

PENTECOSTAL HERALD

and WAY OF FAITH

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NEW YEAR'S GREETING

By The Editor

TIME moves rapidly. Changes come thick and fast. Who will undertake to prognosticate the future or tell what a day, much less a year will bring forth. There is one thought that is an anchor to the soul in this stormy period of human history: God is, the Bible is his word, Jesus Christ is his Son, and the Holy Ghost is in the world to administer the things of his kingdom. He abides, he comforts, keeps and guides the children of the Father.

The great truths in the preceding paragraph give us heart and hope for the future. Somehow in the coming years there will be peace, the right will triumph, God will be glorified, men will love one another, the storm will have passed, and the calm be so restful and so blessed that those who weather the storm will congratulate themselves that patience and endurance were well worth while.

Jesus shall reign until he hath put all enemies under his feet. This is comforting and encouraging. However long the battle may last, the lines may waver, the regiments of truth and righteousness must be advanced or retire; but the last battle of this great war will be a complete, a glorious and an eternal victory. This is the true optimism of the Christian. This is the anchor of the soul which holds steadfast in all the storms. This is peace and rest to the soul that runs with patience the race, ever looking unto Jesus the author and finisher of their faith.

Rest assured that the year 1941 must be a year of battle, vigorous, earnest conflict, or a year of defeat and retreat. This is no time to lay aside the implements of warfare, but to put on the whole armor of God. We must earnestly contend for the faith; we must powerfully protest against evil; we must be faithful witnesses for the Lord Jesus. Those of us who preach must cry aloud and spare not. We must unfurl the banner for revivals of religion, the rebuking of sin, the conversion of sinners, the sanctification of believers on ten thousand battle fields. The truth is mighty and will prevail if God's people will proclaim the truth, witness to the truth, defend the truth, and make the truth vital in life and testimony.

We enter the New Year sword in hand. THE PENTECOSTAL HERALD proposes to be a soldier of the cross. With God's gracious help we shall rally every possible force against Satan, sin, unbelief and wickedness about us everywhere. We shall try to stir and arouse the people against all the forms of worldliness that destroy the spiritual life, and the wickedness that blasts the souls of the people. We are blessedly indifferent to the curses of the servants of Satan, and the patronizing sneers of those who would cry, "Peace, peace, when there is no peace." The Holy

ONE REASON WHY

I urge our trial subscribers to renew their subscription, and our old subscribers to help us increase the circulation of THE HERALD, is the fact that, in these perilous times we shall discuss in these columns important matters that will not be discussed in the regular Church press.

We shall give attention to the wars going on, the fulfillment of prophecy and the probabilities that we are approaching the end of this age and the coming of the Lord. We shall call attention to the significance of some of the very dangerous conditions in our own country brought about by false teaching and skeptical influences in schools, modernism in our pulpits and the cultivation of class hatred by politicians, and things which have been done, and are being done, that create division and strife, that, finally, break up the peace and happiness of a people.

There are some people who refuse to see truth; having eyes they see not, and having ears they hear not. We have been writing and preaching for a half century, being ridiculed and abused as we have foretold that, according to prophecy, the things that would come and have come. We want our present readers to remain with us, not only that we may have a large circulation, but that they may receive information from THE HERALD pages that they will not get from the press of the Church. It will cost at the rate of two cents per week. Renew your paper at one dollar per year, or send the paper to some friend. We feel that the things we shall have to say are important truth that should be said, and should be read. We are now in preparation of an editorial, "The War on God," that we desire to be read by a quarter of a million of people. It will appear in THE HERALD sometime in January. Renew your subscription at once and get this editorial, and much other interesting matter. We believe the year 1941 will be the greatest year in the history of this paper, because we believe it is going to be one of the most tremendous years in the history of the human race; war, bloodshed, the destruction of property; probably the destruction of all that is best in human civilization. Undoubtedly, we are in a most critical period, a time when we should read, think and pray; when there ought to be a great turning to God.

H. C. Morrison.

Spirit stirs our hearts to press into the conflict as never before.

No man loves peace better than the Editor of this paper, but in the providence of God I have been made a watchman on a section of Zion's walls. I see the enemy approaching from many directions and making his attacks at many angles. What can I do? To remain silent would be criminal. I must protest and warn and plead. Many times I have sympathized with the Psalmist when he said, "O that I had wings like a dove! Then would I fly away and be at rest." But the wolves are breaking into the fold, the sheep are being slaughtered, the lambs devoured. I must make THE PENTECOSTAL HERALD a voice mightily crying against the unbelief and worldliness crowding into the Church of God. As never before in our history, new subscriptions have flowed in upon us, and words of appreciation come to us from ev-

ery quarter, both in this country and over the seas. We have put much new machinery into our plant and many of our employees are working day and night to supply the demands of the hungry people. With God's help we shall go forward, trying to make every issue of THE HERALD a soldier of the cross, an evangel of love, a physician of healing, a messenger of peace and truth, of hope and courage, bread to hungry souls, a comforter to the distressed and a guide to holiness.

Monthly Sermon.

REV. H. C. MORRISON.

FULNESS OF REDEMPTION.

"Be ye holy; for I am holy."—1 Pet. 1:16.

Confucius says, "Heaven means principle." Emerson once remarked, "God himself cannot procure good for the wicked." In the nature of things there can be no heaven for an unholy soul. To be out of harmony with God, to love what God hates, and to hate what God loves, makes peace with God impossible, and that which makes peace with God impossible makes heaven impossible.

This is not a question of theology, philosophy, sectarian prejudice or theories of salvation. In the nature of things, it must be true; it is in harmony with the inevitable logic of the universe.

It is impossible that a soul should be defiled with sin and the love of sin and, at the same time, be in harmony with God; and it is unthinkable that a soul could be in peace and joy in this world or any other world and at the same time be out of harmony with God.

The atonement made by Christ is not a provision for men to sin, nor an arrangement by which God may put sinners into heaven. The atonement provides salvation, grace and power to save men from sin, the defilement of it, and the love for it, and to put heaven into them. Christ did not die in order to provide a divine mercy that would enable polluted souls to pass through the gates of Paradise. A merciful God gave his Son to die in order that atonement might be provided to lift sinners into righteousness, to bring them to a state of moral purity so that they are fitted for, because they are in harmony with, heaven.

One of the highest obligations resting upon the American pulpit is that the living ministry of the present generation dispel from the minds of the people the idea of a sinful

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"THIS YEAR ALSO"

Rev. G. W. Ridout, Corresponding Editor

Isaac Watts, in one of his serious hymns, says: "The year rolls round and steals away The breath that first it gave; Whate'er we do, wher'er we be We're traveling to the grave. Our wasting lives grow shorter still, As days and months increase; And every beating pulse we tell, Leaves but the number less."

A young man was asked: "What are you doing now?" "I am in school." "What do you expect to do?" "I hope to graduate." "What then?" "I expect to study for a profession." "What then?" "I hope to have a home of my own." "What then?" "I hope to have a prosperous life." "What then?" "I suppose I will have to die like the rest of folks." "What then?" What then—he had no plans for eternity!

"When the fever of life is falling,
And the toil of thy day is done;
When the angel reapers are calling,
And the goal of thy grave is won,
O soul of mine! what then shall be?"

This year lies before us with its hopes, possibilities, opportunities, problems, tasks and callings. No matter what failures have characterized the year past the good Lord has decreed another year for many of us—"This year also!"

1. "This Year Also" for Consecration and Devotion.

President Edwards says in his diary: "I have this day been before God and have given myself, all that I am and have to God, so that I am in no respect my own. I can challenge no right in myself, in this understanding, this will, these affections. Neither have I a right to this body or any of its members, no right to this tongue, these hands, these feet, these eyes, these ears; I have given myself clean away."

In the same spirit of entire consecration, Wesley sings:

"Thou hast my flesh, thy hallowed shrine,
Devoted solely to thy will;
Here let thy light forever shine,
This house still let thy presence fill;
O source of life, live, dwell and move,
In me, till all my life be love!"

When I was in the war I saw devotion and consecration to the flag that I have seldom seen among Christian people. Soldiers gave up everything—home, money, business, children, wives, comfort—everything for the flag and country and then they sealed their devotion with their life's blood on the fields of battle.

O Church of God, preachers of the Gospel, O Christian people, O Sunday school teachers, maybe we shall have but one year more to live! Why not make this year one of entire, absolute devotion to God; and why not on its threshold place everything on the altar and be out-and-out for God! Let us give to God something better than a divided heart something better than half an offering and a life just "half and half." Let us cut loose from things that bind us and restrain our liberty, and let us give our best to the Lord.

2. "This year also" for the Life of Prayer. Our prayer life has often been fragmen-

tary; not wholehearted, not passionate nor abiding. We have gone for weeks and months with no burden of prayer. Minutes instead of hours have been spent in prayer. Too often we have neglected the closet and the secret place of power. We have not tarried till we heard from God. Our life has been one of rush and push; there has been very little waiting on God or standing still to hear the word of the Lord. (1 Samuel 9:27). Let us make this a year of prayer. "More things are wrought by prayer than this world dreams of." Prayer will work wonders; prayer will open doors; prayer will make crooked things straight; prayer will move mountains; prayer will pull down strongholds; prayer will change things. Abraham prayed and brought God down almost to his own terms. Elijah prayed and called down fire from heaven. Daniel prayed and was saved from the lions. Paul prayed and prison walls were shaken. Luther prayed and the gates of Rome shook. Knox prayed and Queen Mary trembled. Wesley prayed and a great revival saved old England. Muller prayed and great orphanages were reared. Roberts prayed and a pentecost swept over Wales. Oh that we might pray as John Oxtoby, of England, of whom it was said: "His power to prevail with God was truly remarkable; whole assemblies were moved as the trees of a forest are swayed by a strong wind, and multitudes were brought under conviction through the public prayers of this Spirit-baptized man." Oh, for the prayer spirit, such as Rev. William Clowes, of Primitive Methodism had. It is said that "he abounded largely in the grace of supplication; streaming eyes, broken hearts, cries for mercy and joyful deliverances were the ordinary effects produced when he drew nigh to God in public prayer. . . . Wherever he went the work of God broke out in power, sinners were converted, believers were sanctified and classes were organized."

3. "This year also" for more Faith in God. (Mark 11:22).

It is told of Dr. Paton that when he was translating the New Testament he found no equivalent for the words "believe" and "faith." Whilst at work one day a native teacher came to him very tired and worn from long travel; he threw himself down on a cane chair and putting his feet on another used a word which meant: "I am resting my whole weight here." Instantly Dr. Paton had the word he wanted and faith meant the act whereby the whole weight of mind and heart is resting on Jesus.

We need a faith that will "trust" and "rest" as well as the more fiery type that will make us put in double time for God. We need a faith that is not dependent upon feeling, a faith that is vigorous and a faith that is mighty to take hold on the promises and urge their fulfillment. This is an age of criticism, skepticism, doubt and a conceited intellectualism that denies the supernatural and questions God. Faith is needed, men of faith, women of faith. Finney tells of a church where, as they prayed, it was always with an "if." A humble young woman went to talk to the minister about it. She could not see why they should be always questioning God's willingness with their "ifs." "I cannot argue the point with you, sir, but it is impressed on my mind that it is wrong and dishonoring to God." The preacher was impressed and then got the church to leave out their "ifs." They took to believing God and a remarkable revival

broke out.

"Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries: It shall be done."

4. "This year also" for a Spirit-baptized Life.

Too often and too long have we gone along powerless to effect anything and to bring things to pass. We have testified maybe to this blessing and to that yet conscious of our lack of real holy spiritual power. We have gone too long without what the holy Bramwell calls "extraordinary baptism of the Spirit." There have been serious leakages and wastage of spiritual power and a whole lot of lost motion.

"I sought to find the hidings of his power," said Dr. Daniel Steele as he sat under the evangelistic ministry of A. B. Earle, the noted Baptist revivalist of olden times, "and discovered that it was the fulness of the Holy Spirit enjoyed as an abiding blessing. . . . I began to pray for the baptism of the Spirit to enable me to carry on the revival which had broken out in the village. God answered my prayer most graciously. I am at times so overwhelmed with the love of God that I cannot stand the pressure on the earthly vessel and have to beg God to stay his hand. The joy is indescribable. I am a free man in Christ Jesus; free indeed; free from the fear of man. I can approach any person anywhere. I am free in my utterance. My mouth is opened, my heart is enlarged towards sinners. I cannot help preaching."

5. "This year also" for Heroic and Courageous Living.

Too many live their lives in the Floridas of pleasant days where there are no winter storms, where the soft winds blow and life goes easy. They avoid anything and everything that means exertion, toil, conflict and struggle. They are content to live on Easy Street all the year around. They sing sometimes—but it does not mean much to them—the old hymn which says:

"Must I be carried to the skies
On flowery beds of ease;
While others fought to win the prize,
And sailed through bloody seas?"

But real Christian living calls for warfare and struggle, calls for the violence of prayer and tears and faith and holy adventure. "The people that do know their God shall be strong and do exploits." (Daniel 11:32). Well has one said: "Where the life is never stirred into ferment, where it never culminates in urgent crisis, where there is no heat, there cannot be the Holy Spirit whose baptism is of fire."

Think of Jesse Lee, of early Methodism, starting out in the winter of 1790. This is what he says: "I set out and my soul was transported with joy; the snow falling, wind blowing, prayer ascending, faith increasing, grace descending, heaven smiling and love abounding." To be true to God under all circumstances "this year also" we shall need heroic courage. There will be times when we shall have to stand alone; when the tempests will rave over our heads; when all hell will be turned loose upon us and it will call for all courage and all faith and all prayer to stand true and steadfast.

6. "This year also" for Holy Living.

We are called unto holiness, and God has

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FIRST THINGS FIRST IN 1941

Rev. J. C. McPheeters, D. D.

"But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Matt. 6:33.



Putting first things first comprises one of the secrets of success in any line of endeavor which we undertake. The man who is going to succeed in any field must learn how to major in the first and most important things. Many have failed in life because they have majored in secondary things. They have neglected the first and primal things. The man who is to be a doctor, a lawyer, a teacher, a skilled machinist, a mechanic, must give attention to the major things in his profession. If he neglects these things he will fail, or occupy a very mediocre position in the sphere in which he labors.

