

Happy New Year to Our Readers!

PENTECOSTAL HERALD

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

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NEW YEAR REFLECTIONS.

By The Editor.

WHAT will the New Year bring to us! The unexpected occurs in these times in which we are living. It is difficult to prognosticate the future with any sort of accuracy. Sudden wealth comes to people. They have an old residence, or store, or vacant lot, of little promise, except of heavy taxes, and the government orders a new postoffice in that city, and property leaps into unthought of values. They go to bed poor at night and get up rich in the morning. They have a lean hillside, or a marshy bottom, oil is discovered, and from a meager living they become millionaires. This thing does not occur to every one, but such things are quite frequent. Who can tell what will transpire in the rapidly moving events within twelve months!

There is sudden poverty. Men in comfortable circumstances, not infrequently of great wealth, take a daring risk and their fortunes are swept away, banks are closed and the savings of a lifetime disappear. No one need to feel secure in their wealth, for "riches take to themselves wings and fly away." Fortunes disappear in a short time, so unexpectedly, and those who, a month or week ago, reveled in luxury are overwhelmed with poverty. There is hardly anything in this world more uncertain than riches. Only think of a few months ago of the panic in New York Stock Exchange! One man here in the City of Louisville was notified by the ticker that \$750,000 that he thought was so secure, had vanished out of existence.

Life itself is one of the most uncertain things, especially in these times when automobiles run down and kill tens of thousands of people. You are in splendid health. You are girded up with strength and hope; the bright prospects of success lay out before you; braced with the morning air you step into the street; there is a thud! The cracking of breaking bones! You are picked up a corpse. You get into your own automobile with your family, you are out for a joy ride; your picnic basket is full; miles away there is a gurgling spring in a deep, cool woods; what a good time is ahead of you! The drunken driver of a heavy car sweeps around the bend of the road, or leaps over a rise and strikes you head-on. The mangled body of yourself, your wife, and one or two children, are dragged out of the wreckage; the seven, the five year old and the baby are left orphans. Who is there in all these United States, at the beginning of the year 1930, has any assurance that he will not be run down and killed in the war of the automobile against the human family during this coming twelve months.

Who of us, entering the New Year, can expect anything less than some sudden and startling events that will test our patience

and call upon us for the exercise of all of our faith and powers of endurance. It will be wise for us to go to the throne of grace and draw upon the blessed Trinity for great refreshing, strengthening and regirding, that we may be prepared to meet with any emergency. If wealth comes, it is already consecrated. If poverty comes, we are already rich in faith. If death comes, we are prepared to enter with joy into Paradise. The blessed thing about the Christianity of our Christ is, it prepares us for whatever comes. It braces us for every emergency. We go forward knowing that our immortal souls are secure, that our Christ cannot fail; that every turn in the road of life brings us into closer fellowship with our Lord, and every milepost passed means that we are nearer home with God, the angels and the saints.

What shall we put into the New Year! There appeared in some of our church periodicals, recently, written by the son, a most interesting article, of the Barnett family. The father and mother in the glow of a beautiful evening of life looked back to the day of their marriage. As they rode away from the church, he a young preacher on a circuit with small salary, the young bridegroom with his bride, they made between themselves three resolutions: First, they would always have family prayer. The fire should never go out upon this altar. Second, however little they might receive, they would always pay to the Lord his tenth. Third, they would never go in debt. What could have been better in the beginning of a union! How about something of that sort for New Year resolutions! This couple reared an excellent family who are a blessing to humanity and an honor to their parents. This minister never received large salaries, but careful economy kept the family comfortable, educated the children and has given largely to the church benevolences, and now in their beautiful old age, they enjoy the comforts of life.

You will notice in the daily papers, and possibly in some religious journals, some one ridiculing good resolutions. Pay no attention to this ridicule, but make your resolutions. Do not do it hastily, without thought; do not set up some extreme that is beyond your capacity, but resolve on some better things than during the past. You can at least resolve and keep the pledge to give more time to reading the Scriptures, and to secret prayer. Begin that at once. You can, if necessary, practice a bit of economy so that you can give a helping hand on the quiet, to some widow, some orphan, some sick fellow-man. You can invest a little more in the cause of missions. Who among all of us, reflecting on the past and looking into the future, cannot find many places where we can make some improvement. Why not determine, and begin at once, to put into this New Year a bit more of unselfish service to

our fellowbeings in the name of HIM who has done so much for us.

It is interesting to remind ourselves that our Lord, in his teaching, said "That if one should give a cup of cold water to a little child in the name of a disciple, he shall in no wise lose his reward." Think of this! The Lord is showing us that they take notice on high of the very smallest things we can do with a religious motive. We are not to forget, "in the name of a disciple." We must put a spiritual flavor into the cup of water. Even if we are very poor, we could somehow get hold of a cup of water, and find a thirsty child; but what if we should find our way into the huts of poverty and give a quart of rich, cool milk to a sick child, in the name of the Lord Jesus! That would be rising somewhat in blessed service, and the reward would come at once into our hearts, as the little sufferer lifted to us eyes full of gratitude. Gracious God, help us to get busy in this coming year to do something for the sinful and suffering all about us.

Let us be careful about turning anyone away who comes to us for help. This past year, during our long battle with disease and sickness, a humble young man in Louisville came to me a number of times who was burdened with the awful fear that he had committed the unpardonable sin. He came to me when I was able to be in THE HERALD office. We talked it over and prayed. He came to me a number of times while I was in the hospital. When they took me out to my home, fourteen miles in the country, he found out where I was and came out there several times. We talked, reasoned and prayed. Sometimes I would get a little tired, but would always tell him to come back if he thought I could help him. Just before I was taken out of the hospital to be placed on the train and shipped to Texas, he came to my bedside with a shining face and said, "I felt I could not afford to let you go away without telling you the clouds have passed, the sun is shining. My burdens so heavy, have fallen off and Christ is my Saviour." He had joined the church and I believe he will make a very useful man. Already he is visiting and exhorting among the neglected poor.

How would it do for those of us who claim so much of Christian experience to determine to break in among the lost, to invade Satan's territory and rescue some soul in the captivity of sin and death, and bring it to Christ. It can be done. A woman upon a sick bed in Lexington wrote a letter to a young convict in the Frankfort penitentiary sentenced to life service, pleading with him to give his heart to Christ. He read the letter, cursed the advice and tore the letter into fragments; but the sick woman confined to her bed, kept writing. The Holy Spirit was

(Continued on page 8)

THE LORD WILL LIGHT MY CANDLE.

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

It was said by one of old that God's magnet is a man electrified by the Spirit of God. In the days when David wrote the words "For Thou wilt light my candle," (Ps. 18:28) there were no such things as electric lights. David did not live in an age of science. The electric bulb was unknown and lighting was done a great deal by candle and lamp light.

David is expressing a very beautiful thought when he is saying "The Lord shall light my candle." This should be said by every Christian, especially every minister of the Gospel, every missionary, every evangelist. Unless we are lighted up by that Divine Light we shall not glow for God as we should.

There are many today whose candle is being lighted from natural sources such as education, culture, training etc., and as a consequence their lights don't last, and there is not that shining for God that there ought to be. It was said of John the Baptist that he was a bright and shining light and judging from the manner in which he preached and stirred all Judea his candle was lit by God himself, and all along the history of the Church we meet with men and women whose candles God did light. We can think of Paul and Augustine and Chrysostom and Bernard and Luther, Knox, Bunyan, Wesley, Fletcher, Spurgeon and many others. God did light their candles.

Jesus said, "I am come a light into the world." (John 12:46). Mr. Bliss, the singer, wrote a beautiful song on that verse, the first lines of which are as follows:

"The whole world was lost in the darkness of sin,

The Light of the world is Jesus.

Like sunshine at noon-day his glory shone in,

The Light of the world is Jesus.

CHORUS

"Come to the Light, 'tis shining for thee;
Sweetly the Light has dawned upon me.
Once I was blind, but now I can see;
The Light of the world is Jesus."

One needs to visit the mission fields and come in touch with the dense, terrific darkness of heathenism to appreciate these wonderful lines of Bliss, and those who are working 'mid heathen darkness and idolatry and ignorance are saying:

"Ye dwellers in darkness, with sin-blinded eyes,

The Light of the world is Jesus.

Go, wash at his bidding, and light will arise,
The Light of the world is Jesus.

"Come to the Light, 'tis shining for thee;
Sweetly the Light has dawned upon me.
Once I was blind, but now I can see;
The Light of the world is Jesus."

I have travelled thus far over a good many sections of the Orient, and have witnessed the most wonderful transformations which have taken place when Jesus, the Light of the world, becomes known and realized. After our Hongkong and Canton meetings we came back to Shanghai to spend Christmas at Bethel where we experienced one of the most wonderful Christmases we have ever known. Christ, the Wonderful, produces the wonderful in missionary countries at seasons like this and one of the most unique exhibitions of missionary work and missionary accomplishment, and missionary fruitage, I think I ever saw was at the Christmas service at Bethel Tabernacle, Shanghai.

The Tabernacle was crowded with Chinese boys and girls, young men and young women, Bible students, nurses, Chinese evangelists and preachers, Chinese educators, Chinese doctors and less than a dozen foreign missionaries. There was a wonderful program

of Christian songs and music. I have so often said that where the Christian religion goes singing and music always go along, and I listened to some of the most wonderful music at that Christmas service.

One of the most impressive features of the evening was when Dr. Mary Stone, that wonderful Christian Chinese doctor of medicine, and evangelist, stood upon the platform holding a massive lighted candle. She spoke some words in Chinese and then from a remote part of the Tabernacle, which was darkened, there came forward a woman missionary from Yunnan, Miss Cornelia Morgan, of Tsuyung, Yunnan. She came to the platform and spoke some words in Chinese as a representative of the missionaries and then she lit her small candle from the large one and went back into the darkness, bearing her light with her. Then next appeared a Chinese preacher, representing the Church in China and he spoke some words in Chinese and lit his candle by the larger one, and he went back into the darkness, carrying his candle with him. Next appeared a young man representing Chinese students. He spoke a few words in Chinese, lit his candle and went back into the dark. Then next came a young Chinese woman who spoke some words in Chinese. She represented the Christian workers. She lit her candle and went back into the darkness. Then appeared a Chinese woman, representing the nurses. She spoke a few words and lit her candle and went back into the darkness. Then next appeared a former Chinese soldier (now a preacher) representing the soldiers. He lit his candle and went back into the dark. And then next appeared an aged woman who represented the old and the aged. She lit her candle and went into the dark. And then appeared another worker representing the beggars, who lit her candle and went back into the dark.

Then came a young Chinese missionary who has worked a great deal with children. She represented the children and she lit her candle and went back into the dark. And then, while the choir sang, all those who had gone back into the darkness, came forward again with lighted candles, bringing others with them. The soldier came up followed by about a dozen other soldiers who had been led to Christ, and the student came back bearing a group of other students who were Christians. And the nurse came back bringing with her a fine group of nurses who had been won for Christ. And the missionary came back bringing with her a group of other workers ready to go out to win souls for Christ. And the aged woman came back bringing a group of old people with her. And the children's worker came back bringing a group of children with her. And as that big group of Chinese people stood upon the platform, scores of them, a hundred or more, the choir sang,

"God's Kingdom is at hand."

"Commissioned by the Lord are we,
The glorious news to tell,
Of God's salvation full and free,
Which saves from sin and hell;
Upon his business here intent,
We haste at his command,
Proclaiming ev'rywhere repent,
God's kingdom is at hand."

CHORUS

"We'll tell it out,
'God's kingdom is at hand';
With trumpet shout,
'God's kingdom is at hand,'
Ambassadors for him we go,
All up and down the land,
Still crying ev'rywhere, 'repent,
God's kingdom is at hand.'"

Now to me this was one of the most unique exhibitions of soul-saving missionary work that I had seen since coming to China. It

certainly represented Bethel in all its ramifications and as Dr. Mary Stone stood in the center of things that night I did bless God for giving such a woman to the Christian Church in China. Her name and fame as a doctor of medicine and a woman of God, as an evangelist, and a native born Chinese preacher, is known throughout the nation. It was indeed a great providence that when modernistic influences brought upon her the necessity of making a change and separating herself from the regular line of church missions she and Miss Jennie Hughes were led to establish Bethel at Shanghai. Bethel is certainly none other but the "House of God and the gate of Heaven," (Gen. 28:17), and out from its borders are going evangelistic preachers, pastors and teachers, nurses and singers, to bless China through its lengths and breadths. I am led to think of Bethel as a light-house, a power station and a house of bread. They have come in here from the starving regions and are clothed and fed. They come in from places of ignorance and are taught and trained in the Gospel. They come in here heathens and go out Christians. And a peculiar characteristic of Bethel products is that the workers go out, not only trained, but on fire for God and souls.

On Christmas morning at 5:30 when I went over to the Tabernacle there was a throng waiting for the doors to open and when they opened, in a very little while, the Tabernacle was almost full of people. The service lasted until past seven o'clock and the singing and praying and testifying and speaking was all in the Spirit. I left the Tabernacle about seven o'clock and it was still going on. Every one seemed to be happy because Jesus, the Light of the world, was shining in their hearts.

After breakfast Christmas morning Dr. Stone and Miss Hughes took us down to the home of Mr. Hu, who carries on a school for poor children. Brother Hu, as they call him, is a man of high education. In 1910 he heard the Gospel for the first time, but he rejected it, and in 1911 he had a stroke of paralysis that left him absolutely helpless. After three years of suffering he began to read his Bible and to pray. God spoke to him through a dream, led him to Shanghai, where he was given an opportunity to study the Bible and was converted. Last winter, when rice was very high and living most difficult for one in this man's condition, a group of non-Christian men called on Mr. Hu. They offered to take over the school and foot all bills but he said, "No, I cannot do it." It would have meant compromising by taking out the Bible and receiving his support in return. For seventeen years God had provided and he would still provide. So he is still carrying on and at this school we saw boys and girls who are being trained not only in the rudiments of an education but in the Christian religion. They sang some wonderful Christian songs and recited Scripture and they furnished further evidences of Christianity in China.

The sanctifying, transforming influence of the devout, consecrated missionary whose candle God hath lighted no tongue can tell of, no pen can write it but in this connection we are reminded of those lines of the poet:

"When one that holds communion with the skies
Has filled his urn where these pure waters rise,
And once more mingles with us meaner things
It is as though an angel shook his wings;
Celestial fragrance fills the circuits wide,
That tells us whence these odors are supplied."

