

THE PENTECOSTAL HERALD

AND THEY WERE ALL FILLED WITH THE HOLY GHOST. Acts. 2, 4.

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✂ Our World Tour of Evangelism. ✂

CHAPTER XXXIV.
IN SOOCHOW, CHINA.

The great stone wall around Soochow is from twenty to thirty feet high, and from ten to twelve miles in circumference. The outside of the wall is perpendicular, with a wide, deep canal at the foot. On the inside there is a vast bank of earth, like a railroad fill, piled up against the wall and within some six or eight feet of the top. This bank of earth is wide enough for a wagon to drive around upon it. There the soldiers, who defended the city marched and fired their cannon and muskets or arrows through the embrasures and port-holes near the top of the wall. The rebels captured this city in the great rebellion, and held it for many months. All about the city are heaps of ruin and rubbish, mute witnesses of the fierce struggle of those days. Chinese Gordon came here at the head of the imperial army, captured the city and restored it to the king.

Soochow, within the walls and in the suburbs immediately around the place, claims five hundred thousand inhabitants. Many narrow canals, spanned by stone bridges, wind through the city. The boats, passing through these canals, are almost as numerous as wagons on the streets of Louisville. The streets are too narrow for wheeled vehicles, and one must walk, ride in a Sedan chair carried by Chinamen, or ride a donkey, the smallest variety of that homely, but patient and sure-footed quadruped. The principal business streets are jammed with people, going and coming. As I had not fully recovered my strength, and was preaching three times a day, Brother Burke insisted that I should ride a donkey, which I frequently did, the animal being so small that I could almost touch the ground with my toes when I took my feet out of the stirrups, which I always did when we went up and down flights of stone steps, in order to be ready for emergencies if my charger should fall down. The ropes which held the stirrups were very short, so that when my feet were in them my knees stuck out and were constantly bumping into some one, or striking against a doopost, or wall, or box on the end of a Chinaman's carrying pole. I soon learned to save myself, and others, by dispensing with the stirrups altogether. The man who owned the little beast went along, and when we would come to a part of the street not crowded with people, he would strike the donkey with a whip, and away we would go, I leaning back on the bridle bit, and a dozen little bells about the creature's neck making a noise that attracted the attention of the shopkeepers along the way.

Two miles across the city from the Methodist

plant, which I described in the preceding chapter, in the midst of a dense Chinese population, is another large school and chapel of the Methodist Church; it is the property of the Woman's Board of our church. It is the splendid result of the courage, faith, prayers and hard work of Miss Atkinson and some faithful women associated with her. It is a beautiful little island of Christian civilization in the midst of a human sea of heathen superstition. It consists of a large school building for girls, an industrial plant where all sorts of beautiful needlework is done by women and girls, a home for the mission women, a chapel which will seat six hundred persons, and a large back yard for a place of outdoor exercise for the students. Altogether it is an excellent property and a fine girls' school. Miss Atkinson was sick, and I did not get to see her, but met the young ladies who work with her, and heard much of her devotion and efficiency in her work. It was my privilege to preach three times at this place. At the first service we held in this chapel, many persons came to the altar and one young fellow was brightly converted. I preached there on Sabbath morning, and I wish THE HERALD readers could have looked upon the audience. The large chapel was full; the front seats packed and the farthest seats back at the door were occupied.

The Chinese dress is neat and simple. The women wear neither hat nor bonnet in church. Their jet-black hair is always in neat order. The men shave the front part of their heads, giving them the appearance of having very high foreheads. The women have large, calm faces, and when we came in on the Sabbath morning, the place was quiet as the grave, with every eye fixed on the pulpit. It was one of the most hopeful and inspiring sights I have looked upon in all this long journey. I thought of Mrs. Trueheart and those associated with her in this good work and wished they could look upon the scene before me. I preached to them on "the wise and foolish virgins" seeking to impress the fact that while church membership and baptism are right and proper, that we might be baptized, join the church, and live a very respectable life, but in the end be found lacking in the one great essential—the Holy Spirit within the heart. I felt that the word took hold upon them, and the missionaries spoke of the appropriateness of the theme.

On the day of our arrival in Soochow, I was asked to preach at a regular weekly union meeting of the missionaries of the city, which I did, and at which time we met quite a company of missionaries of various denominations. I made a short address to the students in the University chapel,

at the invitation of Prof. Smart, a much beloved missionary, son of Dr. Smart, pastor of Broadway Methodist Church, of Louisville. I addressed his Bible Class on "Pentecost," which happened to be the lesson for the hour.

I also preached Saturday evening in *Trueheart Home*, to a group of Methodist missionaries. Sabbath morning, early, I preached to the young ladies, in the beautiful chapel of the new *Laura Haygood School*. This school is fortunate in having Miss Martha E. Pyle for its principal. We had a good meeting, and I got away in time to walk two miles across the city and preach in the great chapel of Miss Atkinson's school at eleven a. m., while Brother Piercy preached at the same hour to the students and missionaries in the University chapel. At four in the afternoon I preached at a union meeting of the missionaries of all the churches, in the home of the Atkinson school. Folding doors were thrown open between dining room and sitting room for the purpose. There was a large gathering, among them several Presbyterian ministers, Baptist and Episcopal clergymen, a number of teachers, physicians and workers, with several Chinese who could understand English. It was a gracious service. The sermon on the "Baptism with the Holy Spirit" as a subsequent work to regeneration, cleansing, comforting and empowering for service, was well received by the audience.

Soochow is in great need of a good revival, and I do not think we have found a place more ripe for it. Concerted action among the missionaries, importunate prayer and a plain putting of the word of God would bring it in gracious power. The fruit is ripe and the tree suffering for shaking.

Brother Burke writes me, just after our leaving, that the missionaries are meeting in daily prayer for a revival.

The Methodist plant in Soochow is one of the great strongholds of Christian activity in China, having grounds, buildings, institutions, equipment and consecrated intelligence.

The agents and representatives of the Methodist Church, the Lambuths, C F. Reid, Dr. Pank, and many others, who have planned and worked here, have not wasted or misused the money the church has committed to them. No doubt the Lord has guided and blessed. Burke is one of the best of them all. A devout, pure man, beloved of missionaries and Chinese people. All had a good word for him. One prominent missionary said, "I tell you it made a big difference in Bro. Burke when he got the blessing. We all know that he lives a holy life." There was a general patience about him that crept over you in a gradual, sunshiny way, that made one feel that he could trust him with all things. Of course I loved him before, for *Wesley Hall's* sake, but I got a fresh start and a deeper hold.

Soochow needs a revival, missionaries, schools, churches, everything; a great visitation of the Lord in saving power. The Woman's Board has

(Continued on page eight.)

Refinement Compatible With Holiness.

PROF. J. W. BEESON, A.M.

There is an idea abroad that holiness people are a set of cranks, fanatics, or ignorant, uncultured people who may be good but who are void of knowledge and are wrong in head if not in heart.

It seems to me that, to some extent some of the holiness people themselves are partially responsible for this opinion. In avoiding worldliness and the vain pomp and show of the world on the one hand, some have gone to the other extreme and have made themselves ridiculous in unbecoming dress and boorish manners, violating almost every sense of refinement and doing violence to the sensitive, aesthetical natures of themselves and others.

It seems to me that this extreme is as much displeasing to God as the other. He created all things beautiful, symmetrical and attractive, and created within each one of us a love for the beautiful; and he would have us develop and train this innate love for things that are attractive.

It seems as if some holiness people put a premium on ignorance, lack of culture, and unattractiveness, as if culture and refinement are incompatible with purity of heart. They seem to think that if they are sanctified that puts them where they need nothing else. This is a mistake. This experience puts us where we are more susceptible of cultivation, development, refinement, etc.

When the gardener cleans the weeds out of his garden, he does not stop. He keeps cultivating, watering, stirring and improving. So God would have us in the spiritual life.

Holiness people should be the most highly cultured and refined and attractive people on earth, instead of glorying in uncouthness, and lack of refinement. God speaks of the process of "refiner's fire," and "fullers' sope," thus indicating refining and cleansing.

"Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow." That would indicate that a holy man or woman should have a clean body, clean clothes, and a clean house as well as a clean heart.

Everything should be orderly and attractive. Clothes should fit well, colors should harmonize. Food should be well prepared in a wholesome manner. Away with that idea that holiness people should be, or even may be slouchy, untidy, careless, or even ignorant, if it is in their power to do better. Holiness and refinement should go together. Some people have tried to substitute refinement and culture for holiness of heart and people have been warned against this error, and in order to avoid this danger they have gone to the other extreme, and have thought they could not be refined and cultured and at the same time holy; or boast that refinement and culture were unnecessary if they had the experience of holiness, thinking that to be sanctified covered it all. Sanctification has to do with the heart but does not give education, learning, culture, refinement. Of course if it is a choice between culture and holiness, always take the latter; but, blessed be God, we need not be without either.

Let the holiness people so live and act as to command the respect and confidence of all thinking people, whether they believe the theology of

holiness or not. The poor examples of holiness, the extreme narrow, sometimes fanatical, often ignorant representatives of holiness have been, perhaps, the greatest hindrance to the spread of Scriptural holiness. Give the world an intelligent, refined, educated, sane, sensible type of holiness and it will finally win its way in church and in state, and Scriptural holiness will be spread over the land.

To a great extent they have brought upon themselves the reproach they are having to bear, on account of the actions and sayings of a number of unwise representatives that have more religion than judgment. May God help the holiness colleges to keep from extremes and raise up a larger number of refined, cultured, scholarly men and women filled with the Holy Ghost, filled with wisdom from above, that can stand the peers of men and women in any walk or station of life, that will make the holiness movement respected if not popular.

Already the holiness conventions, with many college presidents, professors and students, with editors, learned preachers, solid, sensible business men, refined, cultured women, with excellent music, with sensible papers together with the deepest spirituality, are impressing the cities that holiness people are not a set of ignorant fanatics as has generally been supposed. The secular press devotes several columns to reports of the conventions. City churches are opened as never before. Cities are not only inviting the holiness conventions, but one city has recently, through its board of trade, appropriated \$100 towards entertaining a holiness convention.

Holiness is winning its way, but not on account of ignorance and lack of refinement. In proportion as holiness people command the respect and confidence of people by deserving it they generally get it, when properly understood.

Then let us see to it that our sons and daughters receive the highest possible education and training, provided it is obtained in the highest spiritual atmosphere. It is the advancement of Christ's kingdom as well as to the young people themselves. Let us see that they dress neatly, and well; not to follow the fads and extremes of the goddess of fashion but as becoming godliness. Let us have our homes the most attractive possible. Let us have flowers and shrubbery and shade trees all arranged with taste. The poorest of us can do this. They may seem little things, but Christ never neglected the little things. May he help us to have a holy air of refinement about us along with our spirituality that will elevate and ennoble our lives and those of others.

Meridian, Miss.

THE DEVIL'S STONE PILE.

Rev. H. L. Powers.

"Gather out the stones." Isaiah 62:10.

That there is a growing need that these soul hindering stones should be moved out of the way of the inquiring multitudes, there is no question or doubt. And this work must be done, for God has, by the mouth of his holy prophet, commanded it, saying, "Gather out the stones." It is safe to say that these stones are not found upon the King's

highway of holiness, but on the approach to it; his satanic majesty has piled them up to hinder hungry souls from coming to God and eternal life. But for those difficult stones where there are hundreds coming to the Lord there would be thousands. Now what we wish to say at this point shall be said prayerfully and with the very highest respect and regard for the ministers of the gospel. If it were not for the holiness movement and the holiness preaching these stones would never be heard from or referred to, but we are happy to say that pentecostal dynamite will grind them into powder. Jesus said, "Whosoever shall fall upon this rock shall be broken, but on whomsoever it shall fall it will grind him to powder." Matt. 21:44. We shall name a few of these stones that are found on the devil's stone pile which the holiness movement will take out of the way of the highway of God and the Lamb.

1. *The round stone of procrastination.* So far as we know, this stone was first introduced by his satanic majesty and subtlety to King Pharaoh of Egypt, when the frogs had the right of way over land and home and even had taken possession of the King's palace; then he prayed to Moses that he would take the frogs away and Moses asked him, "When?" The King said, "To-morrow." The King was a strong believer in "frogology" and frog procrastination. This stone has been rolling so long among the nations of the earth that it is perfectly round and there is written all around it, to-morrow, to-morrow, to-morrow; not to-night, but to-morrow; not now, not now. But we are happy to say that pentecostal dynamite in the holiness movement will pulverize it into powder.

2. *Conglomerate stone of doubtfulness.* This stone has been the cause of a great deal of sorrow and heartaches in the earth. To doubt means so much and it means a great deal more than we can explain. It has got the right name, conglomerate, which means to gather into one mass. To doubt, is to be in a state of suspense, to hesitate, to distrust, to suspect, a state of uncertainty, want of confidence, suspicious, to waver, to falter, to delay, to deliberate, a state of indecision, to imagine. Thomas got the victory over this conglomeration by the print of the nails and the wound in the side of his blessed Lord and Master and got over on the highway of holiness. But we will pass to examine another stone that is found upon this stone pile which has caused much trouble to the seeker after light.

3. *The filthy stone of uncleanness.* So extremely offensive was this stone in the eyes of St. Paul that he wrote to the Corinthian Church this heart-inspiring message: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1. When we take into consideration the filthiness of the flesh and spirit as is spoken of by Paul in Gal. 5:19-21, it is enough to make sanctified blood run cold. But for pentecostal preaching, what would poor sinners do with such a tide of sin surging all around them? We will thank God forever for pentecostal fire that can cleanse the heart and life from all sin.

4. *The life destroying stone of intemperance.* The curse of intemperance as is seen and felt in this country is entirely beyond the description of thought or pen. It does not only destroy manhood and womanhood, but robs the happiness of the home of its dear ones. It also robs heaven of immortal souls, for God's word says no drunkard shall enter the kingdom of God. Then tell me I

pray how about the drunkard maker? If the drunkard cannot inherit the kingdom of heaven and eternal life because he is a drunkard, how then about the cities and towns who elect the excise boards to grant the license to make the drunkards? And how about the voters that elect the excise boards to grant the license to the drunkard maker to make the drunkards? Tell me now, are they not all of one? If the drunkard cannot see God in peace, what will become of the drunkard maker and the voter that elected the board to license the drunkard maker to make the drunkard? Where will they stand in the judgment day? True holiness will blast this stone from the devil's stone pile.

5. *The black stone of retaliation.* Under the law this meant like for like. And if any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe. Exodus 21:23-25. Now while this was the old law, Jesus came to fulfill and put an end to that kind of life. But I say unto you that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also. Matt. 5:39. Yet notwithstanding Christ had buried this stone deep in the grave of his law fulfillment, the devil dug it up, for he is an old grave robber and he loves to dwell among the tombs; he has given this stone a prominent place on his stone pile and hundreds of professors of religion love to have it so. But there is still another stone that is doing a great deal of harm which is also found on the devil's stone pile.

6. *The polished stone of deceitfulness.* As butter and oil are to the tongue, so is deceit in the mouth of the deceiver. The reader will find out the reason why this stone is polished and smooth. It is because it is full of guile, cunning craftiness, artful and skillful in all deceptive plans. In Jer. 17:9 we read: "The heart is deceitful above all things and desperately wicked: who can know it?" St. Paul puts it this way: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness. In 1 Peter 5:8 we find this statement: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." Remember well when he is not a roaring lion he will transform himself into an angel of light.

7. *The glittering stone of covetousness.* The glitter of this stone in all ages has excited men for speedy gain. There is written on it avaricious greed, gain, to covet unlawfully, to win out at any cost. But Jesus said in Luke 12:15: "Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. The glitter of this stone has turned many a soul from the path that leads to the highway of God. Thousands of strong men have fallen over it to arise no more forever. Great and noted ministers of the gospel have stumbled and fallen over it because of its deceitful glitter. Oh that every soul would hear and obey the warning word of Jesus, Beware! Beware! Beware!

8. *The craggy old stone of lukewarmness.* God speaks and all must hear. To the church of Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or

hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Rev. 3:14-16. We read that in the last days perilous times will come and that men shall be lovers of themselves more than of righteousness, unthankful, and unholy, having a form of godliness but denying the power thereof. They profess to know God, but in works they deny him; lovers of pleasure more than lovers of God. This craggy old stone of lukewarmness is one of the devil's favorite stones and he has used it to great advantage in his kingdom of darkness and hundreds are blinded by its deception. But we pass to investigate another stone.

9. *The flinty stone of indifference.* The spirit of indifference has helped very much to bring about universal coldness to the church and it will be very hard to counteract it. To be indifferent is to be unconcerned. Jesus one day found a man that had been neglected by all, and passed by for years. His pitiful cry did not attract their attention. No one cared for his soul; but Jesus said to that poor helpless man, Wilt thou be made whole? The impotent man answered him, Sir, I have no man when the water is troubled to put me into the pool, but while I am coming, another steppeth down before me. This man's pitiful plea was, no man careth for me, a poor, helpless, homeless, friendless man; no man pities me. The spirit of indifference was the cause of it all. This flinty stone of indifference has closed up its ears to the pitiful cry of the helpless. Its heart is a heart of stone; it has crushed helpless hearts and has broken up the happiness of many a home. Though this stone is made of flint, pentecostal fire can melt it into love.

10. *The magnetic stone of unholy compromise.* We have heard of it ever since we have heard of anything about religion and we have found it to be true, that members and professors of religion backslide. To my mind the reason is a simple one. These are the facts in the case: they have tampered and played with the devil's magnetic stone of worldly compromise for this is true it will attract everything to it that is willing to be attracted by it and to touch it is to be overpowered by its magnetic influence. A large company of the followers of Jesus touched it and was overpowered by it and turned back from following the holy Man of Galilee. The awful tragedy is found in John 6:66-68: "From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life." As we are writing this article we are also praying that every reader of the same will stay away as far as the commandments of God teach and the hand of the Holy Ghost will lead them from the devil's stone pile.

University Place, Lincoln, Nebr.

LABORS MORE ABUNDANT AND IN JOURNEYS OFT.

Rev. W. H. Huff.

How swiftly the time passes. It seems to be in a hurry. The days glide by us like skaters on the ice. We turn our feet into the path of January and before we know it we walk into June. A step farther and we have the melancholy days, then the winter snows and the old year lies dying. Tennyson says, "The clock that beats out the little lives of men."

Our traffic is now in time, but we will soon have to do with eternity, when a thousand years are as

one day and one day as a thousand years. The duration of eternity ought to make us appreciate the days in time. The heavenly life ought to affect our earthly conduct. Here we have fields to plow, seeds to sow, harvest to gather, homes to build, families to raise, meetings to hold and a world to bless. Paul says, "Redeem the time for the days are evil."

We thank God for a good big job. We enjoy masculine activities, we are not afraid of hard work that makes us sweat. There is so much to do, and so much that others are leaving undone, that we have a good chance to hasten our pace and bring things to pass. We have no reasons to complain because of our limited opportunities. We have all outdoors and divine power back of us to do what needs doing. There are some heavy sods to break and plenty of new ground to clear, but we have a gospel plow that will break the globe and an axe for the root of every unprofitable tree.

God seems to believe in us or he wouldn't have left us so much to do. He seems to think his true church is competent or he wouldn't have given it such a tremendous job. Paul said, he could do all things through Christ who strengthened him. We have the same Christ. God is anxious that this world hear full salvation. He wants to get holiness into the churches. So do we. So we will keep everlastingly at it. The preachers of the apostolic church went everywhere. Jesus said, "Go," and that call will never be revoked till the last sheaf is gathered from the summer field. One of the many things over which I get happy is, God has given me a chance with the rest of you and allowed me to be one of his harvest hands. I want to anyhow and I seek to keep my hands full. For the first three months of the year, I was privileged to labor in

Southwest Kansas.

If the folks think Kansas isn't a tremendous affair, it's because they haven't been there lately. If they think it's still in swaddling clothes, they are mistaken for it has been walking this long time. They do things down there themselves. They have not only put whiskey out but they are keeping it out. Prohibition prohibits all right and everyone seems to enjoy it except the saloon gang. They know how to farm and are doing it on a big scale. They seem to like it. They raise great crops, get big prices and many of the farmers ride in automobiles. I have no objections. A Kansas farmer might as well have an automobile as anyone else.

The best crop I saw in Kansas was the crop of good men. They are more valuable to a state than wheat. They are saved, sanctified men who want holiness preached in a Bible way. In

Winfield

we were associated with Bro. Beach, pastor of the Methodist Church; Bro. Mossman, president of Southwestern College; Bro. Yetter, district superintendent, and many other good people in the laity. None of these men felt that we needed brakesmen but all felt that we needed firemen, so they helped with the fuel. The Winfield meeting was good. A lot of folks got stirred up. Of course they did. But a goodly number were saved and sanctified and that is what we wanted. I had rather have some stir and fuss than not to have anything. If God will work in any way it is better than nothing and no difference what he says, it is better than nothing. At

Newton

we were associated with Bro. Burns. He opened the way for us in his church and told us to drive

on. He helped us in every way that a man can bring on a revival. He has since been made district superintendent, and that means that holiness will have right of way on his district. We had a lot of seekers. Some were saved and sanctified, but I was not especially enthusiastic over the general results of the meeting. Bro. Hodge was with us in both these meetings. He led in song, preached, prayed and shouted, and did everything that needed to be done. Hodge can do anything that needs doing in a meeting. I like him fine. At

Peabody

I was with Bro. George. George is a good man, has full salvation, and seeks to glorify God. The meeting was small, results meagre, but we got a few through and I think one young man will preach as a result of the meeting. From Kansas, I turned my face to

Sioux City, Iowa.

That's where I live—when I'm at home. There are a lot of interesting persons here, four especially in my own home. We have a good community, all the folks need is more religion. We have a nice church, a Methodist college and a moral people. I wish we had more holiness here, but it isn't my fault. We have holiness meetings and a few genuinely spiritual people.

I was privileged while home to attend the great Laymen's

Missionary Convention.

I have heard a lot about these conventions and was anxious to come in touch with them. I was deeply impressed with the movement. Felt God was in it. The speakers I heard impressed me as being men of God. Their messages took hold of my soul. They put first things first, and insisted that the need of the heathen is salvation. As a result of the convention, I think some young men will go to the foreign field and the city churches doubled their missionary offerings. I reckon we are in no danger of overdoing either in our solicitude, prayers, or money. One of the workers in the convention has labored in India for years and paid all his own expenses. That's the way Paul did. There are a lot of folks that can't do that. Some can, but won't.

From the west we turned our face

Eastward.

I like to go East. It's going toward the sunrise and there's something about the sunup and the early morning that makes me wish it would last all day. The smell of coffee is in the air, the dew is on the grass and it makes a fellow feel like a boy.

Evangelists have many things in their favor. They go a lot. They go all the time. They get to meet the best people in the world, and while there are a lot of folks who don't like holiness evangelists, there are a lot of good people who do. Thank God, to mingle with these good people, visit these kind homes and have the chance to get people saved, sanctified, and balanced up, makes evangelistic work with its long trips and hard pulls, a joyful ministry. Holiness evangelism of the real sort is hard work. It is not a summer outing. There are some sacrifices, but we shouldn't let on or tell our woes in company. We can live on the Easter side of things, and there the desert blossoms like a rose.

On the way East, I stopped off for one night in *East Liverpool, Ohio.*

That's my old home. It's no mean city. That's where I was brought up. That's where I was brought down. The folks there did a lot for me.

They prayed me through at the altar, helped me to get saved and sanctified, and if I was ever any trouble to them they never let on. Bros. Robinson and Yates had just closed a good meeting in the Mission. We had one night service with four or five at the altar. I like to go to Liverpool and I like for every other holiness preacher to go there.

My next stop was in

Pittsburg, Pa.

There I labored seventeen days with Rev. John Norris, pastor of the First Pentecostal Church. This is the first time I had seen Bro. Norris for upwards of twelve years. I greatly enjoyed being associated with Bro. and Sister Norris and their church, and had a most delightful stay in their home. You see I was in the old Hollow Rock Camp years ago when Bro. and Sister Norris were gloriously sanctified. I was delightfully surprised at the splendid church plant they have. They have every facility for carrying on an aggressive holiness work. Pittsburg is like all other great cities. It has everything else except holiness. For seventeen days and nights the meeting ran under high pressure. God was pleased to pour out his Spirit upon us and give us a genuine and interesting meeting. Sister Murphy, of Sebring, Ohio, was with us during the entire engagement. She is one of the elect women who knows how to labor in song, prayer and exhortation, and is greatly used of God. I shall always thank God upon every remembrance of the pleasant time I had with the friends in Pittsburg.

On Monday morning I ran up to

Johnstown, Pa.,

and held two night services in the Evangelistic Church. Johnstown is made up of a great foreign element; that means a batch of saloons and a lot of drunkenness. As far as I can see our country doesn't greatly improve the morals of the foreigner who comes to our shore.

Some years ago this city had a fearful disaster. The reservoir up in the mountains burst and a wall of water eight feet high rolled down its streets. There was great destruction of property and loss of life, but they seem to have forgotten that long ago. I am persuaded that it takes more than San Francisco earthquakes, Galveston disasters or Johnstown washouts to make people be good. Yet in this city there is a good band of holiness people, and Dr. Carradine has just closed a gracious meeting.

My last work while in the East was in

Parishville, N. Y.

Parishville is a rural village in the foothills of the Adirondacks. How delightful it is to get away from the rush and tumble of the city, climb the

hills, walk through the fields, see the wild flowers and hear the birds sing. I had a fine walk most every day I was there. I sat on the banks of the mountain streams and listened to the roar of the water as it leaped over the rocks in wild delirium and hurried on to the sea. I was sort of lonesome to have friends with me to enjoy the mountain air and see the rugged scenery. You see I used to live in West Virginia and I love the hills.

Our meeting was with the Baptists. We were there twenty-four days. It was not a great meeting, though we had quite a number of seekers. Some were reclaimed, a few converted and some sanctified.

The work of holiness has had an interesting history in Parishville. Some years ago there was a man by the name of S. L. Clark who got gloriously sanctified. He was a Baptist. He was one of God's great-souled men. He represented intellectual estate, financial worth and spiritual power. When he got the blessing, he was just like all the rest who got it good. He wanted to bring it to his church and community. He brought holiness preachers there, held holiness conventions, subscribed for holiness papers and kept things going for God. A couple of years ago he stepped off to heaven, but before he went he did something for the State Holiness Association in a financial way which helps them to keep holiness going in that section. His influence in his home community is like "ointment poured forth," and multitudes will rise up in the judgment and call him blessed. I was pleasantly entertained in his old home. Sister Clark still keeps the old home as a sort of headquarters for preachers, and especially the holiness people. Bro. and Sister Humphrey and Sister Douglass, from Chataugay, Bro. and Sister Fitch from Mooers, N. Y., and Sister Wood, from Canada, were with us over the last Sunday. I thank God for the privilege of being associated with the good holiness people over this country, and for the privilege of some little part in the work of holiness evangelism.

"Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God, my God. Where thou diest, will I die, and there will I be buried; the Lord do so to me, and more also, if ought but death part thee and me."

Reading the evangelists' reports will create a desire for a revival in your city, town or village. Read them and send THE HERALD to others that they may get interested also. Till January, 1911 for 25c.

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OF ASBURY THEOLOGICAL SEMINARY

Question Bureau.

John Paul.

1. *Would you own stock in a company that advertises on Sunday?—Anon, Georgia.*

I should not invest directly in the stock of a company flagrantly violating the Sabbath. The best of firms keep a standing advertisement in their posters and sign boards on Sunday. This can hardly be avoided if they advertise at all, and I am not certain that it is wrong for them to be incidentally heard about on the Sabbath. We know of one great mercantile firm that closes its show windows with silk curtains on Sunday. This is commendable. Perhaps you understand from our opening remark that we might *indirectly* invest in a Sabbath-violating firm, and we must admit that we might. If you deposit money in a bank you are probably investing in all sorts of enterprises in an indirect manner, for any company which can furnish security can draw that money and use it to further its interests. So with what we call a "twenty pay life policy." The individual who takes such a policy is simply placing his money at exchange, by the hand of skilled investors, and will help run railroads, steamships, manufacturing enterprises variously complexioned. We are responsible for our first hand investments; and, in some cases, where we know the situation, we are probably responsible for our second hand investments.

2. *Is it right to own stock in a company that does not make full tax returns?—Anon.*

If my firm deliberately violated the current and understood standard of tax returns I should either withdraw or betray them and have the assessment raised. Preferably the latter. But on this point we would say that just as some unscrupulous persons defraud the commonwealth, a few Christians may have unintelligent and morbid scruples on the question of tax returns. It is traditionally unfair to assess a man's property or goods at an inflated or full market value in the highest price seasons. Thus real estate is usually assessed by officials who know their business, about one-half to two-thirds what would be its market value in the best selling seasons. Theoretically, about the price it would command sold under pressure in a dull season.

3. *Should a sanctified man keep a pistol in his home for protection, since he is supposed to trust implicitly in God for protection?—Anon.*

The answer to this involves two contingencies. First, what does he intend to shoot? If it is mad dogs and other dangerous animals, his religion does not narrow his rights. Though, for looks and utility I should recommend a rifle, and, still better, a shotgun, if he is an amateur. His faith in God is not involved in the question; God only helps them that help themselves. If he has it to shoot burglars, we cannot discuss the propriety of the thing till we can decide what a man ought to do with a burglar when he finds him in his house. Maybe he ought to give him a chance to get away, though that would hardly seem fair to the other neighbors. Maybe he ought to turn officer and arrest the burglar, in the interest of humanity; then I am sure he would need a gun, if for no other purpose than a bluff. But we cannot risk too much on bluffs in dealing with burglars. The question of whether a sanctified man ought to keep fire

arms for protection depends of course on whether a justified man can keep them or not, since there are not two standards.

EVANGELISTIC AND PERSONAL.

Rev. Andrew Johnson is engaged in a meeting at the Free Methodist Church at Evansville, Ind. Bro. C. C. Davis is leading the singing.

Rev. H. L. Powers, who held such a good revival at Main Street Methodist Church, this city, last fall, is now engaged in a meeting at Wynona, Okla. His next engagement is Magnet, Neb., June 3-14.

Bro. Harry C. Maitland writes that he is in a fine meeting at Irvington, Ky., with Rev. L. K. May, pastor of the Methodist Church. About seventy souls have already been blessed, and the meeting continues.

Bro. A. A. Myrick, Bunker Hill, Ill.: "We are in a union tent meeting at this place. The Lord is with us, and the devil is kicking. Pray for us. We are using *Cream of Song*, and the people are making the songs ring. This is a fine town, and plenty to do."

Rev. Joseph E. Bates, writing from Bainbridge, Ga., says: "I am now in the state of Georgia, and God has given me some very precious visitations of power." Bro. Bates' home is Peniel, Texas. He is a most worthy man, and a preacher of ability, and also a soul winner.

Rev. Lincoln McConnell, of Kansas City, Mo., has been assisting Dr. T. R. Kendall in a meeting at the Methodist Church in the Highlands, this city. The attendance was very large, the preaching was searching, and great good was accomplished. Dr. Kendall expressed himself as being pleased with the results.

Rev. T. F. Maitland, Wilmore, Ky.: "We just closed a very good meeting at Owensboro, Ky. The Lord owned, blessed the preaching of his word, and many were blessed and some saved and sanctified. The pastor, Rev. I. M. Page, is a fine Christian gentleman, and we enjoyed laboring with him very much."

Bro. C. V. Spell, Siloam Springs, Ark.: "I have some open time in June and July which I could give to any pastor or camp meeting needing a singer. Began a meeting near Haskell, Okla., on May 25. We have a good work here in Siloam Springs under the pastorate of Rev. R. L. Selle. Love to THE HERALD family."

Sisters Mary E. Bartlett and Mary Perdue, evangelists, with Miss Mattie Gunn as organist, have been in a glorious revival at Holloway, La. Several were reclaimed, many converted, quite a company joined the church, and the gospel was planted in the community to stay. The preaching was clear and pointed. God's power was present at every service. Bro. L. H. Price sends us a note of praise for his conversion at this meeting.

Rev. B. J. Talbott, of Lewistown, Ill., has just closed a splendid meeting at Nicholasville, Ky. The services were held in a mission hall, and were largely attended. Souls were at the altar at every service, and many were converted and sanctified. Bro. Talbott hopes to have a tent meeting in Nicholasville some time in June. We were glad to have a call from him on his way home. He is a most companionable man, as well as a successful soul winner.

Rev. J. E. Sampley, enclosing a fine list of subscribers from Rocky Spring, Miss., writes: "THE HERALD gets better all the time. I can't keep

house or run a circuit without it. We had a very good meeting at Carthage, Miss. Some souls were blessed in pardon and purity. The Lord is greatly blessing in my pastoral work. Over 100 souls have knelt at the altar for salvation during the past quarter, just at regular appointments. Many others have asked for prayer."

Bro. J. R. Robertson, Panther, Ky., writes that Evangelist L. B. Simpson, of Kingswood College, has just closed a fine meeting at Little Flock Baptist Church, near Panther. The truth was proclaimed with earnestness, and a number of souls were happily converted. Some were sanctified.

Rev. F. F. Bernstorff, conference evangelist of the Southwest Kansas Conference, has been engaged in revival work in the state of Washington since the close of his conference at Wichita, Kan., in March. His last meeting was at Lyman, Wash. Bro. Bernstorff has some open time for camp meeting work which he can give to any one in the central west or Mississippi valley. He also has a very competent song leader. Bro. Bernstorff preaches repentance, conversion and entire sanctification, so that people get the experience. Children's meetings a special feature. Address him at Winfield, Kansas.

Rev. E. Stanley Jones, writing from Lucknow, India, under date of April 22, 1910, says: "As many of the readers of THE HERALD know I am to go into evangelistic work in the fall; that is, provided a suitable man can be secured for this English Church. I write this in hope that some one may see it who will feel the call of God to come to this place. He should be an educated man, having a college or seminary education. He should, moreover, be a sane, sound preacher of Scriptural holiness. If he is a married man so much the better. This is a great centre with a great opportunity. He could learn the language here and later could go into native work if he should desire. The two colleges, the number of missionaries residing here and the many coming and going, give an excellent opportunity for the presentation of the doctrine of holiness. We want a man by October or November. If any reader feels that perhaps this is God's place for you, write at once to the Missionary Secretary, Dr. Leonard, 150 Fifth Ave., New York City, concerning the matter. Please also drop me word. With much prayer that God may put his hand on some one."

Rev. John F. Owen, Boaz, Ala.: "We have just closed a twelve days' meeting, held in the M. E. Church, Altoona, Ala., with Brother S. P. Murphree, pastor. The battle was hard on the start, but after earnest prayer and faithful preaching on repentance, the new birth, eternal punishment, depravity, the baptism with the Holy Ghost, the witness of the Spirit, entire sanctification and other kindred themes, the break came and many swept into victory. There were about forty professions of pardon, reclamation, or purity. After deep conviction and strong cryings many came through with a shout. Some were filled with holy laughter, and with a seraphic glow on their countenances, testified to the sanctifying baptism with the Holy Ghost and fire. Pastor Murphree is a big-hearted brother; has the experience of perfect love and knows how to prevail in prayer. His daughter, Miss Cena, who has just finished her Junior year in the John H. Snead Seminary, was used of the Lord in song and testimony. Brother Seaborne, Hepper, another of our students at Boaz, was made a blessing in song, testimony, prayer and sermon. We praise God for this meeting and trust the fruits of the work may abide."

EVANGELISTIC.

ADA, OKLAHOMA.

We began here last night in the Nazarene Church with Bro. S. M. Pickens, pastor; had a good service. We are expecting God to do great things before we close. Pray for us.

G. O. AND BERTHA CROW.

OWENTON, KY.

We are having a revival in Lusby's Mills; fifteen to twenty at the altar; souls are being saved; fifty came forward last night, laying their hands on the Bible, requesting prayer. The large church is packed. People are coming twelve miles to this meeting.

WILL J. HARNEY.

HOLLOW ROCK CAMP MEETING—AUGUST 11-21.

The date first set for the Hollow Rock meeting has been changed for the convenience of the evangelists. Let all the friends of old Hollow Rock keep the date in mind—August 11-21. Make your plans now to attend. Arrange your business affairs, so you can be there all through the meetings. If you want a cottage, tent or room at the boarding house, write to Mrs. John Hamilton, Box 52, R. F. D. No. 2, Toronto, Ohio. Don't put this matter off. Many of the cottages have been spoken for already. Let all the friends of this old camp rally to her support this year. Pray for, and make this the greatest meeting ever held on this hallowed ground.

Workers this year are Rev. J. L. Brasher, Rev. John F. Owen, Boaz, Ala.; Rev. J. M. and M. J. Harris, singers; Miss Stella McNutt, leader of the children's meeting, together with many pastors and evangelists.

A FINAL WORD ABOUT THE ARLINGTON CONVENTION.

On last Sunday night, May 15, just before closing, a dear brother known at one time as a great soul winner, was most blessedly reclaimed. It was cause for great rejoicing among the people of God, as they had fasted and prayed for him all through the convention.

And now a final word about the work there under Brother Upchurch's supervision. I went all over the plant there of twenty-seven acres, and inspected all the buildings, went through the handkerchief factory, laundry, poultry yard and finished up at the little graveyard where we knelt in prayer, and with tears we poured out our heart to God for the great and good work our brother is doing for the fallen, and downtrodden of earth. I am sure if the readers of THE HERALD could see the beautiful little children in the orphan's home, happy and contented playing their little games, they would feel like going down in their pockets and helping Brother Upchurch more with this good work. But that is not all; if they could attend one meeting out at the home and hear the testimonies of the girls who have been saved, and see the shining faces, tears of gratitude and zeal with which they work, they would thank God a thousand times over for this blessed work God is doing through this good man and his wife. May God bless Brother and Sister Upchurch with their most efficient corps of workers and keep them humble and aggressive, and lead them to a broader field

of usefulness. Let the people who read these lines send in a contribution to Brother Upchurch immediately, for this work. Address, Rev. J. T. Upchurch, Arlington, Texas, Box 2.

E. A. FERGERSON.

PILOT POINT, TEXAS.

Our Rescue Home and Orphanage, known as the "Rest Cottage Association" work, is moving on in first class shape. God is greatly blessing us in this work, and oh, how we praise him for it! Girls are coming in all the time, every few days, sometimes two a day. They soon get saved after they come here, and go to work for God, settle down, seem to be perfectly contented and happy. The dear little orphans in our orphanage look so contented, happy and cheerful, it makes one rejoice to see them. Oh, praise the Lord! We are so glad that God put us in this work, and he is so good to us, and gives us of his grace so freely to carry on humble work for the good of erring humanity and the glory of our great and omnipotent Savior. The work is growing all the time as to interest and usefulness. Our work is supported by freewill offerings from the people in answer to prayer. Owing to the demands of our work being much larger and our opportunity greater for serving the fallen and needy, we have placed Dr. W. B. Pinson in the field, to solicit funds for this great work; and we believe it will be for the best interest of your protracted meetings and camp meetings to have Brother Pinson with you and deliver his good lecture on the "White Slave Traffic," and let you help save our homes from this awful traffic in our precious girls. We pray God's richest blessings upon you, and all the saints, and crave an interest in your prayers, and also all the saints everywhere.

J. P. ROBERTS, Supt.

OUR NEW BISHOPS.

Collins Denny was born in Winchester, Va., May 28, 1854. He was educated in the Shenandoah Valley and in Princeton University and the University of Virginia. He practiced law in Baltimore two years, but felt the call to preach and joined the Baltimore Conference in 1880. He spent ten years in the itinerancy in this Conference. In company with Bishop Wilson, he visited the Asiatic missions in 1886. He was chaplain of the University of Virginia from 1889 to 1891, and came to Vanderbilt University in 1891, where he has held the chair of Philosophy until the present.

John Carlisle Kilgo was born in Laurens County, S. C., July 22, 1861. He was educated in various schools and received the M. A. degree from Wofford College. He entered the ministry of the Methodist Church in 1882, and served in the itinerancy in the South Carolina Conference until 1889, when he was made agent of Wofford College, an office which he held until 1894. He was elected President of Trinity College, Durham, N. C., in that year, and held that position until his election to the episcopacy, on May 16.

William Belton Murrab, son of Rev. Wm. and Mary S. Murrab, was born in Pickensville, Ala., in May, 1852. He graduated from Southern University, Greenboro, Ala., in 1874. He joined the North Mississippi Conference in 1876; was stationed at Oxford, Miss., 1877-81; Winona, Miss., 1881-85; Aberdeen, Miss., 1885-86. He was vice president of Whitworth College, Brookhaven, Miss., from 1886 to 1890. He has been President of Millsaps College (Mississippi) since 1892.

Walter Russell Lambuth is the son of the hon-

ored pioneer missionaries, J. W. and Mary Lambuth, who are buried in Japan. He was born in China November 10, 1854. He received his M. A. degree from Emory and Henry College, and his degree in medicine from Vanderbilt, with post graduate work in Bellevue, Edinburgh, and London. He was appointed medical missionary to China in 1877, where he established the hospital in Soochow. Later he was transferred to open missionary work in Japan. He has been general secretary of the Board of Missions since 1894, and has visited from time to time not only all of the mission fields, but all of the conferences in the interest of mission work. He was last fall made a member of the Royal Geographical Society of England.

R. G. Waterhouse was born in Rhea County, Tenn. He was educated in Hiwassee and Emory and Henry Colleges, graduating from the latter in 1885. He served in the itinerancy in the Holston Conference for a number of years, and was then elected to the chair of English in Emory and Henry College, and was soon afterwards made President of the college. Under his management the school has been greatly improved in its general equipment. Bishop Waterhouse has represented Holston in the General Conference a number of times, and displayed many gifts of leadership in his work for the Church.

Edwin D. Mouzon was born in Spartanburg, S. C., May 19, 1867. He graduated from Wofford College in 1889. Soon after graduation he went to Texas, where he served as a supply for six months. Returning home, he was admitted to the South Carolina Conference, but was transferred to the Texas Conference, and was appointed to Travis Park. He was later pastor of First Church, Port Worth, and then for four years had charge of Central Church, Kansas City. For the past two years he has been connected with Southwestern University, Georgetown, Tex.

James H. McCoy, of the North Alabama Conference, is not without experience in pastoral work, and he was for a time editor of the *Alabama Christian Advocate*; but, like all the other newly elected bishops except Dr. Lambuth, he is a schoolman, having been President of Birmingham College for three years. He was born in Blount County, Ala., August 6, 1868. His father, the late Rev. C. W. McCoy, was for many years a member of the North Alabama Conference. He received the degree of A.B. at the Southern University, Greensboro, Ala., joined the North Alabama Conference in 1889, and has remained a member of that Conference ever since. He represented Southern Methodism as fraternal messenger to the Canadian Methodist Conference in 1906.—*Nashville Christian Advocate*.

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Second, "The Mission of the Holy Spirit," by Rev. J. W. Kiethly. Here is a book of nearly 400 pages, covering the entire scope of the Third Person, from the time he brooded over the dark waters at Creation to the glorification of the saints. This book is wonderfully complete, and has sold always for \$1.25.

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like the blast of a trumpet, and points upward to the hills of glory. Profusely illustrated and the kind that will interest young people. This book has always sold for \$1.00.

Seventh, "Book of Sermons" by Rev. J. B. Culpepper. Here is one of the most unique and original writers and preachers in the South since the death of Sam Jones. Every sermon is a great message. Every preacher ought to have them. This book sells for \$1.00.

Eighth, "The Parsonage In India," by Mrs. Cornelia McFadden. Here is a bright, sweet story of life lived in the far-away regions of the Orient. It is a story full of good things; 300 pages and sells for 75c.

Ninth, "New Clothes for the Old Man," by C. F. Wimberly. This book is well known among holiness people. It has had a great sale. Bud Robinson says it is one of the most original and striking books of the Holiness Movement, and worth many times what it costs. It sells for 50c.

Tenth, "The Methodist Armor," by Dr. Hudson. This book deserves a place in every Methodist library in the land. If you want to know what the followers of John Wesley stand for, get this invaluable book. It is a bargain at \$1.00; never sold for less.

Eleventh, "Path of Life;" a beautiful little volume of 250 pages, on just what the title indicates. Good, terse, religious, moral teaching. Price 75c.

Twelfth, "God's Great Women," by Mrs. Jennie Fowler Willing. Every mother ought to get this choice book. It is a great sidelight, and searchlight on the characters whom God honored when he was making religious history for the world. Price 50c.

Now, if you will add up these prices, the total

will be \$10.00, and that amount spent for such an outlay, would be well invested, but hear the *conclusion*: The first fifty readers of THE HERALD who will send us \$4.75 can have this gigantic combination bargain. Let us hear from you at once.

HELP THE MISSIONARY.

Don't you want to send THE HERALD to a missionary in the foreign field? Several of our readers are doing this. The missionaries are living on a very meagre salary, and many of them would love to have THE HERALD, but cannot afford to subscribe for it. Why not send it to them? If you do not know a missionary to whom you want to send THE HERALD, send us \$1.50, 50 cents extra for postage, you understand, and we will furnish the name, and tell the party who is sending the paper. Think what good you will accomplish in this way. How lonely the missionary must be oftentimes, and how good the news will be from the homeland. Sit down as soon as you finish reading this note and send us \$1.50 with the request that THE HERALD be sent one year to a missionary.

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This beautiful new song is one of 232 in our splendid new book, "Tears and Triumphs No. 4." Among other choice pieces we name, "It Pays to Serve Jesus," "Somebody Knows," "By the Tree of Life Eternal," "Jesus First and Last," "Christ Will Never Fail," "Will You Be True?" Beautiful solos, rousing evangelistic songs, etc. Good for Sunday schools, prayer meetings, revivals. Also a fine line of temperance songs. Sample, 25c. Liberal rates by the 100. Round notes or shapes; always state choice.

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Rev. E. P. Ellyson.	Rev. C. F. Wimberly.

EDITORIAL

REV. H. C. MORRISON

OUR WORLD TOUR OF EVANGELISM.

(Continued from page one.)

triumphed in Soochow. Their schools are of high order and the heads of the departments, Dr. Polk, Miss Pyle, and Miss Atkinson, will rank with any missionaries, in any church, in any country, but they need a great revival. God grant it to them soon, and I firmly believe he will.

The time has fully come for soul-saving in China; there is nothing to wait for. As I looked upon the great congregation before me Sabbath morning, I thought of the years of toil and patient teaching that had gone into their uplift. Some of them are regenerated, some have given up idolatry and turned to the God of Christians, but know little of change of heart; others are wavering; they are almost persuaded to throw their images to the earth in disgust. A revival would sweep them into the kingdom of heaven. There is an awakening all over China, a restlessness, a feeling out for something better. Now is the opportune moment. The Methodist Church has plenty of devout native Christians for kindling wood for a spiritual conflagration. The harvest is ripe; all hands to the reaping. There are coming agitations and conflicts in China, which may seriously interfere with evangelization, hence the great importance of immediate action in pressing the work of personal salvation.

If Methodism will pray down and preach up a great revival of religion in China, and fully and carefully instruct the people in the doctrine of the carnal mind, and the sanctifying power of Christ, and lead the people into full salvation, she will have prepared the people for any evil day that may come; she will have fitted the Chinese to evangelize China.

(CONTINUED.)

IN THE NATION'S CAPITAL.

Mrs. Bettie Whitehead.

Tuesday, May 17! Who of those who boarded the C. & O. for the great World's Sunday School Convention, can forget the day. Leaving Louisville at 6 p. m., we travelled one day and night reaching Washington about 6 p. m. on Wednesday. We presume there were two hundred delegates and visitors from Kentucky, and during the twenty-four hours' ride we met and formed many new acquaintances. When you met a Kentuckian you felt neighbors at once.

When we reached Washington, our crowd dispersed, some going to one hotel and some to another. Most of our crowd stopped at the Rigg's House and thus came in frequent contact. It proved to be fortunate for us Kentuckians that we stopped at this hotel as Hon. Ben Johnson, one of our Kentucky congressmen, had headquarters there, and very kindly tendered his services as chaperone for our crowd to see the sights and beauties of Washington. As the convention did not open until 2:30 p. m. on Thursday, we utilized the golden moments in sight-seeing.

Our first objective point was the Washington Monument, which is 555 feet high erected at a cost of \$1,300,000. It has 898 steps, and happy is he who does not have to go up or down them. We took the elevator and in five minutes were at the top, with field glass in hand looking out upon the great city of national fame.

From this we went to the Bureau of Engraving where Uncle Sam manufactures the wherewithal which runs the nation. We saw where, and how, stamps were made and you can get an idea of the force employed when between two and three million dollars worth are turned out every day. Forty-three hundred people are employed in this one building, seven hundred being in one room. We think system has more nearly reached the zenith of perfection in this building than any place we ever saw or heard of. We were told that every piece of work had to be accounted for. If a stamp was missing from the sheet, or any part of the work did not materialize when the day's work was done, every employee was held until the missing part was found; no one was allowed to leave the building until everything "showed up" and the record stood clear. We were reminded of the scripture which speaks of the whole body suffering with one member.

After leaving the stamp department, we went to where the "beautiful greenbacks" were being turned off with great rapidity. There were four one dollar bills in one sheet and these were passed through a stamping machine, after which they were carefully scrutinized and turned over to be dried and cut apart. It takes ninety days to get one of the dollars ready for circulation. Each one is counted fifty-two times before leaving the treasury. Four hundred and forty-eight million dollars are kept in a vault to itself as a reserve fund, so you see "Uncle Sam" will never be "caught napping." If a piece of money is marred in the process of making, a search is made until the unfor-

fortunate one is located and the loss is charged to his account. This reminded us of the strict account each of us shall have to render when the book of books is opened.

We were next directed to the Treasury Building where the money goes through the final processes and is stored for circulation. Between two and three million dollars of mutilated money are returned daily, which is cast into a caldron and at the end of five hours it becomes a sort of pulp and is sold for other purposes. We can see why the "money machine" must grind daily in order to supplement the loss occasioned by mutilated bills. We think they said between six and seven millions of new money was turned out daily. After being informed of how many days were consumed in making a dollar bill, we were not surprised that it takes some of us so long to make one.

From the Treasury Building we wended our way to the White House. Although the "money departments" were exceedingly interesting, we all had peculiar pleasure in calling at the White House and having a special escort in the person of a congressman, we were accorded special privileges by which we were allowed to enter the dining room, red and blue parlors, the latter being the one where President Cleveland was married. These rooms cannot be seen unless accompanied by a special escort. The East Room is open for all; it is elegant yet not superlatively gorgeous. Three massive cut glass chandeliers adorn the ceiling; chairs and divans are here and there about the room; two vases costing \$5,000 each serve as ornaments for the mantel; a gold-covered grand piano costing \$22,500 fills one corner, the piano bench being gold-covered also. In this room the social functions of the White House are held.

We turned our feet next to the Congressional Library, which is the most beautiful building in Washington. We wish we were able to give our readers even a faint description of it, but the powers, of this scribe at least, are inadequate to undertake such a portentous task, however we will give a few points which come to us by the way. The cost of this building was about \$6,500,000. The dome is covered with gold, and nearly the entire structure is of marble, the greater part coming from Italy. There are two bronze doors, representing Columbus before Isabella, which cost \$2,500. Paintings abound on all sides representing the various occupations of man. Science, art, literature and music all find representation.

A most interesting thing was to see the machinery by which books were conveyed to and from the reading room; all done by electricity. We believe the librarian said there were fifty million copies in the shelves of the library. We recalled the words of the "wise man" when he said, "of making many books there is no end." We saw the letter written by Benedict Arnold in which he pleaded to Washington for his life; also the one written by Major Andre, the English spy, in which he begged to be shot instead of hung. There were other like interesting things but we must pass on to our next point of interest—the Capitol.

We were conducted to this building by way of the subterranean passage, which is wide enough for automobiles and a walk way also. This leads from the hall of representatives and is for the senators and congressmen to use in case of inclement weather or intense heat. We looked in upon congress for a while; heard Mr. Byrd, of Mississippi, make a speech, got a glimpse of "Uncle Joe Cannon," but he seemed to be out of a job for the present. The congressmen were swapping seats

and sliding about, having a good time in general, like so many bad boys in a schoolroom. In the Senate there was nothing of interest as it was roll call time; we also took a peep into the Supreme Court, and it doesn't give one a comfortable feeling as the thought of destiny seems written upon its walls. This completed our sight-seeing for Thursday as the convention opened at 2:30. We went, but to the sad refrain, "ye cannot enter now" as the Convention Hall with a capacity of ten thousand, was already full, so we went to our room, adjusted our toilet and went in search of post cards.

Thursday evening was the time President Taft was to speak and we, having never seen nor heard him, thought we would go early, 6:30, in order to get a good seat, but others were of like opinion so the doors were not opened until 7:45 and thousands of people were lined up ready to make the break when opportunity was given. After standing more than an hour we gained admittance, and thoroughly enjoyed the program. We shall not delineate the addresses for we must give place to other things. We must pause to say however, that John Wannamaker, of Sunday school fame, was one of the speakers, also a Japanese Bishop who impressed us quite favorably. Rev. Roberts, of England, made an impressive talk. He said in England they talked about thinking in continents, but here they did it. How could it be otherwise when one is surrounded by representatives from all over the world.

As we give notes in our regular column on another page, we will close this part of our trip, assuring you that "the half has not been told." A World's Convention cannot be put on paper, so we shall have to content ourselves with a glimpse here and there, as such an occasion is indescribable.

THE OFFICE MAN'S NOTES.

BRO. MORRISON'S ADDRESS.

Rev. H. C. Morrison and his traveling companion, Rev. J. L. Piercy, expect to sail from Yokohama, Japan, on the steamship, *Siberia*, June 1. Bro. Morrison writes that he hopes to land in San Francisco, Cal., June 16. Mail addressed to him up to June 10, should be San Francisco, Cal., care of F. A. Pedlar, U. S. Mint. After that date this office, Louisville, Ky.

THINK! THINK!! THINK!!!

Can you think of one or more that you want to help spiritually? Try sending them THE HERALD until January, 1911 for 25c, and then pray that it may prove a blessing to them.

SOMETHING YOU WANT, THE FAVORITE TEXT WALL ROLL.

It has a verse of familiar Scripture with a few brief words by such well-known evangelists as Morrison, Pickett, Martin, Huff, Bud Robinson, Isaiah Reid, G. A. McLaughlin, Jos Smith and C. E. Cornell. A verse with a clean, clear comment for each day of the month. Regular price 75c. While supply lasts for only 35c. We have only a limited supply on hand. This beautiful Wall Roll will be a great means of grace to your household every day. Order of this office.

INDIA PAPER \$5.00 BIBLE FREE.
To the one sending us five best reasons why you should take THE PENTECOSTAL HERALD, we will send postpaid a handsome India paper, self-pronouncing, large type Bible, which retails for \$5.00.
Your reasons must reach us on or before July 1, 1910.

THE PRISONERS.

We are still receiving contributions to the prison fund. Don't you want to send THE HERALD for a few months into your county jail, and in that way brighten the lives of those unfortunate ones who have to spend so much of their lives behind prison bars? All of us can help a little. THE HERALD has brought the news of full salvation to thousands of souls. It might bring it to the prisoners in your jail. Try sending it for a few months at least.

THE FLORENCE CRITTENTON HOME.

The Florence Crittenton Home, located at 1010 West Jefferson street, Louisville, Ky., has been doing excellent work the past year. Ninety-six girls have entered the Home; 260 meals have been given to poor women; thirty-seven women lodged; fourteen homes secured for women with infants, and thirty-four homes secured for women without children. Much other good work has been accomplished in nursing the sick, caring for the dying, supplying extra clothing, etc. The receipts for the past fifteen months ending March 31, 1910, were \$1,336.55, and the expenditures were \$1,175, making the indebtedness \$161.55. Mrs. D. H. Claxon is the competent matron of this home, and deserves the prayers, sympathy and help of our readers. If you want to contribute to this worthy work, send donations to Mrs. D. H. Claxon, 1010 W. Jefferson street, this city. Rev. S. G. Shelley, pastor of the Methodist Church at 20th and Jefferson streets, will present this worthy cause on Sunday, June 5.

