

OUR ANNUAL INVENTORY

By The Editor

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

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

There is a wide-spread hunger in the hearts of multitudes of God's children, and pastors, evangelists and laymen are turning back with eager inquiry for the "old paths." Let us undertake and expect great things ere the next fifty-two Sabbaths shall have sped away. We want to enter the New Year to make full proof of our ministry and of the doctrine and experience of sanctification. "By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

The hosts of sin are powerful and full of courage and defiant purpose to fight the saving truths of God to the bitter end. Unbelief is rampant in the land; destructive higher criticism is fortified in pulpits, colleges and universities; the great trusts and money combines are in sympathy with the criticism that makes void the law of God and robs Christ of his power to save from sin or to punish those who violate divine law and reject divine mercy.

The whiskey traffic is uniting its forces for desperate battle for the blasting of manhood, womanhood and the children of the land. With the millions of blood money, with the help of a greedy, conscienceless press that fears not God, neither regards the sufferings of men, with the help of small politicians who are cheap in the markets of demagogism and corruption, they will continue to pauperize the people with disease, murder and crime of every sort. This onward marching of the relentless foe of God and the

PRAYER FOR THE NEW YEAR.
Ever-living God, by whose mercy we have come to the gateway of another year, grant that we may enter it with humble and grateful hearts; and confirm our resolution, we beseech thee, to walk more closely in thy way, and labor more faithfully in thy service, according to the teaching and example of thy Son our Lord. Let not the errors and offenses of the past cling to us, but pardon us and set us free, that with a purer purpose and a better hope, we may renew our vows in thy presence, and set forth under the guidance of thy Spirit, to travel in that path which shineth more and more unto the perfect day of thy heavenly kingdom. Amen.

human race, must be met with the most determined resistance that prayer and faith and the love of souls can kindle in the human breast.

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

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

There are indications of day breaking; the night is passing away. Behold! Our King cometh; not riding upon an ass's colt, but upon clouds of glory. He came the first time to the humble poor, and so it will be again. A woman shall be grinding at the mill and she will be caught away. A man shall be plowing in the field and all at once his weary feet will be lifted from the earth. The faithful pastor will be visiting his flock and will never get back to the parsonage. The poor widow will be toiling for scanty bread and all at once her garments will turn whiter than any fuller on earth can white them. To all objectors, we would say, Jesus said he would come. "Be ye also ready, for in such an hour as ye think not, the Son of man cometh."

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

The Smokeless Preachers.
We have read with interest and amusement in that very excellent paper, *The North Carolina Christian Advocate*, of an incident which occurred at the meeting of the recent conference. It reads as follows:

"On yesterday three young men hesitated to promise the committee that they would abstain from the use of tobacco as required by the law of the church, so they were continued in the class of the second year. This did not permit them to be admitted into the conference at present—they remained on trial."

"Later their brethren met the committee on admissions and made the required promise. Then Cecil Wayne Robbins, Henry Gibbons Ruark and Allen Clarence Lee were advanced to the class of the third year."

"The words of Bishop Paul B. Kern to the class before the chapel for admission into full connection were so clear and concisely stated that no one could mistake the demands upon a Methodist preacher. A statement made by the bishop concerning debt will interest both preachers and laymen. It is as follows:

"A new day has begun in this conference in the matter of our attitude to the payment of debts. No longer with my knowledge or consent will any presiding elder be permitted to respond nothing against a preacher who is persistently careless regarding his personal obligations. He must either arrange some progressive plan for paying his debts that is satisfactory to his creditors and to the bishop and the cabinet, or he will be requested to locate until his obligations of this nature can be properly handled. There will be a minimum amount of discussion of this matter on the floor, but I expect a maximum amount of action off the floor."

We sympathize deeply with any minister with a family to support, on a poor circuit or station who does not give him ample support; but there is nothing more unfortunate for a preacher's reputation and influence than that he should constantly be going in debt and leave unpaid obligations behind him. Bishop Kern's exhortation on the subject is most opportune.

The fact that the three brethren mentioned above were not received on trial because of their refusal to give up the tobacco habit, is interesting. It is fortunate that they reconsidered and took their vows; if they should not keep them they will prove themselves.

(Continued on page 8)

SUGGESTIONS FOR THE NEW YEAR

Rev. G. W. Ridout, Corresponding Editor

I.
A few years ago, in a big city, between trains, I felt prayer coming on me, and I thought, "Oh, for a quiet place to get alone with God!" I noticed a church yonder. It was an Episcopal cathedral. The door was open for people to come in and pray and meditate, and I gladly went in. It was so quiet—just the place to pray. I poured out my prayer to the Lord, and unburdened my soul. Then I took up a hymn book and read the following hymn. I was impressed with it, though I had never read it before. It read thus:

"Jesus my Savior, look on me,
For I am weary and opprest;
I come to cast myself on Thee;
Thou art my Rest.
"When Satan flings his fiery darts,
I look to Thee, my troubles cease;
Thy cross a hiding place imparts;
Thou art my Peace.
"Thou wilt my every want supply,
E're to the end, what'er befall,
Through life, in death, eternally,
Thou art my All."

Hymns have a powerful effect upon me. When I was a seeker of holiness many years ago, one of the Wesley hymns had a gracious effect upon me. It moves me still every time I read it. Let me give two stanzas of it:

"Thou hidden love of God whose height,
Whose depth unfathomed, no man knows,
I see from far Thy beauteous light,
I only sigh for Thy repose;
My heart is pained, nor can it be
At rest, till it finds rest in Thee."

"Is there a thing beneath the sun
That strives with Thee my heart to share?
Ah, tear it thence and reign alone,
The Lord of every motion there;
Then shall my heart from earth be free,
When it hath found repose in Thee."

Molinos said, "Happy is that state of soul which has slain or annihilated itself." When Tauler, the great preacher, was at the top of his popularity, a stranger met him one day and said to him, "I want to confess to you." The stranger wrought such an awe upon Tauler that the great preacher opened his heart to the stranger brother and told him that his life was a failure and beneath his popularity there was a hungry heart. "What must I do?" said Tauler to the man of God. "You must die, Herr Tauler." "Die?" said he. "Yes, you will never get the true sense of power until you die to your own." For two years Tauler went into obscurity and penitence. He was taunted by the monks and tormented by Satan, but he died to Tauler. When he came forth to preach again he broke down and cried and could not preach—more reproach! He prayed that he might preach again; he talked to the poor and preached sermons to the heart; his fame spread and the people flocked to hear him. Tauler died and Christ became all in all!

We are in a jazz and radio age when quiet is almost impossible. Well has the poet said: "The world is too much with us; late and soon, Getting and spending we lay waste our powers."

WE STAND AND WAIT.
"We pause before this open door—
Thy Year, O Lord."
With heads uncovered and hearts awed, we're standing,
O Lord, upon Thy new-born Year's threshold.
The path, unknown—unknown—before us
Is rife we know, with good or ill untold.
We tremble, as we peer into the dimness
Our purblind vision ne'er can penetrate;
We hesitate, our shrinking feet to enter
Upon it. So we mutely stand—and wait.
We recognize the vastness of this venture—
We realize the awesome odds at stake;
We know Eternity'll lay bare the record
Of the success, or failure, we may make!
And so, we stand with heads and hearts uncovered
Within the presence of a risk so great;
We dare not take a step upon this highway
Of Destiny! We can but stand—and wait.
Let Thy strong Hand clasp ours, O Christ,
We pray Thee—
Hold Thou our hand, else Lord, we dare not take
One step! For in self-weakness, and self-blindness
Attempted, naught but failure can await;
But with Thy pierced Hand to hold and guide us
Adown it, we dare cope with any fate.
"O Christ of all the years," we pray, "direct us
That we no longer need, thus, stand and wait."
Mrs. Anna R. Lawrence.

One of the mystics said, "Shut the door of the senses and open the inward windows of the soul." Luther translated Psalm 37:7 as follows: "Be silent unto the Lord and let him mould you." Archbishop Fenelon said: "Ah, how rare it is to find a soul still enough to hear God speak. We must lend an attentive ear, for God's voice is soft and still and is heard only by those who hear nothing else."

The orison of Divine union, according to St. Teresa, brings on a state where the "soul is fully awake as regards God and wholly asleep as regards things of this world and in respect to herself."

"Christ liveth in me," Paul said. Principal Caird interprets Christ crowned within as "an annulling of the life of self and of all selfish desires and impulses; or a blending of my will with the mind and will of Christ, so absolute that, in a sense, my private particular self may be said to have become extinct, and my being to be absorbed and lost in his life."

An ancient parable tells of one who knocked at the door of his beloved. "Who is there?" asked a voice. The reply was, "It is I," to which the voice made answer, "This house will not hold thee and me." The seeker went out to fast and pray and after a time returned and knocked again. "Who is there?" the voice asked. "It is thyself," was the reply. The door was opened!

The old Puritan Fathers used language descriptive of religious life and experience which is not very much in vogue today. Their words meant something. They talked of "a realizing sense of the Divine influence," "an experience of God," "a sweet fruition of God." Paul writes in Phil. 1:21, "For me to live is Christ." Some one has said this kind of life is a life that has "Faith for its foundation, Love for its inspiration, and Christ-likeness of character for its end." In this life in Jesus which Paul lived there enter several definite, distinct experiences:

Crucifixion. "I have been crucified with

Christ."—Gal. 2:20. There was an old-time mystic who wore a leather shirt containing 150 sharp nails; he bore also upon his neck a cross of wood driven full of spikes. As his flesh would be lacerated and pierced by the nails he cried out in agony, "Alas, gentle God, what a dying is this!" Now the kind of crucifixion Paul speaks of was not that sort. It was more than mortification.

Death. Paul's idea of crucifixion was suffering which culminated in death. "Dead unto sin, but alive unto God in Christ Jesus."—Rom. 6:11. Bishop Leighton said, "Whoso wishes to live after death must die before death comes." A story is told of a Franciscan monk, stubborn and self-willed, who refused to obey the rules of the order. They dug a grave for him and stood him in it, filled it with earth, then asked him: "Is your self-will dead yet?" No response! The earth reached his shoulders and they asked the same question. No reply. The earth reached his lips and he was asked, "Are you dead now?" He meekly replied, "I am dead."

Burial. Buried with Christ. (Romans 6:4). Crucifixion results in death; death is followed by burial. **Life.** "Nevertheless I live," Luther used to say, as he pointed to his heart, "Luther is not here; he has moved out. Christ lives here!" Christ lives in the believer's heart in a permanent sense. Christ in the heart, as Bishop Moule has said, "Not as a guest precariously detained, but as a master resident in his proper home."

Ascension. "If ye then be risen with Christ, seek those things which are above."—Col. 3:1.

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GEORGE D. PRENTICE.
In his great poem, "The Closing Year," tells us that the end of the year "is a time for memory and for tears." "Another wise man has said, "This greatly wise to talk with our past hours, and ask them what report they bore to Heaven, and how they might have borne more welcome news."

Too much retrospection, as well as too much introspection, may be discouraging and injurious, yet we need to glance backward sufficiently often to awaken our gratitude to God, and to remind us of our absolute dependence upon him. Moses said to the Israelites, "Thou shalt remember all the way which the Lord thy God led thee . . . in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments or no." David exhorts his own soul (himself) to "forget not all his benefits."

To aid in our review of the closing year, three questions are suggested: Have we become more Christlike in character than we were twelve months ago? We recall our New Year's resolution as we stood at the threshold of nineteen hundred thirty-four. We prayed, in the language of Frances E. Willard, "O God, make me what I, in my best moments, desire to be." That was our desire and our purpose—to be more like our blessed Savior. We have sung together this prayer:

"Let the beauty of Jesus be seen in me,
All his wonderful passion and purity;
O Thou Spirit Divine, all my nature refine
Till the beauty of Jesus be seen in me."

But are we more like him than we were a year ago? Is there a more intimate fellowship with Jesus than we formerly enjoyed? Is he "all the day long, our joy and our song?" Have we been walking with him, as Enoch did, and have we the same consciousness that we please him? If we can answer those questions affirmatively, we have cause for constant thanksgiving, and are living and walking in sunshine and shade, to the tune of the "joy-bells, ringing in our hearts." But if we have failed, and discover that we have been drifting away from him, let us hear him speak, as of old, "I will heal their backsliding, I will love them freely," and then return, in penitence and tears, and regain his favor and blessing.

Have we been more zealous in Christian service than we were last year? We meant to be, have we succeeded? At our conversion, perhaps years ago, we sang:

"Then will I tell to sinners round,
What a dear Savior I have found:
I'll point to Thy redeeming blood,
And say, Behold the way to God."

Have we been doing that this year? Have we won a soul for Christ? Have we honestly tried to do so? Have we cheered the discouraged? Have we lifted those who had fallen by the wayside? Have we led our Christian brethren to a complete surrender to Christ? Have we shown our love to Christ and his Church by our regular attendance, our hearty co-operation? Have we, with loving heart, extended a helping hand to benevolent institutions and enterprises? Have we accomplished more for Christ, and for others, this year than any preceding one? In a word, have we done our best for Christ and our fellows?

One cold, winter's day in 1860 the "Lady Elgin" was wrecked by a collision, on Lake Michigan, near Chicago. The students at Northwestern University were among those who hurried to the shore to render any possible assistance. Edward W. Spencer from Iowa, the leading athlete and swimmer,

A RETROSPECT

Rev. Henry J. Zellely.