He that followeth Me shall not walk in darkness, but shall have The Light of Life.

ANOTHER MILESTONE.

Rev. O. H. Callis



ACH New Year is an added milestone on the highway of life. How rapidly we pass them. Each successive year reminds us of how far we have come and points to the end of the road that lies somewhere ahead. To children, all holidays seem few and far between. The road is new to them, therefore long. As children we spent Christmas, New Year, Thanksgiving, Fourth-of-July and all holidays with care-free and thoughtless abandon, soon forgetting the events of each, in order to give place for anxious thought of another holiday rolling around. It is difficult sometimes for those who have older grown to keep the spirit of youth alive in their hearts and to sympathize with those younger than themselves. It has been said that you cannot put old heads on young shoulders. It seems equally difficult to keep youthful souls in old saints. The young are too frivolous. The old are too sober. We seem to be given to extremities. There is a happy medium somewhere that seems difficult to find.

New Year's Day is an occasion for both retrospection and prospect— and we may add, introspection. Looking backward may be considered as a sort of indoor sport for old age. It is most certainly true that the farther one has traveled in any given direction the farther back he has to look. Methuselah must have had a great time *reminiscing*. (Word not in dictionary.) But there is more to life than length. Its dimensions—like the love of God—are "length, breadth, height and depth." One's aim should be to live well at all odds and long if possible. Jesus' life on earth was brief but its influence deepens and widens as the centuries go by. "The hoary head is a crown of glory," only "when found in the way of righteousness."

It is appalling when we think of just how little of life is spent in actual self-betterment, altruistic endeavors and for the glory of God. The division of man's day into thirds, with eight hours each for work, sleep and play might be well taken if only he worked rightfully when he worked. The proper use of one's time might be judged by what he is working at and the end he has in view. A busy and prosperous business man once said to me when I was talking to him about salvation, "I have but one ambition in life. If I can make a million dollars honestly and in my own name, I don't care a rap where they bury me nor where I go after I die." There was no harm in his being industrious. No sin in the wish to become honestly rich. In his motive for acquiring wealth and the use he made of it—and that to the utter neglect of his soul—lay the danger both to himself and society. It is not necessarily a curse to be rich. Neither is it an unmixed blessing to be poor. What tragedy that man cannot acquire possessions without making them all his own. If he could realize that what he has is the Lord's lending to him and that all should be consecrated to his glory and to the good of man. Reviewing the past year these questions naturally demand an answer. What have we done with our time? What have we done with our talents? What have we done with our money? What have we done with our life? Have we lived selfishly, indifferently or aimlessly? To the watchman is the cry, "What of the night?" To each of us, "What of our life?"

"Somebody thought 'tis sweet to live,
Willingly said, 'I'm glad to give';
Somebody fought a valiant fight,
Bravely he lived to shield the right."

"Somebody filled the day with light,
Constantly chased away the night;
Somebody's work bore joy and peace,
Surely his life will never cease."
"Was that somebody you?"

We stand on the pinnacle of the present between the past and the future. We may have been successful in the past. We may be hopeful of the future. But what of the now? In the past some have enjoyed great religious experience, they may have faint hopes of heaven when they die. But what of the now? The past year no doubt has had a mingling of sorrow and joy; failure and success; sickness and health; loss and gain; despair and hope; defeat and victory. And what of it? These are but common-place and accepted with us all. Are we because and in spite of these better fitted to face the future? A most comforting and true text for all times is, "All things work together for good to them that love the Lord." It is so easy to become despondent when disappointment and disaster befall us. It is just as easy to grow careless, self-sufficient and satisfied with ourselves when things go our way. It takes just as much grace to enjoy success as to endure defeat. Under one set of circumstances one may become blindly optimistic while under the other he may grow desperately pessimistic. Life's road, like other highways, has two ditches—one on either side. As my little daughter once said, "These are made to keep-out-of."

The problems of wealth, health and religion will continue with us through another year. It seems that there never has been a time when people wished more to be rich than now. A prominent Editor of a church paper recently listed among "seven deadly sins" this one, "Want of money without work." Gold is god today. Like Satan of old, it says, "Bow down and worship me and I will give you—." Money makes millionaires but not men. Wealth builds houses but does not always create homes. Prosperity may spell success but cannot be pronounced security.

In the name of physical culture, athletics and even religion the body of man has been pushed to the front today. Magazines bulge with almost nude pictures of men and women alike—all in the name of physical science. Athletics have the supremacy in many great colleges and universities. They are more often and better known for their "big-eleven" than for other reasons. With the same mad-craze boxing and prize-fighting have been legalized and made respectable. The church has supplanted the prayer room with the kitchen. The gym and the pool have been added to the main tackle of the fisher-of-men. In religion bodily healing has taken the lead. Every new cult, no matter what its degrees, majors in physical healing. They get more people forward in one service for bodily benefit than you can persuade to an altar of prayer in a week for forgiveness of sins and purity of heart. Satan said, "All that a man hath will he give for his life." Jaded throngs have trudged to the mystery grave of a mystical man. Professional healers have crowded the field with salves instead of salvation. Good people by the thousands have been caught in the swirl. Some have put physical health on equal footing with salvation. In fact they are led to doubt their spiritual cleansing because they cannot claim fleshly healing. Others have died in serious doubt because they could not muster faith for healing at the last moment. No sane person can read the Bible without admiring *Divine Healing*! But oh! the abuse of this great truth and experience. We have no doubt but that the Devil has offered the crust of healing to hungry hosts instead of the Bread of Life. He would like to sidetrack the main issue—Holiness of heart and life—and this is a clever trick of his to do so. In the early stages of the Holiness Movement in old Kentucky there was a little and sainted maiden who though a hopeless cripple bed-ridden and suffering creature did more in

her day with her radiant life unwavering faith and uncomplaining spirit to lead people into the experience of entire Sanctification than any half dozen modern healers combined. The Holiness Movement was raised up to "spread scriptural holiness" and must not permit itself to be content with anything which is proven to be less or promises to be more.

There is no want for religion. That man will worship is no question. But what? Heathen bow down to wood stone and stream. What an endless stream of "isms" we have in Christian America today. Eddyism, Modernism, Humanism, and "asm" and "spasm" galore. The Devil's biggest lie remains current, "No matter what a man believes just so he is honest in what he believes." The situation would be discouraging but for the fact that the restlessness of the age proves that men are hungry for something satisfying. Formalism, ritualism, Protestantism, Catholicism nor any other thing satisfies. There is yet "No other name under heaven given among men whereby we must be saved." Jesus alone can save and satisfy the soul hunger of mankind.

Facing the future we start the New Year. No doubt we make a hundred new resolves. We expect to avoid repeating all mistakes made during the past year. We expect to pray more, contribute more liberally, live better and thus experience the first installment of the millennium. Jesus may come! Whatever tomorrow brings we know that we still have ourselves on our hands, we have the same enemy to fight, we will meet the same indifference of good souls, sorrow, sickness and death face us. Personally I am neither an Optimist or a Pessimist. If I may coin a word, I am a Possibilist. "All things are possible to him that believeth." And "I can do all things through Christ who strengtheneth me." Realizing our only hope and the hope of the world is Jesus, let us sing through the New Year:

"More love to Thee, O Christ,
More love to Thee!
Hear Thou the prayer I make
On bended knee:
This is my earnest plea:
More love, O Christ, to Thee,
More Love to Thee!"

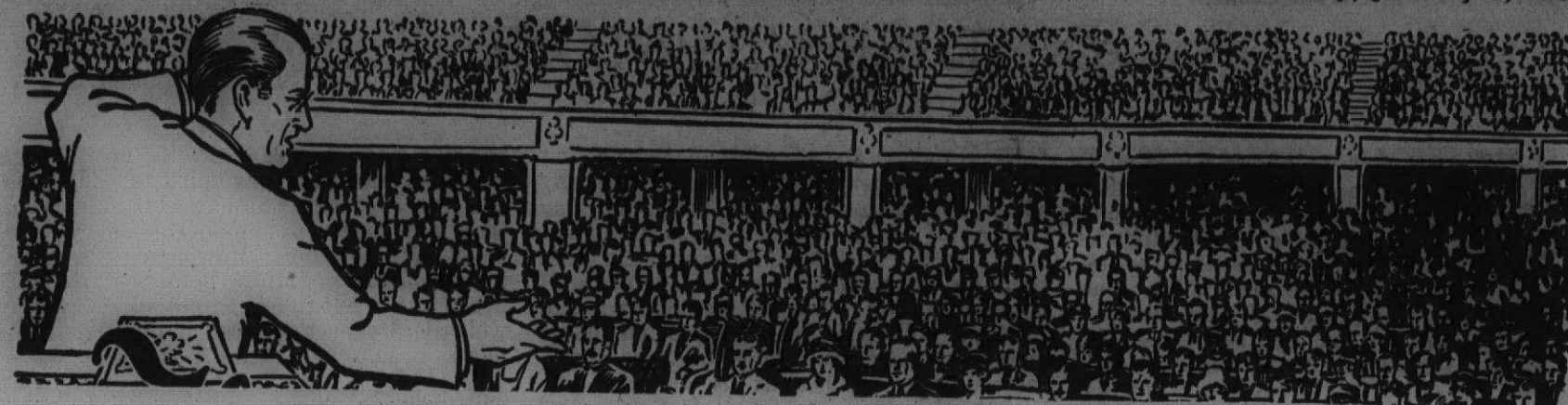
Evangelistic Itinerary of Dr. and Mrs. Ridout in India.

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

Dr. Ridout's New Book on Revival Blessings.

Before sailing for the mission fields Dr. Ridout put out his new book, "Revival Blessings" containing the History of the great revivals as well as stories of great evangelists and chapters on soul winning, etc. This book should be read by all evangelists, ministers and laymen who are interested in revivals of religion. Also, it is a fine text book for the class room where evangelism is being taught. There are many things in this book not found in any other book on evangelism. Dr. Ridout has dug out a lot of gold nuggets from his wide reading. This is a fine book for soul winners in the Sunday schools and among young people, and no one can read the book without finding it full of wonderful information and inspiration. Price, \$1.00.

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The Folly of Counting On Time and Gold.

Thomas Clark Henderson.

A NEW YEAR'S MEDITATION.

HERE are five verses in the fourth chapter of St. James which suggest the theme of this meditation. "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 ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that. But now ye rejoice in your boastings; all such rejoicing is evil. Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

In the first chapter of this epistle we are warned about the variability of circumstances, and of the uncertainty of life. This paragraph before us deals with the same truth, but in a different fashion and with other applications. In the first chapter we are urged not to be distressed by the variegated aspects of life and its unsteady course, while here we are being warned against counting on uninterrupted time and the uncertainty of getting gain.

1. The folly presented here is the perfectly usual practice of most men. When you listen to casual conversation you observe that no topics are more talked about than the future and the getting of gain. They hold the uppermost place in our common thinking. We organize our careers around tomorrow and material success. Books in great numbers are written on these two ideas. The newspapers harp on these subjects. Men write and lecture for no other purpose than to agitate us to think about plans for days yet to come and how to get a larger share of earthly possessions. Business and industry are organized about these two things, and what we call the larger life of the day worships at the shrine of two gods—time and trade.

This is a very human thing to do. Time is so inevitable, so intimate, so vast and yet so handy that one cannot avoid consideration of it. Money is so needful in our usual system of living that one is driven to give it a regnant place in one's days. Both of these matters are so needfully bound up with our entire earthly career that there is every reason for their taking our attention seriously. However, the folly indicated by Inspiration is not in giving consideration to these matters, but in depending on them. In counting on them as sure enough to fill our sky. It is stupid to build on the certainty of either of them. They are not to be made the foundation stones nor the objectives of life. The laborer must not make his life center in either of them. The business man cannot safely construct his career about tomorrow and the getting of gain. The church must avoid the same peril. The church must teach men by both precept and practice that it is morally and eternally dangerous to risk any serious worth on the outcome of tomorrow and the possible earthly gain which may be had tomorrow.

This judgment of God in this matter is surprising. One is not quite prepared to have this common and perfectly natural thing so harshly condemned. Can it be that business is all mistaken when it calls it the most practical thing to do—this venturing to trust on tomorrow and possible profits. Is it not a practical thing for business to do—to build its all on futures and financial possibilities? If "business is business" and nothing more, then it is the most sensible thing to depend on time and gold. These are the big commodities of commerce. But Divine inspiration warns against it. The common idealism of the religions of the day has no rebuke for this seemingly reasonable practice. Indeed, is not the church very anxious to convince the business leadership of the day that she is a practical and well conducted business institution? And to do that does not the church itself ignore this warning of Sacred Scriptures? She does. There are many in the church of this day, as there evidently were in James' day, who need to be told that it is not wise to count on tomorrow and the getting of gold. This severe and different estimate on these values needs to be re-presented to the church itself.

2. James does more than warn us; he presents a group of facts which display the folly of trusting in the future and in fortune.

First. It is a foolish ignoring of our own limits of knowledge of the future. "Whereas ye know not what shall be on the morrow." We talk in terms of the years to come, while the day after this one is unknown and uncertain to us. We build our plans for a year hence on ignorance about the next twenty-four hours. We smile contemptuously at the child who plans on what he would do if he had a million dollars, when he does not have one dollar. He is as wise in his thinking as we are when we think and plan on three hundred and sixty-four days when we are absolutely uncertain about the next sunrise.

What a mountain of ignorance is between today and tomorrow; between the now and then. Who knows with absolute certainty one thing about tomorrow? If things continue to function and behave as they do now, then we can forecast the future with accuracy, but who is absolutely certain that the tides will ebb and flow tomorrow as they have been doing? That the sun will continue its course forever? That the chemical processes in the body may not be halted tonight at midnight? That some now unknown force or factor will not show up tomorrow and completely alter our relations to every present fact?

The most careful scholar in any realm of natural laws plans on having to revise or discard today's formulas, for he knows that all of his knowledge is partial and fragmentary. Today's knowledge may need to be amended when fuller information comes. This limit to our knowledge is nowhere so marked and evident as in relation to the future. Every new day is a venture. If we have nothing more secure than tomorrow and its possible chance to trade and get self gain on which to build today's actions and hope, then we

are in a sad plight. There must be something more certain for our trust and protection as we live today than the vague knowledge which we have of the future and the uncertainty of riches.