WANT TO HELP SOME ONE?

Send them THE HERALD till January, 1911 for 25c, and pray that it may prove a great spiritual blessing.

Rev. J. S. Sanders, Prescott, Ark.: "We are here in a fine meeting with Bro. G. E. Waddle of the Nazarene Church; have our tent on the courthouse square. Great crowds are coming, and the Holy Ghost is leading. We have as clear sweep of victory as I ever saw; between fifteen and twenty have prayed through to victory and the work is deepening all the time. The shouts of victory disturb the unsaved three or four blocks away. We are having rain and storm, but when it holds up the people come. The preaching of full salvation brings results. Amen."

Sister Maud F. Widmeyer, Hutchinson, Kan.: "We are glad to be able, through Christ, to report another year of victory in the Kansas Holiness Institute and Bible School. Since the opening day God has been giving blessed victory, but the real climax came in the closing exercises. A class of seven was licensed to preach. Each was asked to deliver one sermon, which was done under the unction of the Spirit, and a number were seekers at the altar. Sunday afternoon was a time of great victory as one by one the students told of their victories during the school year. Several testified to the call of God to go and proclaim his gospel to the uttermost parts of the earth. Sunday evening, after a Spirit-filled message by the pastor, Bro. Chambers, the certificates of license were given to the class, and in a wave of victory the fifth year of the school closed. Our prospects for the future are blessed. The course of study has been enlarged to a complete academic course, with Greek and English Bible courses. We have been successful in securing the services of Rev. Fred Mendell, A.M., for next year. The children's department, which has proved such a success the past year, will be carried on next year under competent instructors. God is leading us on to greater things and we feel victory is sure for Kansas Holiness Institute for 1910-1911. To God we ascribe all the glory."

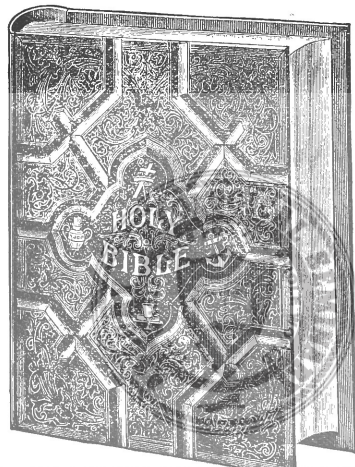
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CAMP MEETING CALENDAR.

ALABAMA.

Thornton Springs, Ala.—Begins third Sunday in August. Rev. H. M. Watson. C. F. Daniel, Sec., Womack Hill, Ala. Jasper, Ala.—October 6-16. Rev. Bud Robinson and W. B. Yates. J. W. Randolph, Sec.

ARKANSAS.

Ozark, Ark.—Sept. 9-18. Rev. Chas. Weigle. J. H. Williams, Sec.

COLORADO.

Pike's Peak at El Bethel Park. Colorado Springs, Colo.—August 11-28. Prof. Geo. Shaw and G. Arnold Hedgin. For information, address Wm. H. Lee, 539 W. Dale St., Colorado Springs, Colo.

CALIFORNIA.

Sierra Madre, Cal.—July 1-11. Revs. J. W. Martin, C. F. Weigle and others. A. N. Clark, Sec., 828 Hobart Boule, Los Angeles, Cal.

GEORGIA.

Indian Spring (Flovilla P. O.), Ga.—August 11-21. Revs. W. H. Huff, C. W. Ruth, C. M. Dunaway and Charlie D. Tillman. For information, write Rev. H. P. Myers, Cochran, Ga.

ILLINOIS.

Olivet, Ill. (Georgetown P. O.)—June 2-12. Hodge, Shellhamer and Bromley. O. A. Nesbitt, Sec., Georgetown, Ill. Boaz, Ill.—Begins July 23. Rev. J. F. Brown and wife, leaders. For information, write Rev. T. J. Overstreet, Karnak, Ill.

Eldorado, Ill.—August 4-14. Revs. W. C. Wilson, A. A. Niles and Miss Bertie Crow, Jas. A. Keasler and T. J. Scott, song leaders. I. E. Turner, Pres. Equality, Ill.; W. G. Showers, Sec., Eldorado, Ill.

Bonnie, Ill.—August 19-28. Revs. W. C. Wilson and A. G. Proctor. W. B. Yates, song leader. H. L. Hayse, Sec., Mt. Vernon, Ill.

INDIANA.

Silver Heights, Ind. (New Albany, P. O.)—August 4-14. Rev. H. C. Morrison and I. M. Hargett. C. C. Rinebarger, Song leader. E. E. McPheeters, Sec.-Treas.

Indianapolis, Ind.—Aug. 18-28. Zepp, Dobrow, Mrs. Ella Smith, Mrs. Lizzie Jones. Address Justin Bare, 622 Highland Ave.

Bryantsburg, Ind., one mile north of town.—Sept. 1-10. Revs. Aura Smith and C. E. Driskell, and Miss Lela Montgomery. H. A. Kirk, song leader. Chas. E. Cleek, Sec.

Oakland City, Ind.—Sept. 14-Oct. 2. Revs. L. M. Williams and I. G. Martin. J. V. Reid and Myrtle Hodd, song leaders. N. W. Benton, Sec.

IOWA.

Oskaloosa, Ia.—June 2-13. Dr. C. J. Fowler, Revs. A. S. Cochran, C. W. Ruth, G. A. McLaughlin, J. M. O'Brien, Rev. J. M. and M. J. Harris, song leaders.

Indianola, Ia.—June 17-27. The Warren County Holiness Association. Rev. Aura Smith and wife in charge. P. G. Watson.

KANSAS.

Hutchinson, Kansas.—June 2-12. Dr. P. F. Bresee, Revs. L. M. Williams, I. G. Martin and C. B. Jernigan.

Colby, Kansas—June 9-19. E. A. Ferguson and D. F. Brooks. C. G. Morrison, Sec.

Wichita, Kansas.—August 18-28. Revs. H. C. Morrison, E. A. Ferguson, Harry Maitland, song leader. W. C. Cain, Sec., Clearwater, Kansas.

KENTUCKY.

Hisle, Ky.—June 2-12. J. T. Hatfield, J. E. DeCamp, D. B. Taylor, C. S. Driskell and wife. Address Chas. D. Miller, R. F. D. No. 1, Milton, Ky.

Lagrange, Ky.—June 15-July 3. J. E. DeCamp, D. B. Taylor, C. S. Driskell and wife. Address L. J. Whiteley, R. F. D. No. 1, Lagrange, Ky.

Worthville, Ky.—July 8-24. J. E. DeCamp, D. B. Taylor, C. S. Driskell and wife. Address W. L. Stone, R. F. D. No. 2, Worthville, Ky.

Steelsford, Near Millersburg, Ky.—July 15-24. Rev. B. Carradine. Address Wesley Fogle, R. F. D. No. 4, Paris, Ky. Mobley, Ky.—Begins Friday, July 15. Revs. W. C. Wilson and J. J. Smith. W. J. Willingham, Sec., Water Valley, Ky.

Carvoso Holiness Camp Meeting, near Guthrie, Ky., July 28-Aug. 7. Rev. Sam Holcomb and wife, leaders. Mrs. T. S. Mimms, Sec., Trenton, Ky. Yelvington, Ky.—August 5-15. Rev. J. W. Bigham, Miss Nettie Springer, Charles Lear. Address Dr. S. J. Harris, Philpot, Ky.

Carthage, Ky.—August 12-21. J. M. Evans and wife, Elijah Burnside, J. E. Redmon and wife. Address J. E. Redmon, New Richmond, Ohio.

LOUISIANA.

Marthaville, La.—July 15-25. Rev. John Paul; Rev. M. A. Farr, song leader. L. F. Berry, Sec.

Spring Lake, La. (Homer P. O.)—July 23-August 1. Revs. Roy Williams and Fred St. Clair. A. B. Calk, singer. Mrs. H. C. Walker Sec.

Ebenezer Camp Meeting.—July 22-31. Workers: Revs. J. M. Weems, Q. L. Bennett and W. E. Yates. Montgomery P. O., La. R. F. Harrison, Pres.

MARYLAND.

Mountain Lake Park, Md.—July 5-14. Rev. Joseph H. Smith and others.

MICHIGAN.

Michigan State Holiness Camp Meeting, Eaton Rapids, Mich.—July 28-August 7. Revs. Joseph H. Smith, E. F. Walker and H. C. Morrison. Rev. A. A. Geiger, Sec., Marshall, Mich.

MISSISSIPPI.

North Mississippi Central Holiness Meeting.—July 29-Aug. 8. Rev. Allie Irick and wife. Edgar A. Hyde, Sec., Pontotoc, Miss.

Cleveland, Miss.—August 11-21. Dr. B. Carradine. Hamp Sewell, song leader. R. L. Beavers, Sec.

Auburn, Miss.—August 12-21. Revs. D. B. Strouse and James L. Early. Rev. S. E. Carruth, Jr., Sec.

LaFayette Springs, Miss.—August 12-22. Rev. Allie Irick and wife.

MINNESOTA.

Red Rock, Minn. (Newport P. O.)—June 23-July 4. Revs. H. C. Morrison and Jos. H. Smith. J. M. Harris and wife, song leaders. F. E. Reynolds Sec., 1129 Lumber Exchange, Minneapolis, Minn.

MISSOURI.

Hannibal, Mo.—Sept. 2-11. J. M. O'Brien, Luwana M. Terrell, Edwin P. Phillips, and H. P. Beck. Missouri State Camp Meeting.

NEBRASKA.

Nebraska State Holiness with The National—State Fair Grounds, Lincoln, Neb.—July 15-25. Workers: Fowler, Ruth, Huff, and Mr. and Mrs. Harris as song leaders. For information, address Rev. W. H. Prescott, 1817 M. St., Lincoln, Neb.

Kearney, Neb.—August 19-29. Revs. Andrew Johnson, D. F. Brooks and A. H. Johnston.

NORTH DAKOTA.

Jamestown, N. D.—June 17-27. Revs. Huff, Ruth and Johnston. Rev. J. G. Morrison, Sec.

OHIO.

Sychar (Mount Vernon, O., P. O.)—August 5-15. Revs. C. J. Fowler, C. E. Allen and others. Address Rev. C. L. Peck, 1401 E. 82nd Street, Cleveland, Ohio.

Hollow Rock, Ohio.—August 11-21. Revs. J. L. Brasher, John F. Owen, J. M. and M. J. Harris, Miss Stella McNutt. If you want a cottage, tent or rooms at the boarding house, write Mrs. John Hamilton, Box 52, R. F. D., No. 2, Toronto, Ohio.

Shelton's Grove, Ohio.—August 11-21. Revs. C. B. Allen, C. J. Fowler, J. C. Smith and W. B. King. For particulars address D. L. Clark, Alliance, Ohio.

OKLAHOMA.

Mountain Park, Okla.—July 21-31. Rev. E. A. Ferguson and J. W. Dibbens. Ed. E. Corson, Sec.-Treas., Roosevelt, Okla.

Newburg, Okla.—Begins July 29. Rev. W. J. Harney. L. H. Ritter, Sec., Calvin, Okla.

Oklahoma City, Okla.—State Nazarene Camp at Bethany Station—Sept. 1-12. Revs. J. W. Goodwin and Arthur Ingler. Address R. L. Martin, chairman, Oklahoma City, Okla., Route 2.

PENNSYLVANIA.

New Castle, Pa.—June 17-28. Revs. J. L. Brasher and Harry Maitland. Geo. W. Clutton, Sec.

Beaver, Pa.—Beaver Valley Holiness Association.—August 9-21. Revs. B. L. Hyde, E. S. Dunham, R. A. Jennings. For information write to H. R. Ross, Beaver, Pa.

TEXAS.

Scottsville, Texas.—July 29-August 7. Revs. Andrew Johnson and C. M. Dunaway.

Hamp Sewell, song leader. B. P. Wynne, Sec., Marshall, Tex. Dublin, Texas, three miles east of town.—Begins August 5. Efficient help. F. A. Jones, Sec.

Waco, Texas.—August 9-19. Revs. J. W. Carter and Joseph Hogg. J. H. Appel Sec., Waco.

Denton, Texas.—August 12-22. Rev. Chas. F. Weigle, Miss Lela Hargrove and Miss Myrtle Mangum. G. B. Collins, Sec., Denton, Texas.

Floydada, Texas.—September 8-19. Rev. Allie Irick and wife. Address Rev. C. J. Meneffe, Floydada, Texas.

VIRGINIA.

Wakefield, Va.—August 12-21. Revs. Jos. H. Smith and John M. Oakley. Geo. R. Drew, Treas., Wakefield, Va.

Hempdon, Va.—August 26-Sept. 4. Workers: Evangelist J. B. Kendall, Wilmore, Ky., Prof. C. C. Rinebarger, New Albany, Ind. For further and full information write H. A. Crippen, Sec., Herndon, Va.

WEST VIRGINIA.

Coopers, W. Va.—August 18-28. Rev. W. H. Hudgins.

WISCONSIN.

Valton, Wis., State Holiness Association.—June 9-19. Revs. J. W. Lee, D. M. Smashey, A. L. Whitcomb and others. For information, write Rev. O. L. Hutchins, Valton, Wis.

EVANGELISTS' SLATES.

REV. D. F. BROOKS. Colby, Kansas June 9-19 Delanco, N. J. June 24-July 4 Federal Valley, O. August 4-14 Kearney, Neb. Aug. 19-29

REV. C. F. WEIGLE, Pasadena, Cal. Sierra Madre, Cal. (Mountain Camp) July 1-10 Sebring, Ohio July 29-Aug. 8 Denton, Texas. Aug. 12-22 Pilot Point, Tex. Aug. 26-Sept. 4 Ozark, Ark. Sept. 9-19

REV. C. M. DUNAWAY.

Tallahassee, Ga. June 5-19 Brinson, Ga. June 26-July 10 Oakhill camp, Porterdaile, Ga., R. F. D. No. 2 July 15-24 Scottsville (camp) Tex. July 29-Aug. 7 Indian Springs camp, Flovilla, Ga. 11-21 Aug. 11-21

G. O. AND BERTHA CROW.

Tupalo Okla. May 27-June 12 Oologah, Okla. July 1-17 Harner Schoolhouse, P. O., Ada, Okla. July 20-31 Sallisaw, Okla. Aug. 2-14 Hill, Okla. Aug. 15-28 Dilworth, Ark. Sept. 1-12 Wister, Okla. Sept. 15-Oct. 2

REV. ANDREW JOHNSON.

McKee, Ky. June 9-19 Clover Bottom, Ky. June 20-July 1 Waycross, Ga. July 12-25 Scottsville, Tex. July 29-Aug. 7 Noomday, Tex. August 10-19 Kearney, Neb. August 20-29 Gladwin, Mo. Sept. 4-14 Glenview, Ky. Sept. 16-26

JOSEPH OWEN.

Brooklyn, N. Y., (John Wesley Nazarene Church) May 13-June 12 (Meeting in Illinois) Provisional June 15-25 Springfield, Tenn. July 3-17 Altoona, Ala. (R. F. D.) July 19-25 Hartselle, Ala. July 28-Aug. 7 Vincent Springs, Tenn. Aug. 8-15 Hillcrest, Ill. Aug. 18-23 Stonewall, Tenn. Sept. 1-10

REV. J. L. BRASHER.

Adairville, Ky. June 3-12 New Castle, Pa. June 17-26 Ebenezer, La. July 1-10 Oak Hill, Ga. Porterdaile camp, Route 2 July 15-24 Hartselle, Ala. July 28-Aug. 7 Hollow Rock, O., Ontario Route 2 August 11-21 Andalusia, Ala. Sept. 9-18 Greeneville, Tenn. Sept. 22-Oct. 2

REV. J. C. CRIPPEN.

Herndon, Va. June 3-27 Cascade, Miss. July 1-10 Morrilton, Ark. July 14-25 London, Ky. July 28-Aug. 8 Cherry Grove, Ky. Aug. 11-22 Bivins, Tex. Aug. 23-30 Jefferson, Tex. Sept. 2-12 Home address, Herndon, Va.

REV. ALLIE IRICK AND WIFE.

Lufkin, Texas June 3-13 Paris, Tex. July 1-10 Olive Hill, Ky. July 15-25 Pontotoc, Miss. July 29-Aug. 8 LaFayette Springs, Miss. Aug. 11-21 Ringwood, Okla. Aug. 25-Sept. 5 Floydada, Texas Sept. 8-19 Home address: Pilot Point, Texas.

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G. P. Way, inventor

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Hamp Sewell, Music Publisher, Atlanta, Ga.

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SUNDAY SCHOOL LESSON.

To Be Read With Bible in Hand

FOR JUNE 12, 1910.

The Canaanitish Woman.—Matt. 15: 21:28.

Golden Text.—"Great is thy faith: be it unto thee even as thou wilt." Matt. 15:28.

The Setting.

It was about the middle of the second year of Christ's ministry, during his strenuous work in Galilee. It is said that he went into these Gentile coasts to rest, as he had failed to find a quiet place in the deserts about the Galileean Sea. But already his fame had spread throughout Syria, and of course they, especially the needy, knew of him in Phoenicia, though they probably felt that his service was unavailable among the Gentiles. But it was not narrowness of vision and sympathy which restricted the labors of Jesus and his earliest disciples mainly to the Jews; it was the program dictated by wisdom. A good beginning, a thorough work, at home, were necessary. Such events as that of this lesson prove that the Master will be entreated by those of any race or station in life if they come to him with true faith and prove it by importunity.

Make Their Case Ours.

"Have mercy on me" was the mother's prayer, but it was the daughter that needed the help. If we can so interest ourselves in the needs of unsaved humanity that we can make their cases ours, we will be in a right frame of spirit to pray on till our prayers prevail.

Conditions To Prevailing Prayer.

To know a thing is God's will, to seek it with importunity and to seek it in Jesus' name, are the three infallible conditions to prevailing prayer. The word infallible is written advisedly; it is our belief that anything known to be the will of God is in reach of the one who prays as he ought. Think of the future which many of us neglect to enjoy.

The Silence of God.

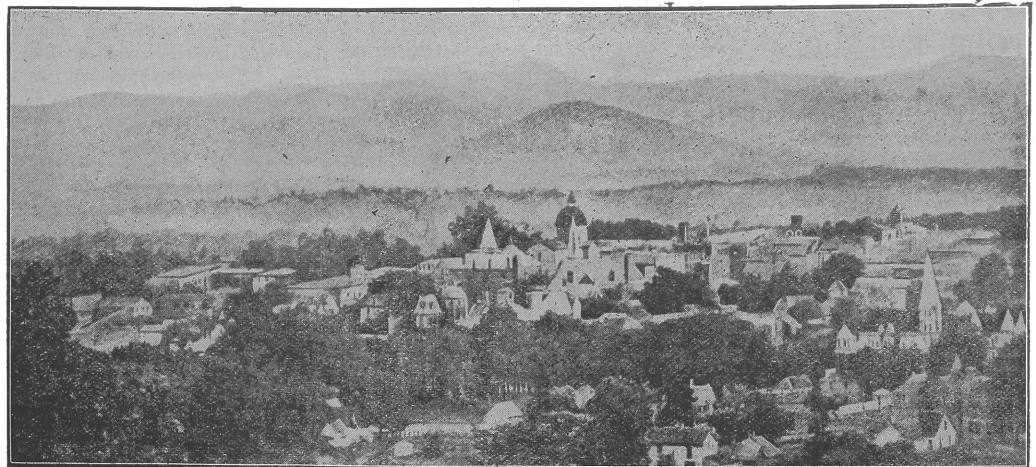
"But he answered her not a word." Such are the discouragements coming to all who know the secret of prayer. Otherwise there might be no secret. It is no time to quit praying when we fail to see his manifestation or hear his voice. Pray on, pray on, through the thickness of the shadows, and your faith shall find both its reward and its divine approval at the end.

Humility.

Humility is a rare virtue, of which one may be wanting and yet not know it. It seems that God must sometimes feel for this principle, while he holds us back from the blessing. He felt for this element in the woman's soul until it shone along with her faith. Faith is a double star; when it becomes imminent, humility shines as its companion. The vain cannot trust God. They must therefore lean upon a broken reed.

Holiness Camp Meeting at Olivet, Ill. June 2-12 Inclusive.

Workers: Hodge, Shelhamer and Bromley. Other prominent leaders have expressed their intention to be present. A large new tabernacle is



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HOTEL AND BOARDING ACCOMMODATIONS.

Readers of this advertisement are requested to write to Mr. J. P. Kerr, Secretary of the Asheville Board of Trade, for a free copy of a beautifully illustrated booklet entitled "Asheville—The Land of the Sky." It gives full information about Hotels, Points of Interest in and about the city, Educational Institutions, Business Opportunities, etc.



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THE NEW SWANANOA
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HOTEL BERKELEY
Commercial. Tourists.
\$2.50 and \$3 per day.

under construction, and will be completed for this meeting. Ample accommodations for rooming and board will be provided at reasonable rates.

Olivet is the new college town, the seat of the Illinois Holiness University, and is situated two miles south of Georgetown, Illinois, on the Inter-urban, and is easily reached from Ridgefarm on the south and Georgetown and Danville on the north. This is a splendid location for a camp and a great school, and it is a great opportunity for the propagation of Scriptural holiness. Don't fail to come, but prepare now to enjoy the Feast of Tabernacles. The motive of this meeting is the conversion of the sinner and sanctification of the believer. Come praying and expecting great things of the Lord. If you need further information write O. A. Nesbitt, Secretary, Georgetown, Ill.

sociation will hold its annual meeting of ten days on the camp ground near Yelvington, Ky., beginning August 5, or Friday before the first Sunday in August. Rev. J. W. Bigham, of Florida, and Miss Nettie Springer, of Indianapolis, Ind., will do the preaching. Rev. Charles Lear will lead the song services. We have a dormitory for ladies with nice spring cots and bunks of straw in the hotel for gentlemen who come to camp on the ground. These will be let free to all interested, but those coming to occupy them must bring sheets and coverings, and pillows. Board can be obtained at reasonable rates. Horses can be pastured near the camp or kept at small cost at the livery. We are expecting a great meeting and want the saints to pray for its success and come to help in the good cause. Philpot, Ky. S. J. Harris.

Davies County Holiness Association. The Davies County Holiness Association

Ask your friends to subscribe for The Herald to-day.

Do You Want a Meeting This Summer?

On account of canceling a date for one meeting, and changing the date of another, Evangelist J. L. Glascock has vacant the last twenty days of June, and the first ten days of July. Any one desiring his services for that time should telegraph him or write him at once, addressing him, 1350 Grace Ave., Cincinnati, Ohio.

That Introductory Offer on page 7 should appeal to your heart. What will you do about it?



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Have imported roller chains, sprockets and pedals; New Departure Coaster Brakes and Hubs; Puncture Proof Tires; highest grade equipment and many advanced features possessed by no other wheels. Guaranteed 5 yrs. **FACTORY PRICES** direct to you are less than others ask for cheap wheels. Other reliable models from \$12 up. A few good second-hand machines \$5 to \$8.

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OUR BIBLE CLASS.

Mrs. J. A. Pritchard, Teacher

Greetings to. The Class: We are grateful for the interest manifested in "The Bible Class," and trust for many more names. The following is a letter that we may enjoy together.

Mrs. J. A. Pritchard,

Dear Sister Pritchard: As I have read a great deal about your Bible Class, also read one lesson in *The Pentecostal Herald*, I send you my name, desiring to become a member of the Class. We take *The Herald* and think it one of the best papers published. It has proved a great blessing to us on many occasions, and I believe the Bible Class will prove a great blessing. May the Lord bless you and the entire Class as well as *The Herald*. Yours in Christ,

Mrs. N. D. Hughes.

Roosevelt, Okla.

BIRTH OF JOHN THE BAPTIST PROMISED. LUKE 1:5-25.

Time: October, B. C.; Place: Jerusalem.

Verse 5. There was in the days of Herod, the King of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elizabeth.

Read through to verse 26.

Reference Scriptures.

The sons of Amram; Aaron and Moses: and Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the Lord, to minister unto him, and to bless in his name forever. 1 Chron. 23:13.

My sons, be not now negligent: for the Lord hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense. 2 Chron. 21:11.

And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. Rev. 8:3.

During the four hundred years preceding the account now to be narrated, neither vision nor miracle had been vouchsafed by God to his people. As the old canon closed with the prediction by Malachi, that the coming of Elijah should precede the advent of the Messiah, so the first action of the new is to announce the true Elijah's birth. God did but honor the ordinances of his own appointment when he made his temple the place, his priesthood the instrument, and his service the time of the initial movement.

Verse 6. Commandments and ordinances. Commandments refer to the moral law, ordinances to the ritual. Blameless as living through grace under the atonement in the undiminished approbation of God. So perfect was their faith and so pure their lives that God imputed no blame unto them.

Verse 7. Had no child. So with Abraham and Sarah, Isaac and Re-

bekah, Elkanah and Hannah, Manoah and his wife.

Verse 8. While he executed the priest's office. The people are in the court of Israel, and the court of the women in front of the great altar on which the bleeding lamb is about being placed. In the so-called Holy Place is the altar of incense, with the golden table for the showbread and the golden candlestick on either side. Two officiating priests are present; the one to supervise the sacrifice on the great altar, and the other, (being today Zacharias himself), belongs the more honorable office of burning the incense on the golden altar in the Holy Place.

Verse 9. His lot was to burn incense. The composition of the sacred incense for the altar is given in Exodus 3:34-38. It was, in the performance of the service, placed in a vase or cup, called the censer, upon the golden altar in the Holy Place, with burning coals beneath, producing by its smoke a powerful perfume, filling the temple with its fragrance.

Verse 10. People were praying. As the column of incense rises, the prayers of the people also ascend, of which the incense was the sacred type; and while the incense is ascending the bleeding victim is on the altar. Just so when our prayers ascend, the great atoning victim avails in our behalf. So the scene, which introduces the new dispensation, typifies the results for which the new dispensation took existence.

Verse 11. Angel of the Lord. The appearance of this angel is the opening of the miraculous dispensation of grace. On the right side of the altar. This is the post of divine honor, suitable to the being who announces that the age of Christ has approached, and that his harbinger is now to be born.

Verse 12. Fear fell. Lest this heavenly messenger had come to denounce the judgment of God against a faithless and disobedient people, who had too long and too well merited them.

Verse 13. Thy prayer is heard. Both currents of Zacharias' prayer are heard. The posterity and the consolation are at hand. John, the God-given, a suitable name for one divinely given in answer to prayer.

Verse 14. Shall rejoice. It would prove to many a joyful event.

Verse 15. Neither wine nor strong drink. This is in accordance with the vow of the Nazarite, Num. 6:3-4. The Nazarite thus consecrates himself to an over self-severity, in order to raise the people to the idea of self-control and temperance. Even before birth the plenary influence of the Holy Spirit shall be upon and in his spirit.

Verse 17. Go before him. The fathers here are the holy ancestry of

degenerate Israel, but John shall so infuse a better spirit into this generation that a reconciliation shall take place between the holy "old time" and the fallen present. A clear allusion to the admission of the Gentiles into the Church of God.

Verse 18. Whereby shall I know this? All things are possible to God. No natural impediment can have any power when God has declared he will accomplish his purpose. He has a right to be believed, on his own word alone, and it is impious when we are convinced that it is his word, to demand a sign or pledge for its fulfillment.

Verse 19. Gabriel. Signifying man of God. The same who appeared to Daniel at the time of incense, Daniel 9:21, and to Mary, Luke 1:26.

Verse 20. Deprived of the power of speech. He asked for a sign and now he got it. See verse 64.

Verse 21. Waited to receive the usual benediction, Numbers 6:23-27. It was not usual to tarry long, lest it should be thought vengeance had stricken the peoples' representative for something wrong.

Verse 22. They perceived that he had seen a vision. As the sanctuary was separated from the court by a great veil, the people could not see what passed; but they understood this from Zacharias himself, who made signs. Signs are the only means by which a dumb man can convey his ideas to others.

Verse 23. As soon as the days of his ministration were accomplished. Each family of the priesthood officiated one whole week, 2 Kings 11:17. There is something very instructive in the conduct of this priest. Had he not loved the service he was engaged in, he might have made the loss of his speech a pretext for immediately quitting it. Again Zacharias did not hasten to his house to tell his wife the good news that he had received from heaven, in which she was certainly very much interested. The angel had promised that all his words should be fulfilled in their season, and for this season he patiently waited in the path of duty.

Verse 24. Hid herself five months. A custom in that country, in that day, at that time.

Verse 25. To take away my reproach. Fruitfulness was a part of the promise God made to his people. Gen. 17:6. Children, on this account, being considered as a particular blessing from heaven. Exodus 23:26, so barrenness was considered among the Jews as a reproach, and a token of the disapprobation of the Lord.

Song Evangelist W. W. Owen, has a few dates open for the summer, and any one desiring his service may ad-

dress him at Wilmore, Ky., Asbury College.

NEW ANNEX

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Commencement of John H. Snead Seminary, Boaz, Ala.

It was our delightful privilege to attend the closing days of the commencement of John H. Snead Seminary, Boaz, Ala. The exercises were of a high order and reflected honor upon the faculty and management and did credit to the ones participating.

Friday evening was the "Oratorical" event of the commencement occasion. Five or six young men graced the rostrum and in choice terms and eloquent tones delivered splendid orations. The large audience that gathered to hear the young orators was highly entertained and well pleased with the successful effort of the evening.

The graduating exercises took place Saturday evening. Three intelligent and beautiful young ladies, who had completed the course of study delivered graduating orations, which for brevity, appropriateness and uniqueness, we have never heard excelled.

At this juncture, the President of the Institution, Rev. J. L. Brasher, held the auditors spell-bound with one of his fine, characteristic speeches. He showed himself well versed with the great problems of the day. The thunderous applause given by the student body and the citizens of the town at the conclusion of his excellent address is evidence of the high esteem in which he is held by pupils, patrons and neighbors. God is making him a great influence in the evangelistic field and educational world.

Sunday morning it fell to the lot of this scribe to preach the regular commencement or baccalaureate sermon.

Music for the occasion was furnished by Miss Elizabeth Kindig and Miss Barbara Brubaker, two of the teachers. Sunday evening the commencement occasion was finally and formally closed by the annual sermon delivered by Rev. John Owen of Boaz, Ala.

The enrollment for the year just closed was four hundred and sixty. The Institution is doing a great work and the rising sun of a grander and more glorious future is breaking upon it.

The Rebecca McCleskey Home for the girls is a splendid building with modern equipments. Mrs. Elder, manager and matron is a fine Christian character. Bro. Elder, Prof. Corley and the other teachers make a competent faculty and are training the boys and girls in spiritual matters as well as intellectual studies. Yours and His, Andrew Johnson.

The Home Holiness Camp Meeting Association.

Date—September 1-10, 1910.

Once more we are permitted to announce the glad tidings of another victorious year and herald the news abroad of our coming meeting for 1910. God has marvelously honored and owned this camp by pouring out his Spirit upon the people who assemble here that they might feast on the good things he has in his great storehouse for those who love and follow him: God has in the past verified his promise of Malachi 3:10 and we are expecting greater things in this camp this year. We hope to very much increase our membership this year. Remember this is not a church

but a union of the members of such churches as may deserve to affiliate with this Association. Our motto: Holiness Unto the Lord.

Location—One mile north of Bryantsburg, Ind., midway between Madison and Versailles on the Michigan road.

Object—To glorify God, the Father, Son and Holy Ghost.

Who For—For God's children of every name and order, and for all who desire to be saved from sin.

The Evangelists—Rev. Aura Smith, of New Albany, Ind.; Rev. C. S. Driskell, of Milton, Ky. These brethren are filled with Holy Fire. Miss Lela Montgomery, of Evansville, Ind., will have charge of the organ and charge of the children's service. The singing will be led by H. A. Kirk, of Taylor University, Upland, Ind. We are expecting many other preachers and workers to come in to push the battle. Tent Rates—A tent 10x12 with floor, 2 bedsteads, and straw the entire time for \$3.00; without the floor, \$2.50; furnished bunk in the gentlemen's or ladies' dormitory, \$1; one night 15c. A frame house 10x12 with 2 bedsteads, \$4.00. Order your tents early. Don't forget to bring extra bedding with you it may be cool nights. Board—You can obtain board at the boarding house the entire time for \$5.00; meals 20c, lunch 5c.

If you have no money make it known to the President and he will see after you. Any one desiring to do their own cooking, come, you can buy groceries and gasoline on the ground. Straw for filling ticks, free. Horse feed on ground at reasonable rates. Ministers receive board and lodging at half rates. Passengers hack will leave camp ground and meet the noon train at North Madison and return on the following days during the camp, Friday, Saturday and Monday. A charge of 50c a passenger each way; daily mail. Address Home Holiness camp meeting, Madison, Ind., R. F. D. 9, for information, write the Secretary.

Committee.—W. M. Connelley, Pres., Chas. E. Cleek, Sec., W. B. May, Treas.

We will use the same song books, "Cream of Song" that were used last year

An Earnest Appeal—A Most Worthy Case.

I am in deep trouble and distress, and again I call upon you to make an appeal for me through the dear old **Pentecostal Herald**. The **Herald** readers have helped me and I'm sure they would not fail me now if they could understand my condition as it really is. I believe God has some faithful ones in the world who would respond to my appeal for help if I only knew who they were and where they were, and as **The Pentecostal Herald** goes into many Christian homes it might find some hearts whom the Lord would incline to help me in this time of my sore need. My trouble is this: I am homeless and helpless. Some of **The Herald** readers will doubtless remember I am a wheel-chair invalid. The woman—a widow—with whom I have lived for a long time has moved to New Mexico and left me helpless and adrift upon this cold, friendless world. I want a home and some one to care for me in my helplessness. Are there not



Cautionary Note: Be sure you get this stove—see that the name-plate reads "New Perfection."

Many Women who are Splendid Cooks

dread having to prepare an elaborate dinner because they are not sufficiently strong to stand over an intensely hot coal range. This is especially true in summer. Every woman takes pride in the table she sets, but often it is done at tremendous cost to her own vitality through the weakening effect of cooking on a coal range in a hot kitchen.

It is no longer necessary to wear yourself out preparing a fine dinner. Even in the heat of summer you can cook a large dinner without being worn out.

New Perfection WICK BLUE FLAME Oil Cook-stove

Gives no outside heat, no smell, no smoke. It will cook the biggest dinner without heating the kitchen or the cook. It is immediately lighted and immediately extinguished. It can be changed from a slow to a quick fire by turning a handle. There's no drudgery connected with it, no coal to carry, no wood to chop. You don't have to wait fifteen or twenty minutes till its fire gets going. Apply a light and it's ready. By simply turning the wick up or down you get a slow or an intense heat on the bottom of the pot, pan, kettle or oven, and nowhere else. It has a Cabinet Top with shelf for keeping plates and food hot, drop shelves for coffee, teapot or saucepan, and even a rack for towels. It saves time, worry, health and temper. It does all a woman needs and more than she expects. Made with 1, 2, and 3 burners; the 2 and 3-burner sizes can be had with or without Cabinet.

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some of **The Pentecostal Herald** family who will help me financially, and many who will pray for me that God will give me a happy, comfortable home? I want to assure my brothers and sisters of **The Herald** family that there never was a time in my life when I needed your help and prayers more than now, and I believe God will especially bless every one who will help me. Surely dear ones in Jesus, I shall not appeal to you in vain. Your afflicted sister,

Hattie A. Donakey.

Arlington, Ky.

The Moody Bible Institute of Chicago is seeking to meet the demands of the different denominations for workers among the foreign-speaking peoples of our large cities. Its students now embrace twenty nationalities, and men and women can be sent out qualified to conduct gospel meetings in sixteen languages. As a matter of fact work is now being done by these students constantly among Yiddish, Swedish, Danish-Norwegian, Italian, and other foreign-speaking peoples in Chicago and its environs. In addition to this **The Bible Institute Colportage Association**, besides being a channel for the distribution of the Bible in foreign languages, publishes its own evangelical literature in several tongues. One of D. L. Moody's books is now published in

six different languages. The interdenominational character of this work is kept to the front by a faculty composed of men and women trained in the Episcopal, Congregational, Baptist, Presbyterian, United Presbyterian, Methodist and Lutheran communions. Students of both sexes are welcomed here from all over the country, and churches and institutions in need of helpers are constantly applying for their aid.

There are ten thousand homes over this land that might be made better by the weekly visits of **THE HERALD** for six months. Won't you send it to some of them? Till January, 1911, 25c.

That Introductory Offer on page 7 should appeal to your heart. What will you do about it?

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Aunt Flora's Hour With The Young Folks

Dear Boys and Girls: Many times we are quite frank in expressing what we think of others. We should stop occasionally and ask ourselves the question: What does Christ think of me? Have you ever asked yourself that question and fairly considered what the answer might be?

You know we are told in that beautiful chapter, the thirteenth of first Corinthians, that we may do many worthy acts without being able to feel that we are atonee. "approved of God." So it behooves us not to be like the Pharisee, and think much of our good works, but to strive constantly to win Christ's approval. We should study our own characters, and be on the lookout for the little faults that grow so rapidly if once they are allowed to get a start. That is not the plan many of us adopt, however.

We are too prone to watch our neighbor, and when we see that he has a fault that we have not, we take great credit to ourselves. But that is not all. There are many other things which should make us feel serious when we wonder what Christ thinks of us.

Do you want to know how to find out what Christ thinks of you? Then just take the Bible and compare yourselves with the measure he gave for the Christian, and which he filled so perfectly. It is not always easy for us to be quite honest with ourselves in a matter of this kind. We are too apt to make our own excuses. But we can learn to honestly judge our actions if we ask his help, and sincerely and earnestly desire to see ourselves as he sees us. It is very good to form the habit of asking, "What would Christ think of me if I do this or that?" You may rest assured that such a habit will never lead you astray.

Faithfully and lovingly, AUNT FLORA.

Dear Aunt Flora: I am not going to school now. I have been sick with catarrh of the head. Miss Annie Knott is my teacher, and I like her fine. How many of the cousins are going to school in the spring? I would like to exchange post cards with some of the cousins. This is my first letter to you, so I will close by sending you my love and best wishes. Good-by. Your niece, Zadie Allison.

Lovelaceville, Ky.

Zadie, I am sorry you have been sick. I hope you are better now.

Dear Aunt Flora: I will write to you again. I am going to school in Bearden now. I go to the Presbyterian Sunday school in the morning and to the Methodist Sunday school in the afternoon. I have one little sister named Ruth. She has long golden curls and blue eyes. She is five years old and goes to school. My mamma is organist in the afternoon Sunday school. I have one little brother named Earl Baxter. Mamma takes the Herald, and I love to read the children's letters. I hope some of the cousins will tell me how many words Jesus spoke while on the cross.

Bearden, Tenn. Roger Price Williams.

A FEW GENERAL CONFERENCE PIANOS AND ORGANS STILL FOR SALE.

Every one of the Epworth Pianos and Organs at the General Conference must be closed out at once. You may have wanted a sweet-toned Epworth piano or organ for a long time. Why not write me a postal and see what I can now do for you? Remember, I will pay freight to your station, no matter where you live, will give you thirty days' trial and then if you want to keep the beautiful sample instrument at the special General Conference Clearing Sale price, you may do so and name your own terms of payment.

Why not get one of these good bargains so your children can practice their music lessons during vacation? Just write me a postal and say: "H. B. Williams, Sales Manager, Williams Organ and Piano Company, Room 396, 57 Washington St., Chicago: Please send pictures of the sample Epworths at the General Conference. I am interested in a (say which, piano, parlor organ or church organ).

Better not let this good chance go by.

Roger, it must be nice to attend two Sunday schools. I know that little sister is sweet, but she is very young to be in school.

Dearest Aunt Flora: I have been reading some letters from the cousins and I enjoy it ever so much, especially your loving answers. I like the page better every time I read it. It is so interesting to me at times when I am alone. I am glad there is a little girl with my birthday. I would love to have her address. My birthday is October 27th. My little brother was ten January first, 1910. I am fourteen. I am still trying to live for Jesus. I have read through the New Testament. I go to school and have to study at night, so when I do write I stay too long. I will answer Emmett Miller's question. The 117th Psalm is the shortest chapter. I will ask which chapter is the longest. Aunt Flora, if you or some of the cousins do not answer my letter next time I will answer it myself. Love and best wishes to all. Yours for Jesus, Gladys Roland.

Coleman, Ga.

Gladys, I hope you will hear from the little girl who has your birthday. Didn't I answer your last letter, my dear?

Dear Aunt Flora: Mamma got her first copy of the Herald today, and she likes it quite well. I am a little boy six years old. I can't write very good. Can you read it? When I was two years old I got lost in a snow storm, and was lost six hours. My grandpa found me almost frozen, about a mile from his house, so I do not like snows any more. Now we live in the Sunny South where it never snows. Little cousins, how would you like to live here? I love my books better than play. Mamma says I am ready for the second reader. This is my first letter. Your loving nephew, Luster Leach.

Kissimmee, Fla.

Luster, I could read it very nicely. It was fine for a little boy only six. I do not wonder you do not like snow any more.

Dear Aunt Flora: As this is my first letter to the Herald, would you be so kind as to let me join the band? I have just been reading the Children's Page and auntie's paper. I think the Herald is a good paper. I will be thirteen years old the fifth of this month, February. I go to a country school, and like it fine and am learning fast. Mr. Bush is my teacher. I have one sister and five brothers. Three of my brothers are going to school. Pearl Liles.

Antioch, Ark.

Pearl, you are quite welcome, and you are one of the cousins now.

Dear Aunt Flora: Will you take another Mississippi girl into the band? I enjoy reading the letters very much, but have not seen a letter from Scurmoochee, so I thought I would write one. I hold membership at Porterville. Our preacher is Bro. Davis. I am going to school and like to go fine, and I like to go to church too. I am a Methodist. What church do you belong to? I would like to exchange post cards. We had a box supper the 10th of February, and surely had a nice time. I wish you could have been with us. The supper was given to raise money to help build a school-house. Don't you think that a nice way? I can cook, milk, wash dishes and keep house. I am 14 years old I hope to see this in print. Your piece, Scurmoochee, Miss. Avis Murphy.

Avis, I think the box supper is a very good plan to raise money for the school-house. You have a pretty name.

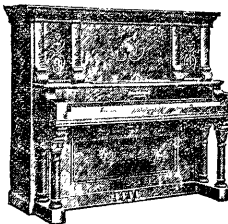
Dear Aunt Flora: Here I come for the second time. I was glad to see my other letter in print. It has been very cold here. We have been going to school, and it has closed now. My aunt came in from New York a month ago, and we were so glad to see her. She has two sweet little girls. Our pastor held a revival here about two weeks ago, and my papa and several others were converted. I have six sisters and two brothers. Papa, mamma, three sisters and one brother are Christians. I am a Christian also. We all belong to the M. E. Church. My baby sister has been very sick with whooping cough and pneumonia, but she is better now. I received a card from Bertha LaGrone and answered it. She was 13 the second of January and I was 13 the ninth of January. I would like to exchange post cards with other cousins. Love to all. Your niece, Mattie Neal.

Mattie, you and Bertha came near having the same birthday. I hope you will always be good friends. I hope the little sister is well.

Dear Aunt Flora: I saw my other letter in print and decided to write again. I have been going to school, but it closed today. I was in the fifth grade. My playmate is Virgie Carter. I like her very much. We had a revival meeting here about two weeks ago, and my papa was converted. He is about 47 years old, so you can imagine how glad we all were. I am glad to see so many cousins writing to the Herald.

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I would like to exchange post cards with any one who has my birthday, October 4. I think the page is much nicer since you have been answering the cousins' letters. Love to auntie and all the cousins. Yours in Christ, Clara Neal.

Clara, I know just how you felt when your father was converted. Wasn't that a happy time?

Dear Aunt Flora: May I join your happy band? This is my first letter to the Herald. I am nine years old. My school closed today. I was in the third grade. I belong to the M. E. Church. My aunt came in from New York about a month ago. She had been gone two years, and we were so glad to see her. Love to auntie and cousins. Minnie Neal.

Minnie, I am sure it was a happy reunion when your aunt came home.

Dear Aunt Flora: I am a little girl nine years old. My grandpa takes the Herald, and I enjoy reading the Children's Page. I have three sisters living and one brother in heaven. I am in the third grade. I like to go to school. I have a chicken for a pet. Gladys Shepherd.

Gladys, you must take care that your pet doesn't share the fate of a pet chicken I read about. When the children saw that he had been killed they said: "O that was Mr. 'Gentlemanly'!"

Dear Aunt Flora: This is my first letter. I am a little girl nine years old. I have two sisters and two brothers. I go regularly to church and Sunday school. I am in the third grade in school. I would like to exchange letters or cards with any little girl. We have flowers and live right near the public park. Papa thinks a lot of the Herald and Mr. Morrison. Atlanta, Ga. Margaret Ellice Little.

Margaret, I know it must be nice to live near the park. Perhaps you go walking there sometimes. I am glad you go to church.

Dear Aunt Flora: Will you let a little Idaho girl step into your corner? I will be eight years old the 11th day of February, and am in the fourth grade. Mrs. Wood is my teacher. We have about forty pupils. We live so far from town we do not go to Sunday school very often. The snow is two feet deep here. I like to read the Children's Page. This is my first letter. Your little niece, Soldier, Idaho. Edna C. Reagan.

Edna, now is your chance. Try to get help and have a Sunday school in your schoolhouse or in some one's home. Tell us, if you try it.

Dear Herald: I am a little boy six years old. This is my first letter to a paper. I am going to school and like to go. Mrs. Minnie Wilson is my teacher. I have three sisters. I like to go to Sunday school. I have 150 Sunday school cards. Mamma is my teacher. We go to the Holiness Sunday school. Papa, mamma and all my sisters are Christians. I have no pets except a donkey. Good-by. Cecl Warren. Clyde, Texas.

Cecl, a donkey sometimes makes a very faithful pet. Come again.

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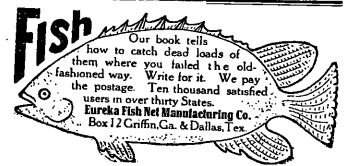
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OUR DEAD.

NARFLEET.

The death angel visited again the home of Mrs. T. M. Narfleet, and took from her her son, Charlie, January 25, 1910. A mother, two brothers and five sisters are left to mourn his loss. Charlie was a bright, cheerful young man; was loved by all who knew him. He was a member of the M. E. Church. We are sad and lonely without him, but we can say he went home to live with Jesus. It is sad to part with our brother, but God saw fit to take him. **HIS SISTER.**

WILLIAMS.

Mrs. Marion Williams, wife of J. L. Williams, of Cleopatra neighborhood, in Kentucky, died on January 23, 1910. She was the daughter of J. A. Robertson, deceased. She was fifty-four years of age. Four children are left to mourn her loss. Sister Williams was a kind and obliging neighbor, a faithful wife and a loving mother. She was converted at the age of eighteen, and united with the Methodist Church. She will be greatly missed by many friends and relatives. She has gone to be with Jesus. We hope to meet her. **A FRIEND.**

BYRNE.

Mrs. Frances Carter was born December 16, 1844; was married to Nick C. Byrne July 13, 1863; professed religion in 1867, and joined the M. E. Church, South; was sanctified in 1893 at dear old Waco Camp, and lived a faithful, devoted Christian life until death. To this union was born thirteen children, eight girls and five boys. Two girls and two boys preceded her to the glory world. Husband and nine children survived to mourn her loss, but our loss is her gain. She was a good wife, kind, loving and a devoted mother, friend and neighbor; was loved by all who knew her. She was stricken with paralysis on Sunday morning, December 5, and suffered intensely until God said it is enough, come up higher, on December 11, at 2:10 a. m. She bore her sufferings patiently and never complained. She expressed her willingness to go, but it was so hard to leave husband and children behind. She was sixty-four years, eleven months and twenty-six days old. Her life was a life of usefulness, peace and happiness. She was ready at a moment's warning and her last prayer was that her three boys and four girls that are unsaved would give their hearts and lives to the God and Savior she loved so well and had come to take her to her home in heaven. May they follow her as she followed her Savior in life and death, and spend the countless ages of eternity with the redeemed host in heaven. Her funeral service was conducted in the M. E. Church on Sunday afternoon at 2 o'clock, by her much loved pastor, Rev. J. W. Goodwin, and her remains laid to rest in the Lott cemetery by the side of her grandchild to await the resurrection morn. Her loving daughter, ALICE BYRNE, Lott, Texas.

LEISCHER.

Rev. Frank M. Leischer was born in Pewaukee county, Wis., July 5, 1869. Was translated and went sweeping through the gates of glory from Denver, Col., March 15, 1910, at 1 p. m.

Rev. Leischer was of Christian parentage and came with his parents to Pierce county, near the village of Rock Elm, in the year 1871. He was the second oldest child in a family of seven children, four boys and three girls; two brothers and one sister preceded him to the glory world. Rev. Leischer was married to Miss Mary LaFraena in the year 1889. To this union was born one daughter, Mildred. He was converted in 1895 and two years later received the blessing of sanctification, also a call to the ministry. In 1897 he entered evangelistic work where he labored until the fall of 1903, when he went to the Bible School, Cincinnati, Ohio, and had charge of George Street Mission; afterward breaking down with typhoid fever and nervous prostration, from which he never fully recovered. However he only rested one year and then hurried away to preach the unsearchable riches of Christ. Shortly after he went to Colorado and last August took charge of a mission in Denver under the auspices of the People's Mission Church, of which he was a member. It seemed as though all the hosts of hell were arrayed against the mission and Satan did all in his power to overthrow it, but regardless of all God worked marvelously and many souls were converted. In the early winter he was taken sick with rheumatism and nervous prostration and was taken to a hospital where his brother, Rev. Ralph Leischer, and family, visited him and removed him to a sanitarium where he lay for a while improved; but suddenly changed for the worse. His father and mother, Mr. and Mrs. E. F. Leischer, hastened to his bedside to see him before his spirit took its flight. A few days before he died and the last day he was conscious he called his co-laborers and dear ones around him and had them sing, "Jesus Lover of my Soul." He said, "I'm so glad Je-

sus died for me." He then said he saw the angels. Even though we mourn yet our hearts are greatly comforted to know a soldier has fallen in the front ranks of the battle and has only beaten us in the race. He suffered greatly but very patiently. He leaves to mourn his loss a wife and daughter, mother and father, two sisters and one brother. Rev. C. B. Harvey accompanied the wife and daughter and remains to his old home at Rock Elm where he conducted the funeral in the M. E. Church, after which Brother Frank was laid to rest beside his brothers and sister who have gone before. **Mrs. W. Ralph Leischer.**

KING.

On February 15, 1910, the sweet spirit of John Walter King took its flight to a brighter world. He was born January 21, 1859. In August, 1891, he was converted and joined the Baptist church. But Satan put his dark host to work against whom God had claimed for his own, by pointing out the many tares in the churches, which caused him to withhold his membership from the church several months. Some time ago I became deeply interested about his soul and commenced to admonish him to return to God and then to the church as an outward token of his resolution. Moral and honest as he seemed to be, I felt called to take the matter to God in secret prayer. He soon realized his error and decided to let those who would be tares grow among the wheat until the great reaper comes to separate them from his loved ones. He felt satisfied with this experience. But I knew the dye must have a deeper cast, so I began to tell him of the cleansing power of Jesus' blood. I also read the memoir of the sainted William Carvossa to him, while he sat dwindling of that always fatal malady, bright's disease. Of course when the light of God begins to shine and entice us, Satan tries to make us feel easy about the affair. But despite all of this several days before he left us, a strange and heavenly calm came over him, as one who believes in and is ready to receive the Holy Ghost on the night of his departure; twice I felt called to kneel by his bedside and beseech Jesus secretly to come and bestow the pearl of greatest price on one who was ready for the anointing. Very soon he raised his hands and looked animated and spoke several times of the illumination. He was perfectly rational until the last. I hope his six children may meet him on that golden shore. Friends, won't you all join me by saying I will meet him. My home is eleven miles east of Weston, Miss. His bereaved companion, **Lou Knight King.**

NARFLEET.

On Sunday morning, February 6, 1910, the death angel visited the home of Mrs. T. M. Narfleet and took from her her devoted husband. He left a wife, two sons and five daughters and a host of friends to mourn his loss. He professed sanctification seven years ago. He was a member of the M. E. Church, attended his church regularly. He was always ready to testify for God. Weep not, for papa. He has gone on to heaven. We miss darling papa. There is one more tie to bind our hearts closer to heaven. All of us must meet papa in heaven. **HIS DAUGHTER.**

DAVIS.

The death angel visited the home of Mr. and Mrs. W. C. Davis and took from them their darling little boy, D. L. He was born January 15, 1907, and departed this life January 15, 1910. The Lord only knows how the little fellow suffered. He was burned to death when his parents found him. It was so sad to give him up, but the Lord knows best. He is in the arms of Jesus waiting for papa and mamma and little brother to come. He was such a bright and intelligent child, loved by all who knew him. **Vilma Davis.**

IRENE OWEN.

Little Fannie Irene Owen departed this life January 10, 1910. She was so dear to her papa and mamma. It seemed so hard to give her up. Our home is so sad and lonely without our precious pet; but God saw fit to call her home. She was born February 1, 1908; was one year, eleven months and nine days old. She just budded on earth to bloom in heaven. She leaves a papa, mamma, five brothers and two sisters to mourn her loss. Heaven is so much brighter since our darling has gone there. She was sick twenty-three days and suffered much. She became paralyzed and speechless about ten days before she died. Dear little Irene was so sweet and precious to us that it seemed like almost more than we could bear, but God giveth and God taketh. She had a mission here. She has accomplished it and God has called her home. **Susie Owen.**

Umpire, Ark.

NAPIER.

Mrs. Sarah Napier of Garretts, Miss., was born December 23, 1833, and died March 19, 1910. She was a devoted Christian wife and mother. She was a member of the Methodist Episcopal Church, South, and lived and believed in the Wesleyan doctrine. Her devoted husband was called home thirty

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years ago. She was the mother of twelve children, ten of whom survive her, the youngest son being thirty-three years old the day on which she was laid to rest (March 20th). May God grant that all her children may meet her in that land of rest where we shall part no more. Her son,
F. C. Napier.

RIDGEWAY.
Edna Ridgeway, wife of W. R. Ridgeway, was born August 6, 1881; died February 27, 1910, after a linger-

ing illness of one year. She never saw a well day, but never complained. Although she hated to leave her husband and three little children she was resigned to God's will. She joined the M. E. Church at old Union, in Atalla county when quite young, and lived a Christian life as best she could. She said on her death bed that she was ready to go. We grieve not as those who have no hope, for we believe she is now at rest with the loved ones that have gone on before and are in the presence of their Savior.
Mrs. S. E. Ridgeway.

Our Weekly Review

By Mrs. Bettie Whitehead.

Echoes From The World's Convention.

As we have given an account of our sight-seeing trip in another column, we will give a few points gleaned from addresses while at the convention.

We heard a short, but interesting, talk from Rev. Jean Paul Cook, of France, who has been a missionary in Algeria for seventeen years. He spoke of the native women having a missionary society and supporting two young ladies in the work. He remarked that he had seen great things in America; in fact, said he, everything is great. France is now passing through a crisis, the separation of Church and State. They do not allow any religious teaching in the public schools, and the name of God is taken out of all school books. While this is a dark picture, yet he prophesied that a change was coming. Thirty years ago there was not one missionary in North Africa, now there are fifty missionaries, and while being of different denominations, they do not know denominational lines. He said some of the Mohammedan boys could recite whole chapters of the gospel of Luke. There are 2,400 children under religious instruction. At Christmas they give them a cup of coffee, piece of bread and a cake of soap.