THE CLOSING YEAR.
George D. Prentice.
'Tis midnight's holy hour—and silence now
Is brooding like a gentle spirit o'er
The still and pulseless world. Hark! on the winds
The bell's deep notes are swelling. 'Tis the knell
Of the departed year.
Remorseless Time—
Fierce spirit of the glass and scythe!—what power
Can stay him in his silent course, or melt
His iron heart to pity? On, still on
He presses, and forever. The proud bird,
The condor of the Andes, that can soar
Through heaven's unfathomable depths, or brave
The fury of the northern hurricane
And bathe his plumage in the thunder's home,
Furls his broad wings at nightfall, and sinks
Down
To rest upon his mountain-crag—but Time
Knows not the weight of sleep or weariness,
And night's deep darkness has no chain to bind
His rushing pinion. Revolutions sweep
O'er earth, like troubled visions o'er the breast
Of dreaming sorrow; cities rise and sink,
Like bubbles on the water; fiery isles
Spring, blazing, from the ocean, and go back
To their mysterious caverns, mountains rear
To heaven their bald and blackened cliffs, and
bow
Their tall heads to the plains; new empires
rise,
Gathering the strength of hoary centuries,
And rush down like the Alpine avalanche,
Startling the nations; and the very stars,
Yon bright and burning blaze of God,
Glitter while in their eternal depths,
And, like the Pleiad, loveliest of the train,
Shoot from their glorious spheres, and pass
away,
To dangle in the trackless void: yet Time—
Time, the tomb-builder, holds his fierce career,
Dark, stern, all-pitiless, and pauses not
Amid the mighty wrecks that strewn his path
To sit and muse, like other conquerors,
Upon the fearful ruin he has wrought.

plunged into the icy water, and single-handed saved fifteen persons from watery graves. Chilled and exhausted by his almost superhuman efforts, his comrades urged him not to make another attempt to rescue, telling him it would be at the cost of his own life. Just then he saw the heads of a man and a woman who were struggling in the merciless surf. He cried, "There's a man trying to save his wife; I must go and help them!" and breaking from those who would restrain him he sprang into the lake and swam toward the drowning ones. The man cried, "Save my wife." Spencer replied, "I will save her, and you also." And he brought them both safely to the shore. His strength was exhausted, and the college boys carried him, half unconscious, back to his room and placed him in his bed. His brother William sat by his bedside, watching his restless slumber, and hours later read to him from the Chicago papers, lauding his heroism in rescuing from death seventeen of the thirty persons brought to the shore. Two hundred and ninety-five had gone down to death in the lake. Edward listened for a while, and the picture of those who were not saved came before his mind, and he said, with tears in his eyes and with feeble voice, "Never mind about that, but tell me, Will, did I fail to do my best?" He had not only done his best, but had done more than all the other rescuers combined; but at what a cost? He was preparing for the Christian ministry, but the energy of a lifetime had been crowded into that one day; and, permanently broken in health, he was compelled to give up all his plans and hopes for the future, and to spend the remaining years of his life in retirement upon a farm in California.

Have we done our best this year? As the Master reviews the lives of his saints during

the year nineteen hundred thirty-four, can he say to each of us, "Well done, thou good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things?"

J. G. Holland has well said:
"I count this thing to be grandly true;
That a noble deed is a step toward God—
Lifting the soul from the common clod
To a purer air and a cleaner view."

Have we been more tender, and kind, and forgiving with those who are near and dear to us? We may read with profit the tender poem written by Frances E. Willard, entitled,

WHILE WE MAY
"The hands are such dear hands;
They are so full; they turn at our demands
So often; they reach out
With trifles scarcely thought about
So many times. They do
So many things for me, for you—
If their fond wills mistake
We may well bend, not break."

"They are such fond, frail lips
That speak to us. Pray if love strips
Them of discretion many times,
Or if they speak too slow, or quick, such crimes

We may pass by; for we may see
Days not far off when those small words
may be
Held not as slow, or quick, or out of place
but dear
Because the lips are no more here."

"They are such dear familiar feet that go
Along the path with ours—feet fast or slow,
And trying to keep pace—if they mistake
Or tread upon some flower that we would take

Upon our breast, or bruise some reed,
Or crush poor hope until it bleed,
We may be mute,
Not turning quickly to impute
Grave faults for they and we
Have such a little way to go—can be
Together such a little while along the way,
We will be patient while we may."

"So many little faults we find—
We see them! For not blind
To love, we see them, but if you and I
Perhaps remember them some by and by
They will not be
Faults then—grave faults—to you and me,
But just odd ways—mistakes or even less,
Remembrances to bless.
Days change so many things—yes, hours,
We see so differently in suns and showers.
Mistaken words tonight
May be so cherished by tomorrow's light:
We may be patient for we know
There's such a little way to see and go."

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THE HERALD PULPIT

A GOLDEN PROMISE FOR THE NEW YEAR

By Rev. Dinsdale T. Young.

"I will go before thee and make the crooked places straight." Isa. 45:2.

NEW YEAR MESSAGE FOR CHRISTIANS

A golden promise at any season! But precious as the wedge of Ophir as a promise for this New Year! The first application is that human life is a journey. We are all on the "go." Nay, God himself is represented as journeying. He shines at the head of the traveling host. What a traveller God is! He is often so described in Scripture. Who can conceive his infinite journeyings? The Bible constantly portrays human life as a pilgrimage. Jacob first used the pathetic symbol, and all literature, sacred and secular, has carried it on. John Bunyan has made it classical in his immortal Pilgrim's Progress.

How varied are the life journeys of men! Some prolonged, some so brief, some storm-beaten all the way, some bathed in perpetual sunshine. Very changeable, too, each individual going. What changes even many of our young people have seen! And we older folk have had such variation that as we look back our days seem a drama. It is also a compulsory journey which we each take. We were not asked if we would adventure it. Moreover, it is, at the longest, a short journey. The old man looks back upon his accumulated years, and they are but a span-long to his review.

THE SURE ENDING

And the journey of each is sure to end. There is an irresistible terminus to each man's earthly course. This ought not to be ignored. He is a madcap who shuts his eyes to the fact. Do we consider this? Do we often take it into account? He whose whole trust is in the "the blood of the Lamb" can await it in radiant hopefulness.

The text tells us that human life is a journey in which difficulties have to be confronted. God says there will be "crooked places," or, as the R. V. has it, "rugged places." How frank the Lord is! He faithfull forewarns us. Never did he promise us exemption from "crooked places." The Bible is always candid. Its incorruptible honesty is one of the thousand evidences of its Divine origin. Each sphere of life has its "crooked places." We are apt to think that some enviable people have none, but we do greatly err. Multimillionaires have been suicides; so have brilliantly successful men. If you knew all about every man you would have a convincing demonstration that every life-course has its "crooked places." The fact is, we are all ourselves "crooked." We say we like a "straight" man, but who is absolutely straight? Did not Jesus speak of a "crooked generation?" It is our ethical crookedness which creates much of our social crookedness. Our own or other people's crookedness is always fashioning "crooked places" for us. This is a mystery, indeed.

Why should life be so full of "crooked places?" None can fully solve the problem. If Faith cannot illuminate the mystery, then nothing can. But Faith gives wondrous and consolatory light. Faith sees education in it all. We are trained to nobleness of character by the "crooked places" which we confront. Trustfulness in Emmanuel, our Saviour. Patience, sympathy. Loving service for others. Immortal hope. All these are developed by our experience, heart-rending though it often

be, of life's "crooked places." Beware of making "crooked places" for ourselves and for other people. Do not blame Providence for our own perversity. Let us thank God for his loving cautions concerning the "crooked places" of our life's journey.

THE DIVINE GUIDANCE

Human life is a Divinely-guided journey, says our golden text. "I will go before thee." Think of the glorious grace of that word. God brackets the "I" and the "thee" together. "I"—the Almighty, the All Holy—"will go before thee"—the weak, the sinful. It is a promise which glows with grace. Each life is a journey personally conducted by God. It seems incredible, but multitudes can attest that they have realized this enrapturing promise. Lay hold of this, my friend, as a personal treasure! "I" will go before "thee." You may be bombarded by the temptations of Satan. You may have business burdens which almost crush you. You may have sorrows which drown your heart in tears. Or you may be strong, eager, glad-hearted. But to each this sweet word comes—"I will go before thee."

Grip that "I will." Grip it firmly. Let it beat its music out in your believing soul. Step out into this New Year armed with this "armour of light." Matthew Henry, the goodly Puritan, who seldom fails us, says: "Those will have a ready road that have God going before them." Yes. We may each of us, despite all "crooked places," have "a ready road."

The believer's life is a journey in which difficulties are Divinely-pledged to be overcome. God might have promised to go before us without promising to make the crooked places straight, but, such is his abounding grace, that he declares that this also he will do. "I will—make the crooked places straight." This is a special promise to the servant of God, and to him only. It was first uttered to Cyrus, who is almost the only man whom sacred and secular history conspires to praise. It is peculiarly a promise for such as are doing God's work. What a word for preachers and teachers and those who are helping good causes!

God does not say *when* he will do it, or *how* he will do it, but he declares it shall be done—and that is surely enough. This opens up illimitable possibilities for all the servants of Christ. God will make the crooked places straight. Already in Isaiah we have heard the resounding song, "The crooked shall be made straight and the rough places plain." With confident hope let each foot his pilgrim-path.

Our New Year's text reminds us that the believer's life is a sacred journey. It must indeed, be sacred if God goes before us. Never do we go anywhere but, whether we realize it or not, God is before us. There is nothing really secular in life if this be so. How this should chasten our spirit! What reverence it should invest us with! How it should restrain us from sin, and keep us watching with prayer! Shall I sin when God is before me? God forbid.

Finally, if the text be true—and true it assuredly is—the life of the believer is an ever hopeful journey. We are bound to be optimists if this promise of God is real to us, "I will go before thee and make the crooked places straight." The end is sure to those who quit this world believingly. Patience may be long and severely tried, but

crooked places shall yet be made straight. Bishop Lightfoot said: "Hopelessness is faithlessness," and the saintly scholar spoke truly. So we will enter this New Year saying: "My God, be Thou my guide." We will cleave to his golden promise. By the Atoning Saviour's Grace we will meet life's crooked places bravely and in full assurance of hope till life's short journey end.

A Modern Christmas.

Matthew 2:1-12.

"There came wise men." Those who seek the Lord are the wise men of today. The Bible tells us that wisdom cometh from God. These were wise men and they were seeking Jesus so they came to the one in authority. Herod did not know where Jesus was so he called the priests and scribes. How many of us today are like Herod, if anyone asked us where to find Jesus we would have to send for the Sunday school teacher or the preacher.

When the scribes came they had no personal knowledge of Jesus, they told Herod what the prophets said about him, he must be in Bethlehem. Their knowledge of Jesus was only head knowledge, their hearts had not come in contact with Jesus. Let us question our own hearts today. Do we know Jesus in the true way, in our hearts, or do we only know him with our heads.

As the wise men went to Bethlehem the star led them on. It was the same star they had seen in the East. We have a star today, the Holy Spirit, which will come to us, no matter how far away we are from Jesus and will lead us to him. He will stop when we do, and lead on only as we follow; but if we will follow he will lead us to Jesus.

When these wise men found Jesus they worshipped him. They sought, they found, and then they worshipped him. They were truly wise men. Then they gave him gifts. Today if we will seek the Lord until we find him, then worship him, the natural outcome will be that we will give him gifts. The wise men gave gold, frankincense and myrrh. Our gold is our precious things, our lives while we are young, so the Lord can use us at our best. Our frankincense is our prayers for others, and our myrrh is our praise. Let us praise our Lord more.

The wise men were warned of God to go back another way. How like us today, if we meet our Lord and yield our lives to him, then we do not go back into the old road but we walk on the King's highway. We become a new creature in Christ Jesus, old things pass away, all things become new. We do not enjoy the old pleasures of the world but love the services of the Lord.

MRS. FRANK YODER.

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By BISHOP H. M. DuBOISE.

THE BRAZEN SERPENT



THE serpent, with his persistence as an overplus in the problems of human evil and distress, is a world symbol. From unannounced remoteness of time to the sin-cursed days of the present, the influence and machinations of the serpent have continued. His presence is the foil of all righteousness, the contamination of all purity. His fangs have been fixed in the heels of the peoples of all nations; his wiles have snared the paths of all that ever breathed, his trail has crossed the face of every page of human history. It is, therefore, not strange that a serpent literature and judgment should constantly recur in the books of Holy Scripture; and especially that they should appear in tragic forms in the predictions of the Apocalypse.

"That old serpent, the devil," is in the Revelation, and elsewhere in the Book, the major proposition in the unreasoned syllogism of sin, which has "changed the truth of God into a lie," and wrought "all unrighteousness, fornication, wickedness, covetousness, maliciousness . . . tribulation and anguish upon every soul of man." The Bible stories of the serpent and his goings to and fro in the earth are the revealed accordants of those hot ejaculation of humanity which rise out of the darkness and despair of sin.

The fact that the Scriptures take so constant account of the serpent and his deeds proves the claims of these writings to be a world book of divine origination; it also proves that it has developed spiritual ideals along with, and in merciful helpfulness against, the dumb consciousness of man, as to the source and persistence of their mortal ills and soul diseases. It is here that the Scriptures have especially evaluated their own contents. The matters of their telling, as the manner thereof, are unlike those of other writings. The serpent literature of the old Babylonian cycle is grotesque, impossible and a breeder of insoluble wretchedness, while that of the Hebrew Scriptures is sane, though sad, and supplemented with the perpetual pledge: "The seed of the woman shall bruise the serpent's head." The Bible narrative flows through depths of corrupted human customs and polluted seas of sense, but draws its waters away in celestial clearness. It is the stream of perpetual instruction and purifying.

The serpent lifted up by Moses in the wilderness appears to give a complete turn to the serpent literature elsewhere found in the canon. But this is only the outward aspect or incidental setting of what is everywhere a constant and consistent Bible theme. The brazen serpent appealed to the race consciousness and folk traditions of the serpent bitten Israelites in the wilderness camp. This appeal came in three ways: first, the serpent was seen not only as a passing symbol of sin; but to those primitive people it became the actual identification of sin; second, it brought instantly to their minds and senses the sharpness of the bite of sin; and third, it fixed light upon a promised means of relief from sin and its penalty—death.

In the knowledge of then existing Israel there was nothing that so completely typified or suggested sin as did the serpent and his brood; and when multitudes fell victims to the bite of "fiery flying serpents," a sense and confession of sin awoke on every hand. The cause was argued from the effect. Had the affliction been a scourge of chilblains, an epidemic of desert fever, or other pestilential visitation, the instant suggestion of sin had not been present; but the bite of the ser-

pent was an oral condemnation. This fact came to Moses either as an intuition or a revelation, and led to his selection of the serpent as the symbol of healing.

The lifting up of the brazen serpent as an object for the bitten of serpents to look upon had a prophetic significance. It pointed to the lifting up of Jesus Christ on the Cross of Calvary; and the Lord himself confirmed this view in his words: "As Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up." The space separating history from prophecy is oftentimes inconsiderable. An illustration is here; and though a mystery deep and challenging lies over the thought, the brazen serpent justifies the Scriptures in becoming a vital likeness of the cross. To afflicted Israel the wilderness serpent embodied the idea of sin. Is there not an answer to the mystery in this in these words: "Jesus Christ who knew no sin was made sin for us?" Whichsoever way the Book is taken, it returns upon itself with enduring proof.

