size 5x4 inches.
Price 5 cents

No. 510—SEASON'S GREETINGS

"May your heart and home be warm with
cheer;
At Christmas time and through the year."

"And the Word was made flesh and dwelt
among us."—John 1:14.

A blue card with design and text en-
graved in white. Size 5x4 inches.
Price 5 cents

No. 501—WISHING YOU A MERRY CHRISTMAS!

"May Christmas treasures of peace and
cheer,
Spread happiness over your whole New
Year!"

"Glory to God in the highest."—Luke
2:14.

A little village tucked away in mountains
and evergreens. Black, red, and silver col-
ors used. Size 5x4 inches. Price 5 cents

No. 504—CHRISTMAS GREETINGS

"Wishing for you the choicest gifts the
merry Yule can bring;
The echo of its holy song within your
heart to ring;
The radiance of its guiding star to smile
upon your way,
The presence of the Babe Divine to bless
your Christmas day."

"The grace of God that bringeth sal-
vation hath appeared."—Titus 2:11.

This is a parchment folder. A friendly
and suitable design on front in colors.
Size 5x4 inches. Price only 5 cents

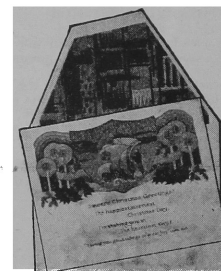
No. 508—A MERRY CHRISTMAS AND HAPPY NEW YEAR

"God bless your Christmastide with cheer,
And all your days throughout the year!"

"His name shall be called Wonderful."—
Isa. 9:6.

Neat plain black engraved camels. Size
5x4 inches. Price 5 cents

No. 507—SINCERE CHRISTMAS GREETINGS!



No. 507

"The happiest, merriest Christmas Day,
I'm wishing you in the heartiest way!"

"I bring you good tidings of great joy."—
Luke 2:10.

Beautifully colored ship with candles,
holly, etc., adored. Size 5x4 inches.
Price 5 cents

No. 511—WITH ALL GOOD WISHES FOR LASTING CHRISTMAS CHEER!

"The birthday of the Prince of Peace
brings gladness to the world today;
May its Heavenly gifts increase, and
earthly sorrows chase away."

"His name shall be called the Prince of
Peace."—Isa. 9:6.

Four joyous young carolers done in gold,
red, blue, and black. Size 6 $\frac{1}{2}$ x3 $\frac{1}{4}$ inches.
Price 5 cents

No. 505—MAY THE SEASON'S JOYS BE YOURS!

"Hark, the herald angels, sing again today!
Blessed are their tidings, glad in every
way!

"May their glorious message give you glad-
ness, too—
"Glory in the Highest, Christ is born for
you!"

"The glory of the Lord shone round
about them."—Luke 2:9.

A large card, size 6 $\frac{1}{2}$ x3 $\frac{1}{4}$ inches. A colorful
cross, candle, holly, etc., are artistically
done. Price only 5 cents

Jumbo Assortment No. 2

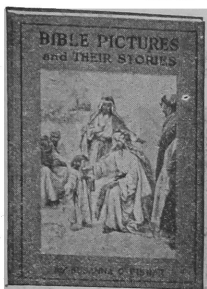
Last year our Jumbo Christmas card
assortment proved so satisfactory that we
have prepared another assortment with
different cards for this year. Twenty-one
envelope cards, six attractive post cards,
a total value of \$1.55. Special postpaid
price \$1.00.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Ky.

After the same style as the above. Price 60c.

Bible Pictures and Their Stories

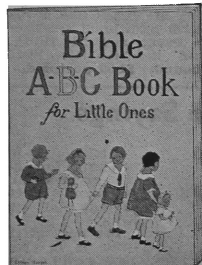
BY SUSANNA G. FISHER



The thirty-one beautiful pictures in this book are reproductions in full colors of paintings. Facing each picture is the story written mostly in words of one syllable for children 8 to 15 years of age. The Lord's Prayer, the Golden Rule, and the

Ten Commandments are also included. The book will make a very acceptable reward or gift for boys or girls. It is beautifully printed on heavy white enamel paper; 72 pages, and is attractively bound in red cloth with a picture of "Christ Blessing the Children" laid on the front cover. Price 60c postpaid.

Bible A B C Book FOR LITTLE ONES.



The book is very useful in the religious training of young children as it stresses Bible study, prayer, service, faith, love of God, and church attendance.

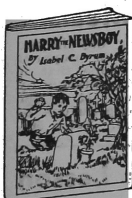
Eight pages are in bright colors and eight are in black. The Lord's Prayer, The Golden Rule, The Twenty-third Psalm, and The Ten Commandments are included. Artistically printed on good, strong white paper. Size 6x8 1/2 inches. A splendid book for gift or reward! \$1.50 a dozen; \$10.00 a hundred; less than dozen, 15 cents a copy.

Arabella's Hen



A pleasant tale about a little missionary hen who was spared for a long life and why. Eight stories in all—about children, their pets, and playtimes. A touching group of stories such as *The Cyclone Baby—I Don't Want to Pray Tonight*, etc. Linen cover. 64 pages. 35 cents.

Harry the Newsboy



Brave little Harry lived in a New York City tenement house and sold papers after his father died, to support his mother. Thrilling and well illustrated. Six stories—*Jimmy's Friend—A Family of Pigeons*, etc. Linen cover. 64 pages. 35 cents.

Grandmother's Lily



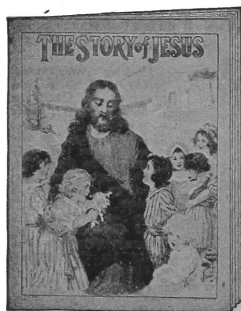
Five true stories as gripping as fiction. In child language the author tells of *Auntie's Robin—Earning a Bible—Grandmother's Lily—What Happened on Friday—Marjorie and the Wasps*. Pictures on most pages. Linen cover. 64 pages. 35 cents.

Cripple Willie



Contains eleven fascinating stories. *Elmer's Pledge—Laura's Vision—Cripple Willie—Percy's Dolly—A Pet That Could Talk—What Happened When Ruth Prayed*—and five others that are just as interesting. Linen cover, 64 pages. 35 cents.

New Scripture Picture Books

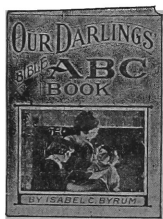


Beautiful workmanship—Large, clear type, exquisite coloring. Stories suited to younger children. Splendid for gifts. Illuminated cover and four full page color illustrations to each book. Size of books 8 1/2 x 10 1/2 inches.

There are six numbers in the series, four Old Testament and two New Testament titles, as follows:

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 - No. 251—The Story of Daniel.
 - No. 252—Story of Joseph.
 - No. 253—Story of Ruth and Naomi.
 - No. 254—The Story of Jesus.
 - No. 255—Parables of Our Lord.
- Price, 15 cents each; \$1.50 per dozen, postpaid.

Our Darlings' Bible A B C Book



A picture and verse of poetry accompany each letter of the alphabet. On the opposite page is an excellent story bearing on the picture. Each picture and story are of familiar Bible characters, etc. Strong linen cover. 64 pages in colors. Only 35 cents.

The Game of Bible Rhymes

Has 128 Biblical questions, and from 2 to 16 persons may play at one time. It brings out many facts in both the Old and New Testament. Price 50c.

Wee Books for Wee Folks

Each book is beautifully illustrated with full-page colored illustrations, has large, clear type in words of one syllable, beautifully bound, with a nice jacket in colors; size 4 1/4 x 8 1/2. The titles are as follows:

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 - Wee Folks Black Beauty 40c
 - Wee Folks Bible A B C Book 40c
 - The Story of the Angels 40c
- These books are suitable for children from 3 to 10 years of age. The size and attractive way in which the books are gotten up make them have a strong appeal to every child.

The Illuminated Bible Story Book for Young People

Twenty colored illustrations, and contains 18 of the most interesting stories in the Bible, from Noah and the Ark to Jesus before Pilate. It has large type, simple language, 128 pages, printed on fine enamel paper, a presentation page, bound in full cloth, heavily embossed in gold and colors, with an attractive jacket. Price 60c.

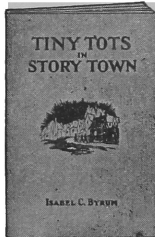
Aunt Charlotte's Stories of Bible History

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Egermeier's Bible Story Book. The whole family will enjoy and read this wonderful book of Bible stories. Next to the Bible—this is the best book in the world for your home. Price \$2.00.

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This book will thrill tots from 2 to 6 years old. Pictures in two colors make every page more interesting. This mother-author has woven good Christian morals into her stories.

A few of the titles—*In Story Town—Crippled John—Happy Days—Dare Do Right—At Grandpa's* and others. Strong linen cover. 64 pages in colors. Only 35 cents.

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Over 2,000,000 copies sold. Something quite new and original in Bible story-books for the little folks.

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For children four and five years of age. Four different volumes. Each book, size 4 1/2 x 6 inches; 32 pages, 12 stories, 12 colored illustrations, decorated cover, paper. Per dozen, \$1.20 (assorted if desired); fewer than dozen, each, 12 cents.

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SERIES 3

For children six and seven years of age. Four different volumes. Per dozen, \$1.44 (assorted if desired); less than dozen, each, 15 cents.

SERIES 4

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Good Stories From The Good Book

ILLUSTRATED WITH MYSTICAL PICTURES



Three Booklets of Different Stories. The life of Jesus Christ, re-told in an exceptionally interesting way.

Five Mystic Pictures illustrate each booklet, whose beauty remains mysteriously veiled until they are viewed through bi-colored, gelatinous nose glasses, one pair of which is furnished free with each set of booklets. These glasses bring to view two pictures out of each confused one, a different picture responding to the size of each eye.

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In simple language, containing nearly 300 stories from the Holy Book, including the lives of the prophets, of the rulers and the beautiful story of Jesus and his disciples. 200 illustrations, beautifully printed and bound, 500 pages. We have never had a bargain like this to offer. Sells through agents for \$2.95; our special price \$1.00.

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Size 1 1/2 x 6 inches.



The 23rd Psalm, Good Shepherd.
The Lord's Prayer, Christ in Gethsemane.
The Ten Commandments, Christ Knocking at the Door.

It seems impossible that a picture and the text, such as shown above, could be entirely woven in silk. It is a fact, however, that there is not one bit of printing on this article. The weaving is so exquisitely executed that this bookmark makes a gift that not only shows good taste but will be appreciated by all who receive it. A suitable gift for: Confirmation, Easter, Christmas, Rewards or Prizes. Include one in each Bible, Prayer Book or Hymnal presented.

Price, 20 cents each; \$2.00 per dozen



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- E. Books of the Bible.—Pond Lilies.
- F. The First Psalm.

Size 1 1/2 x 4 1/4 inches.

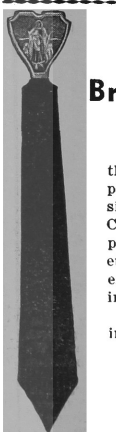


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THREE DESIGNS

Strikingly attractive. The design is etched in black on bright finished brass. The delicate tracings are artistically executed. Beautiful as a bookmark and practical as a letter opener or cutting leaves of new book. Size 4 1/4 inches; with silk cord and tassels.

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Bronze Suedeline Bookmarks

A series of Bookmarks that are different from our previous offerings. There are six designs, suitable for Church or Sunday school use, printed in two colors on etched brass, to which is fastened an attractive piece of imitation suede leather.

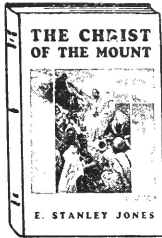
Size: 9 1/4 inches long by 1 1/4 inches wide.

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---GIFT BOOKS FOR EVERYONE---

The Christ of the Mount

A WORKING PHILOSOPHY OF LIFE
BY E. STANLEY JONES



In this volume Dr. Jones interprets the Sermon on the Mount. Having written so vividly on the inner life, this most famous of religious writers has felt constrained to apply the Christian gospel to the difficult and disturbing conditions obtaining today. It has often been charged that the imperishable mountainside discourses of Jesus are superb ethical precepts, but impracticable idealism. Doctor Jones insists the Sermon on the Mount can be and should be applied to the actual everyday living of the Christian. Price, net, \$1.50, postpaid.

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By the same author. Price \$1.50.

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BY MARY HITCHCOCK

The opening scene is that of a family, in a snow-laden northern city, gathered around the home fires on Christmas Eve. The artless questions of the younger children provoke serious thought on the part of the father and older brother, who is a college student, and this thought leads to decisions which are far-reaching in their effects. A beautiful book to send to friends. An ideal gift for pastors to send to members of the congregation. Suitable for teachers of intermediate and young people's groups to send to members of the class.

Gift edition, beautifully bound in art cloth, 50c.

Life and Works of Flavius Josephus

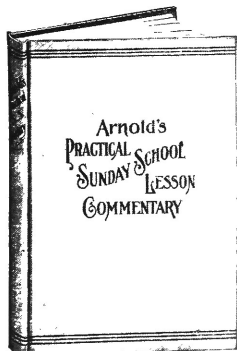
Contains the history and antiquities of the Jews up to and including the destruction of Jerusalem by the Romans in A. D. 70, to which are added seven dissertations concerning Christ, John the Baptist, and other characters. It also includes the life of Josephus and an analytical index to the entire work together with tables of texts of the Old Testament parallel to Josephus' writings. A great historical work by an ancient writer. Nearly 100 illustrations. 1055 pages. Size 7 1/4 x 9 1/4. Cloth. Price \$2.00.

Bible Cyclopaedia

CRITICAL AND EXPOSITORY

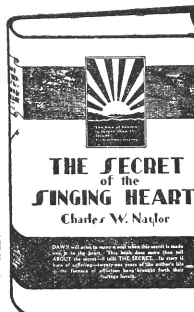
This excellent volume was compiled and written by A. R. Fausset. In this book many subjects which most of the Bible Dictionaries omit, and which are of deep interest, are handled; as, for instance, Antichrist, The Thousand Years of Millennium, Justification, Inspiration, etc. It has 753 very large three-column pages, and contains enough valuable matter to make 20 \$1.50 books of ordinary size. It was published in a very large edition at a special price of \$3.00. We offer the remainder of a large edition at \$1.00 each, plus the cost of packing and mailing, 20c.

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A very practical 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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"The Secret of the Singing Heart" reveals how one may be happy and victorious and successful in whatever circumstance or environment.

This book is intensely practical as well as inspirational. The sincere person will be certain to take to himself a new courage and high resolve to be bigger and nobler. It is packed full of courage giving messages.

Read a Few of the Chapter Headings:
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Read the book and if you are disappointed return it to us and receive your money back. Contains 206 pages. Cloth cover. Price \$1.25.

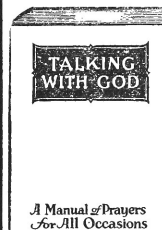
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S. D. GORDON

Three hundred and sixty-two, (to quote the author) "little bits which are meant to be distinctly secondary to the book itself." Every paragraph makes clear the pathway to God. This little book is appropriate for young and old. Any Christian will appreciate its simplicity. Neatly bound in cloth with a silk marker. Price 75c.