Rev. J. R. Alexander, who is president of a boys' and girls' school in Egypt, gave some striking facts about the work in that country. This midnight land sheltered the infant Christ and was the seat of the first missionary training school in the third century, but finally drifting into dense heathendom, is now being lightened up by the Sun of righteousness who has arisen with healing in his wings over that dark land. He said every day school had a Sunday school and there were 16,949 enrolled. There are 700 pupils in Assai College and the pupils are taught tithing. Each student pledges certain sums, weekly, and last year the amounts aggregated \$2,250. The largest gain to the church comes from the Sunday school, there having been nearly 4,000 won to Christ the past two years. The Mohammedan men go to church because their children go to Sunday school. We thank God that the Egyptians are learning to know Christ.

Mr. McNaughton spoke in behalf of Turkey. He said there were two hundred and thirty million Mohammedans barring the gate to Christianity. If the Christian church had not been in a decadent condition when Mohammed arose, a new Paul would have arisen in the person of Mohammed, as he would have been a Christian leader and there would have been no Moslem problem. The Sunday school and Laymen's Movement are coming to the rescue of the church. There are 60,000 Christians in Turkey, and they study the Bible seven days in the week; there are 30,000 in Sunday school. Among this vast number of three and one-half million souls, there is only one man free to work. Mr. McNaughton said the Sunday school was the most im-

portant service; it was better to fill the minds of the children with the word of God than great sermons. He further said all the church attended Sunday school.

We heard Mr. Francis Connell, of Stockport, England, who is superintendent of the largest Sunday school in the world. They have two sessions, one in the forenoon and one in the afternoon. The work is carried on by business men, and has been in operation since 1805. The hall seats between two and three thousand. He has been enlisted in the work forty-six years and has two teachers of fifty years service. They support a Bible woman in India and a colporteur in China.

Mr. MacGillvray, of Canada, said they had 1,000,000 in Sunday school. They have to meet the influx of 40,000 immigrants a month, therefore they organize at the rate of 400 new Sunday schools annually. He said Canada was growing great by teaching and preaching the gospel.

One of the most enthusiastic speakers was Rev. N. Tamura, of Japan. It has been about fifty years since mission work started in Japan. He has been a Christian thirty-six years, an ordained minister thirty years, also pastor of one church thirty years. He said Japan would be Christianized in due time. He said there was only one place to strike Buddhism and that was in the Sunday school; if we lead the children to Christ we will have the greatest revival in the twentieth century, ever known.

We were impressed with the memorial service held for King Edward VII. Rev. Richard Roberts, of England, delivered the address. He spoke of King Edward as a peacemaker, a man who dared to dream dreams and then went out to make them come true. While we cannot understand the ruling of Providence in this sorrow, we must be still and know that he is God, England has been purged from bitterness by this common sorrow, and the grief of today is for grace tomorrow. He spoke of the King as being a man of big human heart and good practical sense. He said, "The King is dead, but there is another King—one Jesus."

We heard Mr. Trumbull, Editor of Sunday School Times, who read a paper prepared by John Hay, who labors in Uruguay. He spoke of the large per cent of immorality, saying there was 50 per cent living pure lives in China, while only 5 per cent lived moral lives in Uruguay. There are five million Indians in that section who have never seen a missionary.

Rev. E. M. Sein represented Mexico, saying there were 19,000 in Sunday school. The interest is increasing, literature is being scattered and teacher training classes being organized. There are 15,000 in mission schools and 250,000 in government schools.

Rev. Kelvin, of England, said if one of the two had to be abandoned, the pulpit or Sunday school, we could better afford to dispense with the pulpit. Each teacher has a pulpit in teaching.

(Continued.)

ANNOUNCEMENTS.

Cabot, Ark.—Rev. W. J. Harney and wife will begin a meeting at Cabot, Ark., August 10, to continue sev-

eral days. We want to ask that The Herald readers will pray earnestly that many souls may be helped in this revival. N. M. Shive.

Change of Address.—The address of Rev. J. M. Johnson has been changed from Frankfort, Ky., to Waddy, Ky., R. F. D. No. 2.

Carthage, Ky., Camp Meeting, August 12-21, 1910. Some of the workers are Bro. J. M. Evans, Sister J. M. Evans, Bro. Elijah Burnside, Bro. and Sister Redmon, with quite a number of others. Missionaries Bro. and Sister Cowman, of Japan, will be with us. Entertainment will be very reasonable. You can't afford to miss this delightful camp on the farm of grandmother Moore. It is worth your while to meet the sainted mother and her sanctified children. We truly had a blessed camp last season. Address all communications to J. E. Redmon, New Richmond, Ohio.

Holiness Camp Meeting.—There will be a holiness camp meeting held in the Igalhart Grove at Panther, Ky., beginning, D. V., June 28, 1910. Those who will work under God will be, Rev. A. A. Niles, Henderson, Ky.; Rev. I. M. Page, Owensboro, Ky.; Rev. L. B. Simpson, Kingswood, Ky.; Rev. J. W. Hughes, president Kingswood College; Rev. J. K. Moore, Panther, Ky.; N. G. Grizzle, pastor Mt. Zion M. E. Church. Many others are expected to be present and assist in the work. Miss Annie McMullin of Robard, Ky., will be organist. The meeting will be a union meeting, and all, irrespective of denomination, are expected to take a part. For information write N. G. Grizzle, Panther, Ky.

Asbury Home-Coming.—A great home-coming and celebration of the twentieth anniversary of Asbury College, will be held in connection with the Commencement June 3-8, 1910. Many of the old friends and students will return and a time of joy and blessing will surely be ours. At least one evangelistic service will be held each day, conducted by Rev. Dr. J. L. Glascock, of Cincinnati. The baccalaureate sermon will be preached June 5, at 11 a. m., by the president, Dr. Aaron S. Watkins.

Friday Evening, June 3.—Musical recital by primary and intermediate students, conducted by Miss Decima Lowry.

Saturday, June 4.—Evangelistic services both forenoon and afternoon. Saturday evening graduating exercises of the Academic Class.

Sunday, June 5.—Morning, baccalaureate sermon. Afternoon and evening, evangelistic services.

Monday, June 6.—Forenoon evangelistic services. Monday afternoon general reunion. Monday evening, public recital of the School of Expression, conducted by Miss Texora Nash.

Tuesday, June 7.—Forenoon, Address, "The Church And The School," Hon. Eugene W. Chafin, Nominee for President in 1908. Afternoon, evangelistic services. Evening, graduating exercises of the Music Department, conducted by Miss Adah R. Huggett.

Wednesday, June 8.—Morning, Literary Commencement, Class Address, by Dr. E. G. B. Mann, editor of Central Methodist Advocate.

A Camp Meeting is to be held (D. V.) Aug. 11-21, 1910, at Shelton's Grove, O., on Erie Ry., five miles

Gelatine in Ice Cream.

The use of gelatine in the making of ice cream is rapidly increasing. It has been demonstrated beyond question that the right kind of gelatine improves the texture and lasting qualities of ice cream and at the same time lessens its cost.

It is very easy to explain how gelatine improves the quality of ice cream and reduces its cost. If you attempt to make ice cream without the use of eggs, gelatine or some other similar ingredient the result is a coarse, gritty or sandy product which will not keep firm for any length of time and is a disappointment in many ways.

On the other hand, if you use a small percentage of Boston Crystal Gelatine—say one per cent—the ice cream will have and maintain a rich, smooth, velvety texture so much desired.

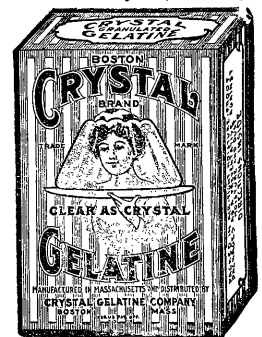
The sugar, milk and cream when subjected to extreme cold form minute crystals or crystalloids. Crystals, as you probably know, have tiny points, and as the ice cream is cooled quickly with brisk agitation, the crystals formed would be very small, very numerous and the number of crystal points uncountable. If nothing were added to prevent the forming of these crystals the ice cream would be harsh and unpleasant to the taste.

Boston Crystal Gelatine will not form crystals. Its ultimate particles are much larger than crystalloids, and its slow moving molecules prevent crystallization and instead of being an adulterant it is a wonderfully economical and a healthful substitute for eggs and full strength cream, giving a creamy body to the ice cream.

Good ice cream can be made in your own home at a very moderate expense, especially if you use Boston Crystal Gelatine.

Try this Ice Cream recipe. One quart of thin cream, 1 quart milk, 2 cups sugar, 1 envelope gelatine, flavoring. Soak one envelope of Boston Crystal Gelatine in one cup of cold milk for two minutes. To this add one cup hot milk to dissolve the gelatine. Now add two more cups of milk, one quart thin cream, and two cups of sugar. Mix the whole thoroughly together, flavor to taste, and freeze in the usual manner.

Sample package free for your grocer's name. Address Crystal Gelatine Co., 121 A. Beverly St., Boston, Mass.



from Salem county, Leetonia, O., on Ft. Wayne Ry. The Revs. C. B. Allen, of Denver, C. J. Fowler, of Boston, Mass., J. C. Smith, of Alliance, O., W. B. King, of Cleveland, O., and other workers are engaged. Lodging free to all preachers, missionaries and deaconesses. For particulars address D. L. Clark, Alliance, Ohio.

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THE PENTECOSTAL HERALD

AND THEY WERE ALL FILLED WITH THE HOLY GHOST. Acts. 2, 4.

H. C. Morrison, Editor.

Louisville, Ky., Wednesday, June 8, 1910.

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The Efficacy of The Blood.

For a professing Christian to be without a desire for heart purity, would certainly indicate a very low state of grace.

To desire heart purity, and seek it elsewhere than in the blood of Christ, would indicate a poor understanding of the virtue of the atonement, and a low state of faith in Christ.

Any man who opposes the doctrine of a full cleansing from sin in the blood of Christ, opposes scriptural holiness. To seek holiness outside of Christ, is to fail to find it. Our only hope for deliverance from sin is in Jesus, and praise his name he is able to save to the uttermost. His blood cleanseth us from all sin.

The preacher of the gospel who denies the power of Christ's blood to cleanse from all sin, would have us believe that Satan can put something into human nature that Jesus Christ cannot take out. He exalts the power of Satan above the power of Christ. He dishonors our Lord.

In the day of judgment, I would prefer to be the ancient Hebrew priest who denies the sonship of Christ, than to be the modern preacher who denies the efficiency of Christ's blood, its power to cleanse from all sin and to keep unspotted from the world.

Isaiah believed in full salvation. He said, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." The annunciation angel believed in full salvation. He said, "And thou shalt call his name JESUS: for he shall save his people from their sins." St. Paul believed in full salvation. He said, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." John, the beloved, believed in full salvation. He said, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Will you accept these inspired witnesses? Will you believe in Jesus for the cleansing of your hearts? In making your decision in the matter, it will be well to remember that, "without holiness no man shall see the Lord." No man; here the king and the beggar, the bishop and his humblest servant are on exactly the same basis. God is no respecter of persons. Purity of heart is offered to all. It is obtained alike by all—faith in the blood of Christ. Purity of heart will be required of all.

Make your decision quickly. Remember you are choosing for eternity.

OUR WORLD TOUR OF EVANGELISM.

CHAPTER XXXV.

TRAVELING IN CHINA.

From Soochow, we ran up to Nanking, about one hundred and fifty miles further into the interior. The whole country presented a remarkable scene of the most careful and industrious cultivation, interlaced with a wonderful system of canals, and dotted over in every direction with burial mounds. Boats, loaded with the products of the country, field and shop, were coming and going, some propelled by fin-like oars from the rear, and others drawn with long ropes by men walking a towpath on the shore, some one on the boat pushing the craft away from the bank, with a bamboo pole.

The Chinaman has reduced fertilization to a fine art, and nothing that can contribute in any way to the enriching of the earth, is neglected or wasted. The fields present the appearance of the most economical and careful culture, and the rankness of the growing grain and vegetables indicates the richness of the soil which has been bringing forth, much of it, two harvests a year for thousands of years.

The Chinaman is an untiring worker. He never seems to be idle nor grow weary of his task but, from before it is light enough to see, until late at night, he toils on as if life depended upon the matter in hand. Much of the time he goes in a trot, shoulders stooped and head thrust forward, with a face as set and serious as if he were going into battle. Perhaps no other people in the world equal the Chinese in industry. Many of them show evidences of hard living, but you see nothing of the gaunt hunger everywhere visible in India. John eats about everything in sight, wastes nothing, and can pull through on a very few cents worth of rice and vegetables for the day's ration. Fortunately the great rivers and network of canals abound with fish, which the Chinaman knows how to get out of the water, and this adds wonderfully to the bill of fare for the four hundred millions of mouths which must be fed every day. The Chinaman does not hesitate to make beef of the carcass of a cow brute that dies from plague; he will cook and eat a dog that has been poisoned with strychnine. Of course only the very poor and low classes will eat such food.

The well-to-do and cultured class of China have the finest of cooks and much good eating. They raise large numbers of geese and ducks, and the pig is a favorite article of food. In the meat mar-

kets along the streets, one will see pigs roasted whole and the entire side of a large hog nicely baked and hanging up to be sold by the slice to customers. Great varieties of vegetables abound in the markets; potatoes, Irish and sweet, turnips, carrots, radishes, and a number of roots not found in our markets, cabbages, cauliflower, lettuce and many varieties of greens. There are also large quantities of fruit and melons. We were making this trip the latter part of March, and were surprised to see the gardens and fields looking like the latter part of May in Kentucky and Ohio.

We arrived at Nanking some time after dark, and went at once to an English hotel, had supper, and soon got to bed in a room with the cool dampness somewhat modified by a coal oil stove. Next morning we found that our proprietor, a young man who has spent some years in Louisville, Ky., had also resided some time in Danville, Ky. He was glad to see some one from that region. He wore a foreign name, I think German, which I have forgotten.

Nanking claims a population of seven hundred thousand people. The vast wall surrounding the place is twenty-two miles in circumference. Like other Chinese cities, the streets are narrow and filthy beyond belief, with a marvelous variety of the most horrible odors imaginable; the great multitudes of men moving about like a disturbed hill of ants; the common people showing about as much modesty as so many cattle. I have heard Americans say, "Let the Chinese people alone. Why should we interfere with them? They have their religion, temples and teachers. Let them alone." Such people should come out and see for themselves the conditions where Christian civilization has not illuminated their pathway to better things. The ignorance, stupidity and sufferings of the teeming millions who know nothing of God and his truth, is a powerful appeal to the Church of Christ.

The contrast between those who have come under the influence of the Spirit of Christ, and those who grope in the darkness of heathen idolatry, is most marked, and is a powerful argument in favor of the religion of Jesus. "But," says one, "you may find all the conditions of ignorance and suffering in one of our great cities that you find in heathen lands." This is perhaps true, but these conditions exist because of the rejection of the gospel over its protests and in spite of its entreaties. There is nothing in the gospel to compel men to be good; there is no coercion in the kingdom of heaven. The gospel has given us the highest civilization—the home, school, the orphan asylum, the hospital. Its fruits prove it divine. Where it is not, the wheels of progress are locked, and there is unalleviated depth of human degradation and suffering.

Early the next morning after our arrival, we secured a vehicle and struck out to find the Methodist Mission. In the division of the territory between the Methodist Episcopal Church and the

(Continued on page eight.)

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OF ASBURY THEOLOGICAL SEMINARY

Holiness In Early Methodism.

REV. S. R. BAILEY, A.M.

PART I.

I have been requested to prepare an article on the above topic, and this I very gladly do. It is a labor of love with me, having for many years been deeply interested in the subject of holiness as taught by Rev. Mr. Wesley and all of his true and faithful followers. It is exceedingly interesting and instructive to follow the workings of Mr. Wesley's own mind and heart, from the first awakening of his conscience to the necessity of religion in the life. At first he only knew the outward life of the church and obedience to the moral law. But, he says, "The providence of God directing me to Kempis' 'Christian pattern,' I began to see that true religion was seated in the heart, and that God's law extended to all our thoughts, as well as words and actions. I began to aim at, and pray for, inward holiness." Later on he says, "We," his brother and himself, "came to see that justification must precede sanctification, but holiness was still our aim." His memorable conversion (justification) on Wednesday evening, May 24, 1738, and his brother's the Sunday previous, can never be forgotten in Methodist annals. "Peter Bohler's coming into England," says Mr. Wesley, "and his teaching of justification by faith, was the beginning of a work which will never cease till the world shall end." It saved England and America from almost practical heathenism as a prominent English writer has well remarked.

But Mr. Wesley was not yet sanctified wholly; had not reached the point in spiritual experience for which he was aiming. He had been accepted in the Beloved, had been begotten by the word and Spirit of God and thus had been born again, had the new, the divine and spiritual life implanted, but that life was planted among thorns, as is all cases of regeneration. There is always danger that the thorns will spring up and choke it if they are not eradicated. His faith was weak, mingled with doubts and fears, and some told him that there was no weak faith. You have no faith, they said to him. He says, "I determined to retire for a short time into Germany to the Moravians. My weak mind could not bear to be thus sawn asunder, and I hoped that the conversing with these holy men, themselves living witnesses of the full power of faith and yet able to bear with those who are weak, would, under God, so establish my soul that I might go on from faith to faith, and from strength to strength. I had much conversation," he says, "with the most experienced of the brethren, concerning the great work which God had wrought in their souls, *purifying them by faith.*" Four times he heard Christian David preach. Thrice he described the state of those who are weak in faith, who are justified, but have not yet a new—a clean heart; who have received forgiveness through the blood of Christ but have not yet received the constant indwelling of the Holy Ghost, the full, glorious liberty of the sons of God.

He conversed at length with many of the brethren who confirmed from their experience, what had been taught in the sermon. It now became clear to his mind that a "second work" of grace was necessary which would purify the heart, cleansing it from all filthiness of the flesh and spirit, through which comes the perfecting of holiness in

the soul of the believer. And from this time he became more in earnest than ever in preaching the great doctrine of *Christian perfection*, which was his favorite term for that state of grace. But he had not yet attained that for which he sought so earnestly. In October, 1738, nearly five months after his conversion, he examined himself from the standpoint of St. Paul's "new creature" and his conclusion was that, I have not that joy in the Holy Ghost which is promised nor the full assurance of faith, much less am I in the full sense a new creature. I nevertheless trust that I have a measure of faith and am accepted in the Beloved, that I am reconciled to God by his Son. In December he writes: "There is in me still the old heart of stone. I still hanker after creature happiness. My desires, passions and inclinations in general are mixed; having something of Christ and something of earth, I am still carnal."

God was deepening his conviction of inbred sin. On January 4, 1839, he writes: "My friends say I am mad because I said I was not a Christian a year ago. I affirm I am *not a Christian now*, for I love the world, I desire the things of the world, some or other of them—things that are seen." One prominent Methodist historian is greatly puzzled by all this. He cannot understand how a soul clearly justified can feel so deeply the remains of sin, but those who have passed through this bitter experience in seeking to know the deep things of God, are not puzzled. They fully understand the secret of it, that sin in believers, like sin in all its aspects and in all degrees till *cast out*, is a source of pain, of bitter anguish.

We now come to the important moment of his great deliverance. I do not know of any writer who has brought this out, but it stands in his journal in clear light. As he testified at once to his brethren of the joy of justification, so when he was saved to the uttermost he at once placed it on record for the benefit of all his friends. He writes March 2, 1739: "It was the advice of all our brethren that I should spend a few days at Oxford. A few names I found here also who had not denied the faith, neither been ashamed of their Lord, even in the midst of a perverse generation. And every day we were together we had convincing proof, such as had not before entered into our hearts to conceive, that he is able to save unto the uttermost all that come to God through him." This is eminently satisfactory, leaving no question in the minds of any who accept the doctrine, that Mr. Wesley had now found what he had so earnestly been seeking—God's perfect love.

From this time we hear no more of his being not a Christian. And a spiritual power came into his ministry which had not before characterized it. He had before, he says much of the time, been doubtful of his own state, but he was doubtful no longer. He now began that mighty career, which in its results, illustrates the great prophetic utterance: "There shall be a handful of corn in the earth on the top of the mountain; the fruit of which shall shake like Lebanon and fill the face of the world with fruit."

Many have said that Mr. Wesley never testified that he had received the blessing. Who will be so bold as to make that assertion in view of

the countless prayer meetings, class meetings, band meetings and love feasts which he attended during the course of his long life? But the above quotation from his journal demonstrates that he had no hesitation in testifying to what God had done for him. In dealing with this entire subject in his logical way, he asks: "Suppose one had attained to this, would you advise him to speak of it?" And he replies, "At first perhaps he would scarcely be able to refrain, the fire would be so hot within him, but afterwards he might and then it would be advisable, only without some particular reason, without some good in view." But he always encouraged his people to make known what God had done for them, to those who were seeking that rich grace.

Miss Hester Ann Roe, afterwards Mrs. A. Rogers, one of the most devoted and spiritual saints the Christian Church has ever produced, writing in her deeply interesting and richly profitable journal, on April 1, 1776, a few months after entering upon the clear experience of perfect love, says: "Mr. Wesley came and I saw and conversed with him for the first time. He behaved to me with parental tenderness and greatly rejoiced in the Lord's goodness to my soul and encouraged me to hold fast, and to declare what the Lord had wrought."

At one time he said that he had found over six hundred, in London alone, who professed this blessing, and he expressed no doubt that they possessed the grace to which they bore testimony. He thus encouraged them to declare what God had done for them, as he always did those who were his friends.

The Rev. John Fletcher, minister of the parish of Madeley, who is so well known as another burning and shining light of those times, was equally zealous with Mr. Wesley in the "spreading of Scriptural holiness," and as contributing thereto, the firm and unflinching testimony to the possession of the "second blessing," as Mr. Wesley delighted to call it. At a little meeting of friends, at which Miss Roe was present, Mr. Fletcher said, "My dear brethren, God is here. I feel him in this place, but I would hide my face in the dust because I have been ashamed to declare what he has done for me. For many years I have grieved his Spirit but I am deeply humbled, and he has again restored my soul. I received this blessing four or five times before, but I lost it by not observing the order of God, who has told us, 'With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.' But the enemy offered his bait under various colors to keep me from a public declaration of what my Lord had wrought. Alas! I found in each case, he that hideth his talent, from that unprofitable servant, shall be taken away even that he hath."

"O for the pure baptismal flame," he exclaimed. "Pray for this. You are kings and priests unto God. Put on therefore your robes and wear your garments *holiness to the Lord*. Jesus hath paid all; he hath paid for thee. Therefore, it is now God's command, 'reckon thyself dead to sin,' and thou art alive unto God from that very hour. Believe, believe, believe and continue to believe every moment; so shalt thou continue free, for it is retained, as it is received, by faith alone. You are only half believers, who do not believe for all the fulness of God."

If you want some particular style of Bible, write us, as we can supply most any kind on the market.

HOLINESS AND SCHOOLS.

Evangelist Andrew Johnson.

(Read at the State Holiness Association, Owensboro, Ky., Thursday, April 28, 1910.)

"Holiness and Schools"—a very appropriate topic. How satisfactory and suggestive its arrangement! "Holiness and Schools," not "Schools and Holiness." Schools in the plural and not one particular school. Let us consider, first of all, the question of holiness in its relation to education in a general sense. Holiness stands for wisdom, intelligence and superiority. It is diametrically opposed to sin, stupidity and ignorance. When the Wesleys and their coadjutors refused to put a premium on ignorance or to deify mere human attainments they took a tenable and triumphant position on this important question. This same position is still strongly held by the great rank and file of holiness people. The preachers and laymen, allied with this movement, hold that the far-reaching experience of sanctification deals with the entirety of our being; that the spiritual nature is not only permeated and purified, but that the mind itself is strangely stimulated to greater intellectual activities. Latent powers are brought into play by the presence of the Holy Spirit. We do not claim, however, that the experience of holiness gives us a new set of brains as to lobes, fibers, cells, cerebrum and cerebellum; but we do believe that it helps us to put those we already have to the best possible use.

If the desire for an education has not been awakened in the mind of a youth by his parents or teachers, holiness will "ring the alarm bell in the dormitory of his soul" and turn his inner eye around toward the light. Or, in other words, when the soul receives an experiential knowledge of God, the mind is sympathetically incited to greater scholarly achievements. In plainer parlance, when the heart enters Canaan the head will follow on slow freight, bringing the bill of lading with it.

Religion and education, or salvation and science show many marks of kinship. If the spiritual fires of devotion burn low upon the altar of the heart, the torch of learning grows dim. When religion flourishes education increases. This is demonstrated by the fact that during the Dark Ages when the religious thermometer fell below zero, there was practically a universal reign of ignorance, but when this dense darkness began to flee before the light of learning in the fifteenth century, the morning star of the Reformation became the dayspring of the revival of learning. The sons of God and the children of wisdom sang together and shouted for joy. Take sin out of the world and ignorance would soon disappear. Inaugurate a general regime of holiness, and wisdom would ere long beam from the universal brow of humanity.

To further illustrate how holiness really inspires one to secure an education, take a young person who has never had the privilege of attending school; let him seek and obtain conversion and sanctification. Now note what effect these blessings will have on his future in the way of learning. He at once becomes more careful concerning his speech. He prays: "Let the words of my mouth be acceptable in thy sight, O Lord, my Strength and my Redeemer." This divinely imparted desire for right words leads him to the study of grammar. His newly given love for the entire world prompts him to take advantage of the information afforded in geography. Bible metaphors and parables cause him to rise to the realms of rhetoric. The attempt to give a reason of the

hope within him lures him to the study of logic. Wondering why all nations of the past have not sought and obtained the pearl of great price helps him to the highway of history. Glancing to the heavens which declare the glory of God gives him an introduction to the study of astronomy. Counting his tithes and calculating the interest on his just debts marches him into mathematics. This holiness has been the key with which many have unlocked the doors of the temple of knowledge.

It is said that Dr. Adam Clarke was a very dull student when he first entered college. One day, while taxing his brain over a difficult problem something in his head seemed to pop after which he could easily master any subject. We believe that the spiritual ear of young A. Clarke heard the snap of the chains which the hand of Calvary struck from his imprisoned soul before he heard the peculiar pop of the cerebral regions of his crusted cranium.

Holiness is the highest and best gift of God to man, and as such it calls for the best and highest in the way of intellectual attainments. In order to meet this high and healthful requirement suggested by the spirit and genius of holiness the fully saved pupil must sweep the fields of literature, master the arts and sciences, ascend the heights of true philosophy, and be fully able to stand abreast of the times in the front ranks of the foremost thinkers of the age.

Having thus far considered the mutual relationship and natural affinity of holiness and the higher forms of intelligence, let us, in conclusion, notice the relation holiness sustains to the various colleges and universities. Be it known, once for all, that holiness has nothing in common with "Higher Criticism." One might as well think of bringing about the coalition of incompatible elements and making vinegar and soda dwell peaceably in the same bottle as to fancy that holiness can ever be made consistent with "Higher Criticism."

There should be no partnership with the patronage of these hypercritical, not to say hypocritical, colleges and universities. Their presidents and professors deny the inspiration and authenticity of the Holy Scriptures, eliminate the supernatural element from religion, deny the divinity of Jesus Christ, and strangest of all, have some "form of godliness" and are members of some church. They deny the Mosaic authorship of the Pentateuch, and divide the honor between an imaginary Jehovistic writer and an unknown Elohist writer. They deny the real history of Adam and Eve, and make it as legendary as the story of Pandora's Box. They put Job out of commission by transmuting him into a mere allegorical figurehead. David, say they, did not write the Psalms that bear his name. They cut Isaiah asunder with the "crosscut saw of criticism" and give us instead two Isaiahs—big Isaiah and little Isaiah. They ridicule the story of Jonah and the whale.

Instead of the Bible being destroyed, their own folly is revealed by such a course. The word of God is a mirror, and when the higher critic stands before it, thinking he is smashing it to pieces, he is only reflecting the frazzled edges and broken cords of his own tattered individuality. The colored man's synopsis of the Bible reminds one of the position of the higher critics. When asked to give a synopsis of God's word as he was being examined for a license to preach, colored B'r. Jones said: "Back in de beginnin' de Lord had a people, dey crossed over de sea, marched aroun' de walls,

shouted aloud—down came de walls and dey took de mighty king. Dey goes up into de third story and throws down dat woman Jezebel and broke her into forty seven pieces. Moreover, de dogs come along and licked her sores. Dey took up of the fragments what remained twelve baskets full, and now Bishop, if my memory don't dismember, the question am a being, whose wife shall she be in de resurrection?" This does not misrepresent the Bible half as much as "Higher Criticism."

These institutions are dangerous. Their subtle sophistries capture the unsuspecting pupil; they are also too expensive. The pupil must not only pay board, tuition, room rent and matriculation fee, but is indirectly asked to pay as part of the price, his peace of soul, his religion, his Christian character. This is too dear. An unsophisticated rustic shows more sense than this in buying a sorrel horse, bay yearling, or a mouse-colored mule.

Finally, it is not necessary to attend them. It is not necessary to kiss the toe of the Pope for salvation, nor to kiss the Blarney Stone for oratory, nor to attend Harvard or Chicago University for an education. There are a number of first-class holiness schools and colleges that educate the physical, the mental and the spiritual. They wisely avoid an untheological devotion and an un-devotional theology. There are Meridian Male and Female Colleges with the enterprising Beesons. There is the Texas Holiness University at Peniel. There is the Oskaloosa College in the Northwest. Then there is Kingswood College, almost within a stone's throw of this convention, with Rev. J. W. Hughes at its head. There is Asbury College, the pioneer holiness school, whose manager and main-spring is the Rev. Dr. A. S. Watkins, who, if not the Moses of our great movement, is nevertheless its Aaron.

Long live these and other worthy institutions! May they continue their noble work of educating and sending forth well-balanced, fully saved and highly educated young men and young women to bless humanity in all parts of the world.

Let the liberty-loving folds of Old Glory and the white banner of holiness and intelligence, full high advanced, wave grandly and gloriously over church spire, college dome, and camp meeting tabernacle until he comes whose right it is to reign, then "Bring forth the royal diadem and crown him Lord of all!"

Wilmore, Ky.

MISTAKES IN OUR ALTAR SERVICES.

D. B. Strouse.

(NO. IV.)

One great trouble with all of us is the fact of our own experience. One person could do nothing in church, but went home and there alone sought and found forgiveness. Another was forgiven as he sat in church and turned fully to God. Another stood up in the congregation as giving his heart to God, and obtained forgiveness. Another walked down the aisle and gave his hand to the preacher, declaring thereby that he was done with sin, and was forgiven. Another went to the altar and under instruction was forgiven. Another went to the altar and prayed while others prayed for him and was saved. Another went to the altar and while others, three or four of them, prayed aloud and someone pounded him on the back, got forgiveness.

Now all this proves that under any conditions God will accept the man who decides to forever quit sin and love and serve God, for he looks only at the heart. But here is the trouble: We are so

much disposed to interpret God's dealings with man and limit them by our own experience, and because I happened to be saved in spite of all the noise and tumult about the altar, I think that is the only way to get saved. But there are those who were not saved under such conditions, and who regard all that as fanaticism, and sensible men, knowing the influence of human feelings on each other, see how easy it is for persons under such conditions to mistake imparted human feelings for religion, which we evangelists all know they frequently do. A man partaking of the feelings around him and being urged to "accept Christ," says he will, and the very words he utters help him to think he has truly done so, and Satan, the arch-deceiver, urges him on, and he feels better and really believes he is saved, when he has never once resolved to give up his sins and to live for Christ.

Now I submit two propositions: First, That men are more certain to be truly saved under quiet, proper instructions, being urged to forsake all sin, though it be as cutting off the hand or plucking out the eye, to forgive all their enemies, and to make confession and restitution where this should be done, and that they covenant with God by his help to love and serve him while life shall last, assuring them that the moment they do this earnestly and sincerely (such consecration being evidence of a saving faith), Christ will accept them, fill their hearts with love to God and man, and give them the witness of the Spirit. Those who do this will be truly saved.

Second, That noisy altar services, telling men to "pray through," instead of repenting and turning to God with full purpose of heart, in the forgiveness of their enemies, and confession and restitution, do not only often mislead the seeker into a mistaken profession, but an intelligent congregation cannot approve such proceedings, and we lose our influence with them.

I verily believe that this thing has done more to create and maintain opposition to the holiness movement than all else combined, and in saying this I measure my words.

In my next and last contribution on this subject, I will consider opposition to the altar.

"GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE."

To Readers of *Pentecostal Herald*: Upon my return from General Conference at Asheville, N. C., where I went as lay delegate, I find an abundance of mail—letters from persons in various parts of the United States sending money, mostly in small sums, to be used under the guidance of the Holy Spirit where it will do the most good. Every dollar goes from my hands after prayer and business judgment, and thus far I believe it has been trended by the Holy Spirit. Out of a number of letters from the various foreign fields I append at least extracts from a few, which will prove of interest:

Mr. L. P. Brown, Treasurer, Meridian, Miss., U. S. A.

Dear Brother in Christ: Your letter of February 21 containing the sum of \$100 for the work in Java, come to hand last week, and I wish to thank you most earnestly for your very kind and generous remembrance of this far corner of the earth—for in point of miles but not far from the heart of the Father and of those who love his work. May the Lord's blessings be upon you abundantly,

as I am sure they are, or you could not so unselfishly remember and give to the work under the directions of other denominations than your own. We here especially appreciate that spirit shown to us on the part of people from sister churches or bodies. It is the perfect love of God which does it; and I praise him for the blessing and means of encouragement it is to me to see it so exemplified. And I am rejoicing to know that holiness is spreading, not alone in my own dear homeland, but over the earth. That is my reason for being here; and by his grace I will be true to it and to him—for the cause is his. Your sister in his blessed service,

E. NAOMI RUTH.

Batavia, Java, April 7, 1910.

I also have a letter from Brother Morrison, dated Songdo, Korea, April 26, 1910, which is just replete with good things but as he is to sail for his homeland on June 1, I think it best not to anticipate, but to wait and let him tell us in person from many platforms and from his own pen. I am sometimes ready to say that the general cause of missions has received no uplift in twenty-five years that will compare with Brother Morrison's evangelistic trip, yea, it is perhaps unequalled only by that of William Taylor. In faith and prayer,

L. P. BROWN.

Meridian, Miss., May 28, 1910.

Dear Brother Brown: We are very grateful to you for the twenty-five dollars. Really it takes a lot of money to build even a simple place, and there are little things coming up all the while that had not been counted in. We found that the Government would not permit us to go on with our building until the fence was partly built up as we are on three streets and on the other side the land belongs to the Government; so we have the extra expenditure coming at the first rather than at the last, or as we could afford later on. But I am sure God who knows all the details from the very beginning, will not fail us. He never has. For thirteen years I have looked to him for every need, temporal and spiritual, and there has been no lack.

Our school children are delighted with the prospect of a new building, "all our own," as they say, with a bit of ground where they can play without taking bad marks. Poor children, I feel so sorry for them cooped up as they have been. And, too, we are, or will be, by the sea where the air is sweet and clean. How very glad we will be to get away from the dirt and filth of Arab Town. Mr. Hope, of the British and Foreign Bible Society, is leaving for a six months' rest at home and I am to take charge of his Sunday services. Will you pray that God will especially use me at this time. We all heartily thank you for gift and pray that our loving Father may continue to bless and keep you. Yours gratefully,

(MRS.) MAY L. RICHARDSON.

Port Said, Egypt, April 18, 1910.

Dear Brother Brown: Greeting in Jesus' name. "Bless the Lord, O my soul: and all that is within me, bless his holy name." Your good letter of February 21 reached me April 2. It was certainly sent in answer to prayer. Praise the Lord! We are in this town of 20,000 people and as yet not a place open for the preaching of the word. There are only two Catholic churches and they are poorly attended. The gospel story has not been preached here. This is a fine agricultural country, and a good climate. There are not any missionaries within a hundred miles of us and yet this

place has two or three trains a day. The enemy of souls is strongly entrenched. Infidelity abounds. My husband preaches in Spanish, but as yet no hall is available here. You know something of the great indifference toward these Latin lands; they are surely as sheep without a shepherd. We are with some American brethren here who as yet have not the language. We want your prayers that the dear Lord may guide us in his work. Since our arrival in South America in December, 1909, we were in one town for a few weeks and the Lord permitted us to give his word to one dark-skinned woman, and to pray with her and talk to her until we really believe she passed from death unto life.

Work in these lands is very difficult; first, expenses are heavy; second, God's word is unknown. It has been kept from the people; third, the great ignorance of the people; so many who cannot read. Many of the men are going into infidelity. Free thought abounds. In fact, almost everything, but the pure gospel of our Lord Jesus Christ. We certainly need the prayers of God's people for darkened South America. Our faith is in God; the cry of our hearts is that we may be in his place for us and doing his work in his way and for his glory. Again thanking you and also Bro. Henhay for your kindness and praying that the Lord may reward you a hundredfold. Mr. Ferguson joins me in Christian love to yourself and family. Yours, trusting in God's faithfulness,

(MRS.) FRANK FERGUSON.

Habakkuk 3:17-19. Buenos Aires, Argentine, South America, April 23, 1910.

Dear Brother Brown: I have received the fifty dollars you forwarded to me for Mr. Bradley, of Hartselle, Ala., and cannot say how much I appreciate his gift and your kindness in forwarding it on to me. The Lord richly reward you both. Heb. 6:10.

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We continue to have victory in the work here. I was out in a village Monday night and baptized eight new converts. Could have baptized many more by lowering the standard which I refused to do. They begged, but I sent them away saying, "Go, and bring forth fruits worthy of repentance and think not within that you may be Christians and still hold on to your idols and sinful customs." They continue in the valley of decision and are counting the cost. It means much even for the lowest castes in this country to break from idolatry, but nothing short of a complete separation from all sins of all kinds will avail to bring these souls into touch with the true God and enable them to know his saving power. Pray for us and them. Keep the needs of my circuit before the throne. Get others to pray for us. Money we must have or these thousands about us who are now ready to receive the gospel will be lost, but money without prayer will be anything but the blessing God intends it to be to this people in our hands. When I see the needs of the people and remember that they might now be gathered into the kingdom if only we had the men and money, my heart nearly breaks. These things constitute the missionary's greatest trial. Pray.

I had a letter from Dr. Morrison when he reached China and he continues to have great victory. Send him out again, and let him stay at least one year in India. Let his wife come too. They will be much used of God in the promotion of holiness. With love and all good wishes, I am,
His and thine,
A. L. GREY.
2 Thess. 1:11, 12. Arrah, India, April 21, 1910.

Question Bureau.

John Paul.

1. *What is extortion? If an article is bought for one dollar and sold for five dollars, would you call that extortion? Anon., Georgia.*

Extortion is an undue charge. Of course some one must decide in a given instance what is a right profit and what a wrong one. Where companies have a charter to serve the public, as the railroads, the government usually fixes rates, to prevent irregularity and abuse. They may soon find it necessary to give such public servants as the meat packers the same treatment, though, so far, competition has been allowed to resolve things in commodities which can be produced by private individuals or substituted. There might be such a thing as a four dollar profit on a one dollar article, in case of heavy transportation and duty, unusual risk, slow sales, and perishableness of the product. Some of these considerations enter, for instance, into book traffic. Often a great amount of work and several hundred dollars are bound up for several years in an edition of books. More especially is this true of books which are very important and necessary, but in small demand, such as Greek Testaments and lexicons, or high grade text books. We do not mean to imply that a four hundred per cent. profit would be right on books, for there are few if any cases where it would; but we mean to illustrate the fact that what would be extortion on one line of things would not on another, as literature rarely used, and articles of food and clothing bought by everybody, and in demand every day. You know a nickel profit on a daily sale is the same as a dollar profit on a monthly sale.

2. *Do you understand from Luke 6:36 that we are not to make efforts to collect just debts? Anon., Georgia.*

The passage of which this verse is part tells us that there may be no particular virtue in lending to those from whom we hope to receive again—having good security. That would be a business transaction, an investment. We suppose you understand him to imply that we ought not to hope for the return of money which we lend out, hence your question. We think the Master intended to teach that along with our business investments we ought to do some charity work. While we are feeding the worthies, who will feed us again, feed some "unworthies," who can do nothing for us in return, thus we will be lending to the Lord. There is nothing against the collection of honest debts, the healthy and honorable enforcement of business obligations. The interest of society demands this.

POINTS WHERE WE ARE MISUNDERSTOOD.

III.

The one who experiences sanctification should remember that there is somebody else in the crowd, somebody else in the church. Some of these other people have sense, others have religion; some have both sense and religion. They all, therefore, have a view-point, and we must respect it. It may be a very poor one, but, if they are honest, it is the best of which they are capable. By respecting the view-point of others we do not mean that we must compromise what we regard as an essential view, but give the opposing sentiment a thorough, respectful and manly treatment, without growing nervous. *I will put up with you if you will put up with me* is a sentiment that stimulates the manhood in the other party and gets us a fair hearing, whereas a spirit of intolerance, dogmatism, and extreme haste to demand the recognition of our accents may cause us to lose our game, to meet an unpleasant alternative, and produce an all-around misunderstanding. Then we may honestly hold that some local church or entire conference has shut its doors on holiness, when the truth is, it is us, us, pure and simple, upon whom doors have been closed, without reference to what we profess and teach; and though our doctrine and profession may also be opposed, this opposition may be an afterthought, growing out of misunderstanding. We ought to be willing to be discounted, placed in an humble seat, and even chastened. May it not be that sometimes the cry of discrimination and unjust treatment suffered by us grows out of a high sense of our own worthiness? The least I have ever received has been more than I have merited, and "no man has ever hit me a lick amiss, excepting when the struck at me and missed me." I ought not to be too anxious for people to receive me, if they will only receive the Master and his truth. If they will enthrone him, I should gladly take the footstool as a condition.

The gist of the above remarks is to the effect that we have not thought enough of those who differ with us to make them careful to understand us, and keep them from presuming against what we teach and profess. The burden of the present paragraph is that, the outsiders being our witnesses, there may be instances where our love and thoughtfulness for each other have not strongly commended the grace we enjoy. Is it not possible that our holiness papers, colleges and other institutions might grow less conscious of the competition idea and cultivate each other more? It is true our vision may become so much more clarified

that human frailties loom up in our colleague—and we are bound to hold ourselves a little in reserve in the interest of a "simon pure" movement! but church schools, papers, and leaders cultivate each other, and I have wondered if they do not feel that holiness institutions lack a little in the inward sense of the unity of their supreme object.

We are not trying to inculcate clannishness in those who claim to be sanctified. Such a spirit would be unfortunate. Such a charge has been brought against us locally at times. There is no necessity that the children of Christ who have received the fulness of the blessing should copy the Nazarite or Judaistic idea of distinctive separateness from the rest of the disciples of Christ. Since it is unscientific to assume that profession establishes a boundary line between the holy and the unholy, we should be mixers with all the children of God, companions of all that trust in him. They are easily known—by their fruits.

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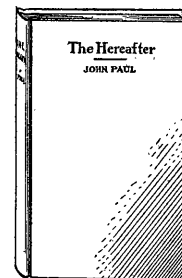
THIS IS IMPORTANT.

Are you willing to help the missionary? Of course you are. There are a great many missionaries who would love to have the weekly visits of THE HERALD, but they cannot afford to take the paper. Their salaries are very meager, and they can just make both ends meet. Why not invest some of your tithe money in sending THE HERALD to one of them. Remember the paper to the foreign field is \$1.50. You can help a little. Many have already contributed.

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EVANGELISTIC.

SPRINGFIELD, TENN.

Sunday night, May 22, a three weeks' revival closed here. The meetings were held in the tabernacle. Large crowds attended. Evangelists J. M. and M. J. Harris in charge. It was indeed a time of salvation. Sinners wept their way to God; prodigals returned to the Father's house; believers prayed through; the fire fell; and salvation flowed as a mighty river. Perhaps over two hundred souls were blessed. The preaching was good. God gave Sister Harris great messages at the night services and those who failed to hear Bro. Harris as he taught the vital truths of God's word, missed much. The Lord blessed in song. Bro. and Sister Harris are true soldiers, untiring workers, standing out boldly for full salvation. We are encouraged. May the Lord bless you all. G. E. SMITH.

PIDCOCK, GA.

We opened up here on the 22nd of last month in the M. E. Church, South, Rev. J. W. Hines, pastor. I understand that Bro. Hines is the first holiness pastor who has been on this work, and the field for holiness is practically new. The people are eager to hear. Last night the Lord gave us a message from Psa. 9:17 and sinners were put under conviction. The people listened intently and we believe that when people will hear the word we ought to expect results. "Faith cometh by hearing." Rom. 10:17. Let all THE HERALD family pray for the meetings on this circuit. We are to be here until June 23, D. V. I praise God today that, amidst all the conflicting theories and opinions of men, and all the false doctrines and fanatical things that the devil can hatch in this world, my soul has found the "rest that remaineth to the people of God." Heb. 4:9. W. O. SELF.

DONALSONVILLE, GA.

As it has been some time since we have written will let you know what God is doing in these parts. We have been having some wonderful revivals. Bros. Hamric and Bates, two straight, red-hot holiness preachers, had a great meeting at Kimbrol schoolhouse. Thirty or forty saved and sanctified; the hardest cases in the whole country got saved. Then Bros. Hamric, Weaver and McChestney had an old-fashion revival at Boykins, Ga. The people were stirred for miles; something like fifty souls were converted and sanctified. The revival fire is spreading over this country. Calls are coming from every direction for meetings. Bros. Hamric and Bates are now at Babcock, Ga., in a good meeting. My brother Earnest, his wife and Bro. McChestney are in a meeting at Eldorado, Ga. Had a good start; prospects are fine for a revival. Pray that South Georgia may have such revivals as she has never had.

C. P. ROBERTS.

LA LANDE, N. M.

The recent meeting held here by Bro. Bud Robinson was indeed a triumph in God's cause. Bro. Bud was at his best, and through him the Holy Spirit did a great work. Numbers were either saved or sanctified, and many were convinced of the power and charm of a life completely given to God's service. Quite a number were present during the ten days from distant places. The stim-

ulus given to the student body, we believe, will be lasting. Almost everyone of them has given themselves to God. This, indeed, is a great step in the life of every young man or woman. We believe that God can do more with a man trained in his service from youth than with those who enlist very late in life.

We have decided to give ten \$50 scholarships to the first who send \$150 before June 30, or \$175 in July. This will pay board and tuition for entire session for 1910-11. Industrial students paying \$100 by June 30, may work rest of their expenses and receive \$25 reduction besides. Those paying \$100 in July will have the privilege of paying the remainder of their expenses in work.

God's people have a great opportunity here in this new and undeveloped field in moulding it for his glory. We crave a continual interest in the prayers of the readers of the blessed HERALD.

WM. J. BEESON, President.

NEW HAVEN, MO.

I am here in this beautiful little town on the banks of the Missouri River, halfway between St. Louis and Jefferson City. I am with Rev. Lloyd Marlin, a Wilmore boy, and like all the Wilmore boys, he is doing things wherever he goes. His people all seem to love him. The outlook is fine for a great meeting. His wife is from Indian Springs, Ga. She is a most excellent lady. She has few equals as a pianist. Many will remember her charming music at the Louisville Convention. She and John Landrum, the blind man, did most of the playing there. Well, she can play as much into a song as any little woman I've found any where. I find it easy to sing when you have some one at the piano that can play. I find more of them now than in former years. The last one is generally the best of course. Well, Bro. Marlin preached a fine sermon last night. We are expecting a great meeting. The people here are speaking kindly of Bros. Harney, Andrew Johnson, B. S. Taylor, Dr. Godbey and others. Bro. Harney has been here twice. I can hear him now as he reads his text, "Whatever a man saith that shall he also reap." I wish I could hear him preach that sermon tonight. Bro. Harney and I have had some great times together. He is a success. Well, thank the Lord, I am pressing to win the prize.

W. B. YATES.

BURNSIDE, KY.

Since I last spoke through your valuable columns I have been very busy in revival work. The meeting at Maysville, with Rev. R. B. Wilson, was not a failure, but from what some of the members said, it was one of the best meetings they have had for years. Fifteen or more were converted and eleven were added to the church, nearly all of them by baptism. Bro. Wilson is one of our coming young men of the Kentucky Conference, if he lives low at the Master's feet. I trust he will. After leaving Bro. Wilson I went to Brooksville for a meeting with Rev. Peter Walker. It was not a great meeting, yet much good was accomplished. There were fifteen or twenty professions of salvation and ten or twelve accessions to the church, and the entire membership greatly stirred, I trust to a better life. Bro. Walker is a fine man to work with. He is a good preacher and a faithful pastor and is making a good impression upon the people. I predict for him success.

Prof. C. C. Rinebarger, one of the best gospel singers in the field, was with me at Brooksville. He certainly caught the people by his singing,

both as leader and soloist. I have heard quite a number of the traveling singers and must say his singing and manners suit me as well, if not better, than any I have heard. He also went with me to Little Rock, which was my next meeting, Rev. J. H. Williams, pastor. Our meeting at that place was one of the best revivals I have held for some time. I do not know the number of conversions and reclamations, but I am sure the meeting reached the entire church. One encouraging thing of the meeting with many others, was six young men were brightly saved and all but two of them united with the church. Eighteen in all gave their names for membership and fourteen were received into the church. Prof. Rinebarger was a great factor in the meeting with his songs and personal work among the young people.

Bro. and Sister Williams are fine people to work with. They stood nobly by their helpers and did all they could to make the meeting a success. Our home was in the parsonage and all who know the host and hostess know our stay was pleasant. May the Lord greatly bless them.

We are now in a meeting at Burnside with Rev. G. D. Prentiss, and the meeting starts well. Some have been blessed already and conviction is settling on the town. Prentiss is a fine young preacher, consecrated to God and his work. He is standing by the truth and his helpers.

Bro. Rinebarger is making a fine impression on the people of Burnside. If I should be appointed to the evangelistic work next year I shall ask the Board of Missions for a singer and that singer is C. C. Rinebarger. May the Lord bless THE HERALD family. E. K. PIKE.

Conference Evangelist.

JAYUYA, PORTO RICO.

Dear comrades and fellow soldiers of the church militant: THE PENTECOSTAL HERALD cheers and feeds our souls while we labor down here on this broken off fragment of the American continent. Our work keeps us so busy that we do not write to the dear old HERALD as often as we should. But

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the good work goes on, souls are being saved, schools, Sunday schools and churches are being established.

We now have on this district one day school, eight Sunday schools and twenty-five preaching appointments, and seven hundred members of our church. We have three native helpers, but we need at least two more, and yesterday we received a letter from a good brother down in Alabama offering to support a native worker for one year. Glory!

Rev. James M. Taylor, of Knoxville, Tenn., who is now in the West Indies, is to be with us soon. There should be a great harvest of souls while he is here. We want to reach a class of people that up to the present we have not been able to get hold of. They are very ignorant, and under the influence of ignorant priests, who tell them that the Protestants are possessed of devils; and forbid them to come near a Protestant, or speak to one, for fear they may be bewitched or hoodooed. We have made many efforts to reach them without success. We feel that the plan we now have will bring success. The people go almost wild over Magic Lantern (Stereopticon exhibitions) and they will even run the risk of getting a devil in our meetings in order to see the Magic Lantern pictures; this will draw a crowd down here when nothing else will.

Lantern slides can be bought cheaply with verses of Scripture and songs. For open air meetings a few pictures will draw hundreds, then a song thrown on the canvas all can join in the singing. With a Magic Lantern down here we can teach more Scripture to the people in an hour than could be otherwise taught in a week. This is not an experiment; several of the missionaries have lanterns and are doing good service with them. When

we get a lantern we ought to get a good one for it will have to do long and hard service. Maybe some friend in the homeland knows of a good lantern that could be had cheaply; if so please let us know. We have no funds for this enterprise, and unless some of our old friends at home help us once again we will not be able to do anything along that line. A little money invested in this we feel sure will bring good returns in souls. The best way to send money is through Bro. L. P. Brown, of Meridian, Miss. A good lantern will cost about fifty dollars.

We would like to attend the reunion of the Asbury students, but the distance is too great, and our work too pressing to undertake it. We will be with you in spirit. We would suggest that some time during the reunion the students hold a memorial service, in memory of our students who have crossed the river and joined the church triumphant. There is Miss Risk, Humphrey, Smith, Greer, Mrs. White, and others.

Jones in India, Sarmast in Persia, and all of us who are far away will that day in memory ramble over the old campus and converse with you as in days of yore. We are always glad to receive letters from friends in the homeland; they cheer us in our work and partly compensate for the isolation from civilization, and they remind us that at home we are not forgotten. Yours under the blood,

SIDNEY W. EDWARDS.

EPWORTH CAMP MEETING, SOUTH CAROLINA.

A great "feast of tabernacles" is expected at Epworth, S. C., July 31 to August 9, inclusive. This is the sixth year, including its beginning at New Market, and these sessions have been attend-

ed with spiritual power and ingatherings. The foundation is laid this time for the greatest year of all.

The following information should be gone over carefully by all who are interested.

The workers will be Rev. John Paul, of Meridian, Miss., Rev. Thomas H. Leitch, of Charleston, S. C., Mr. O. C. SeEVERS, soloist and chorus leader, of Meridian, Miss., Rev. Geo. W. Mathews, pastor Trinity Methodist Church, Savannah, Ga., part of the time, and many other local and visiting workers of importance.

All pastors in the regular work will be entertained free.

All visitors will be furnished shelter free, but will bring their own beds and bedding.

An excellent restaurant will be run, serving meals at 35 cents.

On Saturday before, and on first days of meeting, except Sunday, all day trains will be met on the Southern road, at Ninety Six, transfer fare being 50 cents. All will be met, day or night, at this rate, if they have notified the undersigned. No trains will be met at Greenwood. The distance from Ninety Six to the camp is six miles, and we advise visitors that those who hire private city conveyances may have to pay much more than 50 cents. Be sure to notify us; be sure to come, praying and believing for a mighty revival.

Epworth, S. C.

W. P. B. KINARD.

THINK! THINK!! THINK!!!

Can you think of one or more that you want to help spiritually? Try sending them THE HERALD until January, 1911 for 25c, and then pray that it may prove a blessing to them.

SPECIAL INTRODUCTORY OFFER

Six Months For 25 Cents.

In order to increase the usefulness of THE PENTECOSTAL HERALD, we have decided to send the paper till January 1, 1911, for 25 cents. This is an unusually liberal offer and we want our friends to assist us in getting this offer before their friends and neighbors.

We believe you can do a great missionary work by putting THE HERALD into Ten, Twenty or One Hundred new homes for the next six months. Send in your subscription NOW. Write for sample copies. They will be sent free.

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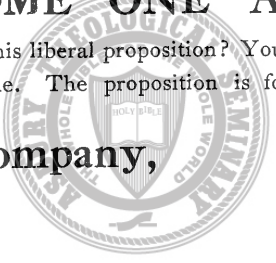
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Rev. John Paul.	Rev. W. H. Huff.
Rev. C. B. Allen.	Rev. Andrew Johnson.
Prof. J. W. Beeson.	Rev. Joseph H. Smith.
Rev. H. W. Bromley.	Rev. H. L. Powers.
Rev. C. C. Cary.	Rev. A. S. Watkins.
Rev. E. P. Ellyson.	Rev. C. F. Wimberly.

EDITORIAL**REV. H. C. MORRISON****OUR WORLD TOUR OF EVANGELISM.**

(Continued from page one.)

Methodist Church, Nanking fell to the M. E. Church. After driving about five miles through the rain, we found the Methodist hospital and, on ringing the bell we were ushered in by a young Episcopal clergyman who had just come to Nanking to open up work and was stopping a few days with the Methodists. Dr. Russell, physician in charge of the hospital, soon came in, and on being introduced said, "You are the H. C. Morrison who edits THE PENTECOSTAL HERALD?" "Yes, sir." "Well, my father who lives near Russellville, Ky., has taken your paper for many years, and is a great friend of yours. We are very happy to have you in our home." Such a greeting when one is far from home, is more delightful than I can possibly describe. Dr. Russell's young wife, who was a Tennessee girl, gave us an equally cheerful greeting. We remained with them a day, and night, and had a most restful and happy visit. We did not find a more delightful pair of young missionaries in China. They had one sweet little baby girl, and although out but a short while, they are becoming enthused with their work, and can but have the love and respect of all who become acquainted with them. The head doctor was away, and Dr. Russell had full charge of the large hospital, and seemed to have the situation easily in hand.