The Old--The New.

REV. CLAUDE O'REAR, D. D.



THE New Year brings to mind several aphorisms from the poets and writers. We do well to think upon them. There is Paul's great word: "But one thing I do, forgetting the things which are behind, and stretching forward to the things which are before I press on—." And Christ's tremendous challenge: "Follow me: and let the dead bury their dead," which is not to be confused with Longfellow's: "Let the dead past bury its dead." And those happy lines from Lord Tennyson should be read every New Year's Day. Some of them are:

"Ring out the old, ring in the new,
Ring, happy bells, across the snow:
The year is going, let him go;
Ring out the false, ring in the true."

The New Year Season is always a time not merely for the forward look but for the backward look. Paradoxical though it may sound, the newest look at New Year's can be the look back. Said Bishop McConnell: "I was once traveling up a mountain side in a train that zigzagged back and forth so that the guide would call out: 'The town from which we have started is now on the left.' A moment later: 'It is now on the right.' The town was viewed from a dozen different angles and any number of different altitudes—and became with every view a new town. It is not those who stand down at the lowest levels who see life most clearly. Those who are traveling uphill see best. The Christian life is such a journey. Of course, gazing backward upon the facts of life does not change the facts, but it brings out more fully what is in them. Jacob said after a great crisis: "Surely the Lord was in this place and I knew it not." Finding that the Lord had been in the place made it a new place—different from what it was before Jacob knew the Lord was there. We may make the old year new by discerning how truly the Lord was in that year—unrecognized by us till we have reached the higher level of the New Year. And that realization brings blessedness to the New Year.

Of course the message of the New Year has to do with particular aspects of time. With this in mind let me dare say a word about the past, the present, and the future.

I.

We all know too well the year past has been a difficult one. We have witnessed a world where confusion worked havoc. We have seen long lines of our brothers who

were hungry. They begged for work when there was no work. And it seems that wisdom was not given our leaders to devise a just and equitable division of God's bounty. There is no virtue in being without food and raiment in a land of plenty—it is rather an evidence of social stupidity. I am not going into that longer or farther: it is too depressing. I am, indeed, glad to "forget the things that are past"; "to let the dead past bury its dead"; "to ring out the old, ring in the new." We should have a decent discontent about it all. We must have a better social order. May religion direct consecrated intelligence in the problem of securing for all who desire it a place to work and a living wage.

The year past has certainly been a testing time. Mr. John R. Mott in a sermon a few months past thanked God for testing times. "They call out latent energies. They strengthen the powers of the heart." "The world is full of troubles: it is also full of overcoming troubles," said Helen Keller, who has a right to speak upon this theme. Of every person you meet these days two things can be said: He has sorrows and he has temptations and trials. Certainly the year past has afforded to all opportunities of overcoming the trials of life.

The last year has tended to make us humble. The place of humility is the place of power. People are becoming more teachable and open-minded. Self-examination and self-discipline are better understood than before. This has brought about the spirit of co-operation and unity. The writer well remembers a picture he once saw of an angry flood surrounding an island. All sorts of ferocious and innocent animals were gathered there for a common safety and dwelt in perfect peace together. In hours of danger we get together in peace. If as Martin Luther said, before every great opportunity God sent to him a special trial, then we may, indeed, be facing a rising sun of a new day. The days of last year should be thought of not as stumbling blocks but as stepping stones. May it draw us closer together in the bonds of sympathy and love. The year past may be very valuable to us. Let us hope and believe the incidental is passing that the essential may stand.

II.

When we consider the future one fact is insistent; it meets us wherever we turn: Things mundane are uncertain. What will this year do to us? The unexpected occurs in these times. Some who read these lines are poor, but before the year ends will be rich. Sudden wealth comes to people. And there is sudden poverty. It is not unusual for fortunes to be swept away over night. Less than a week ago the writer met again an acquaintance. Her story was of loss and gain. In a terrible sickness her eyesight for a season failed her, also the sense of physical feeling was gone, though her mind was clear. While upon her bed her bank failed, her stocks, the income from which she expected to be her stay upon retirement, went to nothing. When all earthly hope failed she felt underneath her the Everlasting Arms and Christ became to her a living reality. She became rich in faith, devoid of fear. As she told me her experience it seemed to me that some angel had thrown a handful of star dust in her face so luminous was it. The glorious thing about Christianity is it prepares us for whatever comes. Our Christ cannot fail.

And life itself is one of the most uncertain things. Which of us "shall have a rendezvous with death when Spring comes round with rustling shade?" Let us abide in the faith that though the New Year may introduce us to the good man Death, he will in turn with his shivering voice introduce us to the good man called Life Everlasting. Amid the uncertainty of the future we may know certain

(Continued on page 9)

ASBURY ALUMNI PAGE

Containing contributions from Trustees, Faculty, Alumni, and students of Asbury College and Seminary. Address Correspondence to W. L. Nofcier, Managing Editor, Wilmore, Ky.

"What of the Future?"

Rev. Julian C. McPheeters, D. D., Pastor
Glide Memorial Methodist Church,
South, San Francisco, Calif.



want to write to you on the text found in James 4:13-15: "Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain; whereas you know not what shall be on the morrow. For what is your life? It is even vapor, that appeareth for a little time, and then vanisheth away. For what ye ought to say, If the Lord will, we shall live, and do this, or that." Life is a thoroughfare over which the teeming millions of earth are ever traveling. It is the trunkline to eternity. It runs from the birth chamber to the judgment throne. It is not unlike the thoroughfares of commerce, for it has its markings along the way.

The coming of every new year marks a distinctive milepost, for it finds us one year nearer the grave, one year nearer the judgment. The new year marks a time for both anticipation and reflection. The past is gone. You cannot recall it. Remorseless time will hear the old year of 1934, away at midnight, and bury him amid the requiems of winter breezes. What you have written, you have written. Our hope cannot longer rest in the past but in the future. Therefore, we pause to consider for our profit, *what of the future?*

The future is measured according to some plan. Things do not happen in this world according to chance, but according to a previous definite plan. I see men digging in the ground on a lot in a prominent business section. Do you want to know something of the future as to what will occupy that lot? If so, you go to the architect's office, and there you will find minute and carefully drawn plans of a great business structure. The very photograph of the building may be hanging on the walls before it is built.

Now human character has not been left without an architect. Human life has not been set adrift upon an uncharted sea. We have not been called to build a structure in human character without any plan or design. Jesus Christ is the great architect of human souls. Your life has been charted in the halls of eternity, and the plan has been filed in the heavenly archives for keeping until the great day of judgment.

The general pattern of our lives is found in the Sermon on the Mount. A still more specific pattern for each of our lives may be revealed through the Holy Spirit. Jesus Christ has a plan for every life. Is your life fitting into the plan that God has made for you? Has there been a lack of harmony and symmetry in your life? Has the color scheme lacked a proper blending? Have the strings of your soul failed to respond to the bow of the heavenly Musician? If there has been failure, it is because your life has not been fitting into the divine pattern. There is no doubt but that new year resolutions accomplish some good. But the ordinary new year resolutions are very ephemeral. They are like the dewdrop which dances with all the brilliance of a diamond beneath the sunbeam of the early morning, but soon fades away. There is one deep resolve, however, which is fundamental and will cover all the rest if



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you fulfill it. This is to fit your life into the plan of God.

Suppose you try a new experiment for the new year. Let Jesus Christ direct the program of your life for one year—and see how it works. Suppose you take him as a silent partner with you in your business. Suppose you turn over to him his proportionate earnings in the business, which will be one-tenth. Suppose you let him outline the program in your home life. The complexity of our life today makes it difficult to maintain a family altar in many homes. But because of that very complexity the need is all the greater. Try the family altar in your home for one year, and see how it works. I wonder if you think you could live for one year with Jesus Christ as the director of your social life? No doubt there are many things which you feel you cannot live without, which Jesus condemns. Give him a chance in the new year, and let him direct the whole of your life.

The past forecasts the future. Our past is ever held in review in relation to our future. Go to a hospital when sick—to a life insurance company for a policy—to a business concern for a position, and each will review your past. The world has well learned the lesson that the past is prophetic of the future.

A certain law in physics tells us that every particle of matter in the physical universe continues in a state of rest or motion until attracted by some other particle. According to this law, comets coming near to the earth are made to sway in their orbits, being attracted by the earth. By this law thousands of meteors in their swaying course, through the heavens, have been attracted by the earth, and have fallen, many of which have been picked up and are held in our museums as relics of other worlds.

This law has its analogy in human character, within the bounds, however, of man's free agency. Every character will continue in its present state of activity or passivity unless attracted by some other character, or allurements from that course.

This world has a magnetic pole toward which the needle of every compass points. Jesus Christ is the magnetic pole of the moral world. The moral sense of every human being, when normally adjusted swings toward Jesus Christ. He is the great regenerative and awakening power for the souls of men. He furnishes the most potent dynamics

which have been offered to the human race, and they are as the silvery moon to the golden sunbeams of the full orb of day.

Jesus said: "If I be lifted up, I will draw all men unto me." Let us resolve to lift up Jesus Christ during the new year. He is the lily of the valley, the bright and morning star. He is the fairest of ten thousand, and the One altogether lovely. He can cleanse the leper's spots. He can wash you and make you clean. Though your sins be scarlet, he can make you white as snow. Though you be red like crimson, he can make you as wool. He can redeem you; he can save you; he can sanctify you and make you holy. My friends, let us lift up Jesus Christ. Everything else that has been lifted up in this world has met with inglorious failure from the point of redeeming men. The Son of God has never failed!

Your view of life forecasts the future. Self-complacency is the ordinary view of life. Just to barely pull through life, and to propagate his kind, is the temptation of man. Only a few have any high resolve to become a benefactor to the race. Dr. F. G. Banting, of the University of Toronto, discovered insulin within recent years. He was only 30 years of age when he made the discovery. Insulin is being used in the treatment of diabetes. This man has made a real contribution to knowledge which is saving thousands of human lives.

Dwight L. Moody was an unschooled man of the most ordinary parts, but he made a fundamental contribution to the religious world which will never die. A great Bible School, a publishing house, and a multitude of books perpetuate his memory.

George Mueller demonstrated, to an unbelieving modern world, how God could answer prayer. Susannah Wesley made a fundamental contribution to the world in her illustrious children. God has made each person different in some ways, from any other human being. He has commissioned YOU with a specific work which no other person can do. The future is freighted with great possibilities, if you will only cut some of the traditional shore lines, and break some of the fetters of ordinary routine which bind you. Do something that will uplift humanity and remain as an abiding benefit to a needy world.

Your age is an index to the future. When Joseph presented his father, Jacob, to the king of Egypt, Pharaoh said to Jacob: "How old art thou?" and Jacob said unto Pharaoh: "The days of the years of my pilgrimage are a hundred and thirty years." Every business asks of its new employees this same question: "How old art thou?" Your present age is vitally related to your future. The American Table of Mortality gives the average expectancy of life from one to 95. It is on this table that the life insurance companies base their estimates in connection with every application for life insurance. At the age of 20 the expectancy of life is 42 years and a fraction. Thus the scale runs in decreasing ratio with increasing age, until at 95, the expectancy of life is only six months.

How old art thou? And what have you done for your Lord? A young man said to me the other day, "I am 30 years old and I feel like I have never done anything. I want to do something for God." Not long ago a man told me he had been called to preach, in his younger days. "I sought to substitute for that call the profession of secular teaching. I have taught all of my life and realize now

that I have missed the way that God had for me. I am now 53 years of age and too old for the church to accept me in the itinerant ministry. I want to do something for God during the rest of my life. I do not want to make a mistake this time." My friend, what do you do for God you will have to do quickly. The night cometh when no man can work.

What of the future after this life? The span of our years is as a tale that is told. "Life is even as vapor that appeareth for a little time, and soon fadeth away," David said. "One thing I know; there is but a step between me and death." Paul could answer this question by saying, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

Every year some one has died. Some friend, neighbor, or loved one has gone across the river. The New Year will be no exception. The figures of the New Year will be chiselled on the gravestone of some of us. Our burial grounds keep up the records of the ages. But these grounds do not represent closed doors—but *open doors* into a vast and limitless life beyond. With faces aglow with a radiant hope, let us enter the New Year for larger and greater tasks. The call of the Master falls upon our ears. He has never ordered a retreat or sounded the note of defeat. His command is "FORWARD!"

BUD ROBINSON'S LETTER.



GREETINGS to the great band of holiness people throughout the southland who read THE PENTECOSTAL HERALD.

The readers will remember that I recently returned from the Holy Land. I visited the birthplace of Jesus. There I read my Bible and prayed, and it seemed that Jesus was not far away. When he was eight days old his parents took him up from Bethlehem, his birthplace, to the temple of Jerusalem and there they dedicated him to the Lord. After a beautiful dedication service where they had met Simeon and Anna, they returned to Bethlehem. The devil seemed to get into Herod, and he sent his men of war out there and slew all the babies of three years old and under. But God understood what Herod had planned to do, and he met with Joseph and told him to take Mary and the young child and to flee into Egypt, because Herod would seek the young child to destroy it. They went into Egypt and stayed till the death of Herod. Then God spoke to Joseph and Mary and called them out of Egypt. He said, "Out of Egypt have I called my son." When they got up in the plains between the Judean mountains and the beautiful sea, the Lord spoke to them again and notified them that while Herod himself was dead, his son reigned in his stead, and his son might do the young child harm, so they turned aside through the beautiful plains of Sharon to the city of Nazareth that the scriptures might be fulfilled, "He shall be called a Nazarene." Nazareth is a beautiful city of 10,000 population, built in the hills of Galilee. These hills are on the southern slope of the beautiful Lebanon mountains.

We don't hear of Jesus any more until he is twelve years old when his parents came to Jerusalem to the great feast with many of their neighbors. They went on foot in those days and carried their bedding and their food, and they could make about ten miles a day. After the great feast was over they started home and made a day's journey and found that Jesus was not with them. They missed him ten miles north of Jerusalem. That's one proof that ten miles was a day's journey for the people in those days.

After they found him they went back to Nazareth, and he was subject to them until his entering into the ministry.