As we enter the new year of 1941 it is proper that we should pause to ask the question as to what we will put first in our lives during the year that is ahead. Where shall we go for advice on this important subject? There are many places to which we may go, where people are ready to offer their advice and counsel. But after we have threaded our way through all the maze and jumble of the would-be advisers we stand in the presence of only one whose advice cannot be challenged, one who has never been mistaken. All of the forecasters of this world have made grievous mistakes, but this one of whom we speak has never made a mistake. Never man spake as he spake. Never man lived as he lived. Never man worked miracles as he worked. He is the crowning peak of all the ages of human skill, achievement, knowledge and wisdom. His name is well known to the world, although his advice is heeded but little. If I know his verdict I have the last word. If I have his counsel I may rest with certainty that his word will not fail.

He has spoken upon this important subject as to what is the first thing to which we should give our lives in the new year that lies ahead. He has not left us to grope in doubt and uncertainty upon the question. He has spoken in emphatic and no uncertain terms. He did not say: "Seek ye first a long life;" "Seek ye first material comfort and prosperity;" "Seek ye first high honor, place, and position in the world;" "Seek ye first education." He said: "Seek ye first the kingdom of God and his righteousness."

Jesus spoke of "all of these things" being added unto us. What are "all of these things" that he speaks of? "All of these things" are easily discerned. They are all about us. They fill the whole earth. Travel through the city and you see a part of "all of these things" spoken of. The buildings, the lights, the streets, the automobiles, the glamor, the crowds, are part of "all of these things."

Jesus Christ did not discount the things of this world. He did not say: "Seek ye first the kingdom of God, and ye shall have none of these things." He did not say: "Cut yourself loose from all the things of the world." He recognized the essentiality of the things of this world. These things are very necessary to us while we dwell in the body. The body is flesh and bone and blood. The body is made up of things—material things. I cannot live in the body without things. Take all things away from me and I die. I cannot live without food, water, light and air. I cannot live without shelter and clothing. Take away from me shelter, clothing, and protection from the elements of nature, and I die. Even the thing we call money is necessary for our material life. We cannot get

along without money. You must have it in some form or another. It takes money to buy the necessities of life and the things that are essential to my material life and existence. Jesus did not say: "Cut yourself loose from all the things of the world."

There is every evidence that it is in perfect accordance with the will of Christ that men should have and possess a comfortable amount of things. That is evidenced by the vast provision that the Lord has made for man. He has provided an abundance of material resources in the world. The great natural resources of the earth have only been touched. China has enough coal to run the world for a thousand years. There are inexhaustible supplies of precious metals in the earth. There are vast supplies of oil that the Lord has stored away for the use of man. There are unlimited resources of material energy and power in the ocean, and in the sunlight.

God has provided an abundance. If God had given only a limited supply of physical resources, then we might conclude that God intended for man to just barely eke out an existence upon a very low plane and level of material existence. But the abundance of the supply stands as evidence of the fact that God intended for every human being to live in comfort. Then why the discomfort? Why so much suffering? Why so much poverty and distress in the world? Greed, selfishness, born within sinful hearts is the thing that has made so much poverty in the world.

Somebody raises the question: "How does seeking the kingdom of God have any relationship to obtaining things?" It has a very important relationship. There is a vital relationship between Christianity and industry. God in no way tolerates laziness. The man who seeks the kingdom of God will be a worker. He will not be so particular about what he does that he will not do anything. He will find something to which he will turn his hand with energy. I don't mean by this that everybody who is genuinely saved will have a job in these days of economic injustice; but I mean that while he is without a regular job he will turn his hand to something while he is looking for a permanent job. Seeking first the kingdom of God means an honest day's work, honest toil turning out the maximum amount of work. Production is one of the essential things to prosperity.

The man who seeks first the kingdom of God will remember God first in his offerings. He will turn back at least a tenth of his income into God's kingdom, which is the minimum which God requires, as set forth in his Word. Over and above that he will bring offerings to the Lord. The national income for America for 1939 was reported to be seventy billions of dollars. If all the people who obtain this income were seeking God's kingdom first, they would set aside at least seven billion dollars for the advancement of God's kingdom. This would mean seven billion dollars annually for churches, schools, hospitals, institutions, and the evangelization of the nation and the world. This amount of money released is really more than some of the editors and economists recommended some years ago for the cure of the depression.

One prominent editor advocated the release of five billion dollars at the beginning of the depression as a remedy for it. Seven billion dollars released annually for the advancement of God's kingdom would do more to bring prosperity, and put the nation upon a sound economic basis than all of the financial schemes, Utopias, and plans and dreams that have been advanced in the last quarter of a century. That much money released in the name of Christ would create a spirit of good will and brotherhood among

men that would give us a new nation. That much money spent every year would bring about different relationships between capital and labor that would start our nation upon an era of prosperity heretofore unknown.

We are to seek first the kingdom of God in all the kingdom's aspects. First, there is the individual aspect of the kingdom of God. Jesus said: "The kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost." The kingdom of God is more than proper housing, food and wages. These things are incidental to the kingdom, but are not the kingdom. We can have these things without the kingdom of God. The kingdom in its individual aspect brings the ruling of a king to the individual life. That king is none other than Jesus Christ. For him to rule as king means that he is placed upon the throne, and we submit completely to his will. There are many people who have taken Christ into their lives as Savior, but have not put him first in their lives as Lord. When you put Christ first in your life in everything, he becomes Lord in your life.

There is a social, a national and a world-wide aspect to the kingdom of God. The social, national and world-wide aspect has two phases in the coming of the kingdom of God into this world. We should be vitally related to the first phase at the present time in doing everything that we can to put righteousness, equity and justice into the social order of mankind. We should wage a relentless warfare against every wicked and evil thing. We should lift our voices and throw the influence of our lives and our money against every hydra-headed monster of social iniquity. Jesus Christ never intended for his church to isolate itself, and live in a more-holy-than-thou sanctuary, and take the attitude that nothing can be done about the wicked world until the Lord returns to earth. The Lord is coming back, but until he returns we are exhorted to "tarry." Tarrying means that we shall do everything possible to carry out the will of the Master in the affairs of the world. This is why Christian people should exercise their suffrage at the ballot, and should be enlisted in every kind of reform that will give us a better world.

There is another phase of the coming of the kingdom of God to this world which is clearly set forth in the Scriptures, which has reference to the coming of the King in person to rule over kingdoms, principalities and powers, when every knee shall bow, and every tongue confess that he is Lord of all. In that day he shall reign over the earth, and nations shall know war no more. . . . This is the glorious age foretold by the ancient prophets, who said that swords shall be beaten into plowshares, and the lion and the lamb shall lie down together, and the child shall play on the hole of the asp without danger.

There are a number of things today that point to the fact that we may be approaching the end of the present age, and the ushering in of the glorious millennial kingdom of our Lord. What are some of these things? The great missionary movement of modern times is undoubtedly a fulfillment of prophecy which originated in the early part of the last century. During the past one hundred and forty years we have witnessed some of the greatest periods of missionary activity in the entire history of the Christian Church. And this is one of the signs: that whenever the gospel is proclaimed to all of the peoples of the world as a witness and a testimony, then the end shall come. Another sign that is quite apparent is the rise of dictators. The prophecy of Daniel clearly teaches that when the Lord returns it shall be at the time of the reigning of kings. "In the days of these

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PROSPECT--RETROSPECT

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

NEW YEAR'S NIGHT MEDITATION.

HARK! It is the witching hour of midnight which, as Hamlet said: "When graveyards yawn, and hell itself breathes out contagion." But not so at this high tide of darkness; pandemonium breaks the stillness: bells, whistles, shouts, guns, fire-crackers, lights, hilarity—debauch! What is all this we hear? It is a funeral and a birth; one the antithesis of the other, and also, both far removed from the other; but now, at this moment, they are twins, as it were, but they soon separate—forever. The dead yesterday—the living today.

What message comes bounding over the night air, plunging through the darkness, out into the blaze of incandescent glory? Does it bring promise or premonition? Are these noises—some harsh, some sweet-toned, and others like a low growl—discordant and fierce? Yet as they mingle into a strange harmony, are they prophetic of a new life, filled with benefactions, such as baby eyes, and pink-cheeks anticipate to a fond mother? Or do they foretell storm as the ominous flashings of lightnings, and the low reverberations of distant thunder?

The bells are ringing out the glad news of a New Year, arrayed, as it were, in beautiful adornments, but they are also tolling the knell of a dying year. The poet tells us, that, "the good men do lives after them, but the evil is interred in their bones." That is true as we look on the cold face of death; it is then, if ever, we try to exalt the virtues, and remember, in charity, the ugly and the sinful. As we contemplate the passing—the death groans of the Old Year—we are not able to bury the agonies it has inflicted in the winding sheet of forgetfulness. How well we remember the gladsome arrival one year ago. The arrival was heralded with the same joyous demonstrations—the same vociferous promises. Then, we heard, we hoped—and, in a measure, believed.

But no sooner had the thrill passed away than dull routine, monotonous toil, unprecedented disappointment. We would gladly place a wreath of sympathetic remembrance, soon to be covered with snow, or in the sunny lands, with beautiful green. But too many hearts have ached; the Juggernaut car has rattled mercilessly down the highways, and human toll has been paid. Old Year, thou art gone! No appeals can bring thee back; but above the din of midnight revelry there arise sounds, echoes, rumblings, like a car rattling over the stony street. It is the roar of machinery; it is the roar of the Age, an age dominated by iron and steel, fashioned by the genius of man. The Juggernaut is a machine, one that has crushing wheels,—nation-wide; with every turn, millions of steel fingers are put into motion, gigantic muscles of iron and brass whipped into action by steam and electricity, a veritable Samson carrying off the gates of Gaza, which have ever protected the millions of fingers of flesh and bone that must act if their bodies are fed. It is the noise of *machinery* we hear above the roar of the midnight jubilee!

When we reach back into the retrospect of yesterday, we are reminded of many promises that floated over the air one year ago; promises long since forgotten. Instead of fulfillment, there are long breadlines, and they grow longer each day. All along this battle-line for bread are distinctly heard the low mutterings of discontent and class hatred. The dead year has lain her eggs which, perchance, must be hatched in our tomorrows, and what of the hatch? Will it be the burst of springtime—hope for better things—or will it be the poisonous Python, ready to

fasten its fangs into the vitals of our glorious superstructures? Are the words of the Master apropos here and now, when his disciples called his attention to the stately buildings: "See ye not all these things," he declared. "There shall here be left not one stone upon another that shall not be thrown down." Can our architectural glories survive the crushings of her own machinery which, on the one hand, builds more stately all the time, but on the other hand, builds without consideration of the human element. When we leave out the human element, though the structure is the last word of human genius, it is building with untempered mortar.

The din of bells and whistles grows louder and louder. The shout of the throng gives balance to the wild orchestra of steel throats and diapasons of iron. When the cyclonic score will have been finished, and the tired nerves relaxed for the few remaining hours, what of the awakening! The girding must begin afresh; a new march will be imperative. The dusty sandals of yesterday, that shielded the bruised and bleeding feet from the thorns, and sun-parched highways, must be recommissioned. We march toward the horizon, across the burning desert of economic and spiritual depression. A vision ap-

RING OUT, WILD BELLS

Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light;
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.

Ring out the grief that saps the mind
For those that here we see no more;
Ring out the feud of rich and poor;
Ring in redress to all mankind.

Ring out the want, the care, the sin,
The faithless coldness of the times;
Ring out, ring out, our mournful rhymes,
But ring the fuller minstrel in.

Ring out old shapes of foul disease
Ring out the narrowing lust of gold;
Ring out the thousand wars of old;
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land;
Ring in the Christ that is to be.

—Alfred Tennyson.

pears—like unto a wide, deep crystal lake, ready to quench the thirst of body and soul; it lures with promise; but the same swooped into our line of vision one year ago, and behold, a mirage! As we hasten on, almost in frenzy to slake our thirst from the cool waves, it recedes and finally vanishes. Is it a mirage we now behold? We shall pursue, but "hope deferred maketh the heart sick." Our retrospect amid all the encircling gloom, had splashes of sunshine; here and there were glimpses of the Eternal Blue where there are no dimming clouds. As we gird up our loins and march out into the new tomorrow, may we go with an unfaltering trust. As the storms help to drive the roots of the oak far into the protecting earth, so may our reverses, our disappointments, our adversities, mixed in the caldron with a formula unknown to our limited vision, give us the courage to go on, and on, and on!

The Old Year made good some promises all over the broad valleys, plains, and hill-sides, the cornucopia filled with delicious fruits, grains, and vegetables, has been literally emptied upon us. A startling paradox: never so much food, and never the breadline so long; hunger unto desperation obtains in many places, remote and congested. The Old

Year has been tricky: so much, and so little with which to buy. Children starve while the fruits of orchards and orange groves rot; granaries burst with cereal foodstuffs, while millions beg for bread. Wealth beyond the dreams of avarice, and the land languishes in poverty. Homes, farms, and stores driven to the wall; great financial institutions unable to keep their doors open, while the wealthiest nation on earth hides away her gold—*somewhere*.

The Old Year is dead, and few are the tears that will be shed over her going. She has perplexed us all; muddled the waters of life and hope. We almost want to scream; "Go thy way into oblivion; we would forget thee." But can we ever forget? The dogs of war are growling, tug at their chains; the smoke of battle and revolution rises from many fields. We have heard of a promise that, "The wardrums would throb no longer, and the battle flag is furled;" but throughout the wide, wide world, may be heard the martial strains of music in camps of preparedness, and mobilization. The world staggers under her burden of war's aftermath. The genius of man prepares a *madraera magale*, as was borne by the rider of the Red Horse; not a great sword, as a side arm of an officer, but a mighty engine of destruction: zeppelins, poison gas, Big Berthas, high-powered guns. Death from the air, death from the sea, under the sea, on the land. "Death riding on every breeze!"