Before leaving the city, we visited the University of Nanking, and, at the invitation of Prof. A. J. Bowen, president of the University, I made an address to the students, as fine a looking body of young Chinamen as I have seen since coming to this country.

The Methodist, Methodist Episcopal, Presbyterians and Disciples, had in this city three schools representing their several denominations. Recently these three schools united in one great school, constituting the University of Nanking. Methodists, Presbyterians and Disciples are represented on the board of management and in the faculty. There seemed to be a happy and successful union of the forces, and a most encouraging outlook for great enlargement and progress. They had quite recently bought additional ground and at the time of our visit a new building, or rather a new wing to an old building, was going up for the accommodation of more students. I should think that the one danger of this union might be, that in order to preserve union and harmony on the subject of religion, they somewhat neglect religion, and devote most of the time to intellectual culture. It does not call for anything like the mental concentration and soul agony to teach a man how to parse, or the multiplication table, that it does to lead him to Christ and teach him how to live a holy life.

There is a danger that the schools in mission fields will fall into the habit of many of the schools in the homeland, and devote themselves to the development of the intellectual faculties, to the neglect of the spiritual life. This need not be so. Men of breadth of intelligence and depth of soul, with the consuming desire for the salvation of the lost, can easily agree on the great essentials of salvation, and I find a much better spirit of union and Christian sympathy in the mission field than in many places in the homeland.

The missionaries have such a tremendous task on their hands, and such large odds of heathen darkness to contend against, that they have no time to contend against each other. The spirit of union should be cultivated everywhere, especially in heathen lands. So far as the doctrine of holiness is concerned, among the more intelligent classes of people, the Baptists, Presbyterians, and Disciples are about as ready to receive the truths of full salvation as the Methodists. I refer not to the theologians and preachers, but the people—the rank and file of the membership of the churches. That we must be holy in order to enter the abode of the blessed, and that the blood of Christ cleanses from all sin, are so plainly written in the Scriptures that one may run and read. The ministry and churches must come to faith in, and the proclamation of full salvation from sin, and will come to it, or gradually drift into unbelief and infidelity. To believe the New Testament, the teachings of Christ in the Apostolic writers, we must believe there is the baptism with the Holy Ghost. It is so clumsy and unreasonable an interpretation of the word of God, to try to identify the baptism with the Holy Ghost with regeneration, to undertake to make these two works of grace mean one and the same thing, that it will have to be entirely abandoned. The people know that the Scriptures do not so teach. Intelligent, devout men everywhere are agreeing that there is a baptism with the Holy Ghost for believers, and they must agree that, when he comes to abide in the heart, he cleanses the heart from sin. He must abide in a pure heart. The church must and will receive the doctrine of full salvation from sin in Christ, or it will

repudiate and give up Christ. If the kingdom of God remains in the world, men will come to believe that Christ can save from all sin.

(CONTINUED.)

EVANGELISTIC AND PERSONAL.

Rev. Jas. B. Chapman has been elected president of the Arkansas Holiness College to succeed Rev. Fred H. Mendell, who goes to the Bible School at Hutchinson, Kansas. Bro. Chapman is a most excellent man, and a preacher of unusual ability. He will take charge of the school at Vilonia in September.

Rev. J. S. Sanders: "We are closing the third week of our revival at Prescott, Ark. Expect to run another week and maybe longer. Great conviction is settling down on many. The whole town is being stirred. We have had about forty bright cases of salvation; about half of them sanctified wholly. I have not seen and felt such power manifested in several years. Most all who get through are clear and with old time power. The pastor of the Southern M. E. Church is standing by us and the P. E. is coming to our help."

U. B. Arnold, Hawesville, Ky.: "I am glad to report victory over sin and Satan. Bro. R. M. Kell, of Kingswood, came down and preached in the Methodist Church at Utility (Hawesville circuit) Saturday night and Sunday. We had a glorious time. The Lord wonderfully blessed us and gave victory. Ten hungry souls were sanctified and two were saved. Conviction was deep and pungent; many went away with heavy hearts because they would not go with Jesus to Calvary. We gave Jesus all the glory for this good meeting. We hope to have Bro. Kell with us again in the near future."

Rev. John F. Roberts and wife, Sanger, Tex.: "Greeting from the Lone Star State. It has been a long time since we have written anything for your columns. However, we have been very eager to read what others have written. Especially have we eagerly read Bro. Morrison's articles. We will never know the great good THE HERALD has done until we gather at the great white throne. We are glad we have always put THE HERALD into every home we could, and expect to keep urging people to take it. While we have not reported our meetings, yet we have been busy day and night. Have held meetings at Shawnee, Okla., Macomb, Okla., Sanger, Texas, Cleburne, Texas, Sulphur, Okla., and now in a meeting near Sanger, Tex. The Lord has remembered us, and despite the rains, storms, and cold weather God has blessed and some have been saved, others sanctified. We are about to enter our summer's campaign and are asking God to give us the greatest victories we have yet witnessed. We feel the holy fire burning and are anxious for the battle."

BRO. MORRISON'S ADDRESS.

Rev. H. C. Morrison and his traveling companion, Rev. J. L. Piercy, expect to sail from Yokohama, Japan, on the steamship, *Siberia*, June 1. Bro. Morrison writes that he hopes to land in San Francisco, Cal., June 16. Mail addressed to him up to June 10, should be San Francisco, Cal., care of F. A. Pedlar, U. S. Mart. After that date this office, Louisville, Ky.

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REMEMBER THE PRISONERS.

Contributions to the prison fund are coming in, and THE HERALD is now gladdening the hearts of many unfortunate men and women in the prison cells up and down the country. The paper already is going into every county jail in Kentucky, and many prisoners in Georgia, Alabama, Indiana, Illinois, Mississippi, Louisiana, Arkansas, Oklahoma, Texas, and other states are receiving the good news THE HERALD brings. Contribution to send the paper to two county jails in Missouri were received as we were writing the above. Don't YOU want to help?

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TO THE READERS OF THE HERALD.

Perhaps while the grand old "saddle bagger," the editor, is out on his sea horse, taking his world wide circuit, I may step in a moment. A trip with him in THE HERALD is like taking medicine in capsules. It gives you a healthful tonic, and eliminates all the bad effects and leaves your digestive powers in good condition, and a much stronger appetite for more like it. While we hang to and swing around the "golden" gate of the far West, and him so far in the far East, yet how near together we are in THE HERALD and at the hour of prayer in the bow or hinder part of the ship when at the Master's feet. This good man, the editor, is in person at but one place at a time, and yet in THE HERALD he reaches perhaps all the most important places on the earth fifty times a year, and with his well chosen staff of twelve contributing editors THE HERALD flashes with the brilliancy of a diamond of thirteen broad facets. Truly an unlucky number for infidelity and the devil. We have been preaching and taking subscriptions to papers for nearly forty years, but THE HERALD is the only one of them that we ever saw proper to secure a life-time subscription to and we become more and more delighted with the rapidly increasing usefulness of THE HERALD as the years roll by. If every reader would only mark one or two articles of the many good ones in each number, then place it in the hands of a stranger, the subscription list in twelve months by leaps and bounds would pass any other paper in the world. God bless its many readers with this spirit.

Maxwell, Cali.

WILLIAM H. EVANS.

SARDIS, KY.

We closed our meeting at this place on Thursday night, May 19. The Lord gave us a good meeting. About twenty or twenty-five were either

saved, reclaimed or sanctified. We had fifteen accessions to our church, and four to the M. E. Church, South. Rev. L. T. Allison, of Ewing, Ky., and the writer did the preaching. Rev. N. H. Young was sent to the Sardis charge last fall. He and his faithful wife had laid a good foundation. They are living in the land of Beulah, and have been telling their people about it. Thank God for people who have the experience of perfect love, and are not afraid to preach it to others. If we had such people in the pastorate throughout all Methodism as Bro. Young and wife we would have more old time revivals. Bro. Allison and I homed in the parsonage. It was a noisy place and yet a sacred one, for it seemed to be sanctified by the Divine presence of the omnipotent One. As God laid the burden of lost souls on our hearts we wept and cried aloud unto him. He heard our prayers and gave us the victory over the world, the flesh and the devil. Hallelujah to God! I am saved, sanctified and kept by the power of God. We began a meeting at Pleasant Ridge on Monday night, May 30. This is a very weak place on my charge and I want all who read this to pray for us. The Lord bless THE HERALD and its readers.

E. R. OVERLEY, P. C. M. E. Church.
Germantown, Ky.

NOTICE.

The forthcoming publication entitled "Asbury Glimpses of Twenty Years—1890-1910," will soon go to press. The alumni and former students of the college who want to be represented in this book must, if they have not already done so, send their cuts or pictures to Mrs. O. C. Garvey, Wilmore, Ky. Please don't neglect this any longer. "What you do, do quickly," yea do it now.

J. M. MAXEY, President.

ANDREW JOHNSON, Historian.

RUSH SPRINGS, OKLA.

I am in charge of three churches this conference year near Rush Springs, Okla., viz.: Pleasant Hill, Oak Grove and Burns Chapel. I moved from Whitesboro, Texas, December 10, 1909, to this place. God is giving me plenty of work to do. All of my time is devoted to preaching, praying and visiting my people. Some few have been saved on the work. As yet we have had no general revival, but the Lord blesses our preaching and prayer services; have good Sunday school work at each place, and some as fine people as you ever saw. Not long since we had our missionary outgoing to Japan—Miss Mamie Edmonson, with us, and my work paid her over \$60 cash, and a few dollars subscribed; so the Lord is moving things to the front. My first annual meeting will be held at Oak Grove, July 8, by Rev. A. F. Daniels; second one at Pleasant Hill, Aug. 18, by Rev. J. B. McBride, third, at Burns Chapel, by Rev. J. T. Stanfield. We are praying and trusting for a great uplift and the salvation of many souls. Pray for us.

A. B. JONES.

JENNINGS, FLA.

We closed a most successful meeting at Graniteville, S. C., and are now in the battle here. We are already digging ditches, throwing up breast works, and placing our guns, preparatory to engaging the old enemy.

A few more words about Graniteville meeting. About thirty-four people united with the churches. The Christian people seemed greatly benefited, many church members were reclaimed and a large number are seeking entire sanctification. Bro.

Norton is a fine man to work with. Bro. Quinby and others know how to stand by an evangelist. Sister Hattie Newby, who has a nice millinery establishment, was gloriously reclaimed and contributed in many ways towards making the meeting a success. We shall long remember those kind and thoughtful folks.

W. WALSTEIN McCORD.

EASTMAN, GA.

Sunday night, May 15, was the closing of a fifteen days' battle here by Bro. C. M. Dunaway, evangelist, Bro. Hamp Sewell, singer, and Bro. J. C. Flanders, pastor. While the meeting has come to a close the revival fire will continue to burn in the hearts of some. Satan put up a hard fight but our blessed Savior won the victory. There were a goodly number received and reclaimed, and there were some who went through and paid the price and came up with shining faces. Confessions were made and old debts paid. There is no doubt but there will come a harvest from this meeting in the years to come. Bro. Dunaway dug deep and God helped him. Full salvation was proclaimed, and hearts made hungry for holiness without which no man shall see the Lord. Heb. 12:14. Bro. Sewell brought us the message in song, and God added his blessings to it.

I might add to the above that our prayer meeting last night was on hot territory for Satan and the testimonies rang out clear; it was indeed a glorious service and the heart of our pastor was made to rejoice over the flock.

L. C. PENNINGTON.

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CAMP MEETING CALENDAR.

ALABAMA.

Thornton Springs, Ala.—Begins third Sunday in August. Rev. H. M. Watson. C. F. Daniel, Sec., Womack Hill, Ala. Jasper, Ala.—October 6-16. Rev. Bud Robinson and W. B. Yates. J. W. Randolph, Sec.

ARKANSAS.

Ozark, Ark.—Sept. 9-18. Rev. C. F. Weigele, of Pasadena, Cal., preacher; W. E. Charles, of Kentucky, singer. Rev. J. D. Edgin, Pres.; J. H. Williams, Sec., Ozark, Ark. Calamine, Ark.—Sept. 1-12. Revs. J. W. Manney and B. F. Neely. J. D. Sullivan, Sec., Grange, Ark.

COLORADO.

Holyoke, Colo., (5th Annual)—July 7-17. Rev. C. B. Allen, evangelist. Address Rev. D. W. Waller, Holyoke, Col. Pike's Peak at El Bethel Park, Colorado Springs, Colo.—August 11-23. Prof. Geo. Shaw and G. Arnold Hedgin. For information, address Wm. H. Lee, 539 W. Dale St., Colorado Springs, Colo. Evans, Col. (Colorado State Holiness Association, 17th Annual Camp Meeting)—August 25-Sept. 4. Address Rev. F. D. Crook, Evans, Colo.

CALIFORNIA.

Sierra Madre, Cal.—July 1-11. Revs. J. W. Martin, C. F. Weigele and others. A. N. Clark, Sec., 828 Hobart Boule., Los Angeles, Cal.

GEORGIA.

Indian Spring (Flovilla P. O.), Ga.—August 11-21. Revs. W. H. Huff, C. W. Ruth, C. M. Dunaway and Charlie D. Tillman. For information, write Rev. H. P. Myers, Cochran, Ga.

ILLINOIS.

Olivet, Ill., (Georgetown P. O.)—June 2-12. Hodge, Shellhamer and Bromley. O. A. Nesbitt, Sec., Georgetown, Ill. Boaz, Ill.—Begins July 23. Rev. J. F. Brown and wife, leaders. For information write Rev. T. J. Overstreet, Karnak, Ill.

Eldorado, Ill.—August 4-14. Revs. W. C. Wilson, A. A. Niles and Miss Bertie Crow, Jas. A. Keasler and T. J. Scott, song leaders. I. E. Turner, Pres. Equality, Ill.; W. G. Showers, Sec., Eldorado, Ill.

Bonnie, Ill.—Aug. 19-29. Revs. W. C. Wilson, Upland, Cal., and A. G. Proctor, Anna, Ill., preachers, with W. B. Yates of Marion, Ky., song leader. H. L. Hayse, Sec., 313 N. 4th St., Mt. Vernon, Ill.

INDIANA.

Silver Heights, Ind. (New Albany, P. O.)—August 4-14. Rev. H. C. Morrison and I. M. Hargett. C. C. Rineharger, Song leader. E. E. McPheeters, Sec.—Treas.

Indianapolis, Ind.—Aug. 18-28. Zepp, Dolbow, Mrs. Ella Smith, Mrs. Lizzie Jones. Address Justin Bare, 622 Highland Ave.

Bryantsburg, Ind., one mile north of town.—Sept. 1-10. Revs. Aura Smith and C. E. Driskell, and Miss Lela Montgomery. H. A. Kirk, song leader. Chas. E. Cleek, Sec.

Oakland City, Ind.—Sept. 14-Oct. 2. Revs. L. M. Williams and I. G. Martin, J. V. Reid and Myrtle Hodg, song leaders. N. W. Benton, Sec.

IOWA.

Indianola, Ia.—June 17-27. The Warren County Holiness Association. Rev. Aura Smith and wife in charge. P. G. Watson.

KANSAS.

Colby, Kansas—June 9-19. E. A. Ferguson and D. F. Brooks. C. G. Morrison, Sec.

Topeka, Kansas. (Tent Meeting)—June 16-26. C. B. Jennigan, H. H. Miller, C. F. Cannon and wife. Address Rev. J. K. Mayberry, 1414 W. 10th St., Topeka, Kansas.

Wichita, Kansas.—August 18-28. Revs. H. C. Morrison, E. A. Ferguson, Harry Maitland, song leader. W. C. Cain, Sec., Clearwater, Kansas.

KENTUCKY.

Lagrange, Ky.—June 15-July 3. J. E. DeCamp, D. B. Taylor, C. S. Driskell and wife. Address L. J. Whiteley, R. F. D. No. 1, Lagrange, Ky.

Wilson Camp, Ky. (Alleghre P. O.)—Begins June 30. E. C. Dees, John Crawford, Frank Wilson; C. C. Collier, H. M. Satterfield, singers.

Worthville, Ky.—July 8-24. J. E. De Camp, D. B. Taylor, C. S. Driskell and wife. Address W. L. Stone, R. F. D. No. 2, Worthville, Ky.

Steelesford, Near Millersburg, Ky.—July 15-24. Rev. B. Carradine. Address Wesley Fogle, R. F. D. No. 4, Paris, Ky. Mobley, Ky.—Begins Friday, July 15. Revs. W. C. Wilson and J. J. Smith. W. J. Willingham, Sec., Water Valley, Ky.

Carvossio Holiness Camp Meeting, near Guthrie, Ky., July 28-Aug. 7. Rev. Sam Holcomb and wife, leaders. Mrs. T. S. Mimms, Sec., Trenton, Ky. Yelvington, Ky.—August 5-15. Rev. J. W. Bigham, Miss Nettie Springer, Charles Lear. Address Dr. S. J. Harris, Philpot, Ky.

Carthage, Ky.—August 12-21. J. M. Evans and wife, Elijah Burnside, J. E. Redmon and wife. Address J. E. Redmon, New Richmond, Ohio.

LOUISIANA.

Manthaville, La.—July 15-25. Rev. John Paul; Rev. M. A. Parr, song leader. L. F. Berry, Sec.

Spring Lake, La. (Homer P. O.)—July 23-August 1. Revs. Roy Williams and Fred St. Clair. A. B. Calk, singer. Mrs. H. C. Walker Sec.

Ebenezer Camp Meeting.—July 22-31. Workers: Revs. J. M. Weems, G. L. Bennett and W. B. Yates. Montgomery P. O., La. R. F. Harrison, Pres.

MARYLAND.

Mountain Lake Park, Md.—July 5-14. Rev. Joseph H. Smith and others.

MICHIGAN.

Michigan State Holiness Camp Meeting, Eaton Rapids, Mich.—July 28-August 7. Revs. Joseph H. Smith, E. F. Walker and H. C. Morrison. Rev. A. A. Geiger, Sec., Marshall, Mich.

MISSISSIPPI.

North Mississippi Central Holiness Meeting.—July 29-Aug. 8. Rev. Allie Irick and wife. Edgar A. Hyde, Sec., Pontotoc, Miss.

Cleveland, Miss.—August 11-21. Dr. B. Carradine. Hamp Sewell, song leader. R. L. Beavers, Sec.

Auburn, Miss.—August 12-21. Revs. D. B. Strouse and James L. Early. Rev. S. E. Carruth, Jr., Sec. (LaPayette Springs, Miss.—August 12-22. Rev. Allie Irick and wife.

MINNESOTA.

Red Rock, Minn. (Newport P. O.)—June 23-July 4. Revs. H. C. Morrison and Jos. H. Smith. J. M. Harris and wife, song leaders. F. E. Reynolds Sec., 1129 Lumber Exchange, Minneapolis, Minn.

MISSOURI.

Hannibal, Mo.—Sept. 2-11. J. M. O'Brien, Luvana M. Terrell, Edwin P. Phillips, and H. P. Beck. Missouri State Camp Meeting.

NEBRASKA.

Nebraska State Holiness with The National—State Fair Grounds, Lincoln, Neb.—July 15-25. Workers: Fowler, Ruth, Huff, and Mr. and Mrs. Harris as song leaders. For information, address Rev. W. H. Prescott, 1817 M. St., Lincoln, Neb.

Kearney, Neb.—August 19-29. Revs. Andrew Johnson, D. F. Brooks and A. H. Johnston.

NORTH DAKOTA.

Jamestown, N. D.—June 17-27. Revs. Huff, Ruth and Johnston. Rev. J. G. Morrison, Sec.

OHIO.

Sychar (Mount Vernon, O., P. O.)—August 5-15. Revs. C. J. Fowler, C. B. Allen and others. Address Rev. C. L. Peck, 1401 E. 82nd Street, Cleveland, Ohio.

Hollow Rock, Ohio.—August 11-21. Revs. J. L. Brasher, John F. Owen, J. M. and M. J. Harris, Miss Stella McNutt. If you want a cottage, tent or rooms at the boarding house, write Mrs. John Hamilton, Box 52, R. F. D. No. 2, Toronto, Ohio.

Shelton's Grove, Ohio.—August 11-21. Revs. C. B. Allen, C. J. Fowler, J. C. Smith and W. H. King. For particulars address D. L. Clark, Alliance, Ohio.

OKLAHOMA.

Mountain Park, Okla.—July 21-31. Rev. E. A. Ferguson and J. W. Dibbens. Ed. E. Corson, Sec.—Treas., Roosevelt, Okla. Newburg, Okla.—Begins July 29. Rev. W. J. Harney. L. H. Ritter, Sec., Calvin, Okla.

Oklahoma City, Okla.—State Nazarene Camp at Bethany Station—Sept. 1-12. Revs. J. W. Goodwin and Arthur Ingler. Address R. L. Martin, chairman, Oklahoma City, Okla., Route 2.

PENNSYLVANIA.

New Castle, Pa.—June 17-26. Revs. J. L. Brasher and Harry Maitland. Geo. W. Clutton, Sec.

Beaver, Pa.—Beaver Valley Holiness Association.—August 9-21. Revs. B. L. Hyde, B. S. Dunham, R. A. Jennings. For information write to H. R. Ross, Beaver, Pa.

SOUTH DAKOTA.

Near Riverside Station, four miles Northeast of Mitchell, S. D.—June 30-

July 10. Revs. W. H. Huff, Gordon H. Clark; Mrs. Augusta H. Jingles, song leader. A. A. Truax, Sec., Mitchell, S. D.

TENNESSEE.

Springfield, Tenn.—July 3-17. Revs. John F. and Joseph Owen; W. B. Yates, singer. For further information address G. E. Smith, Springfield, Tenn. Brownsville, Tenn.—July 21-31. Rev. W. Carter; H. C. Maitland, song leader. Write G. W. Ramsey, Brownsville.

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Scottsville, Texas.—July 29-August 7. Revs. Andrew Johnson and C. M. Dunaway. Hamp Sewell, song leader. B. P. Wynne, Sec., Marshall, Tex.

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Denton, Texas.—August 12-22. Rev. Chas. F. Weigele, Miss Lela Hargrove and Miss Myrtine Mangum. G. B. Collins, Sec., Denton, Texas.

Sploho, Texas.—Aug. 18-28. Rev. T. J. Adams.

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REV. C. M. DUNAWAY.

Tallahassee, Ga. June 5-19 Brins, Ga. June 26-July 10 Oakhill camp, Porterdale, Ga., R. F. D. No. 2. July 15-24 Scottsville (camp) Tex. July 29-Aug. 7 Indian Springs camp, Flovilla, Ga. Aug. 11-21

REV. J. B. McBRIDE, Peniel, Tex. Caruthersville, Mo. June 7-22 Campbell, Mo. June 24-July 4 Whister, Okla. July 8-18 Rogers, Texas. July 22-Aug. 1 Hamline, Tex. Aug. 5-15 Cement, Okla. Aug. 18-28 Des Arc, Mo. Sept. 2-12

REV. H. L. POWERS, University

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REV. JOHN F. OWEN, Boaz, Ala.

Springfield, Tenn. July 3-17 Vincent Springs Camp, Tenn. Aug. 5-9 Hollow Rock, O., Ontario Route 2. August 11-21 Stonewall, Tenn. Sept. 1-11

REV. W. H. HUFF.

Sheldon, N. D. May 29-June 12 Jamestown, N. D. June 17-26 Mitchell, S. D. June 30-July 10 Ramsey, Neb. July 15-24 Sebring, Ohio July 29-Aug. 7 Indian Springs, Ga. (Flovilla, P. O.) Aug. 11-21 Beebe, Ark. Aug. 25-Sept. 4 Louisville, Tenn. Sept. 9-18

REV. JOHN F. ROBERTS AND WIFE.

Albany, Ky. June 17-26 Carthage, Ky. July 1-10 Dumap, Tenn. July 14-24 Rock Island, Tenn. July 28-Aug. 7 Walling, Tenn. Aug. 11-21 Campden, Tenn. Aug. 26-Sept. 4 Burkesville, Ky. Sept. 4-18 Winchester, Ky. Sept. 22-Oct. 2 Creelsboro, Ky. Oct. 6-16

REV. CHAS. B. ALLEN, Denver, Colo.

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SUNDAY SCHOOL LESSON.
 To Be Read With Bible in Hand

FOR JUNE 19, 1910.
 The Parable of The Sower. Matt. 13:
 1-9, 18-23.
 Golden Text.—"Wherefore lay apart
 all filthiness and superfluity of naugh-

teness, and receive with meekness the
 engrafted (implanted) word, which
 is able to save your souls." James
 1:21.

The Setting.

This is sometimes referred to as the
 beginning of Christ's method of teach-
 ing by parables. It was in Galilee, near
 the Sea; probably about Capernaum.
 He had been addressing an audience
 in a house, speaking of the men of
 Nineveh, the Queen of the South, and
 the unclean spirit returning to a man.
 His mother and brethren had desired to
 see him, and he had made this the
 occasion for a lesson on spiritual kin-
 ship. Then he went out of the house,
 probably to meet these members of
 the family, and passed from there to
 the seaside, probably to rest; but they
 pressed upon him to receive his
 words, and he took a ship for his pul-
 pit, delivering seven parables; that of
 the sower, of the tares, of the mustard
 seed, of the leaven, of the hidden
 treasure, of the pearl of great price,
 and of the drawnnet. Notice how ex-
 ceedingly commonplace and familiar
 were all these pictures, and what pow-
 erful vehicles of truth they became.

"Show Me Myself."

Already Christ had preached the
 living word and told in plain terms
 the way of life eternal. He had shown
 them the Father, he had shown them
 salvation. Was this parable a supple-
 ment on the same line? No, the time
 had come for them to see themselves,

and this parable was a mirror in which they were to see their own carelessness, shallowness, sinfulness. In order to a genuine work of grace in the heart, it is necessary that we should see ourselves.

"Lest We Should Let Them Slip."

This parable calls people to alertness of appreciation. The Spirit deals out to us the seeds of truth, and we may get results from every one, and conserve God's work in our own heart, or we may be "wayside hearers," and let the good things which would have made our characters, slip away at the behest of the fowls of the air.

Is Shallowness Hereditary?

The stony ground hearers represent a class of people who receive truth and grace when the seeds are sown, but are too shallow or fickle to sustain their professions. Is there no remedy for such a nature? Is this a legacy of fate? Then they would not be to blame. All they can do is keep on receiving the seed and failing. But in the Scriptures, and among us today, we find those who were unstable, but whose weaknesses were removed by the power of God, whose hearts were no longer stony ground; and those very persons who had many times dishonored Christ by their backslidings have become invariably fruitful in the worship and service of God.

OUR BIBLE CLASS.

Mrs. J. A. Pritchard, Teacher

THE ANNUNCIATION TO MARY Luke 1:25-38.

Time: April, B. C. 5; Place: Nazareth.

Verse 25. And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth.

Read through to verse 39.
Reference Scriptures.

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

But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law. Gal. 4:4.

That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

And that every tongue should confess that Jesus Christ is Lord, and to the glory of God the Father. Phil. 2:10, 11.

Verse 26. A city of Galilee. As Joseph and Mary were both of the family of David, the patrimonial estate of which lay in Bethlehem, it seems as if the family residence should have been in that city and not in Nazareth, for we find that, even after the return from the captivity, the several families went to reside in those cities to which they originally belonged. (See Neh. 11:3). But it is probable that the holy family removed to Galilee for fear of exciting the jealousy of Herod, who had usurped that throne to which they had an indisputable right. (See Chapter 2:39). Thus, by keeping out of the

way, they avoided the effects of his jealousy.

Verse 27. To a virgin espoused. At length the moment is come which is to give a son to a Virgin, a Savior to the world, a pattern to mankind, a sacrifice to sinners, a temple to the divinity, and a new principle to the new world. This angel is sent from God, not to the palaces of the great, but to a poor maid, the wife of a carpenter.

Verse 28. And the angel came in unto her. When divine visions were given, they were announced as such in the sacred writings. "Highly favored," as being chosen in preference to all the women upon earth, to be the mother of the Messiah. "Blessed art thou among women," that is, thou art favored beyond all others.

Verse 29. She was troubled at his saying. The glorious appearance of the heavenly messenger filled her with amazement, and she was puzzled to find out the purport of his speech.

Verse 31. Jesus. The same as Joshua. "He shall save his people from their sins." This shall be his great business in the world, the great errand on which he is come; deliverance from all the power, guilt, and pollution of sin, is the privilege of every believer in Christ Jesus. The perfection of the gospel system is not, that it makes allowances for sin, but that it makes an atonement for it; not that it tolerates sin, but that it destroys it.

Verse 32. He shall be great. Because that a human nature that should be born of the Virgin was to be united with the divine nature: he shall be the everlasting Head and Sovereign of his church; his government and kingdom shall be eternal. The powers and gates of hell and death shall never be able to destroy or injure the kingdom of Christ. His is the only dominion that shall never have an end.

Verse 33. And he shall reign over the house of Jacob for ever. The whole Israelitish people.


Verse 34. How shall this be? She modestly inquires by what means the promise of the angel is to be fulfilled, in order to regulate her conduct accordingly.

Verse 35. The Holy Ghost shall come unto thee. That the Holy Ghost is a living, conscious person, is plainly implied here, and is elsewhere clearly taught, Acts 5:3, 4. The divine nature could not be born of the Virgin; the human nature was born of her. The divine natures had no beginning. It was God manifested in the flesh. 1 Tim. 3:16. It was that word which had its being in the beginning (from eternity) with God, John 1:14. Two natures must be distinguished in Christ: The human nature, in reference to which he is the "Son of God", and is inferior to him, Mark 13:32, John 5:19, 14:28, and the divine nature which was from eternity, and equal to God, John 1:1-10. I trust the class will get all that was intended from this 35th verse—Christ being one and equal with God. It was necessary for him to be born of the Virgin through the energy of the Spirit to become the "Son of God."

Verse 36. Thy cousin Elizabeth. This was to Mary an unsought sign in reward of her faith.

Verse 37. For with God nothing shall be impossible. Words of the

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very same import with those spoken by the Lord to Sarah, when he foretold the birth of Isaac, Gen. 18:14, "Is anything too hard for the Lord?" As there can be no doubt that Mary perceived this allusion to the promise and birth of Isaac, so she must have had her faith considerably strengthened by reflecting on the intervention of God in that case.

Verse 38. Behold the handmaid of the Lord. Marvelous faith under such circumstances. I fully credit what thou sayest, and am perfectly ready to obey thy commands, and to accomplish all the purposes of thy grace concerning me, and it was "done unto her according to his word." (See verse 35).

Requests for Prayer.

I want the readers of *The Herald* to pray earnestly for my daughter-in-law who is thought to be going into consumption, that she may be restored to her four little children. She is a widow. Dear saints, do breathe an earnest prayer when you read this.

A reader of the *Herald*.

Dear Herald Readers: I am your sister saved and sanctified through the cleansing blood of Jesus, and I have a great desire to do what I can for him; but I have been so afflicted with what the doctors tell me is lung trouble, for the past three years that

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I am kept away from church services and many places that I have a longing to go to do good and try to help the cause of Christ in my weak way. I ask you who read this and believe in answered prayer to earnestly pray for me that if it is his will that I may be restored to health so that I can attend religious services and do what I can for the Master for this is my whole heart desire. Your sister in Christ,
Mary Frank Ecklar.

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Among the Schools.

Central Holiness University.
The Central Interstate Contest of the Inter-Collegiate Prohibition League was held in the tabernacle on the night of May 18. Seven states were represented by orators who had won the state honors in their respective states. The states represented were: Minnesota, South Dakota, Iowa, Nebraska, Kansas, Colorado and Texas. The contest was of a high order and was well attended. The first prize went to Mr. Clyde Corder, of Nebraska; second to Mr. John A. Shields, of Kansas, and the third to Mr. Frank P. Johnson, of Iowa.

The graduating exercises of the different departments of Central Holiness University will occur as follows: Monday night, June 13, School of Music; Tuesday afternoon, June 14, School of Theology; Tuesday night, Academy. There will be seven graduates from the School of Music; four from the Theological Department, and eleven from the Academy. It happens this year that we have no graduates from the College of Liberal Arts. The three preceding years we have had graduates from the College. We have a good class coming on for next year. We might have had a class this year by pushing some students very hard in doing a little extra work but they were wise in waiting for next year.

A few new houses are under headway in University Park. We do not expect to build as many houses this year as last, when over thirty buildings were erected in University Park; but the summer will, no doubt, mark a very healthy growth in the town.

A new public schoolhouse will be built in University Park this summer. Prof. J. W. Leedy held a County Holiness Convention last Friday, Sat-

urday and Sunday at Hiteman, Iowa. Prof. George Shaw filled the Methodist pulpit at Altoona, Iowa, last Sunday. He is now at Lovilia, Iowa, holding a County Holiness Convention. Prof. A. N. Courtney assisted in the Convention at Hiteman, and is also assisting in the one at Lovilia.

Rev. M. L. Haney, of Pasadena, Cali, is to be the guest of the school for a week before the opening of camp meeting and will preach a number of times to the students and talk at the Chapel exercises. We are expecting him to be a very valuable help to the school during these days. His wife is with him.

Many prayers are ascending for the National Camp Meeting to be held on our grounds, June 2-13. We are expecting a great meeting.

B. W. Ayres, Pres.

A Safe School.

I have been to Rev. J. W. Hughes' full salvation school at Kingswood, Ky., searching for a place to educate my only daughter, where I thought she would be safe while absent from me, so I am sure I have found the school, and D. V., I will place her in Kingswood next September. Wife and I attended the Commencement and heard good talks, fine sermons and saw souls as they swept into the Kingdom. Kingswood's location is ideal, the scenery is very beautiful. One of the most noticeable features of the school to me was that during my eight days' stay I did not hear an unkind word nor did I see an unholy act.

Parents, let me urge you who have children to educate, to send them to Kingswood and place them in possession of Rev. J. W. Hughes and wife, whom I am sure will give them the best of care, and you will be able to praise God all through eternity for that one wise act.

R. H. Higgins, P. C., Methodist Church, Hanson Circuit.

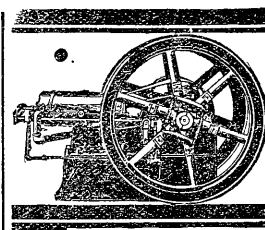
Ruskin-Cave College Commencement.

Our hearts leap with joy—it was a glorious time. "Best yet," was the verdict. Visitors came from distant states and were delighted with Ruskin, and the school. One woman came from the Pacific Coast, clear across the continent, to be at this commencement. We had the best attendance we have ever had and all of the programs were well rendered. Not a failure on the list.

The preaching was excellent, while the music captured all. The orchestra, brass band, piano and chorus displayed great skill. The orations were of the highest order. Competent judges said they would have done credit to a University. We had nine graduates in the literary courses, and a number in expression, shorthand and book-keeping.

We are planning to make great improvements next year. We have strengthened our faculty and now have a set of teachers equal to any. We have just employed one of the finest voice teachers in the state of Ohio. We already had several splendid piano teachers, violin, etc., and are now able to do full conservatory work.

Lumber is on the ground for another annex, with electric lights, steam heat, etc. This will be used as girls' dormitory and conservatory



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of music and art. We shall have this building ready (D. V.) for the opening in September. Already deposits are coming in to secure rooms for next term. Our prospects are bright. With gratitude to God and appreciation to man we look forward to still greater things next year. We covet your prayers.

R. E. Smith.

Ruskin, Tenn.

Tillman's Revival Number Six.

It is not our custom to wax enthusiastic over the last thing out, to the exclusion of its predecessors, and we are not certain that Bro. Tillman wants us to say that his new song book, Revival Number Six, is the best he has yet given to the public, for all his publications have been good ones. But we do not hesitate to say that this book should give wider satisfaction than any of the others, and that it has few rivals in the field. When I look over his wide list of old, near-old, and best new songs, I am inclined to think he has had his ear to the ground, and knows the mood and the craving and the need of the singing world.

John Paul.

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Aunt Flora's Hour With The Young Folks

Dear Aunt Flora: Please let me in. I want to thank all those dear, sweet cousins for the lovely shower of post cards. I received 110 cards and letters, all so nice and sweet. I have always loved the dear old Herald and auntie and cousins, but I am drawn nearer to them than ever. Some I have answered, some I can't make out the address, and some failed to sign any name. God bless each and every one of you always. May this be the happiest year of your lives. I have been for a month, five hundred miles from home visiting my son at Mobile, Ala. Mardi Gras came while I was there, and I did enjoy the sight seeing. I visited the old home of Augusta J. Evans Wilson. I wish you and the cousins could see it. It is a novel of itself. A large iron gate with tremendous urns holds a century plant on each post. The driveway is a wide graveled and concrete walk to steps leading up to a terraced yard. A summer house on each side of the driveway has nice seats and two openings. A wire gate from one side leads to a graveled walk bordered with lovely palms and fine oaks. There is a long piazza with stone trough on top of the balustrade, from which festoons of vines and mosses hang to the floor in places. We entered the wide hall with jardinières of palms and other plants every few feet. In the center was a recess fireplace with old time brass andirons, and a settee in front. Behind that was a stone table of lovely pattern with pots of flowers and souvenirs. In the yard were japonicas of many colors, full of buds and bloom, and violets in a blue wreath bordering the walks. We visited the bay often, walked out on the pier, and picked up shells on the shore, and went aboard the gunboats and steamboats. As far as my eyes could see, boats of every size and fashion dotted the bay, and there were water birds without number. A gale came on the day we had planned a trip to Fort Morgan. The sailors were so nice. I said to them: "Poor boys, don't you get homesick?" They replied, "No, Lady, only homesick for the water when we are on land." They showed us to every part of the vessel, and explained everything. At present, I am visiting at New Augusta, Miss. I will visit parts of Mississippi, Georgia and Alabama, for about six months yet. My home folks forward my mail from Washington, Ga., as I do not stay many weeks in a place. How sweet in those children to send me cards. I love them all, and am glad for them to call me grandma. Those sweet messages of love cheered and helped me to bear life's burden. Altho' I do not carry a burden that the dear Lord does not help. He never forsakes, nor leaves me alone. O how I bless and praise His holy name. Lots of love to auntie and the cousins, and especially to the dear invalids, for whom I pray daily, I shall remain lovingly,
Mattie J. Combs.
Washington, Ga.

Grandma, I think the cousins will agree with me that your visit was almost as much of a treat to us as it was to you. I am sorry you had to wait so long to see your letter. I should certainly have enjoyed being with you when you visited Mrs. Evans' home.

Dear Aunt Flora: Will you admit me? Mamma takes the Herald, and I like to read the letters. Papa and mamma belong to the Methodist church. I have four sisters in heaven. Aunt Flora, I would like to see your picture. Little May Bolling has my birthday, August 21. The word papa can be found in Psalms 7:16. I will ask the cousins a question: How many times does the word "immortal" occur in the Bible? I will close for this time. Good-by.
Bow, Ky. Ava Brake.

Join The Sewing Machine Club.

If you are going to need a sewing machine any time soon, it will pay you to write for a free copy of the machine catalogue of the Religious Press Co-operative Club. You can save from \$15 to \$20 on a high grade machine, thoroughly guaranteed. One lady writes: "I am delighted with my machine." Another writes: "My friends are surprised when I tell them what it cost me." Another writes: "Your plan is a splendid one. The machine is much better than I expected."

The Club pays the freight and refunds all money on the return of the machine if it is not entirely satisfactory. In writing please mention this paper. Address the Religious Press Co-operative Club, Louisville Ky.

Ava, it is nice that you can find a cousin with your birthday.

Dear Auntie: I will write a few more words as I saw my last letter in print. I surely was proud of it too. I am at school today and I surely do have a time at school. The assistant teacher is Miss Myrtle Aulsup. The principal is Mr. Lockhart. He is my teacher. My father has been sick ever since Christmas, but is up now. I am in the sixth grade, and Annie Reese is my desk-mate.
Bessie Nelson.
Seattle, Texas.

Bessie, I am glad you have a good time at school. You must try to see that your teacher has a good time, too.

Dear Auntie: I saw my other letter in print, and thought I would come again. My father has been sick a long time, but is better now. Bessie and I have had all the work to do. We feed and draw water for the horses and milk the cows. Father is 55 years old.
Angie Nelson.
Seattle, Texas.

Angie, I am glad you did not lose your papa. You are very industrious.

Dear Aunt Flora: I saw so many letters I thought I would write too. I have never written before. Mother takes the Herald, and I like to read the Children's Page. Who has my birthday, August 31? I am 17 years old. I go to school every day. I can, and am in the eighth grade. I enjoy studying my lessons. I have four sisters and two brothers. One brother and sister are married. I have two sisters and two brothers in heaven. I would like to exchange post cards with the cousins. My love to Aunt Flora and the cousins.
Lead Hill, Ark. Bessie Parrish.

Bessie, I am glad you are doing so well in school. Your birthday comes at a very pleasant time of the year. Come again.

Dear Aunt Flora: Will you permit a Missouri girl to enter? The Herald comes to my home, and I enjoy reading the cousins' letters and am 12 years old. My birthday is September 25. I would like to exchange cards with the cousins. I sent Belle Stone a card, and Ruby Hobbs two letters and a card. I joined the Methodist church last winter. Pray that I may make a useful Christian. My mother is dead. I have a stepmother. She helps me with my lessons and teaches me music. I have a sweet baby brother six months old. If he lives, we will teach him to be a Christian. Love to all.
Foley, Mo. Gladys Mattocks.

Gladys, you must never forget your own dear mother, but I once read of a girl whose plan you would do well to adopt. She had a stepmother, but she loved her so much she said she had decided to leave the step out. From your letter that is what you will do.

Dear Aunt Flora: Will you be so kind as to let a little Arkansas boy join the happy band? This is my first letter. I live in Searcy, Ark., and we have a fine school here. I am in the fourth grade, and have a sweet teacher, Miss Fannie Purcell. I think she is a Christian lady. My mother has been dead eight years. I have three brothers dead. The oldest was 16 years old when he died. He and my mother were Christians. I was only six years old when my mother died, so I can't remember her much, but she was always good and kind to me. My papa is treasurer of the county. If I see this I will come again. Love to all the cousins. Your friend,
Searcy, Ark. Wesley Roberts.

Wesley, you must treasure every memory of your mother that you can. A mother ought not to be forgotten. I am glad you have a good teacher.

Dear Aunt Flora: I thought I would write you a few lines before you forget you have a little nephew like me. I am sitting by the window, and just now I saw a little bird fly from the barn. It pity them this cold weather. The sun is low and it is cold out. My feet are cold, because I have been playing out. I can see icicles about three feet long. Papa brought in one this morning that was about five feet long. I am 10 years old, have brown hair, blue eyes, and light complexion. I have not been in school for three days, because I had earache, which is not funny. We have had a great revival meeting at our church, held by E. R. Crockett. One of my grandpas was saved, and I am so glad. He is more than 50 years old. Love to all.
Arbovale, W. Va. Richard A. Grogg.

Richard, I am sorry you had earache, but now that spring is here you and the birds will be all right. I wish grandpa Godspeed, on that good road, and hope he will never turn back.

Dear Auntie: I get lonesome shut up in the house so long, for I am only three years

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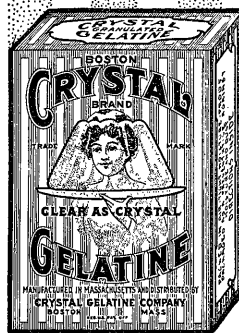
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old. The snow is so deep I can not get out to play. I have no one to play with me when Richard goes to school. I am a good little boy, and am mamma's pet. I have light hair, blue eyes and fair complexion. Mamma says I am pretty, and she knows. I can say my prayers, ask a blessing at the table, and sing. I preach, too, sometimes. It is nearly my bed time, so good-by.
Little Burke A. Grogg.

Burke, I am sure mamma does know; mothers always do, you know. You have stopped feeling lonely now that spring has brought sunny days.

Dear Aunt Flora: This is my first letter to your happy band. I am 11 years old. I have three brothers and one sister living, and one brother and sister in heaven. I go to school, and am in the fourth grade. I go to the holiness school, and I like it very

much. My teachers are Miss Bertha Farman and Prof. G. C. Gaer. My parents are Christians, and I want to live a Christian so I can meet the loved ones.
Hudson, La. Alma Urania Reid.

Alma, I have no doubt you have a good school. If you want to be a Christian, dear, just give your heart to God.

Dear Aunt Flora: Will you admit a little Kentucky boy? I am ten years old. My parents are dead. I live with my dear grandfather, who is a physician. He is very good and kind to me. My parents have been dead eight years, and grandfather has been married to his last wife five years. She is a good kind lady, and we all love her. I have two sisters and one brother. We like the Herald very much, especially the Children's Page. I am in the fourth grade at school. We live in a small village of about 300 inhabitants, and my grandfather gets a good practice. I expect to be a doctor when I am a man. I would like to exchange post cards.
Plummer's Landing, Ky. O'Brien Boyse.

O'Brien, I think the practice of medicine is a very honorable calling. You will have many opportunities to do good, no doubt.

Dear Aunt Flora: Here I come for the first time since you have come to our page. I wrote once before that. I live in the country and like it fine. My uncle lives on our place. I am living with my grandma, as my parents are dead. Mamma has been dead 11 years, and papa has been dead seven years. I have one brother living, and a brother and sister dead. My brother is not staying at home now. Who has my birthday, September 23? I will be 16. I have brown eyes, brown hair, light complexion, am five feet three inches high, and weigh 131 pounds. We have no Sunday school now, but I guess we will soon, at the Holiness church. Bro. E. G. Waddle is our pastor. We all like him fine. The 117th Psalm is the shortest chapter in the Bible. What is the longest? Love and best wishes to all.
Blievin, Ark. Mamie Roberson.

Mamie, I have quite a number of orphans in our corner this time, but they all seem to have found good homes and friends.

Dear Aunt Flora: I am a little girl six years old. I have light hair and blue eyes. I have been going to school, but our school has closed. I am in the second grade. I love to go to Sunday school. I say my prayers every night. My birthday is the 20th of June. I have no brother or sister, but I have four dolls. I have a little red calf named Henry and a lamb named Robin. Lots of love to all.
Sulphur Springs, Ky. Ruby L. Bean.

Ruby, I am sure you could not be lonely with so many nice dolls.

Dear Esther: I guess you think that I am never going to answer your letter. I received it last year. I thought those poems you wrote were very pretty. I am in school now, and it is time for my spelling. Mrs. Moore is my teacher, and I like her fine. How old are you? I am 10. I want you to tell me when your birthday is. Mine is the 3rd of October. Lovingly your friend,
Cabot, Ark. Lois Shive.

Lois, you sent this letter to me by mistake and I thought the best thing to do with it, was to put it in the corner, and then Esther would see it and forgive you for not writing.

Dear Aunt Flora: I am a little country girl six years old. How many little girls have my birthday, August 10? I am going to school to Miss Eunice McLeod, and I like her fine. This is my first year in school. I am in the first reader. I can write very well. I have three pets. A dog, a cat and a doll. I got my doll Christmas. I enjoy playing with it. I have four sisters and one brother. I like to read the cousins' letters. Good-by, Aunt Flora.

Choudrant, La. Nettie Lenora Griggs.
Nettie, it a good thing you have such a good teacher for your first year in school. Now I know just how you love that doll.

OUR DEAD.

EDENS.

Mrs. Louisa Edens, (nee) Mousier, was born in Lake county, Ind., December, 1867. The family moved to Arkansas in 1875, and settled at Steven Creek, White county. She was married to J. R. Edens, January, 1888; died February 26 1910 at Linder, Faulkner county, Ark. She identified herself with the M. E. Church, South, in early life and lived a consistent Christian life. Her faith was in Christ. She leaves her husband and eleven children on this side of the river. One little boy has gone on before. She was a devoted wife, kind mother, and a true friend. Sister Edens has gone to be with her Redeemer and little boy. We cannot meet her again on earth, but by the grace of God we will meet her in the heavenly city. She was laid away in the Springhill cemetery to await the resurrection of the just. By special request the writer held the services at the grave.
J. S. Lander.

LEMMON.

Mrs. Rosa E. Lemmon, (nee) Murray, departed this life March 23, 1909, after a lingering illness of that dreaded disease, consumption. Her body was laid to rest in the Murray graveyard, Squires, Mo., March 31. She was born in Limestone, Elliot county, Ky., December 12, 1835; at the age of two years she moved with her parents to Douglas county, Mo., where she met and married J. A. Lemmon, to whom were born three children, two girls and one boy. The little boy died just two weeks before his mother; just to draw her on to that celestial land, for Jesus says: "Where your treasure is there will your heart be also." Matt. 6-21. She leaves a husband, two little daughters, a mother, six brothers and a host of friends to mourn her loss. She was converted about six months before her death under the preaching of Bro. F. L. Spindler, of Springfield, Mo. She patiently bore her sufferings, and often expressed her hope of that better world, and calmly passed to rest. She rests with the blood-washed saints until Jesus comes to gather his elect home to dwell with him through all eternity. Dear ones, all live true to God and we'll meet where parting and sin and pain are over.
How fair is the earth we dwell on,
And how fragrant are its flowers;
How strong are the ties that bind us
To its gardens and its bowers.
But shadows fall o'er the beauty
Of earth in its fairest form;
For this world is a land of parting,
Where we linger but for a time.
We go to a land where the spirit always
Shall dwell in eternal delight,
Where no shadows darken the glory
Where cometh no shadows, no night.
A Friend.

HEMPHILL.

Death, with his icy fingers, has touched the heart and sinless brow of another one of our fairest and dearest jewels, and we are made to know that God's will and not ours must be done. After undergoing an operation for appendicitis, Austin E. Hemphill died four days after at his home in Calhoun county. He was born in Pleasant Hill township, Pike county, May 20, 1870; died February 26, 1910, age thirty-nine years, nine months and six days. He was married to Emma A. Long, July 26 1891, and to them were born six children, the youngest being six weeks old. Bro. Hemphill united with the Baptist Church at Hillcrest, Ill., in January, 1909. He loved his Bible, and the subject of religion was always interesting to him. He was a faithful Christian, and bore his sufferings with patience. He was sick but two weeks. After calling in his family and talking with them, he then called for a song and prayer, but as no one sang he started the song, "Take the Name of Jesus with You," and sang one verse. When asked if he wanted anything to eat, he told his nurse he would feast with the Lord at 9 o'clock, the exact time of his death. Later, when asked if he wanted anything, he said, "My Savior is all." He told his brother he didn't see why people dreaded dying; to him it was a pleasure, for he was dying trusting in the Lord and insisted that his friends should put their trust in him. Talking of his Savior until the very last he folded his hands across his breast, and the gates of heaven were opened and his soul took its flight for



Rheumatic Pains

and stiffness in joints or muscles; neuralgia; backache; tired, painful, aching feet; sore hands; sprains and bruises; sore throat and chest, due to colds or gripe; in fact, all the common aches and pains that occur in any family from day to day, yield almost instantly to a good rubbing with

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his celestial home. He leaves to mourn his loss a wife, six children, one brother, one sister, other relatives and a host of friends. Great sorrow comes from the departure of a loved one, but it is sweet to know we shall meet again. The funeral took place at the Jennings Cemetery, near Bellevue, Ill. A Friend.

There are ten thousand homes over this land that might be made better by the weekly visits of THE HERALD for six months. Won't you send it to some of them? Till January, 1911, 25c.

Pentecostal Herald Family: My daughter-in-law, Mrs. Effie Goodman, is severely afflicted and will soon go to Louisville to an Infirmary to be treated three months. Let all The Herald family pray daily to our heavenly Father that she may be restored to health. I believe much in prayer. I also believe there is nothing too hard for our Lord to do.

Bow, Ky. Mrs. J. A. Goodman.

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Our Weekly Review
By Mrs. Bettie Whitehead.

Echoes of the World's Convention. Rev. Hayes, also of England, is renowned for his work in Sunday school among the slums of London. He has 1,600 in the London slums in Sunday school; besides this he has fed 2,000 weekly for three years. There are medical missionaries who minister among eight or nine thousand of those people. He spoke of some great man on whose tombstone was engraved the following: "He, at all times and everywhere, gave his strength to the weak, his sympathy to the suffering, his substance to the poor, and his heart to God."

One of the most remarkable speakers we heard at the convention was Mrs. Layyah Barakat, of Syria. She was filled with the Spirit and electrified the audience with her message, as it sprang from a burning heart. She referred to the time when she sat under the mission window and heard the gospel and of her joy in finding the Savior. We must give you a few points on her reference to the olive tree. She referred to the passage where David prayed that God would make him a green olive tree in the courts of the Lord. She said the object of the life of the olive tree was to help some one else, and that the most abundant fruit came when the tree was planted on a rock. Then she exhorted the people to be sure they were planted on the Rock of Ages. She further said the good kinds are grafted on the wild or seed-grown sorts. This is in harmony with Rom. 11:17. She said the olive was bitter when there was no oil in it, and that it was not good when picked but when it became full of oil it would drop off. Then they were gathered and exchanged for food and clothing. She applied this to consecrated men and women who, when full of the oil of the Spirit, would bless others, by feeding and clothing them. We were amused to see a little U. S. flag hanging down from her belt which she used for a handkerchief, and we were glad she felt free to use that so freely which makes the nations of earth tremble.

We think for scholarship and oratory, Miss Slattery's address on "As Thyself," surpassed anything we heard at the convention. She is a coming Frances Willard, though it may be on a different line of reform. She is superintendent of a normal school in Fitchburg, Mass. We did not catch the full import of her subject until the scripture, "Love thy neighbor as thyself," dawned upon us, then we could grasp her field of thought. She said this was the message of the world to the church. If this spirit were in the church, the toiler in the shop, the girl who had missed the way when she didn't mean to miss it, would be treated very differently from what they are treated now. The church should interpret the cross to the world. A need realized is a need answered, but the trouble is that the church has not gotten a vision of the need. John 3:16, has been translated into all languages. It seemed a small beginning when Jesus commissioned twelve men to go forth and preach the gospel to every

creature, but growth comes with patience and when the church realizes the need of the world, then messengers of the cross will multiply by the hundreds and ere long the kingdoms of this world will become the kingdoms of our Lord and his Christ.

On Saturday morning we visited the place dear to all Americans—Mt. Vernon. This has to be seen to be appreciated. It sits upon a high bluff overlooking the Potomac and the old-fashioned flower garden, the vegetable garden, spinning room, butler's house, smokehouse, stable and well, make it an attractive place for the sight-seer. The house is furnished, some rooms having rag carpets on them, also the old time corded beds, with steps to climb up to the bed. Washington's trunk and watch were there, and many things of like interest. Down the hill from the house is the tomb in which rest the remains of George and Martha Washington. John 11:25, 26, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die," was engraved on the stone wall just at the back end of the vault.

We also visited Christ's Church, in Alexandria, where Washington and Robert E. Lee attended services. We sat in the corner of the pew where sat in days gone by, the father of our country. We wondered if he had not often prayed for his country in that hallowed place.

We must not close our report without telling something of the Men's Parade on Friday afternoon. Just about the time the parade was to start, a downpour of rain came, but after a few minutes the clouds withheld the showers and in the cool, fresh air the men marched down Tenth Street and Pennsylvania Avenue to the Capitol. It was the most inspiring sight we ever saw. Just imagine ten thousand men, seven abreast, marching and singing "Onward Christian soldiers,

Marching as to war,
With the cross of Jesus
Going on before."