Christ preached about three years, bringing him to the age of thirty-three when he returned to Jerusalem and dedicated himself to die on the cross. His parents dedicated him first when he was 8 days old. I travelled to most of the places where Christ preached and performed his miracles which makes it the most interesting country in the world. It was there that Jesus Christ was born and grew to manhood and preached the gospel; he healed the sick, cleansed the lepers, stretched out withered hands, opened blind eyes, loosened dumb tongues, raised the dead, cured the leprosy and the palsy and the fever. There is no way to tell the blessings that Jesus Christ was to that multitude of people, and yet they stubbornly rejected him and his miracles and the best gospel that was ever preached to a dying world.

Christ was on the banks of Galilee where his miracles were performed, and where they rejected him and his message. He pronounced a curse on a number of cities. He said, "Woe unto thee, Chorazin! Woe unto thee, Bethsaida, for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." Chorazin and Bethsaida were on the banks of Galilee, but Tyre and Sidon are on the east coast of the Mediterranean Sea. I visited Tyre and Sidon while in that country. Christ added, "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day." Sodom is in the bottom of the Dead Sea. Tyre and Sidon are on the banks of the Mediterranean, while Chorazin, Bethsaida, and Capernaum are all on the banks of the Sea of Galilee. Every city on the banks of the Sea of Galilee where Christ pronounced a curse is destroyed. Some of them cannot be found. The only city that he did not pronounce a curse on was Tiberias, and that city is still standing.

The Holy Land is the most interesting country in the world from the fact it was the home of God's patriarchs. They lived and died and were buried there. It was the home of the judges that judged Israel. They lived, died and were buried in that little country. It was the home of God's prophets. They were born there, grew up and prophesied, and wrote their books, died and were buried in that country. It was the home of the kings of Israel and Judah. They died and are buried, the most of them, in Jerusalem. But more interesting still, that little country was the birthplace of Jesus. There is no way to tell how much interest is connected with a few verses lifted up out of the second chapter of Matthew. Take these words, "Now when Jesus was born in Bethlehem of Judea, in the days of Herod, the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and we have come to worship him." Several times in this chapter God called these men wise men. No doubt the reason is because they were seeking Jesus, and thank the Lord they found him. We read that "When they saw the star, they rejoiced with exceeding great joy. And when they had come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: And when they had opened their treasures, they presented unto him gifts; gold, and frankincense and myrrh. And they departed into their own country another way." Beloved, as you read these lines, think of this, that nobody has ever found Jesus and gone back the same way they came. The man that's going back the same way has not found him. When I went to seek Jesus I went a bound slave of the devil. I found him and went back a happy,

free son of God.

That little country was the home of Christ's disciples and his twelve apostles. Out of that little country God has given us the Bible, and there is no way to tell what the Bible has been worth to the world. Wherever the Bible goes, there go life, light, liberty, freedom, and blessings without number.

The city of Jerusalem is one of the interesting places of the world. It is in Jerusalem where the great mosque of Omar stands; on that spot ages ago Abraham offered up Isaac. Later on, Solomon built his temple on the spot. That was finally destroyed, and then Zerubbabel built his temple on the same spot. Many years later that was destroyed. Finally, Herod the Great built his temple on the same spot, which was in use when Christ was born. So Herod and his temple, were both there in the infancy of Jesus. But Herod's temple was destroyed by the Roman General Titus A. D. 70. There have been many temples erected on the same spot and destroyed, but at present the old mosque of Omar is standing on the temple area.

In love,

UNCLE BUDDIE.

In Nineteen Hundred and Thirty-Five.

BY MILTON MCKENDREE BALES.

In nineteen hundred and thirty-five,
Thankful I am that I'm alive.
Knowing Christ, alive to God,
Holding forth the faithful word.
A living witness I must be
Of matchless grace, reached even me.
Of Blood Divine, of canceled sin;
Of purest Love that burns within.

In nineteen hundred and thirty-five,
My Church must be like a bee-hive.
Gathering sweetness; storing away
Abundance for a darkening day.
My life must be like a great tree,
Full of fruit that men may see
Salvation's meaning for you and me.
Abundance for all eternity.

In nineteen hundred and thirty-five,
Enable me, Lord, to daily live
Deeper beneath the cleansing wave,
Demonstrating Thy power to save.
Let mine be a brilliant light,
Lightening men in deepening night.
No flickering torch, and doomed to die,
When needed most, and lifted high.

In nineteen hundred and thirty-five,
Thankful I am that I'm alive.
Living not for the passing day,
Searching for souls, long gone astray.
Mine must be a life worth while,
Full of deeds, and void of guile.
For souls are lost, and souls are dead
Starving for the living Bread.

In nineteen hundred and thirty-five,
Teach me to pray and be alive
To duty's call, and most alert,
My feet well shod, and undergirt;
Oh, deepen Thy life in me, I pray,
Lest I become a castaway.
Slay carnality, crucify pride;
Ever deeper let me hide.

BARGAIN

Post Card Assortment

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OUR CONTRIBUTORS

Rev. Paul S. Rees	Rev. Andrew Johnson, D.D.
Rev. W. S. Bowden	Rev. L. R. Akers, D.D., LL.D.
Rev. T. C. Henderson	Rev. O. G. Mingleford, D.D.
Rev. Bud Robinson	Rev. G. W. Ridout, D.D.
Rev. I. M. Hargrett, D.D.	Rev. J. L. Brasher, D.D.
Rev. Henry Ottom, D.D.	Rev. C. W. Ruth
Rev. C. F. Wimberly, D.D.	Rev. Joseph H. Smith
Rev. R. A. Young, M.A., B.D.	Rev. E. E. Shelhamer
Commissioner S. L. Brengle	Rev. Richard W. Lewis, D.D.

(Continued from page 1)

selves unworthy of the confidence of their brethren. We feel profoundly sorry for any preacher of the gospel who can take the vows on his admission into the conference and then violate them, apparently, with perfect indifference.

This incident emphasizes the fact that the Southern Methodist Church is opposed to her ministers indulging in this expensive and offensive habit; the use of tobacco is becoming a plague and a curse to the country. One can scarcely find a hotel or restaurant where men and women do not smoke, and one is almost suffocated with the stench of tobacco smoke.

Open Letters to Brother Post.

(Short Letters to a Beloved Brother who is a Post-Millennialist, and who does not believe in the coming and reign of Christ.)

NO. I.

My Dear Brother Post:

Did you ever take time to study the prophecy of Daniel contained in the Second Chapter and Forty-fourth verse of the Book of Daniel? It reads: "And in the days of these kings the God of heaven shall set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

I have never been able to understand how you dear brethren, who object to the second coming and reign of Christ, can give a scripture like this some sort of a spiritual interpretation, entirely different from the statement as we have it from the prophet. You note that he says, "God will destroy the kingdoms," which evidently means what it says. The various human kingdoms shall be broken up and pass away. If that was his meaning, that prophecy is being fulfilled today, and in their stead God is to set up a kingdom which shall stand forever.

I am not able to see how you can interpret this by saying that this kingdom of which Daniel speaks is a spiritual kingdom of purity and peace within the hearts of individuals. There is a kingdom of righteousness and peace and joy in all who are fully saved, but Daniel is evidently speaking of the visible

kingdom of God, a universal kingdom which shall stand forever.

You will recall that our Lord instructed us to pray for such a kingdom on this earth: "Thy kingdom come: thy will be done on earth, as it is in heaven." Evidently, the Lord is teaching us to pray for the setting up of the kingdom to which Daniel refers. If we are eventually to have this kingdom of which Daniel speaks, we must have a King. Let us look into the scriptures next week that give promise of such a King.

Your brother,
H. C. MORRISON.

Prophecy Fulfilled and Fulfilling

In Russia they have destroyed the Bible as a printed book. We understand that in Germany they have burned the Old Testament and taken their scissors to the New Testament. In Italy and Spain, great Roman Catholic countries, people are not supposed to read the Bible and place their own interpretation upon its meaning. In Mexico and South America the Bible is almost unknown among the laboring people.

In these United States the Bible is being handled with much irreverence in many quarters and, sad to say, among many churches; but what about those of us who believe and accept it as a divine inspiration from God? It appears, from what I hear from the pulpit, and see in the Church Press, that the prophetic portions of the Scriptures are neglected and ignored by a large percent of preachers and people who claim to believe that the Bible, Old Testament and New, is divinely inspired.

We propose the coming year to write an extensive series of articles on the interesting subject of "Prophecies Fulfilled and Fulfilling." We believe they will be interesting and instructive and we hope they may create an interest in the Word of God as given in the Holy Scriptures. H. C. MORRISON.

We Are Not Surprised.

Some people appear to be surprised that the wets are failing to keep the promises they made when they were encouraging the people to do away with the prohibition laws in order that we might have a sober and law-abiding people. I am not surprised. I am too old to be deceived by any promise those who are in the liquor business, or who sympathize with it, make.

I would sooner expect the Ethiopian to change his skin and the leopard to become spotless than to expect the wets to tell the truth when discussing the liquor question. Those who fought prohibition, voted against the Eighteenth Amendment, sympathized with, and insisted on bringing back the liquor traffic as we have it today, have assumed a responsibility which they must carry to the judgment bar of God. Practically they have said, "Let their blood be on us." That is, the blood of those killed by drunken drivers, murders committed by drunken husbands and fathers, and the wreckage, murder and bloodshed that the liquor traffic always brings upon the people. These people who have brought back the liquor traffic will go to the judgment smeared all over with the red blood of the victims of their votes and the fruit of their doings. H. C. MORRISON.

All Hail 1935!

MRS. H. C. MORRISON.



HO of us is so thoughtless and careless as not to indulge in sober and serious reflections at the exit of the Old Year! Who is it that does not resolve to make the New Year better than its predecessor! The past is chronicled on

the pages of life's history; if it has been worth while, well and good; but if the pages are stained by deeds of regret we pause upon the threshold of the New Year and bestir ourselves to better and nobler living.

It is an old and true saying—"Of all sad words of tongue or pen; The saddest are these—'It might have been.'" How gladly all of us would recall the hasty word, the neglected opportunity, the squandered time, but "what is written is written," and while we cannot remedy the past we can make the future count by avoiding the mistakes of the past.

Some one has said that "The proper study of mankind is man." Then let each of us begin by examining ourselves that we may see wherein we need toning up, weeding out, and put in shape for the best and most useful year of our life. May we not be content with anything less than the best, thus heeding the exhortation of the old Book: "Whatsoever thy hand findeth to do, do it with thy might." Nothing short of this will meet the divine requirement and make life worth while.

Let us closet ourselves with the Searcher of hearts and hear what he would say unto us. I wonder if the rebuke—"I have somewhat against thee," may be fittingly applied to you or me? You recall the charge brought against the Laodicean Church was, "Thou hast lost thy first love." Now honest! Is our love to God as fervent and strong today as it was when the Holy Ghost first shed it abroad in our hearts? Or have the tendrils of the world wound themselves about our hearts and quenched the flame that once glowed with undimmed splendor! How about our consecration? Is our all on the altar of sacrifice laid, or have we kept back part of the price? Are our private devotions as frequent and enjoyable as formerly, or do hollowness languish on our tongues, and our devotion dies?

If we plead guilty of the above, there is comfort in the thought that we can "begin anew our journey to pursue," "forgetting the things that are behind, and reaching forth unto those things which are before, ever looking unto Jesus the author and finisher of our faith."

How shall we provide for the coming twelve months? What repairs does our machinery need? Are there screws to be tightened, bands to be adjusted ere we start on the run of 1935? If so, let us tarry at the mercy seat until we are endued with power from on high. That will enable us to emerge from the tunnel of discouragement, climb the mountain of difficulty, and pass through the valley of humiliation waving the banner of "More than conqueror" over the defeated foe.

There is no such word as "Failure" in the vocabulary of grace; but the note of "I can do all things through Christ which strengtheneth me" rings loud and clear from the heart of every trusting child of God. The promise, "Greater is he that is in you than he that is in the world" should stimulate and hearten every soldier of the cross to put up the bravest fight he has ever made. The invisible, yet ever present Paraclete, stands alongside each of us to show himself strong in our behalf when the enemy would lead us into the trenches of affliction, or the wire entanglements of life's temptations and disappointments.

There is no such territory as "No man's land" in the kingdom of grace. Neutrality in the Christian program is an impossibility. We are either for God or against him; and if we would avail ourselves of the resources of grace we must identify ourselves with the allied forces of righteousness, bravely contending for the right unto the end.

With the past under the blood, with our hearts anointed anew by the Holy Spirit, with our armor polished afresh, and our

shield of faith between us and the enemy, we have no cause for dismay. If we fear God we have nothing else to fear. "Thanks be unto God who giveth us the victory through our Lord Jesus Christ, unto whom be glory forever and ever." Amen!

PRAYER FOR THE NEW YEAR

"Oh make me glad, dear Lord, that every passing day
Brings me a clean page in Thy book of life;
A chance to turn the blotted pages down
And start again, refreshed for the great strife.

"Teach me to turn each bitter fault and grief
Into a lesson that may prove a guard
Against temptation, and the bitter foes,
That lie in wait and press the fighter hard.

"Teach me to see the little joys of life,
The beauty of the world each passing day;
Teach me wide sympathy and tenderness,
That in the end I may most humbly say:

"There are some pages, Lord, both clean
and white,
Writ with good deeds, with sunshine, and
with cheer,
That Thou may'st put into my eager hands
Thy book of days to make a better year."

A Farewell and a Salute.

REV. PAUL S. REES.

"What! So soon? Another year? It seems impossible that a year could have passed so swiftly, and yet the return of this day assures me that once more the earth has run her wondrous race through lanes of light, and vast voids of space, and deep abysses of the night, amid the silent pomp and splendor of the star-strewn heavens, completing another of her ceaseless cycles round the sun, ending another year and bringing me to this day—the anniversary of that glad hour when God sanctified my soul!"

So wrote Commissioner S. L. Brengle, the Salvation Army's great Apostle of Perfect Love, almost exactly thirteen years ago. The eloquence of the passage is the artesian overflow of a sweet and holy soul. It throbs with that glowing, grateful gladness, that uncomplaining courage and hopefulness, with which God's man may take leave of an old year and hail a new one.

Contrast the Commissioner's sober and yet sunny outlook upon life and time with these words found on a note beside the body of a man in New York City who decided to "end it": "I am aimless, brainless, helpless, wealthless, healthless, hopeless and useless. Cremate me and scatter the ashes among the cabarets of the city." That scrawled, thrice-gloomy note was the only legacy that a world-weary cabaret patron could leave behind him. What a commentary on the capacity of life to go dead even before its bodily processes have been stopped! And suicides, they tell us, have increased annually by many thousands the last two or three years.