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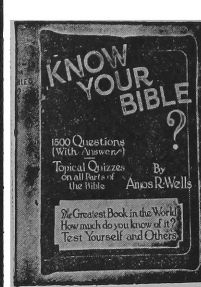
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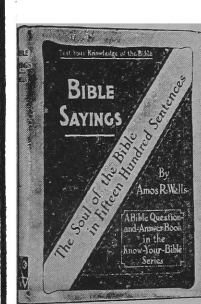


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5. Complete the quotation: "The earth is the Lord's, and the fullness thereof."

6. Who called herself "the handmaid of the Lord"?
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PENTECOSTAL HERALD

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

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THE GREATEST EVENT IN HISTORY.

By The Editor.

THE greatest event in human history—up to date, was the birth of Jesus Christ in Bethlehem of Judea. He had long been promised of the Father, and at last he had come. How marvelous that God should manifest himself in the flesh! That he should come down from heaven in the form of a man, and live as a man!

Jesus Christ was, and is, the marvel of the ages; so human, that he works as a carpenter, hungers, thirsts, sleeps, weeps, and dies! So divine that he rules wind and sea, heals the sick, makes the blind to see, the deaf to hear; forgives sins, raises the dead, arises conqueror over his own death, and bodily ascends into heaven.

There is no one with whom we can compare Christ. He is in a class by himself, the one eternal Son of God; so much like ourselves that he lives among us as one of us. So like God that we fall with Thomas at his feet exclaiming, "My Lord, and my God!" He is high over all. We trust him for salvation from our sins, and worship him with glad, devoted hearts.

We have infallible proofs of the Godhead of Jesus. His fulfillment of prophecy, his personal sinless holiness, the miracles he performed, the comprehensiveness of his teachings, his resurrection from the dead, the saving influence of his gospel, the forgiveness of sins, and the baptism with Holy Ghost—all go to prove that he is the Christ of God mighty to save to the uttermost.

Jesus Christ meets all of the needs of all those who come to him for deliverance from sin, rest of soul, and a song of peace in the heart. The libraries of the world would not hold the books if all who have come to him in sin and sorrow and found pardon and joy, would write down what Jesus Christ has done for them, and what he is to them.

The highest duty of those who have found Christ as a personal Saviour, is to let others know what he can do for their souls. Jesus said, "Ye are my witnesses." We must tell all the world that Jesus has come to save from sin, to save here and now, from all sin, to make us free in himself; to give us joy for sorrow, victory for defeat, pardon for guilt, and holiness for sin.

Let us make Christmas a time of joy and praise. Do not forget there is gladness in the salvation of our blessed Lord and Saviour. Forgive anyone who may have wronged you; reach out a helping hand to the needy about you; make a joyful springboard out of Christmas week from which to leap into devoted, helpful service for the coming year. All praise to our glorified and coming Lord Jesus Christ!

THE HERALD FOR 1932!

With God's blessing and your help, THE PENTECOSTAL HERALD will publish and send to you FIFTY good gospel sermons this year. The sermons will discuss the great essentials of Christian experience and practical life.

Dr. Morrison will give our readers, D. V., one sermon each month on some vital subject.

THE HERALD will major on the Bible doctrine and experience of sanctification, and insist on the absolute importance of justification.

We will urge revivals of religion, the supreme need of them, the fearful effect of the lack of them, and something of the way to have them.

THE HERALD will continue some interesting discussions of prophecy, fulfilled and fulfilling.

We shall have plain things to say of the rapid growth of modernism in Methodism, and its paralyzing effect. We shall begin with, how to be a modernist.

We shall devote some attention to conditions in Russia, and the growth of Communism in this country.

We shall call attention to skepticism and immorality in some of our institutions of learning.

There will be much in THE HERALD this year on the signs of the time, and the Second Coming of our Lord.

We shall contend to the last ditch for Prohibition.

We shall warn the people against Romanism and Rum.

We shall discuss the blight of Calvinism.

We shall write on some of the big problems of Methodism.

We shall insist on religious controversy, a contending for the faith that lays hold upon Christ for salvation.

"Come thou with us, and we will do thee good."

in this life they may gather the thorns and thistles of their wicked actions which may prick and tear their hands and breasts. They must continue to reap in the world to come.

Blessed are those who have sown good seed of Gospel truth and kindly deeds through the year which is hastening to its close. It is quite remarkable and encouraging also that a very small deed—a few sentences, a word under the blessing of God—may prove to be good seed in good soil. It may bring forth a great harvest of blessing and can spread and reproduce itself until it grows a healthy harvest beyond the seas and into the vast eternities. Many a patient soul toiling in humility here and seeing perhaps but small results of their labors, will no doubt be surprised when they look upon the wide harvest field of blessing on the other side. Eternity alone will suffice to gather the rich fruits of faithful planting and diligent toil during this short life.

Whatever our lives have been, whether busy or indolent, whether dead to self and alive to the glory of the Master and the good of souls, or selfishly seeking our own interests, what we have written in 1931, we have written. It is in the hands of God; it belongs to eternity. May he have mercy on us. May the atoning blood of the Lord Jesus Christ cover all the past. However pure our motives, single our eye, diligent and unselfish our service, we would present it to him in Jesus' name covered with the red canopy of Jesus' atoning merit and mercy. Christ is our all, in all; only through him can we have hope. We can trust in nothing else. All our righteousness, apart from him, is as filthy rags, and the very best we can be or the most we can do in his name and for his sake must be placed under his atoning merit. There must be no boasting. There may be gratitude for the privilege of service and joy because of any good fruits or gracious results, but faith in Jesus only is the plea of our hearts.

Farewell to 1931! It has been a tragic year in the history of the world. There have been wars and rumors of wars. There have been much bloodshed, pestilence, earthquakes, floods, starvation, disease and death. The sickle of the great reaper has flashed through the earth. It would take a vast cemetery to cover those of our fellow-beings who have passed into the beyond. But in the midst of it all, there has been much blessing and good and hope and happiness. God has done the very best he could do with the material he has had to work with. Missionaries have broken the bread of life to hungry multitudes. Revival fires have burned like beacons in many valleys and on a thousand hills. Good seed have been sown that will bring forth a harvest for the granaries of society. We commit the year with all its toils, its prayers, its tears, to God in the great future into which, by his grace and trusting him for his leadership and blessing, we now must go.

What Shall The Harvest Be?

WE are coming to the close of the year 1931. We have been sowing seeds of some sort and there will be a harvest by and by. There are many who are busy scattering the seeds of sin, of unbelief, of wickedness. These seeds will come up and are bound to produce a harvest. It will ripen and those who have sown must reap. The Word of God is positive with reference to this matter: "Whatsoever a man soweth, that shall he also reap." Sins do not grow old and die. They live, grow and multiply. The seeds of evil reproduce themselves. The harvest fields of wickedness extend into the eternities. Men sow in this world and while

LIGHT DIVINE AND REFLECTIONS.

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



What is that strange light that is seen sometimes on a saint's face? I have seen it in many parts of the world. I saw it in China on the face of a Chinese woman who at five o'clock on Sunday afternoon got her baptism of fire. She came down to the Mission house to tell wife and me about it and

as she told it, my wife avers that her face shone like an angel. I saw it on Sunday afternoon in Rio de Janeiro when a young man—theological student—obtained his liberty and pentecost after struggling with unbelief and other difficulties for ten days or more; he came over to me and embraced me and he had a joy unspeakable and full of glory. The transformation was wonderful; he was a young man of the Johannine type and when that strange light which saints enjoy lit up his face he was beautiful to look at. A young woman professor in one of the colleges was another case, when she obtained the blessing, a light, ineffable, seen neither on land or sea, shone upon her face; an angel could hardly have been more beautiful. She became one of the King's daughters during the rest of the meeting to conduct many of her girl students into the way of salvation and "paz completa."

I was introduced on the opening night to Rev. —, pastor of one of the churches. When I looked into his face I said, almost unconsciously to myself, "son of God"! Such he was, and his face told it; for two years he had been a spiritual explorer reaching out after the things of the Spirit and crying out: "Oh, that I knew where I might find him and the hiding of his power!" The Holy Spirit had been the subject of his study and meditation and heart cry and prayer, and that night when I preached on Acts 2:17, it was the message of light and liberty to him; in the altar service that followed he broke through in a passionate prayer, and the fire of the Lord fell; pentecost broke upon him; truly, the Comforter had come! "And he was there with the Lord forty days and forty nights. . . . When Moses came down from Mount Sinai . . . Moses wist not that the skin of his face shone." Exo. 34.

II.

Oh how wonderful what God can do with a preacher who is wholly given up to him and filled with a passion for souls. During the Great Awakening George Whitefield frequently preached in America. In his diary he records the following incident: "Sunday, November 2. Was much dejected a half hour before the sermon. Before I left Mr. Noble's house, I could only lie before the Lord and say, 'I was a miserable sinner' and wonder that Christ could be gracious to such a wretch. As I went to the meeting I grew weaker and when I came into the pulpit, I could have chosen to be silent rather than speak; but after I had begun, the whole congregation was alarmed. Crying, weeping, and wailing were to be heard in every corner. . . . After I came home, I threw myself upon the bed, and in an awful silence admired the infinite greatness, sovereignty and condescension of the love of God; divine consolations flowed in so fast that my frail tabernacle was scarce able to sustain them."

Dr. Gray, in a sermon on 1 Peter 1:10-12, asks: "And has the miracle ceased? Is preaching 'with the Holy Ghost sent down from heaven' no longer known to men? Did the phenomenon end with the apostolic era? Ask the preachers of the Reformation period. Ask Wesley or Whitefield. Ask the French Quaker, Stephen Grellet. Read the life of Spurgeon, or of Charles G. Finney or Dwight

L. Moody. Familiarize yourself with the annals of nineteenth century missions. So full are they of illustrations of this same supernaturalism that A. T. Pierson aptly called them, 'The New Acts of the Apostles.'

"When ministers feel the special gracious influence of the Holy Spirit in their hearts, it wonderfully assists them to come at the conscience of men, and, as it were, to handle them; whereas, without these, whatever reason or oratory we may employ, we do but make use of stumps instead of hands."

III.

How absurd it is for us to send young men to college to equip them with intellectual store of classic and philosophic learning, and to send them out to teach without insisting upon it that, if Christ waited to be anointed before he went to preach, no young man ought to preach until he too has been anointed of the Holy Ghost.

THE INN THAT MISSED ITS CHANCE.

(The Landlord Speaks,—28 A. D.)

Amos R. Wells

What could be done? The inn was full of folk: His honor, Marcus Lucius, and his scribes Who made the census; honorable men From farthest Galilee, came hitherward To be enrolled; high ladies and their lords; The rich, the rabbis, such a noble throng As Bethlehem has never seen before, And may not see again. And there they were, Close herded with their servants, till the inn, Was like a hive at swarming-time, and I Was fairly crazed among them.

Could I know That they were so important? Just the two, No servants, just a workman sort of man, Leading a donkey, and his wife thereon Drooping and pale,—I saw them not myself, My servants must have driven them away; But had I seen them, how was I to know? Were inns to welcome stragglers, up and down In all our towns from Beersheba to Dan, Till He should come? And how were men to know?

There was a sigh, they say, a heavenly light Resplendent, but I had no time for stars, And there songs of angels in the air Out on the hills; but how was I to hear Amid the thousand clamors of an inn?

Of course, if I had known them, who they were, And who was He that should be born that night,—

For now I learn that they will make Him King, A second David, who will ransom us From these Philistine Romans,—who but He That feeds an army with a loaf of bread, And if a soldier falls, He touches him And up he leaps uninjured? Had I known, I would have turned the whole inn upside down, His honor, Marcus Lucius, and the rest, And sent them all to stables, had I known.

So you have seen Him, stranger, and perhaps Again will see Him. Prithee say for me I did not know; and if he comes again, As He will surely come, with retinue, And banners, and an army, tell my lord That all my inn is His to make amends.

Alas, alas! to miss a chance like that! This inn that might be chief among them all, The birthplace of Messiah,—had I known!

John 16:23: "And in that day ye shall ask me nothing." The Greek word is "Ye shall ask me no questions." Before you have the power of the Holy Ghost you will be curious about many questions; but when the Holy Ghost shall come you shall know all things clearly with the heart. The pure heart of the believer (illuminated by the Holy Spirit) leaps to conclusions which eye hath not seen, nor ear heard, nor the reason conceived. The faculty of knowledge is altered; we no longer seek it by the intellect but by the heart. The busy, intellectual disputant becomes the deep intercessioner.

IV.

It is said of George Fox that sometimes he would retire in the woods somewhere and continue to pray until he felt that God had given him some thought that would shake the

country for nine miles around. God would answer his prayer and clothe him with the Holy Spirit so that he would make sinners quake.

Thoughts to shake things for nine miles around! Quite an idea! What a good idea for some circuit preachers. When I was in the pastorate I followed a preacher who, when he was in the pulpit, ought never to come out of it, and when he was out of the pulpit ought not to go into it. What was the matter with him? He was such a joker and treated everything with such lightness and frivolity that it was next to impossible for the people to take anything that he did seriously.

What is needed today are preachers so full of the burning truth and the Holy Ghost that they will stir and arouse and shake and revive the dead wherever they go. I read of one old-time preacher who had thrown all hell into a state of astonishment and put the devil on the lookout wondering what to expect next.

V.

Fanaticism and proselyting find their way to the Mission fields in every land. I was preaching in a city where years ago they had a flourishing church and work; now it is a small affair and growth is very slow. Fanaticism got in and tore it all to pieces; a missionary and his wife were swept off their feet with it and had to be recalled. People seem slow to forget these things and it makes the work hard and difficult.

Then there is a group of workers who seem to have their headquarters in U. S. A. somewhere, who go around two and two among the churches and sow the seeds of discord and dissension. I found these people in Chili and Argentina. They made out that they were the only true believers. They only had the truth—all others were wrong!

It seems to me a piece of mischief next to wickedness for people calling themselves Christians to come to the mission fields only to proselyte, when there are teeming multitudes of heathens and pagan that know nothing about salvation. Instead of stealing sheep from the various church folds, how much better to win souls one by one.

VI.

Stanley Jones said, "I was struck with the way my interpreters in Latin America would take my blunt Anglo-Saxon sentences with which I wanted to shake up the souls of the people, and would curve them out into the most delicately beautiful lines so that they would fall upon the people's souls like dew! I didn't like that, but the people did and that is the point. The Latin American needs our straightforwardness and love of truth, and we need his graciousness and love of beauty. Was Jesus in his temper of mind Latin or Anglo-Saxon? Certainly he was blunt and Anglo-Saxon when he talked to the Pharisees; they never forgot it."

George Whitefield in his day said the preachers were treating the guilty consciences of the people with feathers dipped in oil. The trouble with many preachers and missionaries is they are too smooth; many of them preach and teach so that the effect is like dew instead of a sword. The doctrine and truth of Holiness is obscured—seldom preached and, if mentioned at all, done so with the idea of giving no offence.

VII.

A certain poet tells of four ships that went out, but only one returned—her name was Faith. The names of the ships were Joy, Hope, Love, Faith. He sings:

"My gallant ships they sailed away
Over the shimmering, summer sea;
I stood at watch for many a day,
But one came back to me.

"For Joy was caught by Pirate Pain,
Hope ran upon a hidden reef—
And Love took fire and foundered fast
In whelming seas of Grief.