It made one feel like the evangelization of the world in this generation was possible. We rejoiced to see our King so honored. Bands of music aided in the procession and each state carried a banner with its name on it. As the State of Texas passed they carried a large banner on which was written, "The saloon must go" and which provoked loud applause. We believe the parade impressed the people of Washington as nothing else. There was one at least whose heart heaved with emotion, whose eyes filled with grateful tears, and whose mouth uttered many hearty amens.

ANNOUNCEMENTS.

Rev. T. J. Adams, Ozark, Ark., has some open dates in June and July. Write him if you want a meeting.

Ready to Help.—I am ready to help pastors in their meetings or to work with any good, conscientious evangelist. Alva W. Campbell, Evangelistic singer, University Place, Neb., 1706 P. Street.

Springfield, Tenn.—Our camp meeting is July 3-17. Revs. John F. and Joseph Owen and W. B. Yates are the engaged workers. Tents for rent for entire meeting. Restaurant on the grounds. Board cheap. Come

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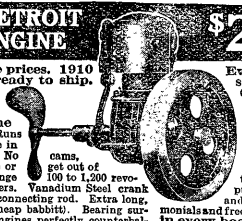
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AGENTS' Taking the country by storm. One thousand Easy Ways shipped to Russian agent R. O. COWAN, N. Y., placed 13 in six hours—profit \$39.00. Mrs. J. BROWN, sold 10 in 3 days—profit \$30.00. K. J. Blevin, O., made 7 calls, sold 5 one day—profit \$15.00. R. E. Latimer, Pa.: "Sold 60 in this morning; never yet turned down." A. G. Witt, Pa.: "Sold 4 to-day. Not out for orders." Mrs. Gerrish, Mont., orders sample, then one dozen, then 100—profit over \$300. N. Boucher, Mass.: orders 75 more and says: "Everybody wants one. Best business I ever had." A. S. Verrett, La.: "Sold 8 one day"—profit \$24.00. Our facilities now greatly enlarged—still enlarging. Easy Way is agent's landslide. Millions will be sold. Write quick for appointment. We want managers, agents—men or women—at home or traveling—all are free time to show, take orders, and appoint agents. Easy Way new article—not worked in any way. Best seller out. Every family wants one. People glad to see it demonstrated—buy without being asked and throw away costly washing machines to use it. Only 2 sales a day means \$30.00 a week profit. Price only \$6.00, ready for use. Sent anywhere. No sold in stores. Order one for your own use. Money back if not satisfactory. Send for free sample offer, special agent's proposition, etc. Costs nothing to investigate. Send name and address anywhere. Many have done so and afterward thanked us for giving them the opportunity to get rich the easy way. Write to-day. Don't let this big money-making opportunity pass you.

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and enjoy the feast of tabernacles. For further information address G. E. Smith, Springfield, Tenn.

Dear Herald Family: I earnestly desire your prayers that I may be saved. I have prayed long and much, but it seems that I can't get saved. Oh, do, ask the Lord to save me now.

I have a little son eight years old of a wilful disposition, very disobedient. Please pray the Lord to manage him for me. A reader of the Herald. Birmingham, Ala.

That Introductory Offer on page 7 should appeal to your heart. What will you do about it?

THE PENTECOSTAL HERALD

AND THEY WERE ALL FILLED WITH THE HOLY GHOST. Acts. 2, 4.

H. C. Morrison, Editor.

Louisville, Ky., Wednesday, June 15, 1910.

Volume 22, No. 24.
\$1.00 Per Year.



Our World Tour of Evangelism.

CHAPTER XXXVI

EVANGELIZING IN CHINA.

The city of Nanking was founded some two hundred and fifty-five years before Christ. It grew rapidly, and in due time became the capital city of the Chinese Empire. It was noted for its great wealth, and as a seat of learning. In time the capital was moved to Peking, but Nanking continued to be a city of great importance and influence. During the Taiping rebellion, the city was captured and pillaged by the rebel forces, and great damage was done, but through the centuries it has remained a populous and influential center. It is situated on the Yangtze River, the most famous river in China, and one of the greatest in the world. A number of beautiful mountains surround the place, and there are one or two smaller rivers and several beautiful lakes nearby, making it naturally a most attractive situation.

At the present time there is a great revival of education in the city. The Chinese people themselves are taking hold of a far more advanced educational system, and doing a work for the young Chinese boys and girls, which will be much more in keeping with the progress of the times than formerly. The government has a military and naval school located here. At the time of our visit they were very busy preparing for an industrial exposition. Many handsome modern buildings were nearing completion, the grounds were systematically laid off and being beautified and the people were anticipating a great gathering.

It is plain to every one that the thrills of new life are going through China. The spirit of progress and patriotism is animating her teeming millions of young men, and the China of today is an entirely different China from the China the Japanese fought and conquered. She is a different China from the China of the Boxer war. What she will be in twenty-five years, would be hard to prognosticate. It will be safe to say, however, that she will be far up the highway of modern progress from where she is now. The Boxer war had no little to do with her awakening. China learned that there was a powerful outside world and that in the matter of military science, she was far behind the procession. She saw that she must give up some of her old notions, or be at the mercy of any nation that desired to take advantage of her. She also had an opportunity to see that Christianity was a powerful force; that the Bible was a most marvelous book. Her people who had professed faith in Christ went cheerfully to death by the thousand, rather than surrender their loyalty to him. This made them think. When men, women and children die this way for the cause

they love, there must be something in it. She also got a good look at the missionaries. They really love us. They suffered patiently and died calling on Christ in great peace. Those who escaped came back immediately after the persecution in greater numbers to take up their old story of the love of Christ for China. All of this is having a deep and far-reaching effect.

Another thing worthy of note; China has recently made a great discovery. She has found a new weapon with which she can defend herself against all nations. It is a wonderful device, and can be used effectively on any foe, and not lose a man. The new invention of China surpasses dreadnaughts, and airships are as nothing compared with it. It can be put into effectual working order and bring America, England, France, and Germany to their knees, one at a time or all at once. This new contrivance is much cheaper than building a navy or organizing an army—it is the "Boycott." When China turned up her nose at American goods and refused to buy, Uncle Sam pulled off his hat and commenced bowing and smiling. "John," said Uncle Sam, "you remember that war indemnity we levied against you? Say, that was all a joke; we don't intend to collect it. Ha! Ha! We are going to make you a present of that. What is a matter of a few millions between old friends like you and myself. Oh, don't mention it! Here, have a cigar, and let's take a walk." John bowed and smiled, and then shook hands with himself in the most cordial manner. He thoroughly enjoyed the joke, and fully understood the situation. While the American newspapers were bragging on the generosity of the United States, John slipped his hands up his big sleeves and hugged himself. He realized that the "Boycott" had reminded Uncle Sam that he never did intend to collect that indemnity.

This new apparatus of Chinese defense is so delicately adjusted and so powerful an instrument that if a mean American boy should pull the queue of a Chinese boy, or kick him off the street in San Francisco, Seattle, or Denver, the "Boycott" is liable to go off in China and cost American commerce ten millions of dollars. It would pay Uncle Sam to hunt up all the mean boys at home, that intend to kick and cuff Chinamen, and put them in prison for life now, before the kicking and cuffing is done, on the principle that an ounce of preventive is worth a pound of cure. *China is too big to kick.* The simpleton who kicks four hundred millions of people will not move the object kicked, and is quite liable to so stove up his foot that he will be a cripple for life.

We came from Nanking to Shanghai, and had

a couple of nights and days at the *Missionary Home*, a homelike hotel, at which the missionaries stop, going and coming. It is kept by a Canadian by the name of Edward Evans, and his wife. They delighted us with their kindness and devout Christian spirit. The family and missionaries met each morning after breakfast in the large parlor, for reading the Scriptures and prayer. It was always a time of real devotion.

Here, in the midst of a populous city, Southern Methodism has a fine plant, consisting of a boys' boarding school with a fine body of students and some young men of great promise. Prof. Reid, who is head of the boys' school at Sungkiang, is an able Kentucky boy, from Greenville, educated at Kentucky Wesleyan.

The Woman's Board also has a very fine girls' boarding school located here. Excellent buildings, a fine body of girls, and a group of very superior women. There are two native churches in the place with native pastors. We remained here from Thursday evening until Monday morning, preaching three times each day. Dr. Yandell came down from Soochow and interpreted for us. The blessing of the Lord was upon us. Many persons came to the altar, and there was deep conviction and strong crying out to God for salvation and some souls were blessed. There were a number of Bible women present, who received the word of full salvation with eager hearts; I learned later that several of them received the blessing of sanctification.

Monday morning we went to Shanghai, and in the afternoon we spoke briefly to the weekly prayer meeting of the missionaries of the city. Tuesday morning I delivered an address to the students of the Anglo-Chinese College. This is an old Southern Methodist institution. Dr. Young J. Allen was a great factor in this school in his day. Dr. Cline is now president of the school, and is a most affable and energetic man, who seems to have head and heart which especially fit him for the work he has in hand. We took evening dinner, and found his wife and daughter fine types of our beloved southland.

We visited the headquarters of the *Chinese Inland Mission*, which is located in Shanghai, and were more deeply impressed with it than anything we have seen in the way of mission work since leaving home. I will not have time to write of it now, but hope to give a chapter to it later on. The Inland Mission has now more than nine hundred white missionaries in the interior of the country, and about a thousand Chinese at work with them publishing the news of salvation.

Tuesday afternoon at four o'clock, we boarded a small steamer at the river wharf, for our ship lay twelve miles away at the mouth of the stream. A great many passengers were going down, and a host of friends came to bid them Godspeed and wave them a fond farewell. We were very grateful that Dr. Cline, wife and daughter, came down to wave us a kind salute and wish us Godspeed on our way.

(Continued on page eight.)

TO BE USED WITHOUT PERMISSION

Paul and John on Christian Holiness.

REV. JOSEPH H. SMITH.

We select these two as examples rather than exceptions. All the apostles whose sermons or epistles are found in the New Testament spoke with certain sound on this subject. Sin in its manifold and deepest forms, and in its persistence even among believers, is dealt with by every one of them. They all proclaim the efficiency of the blood of Christ for its cure. Likewise they honor the sanctifying office of the Holy Spirit. No one of them regards anything apart from Christian faith as the factor or condition of an uttermost salvation.

But time limits us to selections. We choose Paul and John from among the apostles to show us the way of holiness, and we are reminded at the very outstart that a chief end of Paul's commission of ministry to the Gentiles was, that "they might receive inheritance among them that are sanctified by faith." Likewise, John announces the purpose of his ministry, both that which he "wrote" and what he "declared," was that others might be "saved from sin," "filled with joy" and come into the same "fellowship" with God and Christ that the apostles themselves enjoyed. That is, the experience of sanctification was the objective end of both their ministries, and we study the words of these inspired men not only to understand the doctrine but also to know the experience of Christian Holiness.

Both Paul and John classify Christians into different grades. In his first epistle, see John's "Little children" with their sins forgiven, "Young men" with the indwelling word making them strong and giving them the overcomer's life, "Fathers" who "know Him." Read also in Corinthians of "babes in Christ" whom Paul says are "Yet carnal" and proves it by their envying and strife; and of the "perfect" or "spiritual" class, who are capable of "strong meat," and to whom the great apostle says he can speak the wisdom of the deep things of God. Also in Hebrews besides these two general classes: "the little children" and the "perfect," there seems to be a class like that of John's "Fathers" which are styled "Teachers," a grade to which time and diligence should bring the "perfect."

Both of these apostles deal with two modes of sin—transgression and uncleanness—and John indicts those who are denying either of these as guilty of deceiving themselves and contradicting God's word of truth, while Paul shows that the law proves all men under guilty condemnation; and that it further unearths the law of sin in the individual even in the very roots of his nature; and together these master apostles of love and of truth point out that there is cleansing in the blood, the fulness of love in the gift of the Spirit, and that all of salvation is by faith alone.

John records the Savior's prayer and provision for our sanctification, and Paul expands and explains the same when he says in his epistle to the Ephesians that, "Christ also loved the church that he might sanctify and cleanse it. . . and present it to himself a glorious church. . . holy."

It is given to John also to narrate the Lord's rich promises concerning the coming of the Comforter to the believer's heart, and Paul in that great eighth of Romans, takes up the office work

of the Holy Ghost, our sanctifier, in a most comprehensive fashion. Sanctification, according to Paul, is imperative both for progression and preservation, and John sees in Perfect Love the only fitness for the judgment as well as happy freedom from torment in the present life.

If we were pressed for a single chapter that would give us the most of any on this doctrine, we would turn to Paul's sixth of Romans, at which let us look. Here, first is the probability that some might continue in sin though avowing grace, and that they might even proclaim this as a doctrine of necessity. Against this the great apostle arrays the death of Christ and our baptism into that death, for freedom from sin. This is what might be called the negative side of holiness, or that which deals with the death of sin, and we note that the provision for this is found in the death of Christ, and that the condition of it is that we ourselves be baptized into a crucifixion or likeness to his death. It is not that we are crucified in him, but that we are crucified with him and like him.

Then follows the positive side of holiness or a life like his risen life, and it is both like it in newness and like it in the power of its source. That "like as Christ was raised up from the dead by the glory of the Father, we also should walk in newness of life." And this "glory" is none other than the power of the Holy Ghost.

We should not lose sight of the "oneness" of all this in Paul's teaching here. That as Christ died unto sin once, likewise we are to reckon ourselves to be dead.

This faith reckoning upon our part has now left us freed from sin, and servants unto God (that is free to serve him in holiness and righteousness before him all the days of our life) with what result: FRUIT unto holiness. Here is progress and productiveness, and the end, everlasting life. In other words heaven is to us assured by a fruitful life: and a fruitful life requires, first, that we be made free from sin.

And now if we were asked for the most attractive name, and the richest single paragraph on the subject of holiness, we think we would say John's PERFECT LOVE. See his first epistle, ch. 4:16-18. (1) There is the highest statement of the nature of God: "God is love." (2) The statement of the highest possibility of the nature of man: "He that dwelleth in love dwelleth in God and God in him." (3) A statement of the highest necessity of our lives: "That we may have boldness in the day of judgment." (4) Of our highest calling here: "Because as he is so are we in this world." (5) A life made free from tormenting fear.

Such is Perfect Love within and without; now and hereafter.
Meridian, Miss.

HOLINESS IN EARLY METHODISM.

Rev. S. R. Bailey, A.M.

PART II.

The Rev. Wm. Bramwell was another bright light in the early Methodist heavens, most successful in bringing men to Christ and building them up in faith and love. He was deeply con-

victed of sin, at a somewhat early age, and found peace with God in the holy communion at his parish church. Sometime afterwards he was convinced of the necessity of a deeper work of grace in his heart, and began at once to seek it by earnest and importunate prayer. "I waited for it," he says, "in the way of faith and one day as I was sitting in meditation, my heart now and then lifted up to God in prayer, heaven came down to earth and I had an immediate evidence that this was the blessing I had been seeking. In preaching that night I declared what God had done for my soul and, I have done so on every proper occasion since, believing it to be a duty incumbent upon me, for God does not impart blessings to be concealed in our own bosoms, but to be made known, that others also may seek the same." He adds, "I think that such a blessing cannot be retained without professing it at every suitable opportunity, for thus we glorify God, and thus with the mouth make confession unto salvation."

The experience of Wm. Carvosso, doubtless the most extensively useful class leader of Methodism, is remarkable from the fact which he states that he had never seen any of Mr. Wesley's works nor conversed with any who enjoyed purity of heart, but he says, "I had God's own word and this gave me a very clear map of the way to heaven, and told me that, 'without holiness no man should see the Lord.'" After an exceedingly clear conversion he discovered, as he writes, "the deadly remains of the carnal mind. My inward nature appeared so black and sinful that I felt it impossible to rest in that state." God gave him the promise "I will sprinkle clean water upon you," and he wrestled with God for its fulfillment in his behalf. One night as he was in earnest prayer, God said to him by the word and Spirit, "Thou art all fair, my love; there is no spot in thee," and though Satan tempted him strongly, he was soon enabled to claim the blessing as all his own and continued a faithful witness to it to the end.

The experience of Mrs. H. A. Rogers, then Miss Roe, is of very great interest. Her conversion was exceedingly clear, and for eight months she says, "I had no interruption to my bliss. Then the Lord began to reveal in my heart that sin was not all destroyed. I felt the remains of pride, self-will, anger and unbelief. At first I was much amazed to feel such things. I was a mystery to myself." She read Mr. Wesley's treatise on *Christian Perfection* and Mr. Fletcher's writings on the subject and gained much light and writes, "I was now convinced that wherever sin is totally destroyed it is done in a moment." She sought earnestly in faith and prayer, and on February 22, 1776, she says, her intercourse having opened with her Beloved, "Shall I now ask small blessings of my God? Nay, now make me a clean heart; now enter my temple and cast out sin forever." Various promises were given her and soon she was enabled to say, "Now, Lord, I do believe this moment that thou dost save; everything I want, thou art. Thou art wisdom, love, holiness, yea, and thou art mine. I am conquered and subdued by love; it overflows my soul. Sin, inbred sin, no longer hinders the close communion; God is all my own. I now walk in the unclouded light of his countenance. I at first resolved that I would not openly declare what the Lord had wrought, but it was seen in my countenance, and when asked respecting it, I could not deny the wonders of his love." And from this time she became a faithful witness to the truth of this experience, and a most successful laborer in the

great work of soul saving in Dublin, Cork, London, and elsewhere as the companion of that faithful servant of God, Rev. James Rogers, stationed by Mr. Wesley at City Road Chapel, witnessed his glorious exit from earth to the mansions of the blest, and at the early age of less than thirty-nine years went to meet him in the eternal kingdom.

Almost innumerable witnesses we might bring to this great doctrine of inward holiness, as a second work of grace, completing the work as begun in regeneration.

I will now only refer to Lady Huntington, Lady Maxwell, Sarah Ryan and praying Ann Cutler, as eminent examples of what the grace of God is ready to do for those who will believe in, and accept the great salvation. Lady Huntington sang in early life,

"Can such a worthless worm as I,
Who sometimes am afraid to die,
Be found at thy right hand?"

But in later life, having entered into the holiest by the blood of Jesus, she could say in fullest confidence, as she drew near to paradise, "I have nothing to do but go to my Father." Lady Maxwell, who had fully proved the truth of the "second blessing," wrote to Mr. Wesley: "My heart is like a well tuned musical instrument; it thrills and sings at the name of Jesus." Ann Cutler died young, after several years of devout and faithful service, exclaiming, "Jesus will come for his bride to-day," and testifying that her robes were washed and made white in the blood of the Lamb.

The great commentators of early Methodism, Dr. Adam Clarke, Joseph Benson and Richard Watson, were all equally earnest and intelligently unanimous in proving from holy Scripture, that entire sanctification, as taught by Mr. Wesley as a "second blessing," subsequent to regeneration, is a doctrine of divine origin and approval. Rev. Dr. Coke, so well known in those days as one of the most laborious missionaries to the dark places of the earth, was no less zealous than Mr. Wesley in seeking to spread "Scriptural holiness," as attained by a *second work of grace* in the human heart, wherever man is found. In England, in America, in the West Indies he preached "Christian perfection," as held by Mr. Wesley, to all believers in the word of God. And finally in leading a company of earnest missionaries at his own expense into the far East Indies, he dropped his wornout body into the Indian ocean to await the resurrection of the just in the day of great reward. In his funeral sermon on the death of Mrs. Rogers, he gives a clear and strong account of her experience of the "second blessing," and after describing the eminently useful life, for which that great blessing had qualified her, he said to his hearers in his own, impressive, earnest way, "Go thou, and do likewise."

The great leaders of American Methodism, Bishop Asbury, Jesse Lee, Frelorn Garrettson, and all others were no less earnest than Mr. Wesley and his coadjutors in England in preaching "Christian perfection," and in urging upon their brethren the highest attainments in the spiritual life. As restless as Mr. Wesley in his tours throughout the united kingdom, they traversed the colonies and the states, penetrating deep forests, fording streams and rivers, passing over mighty prairies in order to keep in touch with those early pioneers who were laying the foundations of a mighty empire in the extensive regions of the New World. "My word shall not return unto me void," was God's own promise, and so

they went everywhere preaching the word, God giving testimony to the word of his grace. Thousands of sinners were turned to God, and humble believers were made to see the mystery of life in Christ Jesus by the power of the Holy Ghost that dwelleth in us. "There were giants in those days," men of mark in mental ability, in Scriptural power as well as in physical strength, to carry out their great designs. The world has never seen, in any department of life's activities, such vital, constant, persistent and long continued energy as was manifested in the life of Mr. Wesley and his co-laborers on both sides of the Atlantic in preaching Christ and seeking to spread Scriptural holiness throughout the world. The secret of it was personal holiness through sanctification, yea, entire sanctification of the spirit as a "second blessing."

The apostles and early Christians were active, earnest and successful in making Christ known to men. St. Paul, and many others, traveled extensively and suffered much in their great work, but what man in all the world's history has spent between fifty and sixty years in passing up and down through summer's heat and winter's cold, unchecked by howling winds or angry storms of rain, or sleet or snow, frequently wet through and through, chilled to the very bone, and all and only for the love of God and the souls of men? Only *one!* And that one was the Rev. John Wesley, the great vindicator of God's perfect work in the believing heart. Mr. Wesley was known as an adept in the important science of logic and for that reason he was chosen as lecturer in logic, as he was also in the Greek language in the University of Oxford. Did that powerful faculty fail him when he came to applying it to the deducing of God's truth from his holy word? If not, and his deductions represent the full and clear teachings of that unalterable word, why do not all men see that this doctrine is indeed the very truth which God in his own ineffable love has set before us as the highest possible gift to our fallen and lost humanity, that Christ came for the express purpose to "save unto the uttermost all that come to God through him?" Why do not all men see and believe that God has said and means it, that "the blood of Jesus Christ, his son, *cleanseth* us from *all sin*"—sin in every aspect and every degree of evil? Because, too many who profess to be teachers of the word, ignore that word and deny its plainest teachings, thus becoming so far at least, blind leaders of the blind who follow their pernicious footsteps.

Let us each be swift to hear the glad tidings which angels came to bring and be in earnest to spread the truth from pole to pole unto the uttermost bounds of earth. When the Bishop of London asked Mr. Wesley what he meant by *Christian perfection*, Mr. Wesley explained at some length and the Bishop said, "If this is what you mean, preach it everywhere." "By the help of God, we will," replied Mr. Wesley. God help us to follow his great example, his energetic life, so shall our labor be not in vain in the Lord and the result shall be glorious unto the ages of the ages, even unto everlasting years!

Middletown, Pa.

THE EVOLUTION OF ANTI-SALOON SENTIMENT AND METHODS.

Superintendent N. A. Palmer.

The moral world does not, cannot stand still. The general trend through the years is toward better things, for somehow men get hold upon

him who is above all, and are lifted to a higher plane. If it costs the self-sacrifice of some to lift the many to a nobler, truer life, there are always those who are willing to pay the price.

In this struggle of the few for the many, there has been no greater hindrance than that found in the beverage liquor traffic. Civil government has been slow to take a proper stand concerning this greatest barrier to the highest type of citizenship. But for more than a century we have not been without those who at the risk of being called extreme, have cried aloud to warn the people of the danger of yielding to their appetites or giving themselves over to the evils of intemperance.

Though not always with the definiteness of these present days, nor holding up the high standards which now guide reformers in this field, yet their warnings and admonitions were no less timely and pungent. At whatever stage of the reform, the reformer is an extremist in the eyes of many people.

When in 1785, Dr. Benjamin Rush published his "Essay Against Ardent Spirits," practically everybody used intoxicating liquors as a beverage. Few thought it wrong, nor did they dream of the dreadful results with which the drinking custom of the people was pregnant. The appeal of Dr. Rush was considered fanatical even by the "good people," but the outgrowth was the formation of societies, and the organization of a movement to "discontinue and suppress the *too free* use of ardent spirits." Even the Christian people did not recognize the danger in moderate drinking. We are told of a church in a New England state where, on the day of the sale of the pews at auction to raise funds for the ensuing year, that when after the sale had continued for some time and the bidding became slow, they took a recess and freely passed liquor to the people that they might quicken the interest in the sale.

In May 1833, the First National Temperance Convention met in Philadelphia with 400 delegates from twenty-one states. This convention expressed the conviction that "the traffic in ardent spirits as a drink and use of it as such are morally wrong and ought to be abandoned throughout the world." There was however no declaration in this convention against "fermented liquors," but in the second convention at Saratoga in 1836, they extended the principles of abstinence to cover "of intoxicating liquors."

This position of the American Temperance Union has since been strongly urged upon people by the National Temperance Society, the Woman's Christian Temperance Union, the Independent Order of Good Templars, the Sons of Temperance, the Catholic Total Abstinence Union, the Loyal Temperance Legion, and many other temperance societies of more or less prominence.

Prior to the "War of the Sixties" great progress had been made in temperance reform, but the slavery agitation of that time turned the attention of the people from the temperance issue. Some fifteen states and territories had passed prohibition laws and the time was big with promise of a saloonless nation. But in the stress of war, the government adopted an Internal Revenue system and practically became partner in the traffic in intoxicating liquors. Reaction came and all but three states, Maine, Kansas and North Dakota, permitted the sale of intoxicating liquors.

Both the liquor people and the temperance people began to recognize the issue to be a political issue. The temperance people in 1869 organized the Prohibition party, which for nearly a quarter

of a century was the center of temperance agitation, insisting upon the highest ideals and keeping before the people their duty in social as well as political life. That this organization became a potent power in the temperance reform and continued to be such, no one familiar with the history of temperance agitation will question. We believe it was used of God exceedingly to keep alive and increase the sentiment against the traffic in, and use of intoxicating liquors.

Of equal importance and efficiency in temperance agitation and education has been the Woman's Christian Temperance Union. There can be no question but that one great reason why we are so rapidly winning in this warfare against the saloon is because we are now reaping a crop of voters in the young men who as boys have received their education in the public schools, where they were taught the evil effects of alcoholic liquors on the human system, and this because the Woman's Christian Temperance Union through the leadership of Mrs. Mary Hunt, secured the enactment of a law compelling scientific temperance instruction in our public schools.

If space would permit I should be pleased to write what I have in my heart of the part each and everyone of these organizations has had in creating the sentiment we now have. I would speak too of the temperance reformers, such as John B. Gough, that firebrand of temperance enthusiasm who stirred the world with his heartfelt warnings and appeals; and of Francis Murphy with his rational teaching and his pleading voice, under whom tens of thousands of the victims of drink were reformed. Certainly that man has a narrow vision who cannot discern that this tremendous upheaval against the organized beverage liquor traffic is the aggregation of the results of the effort of all these organizations and individuals.

To those who are familiar with the history of the agitation of temperance for the last thirty or thirty-five years, it is a surprise that the organized liquor traffic so long grew in power and increased in magnitude, but we believe we find the secret of their power in the following resolution adopted by the National Brewers Congress at Chicago, June 5, 1867. (The resolution is as follows:

"Whereas, the action and influence of the temperance party is in direct opposition to the principles of individual freedom and political equality upon which our American Union is founded; therefore,

"Resolved, that we will use all means to stay the progress of this fanatical party and to secure our individual rights as citizens, and that we will sustain no candidate of whatever party in any election who is in any way disposed to the total abstinence cause."

Sixteen years later on March 20, 1883, the New York State Brewers and Maltsters Association adopted the following resolutions:

"Resolved, that this association is an anti-prohibition association, pure and simple, and that we do not affiliate with any political party.

"Resolved, that all candidates for office, whether representatives in Congress, governor, state senators, or members of the assembly, shall have circulars addressed to them of the same wording as was sent to candidates in 1882, bearing date October 23, and,

"Resolved, when candidates of both and all parties answer in the affirmative (that is opposed to prohibition) each member of the association shall be at liberty to vote as he deems best. When they

fail to communicate, it shall be considered as an answer in the negative, in which case we shall withhold our votes, or select an independent candidate. When one answers in the affirmative and the other in the negative, we shall always support the man who co-operates with us, whatever may be his party."

Thus through the years the liquor people retained their political power by supporting men who were friendly to their traffic regardless of party affiliation.

While in some localities there were occasional efforts to prevail with temperance people to vote for good men in the other party rather than for bad men in their own, there was no general effort at omni-partisanship by the opponents of the saloon until sixteen years ago, when Dr. Howard H. Russell conceived the plan and proceeded to organize the Anti-Saloon League, the basic principle of which is the union of all temperance forces of whatever party or political persuasion, for the election of temperance men regardless of party affiliation who would enact laws for the protection of the people and those who would administer such laws.

Whether or not it is desirable to unite temperance voters in a political party whose first purpose is the abolition of the beverage liquor traffic, we shall not discuss. Neither the past nor the present indicates, however, that the temperance men of the other political parties are likely to give up their partisan ideas in sufficient numbers to build up a temperance party, with strength enough to control our legislation, or the administration of our laws. (However desirable it might be, we are not likely to see all the temperance voters in one political party. A political party cannot succeed with a single issue and so often as another issue is added, the constituency is divided and the first and leading issue loses support. When the saloon is made a partisan issue, some temperance voters refuse to sacrifice their principles (or prejudices) and the temperance vote is divided, hence the Anti-Saloon League works with and for men because of their party affiliation.

In an effort to solve the saloon problem, it is wise to undertake to do what is possible as the shortest approach toward the ideal. The possible good of today is the greatest stride toward the ideal for tomorrow. In dealing with men, we should take them as they are and get them to do the best they will rather than make a futile effort to get them to do what they will not.

It should be plain to all that the saloon will not be abolished until the people who are opposed to it are united upon some basis. It seems the part of wisdom that we seek that unity upon a basis which will require the least possible sacrifice of principles and conviction concerning Christian doctrine and church government, as well as concerning civil government, granting that others as well as we are sincere in their positions.

We believe in local option because it is just and fair that any civic division which desires to eliminate the saloon, should be given power to do so by popular vote. It is better for a single village in a state to be without the saloon even though that one village of the state has a majority against this institution that is evil and only evil. We believe in county option, not as an end, but as the means of hastening the overthrow of the liquor traffic of the state. Besides local option of every kind gives relief to parts of the territory while the struggle is on for the larger division and brings the larger division into possession of its rights

with the practicability of it proven which makes the result more substantial.

In the light of all that has been accomplished by these methods, how rational it is to expect that those who are interested in the welfare of the people shall set aside other differences and unite against this common foe.

Louisville, Ky.

MOUNTAIN LAKE PARK, MD., CAMP MEETING.

The twentieth interdenominational camp meeting at Mountain Lake Park, Maryland, has been announced for July 5-14, and as last year, Rev. Joseph H. Smith, of the Philadelphia Conference of the M. E. Church, will be in charge.

Among those who will preach and assist him at this great pentecostal gathering will be Bishop Spreng, of the Evangelical Association, one of the strong men of that denomination; Rev. Dr. G. F. Oliver, Rev. and Mrs. Walter Malone, of the Friends Church, Cleveland; Evangelists R. N. McKaig, Charles Babcock, E. L. Hyde; Dr. H. L. Gilmour, song leader, and Evangelists Dunham, and L. H. Baker. Bishop Wilson of the Methodist Episcopal Church, may possibly be able to also arrange and be present. These brethren will be re-inforced by a large number of ministers and other Christian workers. The prospects are bright for a wonderful meeting. The people gather here year after year from over thirty states, and all denominations are represented. Hundreds have been converted and sanctified on this favored spot. The park covers 800 acres, located on the main line of B. and O., 200 miles west of Washington, 2,800 feet above sea level. The B. and O. R. offer special rates. Write Dr. Davis at the Park for accommodations at hotels or boarding houses. Plan to go this year. Get up a party from your place and take your preacher with you.

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OF ASBURY THEOLOGICAL SEMINARY

Question Bureau.

John Paul.

1. *Why was the blood of Abel and Zacharias required of that generation, Luke 11:51?—Anon.*

The word generation in this case probably means race, which is one of the definitions of the word. The meaning is that a national sin had been committed by the Israelites, in spirit like the sin of Cain, and that God had been visiting them for it and would continue to visit them, as he did, his judgments coming to an awful climax about A. D. 70. A nation or race may be visited for a sin when individuals are innocent.

2. *When did time begin?—Anon.*

In its pure, primary application, time means unmeasured duration. Take it out of that use and it varies in meaning, as my time, your time, Caesar's time, or the time of feudalism. Occasionally we use the word time to denote those centuries from the beginning of creation to the consummation of the last judgment; but Webster does not give this definition, and I am not sure that it can be supported by any properly translated scripture. Time has been called a parenthesis in eternity. A human or national lifetime is that, but time in its first definition is the two eternities—the past, which had no beginning, and the future, which cannot possibly end.

3. *Why did God forbid Moses to cross over Jordan into the promised land?—Anon.*

Because he did not sanctify the Lord at Meribah. See Num. 20:12. To sanctify the Lord is to manifest in ourselves his holiness; and he who does that will not get angry and smite things and lose control of his words. Moses, it seems, sinned only once in his career of service as God's prophet and lawgiver, but his nearness to God made the sin more serious, and God made a public example for men who were to stand near the Lord in all ages, by giving this monumental rebuke.

4. *Did God know that Adam would sin when he first put him in the garden?*

God has always known all things. He so reveals himself to us in the Scriptures, nature reveals him thus, and we cannot intuitively think of him otherwise.

5. *Do you think that God ever called a man to preach before he is converted?—A Subscriber, Kentucky.*

We gather from the Scriptures that a man may be a chosen vessel from childhood for some particular service to God. It has been borne out in human experience that a man will usually carry in his heart some sense of this divine call, wherever he may wander, though he use his own will power to thwart the pleasure of the Lord. We usually say in a case like this that a man is not called to preach, but called to get ready to preach, the first step in his preparation being that of giving his heart to God. Indeed we think there are some in the pulpits who have mistaken the call to get ready to preach for a call to preach, and are allowing themselves to go lacking in some point of preparedness, usually spiritual, but sometimes educational. The educational qualification cannot be ignored, but of the two, spiritual and educational, a man could better be deficient in the latter.

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EVANGELISTIC AND PERSONAL.

Rev. Andrew Johnson is in a meeting at McKee-Ky., one of our mountain towns. Let prayer be made that many souls may be saved.

Rev. B. T. Flanery is engaged in a great meeting in the holiness mission at Glasgow, Ky. About forty souls have been converted, reclaimed and sanctified.

Rev. J. L. Brasher is engaged in a meeting at Adairville, Ky., and writes that the meeting starts well; large interested congregations; conviction is on the people, and God is blessing.

Rev. J. W. Randolph, Dora, Ala.: "We are in a great meeting here. Altar full and folks are really getting through. Salvation is rolling, the fire is falling, and the end is not yet."

Rev. J. B. McBride, Malden Mo.: "We are in the fight here, and the Lord is giving souls in pardon or purity; some of the hardest sinners in the town are seeking. Will close Sunday night and go to Caruthersville, Mo., for a two weeks' battle. Pray for us. We are on the firing line with our banner of holiness unto the Lord unfurled to the world. My soul is on fire and my faith is strong. I am entering the camp meeting season in the best condition of my life. Blessings on you all."

Rev. Allie Iriek and wife, Rosevale, Neb.: "We closed a very successful tent meeting here with Rev. E. E. Pickering, pastor of M. E. Church. Souls were saved and sanctified; the cause of holiness strengthened and the church built up. These dear people stood loyally by us, by the red-hot truth of holiness, and by the work of getting souls saved and filled with the Holy Ghost. They treated us royally in every respect. The offerings came up easily and abundantly. Opened meeting in Lufkin, Tex., in a blaze of gospel glory. Go next to Paris, Tex., July 1-10."

Jack Penn: "We have just closed a very successful meeting at Marietta Street Congregational Church in Atlanta, Ga., with Rev. A. T. Scogin, pastor. We have never in all our lives witnessed just such a meeting; conviction was deep and pungent and the altars were crowded at almost every service with men and women crying to God for mercy. During the last week of the meeting seekers lingered at the altar every night until eleven-thirty and twelve o'clock, wrestling with God as did Jacob of old. In all there were about forty-five conversions and reclamations and fourteen added to the church. The church was greatly benefited, believers were strengthened, and we believe that great and lasting good has been accomplished, and that the church will march forward to greater victories. We commenced at Capitol View in a tent June 6th, and we earnestly covet the prayers of THE HERALD family."

Rev. C. R. Crowe, the pastor of our Highland Park Church, this city, reports the lecture delivered in his church Monday night, May 30th, by Rev. C. F. Wimberly, A.M., as first-class in every particular. The lecture was given under the direction of the Home Mission Society of that church, for the local work of the society. Bro. Wimberly would accept nothing for his service, which shows the unselfish man he is, and enabled the ladies to meet an urgent obligation. The subject of the lecture was "Big Things." This was Bro. Wimberly's first attempt to play the role of a lecturer, so he stated in the outset of the lecture, but for this we would have thought him experienced in this field, for he entertained, enlightened, thrilled and almost swayed his audience. At times we were almost lifted to our feet. We all unite

in saying, God bless and prosper Bro. Wimberly. Rev. L. K. May, Irvington, Ky.: "On Sunday evening, May 29, we closed a series of meetings in our church here which many pronounce the best ever held in Irvington. From the first service on Sunday morning, May 8, to the last, May 29, the attendance, interest, attention, spirituality and power of the meetings were features marked and commented upon generally. Rev. H. C. Maitland led in the singing and preaching, while the Christians of the four denominations of the town fell in line, assisting in song, in prayer and in personal work, until our heavenly Father and his precious Son, our Savior, came into our midst refreshing his people with showers of blessings from above, until many rejoiced and praised his matchless name. Not a large number was converted nor a large number added to the church—only ten up to the present time have united with the church as a result of the meeting, and yet with one accord we are saying "Great things he hath done for us, whereof we are glad." Some who were converted will go to other churches. One man seventy-five years old was saved, another fifty-six years. It was a melting scene as these two men knelt side by side at the altar to receive baptism. Bro. Maitland is a safe, sane and sensible leader, a deeply spiritual man. He resorts to no sensational methods, to appeal to the emotions. I have never labored with a man whose every act so impressed me as being of the Spirit's guidance. I expect to have him again in revival work before conference. The Elizabethtown District Conference opens here tomorrow and will continue for three days. We are expecting a large attendance, and a good time."

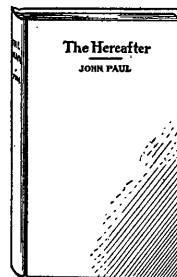
One brother has sent us in thirty-five subscribers on our 25 cent offer. Another sent us in twenty, and many others smaller numbers. Write us for samples of the paper, and make an effort. We all can do something.

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Rev. Andrew Johnson said after reading the manuscript that:—

"Hereafter is the name of a recent publication from the trenchant pen of Rev. John Paul, former Associate Editor of The Pentecostal Herald. The writer discusses with power and perspicuity the different phases of that department of Christian doctrine known as eschatology. We have heard some of the chapters of the manuscript read and bespeak for the book a wide circulation. The "Lost Stitch," the "Broken Bridge," the "Open Switch," "Hell" and the "Intermediate State" are the titles of some of the thrilling chapters of the book. In this work will be contained the author's cream of thought. It is just from the press and will cost you 50 cents. Order the book now from the

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Louisville, Ky.

EVANGELISTIC.

CARLISLE, KY.

We had a great meeting at Lusby's Mills, Ky. We did not go to Owenton, as we were slated to do, but will go there this fall, and also to New Columbus. We expect to work this fall in the Kentucky Conference. We are expecting a great camp at Mt. Olivet, Ky., beginning July 14., then to Oklahoma camp, then two in Arkansas, then two in North Carolina, then to Kentucky. We have had a blessed winter and spring campaign. We are happy; Jesus is blessing.

My address is Carlisle, Ky., Route No. 1. Please take notice. WILL J. HARNEY.

FOUKE, ARKANSAS.

We are still at Fouke, Ark. Had expected to close last night, but the interest was so great we decided to stay three days longer. This will not inconvenience us, as our next meeting will be held in Texarkana, Texas, sixteen miles from here, and begins June 3. Our slate has been changed and instead of spending the month of June in Herndon, Va., we accepted calls for two meetings in the South as follows: Texarkana, June 3-21, and Ottis, Miss., June 17-27. Our correspondents will notice the change.

The meeting here at Fouke, Ark., has been of great interest from the very start. The crowds soon got so large that we had to leave the church, so we got two large tents in Texarkana and pitched them on the school campus. Scores have been saved and some have been sanctified; fully thirty-five came to the altar Sunday morning for a clean heart; about forty have joined the church so far. The Baptist and Methodist preachers stood by us in the preaching of holiness; also the Seventh Day Baptist people helped much with their prayers, presence and means. J. C. CRIPPEN.

STAFFORD, KANSAS.

For more than two weeks we have been engaged in a meeting at Union Center, a country church located in one of the most beautiful farming communities it has ever been my pleasure to see. Spread before one's vision in every direction are the immense fields of growing grain, with here and there a clump of growing young timber which has been planted out by these thrifty farmers for their use and for protection from winds. On the broad expanse of pasture lands are seen great herds of fine cattle, draft horses and some mules.

Well, I must say that we have had one of the most satisfactory meetings it has been my privilege to conduct. We kept no account of the number of professions, but at most every service after the first few days there have been some bright professions. The church and community have expressed themselves in a way to show their high appreciation of the good meeting. The pastor, Rev. J. W. Green, who is a Kentuckian, is in favor with his people. We expect to go from here to Belvidere, Kan., for our next meeting.

J. C. JOHNSON AND WIFE.

LA CENTER, WASH.

I am away here on the Pacific Coast trying to fight the good fight of faith. This is the greatest place for grafters and worldly-minded people that I have ever met, hence the preachers have the

hardest battles to fight; yet through Jesus, our captain, we can have victory. But we need more helpers. This is certainly one of the greatest fields for evangelistic work in this old sin-cursed world; so I feel impressed to write to THE PENTECOSTAL HERALD, inviting all who can come West to please do so, as we feel assured that there is the greatest possibility to do good, to save souls from death and hide a multitude of sins. Any evangelist or singer who wants work where they have the greatest possibilities need not have any fear in coming to the State of Washington. I was in the Arkansas Conference eleven years, five years in the Oklahoma Conference, two years in the West Texas Conference, and one year in the New Mexico Conference. I have been seeking perfect love for many years. I am still seeking. I do hope that all who may read this will breathe an earnest prayer for one of God's most unworthy servants. I know I need full salvation to give me power with God and men. I need to be a soul winner for Jesus. I would like to correspond with any one who wants to come West. We are not getting large salaries, but we are getting plenty to eat, and all the work we can do. I close praying God's richest blessing on THE HERALD, and that some one may see this and write me.

J. S. SIMMONS, P. C.

MANCHESTER, ALA.

We have just closed a very successful meeting at Manchester, Ala., in the new Union Church. The crowds were immense. Conviction was deep and pungent. Sinners prayed through at the mourner's bench. Some got saved in their homes. There must have been fifty or seventy-five seekers for either reclamation, conversion or sanctification. O, how the mighty hand of God was in our midst! A goodly number of the seekers were happy finders. Some thirty or forty souls got the victory. The M. E. South pastor was sanctified. So the good work is going on.

Closed last night with a great victory. Many of those who were saved simply rolled into the altar and went to crying to God for help on the very start, and victory came. They meant business. I never have heard sinners do such earnest praying. I love the old time style of revival. They are the kind that counts.

This meeting lasted two weeks. Revs. Manasco, Romine and Wright were there a week before the writer joined them. Revs. Manasco and Romine went home and Bro. Wright remained with me and helped push the battle the last week. Rev. Claude Wright will be my co-laborer this year in the gospel, and he is a fine worker and knows nothing but to expect victory. Bro. Wright is a fine singer and will have charge of the music in our meetings. We have some open dates and are now ready to hold camps or assist pastors or work anywhere. If anyone desires our help address me at Jasper, Ala.

For recommendation I refer you to Revs. Bud Robinson, Peniel, Texas; Allie Irick, Pilot Point, Texas; H. F. Reynolds, Chicago.

C. H. LANCASTER.

ONE WINTER IN THE TROPICS.

The last days of November our party opened the winter's campaign on St. Thomas. The first day of May we closed on Trinidad. These five months have been spent under a tropical sun on the following islands: St. Thomas, Saba, St. Kitts, Nevis, Antigua, Barbados and Trinidad.

We have seen a great many people forward for

prayer. More than ten missionaries and Bible women have been put to work; about 10,000 Bibles, or portions of it, have been put out among the people, and the end is not yet.

The time we had allotted to this trip has been spent, but we do not feel it of the Lord to return just yet to the homeland. We have decided to remain a while and proceed to South America, trusting the Lord to supply all of our needs. The dreaded bubonic plague has broken out here on Trinidad, and, with the yellow fever it has caused a strict quarantine to go on, so that our movements just now are very uncertain.

We have visited some places of heathen and Mohammedan worship. As we saw these faithful, but deluded wretches, plodding on in sin and heathen darkness and superstition, going to worship five times each day, we were put to shame. Surrounded by thousands deep in darkness as well as sin, the child of God finds plenty to employ his mind. We went into a house last week to look about renting it for a missionary, and found the people in a dark corner "burning lights"—they were Obeahists—a form of witchcraft. There are 100,000 East Indians on this island alone.

JAMES M. TAYLOR.

ALL DAY AT REX, GA.

The fifth Sunday in May was set apart for an all day holiness meeting at Rex, Ga., fourteen miles south of Atlanta on the Southern railway. This village is getting to be a holiness center for Clayton, Henry and Fulton counties. On the second Sunday in every month a meeting is held there and some holiness preacher or worker from Atlanta conducts the services. The fifth Sundays in every month from now on are to be used as rally days and for all day meetings.

The people came out Sunday in great crowds. There was not room for all. The house was filled by 10 o'clock, but the crowd increased up to noon hour. There were seven different services crowded into the time between 9 a. m. and 5 p. m., with an hour for lunch. The first hour was a solid

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hour of prayer, conducted by Mrs. Tommie McAfee, nee Wethington, who is a great favorite with the young people in this section and we are sorry that she has left us to make her home in Tennessee.

The next hour was assigned to Rev. M. D. Smith, a Presbyterian preacher, of Atlanta, who gave a fine sermon on the fundamentals of holiness. His sermon and presence and fervent spirit were all helpful. Large bodied, large hearted and large minded, he will represent the cause he ably advocates.

Rev. Sam Haynes, also of Atlanta, came next, with a pointed message, punctuated with the shouts of victory. Bro. Haynes works in the shop during the week and in the pulpit on Sunday. His messages are lit with holy fire and he promises well. He is now conducting a tent meeting in Atlanta.

After the lunch, a ladies' half hour prayer meeting was conducted by Mrs. —, of Atlanta, while a grove meeting was led by Bro. Mack Davis, a sanctified carpenter of St. Paul Church, Atlanta. At 2 p. m., Rev. McAfee, of Tennessee, preached. He is a young preacher, an Asbury College man, and gives promise of usefulness in the pulpit and at the altar. While he was preaching the "fire fell," and the people "helped themselves." It sure was good to be around about that time.

The closing service was held by Rev. W. J. DeBardleben, pastor at Locust Grove, Ga., who gave up a \$1,200 a year job and dropped into the Methodist itinerancy at a salary of about half as much. He gave a fine talk on holiness, which was the theme of all the preachers. His fervent spirit, earnest manner and comprehension of his theme indicate that he will be an able advocate of the

"Second Blessing," properly so-called.

There were several persons forward for prayer during the day and some of them got through. The day was a feast to the holiness people, the number of whom are increasing about these parts, and many others no doubt went home that night under the conviction that "those people have got something that I haven't got."

Let me exhort preachers, laymen and consecrated women to keep up the battle against sin and an unhesitating advocacy of the great doctrine of holiness unto the Lord.

To Bro. L. C. Butler, of Morrow, Ga., is largely due the increasing interest in holiness in this section. He is a consecrated layman and plans for these meetings and helps all he can. He believes and acts upon the idea that what is good for him is good for the other fellow as well.

Stockbridge, Ga., June 1. W. O. BUTLER.

ALLAPAHA, GA.

The Methodist Church here has been greatly blessed, not only the church but the entire community. On April 4, Bro. W. W. McCord, the evangelist, whom God has so wonderfully blessed with entire sanctification, came to help us in a meeting for only two weeks, but God so led that he was compelled to disappoint others and stay with us three weeks. The meeting is an epoch in the spiritual history of Allapaha church and community. There were forty-four accessions to the M. E. Church, most of them stalwart men that occupy important positions in life. May God bless these. We never have seen a town so strengthened and its spiritual life more stirred in so short a time before. Bro. McCord preached a full salvation in the plain old-fashioned gospel and in a

straightforward manner, accompanied by the power of the Spirit. We have never heard so many people, in a deep, quiet way say: "I am going to lead a better life. I never realized my duty so fully before. I will always thank God that Bro. McCord came to Allapaha." Such expressions are being used by people of all denominations represented in the community. We are delighted not only in having had Bro. McCord in our church and town, but having the opportunity of having him and his consecrated wife and sweet babe, as well as dear Sister Ousley, in our own home. They were of such a spiritual help to us all, and we pray to have them again soon.

Our quarterly conference met a week ago, and our people changed this from one-fourth station to a full station. Bro. Tyler, of Norman Park, a young minister, came up last evening to take charge of Brookfield and Enigma. Our work here is now on a boom. Family altars have been erected; men and women have had their tongues loosed, and now they can pray and speak for God.

We thank God for his many blessings, and press on. We ask the prayers of all God's children.

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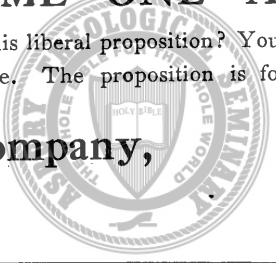
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Rev. E. P. Ellyson.	Rev. C. F. Wimberly.

EDITORIAL

REV. H. C. MORRISON

OUR WORLD TOUR OF EVANGELISM.

(Continued from page one.)

I must not forget to say that we visited McTyeire Memorial College, for girls. They tell me it is the highest grade college for women in China. The Southern Methodists have the Shanghai field. The M. E. Church has no work there except the publishing interest. The two churches have united there in one large partnership publishing house. The Southern Methodists have one native church with a M. E. pastor. They have other churches, but we were pleased to find this spirit of fraternity and union.

I would like to give my mite with the two Methodisms to build a great union Methodist Church in Shanghai, with four memorial windows in it. One for Dr. Young J. Allen, one for Bishop Fitzgerald, one for Bishop Ward, and one for Dr. Lambuth, Sr. Two of them recently died in the Orient. Everybody spoke in highest terms of Bishop Bashford. One afternoon at *tiffin*, with a group of Southern Methodists, there was something said of who would be the next bishop out, and some one said, "Why not have Bishop Bashford hold our conference?" to which all readily agreed.

The new Bishop Lewis is also making a fine impression in China; we heard him spoken of in highest terms. But we are at the mouth of the

river; our beautiful Japanese ship lay a short distance out at sea, and we are soon on board and out in the open ocean, where we are swept by a piercing, cold wind and tossed on the rough waters; we lay low, keep quiet, eat but little and have anything but a pleasant trip. Two nights and one day covered the distance, and on the morning of the second day, we steamed into the beautiful harbor of Nagasaki, Japan.

(CONTINUED.)

PRACTICAL FEATURES OF EDUCATION.

(An address by Rev. E. G. B. Mann, D.D., delivered at Asbury College, Wilmore, Ky., June 8, 1910, to the graduating class).

I often wonder if the average preacher knows anything the modern college student desires to know. On the other hand, it may be that the average preacher, as well as other active workers

in this wonderfully real world, has not enough regard for the fresh opinion of the college student. But the wide-awake twentieth century preacher knows more about young people than they think he does, and sometimes young people—even children

—see through the preacher more clearly than he thinks they do. I was reading of a pastor who called at the home of a family of his congregation, and while the lady of the house was making her toilet ready to appear, the preacher took advantage

of an opportunity to speak to the little boy of the house concerning the subject of religion. "My little man," said he, "Are you are good boy?" "Oh yes," replied the youngster. "Do you know that God is everwhere?" said he. "Well," said the boy, "I do not know so well about that. Do you mean to say that God is here now?" "Yes, indeed, my son," said the preacher, "He is in this house."

"Is he upstairs?" "Yes," said the preacher. "Is he in the kitchen?" said the boy. "Yes, O! yes," said the preacher. "Is he in the cellar?" said the boy. "Yes," said the preacher. "Now" said the boy, "I knew I would catch you in a lie as we have no cellar."

I should like to be able to impress you today as Peter McKenzie, an eccentric but powerful orator of England, once said that David impressed Goliath. In a lecture on "David the Shepherd King," Peter McKenzie described graphically how David prepared the pebble and threw it at the giant. Said he: "When David hurled that smooth stone through the air and struck Goliath in the forehead, *nothing like that had ever entered his head before.*"

Notwithstanding your careful training in the school room, you will find new ideas entering your heads at every turn of the way in this practical real world into which you are about to enter. May I ask and answer this question for you? "What is education?" It is to know one's native powers and their proper use. Everyone must learn *who* he is, *whence* he is, and *whither* he is going.

Some persons think that an education consists of knowing how to speak in seven languages. One who knows how to be silent in fourteen languages may be better educated than one who can speak in seven. I read a book once called "Hiram Golf's Religion." Hiram Golf was the most quiet man in the congregation where the new preacher went to take charge. He met and visited all his other members before he met this one. Finally he found out Hiram Golf to be an humble shoe maker who knew more and had more religion than any other member he had. Hiram Golf's idea was that he was a "shoe maker by the grace of God."

An education is not a device to avoid honest ef-

fort in the world. Many persons look on it as a qualification to obtain an easy livelihood. That is not so. It is a better equipment to fulfill life's mission. If a boy is to be a mechanic, everything he learns is simply a larger spelling and definition of that word. If a girl is to be a musician, everything she is taught is only an enrichment of life for that service. If one is to be a preacher, his education centers around that supreme idea, so that with a full grown perception he goes out into the world to see "Tongues in trees, sermons in stones, books in running brooks, and God in everything!" One of the great men of the South once said: "All un sanctified learning is degrading." In that he was right. If you educate a bad man or woman, without changing character, you have not produced a better citizen but have simply converted a bludgeon into a rapier.

An educated fool is more to be pitied than a natural ignoramus. A physician just out of a medical college was called to see a sick country boy. In diagnosing the case he used such hard words that the boy's mother could not understand what he was talking about. When the father came home he asked his wife what was the matter with Willie. She replied, "I could not fully understand what he meant, but I think he said that what ailed him was that everything he eats goes to his stomach."

The acme of true education is simplicity. Possibly the greatest educator this state ever had was Dr. John A. Broaddus, of the Baptist Theological Seminary. His chief charm was in his simplicity of manner and speech. He preached one day in a strange church and a plain woman who heard him said: "That would have been a great man if he had just been educated, but," she said, "I understood every word he said, myself."

The unwarranted airs and pretence of persons who have had college opportunities have created wide-spread prejudice against education. Education, like true religion, "does not vaunt itself nor behave unseemly, seeketh not her own, is not easily provoked." Education gives self-control, not simply in the parlor, or under other favorable circumstances, but in the presence of the humble and the unfortunate. Most any person can deport himself well in the presence of nobility, but it takes one who is educated and refined, in the highest sense, to properly bear himself in the company of the ignorant and afflicted.

The reason so many persons are prejudiced against a university education is because it often takes one boy or girl out of a family and unfits that one to ever have patience or interest again toward home or church or former friends. If I had to take my choice between a green country boy who did not know whether Paul Kruger was once King of England or of the Transvaal Republic, but who loved his home and church, and was kind and courteous to his neighbors, and a young man who had graduated from a modern university and had become ashamed of his home and had repudiated his church and his boyhood friends, I should not hesitate to say: "Give me that honest green country boy every time."