Here are two attitudes brought into sharp antithesis as one reflects upon the meaning and unfolding of life from the point of view both of its temporal tenure and its eternal destiny. They are attitudes revealed, if not so vividly or dramatically yet just as certainly, in the lives of people whom we meet every day. It seems that the cynic is far more in evidence these days than the saint. The mood of cynicism is popular, even among youth. If one is not actually bored with life, it is the vogue to affect boredom. Having sown to the wind, we are reaping the whirlwind—emptiness, futility, despair. The past haunts; the present palls; the future frightens. Hence the literature of pessimism and blind unfaith typified by the lines:

"The world rolls round forever like a mill,
It grinds out life and death, and good and ill,
It has no purpose, heart, or mind or will.

THE PENTECOSTAL HERALD FOR 1935.

The purpose for which The Pentecostal Herald came into existence is to stimulate Christians to a closer walk with God, to comfort those who are cast down, to lead sinners to repentance, and believers into the fulness of the gospel of Christ.

In The Herald you will find soul-stirring articles on the most vital topics of the day, written by men who are noted for their spiritual perception of divine truth, and their tactful, impressive way of putting it before the reader. If variety is the spice of life, you will find spice in The Herald.

We have been furnishing a weekly sermon from men noted for their clear thinking and holy living, which we shall continue to bring to our readers each week. Once a month Dr. Morrison, our Editor-in-Chief, will furnish a sermon which, if put into book form, would sell for the price you pay for The Herald for a year. Dr. Morrison will continue to give you his views on the most important news of the times, and of course, will continue to speak to you through his suggestive paragraphs.

Our Evangelists will send in their echoes from the white harvest field, which will keep our hearts aflame with revival fire. When you are tempted to become discouraged over the situation, spiritually, these reports will remind you that all "have not bowed the knee to Baal."

Dr. Mingleford, an able scholar and Bible expositor, will continue to give you his interpretation of The Sunday School lessons. These lessons are worth many times the price you pay for The Herald.

There will be unrelenting opposition to all forms of skepticism, modern liberalism and every other ism that threatens the peace and safety of God's people.

We bespeak your co-operation in the war being waged for the saving faith of the Gospel. If there ever was a time when we should put our shoulders to the wheel of Christian Endeavor to "contend for the faith once delivered to the saints," that time is NOW. Remember that, "while the owner slept the enemy sowed the tares." Let us not miss one of you from The Herald's spiritual feast the coming year.

Please send in your renewal so as not to miss a single copy, for each one will be brimful of good things that will brace you for the conflicts that lie behind the curtain of 1935. And won't you send along a new subscriber with your renewal? Let's gird ourselves afresh for the battle by supplying ourselves with spiritual ammunition that will enable us to defeat the foe of unrighteousness. Join with us to make the coming year the greatest in the history of the dear old Pentecostal Herald—the defender of the faith, and the proclaimer of an Uttermost Savior!

"Man might know one thing were his sight less dim,
That it whirled not to suit his petty whim,
That it is quite indifferent to him.

"Nay, doth it use him harshly, as he saith?
It grinds him some slow years of bitter breath,
Then grinds him back into eternal death."

"Another year!" says the man of the world. "I'm sick of years. I'm tired of it all."

"Another year!" says the man of God. "How quickly this one has gone, so crowded has it been with work and wonder and worship! How fine to face a new one, chastened by this one's mistakes, strengthened by its battles, cheered by its triumphs!"

How is it with us as 1934 hangs up its changeless record in history's spacious chronicle-room? Have we had a faith in God's grace and a loyalty to his will that have kept us in fellowship with him, so that, regardless of losses and crosses, we can say it has been a good year? Have we a handclasp with Christ that keeps us unafraid as we face the veiled mysteries of a new twelvemonth? Or has the old year found us wanting? Have we failed? Has God been disappointed in us? Then let us seek his face. Let us be fully conformed to his will; let us be filled with his Spirit; let us be restful in his keeping even while we are busy about his business. And, equipped thus to live not a cramped or crip-

pled but a full and fruitful life, let us rise up to call him blessed for the grant of another chance and the gift of another year. Behold it there, clean and new and inviting, stretching away toward the setting sun—

"A Flower unblown: a Book unread:
A Tree with fruit unharvested:
A Path untrod: a House whose rooms
Lack yet the heart's divine perfumes:
This is the Year that for you waits
Beyond Tomorrow's mystic gates."

NINETEEN THIRTY-FOUR FAREWELL!
NINETEEN THIRTY-FIVE, HAIL!

(Continued from page 5)

things will be true in 1935 as in 1934, for they are always true: Man need fear nothing except cowardice; falsehood and meanness shall be despised; truth and righteousness will not be out of date. We recall the early experience of Horace Bushnell. He felt he had lost his faith. At last he reflected, "I know it is right to do right and I will begin there." Acting upon that he became a leader in religious thought.

"Father," said the youth, "tell me the way of life."

Said the father, "Go to the first corner, turn to the right and keep straight ahead."

III.

And the present? The whole thing sums itself up into this: The present is what counts and no other time does. We are poor short-sighted mortals always getting ready to live. The unschooled child thinks he will begin to live after he gets through his school; the young college boy, when he graduates; the youth when he finds his love and begins to build his home; the man when he has made his fortune; and the woman when she has gained her social position or whatever her ambition fills her heart or thought: Every-one of us just when we get over this hard place or this unhappy experience. The truth is, today is the day that counts. This is the day we live. This is the day our Master calls us to follow him and let the dead bury the dead. We honor the New Year best by beginning now to do better. That makes the coming year new indeed. Christianity is always making things new, even the things that seem old. Its big word is salvation, or redemption, or conversion—which means that it deals with old things by making them new.—Alabama Christian Advocate.

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PENTECOSTAL PUBLISHING COMPANY
LOUISVILLE, KENTUCKY

OUR BOYS AND GIRLS

THE VOICE OF THE YEARS.

The Old Year, gray, wrinkled, and bent, is not so eager to pass on that he has no word for the New Year—the New Year, young, hopeful, inexperienced, and eager. The Old Year is not lamenting his going, and he is not departing without leaving some unfinished responsibilities for the young New Year.

The Old Year says: "Here are these young people. Take them and show them a vision of what they may be. Be to them a faithful, helpful friend."

The New Year calls out to the departing Old Year: "I accept the charge you give me. I, too, am young and I love the youth. I will give them, day by day, new opportunities to make the most of themselves. I will give them the material out of which to make life. The time that I shall give to them shall be handed out hour by hour. Those who will accept my gifts and use the hours will be enriched and strengthened, and will come to the end of the twelve months, better, nobler, happier, older young people."

"Good-by, Old Year. And once again, Old Year, good-by forever; With time long dead thou down hast lain,

And comradeship we sever
The past holds thee, the future me,
My goal is immortality—
The life which endeth never."—Ex.

A NEW LESSON ON NEW YEARS DAY.

It was New Year's Day, and all day long Paul had been teasing his sister, pulling her hair ribbon, hiding her doll and upsetting her blocks. She didn't cry. She only begged: "Please don't. I never treat you that way." Yet he went right on doing everything that he could think of to tease her.

"I've put your scrapbook in the goldfish pool. I had pasted all my new postcards red."

"Oh, Paul!" the little girl ran to the pool. "I had pasted all my new postcards in it!"

She jerked the book out of the water. "All the colors have soaked out of the cards!" She could hardly keep from crying while she spread the book out in the sun. "You can't have any of my cards," Paul boasted. "Now I'll have more than you'll have."

"I'll give her some of mine," some one behind them spoke and surprised Paul. They turned and saw a neighbor boy coming towards the pool. "I heard you, Paul. I know you soaked her book."

Paul felt ashamed when he saw that his friend knew what he had done. He wouldn't let on, though, as if he cared.

"I've seen you tease your sister," he began to quarrel with the boy.

"I used to do that," the neighbor said. "I don't any more. Once my sister was sick and I had to play by myself. I was so lonesome that I never did tease her again."

"Boys ought to be good to their sisters, hadn't they?" Paul's sister spoke up. "I guess Paul will be when he is bigger."

"I'm almost seven now!" Paul didn't want anyone to think that he wasn't big enough to take care of his sister.

"I'll come right back," the neighbor boy called as he ran home. In a very few minutes he returned. He brought with him a scrapbook pasted full of cards and pictures. He handed it to Paul's sister. "You can keep it. Sister and I fixed it. She said I could give it to you to keep."

"Give it back," Paul begged his sister. "You can have my book, because I spoiled yours." Paul was not going to let his friend pay for the wrong that he had done his own sister.

The little girl handed it back. "Mamma always says that every one must pay for his own naughtiness. If

you gave me this book for what Paul did, that wouldn't be right."

"We'll fix more pictures in my book, do it together, won't we, sister?" Paul was now going to see that his sister was treated fair.

"Then we'll both own the book." "Children!" Paul's mother called in alarm. "Whatever have you done to the goldfish? The fish are sick! All turned on their backs!"

Paul ran quickly to his mother. His fish sick, and how he had always enjoyed watching them! At first he thought that he'd not tell what he had done. "I dropped sister's—" his voice trembled. There was his sister and his neighbor looking him squarely in the face. He knew they'd not tell.

"What is it?" His mother's voice was firm.

"I put sister's scrapbook in the pool just to tease her."

"Run and bring a basin of fresh water," his mother told him. He quickly obeyed and helped put the fish in it, while his mother drained the colored water from the pool. It was almost half an hour before the fish were able to swim. Paul knew then that he had been punished for teasing his sister. He didn't say anything about it, though. He only thanked the neighbor boy for offering the book, and he and his sister fixed their own book.—Exchange.

Dear Aunt Bettie: I am a young girl nineteen years old. I am writing this the story of my salvation for some other young person or older one, too. I have been raised in a Christian home of moderate means. I joined the church at an early age and have always been active in church work. Because I held offices in our young people's organization, taught a Sunday school class, and always attended church, I thought I was a Christian. However, I did many things Christians do not do; things which my mother frowned upon. I thought she was old-fashioned and did not understand the modern generation. I went to dances some, smoked every chance, flirted, necked, went to filthy movies and participated in many other pleasures of a like nature. I considered these things exciting and thrilling and could not see anything wrong though now I realize my heart was not at ease.

Last summer I attended two young people's conferences. During the first of these I had one big time. I went just as far as I dared without incurring the discipline of the leaders. The last night of this conference two of my friends professed conversion. This made me think a little, though I really thought they were silly to cry and go on about religion.

During the month of August I attended another young people's conference. This one was not of my own denomination, but a young people's temperance organization where many denominations were represented. My decision to go was based on the thought that I could have a big time like I had had earlier in the summer. The first night M—, one of the spiritual leaders, was looking for people to lead the candlelight prayer groups. I happened to be standing nearby while he was talking to the president who suggested me. I accepted because I didn't know what else to say. That night at our prayer service I first felt the presence of the Lord. He seemed to be right there and to tell me what to say. Afterwards I was talking to M—, and told him of my experience that night. He told me he would pray for me. (I would like to say at this point it was others' prayers, not mine, that brought me to Christ). The next two days of encampment were meaningless and I went on my same worldly way. However, I did want to be a good leader. Like so many I thought I could do it in my own strength. On Friday evening I went to a friend who knew

Jesus and asked him what I could tell my prayer group. He told me the story of Paul's conversion and Moses and the burning bush. Then he turned to me and said, "Do you want my honest opinion of you?" I answered, "Yes," not knowing what to expect. "I think you are on the verge of something," was the answer. "On the verge of something! What do you mean?" I inquired puzzled.

"Let's go into the tabernacle and talk," he answered. "Just a minute I want to see one of the fellows."

I entered the tabernacle and after seating myself sat staring at one of the lights over the platform. Suddenly it seemed to grow brighter and the strangest but most glorious sensation swept over me. When my friend came in I turned to him but couldn't say a word for my heart was too full. All I could do was cry and thank the Lord. We went out and found E—, the other spiritual leader, and another of my friends and went up to the hill where we held our prayer groups to pray. I was so happy I couldn't do anything but cry. As we finished our prayers the group who were having a song service were singing, "Where He Leads Me I Will Follow." We joined in with them and for the first time I sang a hymn and really meant it. That night at our prayer group all I could talk about was how much Jesus meant to me and what he had done for me, a sinner. I was so filled with the Spirit I went home determined besides giving up many things I would be better at home. However, though my resolutions lasted for awhile, as far as my temper and quarreling with my brother were concerned I was very weak. It was then that I found that there was a "Second Blessing," as John Wesley called it, in store for me. I went to visit one of my new friends and while at her home I found this most glorious experience. One evening I sat reading a book telling of the sanctification of Catherine Booth. The Lord seemed to say to me, "You will be blessed that way tonight." A little later my friend and I shut ourselves away for prayer. Our prayers that night were that the Holy Spirit's presence might be manifested there that night. Our prayers were heard and answered. That night my heart was cleansed "whiter than snow," and filled with his fullness.

My prayer is that some one may be blessed through reading this, the story of my personal experience. May the Lord ever be with you and guide you.

Margaret Lee Ross.

41 Highland Ave., Ft. Thomas, Ky.

Dear Aunt Bettie: Before me is spread a picture of a road which ends in front of two gates; one gate is very wide and the other is narrow. I stand watching the crowd of young hearts entering through the wide gate. Laughing and jesting they follow the path which gradually slopes downward and is slippery like glass. Today they are having a good time, playing with everything the Devil chooses to put in their way; traveling with the crowd, doing as they do, drinking, dancing, petting, etc., just to be popular. Ah yes! today all is well, but what of the morrow? Young hearts, have you ever considered the cost? There's a price attached to everything; we may think we are getting something for nothing; never fear, the Devil is a good paymaster and he never forgets the reward for everything. If the cost is not counted in this life, then the cost will be counted in Eternity with great bitterness. What man is it that when he wants to build a house he does not first sit down and count the cost? Young hearts, you are building not a house, but a LIFE, which is far more important than all the houses. "For what will it profit a man if he gain the whole world and lose his own soul." Oh that I could write across the wide gate, "Death, Hell and Eternal punishment from whence there is no return await all who enter in. Flee from the wrath to come." Young heart please, oh, please count the cost before entering into the broad way. The picture changes. I am watch-

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contains 140 slices made of the finest wheat, mixed with the Water of Life enriched with the sincere Milk of the Word. Unleavened, buttered on both sides, richly spread with Honey out of the Rock. It will not get stale.