"Faith came at last, storm beat and torn,
She recompensed me all my loss;
For as a cargo she brought
A crown linked to a Cross."

VIII.

Conscience is depicted very powerfully in

Genesis 42:21. Here is
Conscience—guilty
Memory—we saw
Reason—Therefore.
A good writer has written some tense
lines in the following verse on Conscience
and Remorse.
"Good bye I said to my conscience
"Good bye for aye and aye."
And I pushed her hands off harshly
And I turned my face away.

And conscience, smitten sorely,
Returned not from that day.
But the time came when my spirit
Grew weary of its pace,
And I said, "Come back" to my conscience,
"For I long to see thy face."
But conscience cried, "I cannot;
Remorse sits in my place."
The Bible represents Conscience as seared,
1 Tim. 4:2; defiled, Titus 1:15; purified,
Heb. 9:14.

RADIO IN PROPHECY.

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



HERE is a statement in the Bible to the effect that for every idle word we shall give an account in the Day of Judgment. Again it is mentioned in the Bible, of a book being opened, and another book, in which are recorded the deeds done in the body. Here the mind becomes amazed when it is reminded of the millions now living and of the millions that have lived since the time probation began. Only infinite Omnipotence could ever devise such a stupendous conception, but in our new discoveries of this age-old organization of the elements and forces, we have found out that nothing is lost. We have long known the indestructibility of matter but now our experts of the air tell us that it is within the possibility of radio powers, and in the not very remote future, that we may penetrate the eternal archives of the universe and gather the voice of the Savior as he spoke by the sea of Galilee—hear his Sermon on the Mount, and his agonies in the Garden of Gethsemane; also, the orations of Demosthanes and Cicero, as they thundered their anathemas at crooked politicians. This thought gives scientific confirmation to the scriptural warning about words—"Nothing is lost." A staggering thought! We may not only have on the docket in the skies our words and deeds recorded, but as we may hear the record of Caruso's voice, though dead, we may hear our words and know them and remember them.

Life has always been a mystery, but as we delve into eternal truths of life as it is allied to the universe and conscience, it becomes more and more a reflex of what our Bible teaches concerning God. Once a sophisticated scientist has said that he studies God as he studies any other branch of knowledge, as he studied chemical formulas or the skum on the frogpond. Think of such blasphemy!

But let us continue our journey into the mystery of our theme. Sometime ago a friend of the writer gave us this little bit of air wizzardry. Coming into his home parallel with his telephone wire was the radio antenna, being a few feet apart. One day he tuned in as he rested after the lunch hour was over and caught three snatches of a conversation among neighbors, the voices of whom he recognized. Then he turned to his telephone and called up the first party and told him that he had been hearing his telephone conversation over the radio.

"What conversation are you talking about," answered the neighbor. "I have had no conversation with anyone today."

"Oh, yes, you did. I heard you and I caught enough of the conversation to get the gist of your friendly chat." There was a silence for some moments then the neighbor exploded:

"And what do you think of that—that sure is a knock-out. I did have a conversation with Jim yesterday about this same time of the day." Then my friend called up the other parties whom he had heard in the same manner and found out that they also had talked just as he had caught it over the receiver, but twenty-four hours before the time it had been picked up by the Radio.

Now let us do some conjecturing. Radio waves, they tell us, travel with a velocity of light one hundred and eighty-six thousand miles per second, traveling around the earth seven times while the clock ticks off one second.

Now, may we apply a bit of mathematics to this strange proposition and then we shall get figures that have no meaning when applied to such a calculation. The neighbor's little chat, according to what the scientists say—and we assume that they know what they are talking about—circled the globe six hundred and four thousand and eight hundred times before it was caught by the Radio. Then observe that there was no broadcasting machinery; no high-powered dynamos which are used by all broadcasting stations; the words simply jumped from the telephone wire; and with all their long journey seemed not to have lost anything of articulation or tone force, but they were clearly recognized. Here we may pause, remembering the words of our Master: "We must account for all our words." Record—here it is with an emphasis which overwhelms our brain cells. A man recently talked to himself around the world. The words had scarcely left his mouth before they had gone twenty-five thousand miles, a thousand times quicker than the rebound of an echo.

We gleaned this item from a Radio periodical: A man was flying in an aeroplane something like five thousand feet high and his speed, as he stated, was about one hundred and twenty-five miles an hour. He tuned in with his receiving set which was installed in the cockpit and heard a program from a studio seven hundred miles away. The music was fully enjoyed and the announcer's voice was distinct. We heard a gentleman not long ago from the Schenectady "House of Magic" tell of his greatest thrill one morning when he talked with a friend in far away New Zealand. He heard the conversation as distinctly as though it had been heard over the telephone.

It has been demonstrated far enough to assume the results are assured that aeroplanes equipped with fighting equipment can be sent out loaded with high explosives, directed to any distance, turned about in any way desired, and also made to drop bombs any second and upon any spot the director may wish; all this without endangering a single human life. War, therefore, is possible—the most destructive kind of war without the hazard of life to the offensive army.

So, as we go farther and farther into the magic of mystery it becomes more and more uncanny. It does not appear on "the borderland of the supernatural" but actually over there beyond.

This was done on the streets of one of our large cities not long since: A street car was loaded with the city officials from the Mayor to the members of the police and fire departments. To this car was attached three trailers and the crowd was invited to get aboard. They were filled by the spectators. Then the Radio man asked the motorman to disconnect the trolley pole so that no power could come from the wire above. Then with his device charged with invisible power he propelled

this huge train of four cars loaded with human freight seven blocks through the main street of the city. This feat was next accomplished by driving an automobile through the same street in the same manner with the motor silent. It seems that there is no limit to the subtle powers controlled by Radio mechanism.

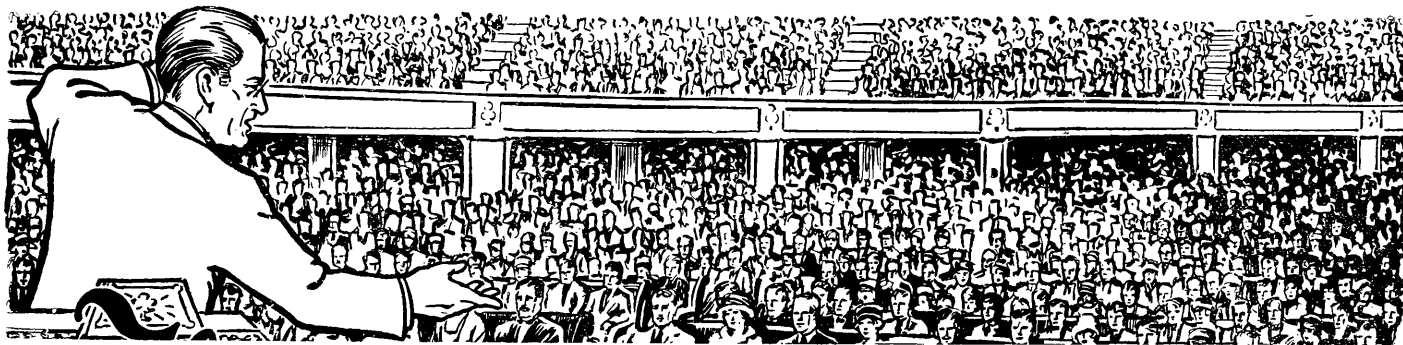
There are freakish things being done in the "House of Magic" mentioned before. Here is one: A container filled with popcorn was placed between two large cakes of ice with the ice touching the container on both sides. Then with no connection whatever to any device, the heat was turned on by invisible waves and the pop-corn soon began to swell and the white popped corn flew all over the room. Then an egg was broken in a frying pan and the pan placed on a cake of ice, and by the same process the egg was fried as quickly as though it had been in a red-hot skillet.

This brings up a still more wonderful undiscovered part of this invisible continent of the air—the possibility of heat production. We may soon get our heat for all domestic use, or for all industries from one great power broadcasting station. How marvelous are the plans of the great Creator. We may soon be upon a time when fuel shall have been exhausted. Wood has already become a thing of the past in many sections; coal fields may soon be worked out, as well as oil and gas. All these sources of supply are but a gamble with nature and man is powerless to go beyond her supply. It is stated, on good authority, that we may not only get our heat from some great central power-house in a city but by the same process the entire nation may be furnished with heat.

Before the days of the Radio a scientist stated that with enough money he could build a power plant at Niagara Falls that would send heat and light to the whole nation; generate heat and box it up and ship it to South Africa in such quantities that the stored-up energy would be sufficient to run a flouring mill in Cape Town. A traveler could carry a sufficient amount in his handbag to cook his meals on the Sahara Desert. Such claims were regarded as phantasms of a hyphenated ego. But now things even more wonderful have come to pass and there is no end in sight. One thing is certain—the great God has anticipated our needs far ahead of man's visions.

We recently clipped this interesting news item on the Radio question: It is known that burglars often enter banks and drive the force of workers into the bank vault and close the door, after which they help themselves, undisturbed, to the contents of cash in the bank tills. But this no longer holds any terror. A small microphone can be installed in a bank vault ceiling and the moment anyone may be enclosed therein they can call for help and it is at once conveyed to police headquarters. Before the bandits can be aware of what is going on the bank can be surrounded by police officers. This little device has been tested in some cities and found to work perfectly.

(Continued)



THE CHRISTMAS PRESENT OF THE AGES.

Rev. W. S. Bowden.

"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." John 3:16.



HE greatest gift that was ever made to any one on this earth was God's gift of his Son. At this Christmas season may we have a new appreciation of this Gift of gifts as we consider the marvelous declaration of our text!

Our text is one of the gems of the Bible. It has been called "a star of the first magnitude." The fact stated in this verse is the basis of the Christian religion. No grander message has ever reached the ears of men.

About nineteen hundred years ago the Master Divine talked with a man by the name of Nicodemus, and the world ever since has been listening to the wonderful words which fell from his matchless lips. The words of our text are among those to which Nicodemus listened on that memorable night long ago. The glorious truth unfolded here has been balm for many a troubled heart, inspiration for many a tempest-tossed, discouraged soul, and music in many an ear during the receding centuries. It is today grasped with eagerness by millions of people.

Many themes are suggested by this great text. As we seek to give an appropriate Christmas message upon God's Supreme Gift we shall concentrate our minds more especially upon these few words: "God—gave His—Son." If we rightly appreciate the gift of God's only begotten Son we'll cry out in the language of the apostle Paul: "Thanks be to God for his unspeakably precious Gift!" 2 Cor. 9:15, Weymouth's Translation.

All the gifts of God are good; but there is one which, in its intrinsic value and the importance of its blessings, infinitely transcends them all, so that, without exaggeration, it is "unspeakable." That gift is Jesus Christ. C. H. Spurgeon once declared: "Other gifts may amaze us, but this overwhelms us. If the stream be fathomless who shall find a plummet wherewith to measure the fountain!"

At this season of the year we are recipients of gifts and busy making and presenting gifts. Yet we sometimes forget that God is the greatest giver of all. We sometimes forget the greatest gift as well as the greatest giver. We are to think of Jesus Christ as a gift. God did not put Jesus Christ up for sale. The gift is not to be withdrawn, for the gifts of God are without repentance. The Christ of God was not loaned, but given. "Unto us a Son is given."

AN UNMERITED GIFT!

The recipients of this great gift were not worthy. The Psalmist asked: "What is man that thou art mindful of him?" (Psa. 8:4). Of the children of men it is written (Psa. 14:3), "They are all gone aside, they are altogether become filthy; there is none that doeth good, no, not one." In the book of Isaiah (64:6) it is written: "But we all are as an unclean thing, and all our righteousness is as filthy rags." And Paul, after quot-

ing these passages, adds (Rom. 3:13-18), "There is no fear of God before their eyes."

There was nothing in man to merit this great gift. This gift was to man, not in a state of allegiance and innocence, but of rebellion and apostasy. When we truly grasp the fact that mankind had done nothing to merit this wonderful Bethlehem gift the value of the gift is more clearly perceived.

A VOLUNTARY GIFT.

People sometimes give to others because others have given to them. Not only did the loving Father voluntarily give this supreme gift, but we hear Jesus Christ saying: "I lay down my life; I lay it down of myself." Paul emphasizes the thought in such statements as these: "Who gave himself for our sins." "Who gave himself a ransom for all." "Who loved me and gave himself for me." "Who gave himself that he might redeem us from all iniquity." "Christ loved the church and gave himself for it." We commend highly the husband, the wife, the child, and the friends who give themselves in their entire nature and lives as gifts to those whom they love. Unselfish devotion secures the commendation of mankind. A consideration of the life of Jesus impresses us with the thought of his wonderful devotion to the unworthy and helpless.

A PRECIOUS GIFT.

"He gave himself." "Unto you therefore who believe he is precious." He is the "Bright and Morning Star," "the Rose of Sharon," "the Lily of the Valley," "the chief among ten thousand," "the Altogether Lovely." This gift is so precious that it is "unspeakable." A due appreciation of this gift arouses within us feelings which are too big for expression. This precious gift is satisfying. The world does not satisfy; Christ satisfies. This gift is eternal, praise the Lord!

The gift is most costly. It is a vicarious gift. "God hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." He has borne our griefs and carried our sorrows. In the midst of giving and receiving of gifts let us bear in mind that the Heavenly Father gave the gift of his Son to be a sacrifice. A missionary gift! A sacrificial gift! An individual gift! He is proffered in completeness to every soul.

A GIFT OF LOVE.

"God so loved the world that he gave." Who can measure the depth of that love? "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). The story is told of a child who had been taught to think of God only as a stern judge. One day in her father's printing office she picked up a scrap of paper, and found on it these words, "God so loved the world that he gave—." The other words of the verse had been torn off. The girl had no idea of how the whole verse read. What she did read was quite a revelation to her. She did not know what God gave, but it made her think of God in a new light to know that he had given something. It brought great joy to her heart.

We know the gift of God's love. We know why God gave his Son. Love and grace are two words very closely related. The gift of love is also the gift of grace.

'Tis Grace! 'Tis grace! 'Tis wonderful grace!

This great salvation brings,
The power of rising evil slays,
And reigns supreme within.

'Tis Grace! 'Tis grace! 'Tis wonderful grace!

Its streams are full and free;
And flowing now for all the race—
They even flow to me.

THE GIFT OF LIFE.

"The gift of God is eternal life" (Rom. 6:23). "In him was life" (John 1:4). "Whosoever believeth in him should not perish, but have everlasting life." "He that believeth on the Son hath everlasting life" (John 3:36). "I am come that they might have life" (John 10:10). Christ is the Bread of Life, the Water of Life, the Way of Life, the Resurrection and the Life. The gift of Jesus is the gift of life. Over and over again did Christ declare himself to be the giver of life. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life." Thanks be unto God for his unspeakable gift of eternal life through Jesus Christ.

A COMPREHENSIVE GIFT.

God's great Christmas gift comprehends all we need for time and for eternity. All spiritual blessings are in Christ. Whatever we need we find in him. Jesus "is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30). The gift of Christ is the all-inclusive gift. In him is pardon, sonship, heirship, peace which passeth understanding, joy unspeakable and full of glory, victory over death, and life forevermore.

The sinner who refuses this unspeakable gift suffers an unspeakable loss. The one condition of receiving and enjoying this gift is faith. Oh, that we might more fully appreciate this comprehensive gift. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:32.