Education is now on trial. It is carrying a heavy load. It has not been long since the head of one of the greatest educational institutions in this country announced that the world was in need of a new religion. Dr. Parkhurst said the college-president in question "used words that rattled like dry autumn leaves, that he seemed to have lost all warmth and moisture out of his life, that he had evidently put his feelings in pawn to obtain gray

matter for his dire necessities." Dr. Elliott may feel the need of a new religion but, thank God, those of us who know the full salvation of Jesus Christ are satisfied.

When a learned professor asserted once that there was no such thing as a religious experience a colored man said: "Professor, you should not say that; you might say, that not as you knows of."

An education that increases expenses without increasing the producing power of the individual, will not stand the test of the hard-headed business men of this age, and will not meet the demands of our times.

One of the cruelist things of our day is the experience that comes of honest self-sacrificing parents, who had few early opportunities, but who lay themselves out to educate their children and sometimes find that the education has lessened their ability to work, their respect for home, and their love for God.

The increased facilities of living have created grave problems, and the attacks on our Bible and our holy religion have created a new necessity for true Christian education. My earnest exhortation to the class is: Be simple, be practical, be good.

THE OFFICE MAN'S NOTES.

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CAMPBELL, MO.

I have been helping Rev. C. L. Fry, pastor of Campbell M. E. Church, South, for more than a week. We have had good services with the church. We have a few people fully consecrated to God; many more good men and women that work willingly for the Lord. We have had several saved, and conviction is deepening on the people. We are praying and preaching for the salvation of sinners and sanctification of believers. Where you find four churches opposed to Christian perfection, and one alone to contend for it and part of that church halting between two opinions it makes it difficult to get people to understand how God can sanctify wholly and preserve blameless unto the coming of the Lord Jesus. I have had a fine time with Bro. Fry and Sister Fry and their people; such nice, clever people. Bro. J. W. Fisher has been with us this week. He sings well. We have a fine choir, a good organist, Miss Mabel Bray. May the Lord reward her for her good playing and singing. We had many visiting ministers. Love to the brethren.

J. J. SMITH.

MERIDIAN AND THE COLLEGES.

Rev. C. F. Wimberly.

Nothing is so refreshing as a journey through new scenes and to new places. It was the writer's rare privilege to enjoy such a trip to the "Sunny South." By the kindness of the Beeson Brothers, who are the presidents of the two colleges, we were invited to preach the Baccalaureate sermon for them on Sunday, May 22. We had read and heard much of these institutions, but after spending four days there, we were convinced that the most flattering reports had not exaggerated the case.

The trip had much in it which we feel tempted to mention; such as "fields, streams, and valleys stretching far as the eye can gaze"; the wild mountain fastnesses of East Tennessee and the pine forest solitude of Alabama and Mississippi; but we do not propose a sketch simply for entertainment, at this time.

About fifteen years ago, Prof. J. W. Beeson took charge of an old church college in Meridian, Miss.; he had recently come into the light for full salvation, which constrained him to put emphasis on high and holy experience, making it a feature, if not a study, in the curriculum. The school enlarged and flourished, until six years ago, it was burned to the ground.

With the remaining fragments and faith in God as capital, an old pine woods was purchased three miles north of the city. The results are marvelous; the hills and valleys, everywhere, thröb with life and beauty; neat cottages abound; three large buildings of the Woman's College with all the latest equipment—steam laundry, steam heat, home-made electric lights, two towering tanks supplied from deep well, piped to every nook and corner of all the buildings; a great kitchen which, in its completeness, resembles a kitchen at a National Soldiers Home with Uncle Sam's unlimited resources from which to draw.

Greater than the equipment, everything is being efficiently and religiously taught from making biscuits and trimming hats, to playing the pipe organ; manual, industrial, fine arts, scientific, physical training—and every phase of religious work. The Conservatory of Music is a large separate building, and we have never witnessed the graduation of music pupils which gave evidence of better technical instruction. Everything, in all departments, was high grade. Joining the campus of the Woman's College, is the campus of the Meridian Male College, opened about six years ago by Dr. M. A. Beeson, and in many respects as great things have been wrought as in the other school. Notwithstanding, some four years ago this school also was burned, a great flourishing, well equipped plant stands as a commanding monument of faith and labor. We do not know the exact enrollment in either school, but we feel safe in estimating the number of boys and girls to aggregate nearly one thousand. At every turn we can see the application of wise, prayerful, wide-awake methods.

We were amazed and delighted continually. While we were enjoying the schools, the delightful home of Prof. Beeson, the fellowship of Dr. Joseph H. Smith and Rev. John Paul, both known and loved everywhere; also a day in the family circle of that remarkable, God-exalted layman, Mr. L. P. Brown, Dr. M. A. Beeson, Rev. W. W. Hopper and others, we made some educational deductions.

1. The transformation of a pine woods into the headquarters of a teeming throng of well housed, well provided, well protected body of choice boys and girls; and a happy, cultured, satisfied faculty,

is not an accident; some great fundamental laws and principles have been observed and wrought out. (What are some of them?) (a) The schools stand for the highest things in culture of body, mind, and heart. (b) These are accomplished through the oversight of large, strong faculties, high grade curricula, military drill and discipline for boys and girls alike, and *full salvation* as the necessary inevitable equipment for successful life at any level.

2. That clear, definite, experimental salvation, and an unshaken faith in the orthodox authenticity of the Bible are not out of harmony with physical and mental culture of any degree. The demand for a "New Theology" to be at par with higher education, is a malicious slander on our holy religion.

3. That something is wrong if a school must have an *endowment fund* to float it financially. Let it be clearly known that a school guarantees to protect the morals of boys and girls and, at the same time, keep them rooted and grounded in the faith of our fathers, sending out boys and girls by the hundred full of religious zeal, and yearning for heroic service for the Master, and the demand will be for enlarged accommodations. Tens of thousands of fathers and mothers in America are longing for such a school in which to place their children.

4. That there is but one way to have a religious school, and that is, it must be religious. What do I mean? I mean that all from president to cook know God, and be able to lead a pupil to Christ at an altar of prayer. Every student attending a religious institution ought to feel that any part of the faculty stands ready at any time to help to a knowledge of Christ, and if need be, set aside a lesson in mathematics or language, to do it.

We found all these things faithfully observed and exemplified at the two colleges at Meridian, Miss. Such schools richly deserve the smile of heaven and the patronage of God's people, and will get both in abundant measure.

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SUNDAY SCHOOL LESSON.

To Be Read With Bible in Hand

FOR JUNE 26, 1910.

Parable of The Tares. Matt. 13:24-30; 36-43.

Golden Text.—"Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:43.

The Setting.

We noted in last lesson the beginning of Christ's new method of teaching by parables; it is a coincident that this new method begins about the time of the rise of opposition to Christ. It has been observed that this furnishes a more pleasing or at least a less offensive manner of presenting truth. Some of the leading truths that needed to be conveyed through parables were the fact that men could render themselves not susceptible to the saving message (parable of the Sower); that there were imitations and secret, diabolical oppositions to the kingdom of God (the tares); that the kingdom of Christ was formidable in the presence of its foes, with great unfolding possibilities. In these parables was a lesson for his disciples, that they were not to despise the day of small things, nor be dismayed at Satan's progress, or discouraged at God's seeming delay in matching all the intrigues of the evil one.

The Farmer And The Crop.

It is well in these parables to observe closely to which of the characters the kingdom is likened. In this case it is likened unto the farmer farming, and his crop—not the farm. "The field is the world," the devil is the night sower. In this imagery we are God's plants, the objects of his care. He waters us with the dews of heaven, though they seem at the same time to nourish undesirable citizens, ungodly characters. He leaves trials that almost choke us out, and his appointed guardians of the field are eager to weed out those things or persons which hinder; but the great leader in this program of redemption sees fit to allow the continuance of the unsalvable among the saved and the salvable; till the judgment day.

"Let Them Both Grow."

The one who misunderstands God's permissive providence at this point will stumble at the manner in which evil continues to flourish in the world alongside the redeeming agencies and leavening influences of the gospel. If the gospel plant does not also flourish, something needs our attention. It is certainly God's will that his kingdom should flourish. While we cannot clear the field and put an end to sin in the land, we can see to it that "the trees of the Lord are full of sap," and that the plants of Satan have a wholesome and thrifty competition.

Reform Movements.

Does the parable of the tares discourage reform movements, such, for instance, as the elimination of saloons? Some compromisers will hold that it does, and men who for filthy lucre are fighting the last battles of the liquor traffic against advancing civilization make much use of such Biblical material as this, even con-

tending that the tree of forbidden fruit in Eden teaches the wisdom of prohibition. To this point we would say that God planted the forbidden fruit for a wise purpose, but he did not plant such institutions as the liquor traffic. The parable of the tares does not apply to the elimination of evil traffics; it refers to the elimination of evil persons. "The tares are the children of the wicked one." Our business is to root out every evil thing.

City Evangelistic Movement.

Dayton, Ohio, will have a summer evangelistic campaign lasting four months under a large tent in the heart of the city. A carefully planned series of splendid evangelistic services have been arranged for, to begin June 3, and lasting until the middle or close of September.

The meetings will be held under a tent specially made for the location at the public landing just east of the city library with convenient access from both Second and Third streets, as well as from the Library Park. In size the main tent will be forty by sixty feet with eight foot walls and water-proofed roof. It will be lighted with electricity, furnished with a well erected rostrum, with pulpit desk, chairs and piano. The main part of the tent to be seated with comfortable porch seats accommodating about 600 people. A smaller tent will also be erected and will be used in connection with the meetings as developments may suggest from time to time.

This movement being interdenominational and beginning as it is in the very center of our city, affords a most excellent opportunity for the co-operation of the ministers, Christian workers and mission spirited people of our city whose support in prayer, personal work and material needs is zealously solicited.

This movement is in harmony with the church work of our city and converts at these meetings will be urged to at once join the church of their choice. The expense in connection with this movement is estimated at about \$1,000 to \$1,200. It consists of purchasing the tents and equipping them as above stated, together with taking care of the evangelists and advertising the work.

Great care has been taken to select such evangelists as will bring forcible messages in the power of the Spirit, convincing arguments against sin and equip Christian people with a deeper consecrated life thus preparing them for more effective Christian work.

The services of Rev. Charles H. Stalker, of Columbus, Ohio, have been engaged for the opening session of ten days. Mr. Stalker is the author of a number of religious works, has been around the world twice on missionary tours, was in England two or three months last summer, and has calls there now that would keep him busy for a year. Our city is to be congratulated on getting his services and great good is bound to result from his visit.

Other evangelists to follow are Rev. Charles F. Stroup, formerly an evangelist from Pennsylvania, but at present holding a pastorate at Columbus, Ohio.

Rev. J. M. and Mrs. Mattie Wines, of Indianapolis, who also are conducting a pastorate at the present time.

Rev. John T. Hatfield, of Indiana, known throughout the country as the "Hoosier Evangelist," and Rev. J. B. Harris, of Kentucky, who has traveled principally in the South in evangelistic work wielding a mighty power against sin.

Correspondence is now being had with two or three other leading evangelists to the end that an open date may be filled. Mr. W. C. Andreas, singing evangelist of this city, will conduct the song services both in the tent, open air and moonday shop meetings as they are also a part of the program. Mr. Andreas will further give his entire time to this work this summer in various capacities as the emergencies may require. Those being interested in the work for further advice may talk with Dr. J. C. Early, Charles Herby, W. L. Jackson, W. C. Andreas, J. L. Kennett.

Can You Help This Case?

At Arlington, Ky., lives Miss Hattie A. Donakey, once a school teacher now a "shut in," suffering from inflammatory rheumatism, and entirely dependent upon others. She knows God, is intelligent, and has seen better days, and of course wishes to spend her last days in quietness and comfort. She appears a worthy case, and has recently been thrown out of a home through the fault of no one. I write to bring her case to any who have in their hearts of sympathy and who feel disposed to assist her. While money will be accepted, just now she needs a home where kindly disposed people would care for her the balance of her days. If there could be found some benevolent institution designed for just such cases, it would be a blessing if some reader of *The Herald* could aid her in getting a place in such an institution. Personally I am not acquainted with this good woman, never having seen her, but have had a great deal of correspondence with her. Help her if you can and in any way you can. This appeal is made at her request.

Clement C. Cary.

Atlanta, Ga., June 4, 1910.

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This book is specially adapted to Church and Sunday Schools. A cheaper edition for Evangelistic Service. SPECIAL 30 DAYS OFFER: Send this ad with 18 cents for Sample Copy. Hamp Sewell, Music Publisher, Atlanta, Ga.

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\$2.69 Prepaid for this handsome garment—is made as a special inducement to get new customers. We guarantee a perfect fit and entire satisfaction.

After you have tried on this skirt and it don't fit, or if you are not satisfied with it in every way, send it back to us at our expense, and we will return you \$2.69, just as quick as the United States mail can bring it to you—you have all to gain and nothing to lose—send your order today. Sizes 22 to 30, length 38 to 44. Colors black, blue and brown. Be sure to state plainly the size, length and color desired.



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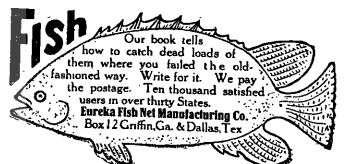
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CAMP MEETING CALENDAR.

ALABAMA.

Thornton Springs, Ala.—Begins third Sunday in August. Rev. H. M. Watson, C. F. Daniel, Sec., Womack Hill, Ala. Jasper, Ala.—October 6-16. Rev. Bud Robinson and W. B. Yates. J. W. Randolph, Sec.

ARKANSAS.

Ozark, Ark.—Sept. 1-18. Rev. C. F. Weigle, of Pasadena, Cal., preacher; W. E. Charles, of Kentucky, singer. Rev. J. D. Edgin, Pres.; J. H. Williams, Sec., Ozark, Ark. Calamine, Ark.—Sept. 1-12. Revs. J. W. Manney and E. F. Neely. J. D. Sullivan, Sec., Grange, Ark.

COLORADO.

Holyoke, Colo., (5th Annual)—July 7-17. Rev. C. B. Allen, evangelist. Address Rev. D. W. Waller, Holyoke, Colo. Pike's Peak at El Bethel Park, Colorado Springs, Colo.—August 11-28. Prof. Geo. Shaw and G. Arnold Hedgin. For information, address Wm. H. Lee, 539 W. Dale St., Colorado Springs, Colo. Evans, Colo. (Colorado State Holiness Association, 17th Annual Camp Meeting)—August 25-Sept. 4. Address Rev. F. D. Crook, Evans, Colo.

CALIFORNIA.

Sierra Madre, Cal.—July 1-11. Revs. J. W. Martin, C. F. Weigle and others. A. N. Clark, Sec., 828 Hobart Boule., Los Angeles, Cal.

FLORIDA.

Winn, Fla.—Aug. 25-Sept. 4. Rev. J. M. Glenn, preacher; J. A. Smith, singer, F. P. McCall, Sec.

GEORGIA.

Indian Spring (Flovilla P. O.), Ga.—August 11-21. Revs. W. H. Huff, C. W. Ruth, C. M. Dunaway and Charlie D. Tillman. For information, write Rev. H. P. Myers, Cochran, Ga.

ILLINOIS.

Boaz, Ill.—Begins July 23. Rev. J. F. Brown and wife, leaders. For information write Rev. T. J. Overstreet, Karnak, Ill.

Eldorado, Ill.—August 4-14. Revs. W. C. Wilson, A. A. Niles and Miss Bertie Crow, Jas. A. Keasler and T. J. Scott, song leaders. I. E. Turner, Pres. Equality, Ill.; W. G. Showers, Sec., Eldorado, Ill.

Bonnie, Ill.—Aug. 19-29. Revs. W. C. Wilson, Upland, Cal., and A. G. Proctor, Anna, Ill., preachers, with W. B. Yates of Marion, Ky., song leader. H. L. Hayse, Sec., 313 N. 4th St., Mt. Vernon, Ill.

INDIANA.

Silver Heights, Ind., (New Albany, P. O.)—August 1-14. Rev. H. C. Morrison and I. M. Hargett. C. C. Ringbarger, Song leader. E. E. McPheeters, Sec.-Treas.

Indianapolis, Ind.—Aug. 18-28. Zepp, Dolbow, Mrs. Ella Smith, Mrs. Lizzie Jones. Address Justin Bare, 622 Highland Ave.

Bryantsburg, Ind., one mile north of town.—Sept. 1-10. Revs. Aura Smith and C. E. Driskell, and Miss Lela Montgomery. H. A. Kirk, song leader. Chas. E. Cleek, Sec.

Oakland City, Ind.—Sept. 14-Oct. 2. Revs. L. M. Williams and I. G. Martin, J. V. Reid and Myrtle Hodd, song leaders. N. W. Benton, Sec.

IOWA.

Indianola, Ia.—June 17-27. The Warren County Holiness Association. Rev. Aura Smith and wife in charge. P. G. Watson.

KANSAS.

Topeka, Kansas, (Tent Meeting)—June 16-26. C. B. Jennings, H. E. Miller, C. F. Cannon and wife. Address Rev. J. K. Mayberry, 1414 W. 10th St., Topeka, Kansas.

Wichita, Kansas—August 18-28. Revs. H. C. Morrison, E. A. Ferguson, Harry Maitland, song leader. W. C. Cain, Sec., Clearwater, Kansas.

KENTUCKY.

Lagrange, Ky.—June 15-July 3. J. E. DeCamp, D. B. Taylor, C. S. Driskell and wife. Address L. J. Whiteley, R. F. D. No. 1, Lagrange, Ky.

Wilson Camp, Ky. (Alleghie P. O.)—Begins June 30. E. C. Dees, John Crawford, Frank Wilson, C. C. Collier, H. M. Satterfield, singers.

Worthville, Ky.—July 8-24. J. E. DeCamp, D. B. Taylor, C. S. Driskell and wife. Address W. L. Stone, R. F. D. No. 2, Worthville, Ky.

Steelsford, Near Millersburg, Ky.—July 15-24. Rev. B. Carradine. Address Wesley Fogle, R. F. D. No. 4, Paris, Ky. Mobley, Ky.—Begins Friday, July 15. Revs. W. C. Wilson and J. J. Smith. W. J. Willingham, Sec., Water Valley, Ky.

Carvosso Holiness Camp Meeting, near Guthrie, Ky., July 28-Aug. 7. Rev. Sam Holcomb and wife, leaders. Mrs. T. S. Mimms, Sec., Trenton, Ky. Yelvington, Ky.—August 5-15. Rev. J. W. Bigham, Miss Nettie Springer, Charles Lear. Address Dr. S. J. Harris, Philpot, Ky. Aliceton, Ky.—Aug. 5-15. Rev. E. K. Pike, Rev. J. C. Johnson and wife. Carthage, Ky.—August 12-21. J. M.

Evans and wife, Elijah Burnside, J. E. Redmon and wife. Address J. E. Redmon, New Richmond, Ohio.

LOUISIANA.

Martha ville, La.—July 15-25. Rev. John Paul; Rev. M. A. Farr, song leader. L. F. Berry, Sec.

Spring Lake, La., (Homer P. O.)—July 23-August 1. Revs. Roy Williams and Fred St. Clair. A. B. Calk, singer. Mrs. H. C. Walker, Sec.

Ebenezer Camp Meeting—July 22-31. Workers: Revs. J. M. Weems, Q. L. Bennett and W. B. Yates. Montgomery P. O., La. R. F. Harrison, Pres.

MARYLAND.

Mountain Lake Park, Md.—July 5-14. Rev. Joseph H. Smith and others.

La Plata, Md.—July 8-17. Rev. H. B. Hosley, preacher. Mrs. Bessie B. Larkin, singer. Dr. H. A. Lee and Rev. J. R. Buckmaster will be present. J. H. Penn, Pres., Pomfret, Md.

MICHIGAN.

Michigan State Holiness Camp Meeting, Eaton Rapids, Mich.—July 28-August 7. Revs. Joseph H. Smith, E. F. Walker and H. C. Morrison. Rev. A. A. Geiger, Sec., Marshall, Mich.

MISSISSIPPI.

North Mississippi Central Holiness Meeting—July 29-Aug. 8. Rev. Allie Irick and wife. Edgar A. Hyde, Sec., Pontotoc, Miss.

Cleveland, Miss.—August 11-21. Dr. B. Carradine. Hamp Sewell, song leader. R. L. Beavers, Sec.

Auburn, Miss.—August 12-21. Revs. D. B. Strouse and James L. Early. Rev. S. E. Carruth, Jr., Sec.

LaFayette Springs, Miss.—August 12-22. Rev. Allie Irick and wife.

MINNESOTA.

Red Rock, Minn. (Newport P. O.)—June 23-July 4. Revs. H. C. Morrison and Jos. H. Smith. J. M. Harris and wife, song leaders. F. E. Reynolds, Sec., 1129 Lumber Exchange, Minneapolis, Minn.

MISSOURI.

Hannibal, Mo.—Sept. 2-11. J. M. O'Brien, Luvana M. Terrell, Edwin P. Phillips, and H. P. Beck. Missouri State Camp Meeting.

Wisdom, Mo.—Sept. 5-15. Rev. Andrew Johnson, preacher; C. C. Davis, singer. W. T. Love, Sec.

NEBRASKA.

Nebraska State Holiness with the National-State Fair Grounds, Lincoln, Neb.—July 15-25. Workers: Fowler, Ruth, Huff, and Mr. and Mrs. Harris as song leaders. For information, address Rev. W. H. Prescott, 1817 M. St., Lincoln, Neb.

Kearney, Neb.—August 19-29. Revs. Andrew Johnson, D. F. Brooks and A. H. Johnston.

NORTH DAKOTA.

Jamestown, N. D.—June 17-27. Revs. Huff, Ruth and Johnston. Rev. J. G. Morrison, Sec.

OHIO.

Sychar (Mount Vernon, O. P. O.)—August 5-15. Revs. C. J. Fowler, C. B. Allen and others. Address Rev. C. L. Peck, 1401 E. 82nd Street, Cleveland, Ohio.

Hollow Rock, Ohio—August 11-21. Revs. J. L. Brasher, John F. Owen, J. M. and M. J. Harris, Miss Stella McNutt. If you want a cottage, tent or rooms at the boarding house, write Mrs. John Hamilton, Box 52, R. F. D., No. 2, Toronto, Ohio.

Shelton's Grove, Ohio—August 11-21. Revs. C. B. Allen, C. J. Fowler, J. C. Smith and W. B. King. For particulars



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OKLAHOMA.

Mountain Park, Okla.—July 21-31. Rev. E. A. Ferguson and J. W. Dunaway. Ed. E. Corson, Sec.-Treas., Roosevelt, Okla.

Newburg, Okla.—Begins July 29. Rev. W. J. Harney. L. H. Ritter, Sec., Calvin, Okla.

Anadarko, Okla.—Aug. 31-Sept. 11. Rev. T. J. Adams, preacher; Edgar Burkhardt, singer. For further information write Jas. R. McClung, Anadarko, Okla.

Oklahoma City, Okla.—State Nazarene Camp at Bethany Station—Sept. 1-12. Revs. J. W. Goodwin and Arthur Ingler. Address R. L. Mantlin, chairman, Oklahoma City, Okla., Route 2.

PENNSYLVANIA.

New Castle, Pa.—June 17-26. Revs. J. L. Brasher and Harry Maitland. Geo. W. Clutton, Sec.

Beaver, Pa.—Beaver Valley Holiness Association—August 9-21. Revs. B. L. Hyde, E. S. Dunham, R. A. Jennings. For information write to H. R. Ross, Beaver, Pa.

SOUTH DAKOTA.

Near Riverside Station, four miles Northeast of Mitchell, S. D.—June 30-July 10. Revs. W. H. Huff, Gordon H. Clark; Mrs. Augusta H. Jingles, song leader. A. A. Truax, Sec., Mitchell, S. D.

TENNESSEE.

Springfield, Tenn.—July 3-17. Revs. John F. and Joseph Owen; W. B. Yates, singer. For further information address G. E. Smith, Springfield, Tenn. Brownsville, Tenn.—July 21-31. Rev.

W. Carter; H. C. Maitland, song leader. Write G. F. Ramsey, Brownsville.

TEXAS.

Scottsville, Texas—July 29-August 7. Revs. Andrew Johnson and C. M. Dunaway. Hamp Sewell, song leader. B. F. Wynne, Sec., Marshall, Tex.

Dublin, Texas, three miles east of town—Begins August 5. Efficient help. F. A. Jones, Sec.

Waco, Texas—August 9-19. Revs. J. W. Carter and Joseph Hogg. J. H. Appell, Sec., Waco.

Denton, Texas—August 12-22. Rev. Chas. F. Weigle, Miss Lela Hargrove and Miss Myrtle Mangum. G. B. Collins, Sec., Denton, Texas.

Shiloh, Texas—Aug. 18-28. Rev. T. J. Adams.

Floydada, Texas—September 8-19. Rev. Allie Irick and wife. Address Rev. C. J. Menefee, Floydada, Texas.

VIRGINIA.

Wakefield, Va.—August 12-21. Revs. Jos. H. Smith and John M. Oakley. Geo. R. Drew, Treas., Wakefield, Va.

Herndon, Va.—August 26-Sept. 4. Workers: Evangelist J. B. Kendall, Wilmore, Ky., Prof. C. C. Rinebarger, New Albany, Ind. For further and full information write H. A. Crippen, Sec., Herndon, Va.

WEST VIRGINIA.

Coopers, W. Va.—August 18-28. Rev. W. H. Hudgins.

WISCONSIN.

Valton, Wis., State Holiness Association—June 9-19. Revs. J. W. Lee, D. M. Smashey, A. L. Whitcomb and others. For information, write Rev. O. L. Hutchins, Valton, Wis.



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OUR BIBLE CLASS.

Mrs. J. A. Pritchard, Teacher

The Beautiful Psalm.

The gracious Lord my Shepherd is,
No want have I;
From early dawn 'till sunset's gold,
He's ever nigh.

In pastures that are fresh and green,
In peace I rest;
With living waters of his love,
I'm richly blest.

Sometimes o'er paths rockstrewn and drear,
He leads the way;

My Shepherd knows on easier paths,
I'd go astray.

When through the darkened vale of death,
He bids me come,

'Twill be a glowing sunlit place,
Since it leads home.

The Shepherd conquers all my foes,
If I am just;

He makes my cup of joy o'erflow,
While I but trust.

My Shepherd, Savior, Lord and King,
Blest by such love;
Goodness and Mercy shall follow me
Unto the throne above.

—McMurry Chapel.

THE ANNUNCIATION TO

JOSEPH.—Matt. 1:18-25.

Verse 18. Now the birth of Jesus Christ was on this wise: When as his mother Mary, was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost.

Read through to verse 26.

Reference Scriptures.

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: Isa. 11:1. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. Jer. 23:5.

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be Gen. 49:10.

Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Ps. 103:20.

Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. Malachi 3:16-18.

Verses 18, 19. Now the birth of Jesus Christ was on this wise. Betrothal was, in Jewish law, valid marriage; in giving Mary up, therefore,

Joseph had to take legal steps to effect the separation. "Privily,"—giving her the required writing of divorce (Deuteronomy 24:1) in presence only of two or three witnesses and without cause assigned, instead of having her before a magistrate.

Verse 20. But while he thought on these things. Who would not feel for him after receiving such intelligence and before receiving any light from above? As he brooded over the matter, alone in the stillness of the night, his domestic prospects darkened and his happiness blasted for life, his mind slowly making itself up to the painful step, yet planning how to do it in the way least offensive. Mary's situation was the most distressing and humiliating that can be conceived; nothing but the fullest consciousness of her own integrity and the strongest confidence in God, could have supported her in such trying circumstances, where her reputation, her honor, and her life were at stake. At the last extremity the Lord himself interposed. "Joseph, thou son of David;" this style of address was, doubtless, advisedly chosen to remind him of what all the families of David's line so early coveted, and thus it would prepare him for the marvelous announcement which was to follow.

Verse 21. Thou shalt call his name Jesus. This name, to the awakened and anxious sinner, was the sweetest and most fragrant of all names, expressing so melodiously and briefly his whole saving office and work. "For he shall save"; he, personally and by his personal act, "His people"—the lost sheep of the house of Israel, that is, in the first instance, for they were the only people he then had, but on the breaking down of the middle wall of partition, the saved people embraced the redeemed unto God by his blood out of every kindred and people and tongue and nation, in the most comprehensive sense of salvation from sin.

Verses 22, 23. Now all this was done. God manifested in the flesh and the living bond of holy and most intimate fellowship between God and men from henceforth and forever. Jesus is called Emmanuel, or God with us, in his incarnation; God united to our nature; God with man; God in man; God with us by his continual protection; God with us by the influences of the Holy Spirit in the holy sacrament, in the preaching of his word, in private prayer, and God with us through every action of our life that we begin, continue, and end in his name. He is God with us to comfort, enlighten, protect, and defend us in every time of temptation and trial, in the hour of death, in the day of judgment; and God with us and in us; and we with and in him, to all eternity.

Verse 24. Joseph being raised from sleep. All his difficulties now removed, did as the angel of the Lord had bidden him. With what deep and reverential joy would this now be done on his part; what balm would this minister to his betrothed one.

Verse 25. He called his name Jesus. This name was given by the command of God. The state of the royal family of David, the circumstances of the virgin and her spouse Joseph, the very remarkable prophecy of Isaiah, the literal and circumstan-

tial fulfillment of it, the names given to our blessed Lord, the genealogical scroll of the family, are all so many proofs of the wisdom, goodness and providence of God. These circumstances are of the greatest importance; nor can the Christian reader reflect on them without an increase of his faith and his piety.

"Oh, how sweet to trust in Jesus,
Just to take him at his word,
Just to rest upon his promise,
Just to know, thus saith the Lord."

Personally Conducted Tour, The Yellowstone Park, Utah and Colorado. Leaving Louisville via. Monon Route, Monday, Aug. 1, 1910.

Rev. George A. Jones, minister of the South Louisville Christian Church, is offering a "personally conducted" Yellowstone Park Tour of seventeen days, leaving Louisville, Monday, August 1.

Five days will be spent viewing the inspiring grandeur of nature's master creations in Park. Stops will be made at Salt Lake City, Glenwood Springs, Leadville, Canyon of the Arkansas, Manitou, Garden of the Gods, Cripple Creek, Denver, Georgetown and Silver Plume. These stop-overs and wonder-viewing expeditions to the surrounding country are all included in the price of the tour without extra cost; in fact, the tour embraces the principal wonders and beauties of nature in the Rocky Mountain country.

A through Pullman train will be occupied by the party from start to finish, except while in Yellowstone Park, when it will be parked to await return of party for continuance of the journey.

Tickets for the complete tour of seventeen days will be \$175, with one person in a double Pullman berth, or \$165 each for two persons in a double Pullman berth, which covers transportation, Pullman, meals in dining-cars, hotels and side trips, stage tour and hotel accommodations in Yellowstone National Park. Complete information and beautifully illustrated Itinerary furnished, at Monon City Ticket Office, or by addressing Geo. A. Jones, Manager, 2737 Fourth Ave., Louisville, or E. H. Bacon, D. P. A., Monon Route, Louisville, Ky.

Central Nazarene University.

The exercises of the Corner Stone Laying for Central Nazarene University was a glorious success. The Committee on preparation and entertainment had labored hard and their labors were amply rewarded. In giving a write up of the occasion we feel that we could do no better than re-publish the following from The Hamlin Herald:

"Corner Stone Laying."

Hurrah for Hamlin! Another great occasion was pulled off here on the fourth instant when the citizens of Hamlin, with large crowds from the surrounding country and visitors from distant points witnessed the Corner Stone Laying of Central Nazarene University.

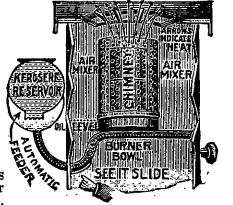
The inclement weather for several days preceding made it look as though the occasion would be a disappointment, but just in the nick of time kind providence intervened and the afternoon was ideal.

The program as advertised was carried out to the letter and several de-

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Fuel Drawn Principally from Atmosphere. Scientific Test proves that this Stove consumes 395 barrels air to one gallon common coal oil. Cheapest Fuel. Summer Comfort. Absolute safety—no dangerous like gasoline.

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month." L. I. RICH, N. C.: "Grandest stove for summer I ever saw." E. COOPER, TENN.: "Gives satisfaction in every respect. Certainly a housewife's friend during hot weather." J. C. CAMPBELL, NEBR.: "Far superior to any other oil or gasoline stove. Perfectly safe, economical, clean only. Fine baker and great comfort to us." THOS. VINCENT, WIS.: "Wife never had anything she enjoyed so much. It is very quick—no heated room or dirt. Surpasses anything we ever saw." MRS. F. E. FITE, O.: "Best, cleanest, and most perfect stove we ever used." A. HOECK, FLA.: "Can't speak too highly in praise of them." E. TUBBS, N. Y.: "Bought one of your stoves three years ago. It is a perfect wonder. Would not part with it for ten times its cost." J. LUFT, KANS.: "The longer I use it, the better I like it."

Not like those sold in stores. Ideal for roasting, baking, cooking, frying, canning fruit, picnics, cottages, camping. No hot, fiery kitchens. Absolutely safe—can't explode. Not dangerous like gasoline. Simple, durable—lasts for years. Housekeeper's friend. Saves time, labor, money. All sizes. Prices low—\$3.25 and up. Prepare for the heated term. Write today. Send no money—just your name and address. We will send you full description—hundreds of testimonials. Best summer stove on earth.

WHIRLWIND SUCCESS FOR AGENTS.

HEAD & BRAZER, TEX., writes: "Enclose \$1.00. Rush. Sell like hot cakes. Sold 50 in our town." B. L. HUESTED, MICH.: "Out one day, sold 11." L. RUDDIMAN, MICH.: "Congratulate you on your success; sold 4 one day." H. V. SEARLE, ALK.: "Sold 3 in 1 1/2 hours." MRS. NETTIE JENSEN: "Sold 7 after five o'clock." So they go. Livest agent's proposition out. This patent new—nothing else like it. Not sold in stores. Demand enormous. Agent's reaping harvest of dollars. Every family needs and wants one. Show 15—sell 10. Write today for 1910 agent's special plan. Get in early. WORLD MFG. CO., 725 World Bldg., Cincinnati, O.

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lightful surprises were given to the people.

Before noon the streets began to swarm with great crowds of people from the country and at two o'clock the stores closed and cabs, automobiles and all kinds of vehicles with an army of pedestrians made their way to University Place.

The Hamlin Brass Band was on hand with excellent music and gave the people a cheering welcome. On the platform were:

Mayor W. T. Shannon, Dr. E. P. Ellyson, General Superintendent of the Pentecostal Church of the Nazarene, Greenville, Texas; Rev. J. T. Upchurch, editor of the Purity Journal, Arlington, Texas; Dr. R. M. Guy, Jasper, Ala.; Rev. T. C. Eason, DeLeon, Texas; Rev. Jas. W. Pierce, Ryan, Okla.; Rev. J. P. Roberts, Superintendent Rescue Home, Pilot Point, Texas; Rev. H. C. Cagle, Lubbock, Texas; Prof. and Mrs. C. Edward Roberts, Pilot Point, Texas; Miss Mamie Edmondson, Nashville, Tenn.; Mrs. Kitty Campbell, Mooers, New York; Miss Hattie Saylor, Mrs. W. F. Rutherford, and the Building Committee, J. A. Young, Chas. A. Johnson, Rev. Wm. E. Fisher, Rev. W. F. Rutherford.

In opening the exercises, Mr. Fisher said: "Dirt breaking day for this institution was called by the Hamlin Herald 'A Great Event,' and if that be true it may justly be said that this is still a greater event. At the meeting of the last District-Assembly of our church, which met at Meridian, Texas, in inviting that body to this city for its next annual meeting a large picture was exhibited and the people were asked to come up in the fall and see the real thing. One of our opponents, competing for the next convention, remarked, he had seen many things on paper. I wish he were here this afternoon. We would point with pride to the glorious transformation from soap-bubble pictures to stone and mortar realities. This is indeed a great epoch in the history of our town; the cause of Christian education, and no small affair in the history of our church, which will foster this institution. I feel certain I voice the sentiment of this vast audience when I say we are truly glad to be here."

Mr. Fisher then asked the audience to stand while Rev. T. C. Eason, of DeLeon, offered prayer.

Hamlin's loyal mayor, Judge W. T. Shannon, was then introduced and gave a stirring address of welcome to the city of Hamlin and University Place.

Dr. R. M. Guy of Jasper, Ala., gave a brief but hearty response.

The leading address was delivered by Dr. E. P. Ellyson, of Greenville, Texas, on the subject, "Christian Education." The Doctor's speech was clear, logical, pregnant with profundity of thought and gleamed with eloquent pathos from beginning to end. To say it was masterly is but putting it mild and when he reached the climax the audience was wild with enthusiasm.

The ceremony was strikingly beautiful. The Corner Stone was a unique variation from the ordinary in that it consisted of two stones instead of one. These stones were placed one on the right and the other on the left of the main entrance.

The ceremony consisted of an invocation and benediction by Dr. Ellyson, while Rev. Rutherford, local pastor and Rev. W. E. Fisher, district superintendent, touched the stones.

Just preceding the laying of the corner stone a list of articles to be deposited in the box was read and on exhibiting a list of the names of all cash donors a eulogy was offered by Mr. Fisher to the young man "Float driver" who gave the first piece of money toward the erection of the building. Mr. Fisher declared from that 50 cent nest egg there had grown a fund reaching up into thousands of dollars. An opportunity was then extended to those who wished to place their name in the corner stone as cash donors, donate then and there any amount from 50 cents up, and while the band played a lively air the people fairly ran over each other with donations from a half dollar coin to twenty-five dollar checks. With these names were other articles as follows: A copy of the Bible, a copy of the church manual presented by Miss Edmondson of Nashville, an out-going missionary to Japan, a photo of Manuella Escobar, a Mexican-Indian maiden who broke the soil for the building, a picture of the Board of General and District Supts., of the Nazarene Church, a copy of their church paper published at Greenville, copy of minutes of Abilene District Assembly, names of locating committee, names of building committee, a copy of the Hamlin Herald.

One of the most enjoyable features was the singing by Mrs. Mae Taylor Roberts and Miss Kittie Campbell, the celebrated evangelist singers of Mooers, New York. The songs, "Jerusalem," "Ship Ahoy," and "I Am Determined" were responded to by hand-clapping intermingled with tears and hearty amens.

The song by Hamlin High School, "My Country, 'Tis of Thee," was well sung and very appropriate.

Visitors were here from Peniel, Tex.; Jasper, Ala.; Bowie, Tex.; Pilot Point, Tex.; Ryan, Okla.; Arlington, Tex.; Hico, Tex.; Merkel, Tex.; Austin, Tex.; DeLeon, Tex.; Meridian, Tex.; Glen Cove, Tex.; Wichita Falls, Tex.; Haskel, Tex.; Mooers, N. Y.; Nashville, Tenn.; Roby, Tex.; Lubbock, Tex.; Mingus, Tex.; Anson, Tex.; Stamford, Tex.; Dublin, Tex.; Swedonia, Tex.; Mt. Zion, Tex.; Essie, Tex.; McCauley, Tex.; Trent, Tex.; Royston, Tex.; Rotan, Tex.; Sweetwater, Tex.; Abilene, Texas and the country surrounding Hamlin.

The prospect for the opening of the school is fine. In another article we will give you the faculty secure and the plans for the opening of the school. In the meanwhile if there is any one wishing information concerning the lots at University Place or wishing catalogue of the school or other information we will be pleased to furnish same. Pray for us. Yours in him, Wm. E. Fisher.

The Brownsville, Tenn., annual holiness revival will begin July 21, continue ten days. Workers: Rev. J. W. Carter, and song leader, H. C. Maitland, both of Kentucky. We are expecting a great meeting. We ask the prayers of The Herald family that our God may give the people of Brownsville and community such an awakening, as has never been wit-

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"I have been using a New Perfection Oil Cook-Stove all winter in my apartment. I want one now for my summer home. I think these oil stoves are wonderful. If only women knew what a comfort they are, they would all have one. I spoke about my stove to a lot of my friends, and they were astonished. They thought that there was smell and smoke from an oil stove, and that it heated a room just like any other stove. I told them of my experience, and one after another they got one, and now, not one of them would give hers up for five times its cost."

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It has a Cabinet Top with a shelf for keeping plates and food hot. The nickel finish, with the bright blue of the chimneys, makes the stove ornamental and attractive. Made with 1, 2 and 3 burners; the 2 and 3-burner stoves can be had with or without Cabinet.

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nessed before. Board and lodging can be secured at cheap rates: G. F. Ramsey.

Rebecca, Ga.

Am still traveling for God. I delight to preach Bible holiness, and while I have letters of the highest commendation, I have what I prize far more, namely: the indorsement of

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Aunt Flora's Hour With The Young Folks

Dear Boys and Girls: Perhaps many of you have read the story of the man who found the key flower, opened the magic door in the hillside, and found a cave full of gold and precious stones. He laid down his key flower and began to gather up the gold and stuff all his pockets. A little, old, ugly dwarf kept calling out to him: "Don't forget the best," but he went on taking more and more gold till he could carry no more, and forgot his key flower. When he came out, the door closed, and he looked at his treasures to find only common stones and dead leaves. Then too late, he understood what the dwarf meant by saying, "Don't forget the best." He had left the key flower and could never open the door again.

Now, this story has a moral, if we stop to apply it. We have only one life to live, and if we spend it selfishly grasping for those things that will help no one but ourselves, we may come to find in our old age that our treasure was worthless after all, and that we have forgotten the best.

Great opportunities come to many, and are sometimes used to bless the world, but quite often merely for gain to the individual. We can tell by comparing the lives and works of each class of people which one forgot the best.

I would have you remember that those who strive only for their own pleasure and gain are forgetting all the best that God placed before them, and will be sure to find after it is too late that they have been led away from the real treasure. Remembering the best will cultivate in us the noble qualities, and you know it is the Lord's will that we should be noble and upright in all things. So, let me say to you, "Don't forget the best." Most lovingly,

AUNT FLORA.

Dear Aunt Flora: Will you admit a little blue-eyed Mississippi girl to the circle of cousins? I will try not to stay long as this is my first attempt to write. I have been a silent reader for a long time, and enjoy reading the cousins' letters very much. Papa has been taking the dear old Herald for about ten years, and I have really fallen in love with it, although I have never written before. Well, cousins, I have been going to school at home this winter, and I have had a very nice time. Last year I went to school at Memphis, Tenn., and we had a good Christian school, too. Oh, I'll never forget it, neither will I ever regret it. There is where I gave my heart to the blessed Jesus. I think it is so sweet to trust in Jesus, and I am so glad I gave my heart to him. Cousins, please send me a post card shower. I promise to answer all. Say, what has become of our little Poster cousin? I hope he will come again as I thought his letters very interesting. Your new cousin, Lucy McHann.

Caschla, Miss. Lucy, I do not know if Cousin Poster still reads our page, but if he does, he will surely come again. I am glad you have enjoyed the winter. Also glad that you had the opportunity of attending such a good school last year. Perhaps you will go there again some time.

JUST A NOTE.—I have one copy of The Herald. I got it from Bro. Adam Loberg, and I have almost worn it out trying to get all there was in it. Thirteen years ago I was a cousin to the "Living Water family," but now am pastor of four churches in the M. E. Church, and have been having good success. I do not know that any of The Herald family will read this, but I hope they will. So that they may see that God can and will take the cousins if they are willing and use them in his vineyard. I am not taking the Herald now, but will as soon as God enables me. If any of the cousins get to read this and want to write to a grown up cousin 23 years of age, I will appreciate the letter. I have a very dear wife and a baby boy one year old. May God bless all the cousins and use them in his vineyard, and help Aunt Flora keep them together. John H. Settler.

Perryville, Mo. I am sure the cousins will be glad to read your letter, and will thank you for your interest in them. Come again.

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Dear Aunt Flora: Will you admit another Missouri girl to your happy corner? I am a constant reader of the Herald, and like it fine. We take lots of good papers and magazines, but I usually read the Herald first. I live two and a half miles north of Squires on a nice farm. Our family consists of a dear father and mother, three brothers and a niece at me, and I have two brothers and two sisters married. I am mamma's baby, and I am 26 years old. Now Aunt Flora, don't you think ours is a happy home? We all like music, and we have an organ, guitar, violin, mandolin and a phonograph with 300 records. Auntie, if you and the cousins will come and visit us, I am sure we will have a good time. I will answer some of the questions. The shortest chapter in the Bible is the 117th Psalm, the longest verse is Isaiah 8:9. I am a Christian and a member of the Baptist church. Best wishes to all. Squires, Mo. Mary Spurlock.

Mary I know that the cousins will agree with me that we should all enjoy a visit with you. I am sure you are a happy family.

Dear Aunt Flora: As I saw my other letter in print, I thought I would come again. I am still going to school, and never miss a day. I will be 11 years old the 30th of August. I have light hair, fair complexion and brown eyes. I am four feet eight inches tall and weigh fifty pounds. Will Lena Roberts please send me her address. Then I will answer her card. I would like to exchange cards with the cousins. I have been sickly for eight years; please pray that I may get well. Love to auntie and the cousins. Lena C. Raber. Wadesville, Ind.

Lena, will make up your mind that you will be well. Did you know there is a great deal in that? It is very bad for your health to study about sickness and disease. Try to be just as happy as you can, take all the fresh air and exercise you can, and make up your mind that you have as good a right to live as anybody.

Dear Aunt Flora: Here I come again. I never miss a day from school, but our school will be out the 29th of April. I will be 15 the 19th of July. Venoy Rice, there are 6096 verses and 245 chapters in the New Testament. I am five feet five inches tall and weigh 118 pounds. I have black hair, blue eyes, fair complexion. Wadesville, Ind. Louisa M. Raber. Lena, I thank you very much for that sweet flower. I hope the cousins will send you a nice lot of post cards.

Dear Aunt Flora: This is my third letter to the Herald. I am going to English and German school. I have light hair, brown eyes and dark complexion. I am five feet two inches tall, and weigh 80 pounds. I would like to exchange post cards with the cousins. Sophia V. Raber. Wadesville, Ind. Sophia, I remember you. You sent me your picture some time ago.

Dear Auntie: Here comes your little Indiana boy. I guess you have nearly forgotten me. I will be six years old the first of March. I am three feet seven inches tall, have black eyes, dark complexion. I would like to exchange post cards with the cousins. Roy C. Raber. Wadesville, Ind.

Roy, it is a good thing you said "nearly," for I do not forget my little boys unless they just keep staying away.

Dear Aunt Flora: I have just been reading the cousins' page, and enjoy reading the letters and your answers and the bright testimonies they give of being saved and sanctified. God bless them all is my prayer. I wish to write for the benefit of the afflicted ones. I was touched especially by Mr. Wortham's letter, for I was a great sufferer for several years, and no tongue nor pen can describe what I suffered for 16 months. I was treated by four different physicians and was given up by them and by my friends. But God did not give me up. He was to be glorified through my sufferings, and one of his messengers, a minister of the M. E. Church, told me how God had healed him, and insisted that he would do the same for me if I would trust. He agreed to pray for me at his home, and I was to pray, and let him know when I was healed. Thank God by faith in Jesus Christ our prayers were heard and I was healed. I am still well, it being two years ago. I hope this may encourage some of the afflicted ones to trust. Miss Dena Atkinson, I guess you to be 57 years old. You have my birthday, March 13, but if I guess your age you are 30 years older than I. Gladstone, Ky. Hattie Phillips.

Hattie, I hope your letter may be a help to some of the afflicted ones, and that they may renew their faith and hope for better things.

Hello Aunt Flora: Here I come for the first time. I am 11 years old. I go to school all I can. Mamma takes the Herald, and I like the finest kind to read the young folks' page. I can read and write very

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well. I live in southern Kentucky where plenty of fruits grow. I have no brothers nor sisters to play with me, so I have to play with my cat and chickens. I have blue eyes, fair complexion, and weigh 85 pounds. I would like to exchange post cards. Pearl South. Highway, Ky. Pearl, it is better to play with the cat than to be lonely all the time. I hope the cousins will remember you.

Dear Aunt Flora: Here I come again after so long a time. I was glad to see my letter in print. I will be glad when spring comes and the little birds begin to build their nests and the flowers come forth from their winter beds. I live on the farm and like farm life. Papa always grows lots of watermelons. I am a Christian, and enjoy reading good books, but best of all the dear old Bible. It teaches me how to be a good girl. I want to live a useful life and do some good for the Lord. I go to church often. Bro. J. W. Dew is our pastor. He is a Holy Ghost preacher. This will be his eighth year with us. Best wishes to aunt and the cousins. Emma Harris. Grange, Ky.

Emma, it is very good for you to wish to be a useful woman when you grow up, and I hope you may. Even if we never quite realize our ideals it is good for us to have them. We will live better lives if we set a high standard for ourselves.

Dear Aunt Flora: Will you admit a little Georgia girl to your happy band? I am a little girl 13 years old. I go to Sunday school every Sunday that I can. My Sunday school teacher is Miss Belle Sandow. I am going to school now, and my sister Belle is teaching. I surely do enjoy going to school and Sunday school. I have two brothers and two sisters. One sister is married. I am a member of the Methodist church. Rev. E. A. Sheldis is our preacher, and I do love to hear him preach. Papa takes the Herald, and I like to read the letters. Love to aunt and the cousins. Orange, Ga. Cliffie White.

Cliffie, I am glad you take such an interest in the church and Sunday school. That habit of church going will always be a help to you.

Dear Aunt Flora: I am a little girl ten years old. I go to Sunday school every year, and I go to school every year. I am my teacher, but he is sick now. I am going to school. Who has my birthday, October 25? I would like to exchange post cards with the little cousins. Gertrude Dooley. Ball Ground, Ga.

Gertrude, I hope your father is well now, and able to go on with his work in the Sunday school.

Dear Aunt Flora: Will you admit one more Mississippi girl? I am 12 years old. I go to school and like my teacher fine. I am in the seventh and eighth grades. My teacher is Miss Nelle Boone. I have three sisters and one brother. I do not take the Herald, but a lady, Mrs. Buber, gave her paper to my mamma on her death bed. I

Smith's "CHARACTER TALKS" FREE To Young People Ready for College. It is taking like wild fire. Something entirely new. Not against Football and College evils. Tells about a safe good school for holiness people. They are going fast. Write today to RUSKIN, CAVE COLLEGE. LEXINGTON, KY., 437 West Second Street.

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POSITION WANTED. As Deaconess or Pastor's Assistant by full salvation worker of experience. References furnished. Address: "TRUTH," care PENTECOSTAL HERALD.

Join The Sewing Machine Club. If you are going to need a sewing machine any time soon, it will pay you to write for a free copy of the machine catalogue of the Religious Press Co-operative Club. You can save from \$15 to \$20 on a high grade machine, thoroughly guaranteed. One lady writes: "I am delighted with my machine." Another writes: "My friends are surprised when I tell them what it cost me." Another writes: "Your plan is a splendid one. The machine is much better than I expected."

The Club pays the freight and refunds all money on the return of the machine if it is not entirely satisfactory. In writing please mention this paper. Address the Religious Press Co-operative Club, Louisville, Ky.

read the Children's Page, and like it fine. I would like to exchange post cards with the cousins. Love to aunt and cousins. Savage, Miss. Robbie Spencer. Robbie, if you had not told us, I should have mistaken you for a boy. You are doing well in school. I am glad you like the Herald.

OUR DEAD.

DANIELS.

The death angel has visited our HERALD family and taken away one of our dear relatives, Mrs. Nina Daniels, the wife of Johnnie Daniels. She was born December 1, 1890, and died March 2, 1910. She was 29 years, three months and two days old. She leaves four brothers, five sisters and mother, father and husband and children, and a host of relatives to weep and mourn for her; but weep not beloved ones, for her loss is our gain. She was ready to go, and the Lord called her to rest at his feet. We know it is hard to give her up, but she had suffered much, and Jesus called for her to come and she was ready to go. She was a true Christian and worked for her Lord whenever she could. She gave her life to the service of the Lord. In the summer of 1909 she was gloriously saved and had a burdened heart for the lost world. The Lord has promised us that she would be our comforter in the time of sorrow. There is a vacant chair around the family table, but bereft ones, let the Lord fill that chair. She said that she was ready to go just before she died and prayed a prayer that her dear husband said that she would never forget, and a sweet smile came on her face and she fell asleep in Jesus' arms to wake no more. She has gone to a home where there is no more good-byes and tears. She has gone to join that band of angels.

She was laid to rest in the Carr's church cemetery, and the funeral service was conducted by the pastor, W. W. Graves.

O. A. WARREN.

FLANNERY.

Roscoe Flannery, model young man, died in the flower of youth, at the home of John W. and Minerva Flannery, January 15, 1910, after a month of intense suffering with a complication of diseases. Roscoe was born February 20, 1888. He was twenty-one years ten months and twenty-five days old, when God saw fit to call the loved one from us and have him dwell with him forever more. Roscoe was an obedient son and loving brother and the united with the Methodist Church five years ago, and was baptized the following June. While lying on his death bed he spent a great part of his time praying and shouting praises to the Lord. He would call the family to his bedside and have them pray so many times that he be converted and sanctified. He

realized the prayers were answered two weeks before his death, saying, "I am sanctified." He expressed his willingness to go, asking Jesus to take him if it be his will; if not he would like to get well; told us to live so as to meet him in heaven. Roscoe had aimed high in this world, attended two terms of college at Westfield, Ill., and made all preparations to enter Kingswood College, Ky., to take up his studies for the ministry. He became ill and grew weaker and weaker until God called him to the heavenly home where he can chant praises and sing with angels, and know no more pain or sorrow. Roscoe's last words were caught by his brother Grover as we stood around him: "I am going to heaven!" Everything was done that could be done to have him stay with us and keep sunshine in our home. We weep not as those who have no hope. He is not dead but only sleeping. Oh, how we wish that when we are called away from this world that God will receive us as he did Roscoe. The funeral services were conducted at the Methodist Church at Woodberry, Sunday, 10 o'clock, by Rev. Burton, of Toledo, Ill. Text: "Let not your heart be troubled." The remains were viewed by a large concourse of sorrowing relatives and friends who then followed to the Greenup cemetery. Oh, how sad and lonely the home!

His sister,

OMA FLANNERY.

WALLIS.

Mrs. M. J. Wallis departed this life March 18, 1910. She was born March 6, 1858, and was born of the Spirit in the year of 1878, and sweetly sanctified in September, 1897, and how she did enjoy her sanctification. She was an invalid for six years. Although she suffered so much she bore it with much patience and was the same sweet Christian woman that she was before. She was willing to suffer if it was the Lord's will that she should. She would say the Lord knows best. Her suffering looked like it was more than any one could bear, but she looked to Jesus. Oh, she was a Christian indeed! Not just sometimes, but at all times. She did love to read the Bible and talk about religion. She would ask us to pray for her to get well if it was the Lord's will, but if not she was ready to go. While we are so sad and lonely without her we know she is so much better off. She suffered so much, but the dear Lord has called her home where she will suffer no more, but will rest forever. We know the Lord knows best and we can look through our tears and say they will be done, not ours. Mamma did enjoy singing so much just a few days before she died. She had some of her friends to play and sing for her. While they were singing she was so happy. She was almost shouting. She did love that song, "A Home not Made With Hands." She would often repeat the last verse of it: "When life is o'er some morning bright and fair, I'll leave this land, with all the redeemed, a crown to wear."

She leaves a husband, nine children, one brother and a host of relatives and friends to mourn their loss. Pray for us that we may live faithful so we can meet dear mamma in the home of the saved. IDA.

DR. JOHN H. HORN.

In the death of this good man which occurred April 1, 1910, the church and Fort Worth has lost one of its best men. He leaves a wife and six children to mourn his loss. Dr. Horn was fifty years of age; was converted in early youth, later under the preaching of H. C. Morrison at Shelbyville, Texas, he was sanctified wholly, and lived the life and testified to the hour of his death, that Jesus could not only save but could keep saved if we trusted him continually. Coming to this city principally to educate his children in the Ft. Worth University, he took up his usual avocation, the practice of medicine, in which he had built up a most wonderful practice, performing up a most wonderful practice, and saving the many dangerous operations, and saving the lives of many whom it seemed could not possibly get well.