Pass the box around at the beginning of a meal, let each person take out a card, then let each in turn read the verses. There is a verse on each side of the card or slice which teaches an important truth.

Also good to pass around in your Sunday school class, and explain how important it is to feed on the Word and grow and be strong spiritually. In the home when friends and neighbors are gathered together, pass around the Bread Box. Much more profitable than a cup of coffee or tea. Keep one in your bedroom. Eat a slice for your meditation while dressing and going about your daily duties.

The slices have gilt top, rounded corners like a loaf of bread, and are put up in a neat little box.

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PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

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ing the gate that leads into the narrow path. There are but few who pause before this gate and heed the still, small Voice who is still saying to the hearts of men, "Come unto me all ye who are weary and heavy laden and I will give you rest." One in white stands by the gate reaching out a helping hand, giving strength to the weary traveler, who having laid his burden (sin) down at the gate enters into the path. The way is not always smooth for his feet; oftentimes there are thorns by the wayside that reach out and prick his flesh. Farther down the path I see valleys of tears, mountains of disappointment and discouragement, valleys of sorrow to be trod, but the one in white never leaves or forsakes us. "We may be troubled on every side yet not distressed; we are perplexed, but not in despair. Persecuted, but not forsaken; cast down but not destroyed." 2 Cor. 4:8, 19. And when he lets the sunshine of Heaven flood our weary soul, the heart is lifted up in praise to him that we ever took the straight and narrow way. This, young hearts, is part payment we receive for serving him. Real joy and real happiness cannot be found anywhere else, only on the path that leads from earth to heaven. After the broad river of Death is crossed there is Eternal Life with a crown, and we shall dwell in his blessed presence in the Holy City forever and ever; this then is the remaining part of our reward. Glory to his Name!

Young heart, let me plead with you, see to it today that your enter in at the straight gate. Christ gave himself for you, you owe him your heart and life. You'll never regret building your life on him. Esther McMillan.

Henry Rd., Angola, N. Y.

FALLEN ASLEEP

REV. WILLIAM CLARK EARLY.

W. Clark Early was born Nov. 22, 1893, Staunton Va., and died at Gaithersburg, Md., April 4, 1934. He was the oldest son of Mr. and Mrs. Charles E. Early, who still live at Staunton. He is survived by his wife and one son, Laurens Clark; a brother, John Leverin Early, an attorney in Sarasota, Fla., and a member of the Florida Legislature; a sister, Mrs. Karl Dortzbach, of New York City. A brother, Charles Alfred, was killed, May 18, 1918, by a powder mill explosion when employed as an assistant chemist. In a few months he was going to enter Asbury College, where Clark was then graduating.

He was educated in the public schools of his native city, and to obtain a higher education entered Asbury College, at Wilmore, Ky., in the fall of 1912. There he met Miss Ruth Bevers of Cleveland, Miss., who later became his wife. They entered together the Junior year, in 1914. He then took a course in Theology and received his A.B. degree May, 1918. He and Miss Bevers were married June 4, 1918 at the home of her parents, Mr. and Mrs. Robert Lee Bevers of Cleveland, Miss. They lived most happily through the years and she was always to him a helpmate.

Rev. H. C. Morrison, D.D., in his tribute entitled—"Sudden death of a great preacher," says: "Clark Early was of a fine Virginia family, and was one of the brightest young men who attended Asbury College during my presidency of that institution. He was a diligent student, a cheerful and delightful comrade among his fellow students, always preserving a modest dignity. He was much beloved by the faculty, because of his excellent character, his fine manners, diligent and sympathetic work. He was an honor to us. While in school at Asbury in a contest with other Colleges, he won the gold medal in Oratory."

Bro. Early was licensed to preach in the Kentucky Conference, M. E. Church, South, the spring of 1916, while a student at College, and was admitted on Trial at that Conference, September, 1917. He was transferred to the Baltimore Conference in the Class of the First year, April 5, 1918, the conference being held at Central Church, Baltimore, Bishop James Atkins presiding, who appointed him to Colliertown Circuit. However, he had served as assistant to Rev. H. S. Coffey on Fairfield Circuit the summer preceding.

He accepted a scholarship to Drew Theological Seminary, at Madison, N. J., and a student charge as well in the M. E. Church, Newark Conference of which he became a member in April, 1919, and he was appointed to Vienna and James Chapel, N. J., a charge which he served one year.

He entered Drew Seminary in the fall of 1919, and was a student there until the spring of 1920, and was ordained Deacon by Bishop Luther B. Wilson, March 21, 1920. In the fall of 1920, he went to Boston University School of Theology, and graduated there in the class of 1921, with the Degree of Bachelor of Sacred Theology. He transferred to the New England Southern Conference, the spring of 1921 and served a church at Fall River, Mass., until June, 1922, when he returned to the Baltimore Conference, into which he had been received March 25, 1922.

He was ordained Elder by Bishop Warren A. Candler, April 6, 1923, at the Conference held at West End Church, Roanoke, Va.

When Conference was held in Washington, D. C., March 25-30, 1925, Bishop Candler, presiding, Bro. Early was sent to Middleburg charge, Alexandria District, where he served three and a half years with much success. At the Conference held at Staunton, Va., Sept. 26-Oct. 1, 1928, Bishop Collins Denny, presiding, Bro. Early was appointed to South Roanoke Station, Roanoke, Va., a new and rapidly growing church. He did fine work there, but his health was poor, he having become a victim to asth-

matic trouble which continued with him at intervals in severity till his death.

The Conference in Washington, D. C., Sept. 25, 29, 1930, Bishop Beauchamp presiding, Bro. Early was sent to Frederick Ave., Church in Baltimore City, which was his last charge. This move was very pleasing to him as he anticipated a full recovery in this climate from the asthma that was giving him so much trouble. It was a happy appointment both for preacher and congregation and by their earnest co-operation and consecration the work greatly prospered. He was returned for the fourth year.

The funeral services were held at Frederick Ave., Church, Baltimore, on Friday afternoon, April 6, at 2 o'clock. They were conducted by his presiding elder, Rev. John Paul Tyler, D. D., assisted by Dr. J. Howard Wells, Revs. C. K. May, W. J. Elliott, and the writer. Many of his brother ministers were present and a large congregation. The body was taken on Friday evening to Staunton, Va., and on Saturday at 11 A. M., at Central Church, a service was held, conducted by Rev. C. C. Martin, D. D., pastor of his people, assisted by Dr. S. K. Cockrell, R. L. Fultz and Rev. C. E. Brandt. A great number of ministers were present at this service, also, and a large congregation. His body was laid to rest in beautiful Thornrose Cemetery, Staunton, Va.

Thos. J. Lambert.

REQUESTS FOR PRAYER.

B. L. K.: "Will you please to pray for a broken-hearted wife that she may be healed."

R. A. P.: "Please to pray that I may be restored to health, if it is the Lord's will; if not, that I may be resigned to whatever his will may be."

A Sister: "Please join me in prayer that I may be healed of an affliction of twenty-three years, if it is God's will; also, that I may receive the baptism with the Holy Ghost."

Rev. S. A. L.: "Prayer is requested for Mrs. S. A. Logan, who has to undergo an operation; also for her invalid husband."

A widow earnestly requests prayer for herself and children. She is in deep distress and only the Lord can help.

E. D. B.: "Please request prayer for a sister who lives in Blytheville, Ark., that she may be healed."

A reader desires prayer that she may be sanctified wholly; also for her father.

A GREAT DELIVERANCE.

Only a few weeks ago I was tempted I was at the end of the road and was going home. My desire to live and see the great revival we are all praying for was far beyond words to describe. I had a severe cold in head and lungs and was taken with suffocation and could not breathe, and with tears I told the Lord if he would heal me, I would go to the limit of faith and prayer the balance of my life.

God heard me and filled my heart with heavenly love for all God's children beyond words to describe and only God can reveal my passion for a lost world. I am past eighty years old and have faith that God will spare me for greater success than I have ever had in the past. S. B. Shaw.
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NOTICE!

The Tenth Annual Encampment of the

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will be conducted in large Tabernacle, on South Florida Ave., Lakeland, Fla., February 7th to 17th, 1935.

ENGAGED SPEAKERS:—

Dr. H. C. Morrison, of Louisville, Kentucky.

Rev. Bud Robinson, of Pasadena, California, and

Rev. John Church, of Winston-Salem, North Carolina.

Rev. and Mrs. J. E. Redmon, of Miami, Fla., will have charge of music.

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SUNDAY SCHOOL LESSON

By O. G. MINGLEDORFF

Lesson II.—January 13, 1935.

Subject.—Peter's Great Confession. Luke 9:18-26; Peter 2:5, 6.

Golden Text.—And Simon Peter answered and said, Thou art the Christ, the Son of the living God. Matt. 16:16.

Time.—Summer of A. D. 29.

Place.—The vicinity of Caesarea Philippi.

Introduction.—Our lesson deals with a passage that has been the cause of much discussion and disputing; and no little heresy has grown out of a false interpretation of it. Romanism has contended that Jesus Christ meant to teach that he would found his Church upon Simon Peter; but in the original Greek, as given by Matthew, the word is "build" instead of "found." The foundation of the Church had been laid for long ages. It is founded upon Jesus Christ himself, the Rock of eternal ages. No other foundation can any man lay down for the Church. It is hard to break clear loose from an error at one bound. Romanism teaches transubstantiation concerning the Lord's Supper. Martin Luther tried to break away from Rome, but was caught in the meshes of consubstantiation, and never did get free from the heresy. Protestantism tried to free itself from the heresy that the Church was founded upon Simon Peter; but it was caught in the snare of Peter's confession from which it has never been able to untangle itself—maybe never will be able to do so.

Peter's confession was great. It was God-inspired, and will stand rock-like forever; but no confession is solid enough to sustain the Church. Peter means only a little stone that a small child might toss in playful glee; but Jesus Christ is the infinite table Rock—the "Petra," as we find it in Matthew 16:18. He has been the foundation Stone of the Church in all ages, and will so be forever more.

This leads me to say a word concerning "creeds." Just now there is much hue and cry against creeds. Permit me to say with all possible emphasis that it is all utter foolishness. The Church must formulate her faith into substantial form, if she is to be stable and live. One who has no creed is an infidel. We all have our creeds. Some years ago an ex-chancery judge jumped on me about my creed—said he was a Christian, but had no creed. Court was in session in the little town; and as it was dinner hour the lawyers were sitting in the shade of a large tree. I asked the acting judge if he would try the case; and he consented to do so. The case was stated thus: "Whatever one believes the Bible teaches him as being necessary to salvation is his creed, whether printed, written, or simply spoken." A dozen lawyers acted as jury. My opponent demurred from the statement of the case; but the court sustained it. The ex-judge contended that "if a man repented of his sins, believed that Jesus Christ was the Son of God, and was baptized by immersion, his salvation was accomplished." I did not dispute his doctrine, as that was not before the court, but contended that the ex-judge had made a clear statement of

his own creed. After much argument pro and con by two attorneys, the acting judge gave a faithful charge to the jury; and in a few minutes a unanimous verdict was rendered in favor of creeds.

Let us have done with this foolishness. Some are saying that it makes little difference what one believes, if he lives right. Nonsense! It makes all the difference in the world. One may live far below what he puts into his creed; but he cannot possibly live above it. Outwardly one may appear to be better than his belief; but in his heart of hearts he is in no sense above his faith.

What we term "The Apostles' Creed" is not found in the Bible in so many words; but it is in perfect accord therewith. No one believes that the apostles wrote it, or even formulated it; but they believed it sincerely. In all the passing years it has been a stabilizer for the Church. I am not sure that we gain anything by the formal repeating of it every Sunday morning in our congregations; but it should be lodged in the memory of every child of God, and should be repeated in the Church at all proper times and on all proper occasions. By all means put spirit into it, and never permit its use to become merely formal.

Comments on the Lesson.

You will note quite a difference between Luke's version of this matter and that given by Matthew in his 16th chapter. The latter is much fuller. Compare the two accounts.

18. As he was alone praying.—Perhaps not absolutely alone, but with his apostles. The time was the summer preceding the crucifixion. Jesus had led his apostles away from the multitude to a region north of the Sea of Galilee that he might rest awhile and teach the little band privately. Whom say the people that I am?—That was a momentous hour in the lives of the apostles. The time had arrived for definite disclosure as to the true personality of our Lord; and now some questions must be asked and answered. No doubt the apostles were attentive.

19. John the Baptist.—All sorts of notions were afloat among the people. Herod thought John the Baptist had risen from the dead. Some thought that Elijah, or Jeremiah, had come. Others concluded that some long-looked-for prophet had arisen. We must remember here that the Pharisees believed in the transmigration of spirits, and that this doctrine of metempsychosis was probably largely responsible for their notions.

20. But whom say ye that I am?—Here we reach the crux of the matter. A right answer to that question would open the way for all the future; but a wrong answer would block the way till further teaching could be given. The Christ of God.—Matthew gives Peter's confession in the words of our Golden Text. It is not different from Luke's statement, but fuller. Jesus does not give Simon Peter any credit for making the statement. Flesh and blood (man) had not revealed it to him, but the Father in heaven. Peter spoke by inspiration as well as from personal conviction.

21. Charged them... to tell no man that thing.—Why not? The time had not yet come for that. Had it been known that he claimed to be the Christ, it would in all probability have resulted in the raising of a mob that would have hindered his future work, if it had not resulted in his premature death. For this reason, and maybe others, it was best that the people at large should not know all the facts concerning him till the time was ripe for their revelation.

22. The Son of man must suffer many things.—The apostles were so thoroughly convinced that he was going to re-establish the throne of David, and reign in splendor in an earthly kingdom, that it was next to impossible for them to understand this speech. If he was their Messiah and King, how could he suffer such things? How could he be crucified, and rise again on the third day?

23. If any man will come after me.—Read Mark's statement of this in the latter part of his eighth chapter. I suppose the Master is giving his standard for Christian living. It is high, but not too high. Suppose we put it in these words: "If any man will be a Christian." That is simple enough for all to understand. Let him deny himself.—Let him renounce personal ownership in himself." He is God's love slave, purchased with the blood of his Son. Take up his cross daily.—I am not surprised that some of the best old MSS. do not give the word "daily." It is not found in either Matthew or Mark. A cross means death. Crucified men do not live long. Follow me.—If we claim to be his followers, we must live as he lived.