How are we to show our appreciation for this Gift of gifts? By ministering to others and bringing joy to them in the name and in the spirit of the Christ. This story is told of a Roman prince. He had heard from the lips of a missionary the Christmas story, but he didn't want to give his heart to Jesus. On Christmas eve he sat in his fine dining room at a table laden with delicious food. As he was about to eat he heard a tap at he window. Looking up he saw the face of a beautiful child and a sweet voice said: "The Christ Child is hungry." The prince became very angry. He ordered his soldiers to drive the child away. The soldiers did as they were commanded. Then the prince took up his food, but it turned to ashes. A second time he heard a rap. Looking up he saw again the face of the child and heard again the same voice saying, "The Christ Child is hungry." This time the prince became more

angry. He again ordered the soldiers to drive the child away. When they did so the prince began to shiver. He had his servants pile logs on the fireplace. This did no good. The prince became colder and colder. It was freezing in the palace.

Then the prince realized that he had made a mistake. He sprang up and went out into the darkness to find the child. Wandering about the streets he passed a wretched hovel and heard the pitiful cry of little children. Opening the door he found a poor mother and five young children suffering. They had no food, no fuel, and were scantily clad. He took pity on them; brought them to his palace; fed, clothed, and warmed them. Again he heard the tapping at the window. As he looked up he saw the face of the Child; and the sweet voice said, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

Christmas is indeed a joyful day. Our hearts thrill with joy every time we hear the angelic announcement which came to the bewildered shepherds on the Judean hills the night that God's wonderful Gift to all the world came to Bethlehem: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." I say our hearts thrill with joy. Yes—but we are sometimes so occupied with other gifts that we forget God's Supreme Gift!

Roads Down Which Jesus Came.

REV. I. M. HARGETT.



OWN what long and significant roads did the Bethlehem Babe come?

I.

First of all he came down the Road of Eternity. "Before Abraham was I am." "I am from everlasting to everlasting." "I am the first and the last." "I am Alpha and Omega." Yes, he came down the long Road of Eternity.

II.

He came down the Road of Time—the Calendar Road. From the Bethlehem Manger all history dates backward and forward from the beginning of time to the end of days. Is there not a vast significance in this fact which makes Christ's birth the most important event of all history? The birth of the Babe of Bethlehem changed the date on every letter, every legal document, every business transaction, and every calendar. He came down the Calendar Road.

III.

He came down the Road of Promise. He was a child of promise. In the Garden of Eden when man sinned God promised a Saviour. "The seed of the woman shall bruise thy head." He renewed that promise through Abraham, David and the prophets. It was fulfilled on the first Christmas morning when Christ appeared as the incarnation of God and the Saviour of man. He came down the Road of Promise.

IV.

He came down the Road of Prophecy. 750 years before the manger birth Isaiah said: "Behold, a virgin shall conceive and bear a son and shall call his name Immanuel—God with us." Again the same prophet said: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." 700 years before that first Christmas morning the prophet Micah said: "But thou, Bethlehem, though thou be little, yet out of thee

shall he come that is to be ruler in Israel."

Then one immortal day the archangel Gabriel appeared to a maiden in Nazareth and announced to her the coming of him about whom the prophet spoke. "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Yes, he came down the Road of Prophecy.

V.

He came down the Road of Sacrifice. That road led past every smoking altar and every burning sacrifice of the Old Testament dispensation to Bethlehem and the Cross. There is a red line of sacrifice that begins in Genesis and runs straight through the Bible over Calvary to the book of Revelation. Christ was not simply one of a long line of prophets, but the fulfillment of all the prophecies—the consummation of God's eternal plan and the one to whom every sacrifice and altar back through thousands of years had pointed. He came down the Road of Sacrifice.

VI.

He came down the Hebrew Road. From Abraham to Bethlehem is a long, long road, but well marked through the two thousand years. "Abraham saw my day and rejoiced." Coming down that road we pass Jacob, Joseph, Moses, Joshua, Gideon, Samson, Ruth, Boaz, David, Isaiah and the Prophets, and John the Baptist. He came down the Hebrew Road.

VII.

He came down the Gentile Road. When he came the Gentile world was sinking in sin and despair. Everywhere men were groping in ignorance and darkness. The world's wisest men had grappled with the sin problem trying to find a solution and had failed. The whole creation was groaning for a deliverer and a saviour. The three wise men coming out of the far East over the burning desert were representatives of that vast Gentile world crying for a saviour. The Babe of Bethlehem was God's answer to that cry. He came down the Gentile Road.

VIII.

He came down the Road of Divine Providence. According to the Old Testament scriptures the Messiah must be born in Bethlehem, but how could that be for Joseph and Mary lived away north in Nazareth. Leave that to God and to Caesar. A world language will be needed for telling and writing the wondrous story. God had been answering that need through hundreds of years in the preparation of the Greek language exactly fitted to tell the story of the Good News. Roads will be needed over which to carry the Good News to the nations. The Romans had already built them going out from Rome like spokes from the hub of a wheel into all the civilized world. Yes, he came down the Road of Divine Providence.

IX.

He came down the Road of Deity. Said the archangel Gabriel to Mary: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Says our Apostles' Creed that has come down to us across the centuries, "He was conceived by the Holy Ghost." Said the angel to the shepherds on the Bethlehem plains, "Unto you is born this day in the city of David a Saviour which is Christ, the Lord." Said he, himself: "I and the Father are one." He was God's Son and our Lord and Saviour. He came down the Road of Deity.

X.

He came down the Road of Humanity. Says our venerable Apostles' Creed, "He was born of the Virgin Mary." Says St. John,

"He was made flesh and dwelt among us." He called himself "The Son of man." Says St. Paul to the Romans: "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Yes, he came down the Road of Humanity. "He made himself of no reputation and took upon him the form of a servant and was made in the likeness of man." He was tempted in all points like as we are yet without sin." He came down the Road of our Humanity.

XI.

He came down the Road of Salvation. "He bore our sins in his own body on the tree." "He was wounded for our iniquities, the chastisement of our peace was upon him and with his stripes we are healed." "Thou shalt call his name Jesus; for he shall save his people from their sins." "The Son of man came to seek and to save that which was lost." "He is able to save to the uttermost them that come unto God by him." "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the whole world. He came down the Road of Full Salvation.

This coming Christmas day you will find him standing beside every congested highway and out on every lonely road in this wide world pleading with infinite tenderness, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." You will find him in places of business, in social circles, at political council tables, in homes, and standing by the door of every human heart saying, "Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come in to him and sup with him and he with me." Yes, he came down the Road of Salvation for all men and from all sin.

XII.

Where is he going? He is going up the Road of Eternal Life and, by God's grace, I am going with him. "I am the resurrection and the life. He that believeth on me hath everlasting life." Where is he going? Up the Road of Universal Conquest—up the Road of World Brotherhood—up the Road of Universal Peace and Good Will—up the Road of Universal Reign of Righteousness. We are not following a defeated leader. "He shall not fail, nor be discouraged, till he set judgment in the earth." "Jesus shall reign where'er the sun doth his successive journeys run."

No Paper Next Week.

As has been our custom, there will be no paper Christmas week, so when your HERALD does not make its appearance next week, remember that we are taking our Christmas vacation, but will greet you with a New Year Number that will be filled with good things to encourage and brace you for the conflicts of the coming year.

We wish each and every reader a very Happy Christmas.

Notice!

Dr. Ridout sailed from Rio de Janeiro, Nov. 11, by S. S. Hawaii Maru, for Durban, South Africa, which he expected to reach about Nov. 28. His present address will be Concord Missionary Home, Durban, South Africa. He expects to begin meetings in the Belgian Congo Mission, M. E. Church, South, about Jan. 1, 1932. Rev. A. J. Reid, missionary evangelist and district superintendent, will arrange the plans.

Settle The Question

of baptism by obtaining a copy of "Baptism" by Means. It is thorough and convincing. Special price, 30c a copy, or 4 copies for \$1.

A SANE CHRISTMAS.

BY O. G. MINGLEDORFF.



shall write for adult Christians. Others may care for the little ones; and I shall be happy to lend a helping hand.

Let's make this a "WHITE CHRISTMAS." This is a world of fearful want. I have travelled and preached much in the drought-stricken portions of our country during the last few months, where there are multitudes of little children who can have no Christmas presents this year. Many of them will need food and clothes to help them through the stress of the coming winter. Some of them will be cold when the earth is wrapped in ice and snow; for their loved ones will not be able to buy sufficient fuel to keep the fires burning, since the crops have failed, and money is scarce.

Have you read Mother India by Catherine Mayo? If not, do so. I have read it; and have been almost robbed of my desire for food. O, those hungry, starving multitudes who have never eaten one honest meal of good food in all their lives. Tramp! tramp! they go, generation after generation. Tramp! tramp! millions of them in sin and want—Tramp! tramp! in their blindness, without God and without hope in the world—Tramp! tramp! they face an eternity as black as midnight.

It has been more than nineteen hundred years since Jesus lay in Bethlehem's manger. Nineteen hundred years ago he died on Calvary's cross to redeem our world from ruin; but our race is still wracked with sin and suffering. There are more sinners on the earth than were ever here before this hour. How sadly we have failed him. One's heart grows sick as he lays all this want and woe beside the wanton waste of this nation's wealth. Meanwhile the sword of divine vengeance hangs over our people. If God should withdraw his restraining hand, if mercy should give place to justice, blood would fly, and anarchy would sweep the land. Like Jeremiah in the olden time, one feels like standing in the breach between America and God, with a cry on the one hand for repentance and reformation, and on the other for mercy. Will God smite America as he did Israel? Just as certainly as his sun shines in the heavens. With him is no variableness neither shadow of turning. Is he not a God of mercy? Yes; but he is no less a God of justice. Nothing pleases him more than to bless a God-fearing, God-serving nation; and nothing hurts him more than to destroy a wanton, God-rejecting people; but eternal justice must be satisfied.

Will some one fly into a rage, if I say that we have suffered human greed to commercialize our sacred festival? Then let him fly; for it is the truth. The unbelieving world has been toiling for months in its preparation to gather in the shekels from the gullible multitudes. During the next few days our people will be shopping, shopping, till they are sick of shopping; but who will even dream that he is God's steward, that he is spending his Lord's money, and that he must finally meet a day of reckoning?

I am writing for God's elect; for I am aware that others will only laugh at what I am saying. Beloved, we make our sacred festival too light and frothy. Our manner of celebration does not comport with the song of the angelic hosts above the Judean plains that night when our infant Saviour lay in his manger-bed in old Bethlehem. To them it was a holy night that filled their hearts with songs of glory and praise. They needed no Roman candles and fire-crackers. Their joy was far beyond all earth's foolish fireworks.

Now that Modernism is so bitterly denying

our Lord's virgin birth and his consequent Deity, every true child of God should use this Christmas season to fight for these fundamental doctrines of our holy religion. Do not suffer Modernism to deceive you with its suave manners. It is substituting saccharine for salvation. It is a deadly upas tree with enticing artificial fruits full of deadly poison stuck on its limbs. It is using the very same form of temptation that Satan used when he overthrew the first pair in Eden's Garden! Eat the forbidden fruit, and you will be wise. And many a poor soul has tasted to his eternal damnation. I warn you; for these wolves in sheep's clothing are deceiving the very

A CHRISTMAS REVERIE.

Paul S. Rees.

"If I had not come!" What a hauntingly suggestive string of monosyllables! You know who the speaker is. It is Jesus. He pulls us up with a kind of stern mental jerk. He jars us thus out of the smug complacency with which we have come to accept Christmas and the countless benedictions that are implied by it. Suppose Christ had not come. What then? Suppose there had been no Manger Birth, no Star of the East, no angel Rhapsody, no hidden years at Nazareth, no calling of the Twelve, no Sermon on the Mount, no unveiling of the Father, no miraculous ministry of Mercy, no blood-sweat in Gethsemane, no uplifted Cross on Calvary, no empty Tomb, no ascension to the Glory, no promise of the Return. Suppose, in a word, there had been no Christmas for, lo, these two thousand years! One stands appalled at the mention of a conjecture so dark, smitten dumb in the presence of a fancy so horrible. Despite the strain and the pain of it, let us hold ourselves to reflect here a moment—you and I. Can you think of a world without the Four Gospels? Without the Epistles? Without an Atonement? Without an assurance of Resurrection and Immortality? Think of the sin that would crush us. There would be no sure and satisfying word of release and cleansing spoken to our burdened souls. Think of the sorrow and suffering that would embitter and overwhelm us. There would be no Comforter-Presence to sustain us. Our thinking about God, the universe and life would go halting and limping forever. For is it not Jesus Who invests God with love, the universe with meaning and life with infinitely glorious possibilities?

"If I had not come!" Dare we think of the gap, the vast void, that would have been created in the story of the race had He failed to come? History without its fairest figure! Literature without its sublimest passages! Music without its most spiritual creations! Eloquence without its loftiest flights. Philosophy without its most luminous thoughts! Morality without its flawless Exemplar! Theology without its Christology! Immortality without its Easter pledge! Sin without a conqueror! The world without a Redeemer! These are some of the conceivable and yet inconceivable possibilities that stalk in upon our meditative minds as we make this inverted approach to Christmas.

But He spoke another word. You remember it. "I am come!" How warmly different that sounds! What a world of change that makes! He has come! Wonderful tidings! He has come! And it's "Joy to the World." He has come—come to Mary's encircling arms and the shepherds' wondering gaze; come to a manger-cradle for His birth and a Roman Cross for His death; come to Jerusalem's pools and pathways and Galilee's hills and shores; come to teach, to reveal, to suffer, to die, to live again; come to redeem, to enlighten us who are children of darkness, to liberate us who are the bond-servants of sin, to bring us to God and righteousness and heaven at last. Once more then let us eagerly listen that we may catch anew the thrill of that first Christmas message: "Unto you is born this day in the city of David, a Saviour, which is Christ the Lord."

elect. They have their stock in trade: "Keep sweet, keep sweet; and you will surely win the day, if you just keep sweet." Bandits and gangsters are bad people; but they are saints compared with Modernists. The former rob men of their valuables, and sometimes commit murder; but the latter murder souls, and damn them under pretense of saving them. They wear the garb of Judas Iscariot. I will not mince words; for I am writing the naked truth.

Dear hearts, this Christmas season will be a good time for us to examine the foundations of our faith in the Deity of our Lord.

Some little while ago I was conversing with a woman who declared that her foundation was solid rock; but when we dug into it a little, we found a bed of soft sand. Some miscreant had mined out a part of the rock, and packed in sand; and in that bed of sand was hidden a stick of dynamite capable of blowing out the entire foundation from beneath her soul.

There is one evidence of the Deity of our Lord, that no man can destroy: Every regenerated soul knows that he is God; and if he is God, he was born of a virgin—begotten of the Holy Ghost; for, if he had had a human father, he could have been only human. "Experience is the crowning evidence." When one denies these eternal truths, but calls himself a Christian, look for the cloven foot, for it is there. "O," says one, "have charity. Don't judge any one." Am I to tell men that they can deny the virgin birth, the Deity of Jesus Christ, and salvation through the merit of his precious blood, and be Christians? If so, I have taught and preached in vain these fifty-four years.