In addition to his extensive practice he found time to "Serve the Lord with gladness," being assistant superintendent of the Sunday school, one of the board of directors of both the Union Mission and United Charities, and a trustee of the Ft. Worth University. The cause of his death was blood poisoning, resulting from a post mortem examination, one week before. Though the amputation of medical skill and trained nurses were employed, it was to no avail and this great, noble life went out. Strong men would weep over him like children and say, "he was the best man on earth, he not only saved my life but led me to Christ." I dare say that Dr. Horn was loved by more people than any one in this city. Before coming here, he did an extensive practice at Shelbyville, and there also his labors were abundant for the Lord. His funeral was held from the St. Paul's M. E. Church in this city, conducted by his pastor, Rev. J. P. Boyce, and Dr. Wm. Fielder, president of the Ft. Worth University. The rostrum, casket and casket were covered with many beautiful, costly flowers, placed there as a token of the high esteem in which he was held. Though there was a heavy down pour of rain the large church, Sunday school and galleries were packed with people to pay a last tribute to their departed

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Workers: Rev. H. C. Morrison, Rev. Jos. H. Smith, Rev. J. M.
and M. J. Harris.

Our Weekly Review

By Mrs. Bettie Whitehead.

The Woman's Missionary Conference.

The annual meeting of the Woman's Foreign Missionary Society of the Louisville Conference, closed its best session Sunday evening, June 5, at Cadiz, Ky.

It was not our privilege to be in attendance the full session, but from Friday noon until the close, the time we were there, was a feast of good things.

We were unusually fortunate in having with us three missionaries, two of the Woman's Board, Mrs. Julia A. Gaither, Principal of Hayes-Winkins Bible School for the training of native workers, Sungkong, China, Miss Shaffer, of Brazil, and Bro. Joiner of the Parent Board, also of Brazil.

Mrs. Gaither gave us an interesting talk of her work in China and we all fell in love with her. While she never went to the foreign field until forty-four years of age, she, with her fine personal attainments and other equipments, entered into the work and has been graciously used of God for eighteen years in teaching the Chinese women the word of God.

Miss Shaffer told us of the illiteracy, immorality and degradation of the Brazilian people. The immorality in China is only five per cent., while in Brazil it is fifty per cent. The people are waking up to the fact that the priests are blind leaders of the blind, as they are among the most immoral people in that country.

In speaking of one of their priests, they said "We like Father So and So for he lets us do just as we please; he plays cards, drinks and has a good time in general, so we may do the same thing." One priest was run over and killed while intoxicated. What can we expect when such a state of things prevails?

On Sunday morning, Bro. Joiner, of Brazil, preached a splendid sermon from the first chapter of Romans, fifteenth verse, "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." It was one of those warm, mellow discourses which made you feel that you had been sitting under the dripings of the sanctuary; the speaker was tender, sympathetic and in love with the great work he represented, so he made his hearers feel the same current of Christian love. He stressed the fact that we are responsible to God for every power he has given us

and that our heavenly Father would not be pleased with anything less than our best. He also emphasized the thought that we must be ready to do with our might what our hands find to do.

Many fine things were on the program and each one showed careful preparation. We congratulate ourselves on having one of the finest body of women in Southern Methodism and we are glad they are feeling more and more the responsibility resting upon them to do their part in evangelizing the world in this generation.

The people of Cadiz left nothing undone that would contribute to the comfort and pleasure of their guests. Every one felt that she had the very best home, and we guess she did. Our next meeting will be held in Owensboro, which is accessible to most every part of the Louisville Conference.

We increased our pledge from \$3,600 to \$4,000. The pledges were raised with less effort this year than ever before. This means that we are doing more than merely talking; we expect to show our faith by our works.

We had Miss Pearl Harris, our missionary candidate who has been in our Training School at Kansas City, Mo., the past year, with us and we were delighted with her sweet spirit and devotion to the cause of Christ. She gave us a fine report of the work of the Training School and we felt grateful that we had such an institution where we could prepare our candidates for Christian work.

On Monday morning we departed, with heartfelt gratitude to the good people of Cadiz who rendered our stay so pleasant and also feeling that we had closed our very best conference.

"When we asunder part,
It gives us inward pain,
But we shall still be joined in heart,
And hope to meet again."

ANNOUNCEMENTS.

An opening at Highway, Ky., for a consecrated holy woman who can teach common school branches and instruct in music and do mission work. Write J. A. Willingham.

Open date. Owing to some changes in meetings, I have an open date the last of June and first of July. Write me at once, Wilmore, Ky. J. B. Kendall.

Are you coming to the Mouse River Holiness Camp Meeting at Sawyer, North Dakota? We are looking for YOU to come to enjoy a feast of good things. We have succeeded in securing the services of two of the most successful evangelists that

could be had in the holiness ranks. Evangelists in charge: Rev. L. Milton Williams, of Oskaloosa, Ia., and Rev. I. G. Martin, of Mansfield, Ill., a contagious gospel singer, will be the leaders of this camp. We expect an old time wave of salvation to sweep over us. We have ideal grounds, fine woods, fine water, large tabernacle. You'd better come. You cannot afford to miss it. Remember the date—July 1-10, 1910. Three services daily, 9:30 a. m., 3 p. m. and 8 p. m. For information write Rev. Lyman Brough, President, Surrey, N. D., or Will Hodges, Secretary, Sawyer, N. Dakota.

First annual assembly of the Kentucky Conference Epworth League will be held in Mt. Sterling, Ky., June 23-26, 1910. Dr. J. A. Burrow, of Abingdon, Va., will have charge of the evangelistic work of the assembly. The opening service will be held at 7:30 p. m., of the 23rd. Dr. Burrow has received next to the highest number of votes at the last two General Conferences for Epworth League Secretary and is well known in the church at large. Dr. F. S. Parker, of Nashville, Tenn., recently elected by the General Conference to have charge of the Epworth League work throughout the entire denomination will conduct the institute work and exhibits and make several addresses. Mr. G. C. White, of Nashville, Tenn., will have charge of the missionary educational work and exhibits. He has been connected for several years with the educational department of the young people's missionary movement of the United States and Canada; and he is well equipped for this work. Mr. H. G. Price, of Knoxville, Tenn., president of the Holston League, will deliver two addresses, namely, "Fraternal Greeting from Holston Conference," "Holston Plan." The Holston Conference has led the entire church in League work and their plan has been adopted for the organization of the Kentucky Conference. Miss Mary E. Medearis, of Van Lear, Ky., will present "Our Training Work." She is a graduate of our training school in Nashville, Tenn., and is now "City Missionary." Miss Anna Darst, of Stanford, Ky., junior superintendent of the conference, will present "Our Junior Work." We expect Mrs. J. H. Spillman, of London, Ky., recently elected president of the Conference Home Missionary Society to be present and make an address on "The Home Field." Applications have been made for rates from all points in the bounds of the Kentucky Conference. Delegates and visitors should secure certificates when purchasing tickets which will entitle them to reduced

rates upon return trip. Delegates will be entertained. Visitors can secure special rates at hotels, etc., upon application to Rev. B. C. Horton, Mt. Sterling, Ky. T. W. Watts, President.

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THE PENTECOSTAL HERALD

AND THEY WERE ALL FILLED WITH THE HOLY GHOST. Acts. 2, 4.

H. C. Morrison, Editor.

Louisville, Ky., Wednesday, June 22, 1910.

Volume 22, No. 25
\$1.00 Per Year.



Our World Tour of Evangelism.

CHAPTER XXXVII.

THE LOST WHITE MAN OF THE EAST.

Not only was it my privilege to preach to the convention of the Y. M. C. A. in Nagasaki, but when that convention closed, the Woman's District Conference of the M. E. Church opened up, and a number of sisters came in who attended and claimed great benefit from our meetings. Bishop Harris failed to arrive on time and, at their request, I opened the conference for them, administering the Lord's supper. Bishop Harris, who had been temporarily indisposed, and who is greatly beloved by the Japanese people, came in later.

After the Y. M. C. A. Convention closed, Rev. Mr. Peters, of the Dutch Reform Presbyterian Church, who has for many years been a faithful missionary in Nagasaki, was anxious that there should be preaching down in the city to the English speaking people, so he secured the little opera house and, with the assistance of Bro. Smith, Methodist, and Mr. Pardon, a young Englishman, and editor of the daily paper and one of the finest Y. M. C. A. secretaries we have met in all of our journey, we opened up night meetings down under the hill, at an expense of fifteen yen each night, an English merchant sending word that the expense should not stand in the way. Mr. Peters walked the streets from store to office, and asked the people to come out, and they said we had the largest English speaking audience ever gathered under the hill to hear the gospel. I preached four nights to the people down there and the interest was deep and increasing; great pity that the meetings could not continue. A tragic story could be written of an army of young men who come from England and America to do business in the East. They came out from under the restraints of home and church; they did not know the rampant power of the carnal nature in them until they came to a land where there is almost nothing to restrain that nature, and there is so much to feed and pamper it. There are three graves up there on the hillside now, of fine young men who committed suicide. Their sins had kindled such a fire of torment within them, that they tore their lost souls out of their wrecked bodies and flung them away into eternal darkness. Numbers of them have died long before their time, debauched by women and wine, and some sort of a story has been fixed up to send back to the loved ones at home. All the way from Port Said, Egypt, to Yokohama, Japan, the silent, desolate graves of young men, who came out full of hope for success and wealth, tell the sad story of blighted lives and blasted character—sad reminders that "the wages of sin is death." That was my first text in the

opera house, "The wages of sin is death," and a young man, whose feet are in the slippery path, got angry and would not come again, though admonished by a friend who counted up to him some of the many sad tragedies in Nagasaki which confirmed the truth of the text; but no warning or entreaty would move him. The influence of the godless white man in the East over the native people is very bad, and gives the enemy a great opportunity to sneer at the religion of the lands from which they come.

There is a great work for such men as Chapman, Torry and Sunday in the great seaport cities of the Orient. Every year there ought to be a month of gospel evangelism uniting all churches and missionaries in a revival effort in Bombay, Madras, Calcutta, Rangoon, Singapore, Manila, Hongkong, Shanghai, Nagasaki, Seoul, and Yokohama; this circuit being followed up by men of world-wide reputation, who would draw the crowds. There is none better than our own George Stuart, who would introduce a new moral and spiritual era into the East, and be invaluable to the cause of missions. These meetings of powerful appeal to the lost, should be followed up by pentecostal conventions, leading the people into full salvation and establishing great spiritual churches in these strongholds, which not only wield a powerful influence over the men who go out from the West, but over the native population as well. Such a movement would result in the salvation of many young men who would enter the mission work.

Nagasaki is a most interesting city. Ships come in here from all ports of the world. Many people leave their steamer here and running across by rail, catch their ship at Yokohama. During and after the war in the Philippines, American transports were often in this port, and American soldiers and sailors were much in evidence.

Someone told me a funny story of how on one occasion when a regiment of colored American troops were in the harbor, some of the men were on shore. There was also an English man-of-war in the port. A big colored soldier was walking along the street and met an English sailor in a jinrikisha, who yelled out, "Hello nigger." Without a word the black giant leaped out, caught hold of the jinrikisha, and turned it bottom upwards, rolling its occupant in the dust. A Japanese policeman ran up drawing his sword, upon which the colored soldier said, "You go on away fum here, and put up dat knife, but doan you tech me wid it;" he then strode away while the crowd gazed at him with astonishment. The brother in black was taking great risk, for the Japanese are great fighters, and if a half dozen of them had jumped on

him, he would no doubt have been considerably bruised up by the time he cleaned out the place.

The Japanese are a marvelously interesting people. They make no curves when they can go straight at a thing. They learn rapidly, and cling to nothing because it is old, but fling it away for the better thing. They advance face foremost.

The city of Nagasaki is one of the cleanest cities we have seen in the Orient. The stores and shops are small and neat, filled with all sorts of merchandise. The people are picturesque, and move about with remarkable alacrity. Their courteous manners are very graceful and fascinating. Two Japanese friends meet in the street and they bow to each other three or four times with an elegance and ease that could not be excelled. The little children are most attractive, bright as beads, and quick as young ducks. A little girl, three or four years of age, will bow to you with as much elegance of manner as a society belle in New York or Paris. There is nothing put on about it; "it is bred in the bone," and seems to come natural and easy with them; from their childhood they are full of bows and smiles.

The people are not so small in Japan as is generally supposed. You see many men five feet, six, eight, or ten inches tall, and they are well built, very muscular and agile. The small boys are as healthy, hardy and independent-looking little fellows as I ever saw.

The fish market in Nagasaki is a most interesting place. It is said that more varieties of fish are offered for sale here than at any other market in the world. The Japanese eat whale, shark, octopus and all sorts of denizens of the deep. We saw many shark in the market that must have weighed several hundred pounds. Great numbers of shark heads, with their huge teeth glistening, were exposed for sale. At one place, where an immense quantity of whale meat was cut up for the buyer, we asked how much the whale weighed from which the huge heap of meat was cut, and the market man said, "About thirty thousand pounds." That sounded rather *fishy* to me, but they grow to immense size, so do not know whether the information was correct or not. It occurred to me that if our people should take to whale steak and we could make a few catches like this one, we might break up the meat trust.

Rev. Ira Jones and wife, two old Asbury students now stationed at Fukuoka, came down to Nagasaki to attend our meetings, and insisted that we should stop off for a few services at their city, as we went up to Moji to sail for Korea, which we were glad to do. So leaving Nagasaki Monday morning, we stopped at Fukuoka that afternoon, and I preached to an interesting congregation of Japanese at night. The pastor of the church has the reputation of being a man of fine intelligence and deep piety. I was impressed with the large number of fine looking young men present at the meeting, and was told forty or fifty of them had come into the church within the past year. There

(Continued on page eight.)

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OF ASBURY THEOLOGICAL SEMINARY

✕ "If I Make My Bed In Hell." ✕

REV. W. H. HUFF.

The bard of Israel breathed into poetic language the emotions and aspirations of the soul. He sang humanity's song, uttered humanity's cry and described humanity's struggle. He worded the anguish of the soul in dealing with its past record, its present condition, and its future hopes. He was a poet, and poets are not theologians, but with the fervent passion and vivid imagination, he described conviction as the pains of hell, penitence as breaking the very bones, and sin as blood-guiltiness.

David was a child of genius, the youngest son in a peasant's home. He could run errands, herd sheep, slay a bear, bring down a Philistine, or be court minstrel and play a harp. He was chosen of God to fill a large place in the world's history. He became a star actor on the Jewish stage. He established a kingdom that lasted for centuries and his military exploits would rank him among earth's greatest. He was a fascinating personality with a great, tender, sensitive soul, with delicate sensibilities that could thrill with ecstasies of joy or throb in deepest anguish. He had the true chivalry. When he became the target of jealous attack, he refused to take advantage of a sleeping foe; wept over a rebellious son; forgave the man who cursed him; fed a cripple at his own table and never forgot the house of Jonathan. Homer wrote the Iliad and Milton wrote "Paradise Lost," but David with ample faculty and fertile resource, gave to the saints, psalms and songs that will last forever. The world will never tire reading the psalms of David, because in them are crowded all the experiences of the human race. He dealt in universal elements and, as a poet, he is worthy a place in Westminster Abbey.

The drama of his life was changeful, his career was checkered, and his history eventful. This man came from the Bethlehem pasture-fields to the throne of Israel, from following those few sheep in the wilderness, to become the shepherd of a great people. The vicissitudes of his life were many and great. He knew what it was to be anointed king and live at court, and then he knew what it was to be hunted as a partridge on the mountains of Juda. He knew what it was to walk the high white line of a clean life and he also knew what it was to have a break and smirch his moral garments. He broke the seventh commandment. We do not shield him, nor offer any excuse for his sin. There is no excuse for sin. He offered none for himself. But this is in his favor: when the faithful prophet unearthed him, he did not lie and say he was innocent, he did not blame the other person and he did not behead the preacher who brought the thing to daylight. He stepped down from the throne, took off his royal robe, put sackcloth on his loins, sprinkled ashes on his head and cried to God for mercy. God forgave him. We ought to. But before he got back, he found that sin was no trifle, but something that needed radical treatment. His need was deeper down than forgiveness. He gave us a lot of plain talk on a delicate subject.

David made an excursion into hell. He is authority on the subject. His conscience had been lashed with remorse and his soul pierced through with the arrow of the Almighty. He found

there was no place in the universe to hide from the omniscient eye of Jehovah. Wherever he went he found God. If he ascended into heaven, God was there. If he took the wings of the morning and went to the uttermost parts of the earth, he met God. Or if he tried to hide in the mountains, the first one he met was God.

He said, "If I make my bed in hell, behold thou art there." Sin makes man like a lost traveler and though he take lodging in perdition, he will not rid himself of the fact of God. God is love. Yes, and God is a fact. He will never become ancient history, even to a man in hell. The historian said, "In the beginning, God," and he might have said, "All the way along is God." We hear much these days about the divine eminence. Well, God is divinely eminent and that will not be forgotten by a man no difference where he goes. If the saints rejoice at the remembrance of God's holiness, why not lost sinners remember and tremble. If God be the same yesterday, today and forever, though man's probation be over, he will still be somewhere and will not forget. Though they failed to remember their Creator in the days of their youth, they will not fail to remember he was their Creator. Down the ages men have tried to get rid of God. They never have gotten rid of him yet—they never will. "The Lord God omnipotent reigneth."

"If I make my bed in hell," I will not get rid of the fact that Jesus Christ came to this world as the Saviour of men. The Bible did not close with the Book of Malachi. We have a New Testament and that is the record of the God-man. This world still has its Christmas and its Easter Sunday. The soil of this planet was made sacred by his footprints. He was born at Bethlehem, lived at Nazareth, died at Jerusalem, was buried in Joseph's tomb, rose the third day, left the world forty days later and went back to the right hand of the Father and there he ever liveth to make intercession for us. He came to his own, they received him not. He was despised and rejected of men. Some besought him to leave their coasts. Judas sold him for thirty pieces of silver and Jerusalem cast him out. They said, "Let his blood be on us." For over nineteen hundred years men have been systematically trying to keep him out of their lives. They have succeeded in getting rid of him, as far as salvation is concerned, but they have not succeeded in getting rid of the fact that he was here. He still saith, "I am he that liveth, and was dead; and, behold, I am alive forever, Amen; and have the keys of hell and of death." Jesus Christ will be a fact in this universe forever, both in heaven and in hell.

"If I make my bed in hell," I will not get rid of the fact that the Holy Spirit was faithful in reproving me of sin, righteousness and judgment. He reproves men of sin, not some-one's else sin, but his own. He reproves not for drunkenness or swearing, but because they believe not on Jesus Christ. Christ is the touchstone here. He reproves of righteousness, not my own, not morality, but that righteousness imparted by Jesus Christ. He reproves of judgment, not man's but God's. From the fall to the flood, he was striving with men. From Noah's rainbow to Christ's star, he was

faithful in dealing with men. From Christ's day till Pentecost morning, and from Pentecost morning until time and mercy are no more, he will be faithful in his office work of reproving sinners. Men have rebelled against him. They have vexed his Holy Spirit. Men have resisted him. Stephen said, "As your fathers did, so do ye." Men have blasphemed him and will never find forgiveness in this world nor the next. Men have grieved him and failed to receive his seal. They have quenched him and put out his fire, but in heaven, earth, or hell men will not get rid of the fact that the Holy Ghost was faithful.

"If I make my bed in hell," I will not get rid of the fact that I had the word of God. God's word is settled forever in heaven—in hell too. With all the additions that Mormonism and all other "isms" have added to it, and all the subtractions that human smartness has tried to take from it, the word of God is still perfect, converting the soul. I may be ignorant of it, leave it dusty on my table, fail to look into it as a mirror, but it will judge me at the last day. We can hardly plead ignorance and say, "I did not know." Why didn't we know? We were familiar with other things.

"If I make my bed in hell," I will not get rid of my own personality. God said, "I am." Man can say the same thing in his finite sphere. He will be somebody forever. If he goes to heaven, the kingship of his personality will unfold. If he plunges into darkness, he will have himself on his hands. Man can no more annihilate his own personality than he can annihilate God. Man came from his Maker, he is somebody, he will be somewhere eternally.

"If I make my bed in hell," I will not get rid of my own character. Character is made up of characteristics. Holy choice, holy service and a holy heart make a holy man. Wrong choice, wrong doing, wrong being produce an unholy man and character will abide either in heaven or hell. Going to hell will no more reform a man than going to any other place of sin.

"If I make my bed in hell," I will not get rid of my memory. Memory will either be a blessing here and a royal diadem on our brow hereafter, or a curse here and a fiery scourge forever. Abraham said, "Son, remember." If we take lodging in perdition, we will not, we cannot forget. We will not forget the opportunities we ignored and the mercies we refused. A lost man will have ample time to see what a fool he made of himself.

"If I make my bed in hell," I will not get rid of a guilty conscience. There will be no place to get rid of guilt there. We have read Hawthorne's book, "The Scarlet Letter," and saw Arthur Dinsdale writhe and twist through years of agony. Guilt, like a hawk had put its claws in his conscience and its beak in his heart. He found no balm for his guilty soul. He fell dead on the scaffold where Hester Payne received the badge of shame years ago. But what if death does not end all and guilt goes on forever?

"If I make my bed in hell," I will not get rid of my past record. I will love that blotted manuscript forever. Balaam still has his past record. He loved the wages of unrighteousness. Achan still has the record of the Valley of Achor. Judas Iscariot still has the record that he betrayed innocent blood. Ananias and Sapphira still have the record of that service, where they lied to the Holy Ghost. A record may be easy or hard to make, but when it is made it will abide either above or below.

"If I make my bed in hell," I will not get rid of service. We know in this country, we become servants to whom we yield ourselves to obey. We serve here. John says that in heaven Christ's servants will have his name in their foreheads and they shall serve him. If there be service on earth and service in heaven, why not in hell? Men seem to like Satanic service here. They stick to it. There they will have a job for eternity. The devil seems to have plenty for his folks to do in this country. He keeps them busy here. I suppose he will in his own domain. His service may not be so attractive there.

"If I make my bed in hell," my wages will still keep coming. We don't work for nothing here. Men expect wages. They get it, good wages too. Well, the wages of sin is death. Death is hell's currency. I suppose there will be everlasting installments of it. There will be no stringency in money matters. There will be so much gold and silver that it will canker and eat their flesh like fire.

"If I make my bed in hell," I will have no one to blame but myself. Here it is easy to put the blame on some one else. That's what Adam did. But our shaft of fire from the judgment throne will rid us of all flimsy excuses, destroy our refuge of lies and discover to us the true facts in the case. If a man does not go to heaven, it's his own fault. If he walks into perdition, it's because he travelled the thunder-roads. He can't back into heaven or go to hell by proxy.

"If I make my bed in hell," I will have darkness a-plenty and company of my own kind. In this world men love darkness rather than light because their deeds are evil. They will not come to the light, lest their deeds be made manifest. In perdition they will have outer darkness forever. Light travels with awful velocity, but no ray has ever penetrated that dark world. No star has ever shot and no comet has ever broken the spell of dense darkness. Men in this world choose their own company. There they will have the company they chose. I don't know that there will be any smoking cars for filthy fellows, but there will be fumes of other kinds, and the Bible says "The smoke will ascend."

"If I make my bed in hell," it will be forever. Here a man can change his environment. There it will all be the same sort. Here we have skyscrapers with good ventilation. There I suppose everything will be on the ground floor. In heaven there is no night, in hell there is no morning. In heaven we go away into everlasting bliss, in hell we go away into everlasting punishment.

Sioux City, Iowa.

LETTER TO A YOUNG GIRL ON HOW TO REACH CANAAN.

Dear Miss N.—:

Your very interesting letter received and I hasten to reply. I note your statement that notwithstanding the love you have for your Saviour and the almost constant pleasure you take in his service, you find sinful tendencies in your heart, which sometimes overcome you for a time. You ask if the way to meet and obtain the victory over these is secured by disposing of them one at a time until all are subdued.

I answer.—The difficulty about so disposing with this crop of sinful things, which springs up in the garden of the soul life, is this—they are all thrown out from one single root called in the Scriptures, "The carnal mind." Rom. 8:6, 7. If the root is taken out entirely or the carnal nature

destroyed, the pure love of God will fill the soul and all its tendencies will be towards God and heavenly things.

In conversion your sins were all forgiven, and you were made a child of God in a moment of time. It was a perfect work so far as past transgressions were concerned. Psalm 103:12. "As far as the east is from the west, so far hath he removed our transgressions from us."

Now if you find that you sometimes sin in any way whatever, what do you do? The only way of course is to confess them to Jesus and ask him to forgive, which he does in the moment you believe and trust him to do so. This is made plain in 1 John 1st chapter, 9th verse. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." This act of believing and trusting from the heart, is always instantly followed by the experience described in Romans 5:1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Let me here say Miss N.—, is it not clear that with two such promises as are contained in these two Scriptures, you can always be "justified by faith" and "have peace with God." This will be made more clear when I say that even though you should feel or fear that you had sinned or transgressed several times in a day, you can look up in the instant and ask for pardon and peace and have it in a moment. God loves to have you do just that way. It is the only way to have victory right along. The devil will strive to persuade you to wait awhile, to repent awhile, to defer even long enough to get to the place for secret prayer. But it is a thousand times better to look to Jesus at the moment of sin or doubt, claim and trust for pardon and peace in that moment; then when you are alone with him, tell it all over, and weep about it as a pardoned child, not as a transgressor under condemnation. I am sure you understand me in this. Let me give you another Scripture showing that you may ask, trust, be accepted, and have peace and victory very many times a day if necessary. This Scripture is Luke 17:4, "If trespass against thee (thy brother) seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." If Jesus says we must forgive our brother seven times seven in a day, will he not forgive us freely as often as we thus come to him. This Scripture just quoted, with the two previously mentioned, are very precious and helpful to young Christians. Mark the three in your Bible; use them in helping others to become established in the justified experience.

In all of this letter thus far, I have sought to make one thing very plain to your mind; that you may live a justified life every day before God, though conscious of the inbeing of sinful tendencies, so long as there is not a voluntary yielding to these in an act of disobedience. God does not allow the justified Christian to commit sin, any more than the wholly sanctified. 1st John 3:9, says, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin because he is born of God." I now come to the second great blessing, which in God's order always quickly follows the first experience already explained, if we obediently obey the Lord and suffer ourselves to be led of his Spirit. It is called Entire Sanctification by Mr. Wesley, and the same by our church standards and the great teachers and evangelists from his time until the present. Space will not permit my giving some of the Scriptures so teaching, in full. They are found

in Romans 12:1, 2; 1 Thess. 4:3, 4; John 17:17, 19; 1st Thess. 5:23, 24. This experience is also called by other names, but meaning the same thing, such as Perfect Love, Heart Purity, Holiness, Christian Perfection, the Cleansing from all Sin, Full Salvation. I give Scriptures in the above order, three each: 1st John 4:16-18; Matt. 23:37-40; Eph. 3:16-19; Matt. 5:8; 1st John 3:2, 3; Acts 15:8, 9; Luke 1:74, 75; Heb. 12:14; Romans 12:1; Heb. 10:14; Matt. 5:48; James 1:4; 1st John 1:7; John 15:3; Eph. 5:26, 27; Heb. 7:25; 1st Peter 1:8, 9; Luke 1:74, 75.

Carefully note what I am about to say. When God cleanses our hearts from all sin, making us pure within, he does not give a new brain, a perfect knowledge, free from mistakes and errors. Adam and Eve were perfect in these respects before they fell, and the angels are now, but we can not be in this life. Neither are we saved so as to be incapable of sinning, for as free agents we may sin at any time. Neither are we saved so as not to need continued reliance upon Jesus and the cleansing blood. In the justified experience we found it necessary to go often to the fountain as it were, whenever under condemnation or in doubt, for cleansing anew; but now, we just abide in the fountain under the blood continually. We can truly say: "Every moment, Lord, I need the cleansing of thy blood. Every moment, Lord, I feel the cleansing of thy blood."

Another thing—when sanctified, God does not put a lot of new graces in our hearts. All were placed there in the great work of regeneration when we became his real children, born into his family; but in the cleansing from all sin and carnality, the evil tendencies that hindered the rapid unobstructed growth of the graces already there, were removed root and branch. The plants in your garden will grow and mature more rapidly if you pull up the weeds by the roots, than if the tops were cut off, leaving the roots to throw out new growth. As before explained, a clear evidence of justification precedes the seeking for entire sanctification. God's usual order is, first, the light of justification; then the work of sanctification.

Standing clear in the one prepares the way for the other. And now we may ask when may the work be consummated. You may be surprised to note that every Scripture given in this letter is in the present tense. Every one means now, today, this hour. If months and years of growth were necessary to prepare the way, God's word would so declare it. Now the last question is, how is the blessing secured and what is your part, and what God's part in its reception. I answer—first, the consecration and surrender to God as a free-will offering of your entire being, all there is of you, soul and body, time and talents, for his service and glory; second, then by simple faith as you first trusted and believed in Jesus and his precious blood for pardon of past sins in conversion, now likewise, trust and believe in the same Saviour, the same blood, for cleansing from all sin. I spoke of consecrating and giving your all to God as the one necessary thing for you to do. *This you can do.* The Sanctifying, the Cleansing, is God's part of the work. When you have scripturally, fully, done your part, God will quickly do his. There will be little trouble about exercising the faith that claims Full Salvation, when you have met the conditions that go before. Mr. Wesley's instruction to the seeker so often quoted may be repeated just here. "Expect it by faith, expect it as you are, expect it just now." God cannot

witness your Sanctification before the act of faith on your part that claims it. Feeling is not a good foundation for experience in any state of grace. The word of God is the sure, the everlasting basis for confidence; for just so sure as you step out upon his word, then act or practice your faith, in confession or testimony, *which you can do if it is a real heart faith* in the word and the blood, *you will know* the work is done. Such a faith is always honored by the Spirit's witness, the baptism with the Holy Ghost, which necessarily follows your sanctification. Do not be concerned as to how he will witness, or how you will be exercised. No two have the same experience in this respect. Sometimes there is a *sweet resting and sinking into Christ*. Sometimes there is great joy and ecstasy. Sometimes a *sweet river of love flowing through the soul*. Some are prostrated under the *weight of divine love, a silent heaven of love*, and would feign remain so forever. Others are overwhelmed with a tidal wave of glory *sweeping through the soul as a devouring fire*. (The first experience above described or either of the others are as certainly the baptism with the Holy Ghost as the last described. In every case there is the unmistakable sense of perfect purity, perfect love, accompanied with the peace that passeth all understanding.)

Now, Miss N.— I will conclude by saying that after all I have said in this letter, you must be helped and led by the blessed Holy Spirit into this experience. Jesus by his Spirit will bring you into possession as you surrender yourself to him every day, every hour, every moment. Keep clear in your justification, remembering that, what may be yours at any hour, is worth fifty years of seeking for if such were the price to be paid. Again I repeat, Mr. Wesley's instructions, "Expect it by faith, expect it just as you are, expect it now." Yours in his service,

Pasadena, Cal.

J. D. LESLIE.

ASBURY COLLEGE COMMENCEMENT.

June 3 to 8, we held evangelistic services at Wilmore, Ky., in connection with the Commencement exercises of Asbury College, located at that place. Asbury College is said to be the first one founded as a distinctively holiness college. She has had a very successful and rather remarkable history. Her graduates are preaching the gospel in many parts of this country, and in different mission fields, and her alumni are quite widely diffused, filling many places of usefulness and importance, in various avocations and professions. A movement has just been set on foot to publish a history of Asbury College, in book form, which we apprehend will be interesting reading.

Asbury College has had her testings mingled with her successes. During the past year the main college building burned, and for a time the outlook was not the most encouraging. However, the faculty, trustees, and friends of the institution rallied to her support, and brought glorious victory out of apparent defeat. They sold the old college grounds, and bought a Presbyterian college in Wilmore, with more land than was in the old college grounds, having a far better site, with two substantial brick buildings on the campus. During the year two large and commodious brick structures have been erected. One a fine main college building, and the other a boys' dormitory, each adequately equipped with modern improvements. They are now soliciting funds with a view to putting in a large industrial plant in connection

with the college. Some unavoidable disappointments were experienced during commencement week, by the faculty, students and citizens, as well as by the visitors. The new chapel was not completed for the commencement exercises, as they confidently expected it would be. This necessitated their holding some of the exercises in the church, and some in the auditorium of the camp grounds, situated on the outskirts of the town. The weather being rainy a part of the time, made it disagreeable for the people to reach the camp grounds. However, all hands adjusted themselves to the situation, and the commencement program was carried out without a break.

The Rev. Aaron S. Watkins, LL.D., president of the college, delivered the baccalaureate sermon on "The Greater Vision," using for his text, John 1:50, "Thou shalt see greater things than these." Hon. Eugene S. Chafin, nominee for president of the United States, in 1908, delivered an address on "The Church and the School." The class address was delivered by Dr. E. G. B. Mann, editor *Central Methodist-Advocate*. The sermon and these addresses were of a high order, and especially appropriate to the occasion.

The citizens of Wilmore furnished free entertainment for all who attended the commencement exercises, and did it in such a royal way as to make all the visitors feel that they were more than welcome to this generous hospitality.

The faculty, trustees, students and citizens, all gave us such a warm welcome into their midst that we felt that we had always been acquainted with them, and we enjoyed our week very much among them. We preached once every day, and some days twice, during commencement week. The altar was crowded with seekers at some of the services, and there was not an unfruitful meeting in the whole series of services. A goodly number of the young preachers, who were students at the college, were sanctified, or had that experience restored to them, while many more students, citizens, and visitors were converted, reclaimed, or purified, and the people altogether were greatly blessed and helped. There was a good deal of shouting and rejoicing in the meetings, some of which was indulged in while we were preaching, but it was of the pentecostal type, and did not disturb the preacher. The interest in the evangelistic services was so great that the pastor of the Methodist Church, and the people urged us to remain over another day and continue the work. We did so, and salvation came to hearts in every service.

The people that attended Asbury College Commencement this year were a representative gathering. There were present not a few of college professors from other institutions of learning, some editors of influential church papers, a goodly number of pastors and evangelists prominent in Christian labors, and other distinguished persons. They all treated us so kindly and showed themselves so appreciative of our work, that they quickly won our heart. If God wills, we would be delighted to become better acquainted with, and labor among the holiness people of the southland. This desire has been present with us for some time, but it has been greatly intensified by our attendance upon Asbury College Commencement, and the State Convention at Owensboro, Ky., recently held.

We have been engaged to hold a camp meeting with the Butler county, Kansas Holiness Association at Eldorado, Kan., July 15-24. We have one vacant date just before this meeting and one or two after it. Any one desiring to correspond with us with a view of securing our services for camp

meetings or other meetings can address us, 1350 Grace Ave., Cincinnati, Ohio.

J. L. GLASCOCK.

ASBURY COMMENCEMENT.

In addition to all the good features of an educational type those who attended this year's commencement were greatly blessed and edified by the evangelistic services. Many prayers had been going up for a gracious manifestation of the divine goodness and glory, and they were not offered in vain.

The committee secured Rev. J. L. Glascock of Cincinnati, as the leader for the pentecostal services. He proved satisfactory. His preaching was earnest, scriptural, effective. God used the word and I believe there was not a barren service. Souls were converted, reclaimed or sanctified at every coming together if I am not mistaken. There was old time shouting, rejoicing, praise and soulful testimonies.

It would have astonished a Harvard or Yale professor to have seen the joyous, salvation results at a college commencement.

We were favored with a blessed message from Bro. Joseph H. Smith on Saturday a. m. It was his birthday. He forbade us asking his age, but we decided that he is young compared with Methuselah.

Asbury stands for an inspired Bible, a full gospel, a holy life, prohibition of the liquor traffic, a genuine education, clean manhood and womanhood and the speedy evangelization of the world. We are certainly fortunate in our splendid president, Bro. Watkins. He is a strong character, a humble, manly man. He wins the respect of the people and holds the hearty love of his pupils. He not only preaches holiness, but lives it—by the way, a very important fact. We believe the future of this pioneer holiness school is full of promise. Praise God for the privilege of helping to promote such a noble work. Others will likely report special features of the commencement.

L. L. PICKETT.

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Question Bureau.

John Paul.

1. *Please harmonize Matt. 1:6 and Luke 3:31, as one says Christ came through Solomon and the other Nathan.—A Reader, Oklahoma.*

It is explained that Zerubbabel or Zorobabel (Matt. 1:13 and Luke 3:27) had two sons; Abiud (Matt. 1:13) and Rhesa (Luke 1:27). He himself a blood descendant of Solomon, but married into the line of Nathan, becoming son (in law) of Salathiel. In him there was therefore a coalescence of the two lines; and through the line of his son Abiud, recorded by Matthew, Joseph, the husband of Mary, was produced, while through the line of his other son Rhesa recorded by Luke, the blood lineage of Mary is traced. It is explained by early Christian writers that Joseph was only a son-in-law of Heli, Luke 3:23. The consistency of this record was never challenged by the early Jewish critics, who would have been glad to overthrow the claim, had there been a flaw in the record. Matthew gives Christ's legal genealogy, and Luke his blood lineage. Jewish genealogies, up to the final fall of Jerusalem, were kept, even through Babylonian captivity, with all fidelity. The habit was first formed by a requirement of their courts that a man must first prove his tribe lineage before he could own land; then a spiritual incentive always obtained among descendants of David, for the Messiah was promised in the prophets through the offspring of David. It is a matter of interest now to observe that Jewish genealogies ceased to be kept at the fall of Jerusalem, and that no Jew today could give the collateral proof for the claim of Messiahship by tracing his lineage to David. The sceptre has departed! The solution of the lost tribes problem is in the fact that the bulk of the Israelites quit keeping genealogies when carried into captivity, and lost their tribeshood.

2. *Explain 1 Cor. 7:14.—A Reader, Okla.*

It simply sets forth the gospel economy of each disciple of Christ so manifesting the Christ life as to win the one next to him. Thus we are to be the salt of the earth. The greatest antidote and cure for infidelity is to live in close association with one who is full of the Christ life. In the relation mentioned in the passage, it is not laid down as an infallible consequence, that the saved companion shall win the unbelieving one to Christian holiness, but rather as a general rule that will usually work. The holiness of the children referred to is all the holiness that an infant can have, a dedication to Christ in the days of innocence, answering, as I see it, to infant baptism, with the expressed promise of father and mother that the child shall be brought up in the nurture and admonition of the Lord.

3. *Explain Romans 14:4 (Nothing unclean of itself, etc.)—W. W. J., Okla.*

The subject of diet is under discussion, and "nothing" in the text means *no diet*. Whatever may be properly accounted a diet may be eaten by Christians without any religious scruples. Of course if it is a food not good for the individual's health it may not properly be counted a diet for him.

4. *Explain Luke 49-51.—A. F. P., Kentucky.*

The fire Christ came to send must have been the flame of persecution which was to purge and divide society and furnish the sacrificial altar for

many a faithful martyr, beginning with the first one of the era, Jesus himself. Baptism in this passage must be defined with some margin. The ordinance itself is symbolic of dedication, but the baptism which was yet ahead of Christ was a dedication in reality, sealed with blood; the kind of dedication that James and John said they were able to suffer, in Matt. 20:23.

CHRIST IS COMING.

Becca Ritchie.

What a sight! Look up yonder—
Rifted clouds they part asunder!
Christ is coming—Day of wonder!

Jesus coming, crowned with glory,
Not as once, he came the lowly,
But with myriad angels holy.

Ocean vast gives up its keeping,
Moss-grown graves the saints that sleeping,
Oh, the joy there is at meeting!

Wicked men in terror calling,
That the mountains on them falling,
Hide them may from scenes appalling.

Roman soldiers now behold him,
Those who set at naught and sold him,
And with mock robe did unfold him.

Cowardly Pilate looks with horror,
Now upon the Man of Sorrow,
Fain would he a covering borrow.

Smearing skeptics flee with terror,
All too late they see their error,
Would they now might gain his favor.

Oh, the cries will prove unending,
Now from unsaved ones ascending,
As they see the heavens rending!
Daisy, Washington.

SINCE AND HOW I WAS SAVED.

Since I have been saved, this world has been a new one to me. I have been in love with everything but sin since that memorable day when the Lord so wonderfully cleansed my heart. I thought I was saved several years ago, but the devil had me fooled. I was constantly sinning and repenting, backsliding and being reclaimed, but a few years ago Jesus came into my heart with his sanctifying power and I have not wanted to sin since. I love God's word. It is a dear book to me; it is a lamp unto my feet and a light unto my path. Ps. 119:105. In this precious book I find the ways of everlasting life. The more I read it, the better I love it. I find that prayerful study of the Bible is strengthening to the soul. The word of God kept David from sinning. He hid the word in his heart that he might not sin against God. Ps. 119:11. I am happy to say that I am willing for God to take my life and use it in his service. I am trying to consecrate myself to him more and more every day. I want that which is left of me, to be used in bringing others to the knowledge of Jesus. I am willing to put up with the criticisms and persecutions which a child of God has to bear in order to do the Master's will. Pray for me. I am only a babe in his service. I am yet crawling, but I hope I will walk soon. If Christ could die upon the cross for me and for you, why should we not give our money, our time, and even our lives for the uplift of his kingdom?

When the Lord saved me a few years ago (as some one has said) I got a skyblue conversion, I at once could see God in all his handywork of the world. I felt at once a sympathy in my heart for

those who did not know Jesus. I felt that it was my duty then to pray for them, and to tell them about the Savior and what he did for me. I soon felt the need of a deeper work of grace. I needed power. I really needed something, and did not know what it was; but God in his wise providence sent a sanctified man my way, and he preached to me sanctification, and heart purity. Then I knew what I needed. I went to God for the blessing because he said in his word, "This is the will of God, even your sanctification." 1 Thess. 4:3. My faith was little when I began to seek this blessing, but I am praising God today because he increased my faith until it was great enough to enable me to get the blessing. I sought the blessing of sanctification before I gave up tobacco and other things which heart purity does not tolerate, but I found it as the sanctified preacher told me, that sanctification and tobacco did not stay in the same shell; so I cleansed myself from all filthiness of the fields and of the spirit, and endeavored to perfect holiness in the fear of the Lord. 2 Cor. 7:1. Then the Lord saw that I meant business, and he gave me the blessing. Then the Lord said so plainly to me, "Now you must preach," and I answered, "Lord, I will do anything thou wouldst have me do." I am now in school, making preparation for this work, and preaching, and talking for God whenever an opportunity affords me. I should be glad to hear from anyone with a word of encouragement or advice, or both.

D. U. BLOODWORTH.

Leesville College, Leesville, S. C.

JUDGING CHARITABLY.

Human nature can never be judged by its weakest qualities, even when we are quite sure that the weakness which stirs our disdain really exists, and is not a phantom of the imagination. A farmer would not report his average crop correctly if he gave a slender yield from one poor acre. Nor would a merchant make a just estimate of his annual percentage of gain if he picked out those periods when trade was dulllest. If we have a few rainy days in spring, only a confirmed croaker would describe the whole season as dark and cheerless. There is a side of almost every one that resembles the barren field or the unsuccessful week, or the storm-swept sky. But we shall not discover the man himself by picking him to pieces, and spreading out the least attractive bits for minute analysis. That kind of vivisection is simply barbarity, and reveals no scientific secrets. If we want to know our fellows, we must appreciate the best to which they have attained, and behind that, we must have some glimpse into the undeveloped best of which they may yet be capable. While the ebb-tide lays bare a ragged margin, unsightly, perhaps, in its tangled disarray, it is the high-water mark that tells the real strength of the sounding sea.—*Herriage.*

"WILL THE CIRCLE BE UNBROKEN?"

This beautiful new song is one of 232 in our splendid new book, "Tears and Triumphs No. 4." Among other choice pieces we name, "It Pays to Serve Jesus," "Somebody Knows," "By the Tree of Life Eternal," "Jesus First and Last," "Christ Will Never Fail," "Will You Be True?" Beautiful solos, rousing evangelistic songs, etc. Good for Sunday schools, prayer meetings, revivals. Also a fine line of temperance songs. Sample, 25c. Liberal rates by the 100. Round notes or shapes; ways state choice.

EVANGELISTIC.

JENNINGS, FLORIDA.

The fire is falling here. A number reclaimed; some hungry after and seeking holiness. Preached on missions Sunday, getting \$300 in cash and subscriptions for same. This is a nice one-half station. Will be made a full station next year, D. V., and bids fair to support a missionary. Rev. Gus A. Davis is pastor, a transfer from Georgia, so of course is a fine man. W. W. McCord.

HANSON, KY.

I am in Hanson, Ky., in a meeting with Rev. R. H. Higgins, P. C. We are having two gospel sermons a day and the saints are shouting and backsliders are feeling miserable, and sinners are getting uneasy. We are expecting a breakdown at any time. The measles are having full sway in the town, but the crowds are increasing and the interest is growing. We had a meeting for men only Sunday afternoon at 3 o'clock. We had a fine spiritual time. It was uplifting. Purity in men was the subject. I used Joseph the son of Jacob, for an example. May the Lord bless the good old HERALD and its readers.

F. V. HARWOOD.

PASADENA, CALI.

The Lord is good to us. This has been a good year, one of prosperity and victory. There has been much effective work done on the Pacific Coast by various workers and evangelists during the past winter and spring. Bros. Weigele, St. Clair, Milton Williams, Ruth and I. G. Martin, with others, have held successful meetings in various sections along the Pacific Coast. My son has been associated with me some in meetings. We have had a measure of success for which we are grateful to God, the giver of all good. We have followed Bros. Morrison and Piercy in their trip around the world with much pleasure and profit. We are always glad to receive THE HERALD and hear from our many friends throughout the East.

W. C. WILSON.

384 Cypress Ave., Pasadena, Cal.

BABCOCK, GA.

Greetings to the great HERALD family. Rev. L. L. Hamric and myself have just closed a very gracious meeting at Babcock, Ga. Deep conviction was on the people, so deep that they got up in the night and made confessions to persons whom they had wronged, then came to the altar and prayed through in the old-fashioned way and arose with streaming eyes and shining faces to tell their new found joy. The town marshal and the postmaster were both saved. The postmaster's wife and two daughters were all sanctified. Our home was with Bro. and Sister Brooks, and a more delightful home I have never had. Their daughter-in-law and some of the boys were converted and sanctified in the meeting. The people were very kind to us. Bro. Mosely, the Southern Methodist pastor, stood nobly by us. We endeavored to preach the old time doctrine of Methodism. I have one more meeting in Georgia and then I go to Patterson, Mo., and will be in Missouri for one month and then back to Greenville, Texas, for the camp.

J. E. BATES.

Peniel, Texas.

FIVE REASONS WHY YOU SHOULD TAKE THE PENTECOSTAL HERALD.

1. It is such a good, clean, sensible, practical, helpful paper.
2. Its chief object is to teach holiness to the Lord, and to spread scriptural sanctification over the world.
3. All holiness people need the help, advice and encouragement that it gives.
4. Christians not professing holiness, need the teaching and enlightenment that it provides.
5. It tends to unite all holiness people into one great family, and keeps them in touch with one another, thereby increasing their love and fellowship.

LOTTIE M. COGBILL.

Petersburg, Va.

Can you think of one or more that you want to help spiritually? Try sending them THE HERALD until January, 1911 for 25c, and then pray that it may prove a blessing to them.

SALTILLO, MEXICO.

Our ex-priest evangelist, Valientey Pozo, has recently been with us here. While he was here a reporter sent to a Mexico city paper an article headed (as I remember) thus:

"Saltillo Attacked by a Wild Beast."

The Catholics distributed one night at the gate after service handbills containing an accusation of his record. He replied challenging them to meet him with the proof. They gave out the same accusation again and that was the last of it.

Bro. Lawrence Reynolds, a man whom God honors, travels with him. Pray for them. As a result of the meetings nearly fifty persons are candidates for church membership. To God the praise.

J. BARNEY BUTLER.

MERIDIAN COLLEGE COMMENCEMENT.

Former students who attended commencement tell us this was the best the Meridian Colleges ever had.

Rev. C. F. Wimberly, formerly office editor of THE PENTECOSTAL HERALD, now pastor of a large church in Louisville, Ky., preached the commencement sermon for us, which was one of great power and helpfulness. It was a great sermon indited by the Holy Ghost. The annual college praise service Sunday morning and pentecostal services each afternoon were in charge of the college pastor, Rev. Joseph H. Smith, and it goes without saying that each service was a feast of good things for the soul, and helped to prepare the young people for their summer's work for the Master. The pentecostal services are an important part of commencement. Visitors and patrons from a distance as well as students and teachers are greatly refreshed and benefited by these services each afternoon of commencement.

Bro. Wimberly gave a fine address at the missionary anniversary on Sunday night.

On Saturday, Monday and Tuesday nights the Elocution, Piano, Voice and Violin departments gave a fine program, thus exemplifying the high grade of work done in these departments of both colleges.

The two military drills by the young men and young ladies were inspiring spectacles, a wonderful sight, with flying flags, and cadets' military band, displaying what is being done to develop the body, make it healthful and graceful, encouraging out-of-door life, teaching punctuality and strict discipline.

The oratorical contest by the young men of the

Male College for the ready speakers' medal was interesting and exciting.

One of the new features of commencement was an organ recital on the large new pipe organ, which the college has recently installed. The recital was given by Prof. J. B. W. Lord, of London, Eng., a great musician, composer, performer and teacher, who is to teach pipe organ in the college next year. This is quite an addition to the already great Conservatory of Music connected with these colleges.

Arrangements are being made to put in thirty or more new pianos in exchange for old ones. This, with the new director of piano who is a famous musician, together with twelve or fifteen music teachers, will put this conservatory in the front ranks of southern conservatories of music.

The new art teacher bids fair to be the best the college has ever had, and will doubtless put this department on the high plane of the Conservatory of Music.

The expression department with three teachers in the two colleges is already at high watermark and is furnishing fine teachers in different sections, north and south.

The department of Household Economics came to the front this year with three graduates, who are well up in scientific cooking and home keeping. There are about sixty or seventy-five graduates in all branches, including bookkeeping, stenography, telegraphy, dressmaking, music, expression, and several other literary degrees.

Best of all is, that most of them go out as devout Christians, and will, we trust, be instrumental in spreading a full gospel wherever they may be in their various walks of life.

Rev. Joseph H. Smith delivered a masterful address to the graduating class, setting forth the standard which these colleges are holding up to their students. The year has been a blessed one. Not a death and not a serious case of sickness in their large number of students this session. This is the finest student body the colleges have ever had. Forty-four young preachers and a large band studying for the mission field is encouraging for the Master's cause. Many others are to be Christian teachers, lawyers, merchants and home keepers.

The colleges have done more to develop out-of-door life on the sixty-acre campus than ever before. A beautiful lake with boats has been made which the students enjoy. They also enjoy fishing on the campus from another lake stocked with fish from Washington three years ago. The innocent games, such as tennis, basket ball, and a long row of swings erected this year add greatly to the charms of student life. Occasional receptions under the supervision and guidance of godly teachers, have a wholesome effect. Thus we get enough of social life and at the same time avoid the evils of the too close contact of co-education.

Visitors, teachers and students tell us the colleges have given better board than ever before. The traveling secretary of the Y. W. C. A. who visits most of the colleges in the South, said publicly it is the best board she has found at any boarding school in the South. A scientific woman, graduate of the Boston School of Domestic Science, plans and supervises all meals.

These colleges are homelike to all classes, to the struggling ones as well as to the ones from the most cultured and refined surroundings.

A dormitory for small children, with a matron in charge, is being arranged for next session,

where children of means who happen to be without a mother or with an invalid mother, can be cared for in a homelike way in our primary department under the best Christian influence.

These are God's schools. It is the purpose that his Spirit shall reign throughout. Keep praying for us. We are entering upon a new era. We are making many improvements, adding new and better equipments. Send us pupils. Send names of those who are able to go off to boarding school and who would appreciate a safe college home with deeply spiritual atmosphere.

J. W. BEESON,
Pres. Meridian Woman's College, Meridian, Miss.

PRESCOTT, ARKANSAS.

We closed out our tent meeting at Prescott, Ark., in the middle of the fourth week. The interest had abated but a little bit and souls were at the altar when we closed, but we were anxious to open up on the 10th at Nashville, Ark. Our meeting at Prescott was one of remarkable power, and a number were brightly converted and quite a number wholly sanctified, and with the old time power. I have not been in a meeting for some time where the work was so satisfactory. We had lots of the old time shouting—real pentecostal, and but little criticism to it, for all could see that it was in the power of the Spirit. Prescott is four miles from Main Springs holiness camp, and the people of Prescott knew what a holiness meeting was. We had the largest day congregations I believe I have seen in several years, and they would come to the altar and pray clear through and shout in the good old-fashioned way. At night they overflowed us. We had two good wagon loads of benches outside the tent, and they filled up and ran over. The

meeting had a fine influence on the town. The Methodist pastor attended many of the services and helped us much. The P. E. came too and treated us kindly. The preaching of the gospel as John Wesley taught it will bring results. I believe I can take the deadest church in Southern Methodism and let the P. E. stand by me, and I will preach the second blessing doctrine as John and Charles Wesley and others taught, and have a revival in six months or less time. The Holy Ghost honors the preaching of this old gospel.

J. S. SANDERS.

THE CAMP MEETING SEASON.

The camp meeting season draws on apace. A great campaign for souls will be launched. Moral, intellectual and spiritual forces are now gathering and will be laid under contribution in order that the conflict may result in signal victory. Every man at his post in one grand rally for the great truth of full salvation should be "passed down the line" as the watchword and war cry of the workers. The local committees are already knitting their brows, puzzling their brains and pulling their purses in an honorable effort to advertise thoroughly and thus secure the largest possible attendance in their respective camps and communities. If even half the enthusiasm could be awakened in spiritual things as is often witnessed in temporal affairs great would be the fall of the devil's dynasty. While popular picnics, tournaments, madrigas, festivals, reunions and prize fights are being pulled off, many well worn and well-nigh exhausted city pulpiteers have left their churches and gone to some summer resort or watering place for recuperation. The tired pastor, it is admitted, needs physical recuperation and while this is true,

no doubt, many of his flock need spiritual regeneration. While the popular parson is thus resting, the holiness evangelist and fully saved pastor should not have indignities heaped upon them and epithets hurled at them for spending their vacation at the holiness camp meetings where prevailing prayer, unabated zeal, wisdom, discretion, faith and perseverance, the indispensable elements of all true evangelism, are in evidence.

"With charity to all
And malice to none,"
Let us earnestly pray
That souls may be won.

Yours for victory, ANDREW JOHNSON.

AN OPPORTUNITY.

You never had a better opportunity to circulate THE HERALD than now. The paper six months for 25 cents. What an offer! What will you do?

METHODISM AND THE SECOND BLESSING.

After years of careful study, Rev. J. C. Street, of Nebraska Conference, has produced a book perhaps superior to anything ever written on the above subject. Logical, conclusive. It sweeps the field, shows the real Methodism from Wesley until to-day and stands for the second blessing properly defined; 125 pages, neatly bound in paper. Price 25c postpaid. Order of this office. Special prices in quantities.

One brother has sent us in thirty-five subscribers on our 25 cent offer. Another sent us in twenty, and many others smaller numbers. Write us for samples of the paper, and make an effort. We all can do something.

SPECIAL INTRODUCTORY OFFER

Six Months For 25 Cents.

In order to increase the usefulness of THE PENTECOSTAL HERALD, we have decided to send the paper till January 1, 1911, for 25 cents. This is an unusually liberal offer and we want our friends to assist us in getting this offer before their friends and neighbors.

We believe you can do a great missionary work by putting THE HERALD into Ten, Twenty or One Hundred new homes for the next six months. Send in your subscription NOW. Write for sample copies. They will be sent free.