Second. The folly of counting on time and treasure is in that it is a totally wrong appreciation of what life is. Life is not a certainty like God is. Life is not even as permanent as the hills. It is not as steady as the stars, nor yet as reliable as the sun which is doomed to one day fail. Life is as evanescent as a morning mist. "For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." Not only is death a certainty, but change and variety are more certain than anything else. Variety and irregularity are the laws of human experience. My present home may be yours tomorrow, while I may be compelled to root myself in another continent tomorrow. Where are the mists of this morning's dawn? Vanished! Where are the friends and loved ones of past years? Vanished! Where is the gold of yesterday? Vanished! So it will be said of us. "Appears for a little time, and then vanisheth away" is the true story of life. The statesman, soldier, merchant, preacher, mother, babe, the great, the small, all appear for a little while and then vanish. Life today must not be grounded on such a concept of life as is expressed in "tomorrow we will go into such a city and continue there a year, and buy and sell, and get gain," for life is not made of such permanent stuff as to make it a safe foundation.

Third. Then, this folly is a total ignoring of the regnancy of the unseen but real providences of God. We are utterly dependent on God's providences. "For that ye ought to say, If the Lord will, we shall live, and do this, or that." The Destiny which shapes our ends, "rough hew them as we may," is not a vague fancy of the poet, but is God's definite and sovereign control of the moral and redemptive forces which direct the affairs of the world, and which affect the course of our careers. We may work in harmony with Providence, or resist, but there is no way of fully escaping the favorable or unfavorable ministries which are regnant in the world about us. We are more dependent on God's kind and disciplining providences than we may recognize. God's future is known to him, and we have a place in that future. Our eyes do not see the plan, but God knows the way we should go. We may wisely plan for tomorrow, if we take God's will into consideration, but planning on any other basis is bound to prove its folly.

Myriads of thoughtful Christian people will testify to the fact of Divine leadership in their ways. Many non-Christians will witness to some more-than-earthly force opening and shutting doors before them, definitely hedging in their ways by facts and influences over which they had no control. We are not puppets in the grasp of blind force, but we are the objects of God's great redemptive purposes, and he so providences our days as to make likely our eternal best well being, if we will conform to his will. It

does not always demand that one live a long time, or get great gain to make our life fulfill its mission. Wise, indeed, is the man who says, "If the Lord will, I will live, and do this, or that," since our will is not sovereign in the influences which meet and play on our careers.

Fourth. This folly is made the more evident when one sees that it is the most consummate ignoring of the limits of personal powers. It is over-self-confidence. It is crass boasting. Moffatt's translation of this is colorful; "Here you are, boasting in your proud pretensions! All such boasting is wicked."

You proud, practical men of affairs! dare you deny the truthfulness of this indictment? Are you not conscious that it is mere proud pretence when you say; "I will go into that city, I will stay there, and I will make money?" Pretence and pride, that is it, and that is stupidity.

3. The way to avoid this folly is simply presented. The safeguard against the perils of trusting in the future and fortune is in a faithful doing of the present task. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." There is an enticing charm about the other city and the air-castle of possible success. The immediate duty is likely to be drab. However, the best foundation for future success and the best plan for today's career is in doing the handy and near-at-hand task. The surest way to make today a failure is to spend it dreaming of the distant place and the future fortune. Present duty well done is success for today and the ground work of a grand tomorrow. The immediate task neglected is certain to spoil both this day's plan and the future possibilities.

What I know that I should be and do today, this year, then that spells my first obligation. I am under moral obligations to do the present and handy duty. To refuse to do it is sin. In my wee village, with my meager abilities, observed by unappreciative eyes, the things which my hand finds to do is the thing I should give first attention to, and if I will do that with all my might I will please God and build better for the years to come than by foolishly trusting in the other place and the possible larger opportunities in some other day.

A very practical concept of sin is presented in this meditation—sin is in failing to do now what I know should be done. Regardless of the attractions of other scenes and times, I sin when I neglect the obscure, drudgerous task which is waiting no farther away than at my finger tips. We will hang a prisoner's ball and chain on our future if we cross into it neglecting the present duty.

"A NEW YEAR—A NEW LIFE."

REV. PERCY F. ASHER.

In one of the verses of that majestic hymn, "O God our help in ages past," Dr. Isaac Watts, the eminent composer, avers:—

"Time, like an ever-rolling stream
Bears all its sons away;
They fly forgotten, as a dream
Dies at the opening day."

Without doing violence either to the spirit or sentiment of it, we might paraphrase this verse so that it reads:—

"Time, like an ever-rolling stream
Bears all the years away:
They fly. . . ."

Whichever version we accept the cardinal idea is substantially the same. "Tempus fugit, et nunquam revertitur"—"Time flies, and never returns." Truly, "we spend our years as a tale that is told" (Ps. 90:9). To change the figure slightly we might quote from Professor Rufus M. Jones' charming little volume on "The Faith of the Quakers." In it he makes the observation that "Time is a one-way street. The direction is continually for-

ward. . . . Times goes unvaryingly onward. A conscious spectator can reflect about the past, but in vain does he strive to travel backwards and be in a bygone moment. We stand on a slender ridge of observation and look both ways, while the drama all the time moves steadily onward." Thus, as the door swings to, shutting another year forever from our view, and withdrawing it eternally from our influence, there is one thought which possesses us all. As we emerge from 1929 to plunge into the year 1930 we instinctively enquire, "Has God some word for us at this moment?" We shall find that he who has been "our dwelling-place in all generations" (Ps. 90:1) has a message of hope and inspiration for us even now.

There are many, doubtless, who will regard the passing of the old year with relief. Some will hail the New Year as bringing with it deliverance. They will sing lustily:

"The year is dying in the night;
Ring out wild bells, and let him die.
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."

Emergence from the year 1929 will mean, for some, release from a year which brought in its wake blasted hopes, conflicting desires, subtle temptations, sundry defeats, manifold discouragements, and dark despair. Smilingly will they behold the onward march of events which proceeds with such remorseless regularity. Their feelings are akin to those of the Israelites who, after passing through the Red Sea, looked back and "saw the Egyptians dead upon the sea shore." (Ex. 14:30). Their dream has come true. They are free from the domination of their enemies. At last the bondage of 1929 is really past. So for them a New Year brings in its wake new hopes, new courage, new strength.

But there are others, thousands of others thank God, who review the passing of another year not with relief, but with rejoicing. The doxology—not a dirge, more suitably expresses their inward joy, and satisfaction, at the continued goodness of God. They have had their discouragements, but their vital faith in God saved them from the spirit of defeat. Sometimes the burdens of life were heavy, and the road uphill, but renewed strength was imparted to them through the touch of the "everlasting arms" which upheld them. God did not fail them in any of his promises. Bread for the day has been provided, and the manna for their soul's sustenance has been abundantly supplied, "in season and out of season." They enter the year before them with songs of assurance on their lips:—

"So long Thy power hath blessed me,
Sure it still,
Will lead me on:
O'er moor and fen, o'er crag and torrent, till
The night is gone."

So much then for the past year in retrospect. What of the New Year upon the threshold of which we now stand? What of its significance, or of its prospects? For in giving us a New Year God seems to say: "Enough of this old life. Let us clean the slate. Let us have a New Year. Let us forget past failures. Let mankind make a new start." "Forgetting," therefore, "the things which are behind," to what shall we "press forward?" What are we resolving to do with the New Year? In Shakespeare's "The Winter Tale" the shepherd says to his companion, "Thou meetest with things dying: I with things new-born." To what purpose should each devoted Methodist consecrate this year "new-born?"

We should seek a new contact with Christ Himself. That should be the one aim of all Christians everywhere. That should lead to a second Pentecost. Such a transforming experience will be fruitful of four results:—

(1) A New Aim. We find within us a new self. A new world bursts upon us. New purposes actuate us. "My proof," a recent writer has said, "of the fact of God's coming

to me may be expressed in this simple truth, that in finding him I found myself." This new self, and these new objectives are so utterly separated from the old that the words of the New Testament are seen to be the only words to describe what has happened: it is a new birth: in a deep sense life only begins when we find Christ. Then can we affirm: "I live, yet not I, but Christ liveth in me."

(2) A New Love. A man had been reading Matthew Arnold. Arnold pointed out that when people said they loved Christ what they really meant was something less than this—that they admired him very much. The man went into the street and heard the Salvation Army singing most lustily: "If ever I loved Thee, my Jesus, 'tis now." Even so with a Redeemer one cannot stop with admiration. It must be love, a love expressing itself in utter loyalty and passionate service. As Zinzendorf said: "I have one enthusiasm, one only—it is He."

(3) A New Joy. Contact with Christ imparts to us a new joy the content of which is different from all others. Part of it is the joy of being loved, and the joy of loving. In a world of pressing problems, dark despair, dread doubts, and pathetic pessimism, the Christian may radiate a joyous influence because he is possessed of an inner happiness which the world cannot take away. For Jesus is "the joy of loving hearts."

(4) A New Fellowship. Those who know Christ become indeed kindred souls, and the magnet drawing them together is irresistible. The early Christians could not help continuing "in the fellowship." When George Fox in one of his many imprisonments had converted his gaoler, the latter actually came and lived with his prisoner in his squalid cell; and the early Methodists were drawn into one another's company by the same gentle compulsion.

Such then will be the outstanding features of a new contact with Christ in the New Year. And the amazing thing is that we have free access to Christ. The door is always open if any soul would enter and commune with the Christ. And further than that. The abiding companionship of Christ is a free gift to us. The eternal promise of Christ to those who love him is the pledge of an eternal Presence: "My presence shall go with thee." "Lo, I am with you always, even unto the end."

May that presence indeed be ours during the coming year!

The New Year—Its Meaning And Message.

ANDREW JOHNSON.

HERE is one continuous stretch of time or duration. We speak of "fleet-footed" time that hastens on to the boundless realms of Eternity. There are seasons marked by the revolution of planets and climatic conditions. Time is divided into days, weeks, months and years for the sake of convenience and scientific classification. Since this is the case why, it may be asked, should there be any particular significance in what we call New Year's Day? It is true that time itself seems to take no note of the man-made names and artificial differentiations. What meaning and message, therefore, can there be in the Calendar and customary New Year's Day. In our opinion it is perfectly right and proper to make much of the first red-letter days on the calendar of the Year. We will, therefore give seven points on the significance of the season.

1. The real significance of the day is derived no doubt from the moral reaction it produces in the minds of the people. It calls a halt or brings a pause in the ongoing of

(Continued on page 9)

BEGINNING ANEW.

HENRY OSTROM.

BEGINNING anew! Happy are they who have a blessed asset from those former years in which it has been indeed "grace abounding." And now they speak of beginning anew over and above all that has been gained. We may greet the New Year with our thoughts inverted upon ourselves but God's order is ever for us to have our thoughts up to him. That he should have had Israel divide the year into seven parts, so that each part should be introduced with special devotional acts toward himself should have wrought wonderful uplifts to the people. And this is what it did when Israel was obedient enough to keep clear from idolatry and intermarriage with the world.

How heavenly the plan that took the able-bodied men up to Jerusalem three times a year with God—God—God ever as the object before each person for so making the trip! And, the women, they too were expected to appear there once a year, saying in their hearts, "Give ear O, Shepherd of Israel!"

Likely, since the Law has been fulfilled by Christ no one of these divisions of the year will more promptly impress us than the New Moon. That is before us month after month in our day of grace. "Blow up the trumpet in the new moon." How their gaze would be lifted to the sky! No idle or even merely searching gaze that would be. No, they were considering how (as we know more accurately today) that "by him all things hold together" and they were reminded of something clear above atoms and electrons; they were reminded of him who not only originated day and night but who maintains them in due order. Ah, this upward gaze! This gaze above the smoke and dust: above the dull, cold dead material. Above even the moon itself, and all the stars and planets! This looking to God and recognizing him above the passing of days and weeks and months and years! No possible heights too high!

Now, while to us every day is a holy day, every day set apart indeed to our Lord—all the days and all the years set apart to him; yet may we find great benefit and give God glory by noting the passing time.

To awaken, for instance each morning giving the very earliest thoughts in praise to him. Not allowing Satan to steal the first minute for some complaining or anxious thoughts, thus starting the day giving forth the incense of grace saying "my voice also shalt thou hear in the morning, in the morning will I direct my prayer unto thee and will look up," thus each new day is "set apart."

But, when we come to the New Year, what does it really matter about men's "thinking to change times and seasons" and causing some uncertainty about the exact time, we are privileged to note anew and to stress afresh that God—God—God is the strength of our lives and our portion forever, and we look to him with thanksgiving and yieldedness that on the one hand he may receive our tribute and on the other hand we may be made strong for the New Year as he fills our yielded souls with the Holy Spirit—"this treasure in earthen vessels"—which may break any day but the treasure never can fail. O, it is splendid.

And, if Israel before the "blood of the Cross" had been shed and before the glorious church had been started, before "the fulness of time"—Israel in the days in which Prophets and Kings had not seen nor heard what we see and hear—if Israel in those days was called upon to celebrate on stated days, how much more reason have we to mark off certain squares in our calendars.

Here then, for the New Year. Shall we say, "Happy New Year"? In the fulness of

his grace it cannot be less than that. Shall we say "Blessed New Year"? And that in the Holy Ghost it must surely be. Or, shall we say, "Glorious New Year"? That too, is ours. And, if our Lord should come this New Year for his own we know it is but a little while later "When the Son of Man shall come in his glory." Bringing back the departed glory! Piercing our smoke and dust and gloom with HIS GLORY!

Yes, and we may say much more this New Year-time, for is it not written, "all things are yours and ye are Christ's and Christ is God's?" Well, is not that "from glory to glory," and then the glory that excelleth—and then, more excellent glory still? The world may lust for a New Year of prosperity, the Lord's own are sure of it. But, it is actual, genuine, enduring prosperity. What an outlook! Time will not reduce it and eternity will affirm and increase it. What then, shall be the wealth of that being glorified together with him? Over that expanse it is written, "Behold, I make all things new." Surely that will be a NEW epoch upon which time and events cannot fasten a shade or a fading. Think, child of the covenant of grace, how many things are included after the words "No More." No more night, neither sorrow nor, O, so much else! That will be our Lord's Great New Years, not marked off into seven divisions but every moment a "set time" and every breath a hallelujah.

THE CHURCH.

BY REV. J. F. MICHAEL.

THE writer believes the ecclesiastical thread runs clear across ages. From the day on which man crossed the threshold of this mortal sphere (Gen. 4:1-9) until the last bugle call (Rev. 22:17) God's visible church has been accessible for worship and service. It is indeed passing strange to some good people but nevertheless a literal fact that before Jesus was incarnated, before he died upon the cross, before the pentecostal descent of the Holy Spirit, and before John the Baptist preached repentance on the banks of the historic Jordan, Jehovah had a well organized church in the wilderness. (Acts 7:38). This is evidenced by the fact that Jesus directed his followers to take their misunderstandings to the established church (Matt. 18:15-19).