During this Christmas season we should study afresh the evidence of the virgin birth of our Lord. Let us linger about the manger-cradle, and worship with the shepherds and the wise men. Read anew Isaiah's prophecy concerning his virgin birth and its fulfillment in Matthew's first chapter. Peruse again and again Luke's wonderful story of the virgin birth, more beautiful than poet's idyl. Sing once more, and with holier zeal, the songs of his virgin nativity. Read the forty-fifth psalm and Hebrews one, and note how the Eternal Father calls his Son GOD. Hear him as he commands all the angels to worship him. Turn back into Jeremiah, and see how that inspired prophet calls Jesus JEHOVAH, a name applicable to none but the Supreme Being.

O, let's make this Christmas a time when we shall worship the King in his beauty, when we shall declare our faith in his virgin birth, in his Deity, in his atoning blood, in the power of his resurrection, and in his coming glory. Amen and amen!

A MAN COME FROM GOD.

REV. A. D. HOUGLIN.

Text: "And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:14.



HE incarnation was an everlasting necessity for three reasons. First, man is lost to date. More highly created and endowed than any of God's creatures, man is lost, sinful, depraved

and in the need of a Saviour:

"Thou madest man, he knows not why,
He thinks he was not made to die;
And thou hast made him, thou art just:
Thou wilt not leave him in the dust."

God sought in every conceivable way; by angelic warnings, through the voice of nature, by law and judgments to bring fallen humanity back to himself and giving up all other hope of ever saving a guilty race, he offered us his love! "Mysterious adjustment! Stupendous arrangement! To save man it became necessary that God, in one relation should overcome himself in another. Legal not less than moral barriers opposed the result, and both had to be removed so that 'The goodness and severity of God,' the divine justice and mercy might appear to equal advantage in the great transaction of the world's atonement." Being God he became a mediator, a Divine intercessor. "And we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Being rich, he became poor that he might make us rich and bring many sons into his

own glory. "While we were yet sinners; in due time Christ died for the ungodly," "that where sin abounded, grace might much more abound."

Second, the incarnation was necessary because nature does not properly reveal God. It is true that the invisible things of the creation of the world are clearly seen, being perceived through the things that are made, "even his everlasting power and Godhead." It is also true that the heavens declare the "glory" of God and the firmament sheweth his handiwork. It is true that many like Wordsworth

"Have felt a presence that disturbs—
With the joy of elevated thought; a sense sublime

Of something far more deeply interfused,
Whose dwelling is in the round ocean and
the living air, and the blue sky."

Yet at their best, the poets have failed to give to us a simplified version of the personality of God as recorded in the four gospels. Here we see God manifested in the flesh. The veil is withdrawn and we see him as he is, loving, sacrificing, speaking, healing, blessing, lifting, dying and rising again to make us at onement with the Father; overcoming all difficulties and triumphing over man's worst enemy, Death.

Third, the incarnation was necessary for the simple reason that it was the best and only way that God had of reconciling us unto himself. There is nothing that has such magnetic appeal to the entire race of human beings as the story of a suffering Saviour.

"The Cross like a far-off beacon stands
In the midst of a world of sin.
And stretched out are his bleeding hands,
To gather the weary wanderers in."

"He died for me, the mighty fact!" A loving, dying, sacrificing Redeemer thoroughly satisfied the demands of justice, cleared the way for mercy, met the demands of a Sovereign ruler and rescued man from the depths of ruin!

Again, the incarnation has, and will, to a certain extent, remain an everlasting mystery. After Paul had spent three years in Arabia thinking through the great subject of redemption, he seems wonder struck over the stupendous work of reconciliation, and we frequently hear him speak of the great "mystery." "O the depth of the riches both of the wisdom and knowledge of God!" Language fails of expression and he exclaims "without controversy, great is the mystery of godliness; God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles and received up into glory." Again, "God would make known what is the riches of the glory of this mystery among the Gentiles." To this day, only a small part of the Gentile world has been able to appreciate the atonement, and we know that though educated in the law and taught in all things pertaining to righteousness that when Jesus came unto his own, his own received him not. Regarding him as an impostor and a deceiver of the people, they crucified him, refusing to crown him Lord and King.

Jesus was a sufficient and successful revelation of the Godhead. He possessed divine titles and assumed divine attributes. The Old Testament prophet called him "Counselor," "Mighty God," "Everlasting Father," "Prince of Peace." One day Peter throws himself at his feet, saying, "Depart from me for I am a sinful man, O Lord." In his memorable confession he calls him "the Christ, the Son of the living God." The apostle Paul calls him "the blessed and only Potentate, the King of kings, and Lord of lords."

Jesus was not only God. He was eternal. "In the beginning was the Word and the Word was with God." Jesus testified to the Pharisees. "Before Abraham was, I am," signifying that he was the eternal, self-existent, personal God. He is also regarded as Creator. "All things were created by

him; and without him was not anything made that was made." This not only makes him Creator but equal with the Father. He is not to be regarded as some special representative of Heaven for "he is before all things and by him all things consist." He is the fullness of him that filleth all in all. John recognized him as the "Lamb of God that taketh away the sin of the world" and said, "We beheld his glory, the glory as of the only begotten of the Father." Jesus revealed the power of God in casting out demons and in forgiving sins, in healing the leper, in raising Lazarus from the dead, in quelling the force of the tempest and in the words of his own declaration, "All power is given unto me in heaven and in earth." He was omniscient, that is, he knew all things for he "knew what was in man and needed not that any man should teach him." The spies said "never man spake like this man" for he spake as one having authority. His divine titles, his omnipotence and his omniscience qualify him to sufficiently reveal the divine goodness, mercy and power. Infinite God! Victorious Redeemer! Prince of Peace! Pilate called him the faultless one. Thomas had to exclaim, "My Lord and my God!" To Tennyson he was the "Strong Son of God, Immortal love." To every devoted Christian he is the "One altogether lovely, the fairest among ten thousand!"

This Holy One became poor, divested himself of his former glory, was tempted without yielding, suffered without murmuring, lived miraculously and died divinely. He triumphed over death, hell and the grave.

A great historian said that before he came, the greatest power in the world was the militarism of Rome. Now Christ holds the scepter of power. The Cross is the greatest force now known. Before it "angels and men fear and fall." Christ became the world's greatest philosopher, its greatest Teacher, its greatest prophet, a complete revelation of the Father, the world's only hope of redemption. Nicodemus was right when he said, "we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." And Jesus offered him the only formula for salvation when he said, "Except a man be born again, he cannot see God."

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." As we celebrate the birth of the world's only Redeemer, may we see beyond tinsel and Christmas decorations and behold him high and lifted up for the healing of the nations, the Saviour of all mankind, "the glory as of the only begotten of the Father."

"THIS TEMPLE"—John 2:19.

REV. HENRY OSTROM.



HOW epochal when Solomon announces the project of building a house for the name of Jehovah! With eighty thousand men cutting stone into proper shape, thirty thousand laboring in the quarries, seven thousand proselytes carrying burdens and three thousand overseas it was a host in action for seven years. How interesting to consider the timbers, the gold, and the many varieties of material for that one structure for all the earth for the name of the Lord! Also, to trace its history, its destruction and the rebuildings down to the time of Herod arouses great interest. It was a special, a singular building. It was one alone.

And now, our Lord Jesus speaks of his body as "this temple." Is it not, that, as the temple was the one building on all the earth for God's name, so, Jesus' body is the one body of all human bodies of all history

unstained with sin? Was it not, that, just as the temple was an exhibit of great richness among buildings, so, his body enshrined the wealth of a perfect being and was accepted of the Father as an offering of perfect sacrifice—the fulfilled Burnt Offering? One is impressed that it is only in contrast with his PRECIOUS blood that silver and gold are called "corruptible things." And was it not that his body was to give man to see how near he would come, how far down from Sinai, to seek and to save that which is lost, as well as the full price he would pay to righteously save and consequently fully save the sinner?

But, we think it was more. "The heaven and the heaven of heavens" would be too confining, yet, that it should be for him to say, "A body hast thou prepared me" should remind us of how far down he came that he might take us up forever. However, I think it was still more. Was it not that man's body should be considered "the temple" as we read in 1 Cor. 6:19: "Know ye not that your body is the temple of the Holy Spirit?" Not a hut, not a cabin, but "the temple." He who thus designates the body "this temple" has himself by his blood and by the descended Holy Spirit called his own to a recognition of the sanctity of their bodies. "Present your bodies," we are admonished. Ah, we know that "we wait the redemption of the body" and many infirmities may affect them but as temples of the Holy Spirit they are certainly not to be given to wastefulness, to vanity, to lawless tastes and passions. Surely hands and feet and ears and lips, and all the functions of the body should be presented a "living sacrifice."

We are considering the celebration of his having taken on that temple, passing by the nature of angels and coming for sinners in the flesh, what a fitting thing for us it is that we close in with its significance.

"Forasmuch then as the children are partakers of flesh and blood he also himself likewise took part of the same." Hebrews 2:14.

Is he not near? I may not feel free to call him my brother but he has condescended to speak of us as "brethren." Heb. 3:12. Yes, from the first hour of parental smiles over our baby faces, we can trace that condescending nearness, but as soon as we had grown old enough to know that the erstwhile Babe of Bethlehem declared his body as "This temple" it should have been ours to trust his cleansing blood and humbly consider our bodies temples of the Holy Spirit.

The consideration changes the entire estimate of our poor bodies. His Advent could not be without his Cross following, yet, we are in danger of too lightly considering the riches for us contingent upon his Advent. It is only when we have come to the Cross and received him as Saviour and Lord that we begin to learn the wonders also of his Advent. We go to Calvary to really see Bethlehem. It is thus we see his condescension, his sympathy, the "all points" for testing, his actual coming near. But, it is there, too, we begin to trace the sanctity of the Christian's body. Is it true? Then, one would think that every medical doctor would decide to receive him this Christmas time. One would think that all users of microscopes and students of the human body would break down in humble recognition of his holy recognition of a holy body. Surely they would do so but for the treachery of sin. And one would think that (barring insanity of the person) the widespread suicide and murder would cease among all who know about the Christmas meaning. But they must go by faith to "the place of a skull" to see "the Manger." It is a view by faith of the "marred face" that gives one to even begin fair lessons about "The Babe" in Bethlehem. It is to such that the words can be properly said, "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

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If Christ Should Come to Jerusalem CHAPTER VII.

ANTICHRIST means against Christ, or a substitute for Christ. Anything or person that opposes or undertakes to take the place of Christ. St. John in his first epistle, declared that, "even now there are many antichrists." All through the history of the church there have been antichrists, false teachers, and deceiving men and women who have led the people away from truth into error, from obedience to, and the worship of, Christ to subjection to themselves.

Our Lord Jesus, in connection with this teaching concerning the end of the age, says, "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." The Lord goes forward describing conditions as they shall exist just prior to his appearing; he says, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

The Lord is not describing a world brought to repentance and salvation through the gospel immediately before his appearing, but he is describing a time of tribulation. St. Paul, in his letter to Timothy, writes in perfect harmony with the teaching of our Lord, when he says, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away."

St. Paul in this comment on conditions in the last days, is simply holding up a mirror

reflecting conditions of today. We might comment at length on this scripture and easily point out to our readers the greed and selfish covetousness of the rich, the combines, the trusts, the chain stores, the impoverishing of the multitudes, and the vast riches of the comparatively few; a covetous age; the profanity and blasphemy heard on every hand, by men and women. The "revolt of youth," disobedience to parents, without natural affection, birth control, the multitudes of educated, well to do people who have crucified their natural affection and substituted poodle dogs for babies. Mark you, it turns out that this aggregation of sinners are church members. The apostle tells us that they "have a form of godliness, but deny its power." They have made a profession; they are in the church; they have made some sort of meaningless decision, but have not been regenerated, and are the open enemies of the Holy Spirit, his sanctifying power and gracious manifestations.

We do not believe that Lenine, the dominating personality in Russia, is the antichrist, but he will suffice for a good forerunner. He has great power, and the antichrist cannot possibly be more godless, and hate more bitterly our Lord Christ, and all for which he stood, than Lenine. Recently, the Bolshevik government has passed a law that no Bibles shall be printed, imported into Russia, transferred, taught or kept by the people. That is an attitude of desperation in one of the great nations of earth which, in its heart, has declared war against all civil government and against the Lord himself.

In his description of the antichrist, the final man of sin, Daniel says, "And in his estate shall stand up a vile person, to whom they shall give the honor of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries. And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant. And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people."

Daniel goes forward picturing this antichrist until he becomes a man of great power, in fact, a king, and then he says, "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished; for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. But in his estate shall he honor the God of forces; and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things."

St. Paul speaks of this same antichrist in his second letter to the Thessalonians, second chapter, third and fourth verses: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple as God, sheweth himself that he is God."

All of the scriptures we have with reference to this man of sin, the final antichrist, indicate that his fearful reign of perfect havoc and wickedness, will be short, and that it is at the close of his reign that Christ shall appear, or the coming of Christ will mark the close of his reign. Paul says in this same letter to the Thessalonians, "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

For the convenience of the reader, I have been quoting from the 11th chapter of the book of Daniel. You will do well to turn and

read that chapter carefully. It will be profitable to give careful study to the entire book of Daniel. We have many evidences of its trustworthiness and that it is divinely inspired. One of the strong proofs in favor of its divine inspiration is the fact that the modernists, practically all of them, deny its inspiration, which ought to have a wholesome influence with the devout children of God to believe that Daniel was an inspired prophet of God, and that he spoke truthfully with reference to the close of the present age, and the coming of our Lord God.

Turning to the twelfth chapter of Daniel we find a portion of his prophecy which undoubtedly has reference to the second coming of Christ. As the reader may not have a Bible convenient, we quote: "And at that time shall Michael stand up, the great prince which standeth for the children of my people: and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12:1-3.

Read also the tenth verse of this same chapter: "Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand: but the wise shall understand."

It is understood that a veil is over the mind of the Jews as they read the New Testament. It seems there is a cloud over the minds of those who fail to love the promise of the appearing of our Lord. It is remarkable how they would, if possible, delay the coming of the Lord. They seem to be able to misinterpret and discount every teaching of the Old and New Testament with reference to that glorious event, when Satan shall be bound and Jesus shall be crowned Lord of all.

The book of Daniel offers very suggestive study for the present period of history. We commend it to our readers.

(Continued)

ON THE PACIFIC COAST.

Came out to the Pacific Coast for a few short meetings in California. My first engagement was with Dr. J. C. McPheeters, pastor of the Glide Memorial Church in San Francisco. This church, as many of our readers know, was erected by Mrs. Lizzie H. Glide as a memorial to her husband, for a great evangelistic center, in one of the most pagan cities in the civilized world. San Francisco is a city entirely unlike any other—magnificent in architecture, one of the greatest harbors on any coast, ships coming and going, Golden Gate Park, attractive beyond description, art galleries, museums, aquariums, Japanese gardens, hot houses with marvelous varieties of plants and flowers, trees of many varieties, drives, walks, grassy lawns, wild thickets, the inrolling waves of the great ocean washing along its vast stretch of sandy beach, with huge walls of concrete saying thus far and no farther. The people of San Francisco do things on a big scale. They are now preparing to build two bridges across the Bay at a cost of many millions of dollars.