Now it is all new again. "Ring out the New!" That is what millions are trying to do; it is a new zeal; the funeral is over, but the "last will and testament" has been left us; we must accept our inheritance. The rich man leaves behind his gold; the good man the benefaction of a righteous example; the evil man leaves his influence damning his followers—nothing is lost; others must reckon with what is left behind. We must deal with our heritage left from a cycle of events that has closed its books forever. Will it be a fortune the investment of which will add other talents? or is it a fortune over which we may find ourselves swept away or drawn under by a vortex of irresistible forces? Anyway the girth must be drawn tighter; the war must be won; there is a veil drawn over the face of the New Year which is now commencing, for which we thank God. It is a kind Providence that hides our tomorrows. The heart of the world would soon grow faint, if we knew what was around the corner. However, the midnight roar cannot drown "the still small voice" speaking within. The Voice of Faith says: "Whatsoever ye ask." Courage says: "The foe cannot be more ferocious than some that have already been conquered." Hope says: "The storms are wild and raging, but the anchor has been lowered within the vale, and it holds." God is above, and "underneath are the everlasting arms." "The angel of the Lord encampeth round about them that fear him." "Our God is a pillar of cloud by day and a pillar of fire by night."

No trusting child, however the crash of human society, or the anger of nations, can drift beyond his love and care. Now, as the wild, tumultuous midnight has once more become silent, we wrap the draperies of our couch about us, and will dream on until the daylight. A New Year, and old struggles! A New Year, but an old Faith! A New Year, but an old salvation wrought for us through the atoning blood of him who merited all; wrought out in the mind of him who said: "I am, that I am." Amen.

Prohibition was enforced as well as the Ten Commandments. Why doesn't God repeal them?

Prohibition was enforced as well as the Ten Commandments. Why doesn't God repeal them?

"A NEW YEAR--A NEW LIFE"

Rev. Percy F. Asher.



None 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 forward. . . . 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 1940 to plunge into the year 1941 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 1940 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. Smil-

ingly 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 1940 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 disciple 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 jailer, 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!

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 upon 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

(Continued on page 9)

ASBURY ALUMNI PAGE

Containing Contributions from Trustees, Faculty, Alumni, and Students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Kentucky.

An Appeal For Books.

Asbury Theological Seminary is earnestly looking forward to the time when she may ask for accrediting at the hands of the only accrediting agency for Theological Schools in America, The American Association of Theological Schools for the United States and Canada. The Seminary is already a member of this Association.

We believe that there is a large reading clientele of THE PENTECOSTAL HERALD, who could become interested in such a worthy object as the building up of a fine Theological Library, which will become available for the use of young men in their training to become preachers of the gospel. It would, indeed, be an exceedingly worthy enterprise and should become the inspiration of hundreds and even thousands of men and women scattered over the entire area of the Holiness Movement.

We come to you, then, to ask that you allow yourself to become interested in this undertaking. The collection of such a library easily takes form that lends itself to the possible aid by nearly every man, woman and child in Christendom. There is scarcely a single person, who does not have control of at least one book, in which you have had an absorbing interest, and have perused its contents and made its material yours, and now can pass it on to others, who may also enjoy its inspiration and thus be able to make their lives richer by reading its pages. Just a few copper cents will pay the transportation of such a book to the doors of Asbury Theological Library and many young men in the course of the years will be preaching a richer and more productive gospel, because they have read that book.

The foregoing plan is within the range of possibility of everyone, to render aid to this worthy cause. Others may have the disposition of small libraries in their hands, such as a son or daughter, a wife or mother of a deceased parent or husband, who has been a pastor for years and has accumulated a library of great value to young ministers. You could do no more worthy thing than to see that this library is ensconced in some larger library with appropriate dedicatory rites of recognition to the one who has made this possible, that it may become a source of blessing and help to ever-recurring streams of young men as they come and go to and from the fountain of training. One such daughter of a deceased pastor in Illinois did that very thing recently, and we greatly appreciated such a gift.

A word should be added regarding the kind of books needed by a theological library. In general, this advice will be wholesome: There is a place for any book in a theological library which is constructive in its character. If the reading of it does not tend to make life or society worse, it will have a value. Of course, no one would deliberately plan to send to a theological library books of a highly technical character in fields of study remote from the preachers' task.

We do not care for books which have as their chief end the blasting of faith in the Word of God. Such books have no intrinsic worth in a library for preachers. Books of literature, history, archaeology and even some good novels have their place in a theological library.

Arrangements may be made with the Seminary to pay freight transportation on complete or any considerable portions of large libraries.

ASBURY RADIO PROGRAM

Sunday Morning—7:30—8:00—Old-Fashioned Gospel Hour.
Saturday Morning—6:00—6:30—Special Gospel Hour.
Monday through Friday—6:00—6:15—Variety religious programs.
These programs are heard over WHAS, 820 on your dial.
LISTEN—PRAY—WRITE US.
J. Byron Crouse, Radio Director, Wilmore, Ky.

The Seminary already has a nice start, approximately a nucleus of six hundred and fifty volumes, but we will need to have before we can safely carry out our plans for accrediting from seven to ten thousand volumes.

We shall greatly appreciate both large and small gifts and should books be sent which we would not care to keep, an exchange with other libraries can be set up which will take care of such books and as well any duplicates.

DEAN F. H. LARABEE,

Asbury Theological Seminary.

The Christ and a Better World.

BY WILBER O. ALLEN, A.M., B.D.

XIII.

ADAM'S SEED.

"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promises."—Galatians 3:29.



HE promises of God to Abraham were given and repeated with variation of detail on sundry occasions through the lapse of hardly less than fifty years. First when called to leave his home and kindred and become a wanderer to an unknown land (Gen. 12:1-3); then at Shechem (12:7); and again after Lot had separated from him, choosing the richest portion of the land (13:14-16); then in the blessing of Melchizedek (14:19, 20); afterward it was confirmed by a covenant (15:1-21), though as yet Abraham had no son.

Years go by and Ishmael is born of the bond-woman, man's faithless attempt to bring about a fulfillment of God's promise. More years go by and Ishmael is a lad of thirteen, Abraham an old man of ninety-nine, and Sarah is ninety, when Jehovah refuses to accept the son born of the flesh and promises Isaac, the heir of faith. (17:1-27).

When Jehovah announced to Abraham the impending destruction of Sodom, he declared his confidence that Abraham will command his children to keep the way of Jehovah, "to the end that Jehovah may bring upon Abraham that which he hath spoken of him." (18:17-19).

Finally, when Isaac was offered up, Jehovah swears to Abraham by the highest and most immutable oath (22:15-19).

Assembling these records of God's promises to Abraham and his seed, all of which deserve careful attention, and analyzing the contents, we find the following items: (1) The seed should be innumerable; (2) The land should be an everlasting possession; (3) Jehovah should be their God; (4) They should keep the way of Jehovah, to do righteousness and justice; (5) They should possess the gates of their enemies; (6) They should be blessed, and should be a blessing

to all nations; (7) Blessing or cursing should be the portion of others according as they should bless or curse Abraham and his seed.

Who are the seed to whom these promises were given? In the light of later revelation, and especially of the mystery revealed to Paul, we make the following affirmations:

1. Only to one seed were the promises made. Abraham had other posterity besides Isaac, the child of faith; but he alone was heir to the promises.

2. Natural generation is no guarantee of inheritance to those who are wanting in faith. Ishmael and the children of Keturah are not included. Esau, though a son of Isaac in the flesh, was rejected because he was a profane person. The Israelites who were led out of Egypt by Moses perished in the wilderness and failed to enter the land of promise because of unbelief. Idolatrous Israel was carried away into captivity, put away as an unfaithful wife. (Jer. 31:32). John the Baptist said to the multitudes that went out to be baptized of him: "Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you that God is able of these stones to raise up children unto Abraham." (Luke 3:8. cf. John 8:37-44).

3. The children of Abraham are those that are justified by faith. Paul argues this point at length in the fourth chapter of Romans. And in Galatians 3:7 we read: "Know therefore that they that are of faith, the same are sons of Abraham." And in the 28th verse of this same chapter we find further: "There can be neither Jew nor Greek, there can be neither bond nor free, there can be neither male nor female; for ye all are one in Christ Jesus." In Ephesians 1:13: "In whom having also believed, ye (Gentiles) were sealed with the Holy Spirit of promise, which is an earnest of our inheritance." The fact that Gentiles have the same privileges with the Jews is still more emphatically set forth in Eph. 2:11-21. It seems incredible that any one who admits the inspiration of the Apostle Paul could deny this truth.

4. We conclude therefore that there is no difference between Jews and Gentiles in the inheritance of the promises made to Abraham. There is only one seed to inherit the promises, this seed is not begotten by natural generation, but is "through faith of Jesus Christ," and "the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel." (Eph. 3:6).

Nevertheless the Jew had advantages, as Paul admits in Romans 2:1, 2.

a. They had the oracles. The law and the prophets gave them a knowledge of the living God, the covenant-keeping God, such as the heathen did not have. The temple service taught the lesson of propitiation through the blood of Christ. The unity and the holiness of God was known to the Jew as to none of the heathen.

b. They shared in the Messianic hope. The message of the prophets created an expectancy among them of the coming Christ. The vicissitudes of their national history had intensified this hope, and the preaching of John the Baptist had fanned it into a flame of zeal.

c. They were entrusted with a commission to the nations. The prophets had clearly taught that they were to be a light to lighten the Gentiles. Their call is recognized

by the Psalmist, as in the 67th Psalm: "God be merciful unto us and bless us, . . . That thy way may be known upon earth; thy saving health among all nations."

d. To them Christ was first given. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God." Paul said that the gospel is "the power of God unto salvation to everyone that believeth; to the Jew first." Theirs was an advantage, not of actual inheritance, but of opportunity to become heirs through faith, and to be the purveyors of this grace to the Gentiles. This advantage was lost through unbelief, and what should have been their glory has become their curse.

An inherited unbelief puts the Jews now at a disadvantage. A child born in a Jewish home inherits a prejudice which is a barrier to accepting the gospel. The fact that Christ is believed on by the Gentiles is a stumbling block to the Jew. Pride in his descent is an obstacle to that humility which prepares the heart to accept of grace by faith in Jesus Christ. Instead of the Jew being a messenger of the gospel of Christ, he has become the originator or promoter of every form of anti-Christian doctrine. Spinoza was a Jew, Karl Marx was a Jew, and many of the foremost propagandists of the soviet system are Jews; their money financed the efforts to break down our prohibitory law; they joined with the Papists to exclude the Bible from the public school and are often aligned on the side of agnosticism and atheism; they control much of the public press which is debauching the public mind with its details of crime and vice and resistance to law enforcement. We do not recite these facts to heap upon them a disproportionate share of blame for the evils that afflict society today, nor to rouse prejudice against them, but rather to awaken sympathy for the Jew who is brought up in such an environment and is so far estranged from the preaching of the gospel. How can they be saved? Only God's grace can transcend these barriers.

5. But their blindness is not incurable. The branches that were broken off from the true olive tree can be grafted in again. He is the object of redeeming love, and the yearning Christ would welcome him back into gracious favor.

6. But as many Jews as are restored to covenant favor become a part of the one seed of Abraham along with the believing Gentiles. "Christ is the end of the law for righteousness to everyone that believeth." The seed of Abraham is one body, of which Christ is the head. The Jew will not inherit because of natural descent from Abraham, nor because of circumcision in the flesh, nor because of his obedience to the law, but only because of obedience to that law of faith in Christ, after the likeness of Abraham's faith.

"Forgetting and Reaching."

Now that 1940 is past, we review its successes and failures with mingled feelings; for to most of us there have been some of each. Our judgment has not always been good. It would have been better if that word had not been spoken; also, that buying or selling or moving or decision concerning the child seems to have been exactly the wrong course. If our mistakes have not entered the realm of the moral and spiritual, it is well. But some of us must contemplate backslidings, wrong deeds or failure to follow God when his will was known. Of all the evil of our living, this is the worst.

As to the loss of some money or the misstep that caused physical accident and suffering, we can only feel that these may have been in the providences of God for us. All is not evil which seems so. As to the sin, whether it be positive or negative and though it be a shame and a cloud, yet there is atonement in the blood of Christ. The Lord has promised that he will remember such against

us "no more forever." Is it not a wonderful provision which allows the all-wise, all-seeing, and all-holy God to "remember . . . no more?"

Paul was glad to forget the things which were behind. No doubt he meant that he would not carry around a galling and depressing remembrance of that which was under the blood of Christ. Since the Lord had taken care of the past for him, he described himself as "reaching forth unto those things which are before." And how wonderful it is to have a future—a future in which to go right, a future in which to show thankfulness to God for his tender mercy and patience, a future in which to do for men and the Kingdom of God what we are able to do. Thank God for the new year with the clean white page waiting for the record of words and deeds of faith, courage and love. To each of us may that year be better—far better than 1940.

Janus Geminus.

Janus is a very ancient mythological god with two faces, one, that of an old man, and the other, that of a youth. The former looks back upon the past and the latter looks forward into the future. Presumably the originator of the thought portrayed meant only a thought of the past year. But in every man there is the occasion and ability to cast his mind in retrospect over his whole life, and at the same time to peer into the future with all its possibilities.

It is well that we look back upon the past, upon its mistakes, its blunders and failures, and after feeling the mortification that is sure to ensue, ask for pardon, pray for better judgment, and then by faith make what adjustment we can, place the rest all under the atonement, and like a good mariner set our compass by some fixed star and take the pilot's wheel with thankfulness and confidence, while with our forward view we continue our course upon the high seas of life. Forward there is prospect enough to cheer us, inspiration enough to move us, possibility enough to elate us.

The forward-view of the Christian includes the present experiences of the "Salvation" that was "ready to be revealed in the last time," and the apocalyptic view of the church triumphant as she emerges from the "holy war" and becomes the "holy temple of the Lord."

What a prospect: to be the dwelling place of The Great Spirit; to be through all the eternities indwelt by God; His spirit to imbue our spirits like a sunbeam in a drop of dew. To have and hold the knowledge of him and all his creation will be joy unbounded, to blend with his spirit, joy untold and inexpressible.

Let us reconsecrate our lives to him, forget the things that are behind, and press forward to the goal of life eternal.

REQUESTS FOR PRAYER

A. P.: "Please pray for my sister Effie H., that she will be healed of rheumatism and that she will find the Lord and be saved and baptized with the Holy Spirit. Pray that M. J. will be healed of heart trouble and high blood pressure. Pray that B. I. will be healed and saved. Pray that my two daughters will be saved. Pray that my thorny road of hardships and poverty will be made better. Pray for three sons of a sister, that they will be saved."