24. This verse is a commentary on the one preceding. "No man can serve two masters." One must not compromise in any manner whatsoever. God is demanding the whole heart.

25. For what is a man advantaged?—In order to teach a tremendous lesson the Master paints an impossible picture. Some powerful man usurps control of all the world; and lords it over his fellow men for a season; but there comes a day of reckoning when all is lost and he along with it. It does not pay to grab for the things of this perishing world.

26. Whosoever shall be ashamed of me.—Awful words! Yet many are ashamed to stand for HIM. Look out! Judgment day is coming. He may be ashamed of you in that dreadful day of reckoning.

1 Peter 2:5, 6. These two verses lie as solid rock beneath Peter's Great Confession. Jesus Christ is the immovable foundation. We are the living stones that are built upon him into a "spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Drop to the next verse and read: "Behold, I lay in Zion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded." Peter's confession was glorious; but it simply revealed the infinitely more glorious foundation of our eternal salvation.

MYERS-SCARBROUGH.

Miss Jennie Frances Myers and Rev. Walter Francis Scarbrough, both graduates of Asbury College, were united in marriage November 25 in the afternoon at the Agnes Avenue Methodist Church, Kansas City, Mo.,



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Dr. William Riley Nelson, officiating. Rev. and Mrs. Scarbrough will be at home at Rush Center, Kan., where Rev. Scarbrough is pastor. We extend this fine couple our congratulations.

PERSONALS.

Mrs. B. L. Chase expects to open a Faith Orphanage in Lake Mary, Fla., in the near future. Let those interested communicate with Mrs. Chase.

Rev. Lucas Banks, 642 W. 6th St., New Albany, Ind., is open for calls to evangelistic work. Any who may be interested may write Brother Banks as above.

J. H. Lewis: "I have a few open dates for meetings and would appreciate calls from pastors desiring evangelistic help. Address me, Wilmore, Ky."

Rev. John Wesley Wright recently closed a meeting in the Full Gospel Mission, Chattanooga, Tenn., in which 36 found the Lord in pardon and five were sanctified.

Rev. E. E. Young, pastor of M. E. Church, West Baden, Ind., fell and broke his left arm. He was sent to the hospital and will be out of his pulpit for some time. He will appreciate hearing from his friends.

L. M. Leyerle: "A revival began at Edgwood, Ill., on Mason charge, conducted by Claude Gossett, as singer, closed with 36 conversions. The pastor recommends Brother Gossett to any one needing a song leader."

Rev. G. W. Ridout has some open dates for the camp meeting season of 1935; any church or committee may communicate with him through The Herald, or at 504 4th St., Haddon Heights, N. J.

Rev. L. E. Williams recently assisted Rev. H. S. Gillett, pastor at Crofton, Ky., in a good meeting. Cottage prayer meetings were held in the morning, while the evangelist preached in some store.

Beck Brothers, of this city, recently closed a good meeting in Faith Tabernacle, in which 27 prayed through to pardon or purity. One young man who had been called to preach and was backslidden, was reclaimed and will take up his lifework.

Prof. Floyd E. Kirk, song leader, soloist and young people's worker, has open dates after Jan. 1. Mr. Kirk is especially recommended to pastors who desire to hold their own meeting with the assistance of a singer. Address inquiries for dates and terms to 1116 Clark St., New Albany, Ind.

Rev. A. H. Dixon, converted railroad engineer, entered the evangelistic field Jan. 1, and is open for calls in Kentucky and the south. Brother Dixon was saved in a hospital in Columbus, Ohio, ten years ago, sanctified a few months later and is now preaching the old-time gospel. His address is 1482 Minnesota Ave., Columbus, Ohio.

E. J. Davis: "Rev. Wm. Kelly, conference evangelist, closed a revival at Cora M. E. Church, Rev. Frye, pastor. Eighteen were converted and reclaimed and two sanctified. Many who were church members were brought closer to the Lord. We commend Brother Kelly to any pastor desiring a Spirit-filled evangelist. His address is Greenup, Ky."

Rev. Tom Terry and his pianist and singer, Mr. Byron Carmony plan to spend several weeks in the Vaughan School of Music, in Lawrenceburg, Tenn. Any pastor or churches within the radius of fifty miles of Lawrenceburg desiring to have a revival meeting, we would be glad to get in touch with you, as we will have each evening off during the school period. Write T. L. Terry at Stanford, Ky.

To the many readers of The Pentecostal Herald let me say that evangelist and Tennessee mountain missionary, Rev. Chas. B. Kolb, is very ill and confined to his room at Robbins, Tenn. Bro. Kolb has been a devoted and diligent worker for the cause of the Kingdom for many years. His Christian friends who have greeted him at various camp meetings on different occasions should remember

him in earnest prayer and send him help in a temporal way. I am writing this voluntarily and unsolicited by him. Andrew Johnson.

Rev. Stockton: "The folks who believe in and pray for old-time revivals live today. Our revival at Wesley M. E. Church, Mt. Vernon, Ill., has just closed in a blaze of glory, seventy-seven prayed through to good victory, many were sanctified, and sixty-one united with the church. Dr. W. J. Harney preached the old-time gospel which brought conviction to the sinners, and many regenerated, while many believers consecrated their all and were baptized with the Holy Ghost. Dr. Harney seemingly was at his best. He helped us in a revival last March when we had one hundred saved and seventy-seven united with the church. We have had Dr. Harney to help us off and on for fifteen years and have had a revival every time we have called him. He is perfectly sane and one of the greatest prayers we have ever known. The revival was a great help to the church and reached many of the young people in the Sunday school. On the last Sunday fifty-four united with the church which made the saints rejoice in the old-time way, and we certainly want to praise the Lord for this good meeting."

Evangelist John A. Huffman, of Marion, Ind., assisted Rev. Vernon H. Yousey, pastor of the Brightmoore Mennonite Church, from Oct. 17 to Nov. 2. Although the interest at first was about as usual, it wasn't long until the increased interest was manifest by a crowded house. As the result of a strong campaign of house-to-house visitation many unsaved people were brought into the regular services. The Booster Band (children's meetings) also added to the life of the campaign. As the result of a chain of prayer operating from 5 A. M. to 7 P. M., a real spirit of revival was in evidence throughout the meetings. God honored the Word and as a result many children were definitely saved, backsliders reclaimed, and believers sanctified. Especially encouraging was the salvation of adults who were never before Christians.—John A. Huffman, Marion, Ind.

L. E. Hurt: "A successful revival has recently been held in the Methodist Church at Kuttawa, Ky, Rev. F. M. Glover, pastor, and Rev. Andrew Johnson, D.D., Ph.D., evangelist, Wilmore, Ky., doing the preaching. Bro. Johnson preached a great sermon on the higher Christian life, or perfect love. The meeting closed at high tide, the night service following with five conversions and others at the altar. Bro. Johnson preached one of the best, if not the best sermon at this last service, on the Second Coming of our Lord. He did not claim to know just when our Lord would come; but gave a number of things indicative, or signs seemingly of his near return. This seems now to be in the mind and mouth of the great majority of the thoughtful good folk. We should labor and do all we can in his vineyard and be ready, let the time be short or long."

INTRODUCTION.

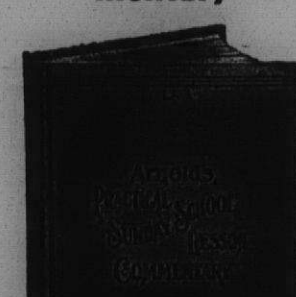
This will introduce to all those who love the Lord my good friend, Mrs. Ruby J. Hinman, pianist, children's

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worker and devoted disciple of the Lord. She is open for engagements, and will assist wherever called. She will accept offerings as given and be satisfied. Her husband, now deceased, was a pastor in the Church of the Nazarene. Mrs. Hinman is a matured, motherly woman, and an excellent pianist and efficient children's worker. She desires to be in the service of the Lord. She may be addressed at Gen. Del., Marietta, Ohio.
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Wilmore, Feb. 17, 7 P. M.
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Ferguson, Feb. 22nd, 23rd.
Burnside, Feb. 24, 11 A. M.
Somerset, Feb. 24, 7 P. M.
Mary Helen, Feb. 25-March 9.
Middlesboro, March 3, 11 A. M.
Lynch, March 10, 11 A. M.
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(Bradford, Ohio, Rt. 4.)
Goshen, Ind., Jan. 6-27.
Elkhart, Ind., Jan. 30-Feb. 17.
Flint, Mich., April 8-21.

BUCHANAN, ALMA L.
(Muncy, Pa.)
Flemington, Pa., Dec. 30-Jan. 20.

BUSSEY, M. M.
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Florida District, Dec. 16 to March 1.
(Mail 535 N. W. 8th St., Miami, Fla.)

COUCHENOUR, H. M.
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Newport, Ohio, Feb. 17-March 24.
McDonald, Pa., March 31-April 14.

COUCH, EULA B.
(Lawrenceville, Ill., Rt. 1.)
Xenia, Ill., Jan. 6-27.
Caseyville, Ill., Feb. 3-24.
Kincaid, Ill., March 3-24.

COX, F. W.
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Pavonia, Ohio, Feb. 5-17.
Tunnelton, W. Va., Feb. 19-March 3.
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Muskegon, Ky., March 11-31.

HUFFMAN, JOHN A.
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BOOK REVIEWS

"Arnold's Practical Sunday School Lesson Commentary." Rev. Benjamin L. Olmstead, A. M., B. D., Litt. Editor.

This is the forty-first issue of this annual. It has created for itself a large place in the hearts of many of our Sunday school workers and leaders. Four pages are given to each lesson. Last year's edition was exhausted before the year was out and that reveals its growing place with that large class who want something that goes to the heart of the lesson in most direct way. One of the great attractions is the deep tone of spirituality. After many years in which this reviewer has used a number of the standard helps he even prefers this to some of the larger and more pretentious works. Order of Pentecostal Publishing Co., price \$1.00.

M. P. Hunt.

"The Rider on the Red Horse," by Oswald J. Smith. Published by the People's Church of Canada. 32 pages. 6x9 inches. 25 cents. The Pentecostal Pub. Co., will appreciate orders for same.

The author is a diligent student of Prophecy and of the times in which we are living. He is the author of the following six booklets on prophecy, "Is the Antichrist at Hand," "When Antichrist Reigns," "Prophecies of the End-Time," "Antichrist and the Future," "Signs of His Coming," "What Will Happen Next?" All of these this reviewer has read with a deepening interest and great profit. His "Rider on the Red Horse," is his best in its revelation as to the unspeakable awfulness of conditions in Soviet Russia. Sad to say a great many people do not know what to think or believe as to Russia, the reports coming therefrom are so very conflicting. The why of this is now known. If visitors there see through the government's eyes the picture is radiant; but if they in spite of the powers that be contrive to get the facts as they actually exist, the picture is one of the darkest, bloodiest in all the annals of history. Morally, physically, and spiritually conditions could hardly be worse for most of the millions of Russia. The story as recited in these thirty-two pages is actually the most sickening this reviewer ever read. Brutality, such as is almost unbelievable, prison and exile stories that shock one to the depths, children by the thousand homeless, diseased, clad in rags roam the streets and sleep in sewers or any place affording the least protection. Between three and six million actually starved to death last year. Parents slain and eaten by children and children by parents. If the facts given in this pamphlet are not enough, it cites to two larger works that in more detail go into the terrible conditions prevailing. And yet in spite of and over the protest of the best people in our nation our government has given recognition to the Russian Government. I challenge any one to read these few pages and not have their eyes opened. M. P. Hunt.

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SPECIMEN OF TYPE

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

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CHRISTMAS 1934!

Ring Christmas bells! Ring Christmas bells!

O give forth mighty peals and swells,
To commemorate the blessed morn
When Jesus Christ our Lord was born!

Our "Wonderful"—"Counselor"—divine—

In whom Heaven's graces all combine,
He is "The Life," "The Truth," "The Way"—

And Author of our Christmas Day!
Let every soul of Adam's race,
With gratitude extol God's grace.
He saw our need, and praise His name
Heaven and earth together came!

O Christmas bells—sweet Christmas bells—

How dear the tale thy music tells!
God in the flesh was manifest—
That all Creation might be blest!
O "Son of God," and "Son of Man"—
How marvelous Redemption's plan!

From Greenland's shores to Africa's sands—

"Whosoever will" meet thy demands,
Shall reign with thee, happy and free,
"Joint heirs" through all eternity!

O let us then good judgment use
And not His wondrous love abuse.
To scorn such love, so deep and wide
Would be eternal suicide!
Then Christmas bells—thy sweetest chime

Sound forth to every land and clime—
For He once "Babe of Bethlehem"
Soon comes to claim His Diadem!
F. S. Sprague.

HOLINESS IN GREENSBORO, N. C.

We are glad to report victory in the Lord's work in the sunny south. Many revivals have come to North Carolina this year. One of the best was led by Rev. L. L. Waddell in the Pilgrim Church here in Greensboro. It may be of interest to many of you to know that Greensboro is the strongest holiness center in the south. There are more true holiness people in this country than any in the south. There are five wide-awake, definite holiness preaching churches here but there are hundreds of other Spirit-filled people in other churches and the doctrine of holiness is believed by many others. Near thirty years ago such men as Thos. Hodgkin, Charlie Johnson, Winfred Cox and others preached this glorious doctrine here. Such saints as "Uncle Sammie" Thompson, J. L. Crouse, Caswell Teague, Joseph Armfield and others waited on God in prayer and did their best in service and liberality. Often all through the night they would pray. The Holy Ghost fell upon them and the multitudes came and were powerfully saved. A Bible School was started, churches were built, the movement went out in every direction; as a result, holiness is planted here to stay. Many of those who were here to start it have gone to be crowned, but God is raising up and saving others to push the good work. God is putting his favor on the People's Bible School here. We praise him for the strong courses and very fine faculty he has given us. Many young people are getting started here and

will spread the truth in the days ahead.

I will have opportunity to help in a few revivals in places not far from our Bible School, and next summer we hope to "go everywhere preaching the Word." If you need us, write for dates. If you have students for People's Bible School let us hear from you. Jim H. Green.

REPORT.