Glide Church had been operating for about ten months, at the time of my arrival for the meeting. It is a human beehive of religious activity. I never have seen anything quite comparable to it. Dr. McPheeters seems to

thrive on hard work. They have, in this short time, received two hundred new members into the church, and gone forward every way, in a city that offers about as many obstacles to religious work as can be found anywhere in this nation.

I was happy to find Rev. Raymond Wilder leading the choir, speaking in the weekly meetings, and giving a good hand every way as the pastor's assistant. Raymond and his wife are Asbury College students, and Raymond took his degree in Theology in the Asbury Seminary. He is a young man of rare promise. Dr. McPheeters carries on, and does not seem to know anything about difficulties, but just keeps fighting and winning. He has a meeting in a large room every night in the week, except one, and souls are being converted right along. They frequently have street meetings and catch some fish for the Lord.

We had fine congregations on Sabbath morning and evening, and very good attendance at the week-day services. I preached twice daily, and souls were seeking at the altar almost every evening. The closing Sabbath evening of the first week, we had a splendid altar service, and Dr. McPheeters asked me to remain and press the battle another week, which I did, and we witnessed a number of souls blessed at the altar, some being converted and others sanctified. Mrs. Bishop Moore was our best altar worker, and saw a number of young women in whom she was deeply interested, blessed. Dr. McPheeters was greatly rejoiced over the conversion of his son, as fine a young lad as you could wish to meet. The closing Sabbath night of the meeting was very gracious. The long altar was packed with seekers from one end to the other. Dr. McPheeters was expecting quite a number of new members.

The sad feature of the meeting was the illness of Sister Glide. For some weeks she has been confined to her bed. We called on her twice, and in spite of her suffering, found her deeply interested in the salvation of souls and the ongoing of the evangelistic work at Glide Memorial. Let the readers of THE HERALD offer special prayer for Sister Glide, that the Lord may relieve her pain and give her great spiritual comfort and, if in harmony with his will, to lengthen out her days of service for her Lord and Master.

After preaching twice, daily, for two weeks, I was quite tired, came down to Los Angeles and rested until Sabbath, when I commenced an eight-day—Sunday to Sunday—meeting with Dr. Bob Shuler, in Trinity Methodist Church. We had large crowds on Sunday morning and evening. In the afternoon there were two monster protest meetings over the government putting Bob Shuler off the air. One meeting met in Shuler's church at two o'clock, and standing room was in demand. At three o'clock a great meeting was held at Trinity Auditorium some blocks away from Dr. Shuler's church. Every one of the 3,000 seats was taken long before the meeting was over at the church. Dr. Shuler spoke at both meetings, there being approximately 6,000 people at both meetings. It is entirely probable that the arbitrary act of the government in stopping Dr. Shuler's speaking over his Radio will have a very marked effect on the vote of California in the next presidential election. There are tens of thousands of people in California who love Bob Shuler for his fearless courage in battling for civic righteousness. One afternoon the past week he spoke in one of the large Methodist churches in this city, and it was packed from floor to gallery. The people believe in free speech, and they believe the government has been influenced by wicked millionaires, who do not want their wickedness exposed, to take Bob Shuler's Radio away from him. The people are righteously indignant, and they will be heard from.

H. C. MORRISON.

IMMANUEL—GOD WITH US!

MRS. H. C. MORRISON.

"All Hail Immanuel, heaven-born Prince of Peace!

Hail the Sun of righteousness!
Light and life to all he brings,
Risen with healing in his wings:
Hail the incarnate Deity!
Pleased as man with men to appear,
Jesus our Immanuel here,
Hark! the herald angels sing,
'Glory to the new-born King!'"

Marvelous, wonderful that, after two thousand years since the angelic host sang "Glory to God in the highest, peace on earth, good will to men," that we should be giving vent to that same joyous news—Christ is born—the newborn King!

Great men have been born, lived, passed off the stage of action and been forgotten, but not so with the King of kings and Lord of lords. He is the Divine Magnet that attracts men unto himself more and more, as the years come and are numbered with the past.

THE PRESENT CONGRESS.

The present congress will pass an act providing for a national vote on prohibition. It may not be a direct vote for the removal of the Eighteenth Amendment, but it will provide for the sale of intoxicating drink. The act will be so drawn that it will please the liquor forces, and they will rally to it with tremendous enthusiasm and millions of money.

The prohibition forces are in bad plight for the conflict. There is a lamentable dearth of spiritual life throughout the nation, which means it will be difficult to rally the moral forces of the country. The theory of evolution, as taught in the schools and literature and, in many pulpits, has had an appalling, deadening effect upon the religious life of this nation. A modernistic ministry has done much in their bewildering of the people, and their opposition to revivals of religion to paralyze all spiritual life. Godless laymen of influence in the churches have helped to close the doors of the churches to an earnest evangelism, thereby making a large contribution to the fearful state of immorality that pervades the nation. Evangelists, with an eager desire for big money for their shallow services, have helped to disgust and prejudice men against revivals of religion.

All of these things, and others that might be mentioned, have put the church in a state of weakness and hesitation that means great advantage to the enemy of sobriety and decency. There is a loud cry all over the land for license of all kinds of evil. There is widespread rebellion against the laws of God and man. Our nation is mad with intoxication of bold, defiant wickedness; the tides of sin are rolling in with increasing velocity to inundate and sweep away all of the barriers of righteousness.

Even now, if bishops, district superintendents, presiding elders, pastors, evangelists, Baptists, Presbyterians, Nazarenes, Pilgrims, and church members of every denomination, would rally for a great mourners'-bench revival, within three months we could have this nation ablaze with divine power, and kick the breath out of the liquor business. But what's the use of writing this! There has been fearful sowing to the wind—there will be reaping of the whirlwind.

H. C. MORRISON.

Jesus Christ—the Babe of Bethlehem—still rules the world with truth and grace, and makes the nations prove the glories of his righteousness, and wonders of his love. He comes to bind up the broken heart, to assuage grief-stricken, sin-bound humanity, and to set the captive free from his fetters of bondage to sin.

No one can begin to tell what the coming of Christ has meant to this world! What would be conditions if he had not come? How dark, and unbearable would be our condition but for the Light of the world that burst upon this sin-cursed earth two thousand years ago. Jesus the Light of the world is the Hope of the world! He comes to make his blessings flow far as the curse of sin is

found. He is our Shield and Defender, the Ancient of Days!

Jesus came, spent about thirty years in this prodigal world, paid the price of our redemption by hanging on the cruel tree, went into a borrowed tomb, the third day burst the bands of death and came forth Conqueror over death, hell and the grave! Had Christ not come there would be no Christmas Day, no Calvary, no Easter Morning, no solace for the present, no hope for the future. Thanks be unto God who giveth us the victory through our Lord Jesus Christ!

"Oh tell of his might, O sing of his grace,
Whose robe is the light, whose canopy space;
His mercies how tender! how firm to the end!

Our Maker, Defender, Redeemer and Friend!"

All hail thou once despised Jesus, but now the ruler of earth and hell and sky! Christ our Advocate with the Father ever liveth to make intercession for us, and is alive forevermore! What a heritage is this world's Christmas Gift. How it bespeaks the Father's love, and the Son's willingness to get beneath the world's burden of sin and lift us into life eternal. The world's hopes are wrapped up in the Babe of Bethlehem, who bids us lift up our hearts to him who rules above.

Jesus, thou conquering King, bearer of the world's shame, we adore and magnify thy wondrous Name this blessed Yuletide Season which still provokes the song of Peace on Earth and Good Will to Men.

"Worship, honor, power, and blessing,
Thou art worthy to receive;
Loudest praises, without ceasing,
Meet it is for us to give.
Help ye, bright angelic spirits;
Bring your sweetest, noblest lays;
Help to sing our Saviour's merits;
Help to chant Immanuel's praise!"

The Christmas Heart.

Christmas is within you, what you are, not what you receive. Thus we express our Christmas cheer from within. "Better deserve and not receive, than receive and not deserve." Yours will be the best of gifts,—if you can receive them: for, as friend gravitates to friend, "so flows the good with equal law, unto the soul of pure delight." To give, is to receive.

"To have won from Heaven God's favor,
Is riches beyond all treasure;
The sum of one's life and one's labor—
Is the sum one has given in measure."

In the race of life, the mind is made to outstrip the Heart, but Christmas brings the more precious things of the Heart to the fore, home-ties, kindred, friendships, recalling childhood's "All golden yester-days:" of scenes that we had deemed no more, now hover round our humble door. "And memories come a-trooping through, with whispering hopes, and loves, and you." But the Christmas spirit within, will unfailingly manifest itself without,—in ministries of pity, comfort, and good cheer to one and all. For if, out of our heart treasures, we cease to give, we will cease to have: it is the Law of Love. Thus, as in Heaven's All-including Gift, we too, may share a limitless "Good will" to the whole round world,—and be the richer for the sharing.

"I'd rather trust and be deceived,
And weep o'er that deceiving;
Than doubt one heart, who if believed—
Would bless by that believing."

T. RICHARDSON GRAY.

If You Want Something

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

OUR BOYS AND GIRLS

JOY TO THE WORLD! THE LORD HAS COME.

As the Christmas shoppers hurried in and out of the gift shops, their faces happy and smiling, little Mary watched them with just a little bit of envy and bitterness in her heart.

Mary was cold and a little hungry. At home was her sick mother, also cold and hungry. As she saw the gay colored packages the shoppers carried, she thought of how she would love to carry such a package home to poor mother, just to see her smile again. Mother was so very ill, and the doctor said that only the best of care and good food would make her well again. Mary did the best she could, but mother grew weaker each day and smiled less and less often. Those sad, sad eyes! "Oh," thought Mary, "if I could only do something to make mother smile tomorrow; I, too, would have a happy Christmas."

"I know," she exclaimed. "I'll get her a package out of my paper money." So she rearranged the papers under her arm, for Mary was the family wage-earner as well as mother's nurse. "P-a-per," she called, in her clear, high voice.

"Here, lass, keep the change!" A good natured old gentleman dropped a quarter in her cold hand. "Oh, thank you sir," cried Mary, "Now I'll get a package for mother." The good man hesitated—"What kind of a package for mother? Tell me about it." Somewhat shyly Mary related her story of their plight. "Come with me," he offered, "and I will help you pick out the package."

Into the splendid big department store he led her. He handed the sales-lady a little note, saying at the same time, "Mary, here, wants a pretty package for mother's Christmas. Make it look pretty, and use lots of ribbon, please." "A quarter package," chimed in Mary, her eyes sparkling.

Soon the lady returned. "I'm afraid this package will be too heavy for the little miss to carry home. We will deliver it for her."

Mary's heart beat high with joy as she hurried home. On turning one of the corners, she heard a sweet voice singing, "Joy to the world, the Lord has come." She tiptoed into the house and up to mother's bedside. "Mother," she cried, "you will soon be happy and well again, for as I came down the street I heard a voice singing, 'Joy to the world, the Lord has come,' and I remember you told me you would be happy and well again when he comes."

There was a knock at the door just then, and on opening it Mary found a beautiful package for mother and another one marked, "For the little lass." Beside these was a large basket of good things to eat for their Christmas dinner.

"Yes," said Mary's mother, with the sweetest smile Mary had ever seen, "The Lord has come."

"And he made you smile again," answered happy little Mary.

Peace and Good Will!
Peace and Good Will!
Hear how it rings over
Valley and hill;
Sweetly the music is
Echoing still,
Peace! Peace!
Peace and Good Will!

(Daniel Batchelor, from Everyland)

Dear Aunt Bettie: I thought I would write another letter to the Girls and Boys' Page. I think The Herald is a fine paper. How many of you girls and boys read the Bible every day? I read two and three chapters in the Bible each day. The Bible is the greatest book in the world. I have written several letters to page ten. I am just sweet sixteen. That isn't very old, is it? Mr. Jackson, the one who gives us The Herald, is getting old. Mr. and Mrs. Jackson are good Christians. Girls and boys, don't be afraid to write. As my letter is getting long I will close and give room for others to write. Oh, I forgot! I hope Mr. W. B. is out taking a walk with a good

Christian girl when my letter arrives. Boys and girls, let your letters fly to Hazel Cain.
Galax, Va.

Dear Aunt Bettie: Greetings in Jesus our Saviour this holy season to Aunt Bettie and to all the cousins, especially those whom I have had the pleasure of hearing from.

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." (1 Tim. 1:15).

Once more God's children are looking forward with joy to that day on which is celebrated the first of the greatest events in the history of the universe: that act of God himself in taking unto himself a human body like ours, without its sins. On the first Christmas, over nineteen hundred and thirty years ago, God the Son, one with God the Father, and God the Holy Ghost in eternity, glory, majesty and power, became the Son of Man. He appeared first to human eyes as the dearest, sweetest and loveliest Babe that the world has ever seen or will ever see.

"He was little, weak and helpless. Tears and smiles like us he knew. And through all his wondrous childhood

He would honor and obey.
Love and watch the lowly maiden,
In whose gentle arms he lay,
For he is our childhood's pattern,
Day by day like us he grew."

The true meaning of Christmas is that God the Son came down from heaven, "became flesh and dwelt among us" (John 1:14) in human form, that he might, as God and man, die upon the Cross for the sins of the world.

"There was none other good enough
To pay the price of sin.
He only could unlock the gate
Of heaven, and let us in."

How God came down to earth to dwell and die, is far, far beyond the understanding of the saints of God. His coming through the Incarnation, the taking on of flesh, one of the most precious and sublime mysteries of the Christian religion, we, as God's obedient children, accept by faith.

I am very glad that in childhood's rosy and golden days, before I was eight years old, this precious truth, "He died for me," got hold of my boy heart and I accepted Jesus as my personal Saviour. For over forty-three years, without a break, I have been following the Christ of Christmas. My all is on the altar and I am living a life of separation from the world—its amusements, occupations, associations and fashions. In this beautiful life of separation, I find great pleasure, abounding joy and sweet peace. Jesus sweetly saves and completely satisfies me now. Hallelujah! I am proud to be a soldier of The Salvation Army and work for God in it. To all the cousins, who are followers of Jesus as their personal Saviour, I wish you a Christmas that will mark the deepening of your love for Jesus and the increased determination to follow him, whatever the cost. And to the other cousins, my heart's desire for you is, that you will at once "swing wide the door of your heart" and let God's Christmas Gift, Jesus, come in. And you will always be glad for having taken this, life's greatest, step. I shall be pleased to hear from any of the cousins at any time, especially those who are saved or have a desire to be. I shall do my best in my very busy life to answer, at least briefly, all letters and cards received. God bless you all.

Your cousin in Jesus,
Philip Mowry Smith.
136 S. Highwood Ave., Glen Rock,
New Jersey.

Dear Aunt Bettie: Time seems to fly when you are kept busy. Seems a long time since I chatted with you, but here we are right on the threshold of Christmas. How glorious to have a personal Savior who will stand by us as soon as we trust him. I

want to hear from so many that used to correspond with me but have not the list with me. I am at my sister's sixteen miles from home. Remember us at the throne of mercy. Greetings in Jesus' name.

Lizzie M. Perry.