Ho, say some, did not Jesus say, "Upon this rock I will build my church" (Matt. 16:18). Yes! That apparently is a stronghold when you place the emphasis upon the future tense. Jesus, however, placed the emphasis elsewhere, viz: upon the rock. It was in God's plan to put that rock under the church. The dispensational hour having arrived God simply moved the church over on the rock—from the old to the new, a sure foundation. Dr. Thayer, a great Greek lexicographer, says the term "Oikodomeso" used in Matt. 16:18, from which the term build is a translation, contextually means to restore, rebuild, repair, etc., and refers to similar Scriptures as a proof, viz: Matt. 23:29; 26:61; 27:40; Mark 15:29; and Luke 11:47. Another authority concurs by use of the terms repair, embellish, and amplify. And that is exactly what Jesus came to do. He did not come to build, but to rebuild. He did not come to generate life, but to re-generate humanity. Satan through sin had been tearing down, but Christ came to restore lost humanity back to its rightful place in society. Take John 2:19 where he is speaking to the Jews, "Destroy this temple, and in three days I will raise (re-build) it up," was not spoken of brick and mortar, but of the very soul life of the church. While the Jews had been forty-six years in building a temple of brick and mortar, Jesus had already spent centuries

THE SOUL DIGGER

By John Paul

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laying well the foundations, and erecting of a great church. I say centuries, yes, from the dawn of creation until the last sun set, for the job is not as yet finished. The church was not a future prospect, but a living, present reality. The church, like other progressive institutions, changes its doctrines and polity from time to time. That is a redeeming feature, just as it should be. While on the other hand the church, like Christ its head, fundamentally speaking, "Is the same yesterday, today, and forever" (Heb. 13:8) all of which is due to the fact that it is founded upon a Rock—Christ.

Paul says that rock was Christ (1 Cor. 10:4). On one occasion Moses was commanded in behalf of the people to speak to that rock (Christ), but being angry he smote the Rock twice instead, (Num. 20:7-13). However, in the face of that insult living water emerged from the Rock to quench the thirst of man and stock. Christ was no less the "living water" to the church in its wilderness state than on the day he talked to the Samaritan woman at the well of Jacob. (John 4:6-13).

If that Rock was Christ (1 Cor. 10:4), if there was a church in the wilderness (Acts 7:38), if Christ is the head of the church (Eph. 1:22), if this church is built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner (Eph. 2:19-22), pray,—why build another church?

Again, let me say why build another church when he already had one (Ex. 19:9-25), and was a full fledged member of the same (Luke 2:21-24). The gates of hell prevail not against the church (Luke 16:18), whether located in the wilderness fifteen hundred years B. C., or on Main Street in the city of Jerusalem two thousand years A. D. The church of the living God, though her outward forms shall ever be on the change, shall stand intact with open doors for worship and service, until Jesus appears upon the eastern horizon. Thank God for his incomparable blessings. No, says Jesus, "I did not come to destroy the old order—i. e., the law and the prophets—but to fulfill them. (Matt. 5:17).

Away, then, with all feeble complaints; all meager and mean anxieties! Take your duty and be strong in it, as God will make you strong. The harder it is the stronger in fact, you will be. Understand, also, that the great question here is not what you will get, but what you will become. The greatest wealth you can ever get will be in yourself. Take your burdens and troubles and losses and wrongs, if come they must and will, as your opportunities, knowing that God has girded you for greater things than these.—Horace Bushnell.

IF YOU WANT SOMETHING

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

GLEANINGS FROM THE EVANGELISTIC FIELD

EVANSVILLE, INDIANA.

Olivet Presbyterian Church, of Evansville, Ind., of which Dr. W. T. Pearcy is pastor, was assisted in special meetings Nov. 13 to 24 by Mr. Guy W. Green, layman-evangelist, of Kansas City. Crowds were large. Delegations were present at different times from the other Presbyterian churches of Evansville and from Cynthiana, Booneville and Vincennes. Mr. Green spoke to the Rotary and Optimist Clubs, to the students of Evansville College and to the guests of the Thornton home. One of the impressive features of the meeting was a decision service in the Sunday school at which thirty young people responded to the invitation.

FRASER, IOWA.

We have just had a most wonderful and powerful revival of spirituality here at Fraser, Iowa, in the Primitive Methodist Church. Rev. Harold Sutton, a minister from God's Bible School, at Cincinnati, Ohio, is our fine pastor; he has been here over two years. Brother Sutton, with the Church Board, engaged Evangelist Perry Rood, of Ohio, for our evangelist. He came and God blessed his message. Night after night he went after the lost with a fiery message of full salvation. Pretty soon the whole community was stirred. We had prayer meetings at 10 A. M. and 3:30 P. M. at the church. After a few days the break came, people were struck to the floor by the power of God like Wesley's revivals. Seekers fell at the altar that night and we had seekers after that every service, and sometimes the altar would be full.

God surely answered prayer and helped the evangelist preach with power. Thirteen people were taken into the church by our pastor. The evangelist took \$25.00 love offering up for the pastor, besides groceries, etc. We paid the evangelist and also extended a call back to him. Our Sunday school has taken on new life and the future looks good. We love our pastor and church and ask the prayers of The Herald that we might keep hot and holy for Jesus and ready for his coming. May God bless every reader and our pastor and Brother Perry Rood wherever he may choose to hold revivals with many souls.

J. A. Long,
J. C. Tabor,
A. F. Anderson,
Trustees.

REPORT OF CORBIN REVIVAL.

Sunday, December 1st marked the close of a two-weeks' revival in the First Methodist Episcopal Church, Corbin, Ky., conducted by the writer and Rev. and Mrs. M. V. Lewis, all of Wilmore, Ky. The pastors, Rev. and Mrs. L. D. Rounds, are young people of the finest type. Educated in Asbury College, they went to Mexico and Central America, giving seven and a half years to missionary service. Last March they were called to the Corbin church, the pastor, Rev. C. E. Vogel, having been appointed District Superintendent of the Barbourville District of the Kentucky Conference. Bro. Vogel heartily supported the meeting and encouraged the workers, being present the first Sunday and the second Wednesday. No small credit is due these two men, for the harvest the meeting gathered in was but the reaping of their faithful seed sowing and ministry of love. Cottage prayer meetings, conducted for two weeks previous to the opening of the campaign, ripened the situation, so that the workers at once launched into an intensive soul saving effort. Bro. Lewis is a gifted soloist and chorus leader, a man of rich prayer life and a worker who knows how to wisely help people at the altar. Sister Lewis, educationally cultured, talented in music and gracious in spirit, played, prayed and helped push the battle. Their work among the children was of a superior order, and resulted in a large number being clearly saved. Rev. W. P. Davis, an Asbury man, pastor of the First Methodist Episcopal Church, South, heartily backed the meeting by his presence, prayers and help at the altar. Pastors of four other churches encouraged and helped by their attendance. Confessions, reconciliations and restitutions marked the depth to which the people went in order to obtain a genuine Christian experience. The pastor reported a few more than fifty saved, reclaimed or sanctified. To God belongs all the glory.

Evangelist Warren C. McIntire.

NEWS FROM JAPAN.

My Dear Brothers and Sisters in Christ:—This year is truly busiest time of my life. God is using me here. I work without any rest and I will go to preach three times tomorrow at our fields. I thank God for he is blessing our work.

I believe you want to know about our missionary work in Japan. I am glad to tell you for the victories by the Lord's mighty hands. Many people are getting salvation and sanctification at our fields. Hungry souls are coming from fifteen miles south, some twelve miles east, some four miles southeast to our meetings by electric cars. You can imagine about how hungry they are for the true God.

Our Sunday school for the children is in very good condition. Many boys and girls are gladly coming and fill up our meeting-house at Sasatsuka; therefore, we built the tent at the back yard of that house. Both old and new Sunday school teachers are encouraging for this work.

Our members are sanctified by the power of the Holy Ghost. They are gladly serving God at street meetings on every Saturday night at Sasatsuka, Tokyo. Some are coming and helping in the street meeting from fifteen, twelve, or four miles. They are eager to tell about their experiences of the new birth by the Holy Spirit. Their very happy faces are greatly helping to prove what they are telling. Therefore many new souls are coming to our meetings, and are finding Christ.

We thank God for two more new fields. One is Tabata, twelve miles from Sasatsuka; next is Roku-go, fifteen miles from here. Both are very good and we thank God for them. We have two more big fruits of our missionary work here. They are two young men who are called as gospel workers. Both are among our converts. They are truly sanctified young men. They are working and living with us. We thank God for such a great result of our fields.

We have a monthly magazine named "The Light of the World" in our language. If any one wishes to publish your experience of salvation in it, send it to us and I will gladly translate it.

We are praying earnestly and collecting three kinds of offerings. First, is monthly expenses for the mission fields. Second is money for the pamphlets and above-mentioned magazine. If any one gives five dollars for the pamphlet this pays for 500 copies and they will preach to 1500 people, because one copy will be read by three or four persons. Third, for the support of two new workers, which is only \$15 for each one monthly. Supporters will receive the picture of worker, article of his religious experience and reports monthly. It is an opportunity to be represented in Japan.

I ask you to pray for the above mentioned great needs for our Lord's work in Japan. Please help us as soon as you can. Our five workers are praying for helping hands from U. S. A. I ask you to let us hear from you soon. May the Lord richly bless you and your works. Your missionary offerings sent direct should be made payable to following: Rev. J. K. Alta, Box No. 9, Shibuya P. O., Tokyo, Japan, or Mrs. M. A. Oliver, Asbury College, Wilmore, Ky.

PLAQUEMINE, LOUISIANA.

Since my last report I have held one meeting at Plaquemine, La., the parish site of Iberville Parish, a city with 5,000 population, with only five per cent Protestant. Ours was the largest Protestant church in the city with a membership of forty people.

The popular pastor, Rev. A. D. Hoffpauir, got a revival on his heart, secured a tent and the services of R. P. Marshall and wife to assist. The tent was pitched just across the street from the Parochial school. People attended in numbers, both Catholic and Jews. The priest soon got behind the children who were coming in large numbers to see and hear Brother Marshall paint his wonderful cartoons and sing his gospel songs, but they crowded the sidewalks and drove their cars up close where they could hear. A number of conversions and fifteen additions to the church, besides the blessed seed that was sown in many hearts that will spring forth some day into activity.

We were ten days with Rev. Felix Sanders on the Pembroke charge. Many found Christ at the altar of prayer. Some heads of families and fine young men. Chapel Grove is a wonderful country church. Many of the owners of large plantations live on their farms and are devoted to the church. The Masseys, Clouds, Corneals, and others.

At Central City one outstanding feature was one lady who got gloriously filled with the Holy Ghost. She had never prayed in public; timid shrinking; but when the power came upon her she was loosed and free and prayed powerfully. Rev. H. H. Jones is a popular preacher and his people are devoted to him.

Forward goes the battle! The time is far spent. We need to keep pressing the battle. O for more calls and opportunities.

W. E. Thomas.

REVIVALS.

Since our last report we have preached one week at Iuka on the Grand River Charge for Brother Southern, he is a fine young preacher, a noble piece of humanity. At the close of the meeting we went to Conference at Princeton and elected Rev. Pat Davis to the General Conference, with others. After Conference we went back to the Grand Rivers charge and assisted Bro. Southern at my mother's old church at Groves Chapel. We had a fine revival, several saved and nine had united with the church. Pastor said it was the best that had been there for some time. We stayed at night in the home of our nephew, Will Johnson; had a delightful time.

Our next revival was with Bro. Booher at Summer Shade on Pickett's charge. Here the whole school was saved. School house was near, and he was the teacher; several others were saved, quite a number united with the church. Bro. Booher is a devout young man and a preacher of promise, a fine leader of song. We spent our nights in the home of Mr. Bramlett Squires; one night spent at the parsonage. After Summer Shade, went by Richmond to see our son, Keen Johnson, wife and grand-daughter.

We went to Bro. Ragland on the Taylorsville charge, and held a meeting at Ashe's Chapel. This was a Union church. The Methodists are weak

there, but had several conversions and a small number of additions. Bro. Ragland is one of our best equipped men and earnest and sincere. He has a lovely family. We spent several nights with them, the other nights were spent in the homes of Mr. and Mrs. Goodlet and Mrs. Iva Edwards. They were as kind as could be.

Our next revival was with Bro. Caughron on the Morgantown charge at Woodbury. We were delighted to be with them in a battle for the Lord. His wife is a good worker, as well as her husband. Have known of their good labors in many places; good, strong preacher. Had about ten saved, the church greatly blessed; some of the salt of the earth there. The weather was around zero part of the time, and did not have the crowds we would have had if weather had been better. We spent our nights in the home of Brother and Sister Ellis; they made us welcome, and were so kind. We are making out our slate and will be glad to make dates with any of the brethren in any of the months: winter, spring, summer, fall. Write us at Vine Grove, Ky.

Robert Johnson and Wife.

NATIONAL HOLINESS CONVENTION AT MOORE'S, NEW YORK.

The National Association for the Promotion of Holiness closed a very successful and helpful convention in the Methodist Episcopal Church at Mooers, N. Y., Sunday evening, Dec. 8. On the Tuesday preceding, Dr. John F. Owen and Rev. Alfred A. Fryhoff, both of Ohio, arrived in our village and at 10:30 A. M. opened the convention. Dr. C. W. Butler, of Cleveland, our National President, came Friday morning remaining during the last three days.

Each service seemed to mark a higher tide of spiritual power and victory than the one preceding it. Earnest messages of clearly put teaching on holiness and kindred subjects were delivered throughout the convention. Every worker seemed under the burden of the meeting and "full of faith and the Holy Ghost." The Gospel truths were presented with unction and in a scholarly and intelligent manner. God honored his Word and some found spiritual victory at the altar. Saints were nourished and built up in the most holy faith. Under the precious ministry of these brethren the Christians of this north country, who were in attendance upon the services, have had their souls enriched, their hearts strangely warmed, and their minds well instructed in the things of God.

Something over fifteen preachers were with us for either all or a part of the convention. This gave us a representation among the clergy from at least eleven communities. Others from among the laity came in from these and other places so the influence of the Convention was far-reaching. All the services usually held in the Wesleyan, Presbyterian and Methodist Churches at Mooers, Mooers Forks, Sciota and Cannon's Corners were taken up during the Convention and the pastors and their respective constituents worked together. A beautiful spirit of unity and Christian fellowship obtained throughout. The presence of the Lord was with us and our Comforter visited his people with blessing and glory. Glory to God!