I have held revivals in the following places since July 1: Claytonia, Pa., Pittsburgh, Pa.; Everybody's Mission, Chester, W. Va.; Oil City, Pa.; Sharon, Pa.; Pittsburgh, Pa.; Corry, Pa., and Wellsburg, W. Va. During these revivals many have found Christ, either in pardon or purity. The pastors have been as true as steel and the folks have treated me with no little kindness. I have had the pleasure of working with some of the best singers, such as Miss Lillian Hasselbring, Professor and Mrs. Russell Metcalf, Miss Ruth Bishop, and some fine local talent in the different churches. In Wellsburg, W. Va., God gave us the best revival that our folks have ever had. We had the pleasure of working with the male quartet from the Finley Methodist Church, Steubenville, O. These singers were blest of God, and are members of a holiness Methodist Church, whose pastor is Rev. McQueen. God has been unusually present in the services in which I have been engaged. I am anticipating greater victories in the future.

B. H. Pocock, Evangelist.

MISHAWAKA, INDIANA.

Our fall revival, held for three weeks, closed Sunday night, Nov. 25. It was one of the greatest revivals we have ever had in our entire ministry. Over 35 persons came to the altar during the revival for some definite experience of pardon or purity. There were about forty at the altar the last Sunday morning, seeking for full salvation. The attendance for the entire revival was excellent, and the people of the church stood by the pastor in their support in splendid fashion. The whole church was greatly renewed.

Mr. Ralph E. Johnson, of Nashville, Tenn., had charge of the work with our young people, and directed the singing for the revival. Bro. Johnson is in a class almost by himself in his work with young people, and as a soloist and leader in song his work is of the first order. The pastor did the preaching for the meetings.

S. H. Turbeville.

REPORT.

It has been some time since greeting you through the columns of The Pentecostal Herald. I have been reading with great pleasure of the successful revivals which have been reported. The reading of so many good reports, urges me to give a brief account of some very successful meetings in which it has been my happy privilege to fellowship as a worker. The camp meeting season seemed to me the most gracious I have ever experienced.

Mrs. Lewis and I were at Delanco, N. J., Fletcher Grove Camp, for our sixth time. This is a marvelous fortress for righteousness. David Wilson, assisted by many others, rendered

us excellent sermons which were honored of the Lord.

At Mendon, Ohio, we joined Warren C. McIntire as our co-laborer. This was our tenth meeting together. Mendon was in the burnt area of the drouth section but we did not hear one word of murmuring or complaint. Such praying one seldom hears! The tide began to rise, conviction seized the hearts of men and women and scores found pardon and purity at an altar of prayer. The last Sunday morning the Spirit of the Lord came so upon the camp, the altar was filled while I was singing.

A fig camp, located in the beautiful Blue Ridge section of North Carolina was our next engagement. The Lansing Parish asked to hold their Epworth League Institute in connection with the camp so as to bring the young people under the influence of the meeting. W. D. Wilkinson and Warren C. McIntire were the evangelists. They won their way into the hearts of the people and we feel much lasting good was done.

We joined Rev. J. W. Tysinger at Clyde, N. C., for our next engagement, where we had a very gracious church meeting. Bro. Tysinger, a graduate of Asbury College, is a devout and earnest young man and I predict for him a fruitful ministry.

Our last camp meeting of the season was in Clarksburg, Ontario. Here is a people who are faithful to their tasks and duties in the Lord's work. In our travels and work have not heard greater singing. They took the kindest care of the workers. Bro. McIntire did some of the most gracious preaching I have ever heard him do with altars filled at every call. Other meetings at laeger, W. Va., and Welch, W. Va., might be reported but time and space will not permit. We earnestly ask the prayers of all God's praying people.

Yours in song,
M. V. Lewis and Wife.

The annual meeting of the Ohio State Camp Meeting Association was held at Camp Sychar, Mt. Vernon, O., on Tuesday, October 23, 1934, at 1:30 P. M. The following officers were elected:

President, Rev. H. E. Williamson, 317 Belmont St., N. W., Warren, O.
Vice President, Rev. W. L. Mullet, 1331 Gibbs Ave., N. E., Canton, O.
Secretary, Rev. E. E. Shiltz, Republic, Ohio.
Asst. Secretary, Rev. J. J. Adams, Iberia, Ohio.
Treasurer, William Kathary, Macksburg, Ohio.

Asst. Treasurer, Earl Gray, 331 Elm Drive, Wooster, Ohio.
Superintendent of Grounds, L. J. Minard, Camp Sychar, Mt. Vernon, O.
Asst. Supt. of Grounds, William Kathary, Macksburg, O.

Auditor, Rev. L. H. Nauman, Elliston, Ohio.

Superintendent of Dining Hall and Grocery, William Kathary.
Missionary Supt., Earl Gray, Wooster, Ohio.

Board of Representative for Young People's Work, Rev. Frederick A. Shiltz, Hendrysburg, Ohio.

Trustees, L. J. Minard, William Kathary, Earl Gray.

Purchasing Committee, William Kathary, L. J. Minard, Rev. E. E. Shiltz.

Executive Committee, Rev. H. E.

Williamson, Rev. W. L. Mullet, Rev. J. J. Adams.

Book Store Committee, Rev. H. E. Williamson, Rev. J. J. Adams.

The workers for the 1935 camp, which will be held August 8th to 18th, are as follows:

Rev. Paul Rees, of Kansas City, Mo.
Rev. E. W. Petticord, Salem, Ore.
Rev. John Thomas, Keokuk, Iowa.
Rev. W. L. Mullet, song leader for Tabernacle. (Canton, Ohio).

Miss Janie Bradford, Young People's worker. (Washington, Pa.)
Miss Eva Clausen, Boys' and Girls' worker. (Cleveland, Ohio.)

Miss Marybelle Campbell, Children's worker. (Amanda, Ohio.)
Rev. Frederick A. Shiltz, song leader for young people. (Hendrysburg, Ohio.)

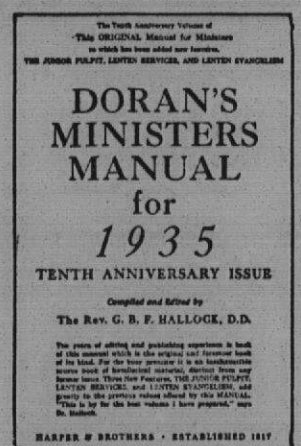
Rev. Dwight Ferguson, leader of Ring Meeting. (Coshocot, Ohio.)

Mrs. John Larson, of East Liberty, Ohio, and Mrs. Clyde Wendell, of Stoutsville, Ohio, as pianists for the large tabernacle, and Miss Grace Benedict of Columbus, Ohio, as pianist for the Young People's Auditorium.

—L. Chester Lewis, Reporter.

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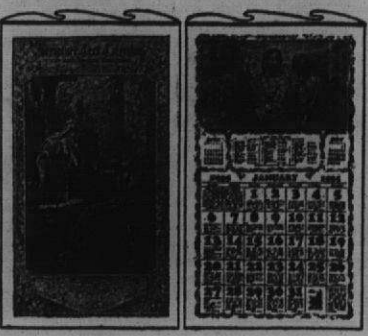
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Specimen of Type.

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

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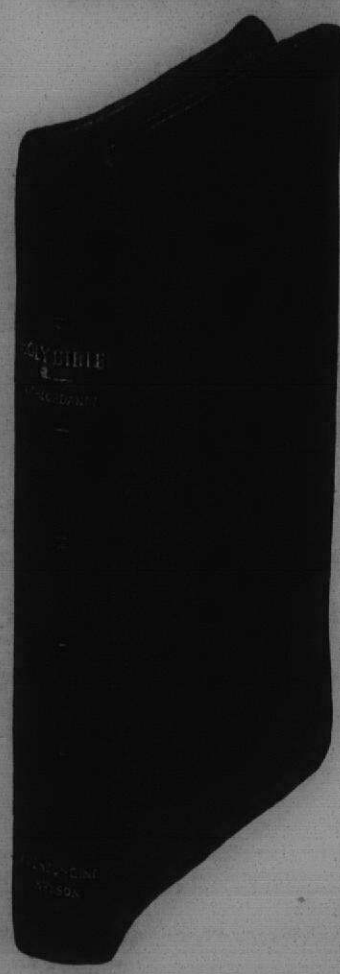
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SPECIMEN OF TYPE

John 14:12. Unclean spirits: and they were healed every one. 17 ¶ Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with in-

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PENTECOSTAL HERALD

AND WAY OF FAITH

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

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THINK ON THESE THINGS

By The Editor

YOUR probation will soon be ended. Our conduct fixes character, and character fixes destiny. Where will you spend eternity? Three books will be opened on the day of judgment—the Book of Life, the Book of Records, and the Book, which is the Bible out of which we shall be judged. The same old Book which says, "Without holiness no man shall see the Lord," and "The blood of Jesus Christ his Son cleanseth us from all sin," will be there. No one can deny the truth of its statements on that day.

A searching sermon on secret sins, and the importance of confession and restoration often creates a stir and brings the most unexpected revelations to light. Preaching ought to uncover everything of a sinful character that the judgment day will reveal. Now there is pardon; then it will be too late to ask for mercy. Today the sinner may repent; in that day he will be punished. God grant that we may all live under a ministry which will search us just as severely as the judgment day will. Now we can change; then it will be too late.

If there is any man in the final day who will deserve hell above all others, it is the preacher whom God has called to proclaim the truth to the people, to warn them against sin, to call them to that holiness without which no man shall see the Lord, but who, instead, sought position and favor for himself, who sought the people's money and neglected their souls, who comforted them in their worldliness, excused their sins and joined with them in the ridicule of holiness. For such a poor, self-deceived soul there doubtless awaits a fearful judgment.

How contemptible is the earnest preacher of righteousness who makes no apology for the plain words of the Bible on sin, hell and holiness, but who presses the awful truths home upon the people with an earnestness born of a consciousness of the presence of God and the value of human souls. We say, how contemptible is such a preacher to lawyers who are robbing their clients, and physicians who are seducing their patients, and professors of schools who have thrown away the Bible, and merchants who sell sand sugar, and real estate men who will tell two lies where one might have answered their dishonest purpose better, and bankers who are wasting their depositors' money in futures, and politicians who have mortgaged their souls to the devil, and society women who murder their innocents and pet poodle dogs, and ecclesiastics who are the pets of wealth and the world's culture, who draw big salaries and let the people go unrebuked and unwarned into hell. The faithful preacher will many times be made to feel lonely and despised in this world, but he will meet a glad welcome in the next.

CONTINUE TO PRAY.
The manifold blessings of God that have come to me in my Christian life and experience, the special help that I was compelled to have in order to go forward, came in answer to prayer, repeated prayer, importunate prayer. I might have received those blessings much sooner, with less prayer, if I had had more faith. But I am thankful that I prayed on and on until the blessings came. Let us, this New Year, get the Jacob grip on God and, determine that, "I will not let thee go, except thou bless me." It is good for us to wait upon the Lord, for in so doing, we renew our strength for greater victories. Praise His Name forever!
H. C. Morrison.

Did you say that you did not believe in holiness? Have you ever read the New Testament? You say that you have, but how is it that you missed that saying of Christ's, "Blessed are the pure in heart for they shall see God;" and that saying of Paul's, "Follow peace with all men, and holiness, without which no man shall see the Lord;" and that statement by the same disciple, "For this is the will of God, even your sanctification." "The very God of peace sanctify you wholly." My friend, we suggest that you talk less and pray more. There is coming a time when a heart from sin set free will be worth more to you than all the world besides. Better think it over.

Who Was Jesus Christ?

A few weeks ago THE HERALD contained a criticism of an address delivered by Dr. Clarence Tucker Craig at the Methodist Youth in Council, which met in the First Methodist Church in Evanston, Ill.

The criticism appeared in an Editorial under the caption, "What Are The Methodists Going To Do About It?" The criticism was based upon a brief report of Dr. Craig's address which appeared in *Zion's Herald*. Dr. Craig claims that the criticism did him an injustice and sends me the following statement which appears below:

"I desire to correct the impressions given in the articles in THE PENTECOSTAL HERALD on my address in Evanston early in September. They were apparently based on a misunderstanding of the correspondence in *Zion's Herald*, and not on the printed address as available in Methodist Youth in Council. The correspondent to *Zion's Herald* was struck by my address because its purpose was to attack the liberal portrait of Jesus as a mere example and wise teacher. In this I used strong phrases, but in the brief digest most of the essential qualifications which surrounded them were not included. For instance, the phrase about 'balanced personality' was in the midst of a paragraph against seeing Jesus as a star athlete and crack scholar, etc. You say, 'Think of a man standing up at a meeting like this and saying, 'Jesus was not the model Christian.' What I actually said was, 'Jesus was not the model Christian; he was the Christ.'

"However, you failed to quote any from the following paragraphs which contained my real message. They would show why there was no need for an answer to this 'reckless blasphemer of our Lord.' My message was an affirmation that Jesus was of significance for faith because he was the divine word of God unto men, a word of judgment upon our sin, of grace in the sacrificing death on the cross, and empowerment, as the revelation of the living God of love at work in the world. My closing sentence was the climax of the New Testament presentation of Jesus, 'The Word became flesh.'

"I do not claim that we are in agreement at all points in the interpretation of Christian truth. But we certainly see eye to eye at this point. The Apostles did not go out asking men to imitate the beautiful life of a carpenter who was at the same time a wiser teacher than even Hillel. They proclaimed that the Jesus who had been crucified was the Messiah of God; he had been raised from the dead, and through him deliverance came unto men for 'God was in Christ reconciling the world unto himself.' For the 'religion about Jesus' some of our contemporaries have substituted what they call 'the religion of Jesus.' At Evanston I told Methodist young people as forcefully as I could that Jesus was not of significance to them because he was a human problem-solver, but because he was the divine Word of God unto men.

"Very sincerely yours,
"CLARENCE T. CRAIG."

In next week's issue of THE HERALD I will give some further comment with reference to the address which provoked criticism which has brought the above statement from Dr. Craig. At the time of the original criticism I had not seen his address, but only a paragraph or two which appeared in *Zion's Herald*.—Editor.

Shall We Have a Nation-Wide Revival?

EVERYWHERE serious people, both within and outside of the church, are talking about the very great need of a nation-wide revival. There can be no question with reference to the need of such revival. I must admit that we have a class of people in the church, among them ministers in our pulpits, a much larger number than some suppose, who do not feel the need of such revival as suggested.

They have given up the idea of an individual regeneration, embracing the forgiveness of sins, and a new birth by the power of the Holy Spirit which makes each separate person a new creation, a "twice-born" child of God. They are looking to some sort of human law, evolutions, revolutions, econom-

(Continued on page 8)

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