A Friend: Please pray that I may be fully saved and sanctified. I believe with all my heart. Please pray earnestly that God will show me the way, and that I may find peace.

Mrs. G. P.: "Please talk to God definitely about the salvation of my next-door neighbors. God has given me such a burden for their salvation and I would like for others to join me in prayer for this couple to be saved before the next moon. The Lord knows how to do the convicting if we do our part."

Please pray earnestly for a man, forty years old, with family of three. The doctors say he cannot

live. Pray for his soul's safety, and pray for me (71 years old) that I may know I am saved. I beg your prayers.

(Continued from page 2)

"THIS YEAR ALSO."

provided a salvation unto the uttermost by which we can be enabled to "serve him without fear, in holiness and righteousness before him all the days of our life." A life of holiness will be a happy and effectual life; it will not be lived in the lowlands of doubts and fears, of cross purposes, of double-mindedness and 'mid crooked paths. It will be a life of victory and will bring honor and praise to the God of all grace. Moreover, a life of holiness will be a life lived in the will of God; and if we live in the will of God can we say from the heart:

"Father, I know that all my life
Is portioned out for me;
The changes that will surely come,
I do not fear to see.
I ask Thee for a present mind,
Intent on pleasing Thee.
I would not have the restless will,
That hurries to and fro;
That seeks for some great thing to do,
Or secret thing to know,
I would be treated as a child,
And guided where I go."

(Continued from page 3)

FIRST THINGS FIRST IN 1941.

kings shall a kingdom be set up" is the statement found in the book of Daniel. We live in a time when kingdom dictators are springing up rapidly all over the earth. A further sign indicated before the coming of the King is an age of apostasy. We have witnessed one of the most widespread eras of apostasy in the history of the Christian Church. That apostasy manifests itself in decreased giving to the church. While the national income has increased within the past few years 51 per cent, the decrease in giving to the church has amounted to about 50 per cent. within ten years. This apostasy is further manifested in coldness, barrenness, lack of revival fire, and the substitution of programs of cultural schemes for Holy Ghost religion.

Another sign is that which is found in the 12th chapter of Daniel: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Never was there so much "running to and fro" as at present. Man's mode of transportation has suddenly reached a hitherto unknown rate of speed. Knowledge has greatly increased with a corresponding black-out in morals and spiritual life in many areas of the world. In such an hour of history the Lord has exhorted his people to "look up" in expectancy of the coming of his glorious kingdom, when "the knowledge of the Lord shall cover the earth as the waters cover the sea."

THREE CHEERS!

Three stout, orthodox cheers for Dr. Wimberly's book of sermons—"The Day of Wrath and Other Sermons." Peak sermons, they are, dealing, as they do, with many of those great truths which make up the mighty mountain range of inspiration. Pointing out a few: "The Wages of Sin," "The Why and What of Hell," "The Devil," "The New Birth," "Behold He Cometh." Thought-provoking, heart-searching, neither too long nor too short. Easy to read these sermons. If I were a pastor I would do my best to place this book of sermons in every home in my charge, and read it myself. Selah!—Jordan W. Carter, General Evangelist, Wilmore, Ky.

"The Day of Wrath and Other Sermons," by Dr. C. F. Wimberly. Price \$1.00. Order of Pentecostal Publishing Company, Louisville, Ky.

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(Continued from page 1)

Christianity, and that there is a divine mercy that will permit impure, unholy souls to enter with peace into Paradise.

Thousands of well-meaning church members in this nation have been taught that they can live sinful, die happy and enter a holy heaven. They have been taught that holiness of heart and life is impossible. This is a most fearful, dangerous and hurtful heresy. Many people have been taught, and believe, that Jesus died to make it possible to admit sinners into eternal blessedness; and the effect of such teaching has been most disastrous. The people should be taught everywhere that Jesus did not die so much to save them from hell or to save them in heaven; but he died to save them from sin; salvation from sin makes hell an impossibility and heaven a certainty.

If the ministry of this nation in all evangelical churches should at once assure the people that heaven is impossible to a soul that has not been saved from sin, and that Jesus is abundantly able to save from sin, there would be a powerful revival of religion; at once multitudes would change their entire conception of the plan of redemption and change their conduct, bring their lives into harmony with the teachings of God's Word and cry mightily to Christ for the saving power of his atoning blood.

"Without holiness no man shall see the Lord." This is not only the declaration of holy writ, but it is the voice of logic. It is in harmony with the constitution and nature of the human soul. It is unthinkable that an unholy soul could live in a state of bliss in the presence of an infinitely holy God. The whole philosophy of the plan of salvation, the meaning, aim and end of the atonement made by Christ, is that forgiveness may be granted and that the cleansing power of Jesus' blood may bring human souls into a state of forgiveness, purging and cleansing from all indwelling sin, and bring them into oneness and communion with the blessed Trinity.

It is unthinkable that a holy God could create a sinner or that he could have fellowship with a sinner. Man was created pure. In the use of his free agency he chose to sin. Sin brought separation from God. God could love a sinner, but he could not fellowship with him. He could pity the sinner, he could provide for his redemption, call him to repentance, offer him pardon, provide for him

Loma Linda, Cal., December 9, 1940.
I have just received a letter from Dr. Z. T. Johnson, of Wilmore, Ky., stating that because of the high price of lumber occasioned by war preparation, he has postponed the building of the tabernacle near Bradenton, Fla., and for this reason that camp meeting date of February 7-16 is cancelled. Please to take notice. Any further information desired with reference to this camp ground, please to communicate with Dr. Johnson, at Wilmore, Ky.
H. C. Morrison.

a full and complete atonement, cleanse him from all impurity and bring him back into harmony with himself.

This was, and is, the great object of the atonement. It was for this purpose that the Lord Jesus came into the world. He was to save men from all sin, to cleanse them from pollution, to take the desires for sin and the love of it out of their natures and to set up within them the Kingdom of God which is "righteousness, and peace, and joy, in the Holy Ghost." The Lord Jesus in the atonement wrought upon the Cross has provided all that God requires and all that man needs. Those who receive the full benefit of the atonement made by Christ need have no fear of death or of coming judgment. It is impossible that Satan could put a stain upon the human soul that Jesus cannot cleanse away. "He is able to do exceeding abundantly, above all that we ask or think." "In him all fullness dwells." Unto him is given all power in heaven and in earth. He has declared himself able to give rest to all the burdened race. It is the high note of his Gospel. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He follows this with, "Whosoever cometh unto me, I will in no wise cast out."

Isaiah, under the inspiration of the Holy Spirit, anticipated the coming and atonement made by Christ and its ample sufficiency to meet all the needs of man, and wrote in his prophecy: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." John, the Beloved, looking upon the Christ whom Isaiah had seen in the distant future, says, "The blood of Jesus Christ, his Son, cleanseth us from all sin." The Apostle Paul rejoices in the fact of this redemption, saying, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth." He further says, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death . . . but where sin abounded grace doth much more abound." He goes forward declaring that "Now being made free from sin, and become servants to God, ye have your fruit unto holiness and the end everlasting life."

The mission of Christ in the world was to solve the sin problem, to provide an atonement fully equal to the necessities. Sin had separated man from God. He could not be restored to full fellowship and co-operation with God in the plan of the universe and the program of the ages until sin had been separated from him. God cannot change; the sinful man must change or be forever out of harmony with God.

The annunciation angel instructed Mary to call the child "Jesus, for he shall save his people from their sins." John, forerunner of our Lord, pointed Jesus out as the "Lamb of God who taketh away the sin of the world." The sacrificial ceremony of the ancient priests, the proclamation of the inspired prophets, and the writings of the holy apostles, all united in exalting our Lord Jesus, mighty to save to the uttermost. This is the message of the ministry. This is the need of the world. Men must be taught the ruin of sin, the blight and destruction it brings into the soul, and the wonderful provision made at such tremendous cost to take sin away, to change man's entire attitude to-

ward sin, to bring him to love what God loves and hate what God hates.

If beginning with the new year the ministry of the evangelical churches of these United States should declare with great earnestness and zeal that there is not, and cannot be, any harmony with God on earth, or peace with God in heaven, so long as men love sin and commit it, that salvation does not mean submitting to certain ordinances, making a profession of faith and uniting with the church, but it means the forsaking of sin, the shunning of the appearance of evil, and turning to Jesus Christ with all the heart for redemption, for pardon, for cleansing, for freedom, from the love of sin and its power,—I say if these truths were preached, this kind of redemption offered, and Jesus Christ lifted up, millions of people will flock to him for deliverance, revivals would break out and a new era of peace and blessedness would come to our unsettled and disturbed nation. O that our ministry would cease to ventilate from the pulpit their notions, philosophies, and opinions, and mightily preach the Gospel and offer to the people the Christ of the Gospel. What hunger of soul could be aroused, and the lost people would throng about the great Saviour and touch the hem of his garments of power for salvation.

We have little comprehension of the love of God which gave the Christ to poverty, to humiliation, to suffering, to the mob, to spittle, to the Cross, with all its shame and agony, that we might be redeemed from sin. It's a heart-breaking sorrow that God should have so loved us, paid for us such a marvelous price, that our Lord Jesus should have suffered such shame and agony, and yet the untold millions go on in ignorance of the redemption provided in the Lord Jesus and the glorious possibilities involved in the full and free redemption brought to us in the sufferings of the Cross.

Among those who may read this sermon, there are those whose souls are in distress, whose hearts are hungry. Jesus is mighty to save. Let your surrender be complete. Let your consecration be without reservation. Let your faith be without doubt. Lay hold upon Jesus Christ, make him your Saviour, sanctifier and keeper. Receive the Holy Ghost to indwell and keep you, and give you power, both to live and walk in righteousness before God, and to serve God and humanity in the beauty of holiness.

The text has in it the nature of a commandment. God created the universe. He built our globe. He created man in his own image and likeness. When man fell into sin, God's love followed him and redeemed him at tremendous cost. By creation and redemption, man belongs to God. His love for man gives him supreme right to call him away from sin, to purity of heart and righteousness of life. The command to be holy is not the stern, harsh voice of tyranny. It is not the arbitrary dictation of a selfish despot. It is the voice of wisdom and love. It is the breaking forth of infinite pity and tender solicitude. It has in it an invitation and a pledge for the highest good.

God always provides for the meeting and keeping of his commandments. He commands us to be holy, and on Calvary's rugged Cross he provides for our cleansing from all sin; the most desirable state for a human soul in this universe is freedom from sin. This freedom takes away the fear of Judgment. It turns the deathbed into a chariot of triumph. It opens wide the gates of Heaven. It is a passport to all the unfolding greatness, development and glory of eternal discovery and progress.

Come, let us listen to the commandment of wisdom, the call of love, the entreaty of compassion, the pledge and promise of full redemption and gather about the foot of the Cross of our adorable Redeemer for a full and free deliverance from all sin and that holiness which alone fits us for Heaven, brings

us into harmony with God, and makes all eternity an ever-widening and rising blessing of inexhaustible life and glory.

An Interesting Evangelist.

Arthur Barber, the blind evangelist, is a skilled musician, a sweet singer and performs well on the Accordion and Xylophone and never misses a note. He will draw a crowd in country or village churches. There is scarcely a village church he will not interest and draw them to hear him. He is a sweet-spirited man, and has a good testimony. His skill in handling his musical instruments is remarkable. The pastor can get Brother Barber to draw the crowd and then he can preach to them. He should be kept busy; he is a worthy man, and depends for his living for himself and wife on the income from his evangelistic work. It's a pity that country, village and county seat churches go for years without any effort to hold revivals, when this good man could help to create interest, win souls and assist pastors to larger success and earn a living for himself and wife, and help pay for his cottage home. I commend him very highly. I have known him for years and been with him in revival meetings. He is a worthy man. Write to him at 3431 Faxon Ave., Memphis, Tenn.
H. C. MORRISON.

"Break, New Year!"

MRS. H. C. MORRISON.

It is with a feeling of solemnity that we contemplate the closing of an old year; and with our retrospection comes the prospect—the wondering what may lie behind the curtain of the incoming twelve months. When we were children a year seemed to be an age going, but as we grow older and know something of the fleetness of time and the bearing of heavy responsibilities, the days and months soon become years, and ere we realize it the furrows of time have left their traces on our brow and the silver threads are seen gleaming among the gold.

Truly, it seems that the passing year had winged feet, leaving here and there incidents that will remain with us so long as life shall last. It may be some of the dear ones have been called to take upon them the responsibilities of a home life of their own, and with it many experiences which change them from the light-hearted, happy-go-lucky, care-free girl or boy to the sober, thoughtful, responsible man or woman that only the facing of life's stern realities can accomplish.

Then it may be, loved ones have been called upon to lie upon beds of sickness, proving, with David, that it was good for them that they had felt the chastening hand of God, for it was the means of drawing them closer to the Father than they would have been had they not known the ministry of suffering. There are the well-to-do who have been made to feel the keen pangs of loss and poverty; and there are others who have grown out of the meager living to a life of plenty. The changes must come with the years; to some they are happy changes, to others they are very sad and it is hard to adjust themselves to the unwelcome circumstances which have been thrust upon them.

While contemplating the diversities of life, we are reminded that with us changes are inevitable, yet there is One who never changes, and there is a love that never dies. He is the same yesterday, today, and forever. We may well repeat with the poet:

"Our hearts in tears may oft run o'er;
But, Lord, thy smile still beams.
Our sins are swelling evermore;
But pardoning grace still streams."

ARE YOU SENDING THAT OFFERING?

There is one thing certain, if the Holiness Movement does not keep moving it will cease to exist. Those who love this great doctrine of full salvation from sin, and the experience it offers, must be willing to assist in every way possible to keep the Movement moving. The work of the Lord must not stand still. All Christian activity must be advancing or the retrograde movement will set in.

We can do nothing better, in these perilous times than to help the young men the Lord has given us in our camp meetings, revival, and conventions, in their preparation to go out with a full salvation message. Any man who has the call of God upon him, and the Spirit of God in him, can find a place somewhere, to preach to eager listeners. It is remarkable how busy our students are kept at Asbury Theological Seminary on week-ends and holidays. During the school months they preach to large numbers of people and many are converted and sanctified. The number of these men can be greatly increased. Vast multitudes of lean, hungry souls in the churches have not heard of the fullness of the blessing which the gospel of our Lord Jesus contains and offers.