Dear Aunt Bettie: We are two little boys from Crosbyton, Texas. Our ages are six and four years. May we join your happy band of boys and girls? Our father has been sick a long time, and is in the last stages of T. B. My name is Jack and brother's is Kenneth. Our father is an old-time Methodist preacher. We used to go to Sunday school and church, but we have no clothes now and we can't go. Christmas will be sad for us, as there will not be any Santa Claus, as father is sick. Dear cousins, won't you remember us with some gifts? Mother needs shoes, and so do brother and I. Mother wears No. 6, I wear No. 1, and brother wears No. 9, children's size. We need some blankets very much, as father gets cold. We will ring off, hoping to hear from some of the kind cousins soon.

Jack and Kenneth Logan.
Box 213, Crosbyton, Tex.

Dear Aunt Bettie: I am a stranger to your page, but I hope to know it better. I will make my introduction short. I am trying to do God's will. I belong to a Shut-in Society and mean to reach all I can with a good, religious paper, just as God gives me postage or any one sending me an addressed envelope I will gladly send them the name and address of some shut-in, that they may help by stamping them out your Herald each week, after you are through with them. There are so many who are hungry for the Lord and would get real soul blessings from some good papers or tracts. I also believe there are many of you readers who would be glad to turn your paper over to some shut-in. Some of you who have boys cast-off clothes send them to my widowed sister's boys. Their ages are twelve, ten and eight. They have been out of school for lack of clothing; shoes and stockings are much needed too. Send them to Grandma Irwin, care Mrs. A. B. Dunn, Camden, Ark. My name is

Mrs. W. C. Ward.
Rt. 4, Dunlap, Iowa.

Dear Aunt Bettie: Am a reader of The Pentecostal Herald and have had one letter printed. Hope you will print this one as I am sick and would enjoy getting letters from folks who are about my age. I don't look sick at all. I read an article the other day in a Christian paper about the "Joy of the Lord making folk's faces shine." I am thirty-three years old. Would especially like to hear from folks from Arizona, California, Washington, Oregon, Wyoming. I'll go and leave room for others and I'll be looking for the mail man expectantly.

Madge M. Roads.
Rt. 4, Hillsboro, Ohio.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? I am ten years old. I live in the country and like to go to Sunday school and church very much. My birthday is March 25. I think the answer to Ruth Johnson's question is that she was born June 21 or 22. Audrey Ross, your middle name must be Louise. Emily Kennedy, your middle name, I think, is Margaret. Please answer and tell me if I am right.

Ruth Violet Jesse.
Rt. 1, Crestwood, Ky.

Dear Aunt Bettie: Just finished reading The Herald and sure enjoy every word of it. I wrote to The Herald about two years ago and through it I gained three pen-pals. I certainly enjoy their letters as well as the many letters I received, which finally dropped back. I am still saved and sanctified, and enjoy working for God. This summer I went to three great revivals. One was at Arpelar, Okla. Rev. C. B. Reed and Rev. W. E. Gifford (my father) did the preaching. There were 105 souls saved, sanctified and reclaimed. Everyone was blessed. There is an organized Nazarene Church there and each service is a blessing to all who attend. The next meeting was at Laura, Okla., in the eastern part of Oklahoma. There were fifty saved,

Gospel Tents

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sanctified and reclaimed, of which seventeen were men and boys. Three weeks later the people called us back and there were forty saved and sanctified. There were seventeen sanctified in one service. I certainly enjoyed the summer, working in the service of the Lord. I would be glad if all the cousins would write. I enjoy writing and receiving letters. I am twenty years of age. Since I wrote last I have changed my address from Centrahoma, Okla., to Tupelo, Okla.
Florence Gifford.

Dear Aunt Bettie: Will you let a Virginia girl join your happy band of boys and girls? I have brown hair and eyes, dark complexion, my birthday is October 11. I am fourteen years old, five feet and three inches tall. I am in the third grade. Have I a twin? Write to me. I'll answer all letters I receive. As I am taking so much room I will close. I hope Mr. W. B. is out walking when this letter arrives.
Rillar L. Jenkins.
Rt. 2, Stanley, Va.

Dear Aunt Bettie: I am a little girl nine years old. I go to school at Asbury, near Albertville, Ala. There are seven children in our family. I am the oldest girl. I help mother with the house work. We like The Herald and sure like to read it. When we get through with it we give it to our cousin who has a large family. They like to read it. I hope W. B. is asleep. I would like to hear from the cousins.

Mae Belle Machen.
Albertville, Ala.

Dear Aunt Bettie: I want to know if I may join your happy band of boys and girls? I have light complexion, brown hair and brown eyes. I am eight years old. My birthday is Sept. 29. I am in the fourth grade. I have a sister fourteen years old; she is in the ninth grade. I go to Sunday school and church every Sunday that I can. I like to go because I like to learn more about Jesus. I hope to see this letter in print.

Myrle Dee Viles.
Fredonia, Kan.

Dear Aunt Bettie: As I think back over the different letters found on page ten I can only recall one letter from Washington state. I think the boys and girls better get to work and show them that Washington is awake. Bellingham, Wash., has many factories, mills, and also the largest Fish Cannery in the world. I hope the cousins will write to me and tell me about their states. I will answer all letters received. I am in high school, and like it very much. I have a birthday, December 26, 1931. I am five feet, five inches tall. Seeing this is my first letter to The Herald I'd like very much to see it in print.

Elda M. Quall.
1131 16th St., So. Bellingham, Wash.

Dear Aunt Bettie: This is my first letter to The Herald and it would tickle me pink to have it published. I am fifteen years old, have dark hair and blue eyes. I go to school at Big Rock and study the eighth grade. My home is about two and one-half miles west of the school and I have to walk all the way. My favorite pastime is reading; I like to write stories also. I want lots of folks to write to me. I would enjoy having pen-pals, so come on all of you, write me a great big letter. I will answer them all.

Rubye C. Taylor.
Rt. 2, Big Rock, Tenn.

Dear Aunt Bettie: Will you let a little Danville, Va., girl join your band of cousins? I am eight years old, weighing 67 pounds. I go to school every day and am in the third grade. I want to be a good student. I go with mother and daddy to Sunday school and church, which is Grace Methodist. I have many things to be

thankful for that God has blessed me with, as well as health and happiness. Granddaddy, Daddy, and Uncle Berk are stewards in our church, and mother teaches in our Sunday school. God has blessed my soul and I am happy in his service. I read page ten in Granddaddy's Herald. The little cousins' letters I enjoy so much. I trust you may find room for this, my first letter, as I haven't seen any from Danville, Va. I would be glad to hear from some of the little cousins. God bless you and them every day. I am taking music from Aunt Grace and can play Jesus Loves Me, This I Know. I will quit so my letter will not be too long for you to print it.

Doris Anne Edwards,
140 Benefield Ave., Danville, Va.

AT HIS COMING.

In measureless might arisen
For His poor unalmsed, unfed,
For His saints who have perished in prison

And the faithful Abels dead.
He will come at the end of the ages,
As the prophets of God have foretold,
To award to His servants their wages,
And to shepherd the sheep of His fold.

And the armies led by devils
With their legions in battle array,
He will smite with the sorest of evils,
And break as a vessel of clay.

To the house of Israel hated,
Exiled, and bleeding and lone,
He will give, for she long has waited,
The high Davidic throne.

For the symbol of carnage is written
On the full-orbed moon tonight,
And the sun with darkness is smitten
And the stars give forth no light.

And the centuries past, swift speeding
To the Lord of the rolling spheres,
Have told to His ear all-heeding
A story of sorrow and tears.

Of the countless saints who perished
At the stake, in dungeon, by sword,
And the steadfast hope they cherish-
ed,
And invincible faith in His word.

Hark! the trumpet of God is calling,
To the saints, "Rouse ye, to the war!"

Smite Babylon! Smite! she is falling,
Assemble, ye fowls from afar."

Lo! the powers of heaven are shaken.
In His wrath see the King arise.
All power to Himself He has taken,
And the host of Abaddon dies.

For her sins have reached unto Heaven,
And God hath remembered them all.

Let torment and sorrow be given,
Yea, double her potion of gall.

And the wealth of this proud despoiler
Who reveled in wine and blood,
And mocked at the prayers of the toiler,
Is swept away in the flood.

O sweet Bethlehem story,
O kingdom of love and light,
O Calvary dark and gory,
Thy Victim is Victor tonight.

W. C. Carter.

THE RELIGIOUS LIFE OF GENERAL J. E. B. STUART.

By H. H. Smith.

Jeb Stuart was a great soldier and a devout Christian. General Lee said: "A more zealous, ardent, brave and devoted soldier than Stuart the Confederacy cannot have." Capt. Thomson, of the U. S. Marine Corps, who has written a splendid biography of Stuart, says that Lee said of Stuart,

"the finest thing history records of any cavalry officer: 'He never sent me a piece of false information.'" When we remember that the cavalry is supposed to be the eyes and ears of the army, we see what a great compliment is implied in these brief words. Recording some of his great feats as a cavalry officer, his biographer says of him: "I know of no equal exploit in the cavalry annals."

He loved his men and his men loved him. "He put on no airs, pretence or remoteness of superiority, but treated them as man to man." "He was popular with his officers, and was constantly on the watch to do them kindnesses. . . . He would frolic with them—marbles, snowballs, quoits, what not?—like a boy with boys." And yet he was not lacking in discipline, even his favorites coming in for reproof when it was deserved.

General Stuart was devoted to his family. "His letters to his wife are beautiful, and tender and sad." When his little daughter was ill, and his wife urged him to try to arrange a visit home, he replied: "I must leave my daughter in the hands of God; my duty to the country requires me here."

He was a devoutly religious man. When a boy at Emory and Henry College, he joined the Methodist Church during a revival. Later, when there was no Methodist Church near him, he became a member of the Episcopal Church.

"His religion and his God were a part of his daily life," says his biographer. "Pray for me in the coming struggle," he wrote his brother in 1863; "with me, no moment of the battle has ever been too momentous for prayer." He gave active support to the chaplains, "encouraging them to ride with the cavalry, and giving them aid in the distribution of tracts, and the holding of meetings among the men. His letters, his remembered conversations, and even his official papers make it plain that his religion was an active force in everything he did, and he had a very simple, earnest faith in the wisdom and the goodness of God."

He was as merry as a boy, and they had lively music at the Cavalry Headquarters, with the famous Sweeny and his banjo; and when Sunday came there was music still, but it was sacred music. The great hymns of the Church took the place of the light airs and songs.

He was strictly temperate in his habits—a teetotaler, in fact. General Lee's camp servant said: "General Stuart was de only one uv dem big ginerals whut neveh did tech a drap." When he received his mortal wound at Yellow Tavern, they offered him brandy, but he recalled a promise made to his mother when a boy and refused it.

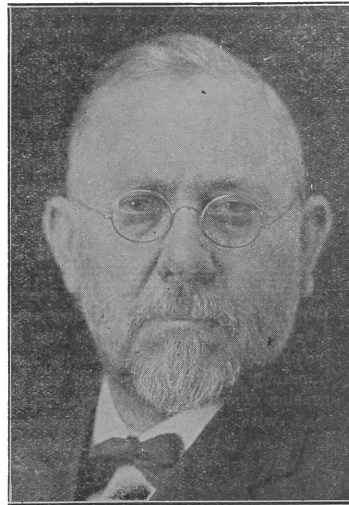
When death was a matter of but a few hours, he said: "I am resigned if it be God's will; but I would like to see my wife. But God's will be done." He asked that they sing a hymn and they sang, "Rock of Ages." He spoke of the joy of soon seeing his little Flora, who died while he was detained by the duties of the army. The end was rapidly approaching and he said: "I am going fast now . . . God's will be done. . . ."

It has been said that Stuart's best epitaph has been written by a magnanimous opponent (Rodenbough): "Deep in the hearts of all true cavalymen, North and South, will ever burn a sentiment of admiration mingled with regret for this knightly soldier and generous man."

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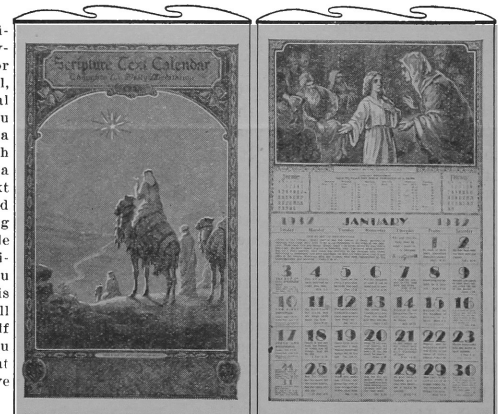
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PENTECOSTAL PUBLISHING CO.,
Louisville, Kentucky.

SUNDAY SCHOOL LESSON

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

Lesson I.—January 3, 1932.

Subject.—The Son of God Becomes Man. John 1:1-18.

Golden Text.—He that hath seen me hath seen the Father. John 14:9.

Time.—B. C. 5 (corrected chronology).

..Time of writing this Gospel.—About A. D. 80 to A. D. 95. Not definitely known.

Place of Writing.—Probably Ephesus.

Introduction.—On December 13, 1931, we studied John's Vision on Patmos. Revelation 1:4-18. In that lesson I gave what I thought necessary concerning the apostle himself; wherefore I shall not repeat now, but confine my introductory remarks to the Gospel which he wrote.

You will discover some similarity between the Gospel by Luke and that by Matthew, in that they both deal with the virgin birth of our Lord and with his genealogy. Mark omits all reference to the human parentage and virgin birth of Jesus, and begins his narrative with the ministry of John the Baptist. Giving it but scant recognition, he tells in few words of the baptism of Jesus and of his being anointed with the Holy Spirit. He merely mentions the fact of John's imprisonment, but hurries on to tell of the work of the Lord Jesus himself. Strange how little they tell, when we wish to know so much.

John had some advantage over the other three evangelists in that they wrote their Gospels several years prior to the time of his writing. It is but natural to suppose that he had read all three of them, perhaps many times. He does not seem to draw much from them, but to supplement them. The fundamental purpose of his sublime composition was the setting forth the doctrine of the Deity of our Lord; but in so doing he brings forth his humanity in its richest characteristics. Only once does he definitely refer to the incarnation: "The Word was made flesh, and dwelt among us." Nevertheless, the proper humanity of the Lord is ever at the front, along with essential Deity.

John was especially fitted for the task of writing this Gospel. Being a devout Jew by nature brought him into sympathy with all that was best in the religion of his people—and that was much. He became a disciple of Jesus at a very early age, and followed him closely and devoutly until the day of the ascension from Mt. Olivet. He seems to have been especially qualified by nature to be deeply impressed with the wonders of the revelation of Jesus Christ—more so, perhaps, than any other member of the college of apostles. In another particular, though in that regard not different from his fellow-apostles, on the day of Pentecost he had received from his Lord the baptism with the Holy Ghost, thus clarifying his mind and giving him insight into all spiritual truth. In one other matter he was especially fortunate: He had lived to see more than half a century of Christianity; he had witnessed the impact of Jesus Christ upon both Jews and Gentiles; and by both experience and observation he was prepared to properly evaluate the dynamics of the new faith, and to

portray the Christ in the fullness of his saving power.

John's argument for the Deity of Jesus Christ is cumulative. It begins in the first verse of the first chapter in the unqualified statement, that "In the beginning the Word, by which he means the Eternal Logos, was with God and was God." As he proceeds in the writing, he rises from tableland to tableland until he finally advances from peak to peak along the mountain heights of God's eternal truth; and the argument grows overwhelming when he portrays the supernatural dominance of Deity over humanity in the resurrection and ascension of our Lord. He caps the climax with the unearthly statement from the lips of Jesus Christ himself that he is coming back to earth for his Church. John believed in the Deity of Jesus Christ. Nor can any sane man doubt that Deity, unless he repudiates the authenticity of the fourth Gospel.