The financial end was well taken care of with ease and the expenses of the Convention all paid from the offerings received. It was a privilege to contribute of our money for the spread of Scriptural holiness through the dear old National Holiness Association. May God bless her and those who labor for her! May the money come in so that this great work need never go down or be discontinued. We thank God for this interdenominational holiness movement. It needs our hearty support along all lines. Thank God for these days of meeting together in this Convention and being under the ministry of Dr. Butler, Dr. Owen and Brother Fryhoff!

Clyde R. Sumner, Pastor.

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OUR CONTRIBUTORS

Rev. L. R. Akers, D.D., LL.D. Rev. O. G. Minglehoff, D. D.
Rev. Percy F. Asher. Rev. Henry Ostrom, D. D.
Commander Brengle. Rev. Paul S. Bess.
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D. D.
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Rev. Andrew Johnson, D.D. son, D. D.
Rev. John F. Knapp, D. D. Rev. C. F. Wimberly, D. D.
Rev. Richard W. Lewis, D. D.

(Continued from page 1)

with her, moved upon the hard-hearted young man and he was powerfully converted. He led many a brother convict to Christ. He was paroled from prison after nineteen years of servitude, and went out with a glad testimony for the salvation of a sinner for the Christ who loved much because he had forgiven much. There is one thing sure: If we will go to the throne of grace in prayer, and gird up ourselves with a high resolve to bring back to Christ some prodigal son or daughter of our race, we will be blessed and we are almost sure of success. Let's undertake to put into this coming year more of prayer and love, sympathy and help to those about us.

NEW YEAR'S GREETING.

WE send a kindly word of Christian Greeting to all the members of the great HERALD family. We humbly pray that this year 1930 may be a year of prosperity and blessing to you in your spiritual life and daily occupation, whatever it may be; that you may be blessed with health; that you may be successful in your business, and that you may be able, with the blessing of the Lord, to contribute to the happiness of your fellowbeings about you.

It would be fine, indeed, if every member of THE HERALD family should make a high resolve, and offer an earnest prayer for grace and guidance to win some soul from sin to Christ during this year. The winning of a soul is not the difficult task that it is supposed to be by those who never have the faith and courage to undertake so blessed an enterprise.

It must be remembered that back of all of our efforts "God so loved" sinners, those in rebellion against him, that he gave his Son, the Lord Jesus Christ to die for them, and that the Holy Spirit is ready to use every consecrated agency to that great end of saving human souls from sin and outer darkness.

Looking upon the people about me, who seem so utterly thoughtless and indifferent with reference to their souls, and remember-

ing the plain and awful teachings of our Lord Jesus with reference to the future state of those who violate the laws of God, and reject the mercies of God, and go hopeless and unprepared into eternity—eternity, mark you—I am surprised at myself and others, that we are not more zealously engaged in efforts to winning the lost to Christ.

Those of us who claim the blessing of entire sanctification ought to be humble, faithful witnesses to the hungry hearts about us, and striving to lead our fellowbeings into this Canaan of perfect love. We kindle the fires of our zeal, strengthen our faith, warm our hearts, and enter the more deeply into the profound secrets of the spiritual life in proportion as we unselfishly seek to bring others into this experience of an entire consecration, and a heart from sin set free.

The old expression, "The Holiness Movement," was most appropriate. The baptism and cleansing of the Holy Spirit is a divine moving power. Every sanctified man and woman ought to cheerfully use their opportunities to bear humble, glad witness to the power of Christ to save, and sow the seeds of full salvation truth in the minds of those about them. In my long experience as an evangelist, I have been profoundly impressed by what persons have said to me who were converted under my ministry. So often it was one simple sentence in the sermon that pierced them like an arrow. They did not seem to remember the sermon at all, but "when you said so and so it shot me through;" and frequently, the few words or short sentence did not seem to have anything about it that would impress one; but the Holy Spirit so often uses a few words spoken by an earnest heart to start going reflections that bring a sinner to repentance and saving faith of a poor battling, stumbling child of God to entire consecration and cleansing from all indwelling sin.

Some of the happiest and most fruitful days of my Christian life have been when I was under an earnest vow to speak to, at least, one individual every day about their soul's salvation. We feed upon the bread which we break to others. If we leave others to starve, we will most certainly become lean in our own souls.

How distinctly I remember, now some forty-two years ago, I was awakened in the night with a peculiar burden on my soul. I was a pastor at the time assisting a brother pastor in a protracted meeting in Maysville, Ky. I had many calls to assist in revivals to which I could not respond, and as I lay in bed thinking, the call came to me very distinctly, to commence the publication of a paper devoted to the culture of a deeper spiritual life. I had no money with which to start the publication of such a paper; in all my preacher life I had not written enough for the press to cover two pages of this paper; but I was so sure that the impression which came to me was from the Lord, that I could not sleep, but got out of bed in the midst of the night and wrote the first editorial of THE PENTECOSTAL HERALD. I named it The Old Methodist, later changed the name to The Kentucky Methodist, then The Methodist, then THE PENTECOSTAL HERALD. I little dreamed to what proportions the publication would grow.

Starting a religious journal is a very difficult proposition. It was especially so when you made the chief message of the paper a strong advocacy of the Bible doctrine of sanctification, as interpreted by John Wesley and the founders of the Methodist Church. This doctrine had been so sadly neglected that the vast majority of Methodists knew nothing of it, and looked upon it as, not only an impossible experience, but a fanatical heresy. I went forward under most discouraging opposition. Opposers pounced upon me from every quarter. My friends said among themselves, that the publication could not last long. My family wept and pleaded with me to give up the enterprise, that it would bankrupt me with debt, but my con-

viction was so profound that to have surrendered the effort would have been to rebel against the call of God.

Debts did pile up. I mortgaged my home, I worked day and night. It was several long, hard years of battling before the ledger showed one nickel of profit. The home carried the mortgage for nineteen years; but God blessed and strengthened my heart, and now for many years thousands of letters come to us, not a few of them from over the seas, many of them from very prominent ministers of various denominations, expressing great gratitude for the spiritual help this paper has brought to them. Quite recently the pastor of one of the great churches of Methodism said to me, "Some years ago some one subscribed for THE PENTECOSTAL HERALD for me, and I have kept it coming to me for years, and it has proved a great means of spiritual help and grace in my Christian life."

We shall endeavor to make this one of the very best years in the history of THE HERALD. Already we are accumulating a large number of splendid articles for 1930. We hope you will renew your subscription and would be glad if you would solicit a new subscriber, or invest a little of your tithe money and send THE HERALD as a New Year's gift to some friend.

We will continue to have a good sermon for every week through the year, and articles from able writers on the most vital subjects of life, here and hereafter. Dr. Minglehoff will continue to give his excellent expositions of the Sunday School Lessons. Dr. Andrew Johnson will furnish a great series of articles discussing in a most interesting and profitable way, the books of the New Testament. If the Lord spares me, I will continue my monthly sermon, and we will, by the grace of the Lord, bring to our people a varied and healthy bill of spiritual fare laying the great emphasis upon full salvation from sin through the atonement of our blessed Lord.

Give us your prayers, your practical assistance and a good word of encouragement. May this prove to a multitude one of the very best years of our earthly pilgrimage. Let us go forward ever looking unto Jesus the author and finisher of our faith.

H. C. MORRISON.

The Special Revival Number.

We have been able to secure a number of very fine articles for our special Revival Number of THE HERALD. We desire very much that THE HERALD family will take a great interest in this issue, order a number of copies at two cents each, and scatter them broadcast among their neighbors, planting them especially among the people in whose spiritual life they are deeply interested. This issue will appear January 22. The following are some of the good things we promise our readers: Editorial paragraphs on "Shall we have a Revival?" This will be followed by an editorial on "Pastoral Responsibility." Rev. L. R. Akers, D.D., will have a sermon on "Revive us Again." Bishop Joseph F. Berry will have a strong presentation of the subject, "Shall we Surrender our Evangelistic Primacy?" Dr. Charles T. Alexander, of Guthrie, Okla., will have a strong article on "Plowing the Subsoil; or a Lesson Concerning the Revival that we Need." You cannot afford to miss these rare discussions of so important a subject.

Special Open Letters.

Our Editor is preparing a series of Open Letters to a Young Minister. They will appear monthly, during the year 1930. We believe, after looking over a number of them, that they will be of real value, not only to the young, but also to older ministers, in fact, they ought to have suggestion and help to the laity who take time to read them. These letters will begin in January and appear each month through the coming year.

Pausing at The Threshold of The New Year.

MRS. H. C. MORRISON.



HERE is scarcely any one who does not have serious reflections at the beginning of the New Year. And it is very well that such is the case, for we are traveling at such a rapid rate that we oftentimes forget to become serious in our contemplations of life.

Many of us, yea, all of us, have had varied experiences during the year just passed; the question is, have they been for our profit, or shall we go on in the same old way and miss the lessons that our heavenly Father designed that they should teach us.

There is in an old Book a sentence that reads something like this: "And we know that all things work together for good to them that love God." If you are a lover of the Lord, then you have an insurance policy against everything that would harm you and a guarantee of all that will contribute to your happiness in this life.

When the farmer plows his field, plants his cotton seed, cultivates it, picks it, takes it to the gin, hauls it to the mill to be run through the looms, it is that a useful fabric may be produced that will minister to the needs of humanity. Of course, the plowing is not pleasant, it is an act of faith that prompts the sowing of the seed, it is hard labor to pick the cotton from the bolls, and the milling process is anything but enjoyable, but it is all done with the idea that something worth while will come out of the various processes of labor.

So it is with the various methods by which our heavenly Father often works in order to bring us to where he can get the richest fruitage from our lives, and it is ours to hold still during the unpleasant experiences, believing that, eventually, it will all work out for our good.

Doubtless during the past year many who read these lines will recall strange and fiery trials that they could not understand at the time, but later on have seen where the hand of God was guiding the happenings of your life in order that you might be refined and made ready for the Master's use.

But what about those good resolutions you were going to make at the beginning of 1930? Have you put your intentions into action? Have you searched your heart to see where you were weak and resolved to form those habits that will make you strong? Have you been neglecting God's Word, secret prayer, giving your tithe to the Lord, attending the house of divine worship, and many other things that contribute to an exemplary Christian life?

Then it is a serious reflection that all of us are a day's march nearer our Eternal Home. We are farther from the cradle and nearer to the grave than we were a year ago. We have advanced another year's journey toward the Judgment seat of Christ where all the secrets of our hearts will be laid bare before the Judge of all the earth. I wonder if we are carrying a secret grudge against any one? Are we catering to the selfish whims of our own desires, forgetting that there are many who are looking to us for help and sympathy.

Reader, let's not only resolve to do better, but let us put those resolutions into action and thereby prove our sincerity by our amended lives throughout the coming New Year, and all the years to come. "To him that knoweth to do good, and doeth it not, to him it is sin." That puts us in a close place, for there is not one of us who knows not some one to whom we may minister in some way, small or great.

After all, this living is a most serious business. To be here in this world, to be respon-

sible for every thought, word, and act, and to know that in the judgment we shall have to render an account of the deeds done in the body, is a matter of grave import and should claim our first and undivided attention. Join with me in resolving that the year 1930 is going to be the best we have ever lived, and by God's grace, make it come to pass. Some of us may not live to see the close of another year, but whether we live or die, we shall be prepared for whatever may come. May the prayer of our hearts be, "So teach us to number our days, that we may apply our hearts unto wisdom."

I am reminded of a beautiful poem, entitled, "The Land of Beginning Again," which I am sharing with our readers as they approach the realities of an untried year.

THE LAND OF BEGINNING AGAIN.

"I wish that there were some wonderful place,

Called the land of beginning again,
Where all our mistakes, and all our heart aches

And all of our poor, selfish grief
Could be dropped, like a shabby old coat, at the door,

And never put on again.

"I wish we could come on it all unaware,
Like the hunter, who finds the lost trail;
And I wish that the one whom our blindness had done

The greatest injustice of all
Could be at the gates, like an old friend that waits

For the comrade he's gladdest to hail.

"We would find all the things we intended to do

But forgot and remembered—too late,
Little praises unspoken, little promises broken,

And all of the thousand and one
Little duties neglected that might have perfected

The day for one less fortunate.

"It wouldn't be possible not to be kind

In the land of beginning again;
And the ones we misjudged, the ones whom we grudged

Their moments of victory here,
Would find in the grasp of our loving hand-clasp

More than penitent lips could explain.

"For what had been hardest we'd know had been best,

And what had seemed lost would be gain;
For there isn't a sting that will not take wing
When we've faced it and laughed it away;
And I think that the laughter is most what we're after,

In the land of beginning again!

"So I wish that there were some wonderful place

Called the land of beginning again,
Where all our mistakes and all our heart aches

And all of our poor, selfish grief
Could be dropped, like a shabby old coat at the door,

And never put on again."

THE NEW YEAR—ITS MEANING AND MESSAGE.

(Continued from page 5)

man's mad rush toward futurity and eternity. The pause, it is true, is not in time itself but in the people. As the blowing whistles and ringing bells announce on the midnight air of the last day of December the death of the Old Year and the birth of the New Year there seems to be the bated breath of a thoughtful pause penetrative and all pervasive. The moral reaction of this natural and national check is wholesome. It calls attention to the fact that man's days on this earth are measured and will soon come to an end. The funeral bells will ere long beat the roll-

call of the final close of every man's career.

2. The New Year event inaugurates a change. The dull monotony of daily toil and drudgery is momentarily broken. The busy world can now catch a new breath. There is a moral and mental change of attitude. There is opportunity for readjustment. It has the soothing effect of the balm of intellectual and moral healing. The exchange of years and the corresponding change of sentiment tend to produce salutary effects upon the mind of mankind.

3. The sudden and dramatic end of the calendar year causes a general reflection upon the achievements of the past. It is a good thing to pause and to reflect long enough to take an inventory of the net results of the year's accomplishments. In the exploration and analysis of the past the public can get a line upon itself and learn where it made mistakes and direct its energy to future improvement. Hence the reflection furnished by the occasion of the New Year is not a negligible element in the estimation of the benefits of the season.