With your generous help in gifts and prayers we can go forward into a new era of sending forth an army of consecrated, Spirit-filled young men, real soul winners; men who will not be content without seeing gracious results. That is the need of our time—a ministry that believes, prays, insists, perseveres, that will win souls under any and all circumstances, for our Lord. Dear reader, do not turn down this earnest appeal. Send something to Mrs. H. C. Morrison, Box 774, Louisville, Ky., to help in our new Seminary building, which we must have, or be fearfully hindered in our work.

Faithfully yours,

H. C. Morrison.

This reminds us of that beautiful poem of Margaret Sangster's, entitled "The King of the Year," which has such an inspiring lesson in it that I shall quote it:

"The New Year stood on the earth alone
At the dawn of a bitter day,
And he gathered his robe about his feet
In a petulant baby way.
And he said: 'I am king of this fine domain,
Of the bustle, and whirr, and hum;
But here I stand on the earth alone,
Why do not my subjects come?'"

"Then a bent form came to the tiny feet,
And bowed with a weary smile.
'I am worn,' said he, 'and my work is done;
Praise God, I may rest awhile!
But, child, this world is a queer old place,
For nothing is fair and new;
But I wish you luck!' said the grand Old Year;
And he faded away from view."

"A strong man paused by the lonely spot
Where the New Year stood in the snow.
'I am one of your subjects, sire,' quoth he,
'And my way is long to go.
But I pledge a sword to your work and play,
And I give you my heart and breath.
'Ah, who are you?' asked the Baby Year,
And the stranger answered, 'Death.'"

"A chubby boy with a merry smile
Came whistling down from on high.
'I am come,' cried he, 'from the throne of God;
A subject of yours am I.
I give you my arrows sharp and swift,
And a smile from the sky above.'
'Ah! what is your name?' asked the small New Year;
And the cherub answered, 'Love.'"

"Then the New Year stood in the snow alone,
'And I may be king,' said he.
'I may rule over the earth and sky,
Over the air and sea;
But two rule ever with me,' he said,
'For the merciful God above
Has made them kings of the universe,
And their names are Death and Love.'"

As usual, we shall make our New Year resolutions, which is all right, but let us not forget that "Without Him we can do nothing."

Let us learn the lesson of living one day at a time, ever looking unto Jesus the author and finisher of our faith. In the language of Charles Wesley let us say:

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

(Continued from page 5)

BENINNING ANEW.

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 fullness 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 fullness 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.

Your Testimony Wanted.

For the good of those who may read The Herald, we want your testimony as to just how you repented and came to God, and how he accepted you, and if you made a complete consecration and received the baptism with the Holy Ghost in sanctifying power. Give us this also. We would like for you to write it as briefly as possible, as plainly as possible, and on one side of the sheet of paper. Our plan is to, publish at least one of these every week, so that there will always be a good testimony in The Herald for those who know him not.

OUR BOYS AND GIRLS

ONE NEW YEAR'S DAY.

It was the last night of the old year, and Reynold was going to bed. "I wish I could make some of those things Cousin Lucy and Cousin Esther were making," he said. "They are going to begin in the morning. Cousin Lucy is going to practice her music some and study arithmetic harder, and keep her dresses cleaner." "You mean resolutions?" asked his mother.

"Yes, that's it," said Reynold, "res-o-lu-tions. I want to make some res-o-lu-tions, but I don't know what to make."

"Well, let us think," said his mother. "What kind of resolutions would be good for a little boy six years old to make? You don't want to make too many. I believe if I were you I would make just one."

"Lucy and Esther made lots of them," said Reynold, "but they are big girls. One resolution would be enough for a little boy, wouldn't it?"

"I think it would," said his mother, "and I think that a whole year is too long a time to make resolutions for. If I were you, I would make one good resolution for one day of the new year—the first day—tomorrow."

"All right," said Reynold, "I will make one for tomorrow. What would you make?"

"It is your resolution," said his mother. "You ought to make it yourself. Anything that you want to determine to do the first day of the year."

Reynold thought a while, and then he said: "I will mind you all day tomorrow."

"Very well," said his mother; "that is your New Year's resolution; don't forget it in the morning. Go to sleep now."

Then she kissed him good-night and went out, and Reynold went to sleep. When he awoke the next morning the first thing he thought of was his New Year's resolution. He wondered if his mother had forgotten. She didn't say anything about it when he went down to breakfast. She didn't tell him to do anything, so he didn't have any chance to keep his resolution, but he never once forgot it until—who do you think came? Why, Great-aunt Prudence and Great-uncle Nathan. Great-aunt Prudence brought Reynold a pretty little willow basket full of cake, three kinds—chocolate, coconut and fruit.

Reynold liked cake better than anything else. He was delighted when his aunt said the basket of cake was for him.

Mother gave Reynold a slice of the fruit cake, then she put the basket away in the pantry. A little while after Reynold asked if he might have some more cake.

"No," said his mother; "there will be cake for dinner; you must not eat any more of your cake today."

Reynold was just about to draw his face into a frown when his mother looked at him so strangely that it made him think of his resolution. Then the funniest-looking smile chased the ugly frown from his face. Mother smiled too, and nodded and gave him three pats on the shoulder that meant "Hurrah! Hurrah! Hurrah!"—Ex.

Dear Aunt Bettie: Will you let a girl from Tennessee join your happy band of boys and girls? I am fifteen years old, five feet, ten inches tall, have blue eyes and brown hair. My birthday is December 24. I go to school at Adamsville High School. I am in the ninth grade. I will answer all letters received. So come on boys and girls and write me.

Rheba Mae Crum,
Rt. 1, Box 1, Adamsville, Tenn.

Dear Aunt Bettie: Will you give a little space on page ten? This is my first letter and would like to see it in print. My sister has written four times; one was not printed. I was

ten years old April 19. I weigh 95 pounds. I am in the sixth grade. I have two sisters, Nell Rose and Carolyn. We live on a farm, have two horses and one little mule, three cows, one calf for pets. We have two cats, one a big cat, a little kitty and one dog Ned. I have a Christian father and mother. My grandmother lives with us. She is a sweet Christian also. If I have a twin please write and I will answer all I receive. I love you and all the cousins.

Eleanor Blanche Beck,
Myrtlewood, Ala.

Dear Aunt Bettie: I thought I would write to page ten again. I am eleven years old and in the seventh grade at school. I weigh 94 pounds. Our revival meeting will start soon. I hope to join the Methodist Church then. I want some more pen-pals, so all write, and I will answer all letters I receive. If Minnie Louise Horrell sees this letter I hope she will write to me. I wrote to Elizabeth Evans, but she never has answered. I hope she will though. I have two sisters, Eleanor and Carolyn. My sisters and I have good times together. I like to read page ten. My hobbies are making scrapbooks and playing the piano. I hope to surprise my mother by writing to your page. I will answer all letters I receive.

Nell Rose Beck,
Myrtlewood, Ala.

Dear Aunt Bettie: This is my first letter to The Herald. I am five feet, five inches tall, have dark hair and brown eyes. I enjoy reading The Herald very much, especially page ten. I am a Christian and enjoy serving the Lord very much. I am a member of the Nazarene Church at Bethany, Okla., because my mother and father live there. We have Sunday school here in the schoolhouse. It really is a needy place for the gospel to be preached. I hope to see this in print. I hope to hear from a lot of pen-pals because it is really lonesome here where we live. I am twenty-one years old, so please write to

Mrs. Eula Reed,
Mountain View, Ark.

Dear Aunt Bettie: Will you let a little Texas girl join your happy band of boys and girls? This is my first time to write so I hope to see it in print. I am ten years old. I have red hair, blue eyes and light complexion. I go to the Nazarene Church and Sunday school and enjoy it very much. My aunt takes The Herald and lets me read it. I like it very much but best of all, I like page ten. I am collecting picture postcards for a hobby, and I hope to get a post card from every State in the union. So let the post cards fly to

Eleanor Nichols,
Box 132, Buffalo Gap, Tex.

Dear Aunt Bettie: Will you please let a Kentucky girl join your happy band of boys and girls? I am a girl ten years old. My birthday is April 2. I am four feet and four inches tall. I weigh 70 pounds. I like to go to school. I am in the fourth grade. I don't take The Herald; one of our neighbors lets me have her paper when she gets through reading it. I hope to see this in print. I have two sisters and two brothers. I go to the old stone church every first Sunday, where Daddy and Mother are members. Our pastor is Rev. C. E. Carter. I will answer all letters I receive.

Betty Lee Jeffries,
Rt. 1, Glendale, Ky.

Dear Aunt Bettie: In 1930 I met and subscribed for The Pentecostal Herald and have been a constant reader these ten years. It sure is a good, wholesome religious paper. Most of all I enjoy page ten, and have some good pen-friends among the cousins. Many of the short stories I have read to my little Sunday school class of beginners and they enjoy them. If any of you cousins know Mrs. G. V. Duke, of North Carolina, tell her to write me, as she never answered my last letter. I have longed to hear Dr. Morrison preach but have never had the opportunity as yet. Let us all be ready to meet the Lord in the skies.

Mabel Love,
Sycamore, Va.

Dear Aunt Bettie: May a Minnesota girl join your band? I am twenty-one years old, five feet, four and a half inches tall, weigh about 110 pounds and have dark brown hair and eyes. My birthday is March 21. Have I a twin? I am interested in music and school work. While still at college, I sometimes joined a Gospel group Sunday afternoons and we would sing and play for the shut-in, aged, sick, and others. I will teach my first term of school this year. I would like to hear from some of the boys and girls.

Valeria Harris,
Hewitt, Minn.

Dear Aunt Bettie: Would you let a Kentucky mountain girl join your happy band of boys and girls? Have read The Herald since February. I think it is a wonderful paper. My parents are Christians and my father is a preacher. They are the parents of nine living children and have seventeen grandchildren. I am staying about thirty-five miles from home; don't get to go home very often, but the people I stay with are sure grand, they are Christian, and the man is a preacher. I am eighteen years old, have blue eyes, dark blond hair, and my birthday is June 20. Do I have a twin? Can any one guess my middle name? It begins with A, ends with E, and has five letters.

Luella Hamm,
Rt. 1, Flemingsburg, Ky.

Dear Aunt Bettie: I have written to The Herald once before and I received so much encouragement and lots of interesting letters from the good people of The Herald until I wanted to write again. I appreciate very much every letter, card, tract or anything else I received. Although I didn't get to write every one that wrote me, I want to thank every one of you for what you did for me.

I am now seventeen and my birthday was Nov. 8. I will finish school

Dear Aunt Bettie: Will you let a little Alabama boy join your happy band of boys and girls? I am a boy nine years old. My birthday is August 23. I like The Herald very much. My grandmother gave me The Herald for a Christmas present. I am in the fifth grade in the elementary school in Union Springs. I go to Sunday school and church every Sun-

day that I can. I have a little brother that is a week old. Let all the letters fly to

Lebron Pugh,
Union Springs, Ala.

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CHARLIE D. TILLMAN, Atlanta, Ga.

this year. The other time I wrote I wasn't living for God but since then I've been saved and sanctified. I am a member of the Nazarene Church and I enjoy working for God more than anything on earth. I don't see things now like I did when I was a sinner, but I can't understand why any person wouldn't want to live a Christian life, knowing its the safe way and time seems so short. We know that temptations will come our way, but God will not let us be tempted about that which we are able to bear. I'd prefer suffering the rest of my days and gaining heaven than living a sinful life and losing my soul. A person in sin surely hasn't given it a serious thought what hell is and then what heaven is. It pays to live as near perfect as you can for the more we work for God here on earth the greater reward we will receive. Every man or woman shall be rewarded according to their own labors.

The religious literature that was sent me has helped me in so many different ways. It has helped me in living closer to God, it has helped especially in our Young People's Society, then I have let different people have tracts. I am rather proud of my experiences with the people of The Pentecostal Herald and I am hoping to get acquainted with many more. I will exchange snapshots with as many as I can and that will probably be the first ones that write.

Ruby E. Curl,
Rt. 2, Blountsville, Ala.

Dear Aunt Bettie: Would you let an Arkansas girl join your happy band of boys and girls? I was nine July 24, and have blue eyes, dark brown wavy hair. I am four feet, six inches and weigh 70 pounds. I am in the fourth grade in school. I go to the M. E. Church. My Sunday school teacher is Mrs. Evans. My, I hope Mr. Wastebasket is asleep when this letter arrives.

Betty Larie Crabtree,
Pea Ridge Ark.

"The only safeguard against idolatry is unbroken fellowship with the living God."

He built a splendid cottage upon the camp ground at Indian Springs, and reared his family (four daughters and one son) under the influence of

fallen asleep

Carson.

Mrs. Rebecca T. Carson, wife of Rev. J. H. Carson, Calvary Methodist Church pastor, and a widely known church worker and evangelist, died at 9:15 o'clock Sunday morning in the family home, 1601 First Street.

Mrs. Carson suffered a broken ankle in a fall at Huntington two weeks ago, and a heart affliction developed which was blamed in the death.

A native of Engleside, Md., Mrs. Carson was born November 6, 1885, having attained the age of 55 years.

Funeral services were held Tuesday afternoon. Dr. C. G. Stater, of Wheeling, former local pastor, and now Wheeling district superintendent, officiated, with several other district ministers assisting.

In addition to her husband Mrs. Carson is survived by two daughters, Mrs. E. F. Shepherd of Huntington and Miss Nellie Carson, at home; two sons, Edward of Huntington and Robert, at home; a sister, Miss Nellie Nevitt, a missionary to China now visiting in the United States, and a brother, Robert K. Nevitt, of Mt. Ranier, Md.

Mrs. Carson was especially active in missionary work. She frequently joined her husband in the pulpit during evangelistic meetings.

LOWERY.

In memory of Mrs. Nola May Lowery.

Our lives are oftentimes darkened,
Our eyes with tears are dim,
We mourn for our dear loved one,
Who has gone to Christ the King.

It was a bitter grief, a shock severe,
To part with one we loved so dear,
God knows how much we miss her,
How empty is the bedroom

Where she lingered so long.
It seems that I can hear her call,
And see that sweet face,
All our hope of future pleasure

With our loving Nola sleeps,
Heaven now has our treasure,
Earth the lonely casket keeps,
One by one the flowers are taken,

One by one the roses fall,
And we carefully remember
Sorrow comes to all,
Some day God will call us home,
To be with Nola around the throne.