Comments on the Lesson.

1. In the beginning.—That expression is indefinite. No one can fathom its depths. The Word.—It is hardly possible that John understood the full import of the Greek word Logos. Certainly they could find no English word to translate it when our versions were made. It would have been far better not to have translated the word at all, but to have brought it over into English in its Greek form. (See Webster.) The Word was God.—John offers here no argument to prove the Deity of our Lord, but leaves that to be demonstrated by his deeds among men. But the statement as to Deity is clear and definite.

3. All things were made by him.—Creation can be attributed to none but Deity. It may surprise some, as it did me, to note that the only begotten Son was the chief agent of the Godhead in creation, and that he still "upholds all things by the word of his power." "In him all things consist," or stand together.

4. In him was life.—There is no reference here to physical life. All men have that. The reference is that indefinable something that comes into the soul of man when he is begotten of the Holy Ghost.

5. The light shineth in darkness.—Light here means Christ himself turning the powers of redemption into the sin-cursed blackness of men; but men did not understand him, because of the hardness of their hearts.

6. A man sent from God, whose name was John.—John the Baptist.

7. Come for a witness.—The sole business of the mission of John the Baptist was to testify concerning the coming Christ. It made no difference as to the manner of the work, its one aim was to set forth the coming One.

9. That was the true Light, which lighteth every man that cometh into the world.—My old college president used to say that all the moral light in the world, even the moral codes among the heathen, was a reflection from Jesus Christ, and that we should have due respect for all truth no matter where found. "I rather suspect he was correct.

10. The world knew him not.—Mark the different senses in which world is here used. In the clause just quoted it means the men in the world.

11. He came unto his own.—The Jews, his chosen people.

12. As many as received him.—Let it be forever understood that no one is saved who does not personally receive Christ by faith. Some of the brethren have been very busy escorting the late Mr. Edison into heaven; but their work amounts to nothing. We all appreciate what Mr. Eddison did for the world; but if he is in heaven, he went in through faith in the shed blood of our Redeemer. Men are not saved by good works. Power to become the sons of God.—The word power, as here used means right or authority—privilege. The Revised Version says children of God, which is more in accord with the original.

13. Which were born.....of God.—This verse gives the deathblow to all human schemes for saving men otherwise than through the New Birth. "Ye must be born again" will stand true forever. There can be no blue-blooded, or educational route to glory. The road leads by way of the cross.

14. The word was made flesh.—I fear that our best explanations will turn no extra light on those words. If one may use some of the words of Bishop W. A. Candler, I recently heard Bishop John M. Moore "make an assault with attempt to preach" from this fourteenth verse; but it was "confusion worse confounded." No man can explain the metaphysics of the dual nature of Jesus Christ. When we state that he is the God-man—very God and very man—with a single personality, we have done our best, and maybe a little more than our best. Dwelt among us.—Tabernacled, as a visitor spending the night.

15. John bare witness....he was before me.—John was rising to sublime heights. He seems to have caught some vision of the eternal nature of our Lord. The day was dawning.

17. Grace and truth came by Jesus Christ.—God could give law through Moses; but he must deliver grace and truth by his only begotten Son. The matter was too sacred to be entrusted to a human mediator.

18. Read the verse. The oldest and best Greek has God in place of Son. With that substitution the verse speaks both the Sonship and the Deity of our Lord. For that reason I like the change.

THE RESURRECTION LIFE.

L. N. Cooper.

I know that now when leaves begin to fall,

And branch and bough stir russet on the hill,

That life with me as with us one and all,

Will soon be o'er and voice and pen shall be forever still.

And then I know that from yon casement old,

Where vine and other creeping thing sway listless in the air,

That I like them to dust shall shortly mold,

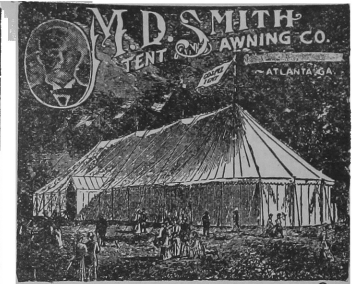
And in the tomb with them be mingled there.

Father of lights, to Thee in confidence I go,

And far beyond the star and earth and sea,

There comes a voice and this I know,

Which tells of resurrection life for leaf and bough and vine and me.



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John R. Sampey.
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A Feast of Good Things.

By J. M. HAMES

Contents.

The Mind of Jesus, The Spirit of Jesus, A Sweet Spirit, The Sealing of the Spirit, The Indwelling Christ, The Sunrise Experience, The Risen Life, The Fragrance of Holiness, Abounding Life, Power From On High, The Blood of Jesus, Progress in the Spiritual Life, We Would See Jesus, The Loss of the Spirit, The Ark of the Covenant, The Glory Departed, The Spirit Does Not Always Strive With Men.

Each of these chapters is complete in itself. The book is, as its title suggests, truly "A Feast of Good Things."

CHRISTMAS INVOLVEMENTS.

Thomas Clark Henderson.

What is the meaning of Christmas? The Christian centuries have been pondering an answer to that question. It is quite probable that we never shall know all that is involved in the coming of the Son of God into human nature. It was an event of infinite involvements, and finite minds may not compass it all. However, nothing but good can come from a fresh consideration of the meaning of the event at Bethlehem in the long ago. One thing that Christmas proves is that

God Is in History.

Not merely that the event is historic, but more, that historic event is evidence that God keeps his word with men and makes history serve his redemptive purposes. God had bound himself with a promise—He would send a Redeemer. That promise was repeatedly made to men; and in due time—right on time—God fulfilled his word with man and made history. That is an involvement of Christmas. We may boldly believe that God is still making history. He is still on the throne of all time and the passing days and years are still serving his redemptive purposes. He still interposes at the right time and holds the tides of time in his hand. That should comfort us. The God of Christmas is the God of today. He has not forgotten his world, nor his

word, nor his workers. Another thing which is inseparable from the Christmas event is that of the

Incarnation of the Son of God in Human Flesh.

God the Son came so near to us that he became our brother. Not God the Father, not God the Spirit, but God the Son became partaker of our common nature and thus bridged the distance between Deity and humanity. Job's longing for a "Daysman, who might lay his hand on us both," was made actual on that Christmas morning in the distant past. When Mary's babe was born there was not a new personality created, but a Divine person, who had always been, entered into and limited himself to the boundaries of living, developing human nature. God the Son came out of the Absolute, and out of the distance, and out of the mysteries of eternity, and made his home so near to us that we can know him as our Brother—God. The inborn longing for the heights—the heights of fellowship with the Father, for which fellowship we were made, can now be realized; not by the evolving of innate qualities or powers, but through him who was very God, but who stooped down to our place and made our redemption the supreme purpose of his life and death. Amazing truth! What a Christmas involvement that is! We celebrate the mystery, but the grand reality of God the Son taking on himself our flesh in order that he might suffer and die for our offenses and be raised again for our justification. "God with us" is a great reality, and Christmas brings that truth afresh to our hearts with clear accent. A third involvement of Christmas is that of the earthly and human and familiar Associations of This Event of Events.

Names are mentioned which are the names of the most ordinary and natural persons. Persons and places and scenes are recorded in connection with that first Christmas that are as historical as any fact could be. The name of the village is beyond question as to its existence; the time of the year, and the season are incontrovertible; the shepherds were real men and acted true to type; the occasion for Joseph and Mary being in Bethlehem is absolutely true. The cow-stable was lowly, but is a fitting part of the story. Christianity is not ashamed nor afraid of its historicity and its human-side origins. The incarnation was an amazing miracle, but its lowly and natural connections are so true to history and so probable as to make it easy to believe in the amazing miracle of which they were the earthly shell. Reality and honesty are evident in all the story. The picture does not distort our sense of the fitness of things. That mysterious Baby was human nature indwelt by the Son of God, but he was so human, and all connected with him so truly earthly that there is no great strain placed on our faith to believe the testimony of those who told us what they knew of the event. Yet another involvement of Christmas is that the

Supernatural and the Miraculous abode only a short distance from the natural and the ordinary. That star, the angels, that child without a human father—how can we think of the event of Christmas without recognizing the Supernatural and the Divine in it? Christmas is boldly saying that Christianity is religion with God in it. Yes, God incarnate in human flesh, but in addition the event of the first Christmas was of such importance with God that the

Infinite bursts into the finite, the heavenly mingles with the earthly, the Supernatural clothes the natural, and the ineffable companions with the ordinary and common. The Supernatural is not far from the natural—that is one of the inevitable ideas in the meaning of Christmas. God can and does tear aside the veil that separates the temporal from the eternal and lets human eyes see Deity at work, lets human ears hear heavenly music, lets human hearts be comforted by the evidence that the unseen, but friendly Supernatural, is very close at hand. Blessed and comforting truth of the Christmas event.

There are many more wonderful involvements of Christmas, but these four will suffice for this meditation.

CHRISTMAS.

By Rev. W. M. Zimmerman.

Christmas time has come again,
Bringing joy to all the world.

Flags at half-mast express sorrow;
O may they now be unfurled!

Joy to the world! the Lord is come;
Let choirs and congregations sing;
Christ the Lord was born today,
O crown Him your own "King of kings."

We hope snow will cover the earth
With a mantle of purest white;
An emblem of grace divine
In all who will be made right.

The Christmas tree that is so green,
Sparkling in all its decoration;
A memorial of his great Advent
Celebrated today by every nation.

Santa Claus, so the children hope,
Will surpass all their expectation.
Stockings will be hung by the fire-side;
Great indeed their childish anticipation.

Gifts will be exchanged among friends—
Cards of remembrance will be sent.
Miles of distance will be bridged—
Happiness will make many content.

O little town of Bethlehem
What honor has come to you!
The Virgin and her holy child,
A picture so pure and so true.

The Prince of Peace was born today—
He preached the "Sermon on the Mount."

Let every nation be at peace
For sin He is the world's true fount.

Many years have passed away
Since we had our first Christmas,
More precious does each one become
Though we may write it Xmas.

The "Season's Greeting" we send to all—
Merry Christmas! is heard everywhere;

When the world's celebration is held
May joy be in the very air.

Scrooge, the miser, had a change of heart;
Christmas became an opportunity to give,

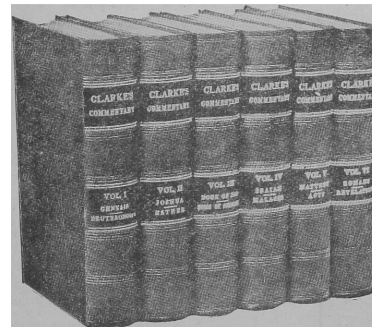
Before this he only existed,
He now in truth began to live.

Some celebrate by getting drunk;
Shun booze as a falling ladder.

For it biteth like a serpent
And its sting is like an adder.

"One ship sails East and one sails West
While the selfsame breezes blow,
It's the set of the sail and not the gale
That bids them where to go."

Adam Clarke---Great Commentary



Dr. Clarke was one of a long succession of men who, in every age of the Christian Church, have applied the best energies of their intellect and heart to the study and interpretation of the Scriptures. The seven gifts which, according to Augustine, the true expositor of Scripture must possess—reverence, piety, science, fortitude, prudence, cleanness of heart, and heavenly wisdom—were his portions.

The studies of his earlier years always had a bearing on this great work. From the beginning he felt the

need of being taught by God to understand his own word. Referring to this, he says: "No man ever taught me the doctrine I embrace; I received it singly by reading the Bible."

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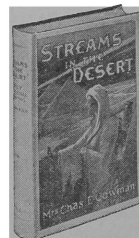
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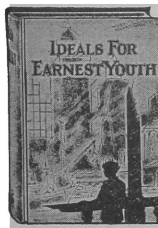
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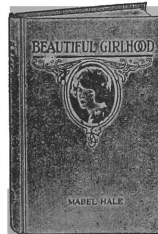


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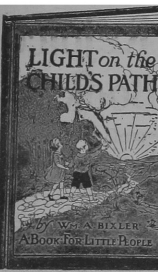
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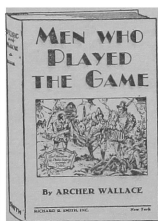


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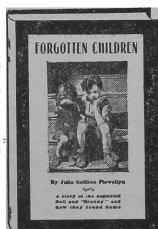
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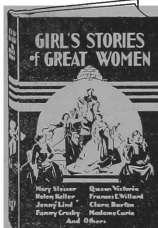


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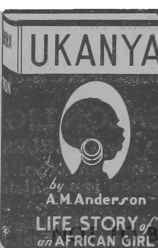
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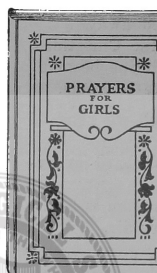
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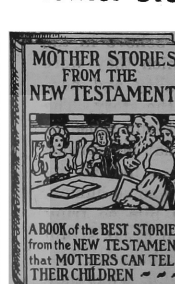
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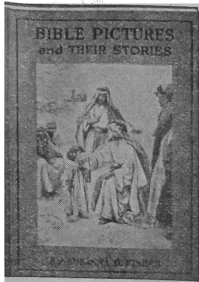
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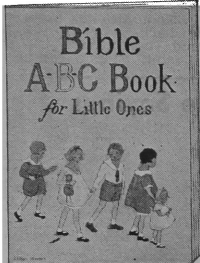
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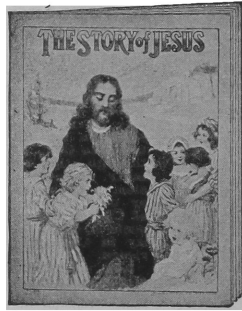
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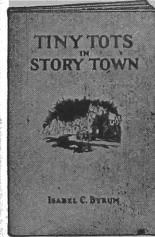
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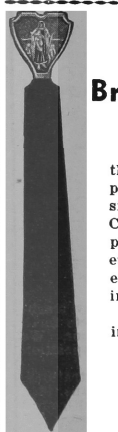
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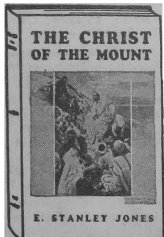
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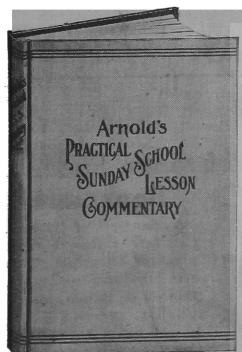
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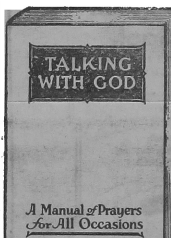
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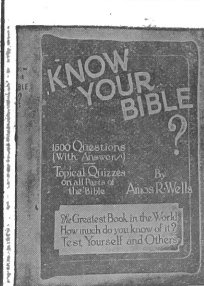
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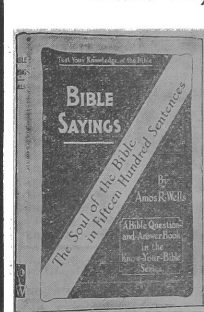


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