4. This form of reflection carried on to its consummation will result in making a general summary of the closing year. It is not only wise to sit down and count up the cost for the future but to sum up the expenditure of the past. The Christian people can derive great profit by making one grand recapitulation of the spiritual results of the past year. A real heart-searching and a sincere facing of the facts of the past year's history by the church as a whole would rekindle the torch of evangelism and make the New Year memorable for great sweeping revivals of the old-time religion.

5. We not only pause, reflect and sum up but take a new start on the New Year. If there has been failure and misfortune there is no need to give up, but as the New Year dawns, turn over a new leaf and take a new start and work harder and more faithfully than ever before. Oil the machinery of life's activity, forget the blunders of the past, turn the mistakes of yesterday into the steppingstones of tomorrow and go over the hill-top of the New Year with the high signs of success and the ringing notes of spiritual victory.

6. New Year resolutions are in order. With all the foregoing considerations we have mentioned it would be out of harmony with the sense of the sacred season not to make a high and firm resolve to score a greater record during the ensuing year. A New Year resolution, made with intelligence and sincerity, not depending upon our own human strength, but upon the strong arm of Jehovah, may serve as a great moral stimulus and a guiding motto down through the months of the ensuing year. It is always in order, therefore, and especially at the auspicious beginning of a calendar year, to express one's desire and determination for higher and better things. If we have not fully kept pace with the Apostle Paul in the past, then let us, by the grace of God, step into the New Year declaring, "This one thing will I do, forgetting the things which are behind and reaching forth unto those things which are before, I will press toward the mark of the prize of the high calling of God in Christ Jesus."

7. Hope, that springs eternal in the human breast, should be enriched as we rise to meet the challenge of the New Year. As we pause at the juncture of years to reason, to reflect upon the past, to recapitulate, to resolve, let us once more repeat the immortal lines of the world's best poem on hope by William Cullen Bryant, and apply them, not only to the New Year, but to the entire futurity of our lives.

"He who from zone to zone

Guides through boundless air thy certain flight,

In the long way that I must tread alone
Will lead my steps aright."

OUR BOYS AND GIRLS

My Dear Boys and Girls:—

This New Year finds me away down in the Lone Star State but not so far that my thoughts do not run back to you at the beginning of another New Year.

During the past year some of our cousins have slipped away from us and have gone to try the unknown world that lies out ahead of each of us. Somehow, I feel as they loved our Page and knew what it was to love the Lord, that they are now basking in the glorious sunlight of the Redeemer's presence who loved them and gave himself for them.

There is nothing I could wish for you for the New Year than that each of you who reads this page might know the Lord Jesus in the forgiveness of your personal transgressions. There are many of you who have already given your hearts to him, and to such, I would say press on into the deeper experience of a heart cleansed from all sin, inbred, the carnal nature, that you may be more fully in accord with the Masters Sermon on the Mount.

It is a blessed thing that our heavenly Father has not opened up the future to us all at once. If he were to give us our choice to look into the days that are curtailed from us, or not to know what they hold for us, I suspect that all of us would say give us just one day at a time, for "sufficient unto the day is the evil thereof." Our strength is not given for more than one day at a time, and so the wisdom of our Heavenly Father has kept his secrets from us, revealing them to us as we have strength to bear them.

If I had known at the beginning of last New Year that Dr. Morrison would have had to go through such months of suffering, I would have lived in dread of it long before the time of his going through them. And it may be there are some who read these lines, that have had to give up their dear ones for the last long sleep who, if they had known ahead of time that they would be taken, would have had added months of suffering.

Let's enter the New Year with thanks to our kind Father that he is full of love and mercy, and will give us just enough cloud to temper the sunshine as we journey through the New Year.

Lovingly,
AUNT BETTIE.

Dear Aunt Bettie: Here is a boy from the dear old Sunshine State. I read the letters from the boys and girls in *The Herald* and now I want to get in. I am glad to hear that Dr. Morrison is getting better. I heard him preach at the Riverside Holiness Camp. We had a good camp this year. I liked your good president of the College. I am a Nazarene preacher's boy. I am expecting to see this letter in print.

Harvey Crooker,
Fulton, So. Dak.

Dear Aunt Bettie: I thought I would write to *The Herald* again. I wrote about two years ago. I would like to correspond with a girl my age. I was thirteen years of age last October. I am trying to live a Christian life. Virginia Tilford, I guess your name to be Mae. Bernice Strickland, I guess your name to be Mary. Donna Wessman, I guess your name to be Marie. If I am right do not forget your promise. I reckon I have taken up enough space. Best love to Aunt Bettie and the cousins.

Mildred Williams,
Rt. 2, Box 6, Goliad, Tex.

Dear Aunt Bettie: Will you let an eleven-year-old Michigan girl join your happy band of boys and girls? I am visiting my grandma and grandpa at Raleigh, Ill., at present, but expect to return home at Pontiac, Mich., and go to school this winter. My teachers name is Mrs. Maude Ward. I like her fine. I go to Sunday school at the M. E. Church every

Sunday. I am not a Christian yet, but hope to be one soon. Please remember me in your prayers. While visiting my grandpa's I read page ten and I like it very much. I read it every time I come. I think I will ask if we may take it when we go home. I think the tobacco habit is a great evil, and I hope all the boys and girls will take warning from Edwin Hartz's article on page ten of August 28. As this is my first letter I hope to see it in print. I hope Mr. W. B. is taking a nap when this arrives.

Vida F. Hale,
138 East Pike St., Pontiac, Mich.

Dear Aunt Bettie: Will you let a Grano girl join in with your happy band of boys and girls? I enjoy very much reading page ten. The *Pentecostal Herald* reached our home; our M. E. minister, Rev. H. B. Gibbens, left them here when he called on us. My father died when I was but one month old, and my grandparents took me and raised me. My grandmother is a good Christian woman so I was raised in a good home. They are still living and I live with them. The people who live in Grano do not like Christianity. About four months ago a "Full Gospel" man and his wife came to Grano. The usual attendants are three families from the country. I have tried to live and stand true to Jesus. I find it hard with all the worldly people about me. So I ask all the boys and girls to pray for me and Aunt Bettie, too. I am fourteen years old and my birthday is May 3rd. Have I a twin? If so, please write me. Can you guess my first name? It begins with F and ends in E. I will write to all boys and girls who write to me as I love to write letters.

F. Mae Stanford,
Grano, N. Dak.

Dear Aunt Bettie: I enjoy reading the letters on page ten so much that I thought I would write one myself to thank the cousins for their many and appreciated letters. You can never tell how a little thing sometimes will help. I must say that reading page ten has done me wonderful good and it will help anyone who will read it and take it to their heart. As I am living by myself *The Pentecostal Herald* certainly gives me much satisfaction; it is such a grand paper and it carries such good messages that everybody ought to be benefited that reads it. I attend church and Sunday school every Sunday that I can, although the job I have calls for me to work on Sundays here of late. I would be glad to hear from the cousins. Will answer all letters. Hope to see this in print.

Harry L. Clark,
P. O. Box 534, Farrell, Pa.

Dear Aunt Bettie: Will you let a little Bay Island boy join your happy circle? I am eleven years old, and in the sixth grade at school. I have dark hair, brown eyes, and am four feet, two inches high. I belong to the Methodist Church. I go to Sunday school. Katie A. Thomas, I guess your name to be Anna. Am I right? Don't forget your promise. My name is Jaime Palenna. Can you guess my last name? It begins with B and ends with O, and has five letters in it. Anyone who guesses it I will write them. My grandmother takes *The Herald* and I enjoy reading page ten.

Jaime Palenna B.

Dear Aunt Bettie: I have thought for a long time I would write and tell when I first heard Brother Morrison preach. We had always said if ever he came close enough we would surely go to hear him. When Brother Avery was at Grayesville, Ind., six years ago, Brother Morrison came and helped him in a meeting. A dear friend of Avery called me up, said "Now is your time to hear Brother H. C. Morrison. There will be an all-day meeting with basket dinner on Sunday. He will preach morning and afternoon." We were living in Terre Haute at that time. I soon had a lunch fixed and we jumped in

our Ford car and we almost flew twenty-seven miles; got there just as he rose to give out his text, which was the eleventh chapter of Hebrew and seventeenth verse, "By faith Abraham, when he was tried, offered up Isaac." Oh, it was wonderful. He simply carried us to the sky. There were some crying and some laughing and praising God all over the tent. That was the first and only time I ever heard Brother Morrison, but it isn't going to be the last, for I expect to meet him over in the glory land. May God's blessings be on him. Hope he will soon be able to preach several more good sermons.

Annie Liston,
Prairie Creek, Ind.

Dear Aunt Bettie: I want to join *The Herald* band of girls and boys. My grandfather takes *The Herald* and grandmother reads page ten to me. It is interesting to read letters from so many children in different States and so far apart. I am six years old and will soon start to school. I am anxious to go and am quite sure I will enjoy it and love my teacher as I do my Sunday school teacher and music teacher. I am a Methodist. I joined the church last Easter just two days before I was six. My mother gave me a piano on my sixth birthday. I hope Mr. W. B. will be asleep or gone hunting so he will not get this.

Margaret Walker,
Knoxville, Tenn.

Dear Aunt Bettie: This is my first letter to *The Herald*. I do not take *The Herald* but my grandmother does and she always saves it for me. I am a little girl twelve years old. My birthday is March 22. Who is my twin? If I have one I would like to hear from him. I have black hair, blue eyes and dark complexion. I live in the country and go to Sunday school every Sunday I can. I go to the Baptist Church. We have a good pastor. My letter is getting really long so I will close. I will answer all letters received. Louise P. Tolar,
Hope Mills, N. C.

Dear Aunt Bettie: Will you allow a Minnesota girl to join your happy band of boys and girls again? My mother has been getting *The Herald* for almost seven years and we all think it certainly is a wonderful paper. I think we all ought to try to get it into more homes so more could get a blessing from reading it. I was fifteen October 11. Have I a twin? If so please write to me. I go to high school where I am a sophomore. I have dark hair, blue eyes and am five feet, four inches tall and weigh 105 pounds. I live on a farm and enjoy farm life fine. We go to church and Sunday school at the Holiness Methodist Church which is about five miles from our farm, when we can. Catherine Anders, I guess your first name to be Mary. Katie A. Thomas, I guess your middle name to be Alice. I wonder who can guess my middle name. To the one who guesses it I will write a long letter, and I am sure you all can guess it as it is very common. It starts with M and ends with E, and has five letters in it. I would enjoy to hear from all the boys and girls who read this letter, and I will promise to answer every letter I receive. So let your letters fly to Eleanor Wickstrom,
Saginaw, Minn.

Dear Aunt Bettie: Will you allow a little blue-eyed Minnesota girl to join your happy band of boys and girls? I haven't written to the Boys and Girls' Page before but I hope the cousins will move over a little for me. My mother has taken *The Herald* for many years and we all think it is a wonderful paper. It surely is a blessing to many and it also has been a great blessing to us. I have light hair, blue eyes, a fair complexion, weigh 92 pounds and am five feet, one inch in height. I was thirteen October 5. Who is my twin? Please write, those who are. I live on a farm about eighteen miles from Duluth, Minn., and sure think farm life is wonderful. I am a freshman in high school. I am enjoying high school life quite well, although it is quite new to me. We belong to the Holiness Methodist Church and we go to church and Sunday school as often as

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we can. The church is about five miles from my home and it is quite difficult to get to church in the winter. I want the cousins to guess my middle name. It starts with A and ends with E, and has seven letters in it. Those who guess it will get a long letter from me. I want all the cousins to write to me. I will promise to answer every letter I receive.

Martha Wickstrom,
Saginaw, Mich.

Dear Aunt Bettie: I notice in *The Herald*, Sept. 4th, one of the young writers in the Boys and Girls' Corner, a young Miss ten years of age, asked who can guess her name, which begins with E and ends with E. In reading Timothy 2nd, his mother's name was Eunice, and strange to say I saw Eunice in the Bulletin, but she was not a very good character, but Timothy's mother was a good Christian and I hope Miss E. Ellen Williams will be a good Christian girl, then she will be a good woman if she lives to womanhood. Excuse me if I am intruding in the young people's column, but I thought I would answer just for fun. Miss Williams, I am 82 years past, but I enjoy reading the young people's column. My name is E. Bradley. My name has four letters and is easy to guess.

An old reader of *The Herald*.
Mrs. E. Bradley,
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FALLEN ASLEEP

STANTON.

Jennie A. Stanton, daughter of William R. and Ruth Stanton, was born Dec. 23, 1843, at Springboro, Ohio. She was married to Michael J. Terrell, June 10, 1869. For almost forty years they lived happily together at Oskaloosa, Iowa, and Wichita, Kan. She was converted April 13, 1876, then sanctified a week later. She was an ardent Christian worker, always anxious to bear her testimony and her share of labor of the Lord. She was a daughter of consolation and a witness to the keeping power of Jesus Christ. She had been in failing health for nearly five years and grieved at not being able to be in the work; but she was willing that her Master's will be done. She was anxious to be released from this earthly house of clay. She peacefully fell asleep in Jesus on Oct. 9, 1929, at the home of her sister, Mrs. Stephen Scott, Fairmount, Ind. She leaves another sister, Mrs. Emma Garretson, of Los Angeles, Calif., one nephew, Albert Stanton, of Oskaloosa, Ia., two nieces, Mrs. H. B. Yacoubi, of Pasadena, Calif., and Mrs. J. A. Hocker, of Zion, Ill., and a host of friends to mourn her passing away.

HINTON.

Tis so sad to know the death angel visited our home on the 22nd of August, 1929, and took away my dear husband, but we have to submit to the Master's will. Mr. Hinton was long a subscriber of *The Pentecostal Herald* and a member of the Epworth Methodist Church, South. He was 67 years old and had his family altar before breakfast and before bed time. He was sick ten months and all during his sickness he would pray and repeat scripture verses. When he got so bad he could not get down on his knees he would lay in bed and pray and thank God for keeping him from one day till the next. The night before he went away he said, "Oh Jesus help me and keep me near the cross," and his good wife helped him up and the breath left him without a struggle.

We had the funeral in Epworth Church, and C. H. Greer preached the funeral. We laid him to rest in the family lot in the Lexington cemetery to wait till the resurrection morning. He leaves four step-sons.

I will meet you in the morning, Just inside the Eastern Gate, Then be ready faithful pilgrim, Lest with you it be too late.

Missed by his loving wife.

HODGES.