Sister-in-law,
Mrs. Maggie Tague.

JONES.

On September 19, 1940, in Hapeville, Ga., the spirit of the Rev. John F. Jones left its earthly tabernacle, after almost ninety years of vital habitation. His long and useful life, included sixty years in the ministry as a local Methodist preacher. For more than forty years he was an enthusiastic advocate of the doctrine of scriptural holiness. His favorite text being, "Follow peace with all men; and holiness without which no man shall see the Lord."

After several years in the ministry, he was introduced to the Wesleyan doctrine of holiness and sanctification, by his kinsman, the Rev. W. A. Dodge, founder of the Indian Springs Holiness Camp Meeting. He at first rejected the teaching, but soon became an earnest seeker for that "second blessing." The transition from an opponent of the doctrine, to a realization of the transforming power of this Divine grace, was not an easy one for Brother Jones, but, in due time, the blessing came in a way that was convincing beyond the shadow of a doubt to his mind and heart. In the exuberance of his newly found experience and in the joy of witnessing for Christ, he consulted Rev. Dodge as to the difficulty of getting his friends and acquaintances to accept his testimony concerning this wonderful revelation,—he often quoted the reply of Rev. Dodge,—"Oh, Johnny, you must be patient with them; remember how long it took you to see it."

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2 Abrahā begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

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Specimen of Black Face Type

AND the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation,

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SUNDAY SCHOOL LESSON

REV. O. C. MINGLEDORFF.

Lesson II.—January 12, 1941.

Subject.—Christ's Valuation of Personality.—Luke 14:1-14.

Topic.—The Profit Motive.

Golden Text.—Is not the life more than meat, and the body than raiment?—Matt. 6:25.

Practical Truth.—God has all eternity to rectify the inequalities in this life.

Time.—The last year of Christ's public ministry.

Place.—The home of a Pharisee.

Introduction.—The occasion of this lesson was not just an ordinary Sunday dinner, but from the inferences of the Scripture it was a rather extraordinary occasion. The high-ups were there and, possibly, in large numbers. It was an opportune time in which to put Jesus to the test and also an opportune time in which Jesus could drive home some wonderful lessons. He did not fail to take advantage of his opportunity.

Most likely the man with the drop-sy, who came before him, was pre-meditatedly brought there by the host to put Jesus on the spot. It is also possible that Jesus was there, not that they might honor him, but that they might make an example of him before these prominent guests. It seems possible that it was a piece of cunning intrigue.

Jesus, being infinite in wisdom, was not in the dark. He saw the motives of their hearts, and began to act from that standpoint. He did not give them time to entangle him with railing accusations but put them to silence by pre-empting the ground before them, through the questions which he asked. His questions were of such a nature that they would have to have answered affirmatively, but to have done so would have automatically condemned them for their attitude.

As in last Sunday's lesson, when Jesus proved to his would-be accusers that the daughters of Abraham were more worthy than the animals of the field, just so, today he shows that the sons of Abraham are also more worthy of the acts of mercy, on the Sabbath day, than are the asses and oxen that fall into the ditch on that day.

These remarks of Jesus, through questions, just about broke up their playhouse for that particular occasion. For, "they could not answer him again to these things."

The scene changes. They are being seated at the table. He notices how they are scrambling over one another for the favored places. It calls for a rebuke, and Jesus doesn't hesitate to give it. However, he is careful lest his remarks should be too personal, and should unduly hurt some thoughtless, self-centered individual. He chooses for the lesson a different occasion altogether, but one which is wholly applicable. It is that of a wedding feast, where the guests are seeking the places of honor. He is not objecting to honor, but he is wanting honor to be received by those to whom honor is due. He also wants to show them the way in which true honor should be received and bestowed. Those who would selfishly have it and try to receive it at an-

other's expense are to be brought low, but those who seek it for what it is worth, and "in honor prefer one another" will be exalted in due time. Thus, he says that seat which leaves room for promotion, and you will not have to be embarrassed by having one, who though below you is more worthy than you, transferred to a place above you, while you are pushed back to a place of lesser worth.

He does not stop by merely giving a lesson to the guests, but he also gives one to the host and those who would be hosts. He shows us that what we do must not be done from a selfish standpoint, but for the good and benefit of others, and for the glory of God, even though we apparently receive no reward ourselves. He assures us that our reward will come at the proper time, and God will be the donor.

Comments on the Lesson Text.

Luke 14:1. Chief Pharisee.—One of the rulers of the people, who was also a ruler in the sect of the Pharisees. To eat bread on the Sabbath day.—It was customary, to honor the Sabbath, to have great spreads of food on that day. However, it was to be prepared the day before and served cold. They watched him.—They kept an eye on him that they might find whereof to accuse him.

2. The dropsy.—This afflicted man being before Jesus was, no doubt, a trap. The disease was deadly, and would naturally call for sympathy from the Master. Would he desecrate the Sabbath and heal him anyway?

3. And Jesus answering.—Perceiving their intrigue to embarrass him Jesus asked a question, "Is it lawful to heal on the Sabbath day?" which silenced them.

4. Held their peace.—They had no answer to give, for they knew that an affirmative answer, and that was all they could have given, would condemn them.

5. And answered them saying.—Jesus took the mastery of the situation by meeting their objections before they had an opportunity to even make them. He knew they would break the Sabbath day to show mercy to an ass or an ox.

6. They could not answer him.—The sons of Abraham were so much more deserving of mercy than those of the brute kingdom that their own actions pre-empted the ground for any accusation against him.

7. They chose out the chief rooms.—A better rendering would be, "the chief seats." Jesus was watching them as they tried to get ahead of one another in getting the best places at the feast table.

8. Wedding.—This is an allusion to a different sort of feast so that his remarks to the squabblers would not be too direct and personal. Lest a more honorable man than thou be bidden of him.—Lest someone in higher standing with the host be present, who would naturally be given the seat of honor.

9. And thou begin with shame to take the lowest room.—Lest you be embarrassed by having to give up the seat of honor for the one more humble. Thus you may avoid humiliation,

and if worthy be lifted to a place of honor.

10. Then shalt thou have worship.—If you are so fortunate as to be elevated to a higher seat then will the crowd look upon you with admiration.

11. For whosoever exalteth himself, etc.—Exaltation in the kingdom is to be desired, but the way to obtain it is by the route of humiliation. "God resisteth the proud, but giveth grace to the humble."

12. Call not thy friends, etc.—In this verse Jesus is not forbidding us to entertain our friends, and even the rich, occasionally, but he is trying to teach that we should have the proper love and respect for the poor. We are not to give entertainment in order that we may receive entertainment, but that our entertainment might prove a blessing when given. Neither are we to make a great spurge or costly affair of our entertainment to be seen of men. This would be a misuse of material things which should be used for God's glory.

13. Call the poor, etc.—This would give no place for pomp and show, and future earthly returns, but it would be a direct service to God himself. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

14. And thou shalt be blessed.—That is, thou shalt not be without a reward. For they cannot recompense thee.—The poor will not be able to do anything for you in return. Repcompensed at the resurrection.—The reward that Jesus proposes is an eternal reward at the resurrection of the just. There are earthly rewards, and rightly so, but they are transient. That which God gives is the only kind that can stand the test of eternity.

"A HAPPY NEW YEAR"

Winnie Johnson.

Who does not like new things? New books, new sleds, new clothes—so many things are enjoyed because they are new. What little girl is not glad to have a new dress? What little boy does not like a new suit? A little four-year-old boy, whose mother had gone down town, said, "Mother is going to bring me some new stockings," and seemed happy to tell that he was to have them. Some tiny girls I know like to tell if they have new dresses or new shoes, and like to show these new things. Surely every child is pleased with some kind of new toy also.

Today we all have something new. Old and young, rich and poor, all have it. What do you think it is? The first day of the year 1941—another New Year's Day. Perhaps over and over again today you have heard the friendly greeting, "Happy New Year!" "Happy New Year!" Although good wishes do not make happiness, it is pleasant and helpful to have people show friendliness and good will.

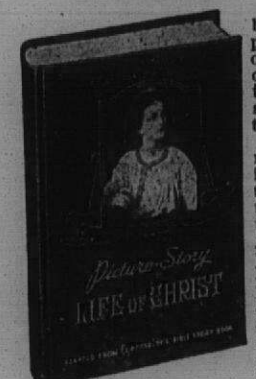
While it is only at this time that the year is new, yet all through it there are new things—365 new days. With every sunrise we have a new day; a day of new blessings, new tokens of God's love and goodness, a day of new opportunities and new duties. On New Year's Day we need not think of the year just beginning as one long period of time (and a year does surely seem a long while to

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little folks), but we may think of it as so many short periods, with a time of rest following each one.

In entering the new year, we have a closed door behind us, the door of the old year, through which we cannot return; and an open door before us, the door of the new year, through which we must enter to meet the days of the future, with their joys and sorrows, their duties and achievements.

Have you ever, at the beginning of a school year, looked through a new textbook and seen there things that you did not understand and problems that you could not solve? Perhaps you wondered what you would do when you came to those hard lessons, for they were different from any you had before. But as you studied the lesson that the teacher assigned each day you were able to master these hard ones, too, when you reached them. What you could not have done at the beginning you were enabled to do by studying the part that belonged to each day. Imagine a teacher asking her classes to study a whole book at one time! You could not do that, of course. A little at a time is the way to accomplish any task; and that is the way we are to live the New Year—a day at a time. God does not give us a whole year on New Year's Day. But he divides the year into days. The burden of a whole year would be too much to carry all at once, but by doing the work of a day in each day one can accomplish what should be done in the year.

God has said, "As thy days, so shall thy strength be." So we may trust him for daily help. We need not carry today the work and cares of tomorrow. Jesus said to his disciples, "Take no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." He did not intend that we should never think what we shall do tomorrow, nor plan for the future, but that we should not worry and have anxious thought, but trust him to provide for us as we need. There is enough of work and care that belongs to today, without our trying to carry tomor-

row's burdens today also.

"One secret of a sweet and happy Christian life is learning to live by the day. It is the long stretches that tire us. We think of life as a whole, running on before us. But really there are no long stretches. Life does not come to us all at one time; it comes only a day at a time. Even tomorrow is never ours till it becomes today, and we have nothing whatever to do with it but to pass down to it a good inheritance in today's work well done, and today's life well lived.

"It is a blessed secret, this of living by the day. Anyone can carry his burden, however heavy, till nightfall. Anyone can do his work, however hard, for one day. Anyone can live sweetly, patiently, lovingly, purely, till the sun goes down. And this is all that life ever really means to us—just one little day. 'Do today's duty, fight today's temptations, and do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw them.'"

"God gives us nights to shut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life easier, and give us one of the blessed secrets of brave, true, holy living."

Here is a story about a little girl who found a way to help her mother. A sack of potatoes stood in the kitchen, and mother wished that they might be moved to the pantry, but they were too heavy for her to handle. She went to another part of the house to do some work there, and left her little girl at play. When her mother was gone the little one began to wonder how she could help. How she would like to move that bag of potatoes! How pleased her mother would be! Then she thought of a plan. Can you guess what it was? Of course, she could not move a heavy sack of potatoes, but she could carry a few at a time. So she took a pan, and filled it with potatoes and carried it to the pantry. She emptied the potatoes in a basket there, and carried panful after panful until the whole sack of potatoes had been put away where they belonged.

Now we can all see that just as that little girl carried a few potatoes at a time and finally had her task finished, so each of us can, by doing the things that should be done today, complete the work of a year.

By doing our duty and seeking to make others happy, we can scatter good cheer and not only have a happy year ourselves, but help make a happy year for others. Repeating the greeting that you hear many times today, to every boy and girl who reads this I say, A Happy New Year to you!

A HAPPY NEW YEAR.

Rev. Carl Hightower.

"Go, strengthen thyself, and mark and see what thou doest: for at the return of the year the king of Syria will come up against thee."—1 Kings 20:22.

Humanity seems to always welcome something new. So it is at the close of a year that we are prone to wink at the hard things which have happened during the past year, together with the blunders, and other unpleasant things, and just sort of presume that this feeling of optimism is in one

sense of the word beneficial to us. It is not good to keep harping on the mistakes of yesterday. Yet, in just a short time we find that the world is still very much the same as it was the preceding year, and that we are very much the same as we were, in spite of all the high expectations which we had and perhaps resolutions which we made. In other words, we may as well prepare for battles, for they are sure to come.

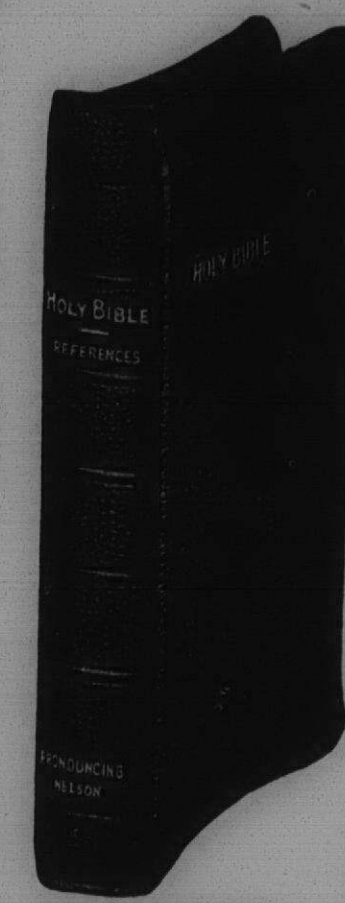
Then there is another class of people who have been victorious in all of the battles of life the preceding year, and just rather expect that the coming year will be another one of victory. So without any preparation or careful planning they go on in the same manner as before. The context of the Scripture I have chosen is along this line.

Ahab, the king of Israel, had waged a war campaign against the king of Syria, and by the help of God had been successful in winning a complete victory over them. However, the prophet came to him and gave him this warning, just before he started his second campaign against the Syrians. "Go, strengthen thyself, and mark, and see what thou doest; for at the return of the year the king of Syria will come up against thee."