Mrs. J. A. Hodges, who departed this life August 29, 1929, was born August 13, 1862. It is with a sad heart that we note the death of our dear grandmother, who recently crossed over the river of death. She will be missed by those who knew her, for she was loved by all. She leaves many loved ones and friends to mourn her departure. We shall miss her sweet smiles, which were so freely given. Though our hearts are sad, yet we know that she is at home with our Father in heaven.

She has bid us all adieu,
She has gone to live in Heaven,
And her form is lost to view.

Oh, that dear one, how we loved her!
Oh, how hard to give her up,
But an angel came down for her
And removed her from our flock.

Great consolation comes to us in our grief and sorrow, and we know that some sweet day we shall meet again where we shall say good-bye no more.

Her devoted grand-daughter,
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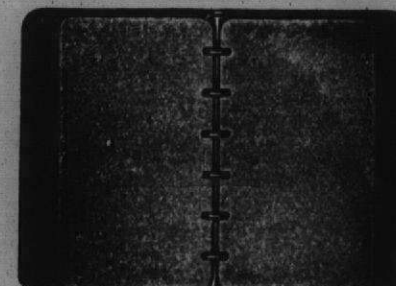
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On September 24, at 10:45 A. M., one of the most beautiful Christian characters that we have been privileged to know went home to be with Jesus. Mrs. Abbie Williams was a devoted follower of the meek and lowly Nazarene, a great sufferer and withal a happy, shining example of what grace can do. She has slipped away to the land where suffering never comes. Often when the pains were so severe that it seemed that she could scarcely pass through it, she would lift her thin hands to heaven and testify of the grace that saved and sanctified and kept under such conditions. There went out from that sick room a holy influence that told more for the kingdom of God than many whose lives are not bound by sickness.

Sister Williams was an ardent lover of *The Pentecostal Herald* which came to her room every week until shortly before her departure. She found much comfort in its pages and often would have passages marked and kept for special use.

After the weary journey had been run our sister dropped the burdens of sickness and suffering entered where "no burdens are allowed to pass through."

She left her husband, daughter and three sons to mourn their loss. Sister Williams was born April 29, 1883; died Sept. 24, 1929. Services conducted by Rev. S. R. Maddox.

REQUESTS FOR PRAYER.

Mrs. A. G. S. "I ask the prayers of the readers for the return of my husband, and for the blessing of peace."

Mrs. M. Jacobs: "Please pray for my dear aged father. He is unsaved, and not in very good health. My heart is so stirred I cannot sleep at night. Is it asking too much that you join me in prayer at 9:30 each morning? Though I solicit your prayers any time that you can spare. And for myself and family, my husband is in poor health and I have several children."

A Reader: "Please pray for my only son, that he will be healed of a trouble he has been troubled with for months."

A reader of *The Herald* asks special prayer for help physical, financial and spiritual. A deeper spiritual life and help in daily problems.

L. C. S.: "Please pray for a very sick neighbor that she may be restored to health if it be God's will, and that this town may be awakened to righteousness."

Please pray earnestly for a reader who is in deep trouble, also not well, and that a loved one who is wandering away under the influence of a strange woman and affairs of the world, may be brought back to wife and children, to help share the true responsibility of home and care of children, and my home and happiness be restored by the All-wise Father.

R. H.: "Please pray for my home, that my family may be brought closer to the Lord and that my children may be workers for the Lord. Also, pray for a friend in very bad health."

Mrs. C.: "I am writing you for special prayer for my household, consisting of husband, son and a daughter, that they may be saved and that I might be a soul winner for my blessed Savior. Pray for me that I may do my duty."

SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDDORFF, D. D.

Lesson II.—January 12, 1930.

Subject.—Baptism and Temptation of Jesus. Matt. 3:13-17; 4:1-11.

Golden Text.—This is my beloved Son, in whom I am well pleased. Matt. 3:17.

Time.—A. D. 27.

Places.—The bank of the river Jordan and the wilderness.

Introduction.—Passing over the silent years in the life of our Lord (thirty of them) we come down to the time of his baptism. One sometimes wonders why so much stress has been laid on the subject of his baptism and so little upon his being anointed with the Holy Ghost. The latter would seem to be the most important. We find just one little break in the silence of those years that intervened between the story of his birth and his baptism—the incident of his visit to Jerusalem when he was twelve years of age, when Joseph and his mother unintentionally left him in the city, and upon their return found him in conversation with the learned doctors of the law. It is common to draw several conclusions concerning those silent years, but established facts are few. I think it is safe to say that Jesus had both brothers and sisters younger than himself; although the Romanists deny this. The silence concerning Joseph has led many to the conclusion that he died sometime before Jesus began His ministry and that he being the eldest son became the head of the family. The thought of his care for the widowed mother and the younger children is beautiful, and I see no reason for disbelieving the conclusion.

Many have drawn beautiful conclusions about the home life of Jesus and about the years of his school life; but we know nothing of these matters. Still, I have no objection. Turn your imagination loose. I am sure when you have done your best, the picture will not be half completed. If you would see the beauty of his home life, study him. All the glory of those wonderful home years is concrete in what he was. I think he was just as gracious in his boyhood as he was in his manhood.

Comments on the Lesson.

The baptism of Jesus has always been a battle ground. Maybe it always will be. I shall never forget how confused I was about it long ago in my young years when my thinkers began to work. I was not so much concerned about the how of it as I was about the why of it. I went to hear every preacher in my part of the world, who dared to tackle the subject; but it was "confusion worse confounded." It was plain that he was not baptized for the same reason that the repenting Jews were baptized for, because he had no sins to repent of. Some said it was an example for us; but Luke says that "when all the people were baptized" Jesus came to be baptized. It seemed to me that the example should have come first. Then I was puzzled when I found that John was not administering Christian baptism. Besides the Book said nothing about its being an example for us. But I did discover that Jesus was the fulfillment of the Jewish high priesthood, and that he could not enter the office

under thirty years of age. When I found the initiatory ceremony laid down in the Old Testament both his baptism and his anointing with the Holy Ghost became luminous. The how of the baptism hardly interested me at that date, because I was so thrilled with the discovery of the why: It was his initiation into his High Priestly Office. Some say he was endorsing John's baptism and thereby identifying himself with his people; but there is no proof. Strip off all imaginary trifles, and look at the naked facts until the glory shines.

Even to this day I am not concerned about the how of that baptism, for it has nothing to do with Christian baptism. I have my convictions. You have yours. Keep them; I shall not fuss with you. Inasmuch as every high priest in the Jewish Church for nearly 1500 years prior to the baptism of Jesus had been sprinkled with water out of a running brook, I see no reason for believing that John violated the law in his case. Why should he, when there is not one word in the entire Bible relative to a change in the ceremony? John was an Old Testament minister. Not a word of the New Testament had been written at that time. Have your own notions about the matter, but in the absence of all evidence to the contrary, I must be allowed to believe that John baptized Jesus as Moses baptized Aaron.

The one thing over which I am rejoicing is the fact that we have a glorious High Priest forever after Melchizedek. Blessed be the God and Father of our Lord Jesus Christ, he is now in the Holy of Holies in heaven making intercession for us, wherefore he is able to save unto the uttermost all them that come unto God by him. That is worth shouting about forever; but whether John immersed him, or sprinkled him, or poured the water on his head does not concern our salvation for the space of two minutes.

14. John forbade him.—The Revised Version says: "Would have hindered him;" but I suppose we would be very near the truth, if we said that John refused to baptize him. From other statements in the Word I judge that John did not at that hour know Jesus to be the Son of God; but that he knew him as a spotless human being is scarcely to be doubted. They were cousins after the flesh; and with all the Jewish fondness for kinship, they must have known each other. I am not surprised that John thought Jesus should baptize him.

15. Suffer it to be so now.—That is, comply with my request. This old meaning of the word suffer is rather out of date. To fulfil all righteousness.—The rites and ceremonies of the Jewish law, that were to be fulfilled and pass away. That was the last valid high priestly baptism that the world will ever see. Our High Priest has come to stay forever.

16. Went up straightway out of the water.—That translation is a bit curious, seeing that Matthew uses the Greek preposition apo which can hardly be made to mean "out of" under any sort of construction. It means from, or away from. Mark's language differs very materially from Matthew's. He uses the preposition eis which may be translated, in his

form of speech, either in or at the Jordan, and the preposition ek which, again in his form of speech, may mean either from or out of. That is all that the Book says on the subject.

I have been thus explicit because I wish to hold your attention to the why instead of the how of the baptism.

17. This is my beloved Son, in whom I am well pleased.—In that glorious hour the entire Trinity was represented. The Father anoints the Son with the Spirit. Remember, Jesus was anointed, not baptized, with the Spirit. That is tremendously important in our theology, for baptism signifies cleansing, and Jesus did not need that.

..Matt. 4:1. Led up of the Spirit.—There is something fine here. Jesus went to his battle with Satan under the power of the Holy Ghost. I suppose this refers especially to his humanity. He met the tempter on human grounds plus the power of the Spirit. That is exactly what we have to do. Jesus Christ did not take any advantage of Satan beyond what is vouchsafed to us.

2. Fasted forty days and forty nights.—I remember how the infidels used to make fun of this until in 1881 Dr. Tanner proved the possibility of it by fasting the same length of time. Since then men have fasted far more than forty days and forty nights.

3. The tempter came to him.—I think the devil made a mistake. He doubtless thought that Jesus would be very weak, and therefore unable to resist his temptations; but one is stronger against temptation after a fast than at any other time. That these stones be made bread.—That was subtle. The devil has captured millions through appetite. That was the point at which Eve fell. Possibly more pure souls are thus overthrown than at any other point in their being. This is not only true concerning the desire for food, but concerning all the appetites of man's nature.

4. It is written.—The Word of God is the master weapon for fighting Satan. Quote it to him, and he will flee away. Man shall not live by bread alone.—That sentence is a whole volume. Bread is the smallest item in a true man's bill of fare. That feeds the body; but the soul must have food too. It is pitiable to see a starving, emaciated body, but far more pitiable to see a famished soul. The soul must feast on the living God, that which is hidden within the printed Word, or it will perish as certainly as the body will perish without material food. The real man is well rounded in all the appointments of his being.

5. Setteth him on a pinnacle of the temple.—This must have been real, or the temptation would have been farcical.

6. Cast thyself down.—This was a temptation to commit a sin of presumption. Satan was sharp enough to misuse Scripture. It was true that God had made a promise of the protection of angels, but not in a case of presumption. It was just here that a man lost his life some years ago. He undertook to handle a rattlesnake to show people that he had the Holy Spirit; but the snake bit him, and killed him.

7. Thou shalt not tempt the Lord thy God.—This settles the matter for all time to come. Whatever you may do, do not presume foolishly upon the protection of God. Have sense. Take proper precautions in times of dan-



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ger; and if trouble comes, trust God for help.

8. Into an exceeding high mountain.—We do not need to build figurative mountains to understand this temptation. This is the Devil's get-rich-quick scheme. Jesus was out to conquer Satan and to drive him off the earth; but the archfiend would make the job easy by turning conquerer himself. If he could mislead Jesus Christ into worshipping him, he would be master of the entire situation; but Jesus completely overthrew the enemy with one fell blow: "Thou shalt worship the Lord thy God, and him only shalt thou serve." That was a master stroke, and the Devil left the field.

11. Angels came and ministered unto him.—Good! They were watching the fight all the time. They are watching us in our times of temptation; and at the proper time they come and minister to us.

I do not deem it worth while to enter into the much mooted matter of the possibility of Jesus Christ's sinning. In the first place, I do not know anything about it; nor have I seen any one else who did. The question is too deep for little human minds. Let's pray and fight the Devil in the name of Jesus and by the help of the Divine Spirit. That will pay far better.

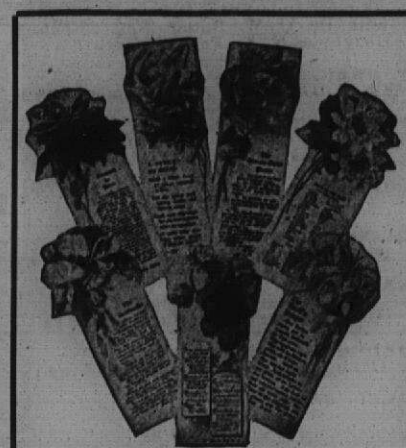
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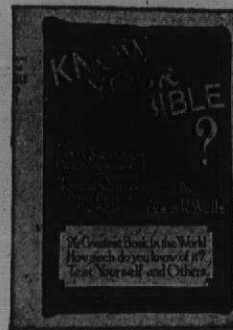
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MY RELIGIOUS EXPERIENCE.

I joined the church when I was eleven years old, at Somerset, Ky. It was the year 1914 and my father, Rev. C. K. Dickey, was the pastor. In 1924 I gave my heart to Jesus. Before I went to the altar Bro. Morrison came up to me and said, "Would you like to go to the altar to pray?" I said, "Yes, sir." I am sorry to say I went back into sin but I got back to God when I sought for the blessing of sanctification in 1928. A sweet peace is within. When I take my burdens to God in prayer the tears come, but Jesus wipes the tears away. I believe in taking everything to God in prayer. The reason I fell into sin was that I didn't think about God in working through me as I work for him. Since I have been sanctified I always try to think about God in working through me as I am speaking to precious souls. If you know of any one that needs to get right with God take The Pentecostal Herald to them and have them to read it. Mary E. Dickey.

ONE OF OUR STRONG EVANGELISTS.

My former college professor and now fellow-evangelist and neighbor, Rev. J. W. Carter, D.D., of Wilmore, Ky., is giving his whole time to the work of evangelism. Those who have known of his labors for the last twenty-five years can likewise testify of his ability and success in this field. To those who have not as yet had this privilege there is awaiting you a rare treat. For your camp meeting or church you could make no mistake in calling Doctor Carter as your evangelist. He is one of our strongest evangelists, humble, tender, sociable and of good physique and commendable qualities that make him acceptable anywhere. His experience as former college professor in Asbury College, pastor and evangelist have won for him success and great blessings in revival and camp meetings. Any pastor of church or mission wanting an old-fashioned revival this winter should write him at once. He is no pussy-footer on the cardinal doctrines of the Bible and will not ding-dong you with hard luck stories from the time he arrives for every dollar that you can possibly rake up.

May I say for myself that I have some dates open in January and February which I would prefer to fill in the far South in Florida, but will go anywhere on the continent in church or mission, and trust the people and God for all my needs. Also I have camp meeting dates in June and August open. L. E. Williams.

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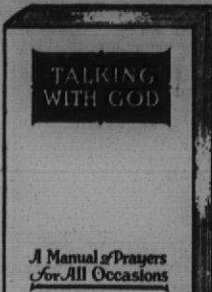
you want a help that will give you insight into the heart of the lesson buy this book.—M. P. Hunt.