In the first place let us notice the word "Go." It suggests activity. So whether we feel encouraged or discouraged with the past year, and our accomplishments, certainly we have no need to hang our harps on the willows and then sit down on the stool of do-nothing and live a passive existence. No! Jesus said, "Occupy, till I come," so let us be continually at our post of duty. Let me ask you this question, "Do you think that Jesus will come this year?" I am reminded of this incident which happened several years ago at a banquet given for a delegation of ministers, during an assembly.

One of the ministers arose and addressed the person at his right with the question: "Do you think that Jesus will come during this meal?" The reply was that he did not think so. The speaker turned to the person on his left and asked the same question and received a similar reply. He then spoke to the people at the banquet, and uttered this solemn statement taken from the Bible: "In such an hour as ye think not the Son of man cometh." Suppose that some one would have asked you that question, what would have been your answer? Let us keep our eyes and hearts looking for his coming. It is our only hope. The outlook for this world is getting darker as we approach the evening of this dispensation. But, praise the Lord, the uplook is getting brighter.

The second admonition of the prophet to Ahab was "strengthen thyself." It is alarming to note the number who have failed to make adequate preparation for the conflicts of life. We need not look far to note some who have disgraced themselves and the cause of God just because they were not ready for the conflict, and instead of winning they were defeated. It is not enough to be successful for one year or for ten, but the promise is, "He that endureth to the end shall be saved." While we may be saved our eternal destiny depends upon us, as to how we live from this moment on to the end of our life here upon this earth. How care-



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ful then we should be for our words, thoughts, and actions, that in these little things we might please him. Let us make it our daily prayer that God will not only strengthen us, but also keep a check upon us, so that we will not offend him by being careless with our words, thoughts or deeds.

How can we strengthen ourselves? The Word says: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles." That means to get so blessed that we will not even see the hard places, but fly clear over them, for it is our privilege to get so strong that we can throw off the burdens, and instead of their bearing down on us until we are about to sink, we rise and fly over them. "They shall run, and not be weary." This is one race we can run to the finish and even then feel more like running than ever, without any sign of fatigue. And "they shall walk, and not faint." This last means that in the every-day routine of life, with all of the daily grind, it is possible to have strength sufficient that we shall not faint.

The third phase of the prophet's warning was: "Mark, and see what thou doest." It would be a good thing for us to form a habit of frequently sitting down and examining ourselves to see how we are doing, and what we are doing. From a surface examination, we may think that we are getting along fine. But is our life consistent with the Word of God? There are many ways which seem right unto man but the end thereof is death. So let us be honest with ourselves and

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¹ Ben-oni; but his father called him ² Ben-jā-mīn. ³ 19. And ⁴ Rā-chel died, and was buried in the way to ⁵ Eph-rāth. B.C. 1796. 1. The son of. 2. The son of. 3. The son of. 4. The son of. 5. The son of.

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here and there set up a stake spiritually, and see whether or not we are making any progress. It is easy these (Continued on page 16)

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(Peasants own tent)

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(Attalla, Alabama)

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Sunfield, Mich., January 2-12.
Akron, Ohio, January 17-26.

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Science Hill, Ky., Jan. 20-Feb. 2.
Harrisburg, Ill., February 2-23.
Mt. Carmel, Ill., February 24-March 9.
Benton, Ill., March 16-30.
Meyersdale, Pa., March 31-April 13.
York, Ala., April 20-May 4.

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(Wilmore, Kentucky)

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CHURCH, JOHN R.
(Rt. 4, Winston-Salem, N. C.)

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nut Ave., Frankfort, Ind.)

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Tale, Mich., January 20-February 2.

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(Singer, Children, Young People's Worker)

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(145 Canton Ave., Washington, Pa.)
Beloit, Ohio, January 5-19.
Watervliet, N. Y., Jan. 26-Feb. 9.

CROUCH, EULA B.
(Rt. 1, Lawrenceville, Ill.)

CROUSE, BYRON J.
(Wilmore, Ky.)

DAVIS, Wm. ELLIS
(Singer, Preacher, Accordionist, Sims, Ill.)

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DEWEERD, JAMES A.
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New Castle, Pa., January 19-Feb. 2.
Blanchard, Mich., Dec. 29-January.
Syracuse, N. Y., February.

DOERNER, FRANK, JR.
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Claremont, Ill., February 2-March 16.

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W. Frankfort, Ill., Dec. 29-Jan. 12.

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Jackson, Mich., January 12-26.
Monroe, Ind., Jan. 28-Feb. 9.
Indianapolis, Ind., February 11-23.

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Waynesboro, Ga., January 5-26.

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(Box 1383, High Point, N. C.)

HAINES, J. M.
(Greer, S. C.)

HAINES, R. A.
(546 Taylor St., Petersburg, Va.)

HAMBY, G. M.
(Box 34, Florence, Ala.)

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(Wilmore, Kentucky)

HILL, VALIS V.
(Berry, Kentucky)

HOBBS, E. O.
(Westfield, Illinois)

HOLLENBACK, U. T.
(Fairmount, Indiana)
Montier, Mo., January 6-20.

HOPKINS, W. P.
(Petersburg, Kentucky)

HORTON, ERNEST
(Rt. 1, Ulster, Pa.)

HORTON, NEAL
(The Mountaineer Evangelist, Blueville,
Kentucky)

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HUTCHERSON, CY
(Glasgow, Ky.)
Lansing, Mich., December 29-Jan. 12.

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cial Singers, Sparks Hill, Ill.)
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Marion, Ill., January 20-Feb. 2.
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Newberg, Ore., January 12-26.
Tacoma, Wash., January 27-30.

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MYERS, CASSIUS L.
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OWEN, JOHN F.
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PAPPAS, PAUL JOHN
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THE MAJOR MESSAGES OF THE MINOR PROPHETS.

The Major Messages of the Minor Prophets," by Dr. J. W. Storer, 188 pages. The Boardman Press, Nashville, Tenn. The author is the vigorous pastor of the strong First Baptist Church of Tulsa, Okla. We older men in the ministry, of his connection, think of him as one of the younger men. He has been busy and largely used wherever his work has been. His book is well named, "The Major Message of the Minor Prophets." His publishers say, "This volume is an excellent combination of biography, history, interpretation and practical application." Well said, and a strong commendation of the book. The Minor prophets, there is reason to believe, are altogether too much neglected by many of us preachers. I have read volumes on them and perhaps none more helpful than this one. I am talking on Amos at prayer meeting to-night. He is a favorite with me as I, too, came out of the hills and am familiar with his plainness of speech, if not of his lofty vision. After reading the book and studying other helps I turned to this volume under review and re-read his message on interpretation and practical application. If you would be helped in your appreciation of the Minor Prophets get this dollar and a half volume for a dollar and you will not be disappointed.—M. F. Hunt.

GOD'S NEW YEAR—AND OURS.

It will not be necessary to study the stars or note the tea leaves in your teacup or consult a fortune teller to ascertain what the New Year is going to be like. There is a more dependable way, and what makes it more dependable is that it will be determined by yourself. You can make it luck or unlucky, good or bad, and that is saying a great deal for yourself.

Of course the new year will be, in many respects, like the old one—like

all the years that have gone before for the last two thousand, or four thousand, or six thousand years. It will have fair weather and foul, clouds and sunshine, joy and sorrow. Some people will be called hence and among them may be members of the inner circle of loved ones or of the circle of friendship. Or it may be your own last year among earthly associates, for some year must be the last. But serious as all these things are, they are, after all, only incidental. There are things far more vital.

The New Year will be the heir of the Old Year—of all the years that have gone before. An ugly war—several ugly wars—will pass into it, along with the selfishness and hate and lust that gave rise to them. Indeed the New Year must begin with some heavy burdens for which it will be in no sense responsible. Too bad that we must hand over to it so many unfinished tasks, so many unsolved problems, so many hopes and expectations long deferred, so many long standing prejudices and jealousies.

But the bequest of the present to the year ahead also will include much that is desirable—things upon which it may build for itself and for succeeding years. Multitudes of good people will carry across its threshold their faith in God and in their fellow-men, their aspirations and their plans and purposes for making the future years better. They will continue their work for the good of humanity and the experiences and wisdom of the past should be mighty assets of the New Year.

But at best it will be a mixture of good and evil, for both are mighty factors in the present world. The irrepressible conflict between them must go on and each of us must have part in it. In this conflict there are no neutrals, and every individual must decide the part he is to take.

But apart from all this, each one of us must determine for himself what kind of a year it is to be. We cannot control the world, but we can control that part of it in which we live and move and have our being. That is the biggest thing any person can do in determining what the New Year shall be like.

To those who love God supremely it will be a good year. It will afford three hundred and sixty-five or three hundred and sixty-six in this case—days of opportunity to do good. God's servants will have the help, the guidance, the comfort of the Master in all their tasks, their trials and sorrows. They will radiate a benign influence constantly, and that should be a matter of infinite consequence.

But it will be a bad year, an unlucky year, to those who persist in the way of unbelief and self-will. They will have disappointments, as do the children of God, but will have no comfort in their disappointments. They will have their tasks, some of which may be laudable enough in themselves, but they will not have the divine guidance and re-enforcement in their undertakings, and their own resources will not be sufficient. They will have their dark hours and will be without that ray of light that brings hope and cheer to the believing heart.

Contrasting the state of the godly and the ungodly, the Psalmist says: "The ungodly . . . are like the chaff which the wind driveth away; therefore the ungodly shall not stand in the judgment, nor sinners in the con-

gregation of the righteous; for the Lord knoweth the way of the righteous, but the way of the ungodly shall perish." The New Year, even at the best, will be an unlucky year for the ungodly.

No matter what the New Year will give or withhold, each of us will need Christ. Without him it cannot be a good year, not even if good health and the utmost of prosperity be our portion. These things, desirable as they are, do not of themselves make a good year. They are not supreme, not the final factors in determining what the year is going to be like. If we are Christians—genuinely so—we are prepared for any eventuality, whether it be desirable or undesirable. Every person ought to be a Christian, not because he may die before another year rolls around, but because he hopes to live through the year, and is going to live through eternity. Let him enter the New Year with a radiant Christian faith and he can be assured that the year will be one of success and satisfaction and helpfulness in a world that needs him even more than heaven needs him.—Religious Telescope.

FACTS ABOUT NEW YEAR'S DAY.

The first country to celebrate New Year's is New Zealand, for that is nearer the international date line—meridian 180—than any other place. At the time the bells are ushering in the new year in that country the people of San Francisco are enjoying a late breakfast on the day before New Year's for there are still about twenty hours to go before California's New Year comes in.

There are some very interesting facts about New Year's Day. First, although the New Year in most countries of the world is January first, there are a few places where the date differs, owing to the fact that the calendars of those countries are different from ours. For example, the Chinese still retain the lunar calendar, and their New Year varies from the middle of January to the first of February. But no matter what the day may be, the people almost universally celebrate some way.

The sacred capital of Thibet is L'Hasa, and the people of that place have manners and customs that take us back to ancient times. On New Year's day, all the gods and goddesses are supposed to gather in this city to judge the people and reward those who have been good. Then one man is selected to take punishment for all of the people of the place for misdeeds done during the past year. He is dressed in a long coat, and his face is painted with stripes of black and white. He is then made to walk through the streets while the people follow to shout and hoot at him. Usually, the man chosen is some person whose conduct has been very poor during the year, so that no innocent person suffers by such a curious method of punishment.

In Siam, the people celebrate in a very humorous way. First, the young people arm themselves with water pistols or guns made of wood. They fill these with water, approach a person, exclaiming, "Happy New Year to you!" and squirt a stream of water in that person's face. Everyone in each village is supposed to receive his water ducking, and if the young folks find out that he has avoided

such, they hunt him up and duck him in some convenient pond or river. Everybody takes this good-naturedly, and at the end of the day all the people gather in the public halls and have a big feast.

China has a very odd custom connected with New Year's. On this day every person is obliged to have all of his debts paid, and any person who cannot satisfy his creditors is declared to be bankrupt. According to an old belief of that country, this is the worst disgrace to fall upon any man, and so everyone makes every effort to have his records clear. During this period, the people hold a big festival which continues for about two weeks. All business comes to a dead stop and all government offices are closed. Families gather in a kind of "old-home day" celebration; entertainments appropriate to the season are held in every community; feasts are given in honor of noted people and returned members of families, who have been absent for a long time. Formerly, this period of celebration often lasted a month or more, but because foreign commercial houses had their business interrupted for too long a time, the official celebration was cut down to two weeks. In the country, where commercial houses are not affected, the old celebrations are still held, and the people are glad to stop all kinds of work for a month or six weeks.

WHEN GOG'S ARMIES MEET THE ALMIGHTY.

"When Gog's Armies Meet the Almighty." An exposition of Ezekiel Thirtieth and Thirtieth-nine. By David L. Cooper, Th.M., Ph.D., Litt. D. 112 pages. Paper bound. Biblical Research Society, 3117 Bernice Ave., Los Angeles, Calif. The author is an eminent student of prophecy. He is pre-millennial in his thinking. He knows the book, and it is gripping in his presentation. He is frankly honest and again and again admits he doesn't know nor cannot speak with certainty. He admits that in the three or four schools, there are equally devout and scholarly men who are seeking to give guidance. He has helped me; he will help you. Read him once and you are almost certain to continue to read him.—M. F. Hunt.

"When Gog's Armies Meet the Almighty," by David L. Cooper. Price 50c. Order of Pentecostal Publishing Co., Louisville, Ky.

LIVING THE NEW YEAR.

It seems so short a time since I was dating my letters, "1900: thirty-nine years ago,—thirty-nine years of my life have passed since. Then, conditions were so different: now, conditions are so different—which? Anyway the differences are inconceivably great.

This morning I am beginning the living of a new year. I hope prayerfully that my time-quota will span it; and I hope there will be more physical comfort and more "mental-spiritual" comfort in it for me than has been my portion during the past year.

In my soul, I feel a dominating and an actuating urge to do more of the worthwhile living than I have done during the past years of my life. I have made no New Year's resolutions; but down in the secluded chambers of my being where my ultimate self lives, there are writings on the walls. These writings are records of awakening of my immortal self, involuntary awakenings, that arise from some of the age-old weights that "doth so easily beset" the soul.

Before last night's ominous gongs chimed out the old year of tragedies, and let the new year come in between the two sixes, my inner self had clear visions of the New Year's living with-

SUNDAY SCHOOL LESSON HELPS
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out some of these drawbacks in it; and, not waiting for New Year's Day to make and to begin carrying out a code of resolutions with their proverbial meaninglessness, I had begun to discard many of the known undesirable.

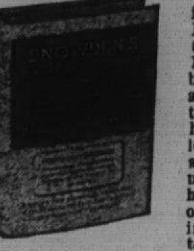
This morning I feel a satisfying joy in my unshakable faith in the Father-God's willingness to give me the needed strength to make this year one of better living. It is he that is giving me greater physical strength, and greater spiritual strength to be used in being of more effective service to the needy, and in general doing more perfectly the will of our Master. In his love,
W. A. Price.

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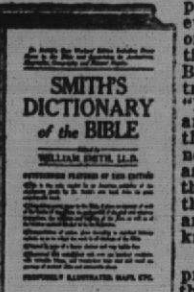


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(Continued from page 13)

days to let the cares of life so take up our minds, and our time, that spiritually we will make no progress. It is possible for ministers to work so diligently visiting, making pastoral calls, preparing sermons, calling on the sick, and the many other cares which are always coming up, that they will sap their spiritual strength and will fail to make progress. It is possible for a student to study so hard to learn more of God's Word, and to try for a good mark in his report card that he will fail to make progress spiritually. We are apt to get into a daily routine of six days labor, go to church on the seventh, with a prayer meeting extra now and then, and yet let the cares of life creep in, so that we will not progress one iota, spiritually. Not only that, but there is a limit as to the length of time we can hold our own, for about the time we begin to slow up and stop making progress, then we begin slipping backward. It takes time and waiting upon God to be holy. Are you farther up the road spiritually now than at any time in your life? Are you living as you want to be living when Jesus calls you? Do you show as much charity to others as you want Jesus to show to you? Are you allowing in your life what you condemn in the other fellow's life? There are many other questions you could ask yourself which would help you to see what you are doing.

The last part of the text gives the reason for the first part of the prophet's admonition. "For at the return of the year, the king of Syria will come up against thee." We hardly need to expect that this coming year will be any easier than the last. The individual who looks at things as they are, in the light of the Word of God, is unable to see any room for entertaining the thought that the world is getting better and better. If there ever was a day when the enemy is doing his best to ruin, blight and blast human lives it is these days.

The king of Syria here is a type of the devil. He sometimes uses more strategy than we give him credit for. If he sees that we are winning too many battles he may leave us for a while until we have sort of let down and then when we are not watching slip one over on us. There is a consolation, and that is, that we have access to the same victorious leadership which we had last year. So whatever situation we may be in, we may rest assured that he, who is the Good Shepherd, is able to see us through. We have much to be thankful for and every reason to be encouraged. In fact, have we not received more bountifully from God's hand than we have been worthy of? I am sure we must all answer, "Yes."

So, let us make this coming year the best year of any we have yet lived for Jesus, by loving him more, living close to him, spending more time in communion with him, and by being more submissive to his will. Our wish for you is that God's Love, Peace, and Joy, may fill your heart and life, and that his blessings of care, protection and provision may be yours.

Let the new year be a year of freedom from sin, a year of service, a year of trust in God, and it will be a happy year from first to last. It may be the hardest year we have known, but it will be the happiest.—J. M.

ANOTHER YEAR.

We're facing now another year
With all its sorrows and its cheer
With all its comfort and its pain,
With all its loss and all its gain;
A year we've never tried before,
And know not what there is in store
To bless us good, or try us out,
To make us weep or make us shout.

We do not know what we shall meet
To bring us victory or defeat;
We know not how the foe will fight,
Nor how he'll take his stand or flight;
We cannot see with mortal eyes
Just what along our pathway lies,
But let us do the best we know
And trust the future as we go.

We'll fight some battles, we are sure;
There'll be a lot we must endure;
The road won't be all strewn with
flowers,
The days won't all be sunny hours;
There'll be some traveling that is
rough,
And up-grade pulling that is "tough,"
But let us trust the God who stands
To help us with His outstretched
hands.

We'll find a lot of work to do,
Along with problems old and new;
We'll have some burdens hard to bear
That call for patience, faith and
prayer.

We'll have the privilege to bless
Some fellow-pilgrim in distress,
And show our love and courage, too,
By what we say and what we do.

There's blessing great in store for
those
Who bear their cross and take the
blows,
Who will not shrink from duty's road,
But like a hero bear their load;
Who plod the vale and climb the hill,
And do whatever God may will,
Content to give the world our best
And wait for God's sweet day of rest.
Walter E. Isenhour.

THE PURPOSE OF MILESTONES.

By Emma F. Beere.

For a backward glance on the closed
year's course,
To review the blessings that filled
its days;
For an upward look to God, the
Source,
And a pause to offer a song of
praise.

For a forward look to the days ahead,
And to pledge one's service and love
anew
To the God whose hand through the
years has led,
And whose gracious promises proved
so true.

THE BOOK OF THE NEW YEAR.

The book of the New Year is opened,
Its pages are spotless and new;
And so, as each leaflet is turning,
Dear children, beware what you do!

Let never a bad thought be cherished,
Keep the tongue from a whisper of
guile,
And see that your faces are windows
Through which a sweet spirit shall
smile.

And weave for your souls the fair
garment
Of honor and beauty and truth,
Which will still with a glory enfold
you
When faded the spell of your youth.

And now, with the new book, endeavor
To write its white pages with care;
Each day is a leaflet, remember,
To be written with watching and
prayer.
Oh, ask the dear Lord to both save
you,
And sanctify thoroughly, too,
Then ask Him to evermore keep you,
And guide you your journey all
through.

Remember, the years are a stairway
On which you must climb to the
skies;
So strive that your standing be high-
er
As each year away from you flies!
—Sel.

NEW YEAR ACROSTIC—1941.

W—Will we as American citizens
I—In all of our grateful thoughts
and meditations
S—Solemnly, prayerfully and rever-
ently
H—Honor Him whose Birthday we
have
I—In an humble, grateful living way
celebrated
N—Never do anything this year that
would
G—Grieve Him who is our Lord and
Savior.
E—Each year as the time is rapidly
passing
V—Verify in all of our walks in life
in
E—Every possible way magnify Him
who is
R—Righteous and true and only Holy
One,
Y—Yes in Jesus Christ our hope for
Glory
O—Only in and through Him are we
saved,
N—No other name will give such joy
and
E—Everlasting Happiness but Him
alone.
A—All Glory and Honor and power
is His.

H—Having submissively fulfilled and
met
A—All of God's plans and to Him all
P—Praise is given Him now and ever-
more.
P—Praise and honor rightly belong
to Him.
Y—Yes, may each and all of us, and
all
N—Nations as the Years come and
go
E—Endeavor to profit more and more
W—When we have His word all pow-
er is given Him.

Y—Yes, let us ponder on these last
words to His
E—Eleven Disciples as He ascended
saying
A—All power is given Me in Heaven
and on earth

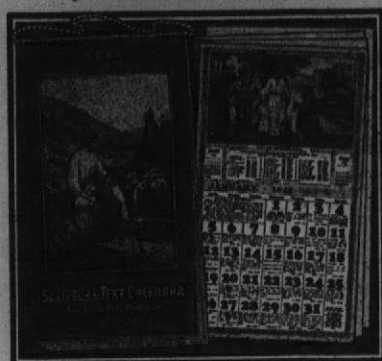
R—Reverently may we look for His
return any day.
—R. S. Weekley.

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Wait on the Lord: be of good cou-
rage, and he will strengthen thine
heart: wait, I say on the Lord. Psalm
27:14.

PENTECOSTAL HERALD

and WAY OF FAITH

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

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DISOBEDIENCE TO GOD

By The Editor

DISOBEDIENCE to God is sure to
bring defeat and sorrow. There
is no way to evade this inevita-
ble result. To disobey God
means self destruction.

To violate the divine law and reject di-
vine mercy finally, means the eternal bank-
ruptcy of the soul. It is a fearful sin to vi-
olate divine law, and it is a fatal sin to reject
the mercy that offers forgiveness for such
violation.

Finally, there is one of two things that
God will do for the sinner: He will pardon
him, or punish him. Pardon must be sought,
if it would be obtained. To fail to seek par-
don is to invite punishment, which is sure
to come.

No greater folly than that one should get
the foolish notion that, having once secured
pardon they can now indulge themselves in
sinning against the compassionate God who
once forgave them. It were better never to
have known the way of life than to have
erred therein. To find pardon and peace,
and then to forfeit them and go into wilful
sin is the height of folly, and must be deep-
ly repented of, or will be visited with fearful
punishment.

The Epistles of the New Testament are
not written to the sinful, the unregenerated,
but they are addressed to the Lord's people;
they are instruction, entreaties, exhorta-
tion, warnings, with promises and encour-
agement to those who persevere, who remain
in faith and press on to larger and better
things in Christian experience, life and serv-
ice.

There is a startling statement found in
Hebrews 6:4, 5, 6: "For it is impossible for
those who were once enlightened," that is,
they saw the truth; they were convinced of
sin; divine illumination came into them. To
quote again: "And have tasted of the heav-
enly gift, and were made partakers of the
Holy Ghost." They received the gracious
gift of forgiveness. The Holy Ghost bore
witness and gave them assurance. What a
gracious experience! "And have tasted the
good word of God, and the powers of the
world to come." A wonderful description of
what transpires at regeneration. The word
of God becomes nourishing bread to the soul,
and he "tastes the powers of the world to
come." He has a foretaste of the joys of
heaven. How wonderful and how true this
is. The Apostle continues: "If they shall fall
away, it is impossible to renew them again
unto repentance; seeing they crucify to
themselves the Son of God afresh, and put
him to an open shame."

This is a remarkable revelation and start-
ling, and should cause hesitation, prayer and
watchfulness to those who have presumed
that, having been regenerated, they have

therefore, received license to indulge them-
selves in wickedness and sin against God.
We have the startling revelation that, such
presumption and sinfulness are the recruci-
fying of the Son of God. Here is warning
for all of us.

The possibility of falling into sin after
regeneration is plainly taught here, and the
fearful effect of that sin is clearly set forth.
The Apostle follows what we have quoted
with an agricultural illustration. The field
that bringeth forth herbs meet for them by
whom it is dressed, receiveth blessing from
God; but that which beareth thorns and
briers is rejected, and is nigh unto cursing;
whose end is to be burned.

Could anything be written more plainly,
and placed in a more startling and positive
way? Let those who have enjoyed the gift
of forgiveness, who have experienced the
new birth, watch and pray, resist tempta-
tion, keep themselves unspotted from the
world; guard against the loss of "first love,"
remembering that they might so backslide,
so crucify the Son of God, that a renewal to
repentance is impossible.

The War in Europe.

WE recently heard an address from
a missionary who had traveled
extensively in Poland and Fin-
land. His description of the
fearful destruction wrought by
Germany in Poland and Finland
was startling. Conditions there are beyond
description. The destruction of human life,
of property, of homes, of food and raiment,
and everything, is fearful to contemplate.
Those who were not destroyed by the war
have been left without homes, food or rai-
ment and are suffering beyond words to de-
scribe.

Those happy, splendid, independent coun-
tries have become wastes and scenes of ruin;
they are enslaved and practically hopeless.
The war being waged in Europe is planned,
intended and executed to destroy, to subju-
gate, to enslave and control conquered peo-
ples. It was well planned; the preparation
was most thorough, and the powerful peo-
ple who had equipped themselves in a new
and different way for warfare, moved for-
ward scattering death and destruction be-
yond anything in modern history.

This missionary had also traveled recent-
ly in England and gave us some startling
descriptions of the fearful waste and ruin in
parts of the British Isles. The Britons hold
and fight on but at this distance it seems
their enemy controls almost all of Europe
and its resources, while the little islands are
shut up and are raided day and night with
the destruction of life and property fearful
to contemplate.

Of course, Canada and Australia and oth-

er parts of the British Empire are doing
what they can to help the homeland, but En-
gland's territory is spread so wide, and the
war has broken into her Isles and posses-
sions until many of her scattered peoples
have no time or resources to help the home-
land; they are fighting desperately against
the onward march of a relentless foe.

Little Greece has won to herself lasting
honor by the courage and desperation with
which she has fought, but there is a general
fear that later on her united enemies will
take fearful revenge. If Germany and Italy
do unite and determine to destroy Greece,
woe be unto her. It may be, however, that
the victory of the Greeks over the Italians
is the beginning of a final victory over those
who are set to destroy democracy and human
freedom from the face of the earth. It is
natural for people in this country to rejoice
over the victories of Greece, but we can but
think of the sorrows that have come to Italy.
There is a host of poor, industrious, affec-
tionate people in Italy. They are a romantic,
loving people, and intense in their affection.
They are herded together like cattle and sent
out without any choice of their own to be
slaughtered like dumb cattle. We can but
think with sorrow and a tear of the broken-
hearted mothers, wives, orphan children, and
devoted sweethearts in the many humble
homes of the Italian people who are in grief
beyond words to portray. May a compas-
sionate God have mercy upon them.

Germany has wonderfully kept her sor-
rows and disasters to herself. We think
that England has paraded her disasters too
much; of course, they wish to excite interest
and sympathy on the part of the American
people, but they can carry it so far that the
question arises, Is it worth while to try to
assist a people on the verge of complete dis-
aster?

We are entirely sympathetic with the ef-
forts of our government to help England in
these days of her extremity, but it seems to
us that, having gone so far, it will be difficult
to turn back or stop. There is a sense in
which the United States is at war with Ger-
many. Our government is building a great
army; our plants for the manufacture of air-
planes, ammunition and war material are be-
ing broken up; tens of thousands of our young
men are being drilled for battle. No one can
tell what is ahead. At a time like this we are
reminded of the words of our Lord in Luke
21:26-28: "Men's hearts failing for fear, and
for looking after those things that are com-
ing on the earth: for the powers of heaven
shall be shaken. And then shall they see
the Son of man coming in a cloud with power
and great glory. When these things begin to
come to pass, then look up, and lift up your
heads; for your redemption draweth nigh."

The apostle speaks of the coming of the
Lord as a "blessed hope." It certainly is
something to hope for in these perilous
times, when it seems that human civilization

(Continued on page 8)