FATHER TIME 1930.

Long have I roamed around this old Globe,
Much have I pondered upon her queer mood—
Down through the centuries, as I recall
Dynasties rise, and dynasties fall—
Years without numbers I went to and fro,
Watching her onmarch in weal and in woe—
Great are her chances for progress today,
Inventions are turning her work into play,
The latest in science and art combine
To roll her in comfort and joy sublime—
But the greatest concern, in which I play a part,
Is the difficult problem of changing her heart—
Seasons of conflict have racked her domain,
Leaving grim tragedies, sorrow and pain;
Filling her bosom with hate and distrust,
Causing more woe than I care to discuss,
Sad memories haunt me again and again,
When I think of the plight of the children of men;
And weary humanity, far from at ease—
Still pleading her cause at the Altar of Peace—
I had hoped that the world to its senses would come
And enjoy its existence with music and song;
For I vow that her lands could be filled with delight,
If nations were friendly—united for right—
The earth is so green and the sky is so blue,
And the Master who made it, is tender and true,
He floods it with beauty, and wonders and wealth,
The air is resplendent with sunshine and health—
His gracious bounty, on land and on sea,
Should make every one happy, contented and free—
Oh, how I long for the dawn of the day,
When peace upon earth and good will shall hold sway—
It is long since I heard the Angels sing,
And had a glimpse of the new born King;
I love to repeat that song again,
"Peace on Earth, good will to men!"
In every age—I will venture to say,
Have noble souls tried to hasten the day—that
Alas, the world is slow to comprehend,
Not willing its sinful habits to mend;
Alas—for its selfish dominion and greed,
Fostering hostilities, troublesome weed—
Well, I must be chanting my own doleful song,
And dreaming my dreams, as I hurry along—
But I will be hopeful and my temper restrain,
And employ every moment my purpose to gain.
Jeannette H. Amundsen.

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Shelby, Ohio, Jan. 19-Feb. 2.
Columbus, Ohio, Feb. 9-23.
Bloomington, Ind., Feb. 27-Mar. 16.

EDWARDS, J. E. AND WIFE.
Greentown, Ohio, Nov. 17-Dec. 1.

Lindsey, Ohio, Dec. 6-22.

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Brooklyn, N. Y., Jan. 3-19.
Miami, Fla., Jan. 25-Mar. 9.
Charlotte, N. C., Mar. 14-23.
Alliance, Ohio, Mar. 25-Apr. 6.

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FLEMING, BONA.
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Pontiac, Mich., Jan. 19-Feb. 2.
Kenmore, Ohio, Feb. 3-16.
New Brighton, Pa., Feb. 23-Mar. 9.

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DuBois, Pa., Jan. 1-Feb. 9.

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Hillsboro, Ill., Jan. 5-26.
State Line, Ind., Feb. 2-March 1.
Open dates, March.

ATKIN, IND., APRIL 6-27.
St. Johns, Mich., May 4-18.

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Dividing Creek, N. J., Jan. 27-Feb. 16.
Gibbsboro, N. J., Feb. 17-Mar. 3.
Pittman, N. J., Mar. 3-9.
Farmington, Ind., Mar. 11-30.
Barberton, Ohio, Mar. 31-April 13.

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Tillamook, Ore., Dec. 19-Jan. 26.
Stockton, Calif., Mar. 9-23.
Pasadena, Calif., Mar. 24-Apr. 6.
Chicago, Ill., Apr. 13-27.
Richmond, Ind., Apr. 28-May 11.

HEWSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)
Washington, Ind., Jan. 5-26.

HOWARD, FIELDING T.
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Blackwell, Okla., Jan. 5-19.
New Castle, Ind., Jan. 26-Feb. 9.
Fairbury, Neb., Feb. 16-Mar. 2.

KELLY, WILLIAM.
(Greenup, Ky.)

KENNEDY, ROBERT J.
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Westchester, Pa., April 1-15.
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Trinway, Ohio, Jan. 5-19.
Fargo, N. D., Jan. 26-Feb. 9.
Butler, Pa., Feb. 16-March 9.
Urbana, Ill., March 16-30.

LONG, J. L.
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LOPER, J. MORRIS, FRY, WILBUR E.
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LONG, J. OWEN.
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(Wilmore, Ky.)

LOVELESS, W. W.
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Ft. Recovery, Ohio, Jan. 4-19.

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Glendale, Ariz., Jan. 26-Feb. 9.
Alhambra, Calif., March 23-April 6.
Woodbine, Kan., Jan. 5-19.
Clovis, N. Mex., Jan. 22.

MCBRIDE, J. B.
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Franklin, Ohio, Jan. 1-12.
Lancaster, Ohio, Jan. 13-27.

MCNEESE, ANNA E.
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Wooster, Ohio, Dec. 19-Jan. 5.
W. Farmington, Ohio, Jan. 8-19.

MCNIE, MARK S.
(Holt, Michigan)

MCNEESE, H. J.
(New Brighton, Pa.)

MANLY, IRVIN S.
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Central City, Ky., Nov. 1-21.

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MILLER, JAMES.
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Webster City, Iowa, Dec. 29-Jan. 12.
Lacona, Iowa, Jan. 13-Feb. 2.
Buffalo, Kan., Feb. 3-16.

MINGLEDORFF, O. G.
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NORRERRY, JOHN.
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OWEN, JOHN F.
(Taylor University, Upland, Indiana)
With Dr. C. W. Butler, Nov. 26-Feb. 2.
Houghton, N. Y., Feb. 18-March 2.

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(Hamasus, Ohio)
Circleville, Ohio, Jan. 3-19.
Canton, Ohio, Jan. 22-Feb. 9.
Marion, Ohio, Feb. 12-March 2.
Lincoln Place, Pa., March 4-16.

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(2912 Meadowbrook Drive, Ft. Worth, Texas)

REES, PAUL S.
(2014 W. Hancock, Detroit, Mich.)

RICE, LEWIS J.
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Richmond, Ky., Dec. 22-Jan. 2.

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Minden City, Mich., Dec. 3-16.
Amherst, Ont., Jan. 19-Feb. 2.
Grand Ledge, Mich., Feb. 5-23.
Cadillac, Mich., March 2-16.
Hubbardston, Mich., March 23-April 6.
Blenheim, Ont., Can., April 13-27.

ROBERTS, T. F.
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ROBERTS, C. PRESTON.
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(Middleport, Ohio)
North Vernon, Ind., Jan. 5-19.
Ravenswood, W. Va., May 11-25.
Pomeroy, Ohio, July 1-13.
Flora, Ill., Jan. 21-Feb. 2.

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(Morrilton, Ark.)

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Teaberry, Ind., January, 1930.

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SHARROW, C. E. AND NEVA B.
(1227 W. Monroe St., Decatur, Ind.)
Oceola, Ohio, Dec. 29-Jan. 12.
Beaumont, Ind., Jan. 26-Feb. 16.

SHELHAMER, E. E.
(6419 Rushnell Way, Los Angeles, Calif.)
San Francisco, Calif., Dec. 29-Jan. 12.
Los Angeles, Calif., 17-27.
Grantham, Pa., Feb. 6-16.

SHELHAMER, MRS. JULIA A.
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SMITH, BUDDY JEFF.
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SPARKS, BURL.
(Song Evangelist, Seymour, Ind.)
New Albany, Ind., Dec. 29-Jan. 12.
Warren, Pa., Jan. 19-Feb. 2.

SPELL, C. K.
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SURBROOK, W. L. AND WIFE.
(Kingswood, Ky.)

SWEETEN, HOWARD W.
(Ashley, Ill.)

TEETS, ODA B.
(Aurora, W. Va.)

THORNTON, R. A. AND WIFE.
(Hattiesburg, Miss.)

UTRE, W. F.
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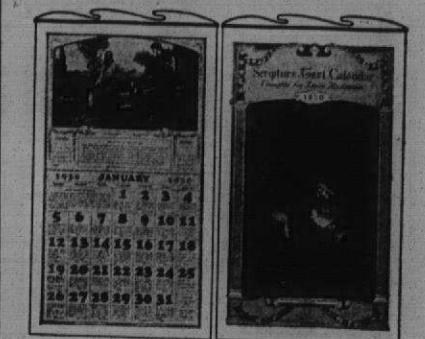
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OUR YOUNG PEOPLE.

By The Editor.

WE are having much discussion in the religious and secular press about the present generation of young people. It is an important theme and claims a large place, both in the pulpit and on the lecture platform. The importance of the subject should be appreciated when we remember that the young people of today will be the grown people of tomorrow, in charge of the home, the church, and the state, for the weal or woe of our civilization.

There are a few things about our young people that may be put down as facts. First, they are having the best advantages in the way of schools, books, travel, and opportunity for the development of all that is best in preparation for useful lives that has been enjoyed by any generation of this, or any other, country. The development of modern science and our educational system have placed them in touch with the world, and enables them to select out of the moving conditions which surround them, that which is best for their intellectual, moral and spiritual development.

The kindergarten schools, with their excellent, well-heated and well-ventilated rooms, with highly cultured women to take the little children in their tender and impressive years and teach their young minds how to think, and how to grasp and remember facts, gives a remarkable advantage to them over that which was enjoyed by this writer when a child; and educational opportunities are such that most any young person with the will can today enjoy the privileges of a college course and, if they desire, go on to the university.

The present generation of young people, unfortunately, have not had the home advantages of those of us who are marching toward the sunset of life. The home is no longer the quiet place where the family lived together and trusted each other largely for social enjoyment and sympathetic helpfulness under the discipline of wise parents who saw to it that their children were taught obedience, industry and economy. Wise philosophers of wide observation will tell you that there are more temptations and less opportunities for the development of good character in surroundings of luxury, idleness, and indulgences in the many pleasures sought by the young people of today, than in the more rigid, less luxuriant and industrious life of a generation that knew something of the hardships of pioneer life which made men and women strong and self-reliant. Wealth, and the luxuries it brings, is not regarded as means for the development for the strongest and best that goes into the building of character.

It is generally understood that the young people of today know very little of any sort of reverence and obedience to parental discipline; that they largely live what they call "their own life"; that during that period

when they are largely non-productive, but quite a family expense while they secure their education, and run to and fro to an almost endless number of entertainments, they are inclined to be exacting of their parents and reckless in their expenditures of money, that must be supplied, or they go into open rebellion. Some people believe that much of the religious life of young people is made up of traveling here and there, suppers, picnics, conventions, and a good jolly time, socially, rather than prayer, searching the Scriptures, deep devotion to the Lord Jesus and zealous efforts for the salvation of the lost.

We hear much of "the revolt of youth." We think that this very largely comes from modernistic teachers who would like to see the present generation of young people go into rebellion against the teachings of the Holy Scriptures, and a life of genuine devotion to the Lord Jesus. In not a few schools young people are admonished to dismiss from their minds preconceived opinions about the Bible, Christ, and their ideas of what life should be, and have open minds to receive teachings quite contradictory to all they have known, believed and respected hitherto. One of the great disadvantages under which the young people of today labor is that of being taught by college and university professors who are viciously skeptical with low moral standards. They also are unfortunate in reading and absorbing more or less of the literature which floods the country which carries a taint of doubt of all things sacred, and at the same time, a vulgar suggestiveness that is poison to the best things in clean character, high thinking and true living.

Our young people are being taught in literature, the schools, and often from the pulpit and lecture platform, that we have entered a "new age," with new standards of character and conduct; that the old was all a sort of bondage, of slavery to false teachings and unscientific conceptions of life. Much of modern instruction and the atmosphere of church and school is far removed from the idea of fearing God and keeping his commandments. We have not yet heard any one accuse the young people of today of being burdened with reverence, either for divine or human law; of a careful and becoming modesty, and of a fixed purpose to make the very best of their opportunities in preparation for lives consecrated to the Lord Jesus and the service of their fellowbeings. In these remarks we are taking in the mass of that part of our population known as the "young people." It is cause for great satisfaction to know that in this general drift away from that which is best, both for here and hereafter, there is an army of young people in the nation, a large percent of them to be found in what is known as our "holiness colleges," who are of the highest type, and who are bound to count for that which is best when they enter the field of service.

There is one thing about which we may

speak most positively. No one can remain young long. Directly, the young become of age; a few years and they are in middle life, and then old age creeps upon them before they are aware of it; they begin to realize the saying in Holy Writ that, "Life is as a hand's breadth; that it is swifter than a weaver's shuttle." A few brief years and the young people of today will be sleeping beneath the sod, and their immortal spirits will have appeared in the presence of the God who created them, and the Christ who died for them. Those who have been disobedient to parents, reckless, wasteful, who have sneered at things sacred, who regarded themselves as too intellectual to believe the Bible, who have looked upon Jesus Christ as far beneath them in their scientific knowledge and ideals, will soon go out into outer darkness. Whatever the false prophets from pulpit and colleges may teach them, it is appointed unto them to die, and after death the judgment. The young people of this generation must obey the Scriptures, repent of their sins, and accept Jesus Christ as their Saviour, and walk in obedience to the divine commandments, or directly, before they can realize what has occurred, they will be lifting up their fruitless cries in hell. Plain language, you say! It's a statement of plain and awful truth. They, like all who have gone before them and will come after them, will find that the words of the Son of God are truth, and throughout eternity they will chase with curses and abuse the preachers and teachers who pampered their pride, deceived their souls, and led them away from Christ and his salvation. All of this vast millions of immodest, lecherous, disobedient, wasteful multitude of young people must hasten to repentance, or after a few fleeting decades of years they will go down into a bottomless abyss of eternal night. They ought to be preached to earnestly and plainly. They must come to repentance, be sober, modest, virtuous in living or they will be turned into hell with all the nations that forget God. Then woe be to those who have led them astray and robbed them of their opportunities to have secured salvation through faith in the Lord Jesus Christ.

Facing Facts.

The above is the title of a most interesting article from Bishop Welch of the M. E. Church, which appeared some weeks ago in *The Michigan Christian Advocate*. We have secured permission from the Editor of said *Advocate* to publish this in *THE HERALD*. Our readers will find it in this issue, and I am hoping every reader of *THE HERALD* will turn to, and read this most suggestive article from a bishop who faces facts and speaks in most positive terms with reference to conditions and the great need of a true revival of pure and undefiled religion. It is a very thought-provoking message. Be sure to read it.

H. C. M.

And where does he reveal the secrets of his Word but at the throne of grace?

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