OUR REASON FOR THE GREAT OFFER.

We make this offer in order to get THE HERALD into thousands of new homes where it has never gone, and where it really ought to go. It has proven a blessing to many thousands. The news it brings is still new and blessed.

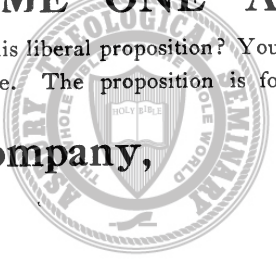
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Contributing Editors For 1910.

Rev. John Paul.	Rev. W. H. Huff.
Rev. C. B. Allen.	Rev. Andrew Johnson.
Prof. J. W. Beeson.	Rev. Joseph H. Smith.
Rev. H. W. Bromley.	Rev. H. L. Powers.
Rev. C. C. Cary.	Rev. A. S. Watkins.
Rev. E. P. Ellyson.	Rev. C. F. Wimberly.

EDITORIAL

REV. H. C. MORRISON

OUR WORLD TOUR OF EVANGELISM.

(Continued from page one.)

were hopeful indications of a revival in this church, and it was the purpose of the pastor to begin a series of meetings a few evenings later. I here met with a number of earnest missionaries to whom I preached in the afternoon on Tuesday. Among them were three fine young Baptist preachers, graduates of our Baptist Seminary in Louisville. Here, also, I had the pleasure of meeting Mrs. Miller and her husband. Mrs. Miller was Miss Daisy Sutton, who attended school and also taught in Asbury College. Rev. Mr. Miller, who is a graduate of the Lutheran College at Salem, Va., impressed me as being a high order of man. We also met several very devout Low Dutch Episcopal missionaries in this group of consecrated young people, deeply in love with Japan and expecting great things from God.

(CONTINUED).

EVANGELISTIC AND PERSONAL.

Bro. B. T. Flanery brought us in a good list of new subscribers for THE HERALD from his meeting at Glasgow, Ky. He will be at his home in Kingswood a few days, and then go to Earlington, Ky., for a meeting.

At a recent meeting of the Meridian, Miss., District Conference, M. E. Church, South, Rev.

John Paul was elected lay delegate to the Annual Conference. Bro. Paul has only been a resident of Meridian a little more than one year.

Rev. J. L. Morrill, Bristol, Fla.: "Since writing you last we have held meetings at Springvale, Georgetown, Douglas, and Willacoochee, Ga. Closed out here last night. God has been with us in all of the meetings. All the usual results of Holy Ghost work in the altar."

Rev. J. O. A. Vaught, presiding elder of the Frankfort District, Kentucky Conference, M. E. Church, South, was in our office a few days ago. Bro. Vaught reports his district conference at Bethlehem as a fine success both in point of attendance and spiritual power.

Rev. A. B. Jones, of Rush Springs, Okla., will have the following brethren to assist him on his work this summer in camp meetings: Rev. A. F. Daniel, July 8-18; Rev. J. B. McBride, Aug. 8-25; Rev. J. T. Stanfield, Sept. 1-13. Bro. Jones writes that he is expecting victory in all of these meetings.

Rev. L. O. Self has recently closed a ten days' meeting at Pidecock, Ga., with fairly good results. Some souls were blessed, some convinced that "without holiness no man shall see the Lord," and seed were sown for a great revival in the future. Bro. Self is being used of the Lord in his work in Georgia. Remember him in prayer.

All the former students of Asbury College and all those who were in attendance during the term that has just closed are hereby requested to write a brief sketch of their relationship toward the institution and their work in the field. This information is desired for the book, "Asbury College—Glimpses of Twenty Years, 1890-1910." Those who have not already done so write at once, sending letter to Mrs. O. C. Garvey, Secretary, Wilmore, Ky.

Rev. Sam S. Holcomb and wife, Pine Bluff, Ark., will be at Blakemore, Ark., June 24-July 3; Elkton, Ky., July 4-14; Trenton, Ky., (Carvosso camp) July 28-Aug. 7; Atmore, Ala., (Fairview camp) Aug. 12-21; Lawtonville, Ga., Aug. 25-Sept. 4; Lenox, Tenn., Sept. 8-18. Bro. Holcomb and wife have two open dates. If your town needs a revival, write them. They play the mandolin, guitar and baby organ, and God greatly blesses their ministry.

The fifth annual pentecostal tent meeting will be held at Holyoke, Colo., July 7-17. Evangelist Charles B. Allen will preach twice each week day and three times each Sunday. This is his fifth engagement here. The Rev. A. J. Fitt, of Denver, will lead the singing. Neighboring pastors and all Christian people in northeastern Colorado and southwestern Nebraska are invited to attend. For additional particulars address Rev. D. W. Waller, Holyoke, Colorado.

Bro. A. A. Myrick: "We have just closed a union tent meeting at Bunker Hill, Ill. Rev. A. W. Judd, Baptist, Rev. J. C. Stoddard, Congregationalist, Rev. P. Martin, German Methodist, Rev. W. G. Rector, Methodist, stood by the meeting and God greatly blessed us. There were many saved and a great many claimed to have gotten on higher ground. Rev. E. C. Dees, of Girard, Ill., did the preaching. Bro. Dees is a fine man. We used "Cream of Song" and God wonderfully blessed us in the singing. I go to New Richmond, Ohio, July 1. May the Lord bless THE HERALD family."

Rev. J. Wilbur Chapman and a number of other prominent evangelists and pastors send us this note: "Appreciating the difficulty pastors and churches sometimes have in securing a reliable and

capable evangelistic singer and director of evangelistic choruses, we venture to draw the attention of pastors and churches to the fact that Mr. Benjamin Franklin Butts will be available this summer and the coming fall and winter for engagement in distinctly evangelistic services. Mr. Butts endeavors to make the music, both his own solo work and the chorus, which he rapidly and efficiently gathers, a powerful spiritual force, and is himself a consecrated, ardent and safe worker. The address of Mr. Butts is 156 Fifth Ave., New York City, care National Bible Institute."

Rev. Henry Ostrom: "The program for the Mountain Lake Park (Md.) Bible Conference is almost completed. I feel that God has opened our way most encouragingly for the first Interdenominational Bible Conference in this beautiful place. Doubtless you will be glad to announce it in public and speak of it here and there and I hope that you will find it possible to be present. Such subjects as The Home, The Church, Bible Study, Prayer, Missions and Evangelism, and such speakers as George Heber Jones, President Dickey, Dr. Hoyt, Mel Trotter, Bishop Lewis, J. W. Mahood, A. B. Davidson, Fred Taylor, Dr. Robbins, Dr. Gobin, Major Cole, A. C. Dixon, Dr. Chapman, with several others in addition to a number of distinguished gospel musicians, give good promise of such a Conference as I feel sure will commend itself to your Christian judgment." The date: July 22-31.

Rev. B. T. Flanery: "I have just closed a good meeting at the union holiness mission hall in Glasgow, Ky. The meeting lasted over three weeks and resulted in seventy-two conversions, re-clamations, or sanctifications. The saints were greatly blessed in their faithful work. God gave us many precious outpourings of his Spirit. The seekers went down to the altar and confessed up or consecrated all to God and prayed through to victory, and came up with shining faces, shouting praises to God in the good old-fashioned way. Bro. B. D. Sutton, one of the Kingswood College boys, led the singing to the glory of God. He is a fine young man, and if he will keep humble and sweet God will use him to his glory. Bro. J. E. Hughes of Kingswood, came into Glasgow, and preached the night after the meeting proper closed and two souls were sanctified. He and Bro. Sutton will open a meeting at Duggintown, near Glasgow, June 14. Pray for them. There are many in Glasgow dear to my heart. God bless them all. Bro. Geo. H. Walton and wife are at the head of the mission. They are true to God and holiness. Pray for them and the mission, and if any of the evangelists who read these lines should be called to Glasgow for a meeting in the mission hall, you will find a noble band of workers to stand by you. My time is about all taken till October. Pray for me."

Dear HERALD Family: I most earnestly request that you pray the Father that I may be delivered from all doubt as to my full salvation. If I know my heart, my all is on the altar, and I have witnessed to full salvation by faith, still I am not satisfied. I long for a more definite experience. I want that real joy in my soul and a burden for the lost world that some have. I long to be a blessing to my family and others. This is no idle request, so please remember me at a throne of grace.

A Louisiana Sister.

"Love thy neighbor as thyself." Send THE HERALD to some one till January, 1911 for 25c.

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OF ASBURY THEOLOGICAL SEMINARY

THE OFFICE MAN'S NOTES.

DEATH OF MRS. JOHN H. APPELL.

Thousands of people who have attended from year to year the great camp meeting at Waco, Texas, and have known and loved John H. Appell, will learn with deep sorrow of the death of his estimable wife, which occurred in that city on Monday, June 6, 1910. Sister Appell was a quiet, gentle, cultured Christian woman, and was greatly loved and honored by a very large circle of friends and acquaintances. She attended the camp meeting at Waco every year it was possible for her to go, and her life was a benediction to every one who came in contact with her. Seven children are left to mourn the loss of a devoted mother. THE HERALD extends profoundest sympathy to Bro. Appell and family.

HELP THE MISSIONARY.

We are receiving responses to our call to send THE HERALD to the missionaries. We are all for foreign missions of course. We want to help a little at least. There are a number of missionaries in the foreign field who would love to read THE HERALD each week, and would be greatly strengthened by its weekly visits, but they cannot afford to take it. You can afford to send it to them. Won't you invest at least \$1.50, and bless the home and heart of a hard worked missionary who is laboring earnestly for the salvation of the heathen world. The best time to act is NOW.

I WAS IN PRISON.

Think of the daily life of a prisoner in your county jail. What a grind it is. Don't you want to brighten that life? A good way is to send him THE HERALD for a little while. It may be the means of his conversion. Jerry McAuley, the great rescue worker of New York, was a prisoner for many years. He heard about Jesus when in jail. Think of the thousands of souls he brought to Jesus before he went to heaven. THE HERALD sent to a county jail may touch one heart that will touch other hearts, and bring a great company to heaven as stars in your crown. Cannot you invest a little of your money for this cause?

TO ALL MINISTERS IN KENTUCKY.

"Some Things You Ought to Know about Tuberculosis" is the title of an attractive little four-page folder, distributed by the Kentucky Association for the Study and Prevention of Tuberculosis. It tells you in a few words how to protect one's self against this disease and how to get well if one has it. The association is very anxious to get this leaflet into every home in the State of Kentucky. The ministers of Kentucky are especially urged to help, by seeing that every member of their congregation receives one. Send a postal to the Secretary, Eugene Kerner, 215 East Walnut St., Louisville, Ky., telling how many you can use, and he will send them to you, free of charge.

FIVE REASONS WHY YOU SHOULD TAKE THE HERALD.

1. It is a most worthy paper and deserves the patronage of all good people.
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WALKING WITH WISE MEN.

A man is not only known by the company he keeps, but he himself in due time comes to resemble those with whom he most intimately associates. Unconsciously he absorbs their ideas, imitates their manners, treasures up their words, adopts their ways of thinking, and his whole moral and mental nature is molded and shadowed by the companions with whom he spends his time. The man who chooses as his associates the learned, the intelligent, the courageous and the honorable will find the atmosphere of intelligence and intellectual and moral improvement surrounding him on every side. The better powers of his nature will develop themselves, while that which is base and inharmonious will sink out of sight. On the contrary, the man who chooses as his companions, the ribald, dissolute, godless, and profane, may find in due time that he himself has become polluted and defiled by them; or rather the evil elements which led him to affiliate with them, will grow and strengthen till they possess his whole soul. He imbibes the ideas of his companions. He finds himself subject to the same passions and appetites which rule and sway his ungodly associates. His thoughts are reduced to the level of their thinking, his aims are identical with theirs. Their

without their influence upon him; and he comes to hate righteousness and love iniquity. He keeps the company of the vicious until he learns the ways of vice; he follows in the path of the thriftless until he becomes as thriftless as they. He consorts with those who waste their substance in riot and in revelry; he joins in the revel, and shares at last the poverty and pain in which it ends.

Let every man choose as his associates those whose course and whose end commends itself to the purest and noblest thoughts. When a young lady gave her heart and hand to a humble but godly minister, to those who complained that he had no pedigree, that "No one knew where he came from," she answered, she knew *where he was going*, and was content to be his company. And if we, turning from the companionship of the sinful and the debased, seek out the good and the gracious, those of sound judgment and good understanding, we shall find in our course through life, that while we have honored virtue and purity in others, we have also cultivated it in ourselves; and we shall prove at last the truth of that word of wisdom "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed."—H. L. Hastings.

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CAMP MEETING CALENDAR.

ALABAMA.

Hartsells, Ala.—July 28-Aug. 8. Revs. J. L. Brasher and Joseph Owen. S. B. Bradley, Pres., Hartsells, Ala. R. B. White, Sec., New Decatur, Ala. White Cross (Oneonta, P. O.) Ala.—Aug. 12-21. Rev. I. M. Ellis in charge. Wm. F. Maynor, Sec. Thornton Springs, Ala.—Begins third Sunday in August. Rev. H. M. Watson. C. F. Daniel, Sec., Womack Hill, Ala. Jasper, Ala.—October 6-16. Rev. Bud Robinson and W. B. Yates. J. W. Randolph, Sec.

ARKANSAS.

Ozark, Ark.—Sept. 9-18. Rev. C. F. Weigle, of Pasadena, Cal., preacher; W. E. Charles, of Kentucky, singer. Rev. J. D. Edgin, Pres.; J. H. Williams, Sec., Ozark, Ark. Calamine, Ark.—Sept. 1-12. Revs. J. W. Manney and B. F. Neely. J. D. Sullivan, Sec., Grange, Ark.

COLORADO.

Holyoke, Colo., (5th Annual)—July 7-17. Rev. C. B. Allen, evangelist. Address Rev. D. W. Waller, Holyoke, Colo. Pike's Peak at El Bethel Park, Colorado Springs, Colo.—August 11-28. Prof. Geo. Shaw and G. Arnold Hedgin. For information, address Wm. H. Lee, 539 W. Dale St., Colorado Springs, Colo. Evans, Col. (Colorado State Holiness Association, 17th Annual Camp Meeting)—August 25-Sept. 4. Address Rev. F. D. Crook, Evans, Colo.

CALIFORNIA.

Sierra Madre, Cal.—July 1-11. Revs. J. W. Martin, C. F. Weigle and others. A. N. Clark, Sec., 828 Hobart Boule., Los Angeles, Cal.

FLORIDA.

Winn, Fla.—Aug. 25-Sept. 4. Rev. J. M. Glenn, preacher; J. A. Smith, singer, F. P. McCall, Sec.

GEORGIA.

Indian Spring (Flovilla, P. O.), Ga.—August 11-21. Revs. W. H. Huff, C. W. Ruth, C. M. Dunaway and Charlie D. Tillman. For information, write Rev. H. P. Myers, Cochran, Ga.

ILLINOIS.

Boaz, Ill.—Begins July 23. Rev. J. F. Brown and wife, leaders. For information write Rev. T. J. Overstreet, Karnak, Ill.

Eldorado, Ill.—August 4-14. Revs. W. C. Wilson and Miss Bertie Crow. Rev. A. A. Niles will be present as an honored guest, and will preach some. Jas. A. Keasler and T. J. Scott, song leaders. I. E. Turner, Pres., Equality, Ill.; W. G. Showers, Sec., Eldorado, Ill. Bonnie, Ill.—Aug. 19-29. Revs. W. C. Wilson, Upland, Cal., and A. G. Proctor, Anna, Ill., preachers, with W. B. Yates of Marion, Ky., song leader. H. L. Hayse, Sec., 313 N. 4th St., Mt. Vernon, Ill. Hillcrest Camp Meeting at Kamps-ville, Ill.—Aug. 18-28. Mrs. Carrie F. Crow and Rev. Joseph Owen. Goldie F. Dierking, Sec., Kampsville, Ill.

INDIANA.

Harvest Home Camp Meeting, Salem Park—July 29-Aug. 15. Otto H. Nather, Sec., 223 N. Jersey Street, Indianapolis, Ind. Silver Heights, Ind., (New Albany, P. O.)—August 4-14. Rev. H. C. Morrison and I. M. Hargett. C. C. Rinebarger, Song leader. E. E. McPheeters, Sec.-Treas. Indianapolis, Ind.—Aug. 18-28. Zepp, Dolbow, Mrs. Ella Smith, Mrs. Lizzie Jones. Address Justin Bare, 622 Highland Ave. Bryantsburg, Ind., one mile north of town.—Sept. 1-10. Revs. Aura Smith and C. E. Driskell, and Miss Lela Montgomery. H. A. Kirk, song leader. Chas. E. Cleek, Sec.

Oakland City, Ind.—Sept. 14-Oct. 2. Revs. L. M. Williams and I. G. Martin. J. V. Reid and Myrtle Hod, song leaders. N. W. Benton, Sec.

KANSAS.

Wichita, Kansas.—August 18-28. Revs. H. C. Morrison, E. A. Ferguson, Harry Maitland, song leader, W. C. Cain, Sec., Clearwater, Kansas.

KENTUCKY.

Lagrange, Ky.—June 15-July 3. J. E. DeCamp, D. B. Taylor, C. S. Driskell and wife. Address L. J. Whiteley, R. F. D. No. 1, Lagrange, Ky. Wilson Camp, Ky. (Allegrre P. O.)—Begins June 30. E. C. Dees, John Crawford, Frank Wilson; C. C. Collier, H. M. Satterfield, singers. Worthville, Ky.—July 8-24. J. E. De Camp, D. B. Taylor, C. S. Driskell and wife. Address W. L. Stone, R. F. D. No. 2, Worthville, Ky. Steelsford, Near Millersburg, Ky.—July 15-24. Rev. B. Carradine. Address Wesley Fogle, R. F. D. No. 4, Paris, Ky. Mobley, Ky.—Begins Friday, July 15. Revs. W. C. Wilson and J. J. Smith. W. J. Willingham, Sec., Water Valley, Ky. Wilmore, Ky.—July 29-Aug. 7. Revs. J. A. Parsons and A. W. Roffs. J. C. Garvey, Sec. Carvoso Holiness Camp Meeting, near Guthrie, Ky., July 28-Aug. 7. Rev. Sam Holcomb and wife, leaders. Mrs. T. S. Mimms, Sec., Trenton, Ky. Yelvington, Ky.—August 5-15. Rev. J. W. Bigham, Miss Nettie Springer, Charles Lear. Address Dr. S. J. Harris, Philpot, Ky. Aliceton, Ky.—Aug. 5-15. Rev. E. K. Pike, Rev. J. C. Johnson and wife. Carthage, Ky.—August 12-21. J. M. Evans and wife, Elijah Burmside, J. E. Redmon and wife. Address J. E. Redmon, New Richmond, Ohio. Lebanon District Camp, Campbells-ville, Ky.—Aug. 12-22. Rev. J. B. Kendall and Miss Gertrude Shangler. Miss Florence M. Campbell, song leader. E. E. Eads, Sec.

LOUISIANA.

Marthaville, La.—July 15-25. Rev. John Paul; Rev. M. A. Farr, song leader. L. F. Berry, Sec. Spring Lake, La., (Homer P. O.)—July 23-August 1. Revs. Roy Williams and Fred St. Clair. A. B. Calk, singer. Mrs. H. C. Walker, Sec. Ebenezer Camp Meeting.—July 22-31. Workers: Revs. J. M. Weems, Q. L. Bennett and W. B. Yates. Montgomery P. O., La. R. F. Harrison, Pres.

MARYLAND.

Mountain Lake Park, Md.—July 5-14. Rev. Joseph H. Smith and others. La Plata, Md.—July 8-17. Rev. H. B. Hosley, preacher. Mrs. Bessie B. Larkin, singer. Dr. H. A. Lee and Rev. J. B. Buckmaster will be present. J. H. Penn, Pres., Pomfret, Md.

MICHIGAN.

Michigan State Holiness Camp Meeting, Eaton Rapids, Mich.—July 28-August 7. Revs. Joseph H. Smith, E. F. Walker and H. C. Morrison. Rev. A. A. Geiger, Sec., Marshall, Mich. North Mississippi Central Holiness Meeting.—July 29-Aug. 8. Rev. Allie Irick and wife. Edgar A. Hyde, Sec., Pontotoc, Miss. Cleveland, Miss.—August 11-21. Dr. B. Carradine. Hamp Sewell, song leader. R. L. Beevers, Sec. Auburn, Miss.—August 12-21. Revs. D. B. Strouse and James L. Early. Rev. S. E. Carruth, Jr., Sec. LaFayette Springs, Miss.—August 12-22. Rev. Allie Irick and wife.

MISSISSIPPI.

MINNESOTA. Red Rock, Minn. (Newport P. O.)—June 23-July 4. Revs. H. C. Morrison and Jos. H. Smith. J. M. Harris and wife, song leaders. F. E. Reynolds Sec., 1129 Lumber Exchange, Minneapolis, Minn.

MISSOURI.

Hannibal, Mo.—Sept. 2-11. J. M. O'Brien, Luvana M. Terrell, Edwin P. Phillips, and H. P. Beck. Missouri State Camp Meeting. (Wisdom, Mo)—Sept. 5-15. Rev. Andrew Johnson, preacher; C. C. Davis, singer. W. T. Love, Sec. NEBRASKA. Nebraska State Holiness with The National—State Fair Grounds, Lincoln, Neb.—July 15-25. Workers: Fowler, Ruth, Huff, and Mr. and Mrs. Harris as song leaders. For information, address Rev. W. H. Prescott, 1817 M. St., Lincoln, Neb. Kearney, Neb.—August 19-29. Revs. Andrew Johnson, D. F. Brooks and A. H. Johnston. Jamestown, N. D.—June 17-27. Revs. Huff, Ruth and Johnston. Rev. J. G. Morrison, Sec.

NEBRASKA.

OHIO. Holiness Convention, Carrollton, O.—June 26-July 10. Revs. H. L. Powers, R. L. Bush, B. S. Taylor, Arthur Ingler, Dick Albright and wife. Sychar (Mount Vernon, O. P. O.)—August 5-15. Revs. C. J. Fowler, C. B. Allen and others. Address Rev. C. L. Peck, 1401 E. 82nd Street, Cleveland, Ohio. Hollow Rock, Ohio.—August 11-21. Revs. J. L. Brasher, John F. Owen, J. M.

OHIO.

and M. J. Harris, Miss Stella McNutt. If you want a cottage, tent or rooms at the boarding house, write Mrs. John Hamilton, Box 52, R. F. D., No. 2, Toronto, Ohio. Shelton's Grove, Ohio—August 11-21. Revs. C. B. Allen, C. J. Fowler, J. C. Smith and W. B. King. For particulars address D. L. Clark, Alliance, Ohio.

OKLAHOMA.

Mountain Park, Okla.—July 21-31. Rev. E. A. Ferguson and J. W. Dibbrens. Ed. E. Corson, Sec.-Treas., Roosevelt, Okla. Newburg, Okla.—Begins July 29. Rev. W. J. Harney. L. H. Ritter, Sec., Calvin, Okla. Morrison, Okla.—August 26-Sept. 4. Rev. C. B. Allen. Address Rev. H. Thomson, Morrison, Okla. Anadarko, Okla.—Aug. 31-Sept. 11. Rev. T. J. Adams, preacher; Edgar Burkhardt, singer. For further information write Jas. R. McClung, Anadarko, Okla. Oklahoma City, Okla.—State Nazarene Camp at Bethany Station—Sept. 1-12. Revs. J. W. Goodwin and Arthur Ingler. Address R. L. Mantin, chairman, Oklahoma City, Okla., Route 2. Pennsylvania State Holiness Association Camp Meeting, Erie, Penn.—July 15-24. Revs. George Bennard and C. A. Imhoff. Address H. C. Miller, 1201 State Street, Erie, Pa. Beaver, Pa.—Beaver Valley Holiness Association—August 9-21. Revs. B. L. Hyde, E. S. Dunham, R. A. Jennings. For information write to H. R. Ross, Beaver, Pa.

PENNSYLVANIA.

SOUTH DAKOTA. Near Riverside Station, four miles northeast of Mitchell, S. D.—June 30-July 10. Revs. W. H. Huff, Gordon H. Clark; Mrs. Augusta H. Jingles, song leader. A. A. Truax, Sec., Mitchell, S. D. TENNESSEE. Springfield, Tenn.—July 3-17. Revs. John F. and Joseph Owen; W. B. Yates, singer. For further information address G. E. Smith, Springfield, Tenn. Brownsville, Tenn.—July 21-31. Rev. W. Carter, H. C. Maitland, song leader. Write G. F. Ramsey, Brownsville, Greeneville, Tenn.—Sept. 2-Oct. 2. Rev. J. L. Brasher. W. B. Yates, singer. Mrs. Flora Willis, Sec., 308 Summer St., Greeneville, Tenn. TEXAS. Scottsville, Texas.—July 29-August 7. Revs. Andrew Johnson and C. M. Dunaway. Hamp Sewell, song leader. B. P. Wynne, Sec., Marshall, Tex. Dublin, Texas, three miles east of town.—Begins August 5. Efficient help. F. A. Jones, Sec. Waco, Texas.—August 9-19. Revs. J. W. Carter and Joseph Hogg. A. C. Johnson, song leader. J. H. Appell, Sec., Waco. Denton, Texas.—August 12-22. Rev. Chas. F. Weigle, Miss Lela Hargrove and Miss Myrtle Mangum. G. B. Collins, Sec., Denton, Texas. Shiloh, Texas.—Aug. 18-28. Rev. T. J. Adams. Mineral Wells, Texas.—Aug. 20-30. Rev. Nelson and Rev. R. G. Peach. Address J. R. Hamilton, Mineral Wells, Texas. Floydada, Texas.—September 8-19. Rev. Allie Irick and wife. Address Rev. C. J. Menefee, Floydada, Texas. VIRGINIA. Wakefield, Va.—August 12-21. Revs. Jos. H. Smith and John M. Oakey. Geo. R. Drew, Treas., Wakefield, Va. Meadow Creek, Va.—Aug. 12-21. Rev. H. B. Hosley, Rev. W. H. Hudgins. Mrs. M. F. Penn, organist E. H. Bowyer, Sec., Riner, Va. Herndon, Va.—August 26-Sept. 4. Workers: Evangelist J. B. Kendall, Wilmore, Ky, Prof. C. C. Rinebarger, New Albany, Ind. For further and full information write H. A. Crippen, Sec., Herndon, Va. WEST VIRGINIA. Coopers, W. Va.—Aug. 18-28. Revs. T. C. Hodgin, W. H. Hudgins and others. T. B. Stranger, Sec., Coopers, W. Va.

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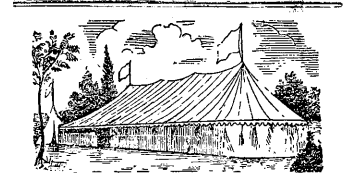
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EVANGELISTS' SLATES.

REV. D. F. BROOKS. Delanco, N. J. June 24-July 4 Federal Valley, O. August 4-19 Kearney, Neb. August 19-29

REV. H. L. POWERS, University Place, Neb. Carrollton, O. June 26-July 15 Ramsey, Ind. July 28-Aug. 7 Luther, Okla. August 10-20 Fallis, Okla. Date not fixed.

REV. JOHN F. OWEN, Boaz, Ala. Springfield, Tenn. July 3-17 Vincent Springs Camp, Tenn. Aug. 5-9 Hollow Rock, O., Ontario Route 2 August 11-21 Stonewall, Tenn. Sept. 1-11

W. C. WILSON, 384 Cypress Ave., Pasadena, Cal. Water Valley, Ky. July 15-24 Beulah Camp (Eldorado, Ill) Aug. 3-14 Bonnie Camp, Ill. Aug. 19-28 Wild Cherry, Ark. Sept. 2-11

REV. J. S. SANDERS, Shreveport, La. Bell City, La. July 1-10 Laake Arthur, La. July 14-24 Coffeeville, Miss. July 28-Aug 8 Raleigh, Miss. Aug. 19-29

C. C. RINEBARGER. Address: New Albany, Ind. Newel, W. Va. June 9-19 Open for calls from June 23-July 18 Hutchinson, Ky. July 25-Aug. 1 Silver Heights, New Albany, Ind. Aug. 4-14 Herndon, Va. Aug. 26-Sept. 4

REV. C. M. DUNAWAY. Brinson, Ga. June 26-July 16 Oakhill camp, Porterdale, Ga., R. F. D. No. 2 July 15-24 Scottsville (camp) Tex. July 29-Aug. 1 Indian Springs camp, Flovilla, Ga. Aug. 11-21

REV. C. F. WEIGELE, Pasadena, Cal. Sierra Madre, Cal. (Mountain Camp) July 1-16 Sebring, Ohio July 29-Aug. 8 Denton, Texas. Aug. 12-22 Pilot Point, Tex. Aug. 26-Sept. 4 Ozark, Ark. Sept. 9-19

REV. W. H. HUFF. Jamestown, N. D. June 17-26 Mitchell, S. D. June 30-July 10 Lincoln, Neb. July 15-24 Sebring, Ohio July 29-Aug. 7 Indian Springs, Ga. (Flovilla, P. O.) Aug. 11-21 Beebe, Ark. Aug. 25-Sept. 4 Louisville, Tenn. Sept. 9-18

JOSEPH OWEN. (Meeting in Illinois) Provisional Springfield, Tenn. June 15-25 Altoona, Ala. (R. F. D.) July 3-17 Hartselle, Ala. July 19-25 Vincent Springs, Tenn. Aug. 8-15 Hillcrest, Ill. Aug. 18-28 Stonewall, Tenn. Sept. 1-10

G. O. AND BERTHA CROW. Oologah, Okla. July 1-17 Harner Schoolhouse, P. O., Ada, Okla. July 20-31 Sallisaw, Okla. Aug. 2-14 Hill, Okla. Aug. 15-28 Dilworth, Ark. Sept. 1-12 Wister, Okla. Sept. 15-Oct. 2

REV. J. B. McBRIDE, Peniel, Tex. Caruthersville, Mo. June 7-22 Campbell, Mo. June 24-July 4 Wister, Okla. July 8-18 Rogers, Texas. July 22-Aug. 1 Hamline, Texas. Aug. 5-15 Cement, Okla. Aug. 18-28 Des Arc, Mo. Sept. 2-12 Woodbine, Kan. Sept. 15-26 Delavan, Kan. Sept. 29-Oct. 9

REV. ANDREW JOHNSON. McKee, Ky. June 9-19 Clover Bottom, Ky. June 20-July 1 Waycross, Ga. July 12-25 Scottsville, Tex. July 29-Aug. 7 Noonday, Tex. August 10-19 Kearney, Neb. August 20-29 Wisdom, Mo. Sept. 4-14 Glenview, Ky. Sept. 16-26

REV. J. L. BRASHER. New Castle, Pa. June 17-26 Ebenezer, La. July 1-10 Oak Hill, Ga. Porterdale camp, Route 2 July 15-24 Hartselle, Ala. July 28-Aug. 7 Hollow Rock, O., Ontario Route 2 August 11-21 Andalusia, Ala. Sept. 9-18 Greenville, Tenn. Sept. 22-Oct. 2

REV. JOHN F. ROBERTS AND WIFE. Albany, Ky. June 17-26 Cambridge, Ky. July 1-10 Dunlap, Tenn. July 14-24 Rock Island, Tenn. July 28-Aug. 7 Rock, Tenn. Aug. 11-21 Campaign, Tenn. Aug. 25-Sept. 4 Burkesville, Ky. Sept. 8-18 Whetstone, Ky. Sept. 22-Oct. 2 Creelsboro, Ky. Oct. 6-16

W. B. YATES, Marlon, Ky. Henderson, Ky. June 19 Springfield, Tenn. July 7 Ebenezer, La. July 22 Blackwell, Okla. Aug. 4 Bonnie, Ill. Aug. 19 Louisville, Tenn. Sept. 9 Greeneville, Tenn. Sept. 22 Jasper, Ala. Oct. 7 Little Rock, Ark. Oct. 18 Fort Fairleld, Maine Dec. 2

REV. CHAS. B. ALLEN, Denver, Colo. Denver, Colo. June 14-23 Pine, Colo. June 26-July 3 Holyoke, Colo. July 7-17 Chicago, Ill. July 22-31 Mt. Vernon, O. (Camp Sychar) August 5-14 Morrison, Okla. Aug. 26-Sept. 4 Green, Kansas. Sept. 11-25 St. Louis, Mo. Oct. 2-16 Denver, Colo. October 2-Nov. Sedgewick, Kan. Nov. 13-27 Sylvia, Kan. Dec. 4-16

REV. WILL J. HARNEY, Carlisle, Ky. Mt. Olivet, Ky. July 14-24 Newburg, Okla. July 29-Aug 7 Cabot, Ark. Aug. 10-20 Cally Springs, Ark. Aug. 25-Sept. 4 Gibson, N. C. Sept. 8-18 Lumberton, N. C. Sept. 19-28 Lewisville, Ark. Oct. 2-15 Harrington Tabernacle, Ky Oct. 19-29 Owenton, Ky. Nov. 4-20 New Columbus, Ky. Nov. 24-Dec. 11 Carlisle, Ky., Rt 5 Dec. 12-27

SUNDAY SCHOOL LESSON.

To Be Read With Bible in Hand

FOR JULY 3, 1910.

Pictures of The Kingdom. Matt. 13: 31-33, 44-52.

Golden Text.—"The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" Rom. 14:17.

The Setting.

As to its general effect, the kingdom of Christ is progressive. So he sought to impress them in the parables of the mustard seed and the leaven. As to its particular effect, it wins the whole man, when he sees its beauty and its everlasting consolation. So the Master taught in the parables of the hidden treasure and the pearl of great price. The solid principles of the kingdom having been set forth in the earlier ministry of Jesus, he lends a charm to the truth by a rapid succession of pictures which prove him to be among the greatest of word painters.

The Germ of Life.

It takes life to produce life; and under given conditions life will inevitably produce life. A normal seed under normal conditions will infallibly germinate. The seeds of gospel truth, the testimony of saints, will always take care of themselves. Sow them; sow them in tears, and the harvest will not fail.

The True Riches.

Constantly are we reminded of the true riches. A contrast is drawn in the Scriptures between the best that earth can afford a man and the fortune of the least saint in the kingdom. It sounds to the rich of this world like an idle remark when we say that he who has Christ in his heart has a fortune to be preferred over all the millions of silver and gold.

Superlative Preference.

In selling all to get the treasure or the pearl the Lord illustrates to us the superlative preference that is necessary in the soul that desires full salvation. If one seeks the pearl of heart purity he must want it more than anything else before God will trust him with it. If there is a fortune, a fame or an indulgence that would suit us as well, the blessing of cleansing cannot be had.

Advertisement for ZU ZU GINGER SNAPS. Features an illustration of a child under an umbrella and the text: 'Rain! Rain!! Rain!!! All in vain! If you lack snap and want ginger, use the old established countersign ZU ZU to the grocerman No one ever heard of a ZU ZU that wasn't good No! Never!! 5¢ NATIONAL BISCUIT COMPANY'

In The Market For The Best.

There are clearly two kinds of fortune finders in this lesson. One who, toiling on through the drudgery of life, had no hope of finding great wealth; the other, in the market, as it were, for a blessing. While there are those of the first class who find spiritual fortunes, we recommend that you join the second class, the seekers of goodly pearls. "Ye then that are risen with Christ, seek those things which are above."

Auter, Miss.

I have recently closed a good meeting at Auter, Miss., on Sunflower River. Great was the opposition or prejudice against entire sanctification by faith, but as the Bible light was turned on the darkness was dispelled, and as souls saw the truth and believed the truth then the truth made them free. We were invited there by Bro. J. A. Price and his sanctified wife who loves the gospel of full salvation. The Lord was with us from start to finish and honored his word. Crowds increased until the close. We were there during the freeze in April, yet interest never abated. All glory to him who giveth victory. Amen. We will, D. V., return in July. Pray for us and the success of the meeting in July at Auter. We also stopped at Colehole for a short stay; also at Vickin schoolhouse, and while our stay was short the Lord was with us and honored his word. Sallis, Miss. J. N. Whitehead.

WHY NOT BELIEVE?

L. L. Pickett.

Why not believe? when God on high, Has pledged to hear the soul's true cry,

To answer if you trust; No other word means half so much, The open heart receives his touch, And then believe it must.

Why not believe? to doubt is sin, No doubter can the victory win, To him defeat is sure;

But when the soul God's word believes, Assurance doubly sure he gives, To heart by blood made pure.

Why not believe? what profit here To live in unbelieving fear, As if our God would lie!

His word of truth forever stands, As graven on his very hands, Eternal as the sky.

Why not believe? O stop and think! From fount of life true faith doth drink,

Till fully satisfied. By faith the soul goes forth to shine, With heav'nly radiance, all divine Through Christ, the crucified.

Why not believe? No other way To peace and joy and endless day Hath ever yet been found; But to the trusting heart he gives His very life—he ever lives— In him doth life abound.

OUR BIBLE CLASS.

Mrs. J. A. Pritchard, Teacher

We rejoice in him for the names of those who have become members of the "Bible Class." Are there not others who will send in their names and let us study the life of our Lord together. We have fifty-eight members now.

Dear Sister: I send my name to join the Bible Class. I think it will be a great blessing to all who join the class. I like the lesson so much.

Missouri. Mrs. Addie Taylor.
Mary M. Green, Illinois.
Laura Clark, Kansas.
Mrs. M. E. Schroch, Louisiana.
Mrs. M. E. Morgan, California.
S. M. Blow, Oklahoma.
Mrs. S. A. Brown, Texas.
Mrs. N. W. Hughes, Oklahoma.
Mrs. Addie Taylor, Missouri.
Mrs. Henry Stockman, Illinois.
Mrs. Walter Grays, Illinois.
Mrs. H. E. Boyed, Kentucky.
Mrs. Lizzie Osburn, Kentucky.
W. R. Linden, Kentucky.
Mrs. Lula M. Jones, Texas.
Mrs. B. N. Miller, Georgia.
Mrs. Fannie Edwards, Kentucky.
Mrs. Anna Wright, Illinois.
Miss Inez Wright, Illinois.
W. L. Lewis, Texas.
W. T. Norton, New Mexico.

Personally Conducted Tour, The Yellowstone Park, Utah and Colorado. Leaving Louisville via Monon Route, Monday, Aug. 1, 1910.

Rev. George A. Jones, minister of the South Louisville Christian Church, is offering a "personally conducted" Yellowstone Park Tour of seventeen days, leaving Louisville, Monday, August 1.

Five days will be spent viewing the inspiring grandeur of nature's master creations in Park. Stops will be made at Salt Lake City, Glenwood Springs, Leadville, Canyon of the Arkansas, Manitou, Garden of the Gods, Cripple Creek, Denver, Georgetown and Silver Plume. These stop-overs and wonder-viewing expeditions to the surrounding country are all included in the price of the tour without extra cost; in fact, the tour embraces the principal wonders and beauties of nature in the Rocky Mountain country.

A through Pullman train will be occupied by the party from start to finish, except while in Yellowstone Park, when it will be parked to await return of party for continuance of the journey.

Tickets for the complete tour of seventeen days will be \$175, with one person in a double Pullman berth, or \$165 each for two persons in a double Pullman berth, which covers transportation, Pullman, meals in dining-cars, hotels and side trips, stage tour and hotel accommodations in Yellowstone National Park. Complete information and beautifully illustrated Itinerary furnished, at Monon City Ticket Office, or by addressing Geo. A. Jones, Manager, 2737 Fourth Ave., Louisville, or E. H. Bacon, D. P. A., Monon Route, Louisville, Ky.

MARY'S VISIT TO ELIZABETH.

—Luke 1:39-56.

Time: April or June, B. C., 5. Place: Hebron.

Verse 39. And Mary arose in those days, and went into the hill country with haste, into a city of Juda;

40. And entered into a house of Zacharias, and saluted Elizabeth.

41. And it came to pass, that, when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Ghost.

Read Through to Verse 57.

Reference Scriptures.

Joshua 21:9-12; Isaiah 45:25; Psalms 138:6; Isaiah 52:10.

Verses 39, 40. Hill country—Hebron. This city as old as Damascus, is twenty miles south of Jerusalem. It was the home of the patriarchs, and the place where David reigned first as king of Judah alone. Many are the Old Testament events associated with this place. Mary, the mother of Christ, visited Elizabeth at Hebron, and here Elizabeth's son, John the Baptist, was born.

Verse 41. Elizabeth was filled with the Holy Ghost. This seems to have been the accomplishment of the promise made by the angel, verse 15. "Babe leaped," a sympathetic emotion of the unconscious babe at the presence of the mother of our Savior; the prophetic spirit which appears to have overshadowed Elizabeth, gave her a clear understanding in the mystery of the birth of the promised Messiah. What beautiful superiority to envy have we here! High as was the distinction conferred upon herself, Elizabeth loses sight of it altogether in presence of one more honored still; upon whom, with her unborn babe, in an ecstasy of inspiration, she pronounces a benediction feeling it to be a wonder unaccountable that the mother of her Savior should come to her.

Verse 45. Blessed is she that believed. Faith is here represented as the foundation of true happiness, because it receives the fulfillment of God's promises. Whatever God has promised he intends to perform; we should believe whatever he has spoken for his own authority is sufficient reason why we should believe. Let us only be convinced that God has given the promise, and then implicit faith becomes an indispensable duty. In this case not to believe would be absurd and unreasonable; God will perform his promise.

Verse 46. Mary said. This is allowed by some to be the first piece of poetry in the New Testament, but the address of the angel to Zacharias, verses 13-17, is delivered in the same way, so is that to the virgin, verses 30-33, and so also is Elizabeth's answer to Mary, verses 42-45. All these portions are easily reducible to the hemstitch form in which the Hebrew poetry of the Old Testament is found in many manuscripts, and in which Dr. Kennicott has arranged the Psalms, and the other poetical parts of the sacred writings. "My soul doth magnify the Lord." This is the only way in which God can be magnified or made great; for strictly speaking, nothing can be added to God, for he is infinite and eternal, therefore, the way to magnify him, is to show forth and celebrate those acts in


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which he has manifested his greatness.

Verse 47. Spirit hath rejoiced. These words are uncommonly emphatic; they show that Mary's whole soul was filled with the divine influence and wrapped up in God.

Verse 48. He hath regarded. That is, looked upon her in the most tender and compassionate manner. He has visited me in my humiliation; drawing the reasons of his conduct not from any excellence in her, but from his own eternal kindness and love. "All generations shall call me blessed;" this was the character by which she wished to be known—the blessed or happy virgin.

Verse 49. He that is mighty. As God fills her with his goodness, she empties herself to him in praise and, sinking into her own nothingness, she ever confessed that God alone is all in all.

Verse 50. His mercy is on them. His exuberant kindness manifests itself in acts of mercy to all those who fear or reverence his name; this is continued from generation to generation, because he is abundant in goodness, and because he delighteth in mercy. This is the noble, becoming and just character of the God of the Christians; a being who delights in the salvation and happiness of all his creatures, because his name is mercy and his nature love.

Verse 51. With his arm. God's efficiency is represented by his finger, his great power by his hand, and his omnipotence by his arm. The plague of lice was the finger of God. Exod. 7:18; plagues in general were wrought by his hand, Exod. 3:20; the destruction of Pharaoh's host in the

Red Sea, which was effected by the omnipotence of God, is called the act of his arm, Exod. 15:16.

Verse 52. He hath put down the mighty. This probably alludes to the removal of Saul from the throne of Israel, and the establishment of the kingdom in the person and family of David.

Verse 53. Filled the hungry, and the rich he hath sent empty away. The poor and the rich are equally dependent upon him; to the one he gives his affluence for a season, and to the other his daily bread. The poor man comes through a sense of his want to get his daily support, and God feeds him; the rich man comes through the lust of gain, to get more

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added to his abundance, and God sends him empty away.

Verse 54. **He hath holpen his servant Israel.** Israel is here represented as falling, and the Lord comes speedily in and props him up. The house of David was now ready to fall and rise no more; Jesus being born of the very last branch of the regal line, revived the family and restored the dominion. This song properly consists of three parts. In the first part, Mary praises God for what he had done for herself, verses 46-50. In the second, she praises him for what he had done and would do against the oppressions of his people, verses 51-53. In the third, she praises him for what he had done and would do for his church, verses 53-56.

Verse 55. **"For ever."** The perpetuity of Messiah's kingdom, as expressly promised by the angel, verse 33.

Verse 56. **Mary abode with her about three months.** The departure of Mary from Hebron must have been but a few days before the birth of John.

ANNOUNCEMENTS.

The Wisdom Holiness Association will hold its annual camp meeting, Sept. 5-15. Bro. Andrew Johnson, of Wilmore, Ky., will be in charge; with Bro. C. C. Davis, Evansville, Ind., singer. Wilbern Liston; Rev. W. T. Love, Sec.

There will be a camp meeting held at Sartinville, Miss., July 3-14. Also one at Gandsj, Miss., July 19-31; also one at Dry Creek, Miss., Aug. 13-21; one at Piedmont, S. C., Aug. 19-28. I will hold them all. I am looking for great things. W. T. Garrie.

The White Cross, Ala., camp meeting will convene Aug. 12, and continue ten days. Rev. I. M. Ellis, of Hamlin, Texas, will be in charge. The Herald family will please pray that we may have a successful meeting. Wm. F. Maynor, R. R. No. 2, Oneonta, Ala.

The camp meeting at Mineral Wells, Texas, will begin August 20. Rev. Nelson and Rev. R. G. Peach will have charge of the services. A good tabernacle has been erected 40x60 feet. The foundation is built of cedar and will last. A splendid meeting is expected. For information write J. R. Hamilton, Mineral Wells, Texas.

The East Tennessee Holiness Association will hold their annual camp meeting at Greeneville, Tenn., Sept. 22-Oct. 2, in the holiness tabernacle. Rev. J. L. Brasher, of Boaz, Ala., will be the preacher in charge, and Bro. W. B. Yates, of Marion, Ky., will have charge of the singing. Pray for us, and plan to come and help in this battle against sin. For information address Mrs. Flora Willis, Sec., 308 Summer Street, Greeneville, Tenn.

The Southern Maryland Holiness Association will hold its seventh annual camp meeting July 8-17, 1910 at La Plata, Md. Rev. H. B. Hosley, district superintendent of the Pentecostal Church, will have charge of the spiritual part of the meeting, assisted by Mrs. Bessie B. Larkin, of Philadelphia, Pa., who will have charge of the singing. Dr. A. H. Lee, of Washington, D. C., Rev. J. R. Buckmaster and others. For further information apply to J. H.

Penn, Pres., Pomfret, Charles county, Md.

From August 31 to September 11, 1910 at Anadarko, Oklahoma, the union holiness camp meeting of the Anadarko camp will be held by Evangelist Rev. T. J. Adams, of Ozark, Ark., assisted by Prof. Edgar Burkart, song evangelist, of Sunset, Texas. Bro. Adams is thorough in his work, and has a love for lost mankind. Professor Burkart will help and encourage you by his singing. The effect of a meeting like this would be just the thing to help you through the tight places of your earthly pilgrimage for the next twelve months. Come and bring your friends whom you want to see saved and sanctified. We will be glad to meet you on the camp ground and help you select a place to pitch your tent. This camp stands for well regulated old time religion. For further information write James R. McClung, Anadarko, Okla., L. B. 643.

The second annual camp meeting of the Shinbriar Holiness Association will be held at Coopers, W. Va., August 18-28. Workers: I. C. Hodgins, Tyner, N. C.; W. H. Hudgins, Rodgers, Va., and any others God may send in. Miss Margie Rhodes, organist. All necessary arrangements will be made to accommodate the people, and especially those from a distance. Tents on the grounds for rent at reasonable rates. Also meals from restaurant or lunch stands. Good hotel at Bramwell, one-half mile from camp. Arrangements will be made with railroad company to stop all trains at camp ground. Everybody of all denominations are welcome and are expected to take a part in our meeting. For any further information write K. G. Laurence, President Holiness Association, Maybeury, W. Va., or I. B. Stranger, secretary, Coopers, W. Va.

The Hillcrest Holiness Association will hold their second annual camp meeting, Aug. 18-28, on the same grounds of their previous meeting. Those last year who enjoyed the glorious singing and preaching of Sister Carrie E. Crow, of Kentucky, and Rev. Joseph Owen, of Alabama, we feel will not fail to be present. We desire that they forget not to bring their pastor, kindred and friends to enjoy a soul feast. None will forget the unctious leading of our Brother R. M. Kell in song, and this year we will have, too, his sister, Miss Lula, of Kingswood, Ky. Do not miss hearing her sing if you want a real blessing on your soul. She sings in the Spirit and with power. Brother Kell who is attending school at Kingswood College was with us again in the winter. After assisting Rev. E. A. Ferguson in a meeting at Hardin, Ill., he came on and gave us a few days' meeting in Bro. J. B. Bennett's new store building. The church being closed Bro. Bennett suggested seating his store building and using it while he was waiting for his stock of goods to arrive. It was done and a gracious meeting was held. One sister, among others who had never known God's love was beautifully saved. Her hair was beginning to show the silver threads and it made more than one heart rejoice to see the lovelight from the glory world shining in her dear face. We are glad to note that Bro. Kell



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can preach as well as sing. Every one is cordially invited to attend our camp meeting. Ample provisions will be made for the entertainment of all who come. Write early if you desire to engage a tent. All orders must be in by August 1st. For further information address the President, F. F. Bennett, Nebo, Ill., RR. No. 2, or the secretary, Goldie E. Dierking, Kampsville, Ill.

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Aunt Flora's Hour With The Young Folks

Dear Boys and Girls: I am going to write to you this week about the way many brothers and sisters get on at home. Have you not often noticed when visiting away from home, a sort of constraint between brothers and sisters, an entire absence of that loving kindness which prevails in some happy homes? And sometimes they forget themselves and actually come to open quarrels right in the presence of the guest. Of course that makes every one concerned feel very miserable, but really, isn't it just about as bad to quarrel among yourselves alone? It seems to me that it is cultivating the worst side of one's nature, and nursing the faults that should be smoothed.

Quite often it is the case that a brother or sister is extremely selfish, and that does make it difficult to preserve harmony. But oftener we notice that it is just a habit of bickering over trifles that spoils the peace of the family, and it is a habit that grows so rapidly that it has fastened itself with a strong clutch before one is aware. Sometimes one deludes himself into believing that he is contending for a principle, when in reality all he is striving for is to have his own way.

It is a beautiful thing to learn to give up occasionally. People can not get on well together no matter how they may strive unless each is willing to make some concessions. It is well to bear in mind St. John's advice, "Little children, love one another." I think he meant the kind of love that will teach one to bear and forbear. I hope you will learn this lesson, for what we learn in youth is hard to forget.

Ever most lovingly, AUNT FLORA.

Dear Aunt Flora: May another Kentucky girl join the happy band? I will be 11 years old the 21st of March. Who has my birthday? We take the Herald, and I like to read the Children's Page. Our school will be out the 25th of March. There is snow now, and I surely do enjoy skating. I go to the C. P. Church. I am ready to exchange post cards with some of the cousins. I have two sisters and one half brother. He will be 22 years old the 31st of March. How many of the cousins like to have an Easter hunt? I do, and we are going to have one, too. I enjoyed Valentine day.

Fredonia, Ky.
Mary, the 25th of March is my brother's birthday. I hope your Easter egg hunt was a grand success.

Dear Aunt Flora: May I join the happy band? This is my first letter to the Herald. I am a little boy nine years of age. Good-bye.
Gordon Rodgers.
Flag Fork, Ky.

TEACHING MEDICINE BY EXPERIMENTS AND PRACTICE.

The Medical Student of even ten years ago could hardly have dreamed of the remarkable advance in the methods and facilities for teaching medicine and surgery as now presented by the combined Medical College of the University of Nashville, and the University of Tennessee, Nashville, Tenn. These two leading institutions have united their facilities, laboratories and hospital facilities, thus giving the medical student opportunities far in advance of the times.

For example, the new catalogue of the combined school shows twelve laboratory courses in which by actual experiment the student proves for himself the truths of medical science. In addition to the lectures and laboratory courses, the advanced students (third and fourth years) spend about three hours each day in the hospital wards and dispensary, examining patients, making diagnoses, assisting in treatment and watching the progress of cases. During the student's fourth year of study he must also serve a term in the hospital as *interne*, living in the hospital and working under the direction of the House Surgeon. Thus acquiring a familiarity with hospital methods which could not otherwise be obtained.

Students and parents desiring a catalogue giving full information as to expenses and the educational requirements for entrance to a medical college can obtain same by addressing E. F. Turner, Registrar, 632 Second Avenue South, Nashville, Tenn.

Gordon, you are quite welcome as a member of the band.

Dear Aunt Flora: How are you getting along? This is my first letter. I am eight years old. Good-bye. Owen Moore.
Owen, you are a new cousin. Come again.

Dear Aunt Flora: Will you let an Arkansas boy join your band? I like to read the Children's Page. I go to Sunday school every Sunday. Papa has been taking the Herald about five years.

Caddo Gap, Ark. Garrett McCarkle.
Garrett, the Herald seems to be an old friend. Old friends are best in most cases, aren't they? I am glad you are a Sunday school boy.

Dear Aunt Flora: Will you let a little Merrimac girl enter? I am nine years old. This is my first letter to the Herald. My father is a subscriber, and I love to read it. My father, mother and three sisters belong to the Methodist church. If I see this I will write again. I close in fear of the waste basket.
Bethel Griffin.
Merrimac, Ky.

Ethel, we have a lot of new cousins in the corner this time.

Dear Aunt Flora: Will you let a little Kentucky girl join the happy band? I am 14 years old. I have blue eyes, red hair, and fair complexion. I have one brother and one sister. We are having a singing school at the M. E. Church. Mr. Spence Pape is our teacher. I have been piecing quilts this bad weather. I have one pet, and that is a cow. Who has my birthday, August 13. I would like to exchange post cards with some of the cousins. Love to all.
Florence Dustin.
Franklin, Ky.

Florence, piecing quilts is a good occupation for bad weather.

Dear Aunt Flora: May a Kentucky girl enter? I am 16 years old, and weigh 98 pounds. I have light hair, blue eyes and fair complexion. We have had a large snow here, but I don't like snow much, do you? I have been piecing quilts. How many of the cousins like to do that? Who has my birthday, October 14th? I go to church when I can, there has been so much bad weather this winter I haven't gone very much. I am a Christian, and belong to the Baptist church. I would like to exchange post cards with the cousins.
Clyde Brushier.
Franklin, Ky.

Clyde, it is too bad the weather has been keeping you from church, but it is better now, and like the bees, I imagine you are out.

Dear Aunt Flora: Will you let a little Colorado girl enter? I am five years old. My papa takes the Herald, and I enjoy hearing mamma read the Children's Page. Papa has a little grocery store, and I enjoy eating some of the nice candies. I have a little sister three years old, and a little brother 11 months old. He is very cute and has two teeth. One of my grandmas lives in Kentucky. We made her a visit last July. I have another grandmother in Lincoln, Ind., whom I should like to see. Love to all.
Oneita Plate.
Boulder, Colo.

Oneita, I am sure that other grandmother wishes to see you.

Dear Aunt Flora: I am a little boy 13 years old. I love to read the children's letters, and think the corner much better since you came. My parents are Christians. We all belong to the M. E. Church. Who has my birthday, May 6th? Sometimes my mamma makes me a dinner, and we just have a big time. I want to have a post card party on my next birthday. I will exchange cards with all the cousins. I have just read Walter Francis Wallace's letter. He is the boy who was kicked by a horse. A oolt kicked me in the forehead when I was six years old, and I have the scar yet. The answer to Robbie Edward's question is, "Jesus wept." My father got me "The Story of Jesus" for a Christmas present.
Clarence Dorton.
Frankfort, Ky.

Clarence, that was a nice present. I am sure you value it highly.

Dear Aunt Flora: I am a little girl four years old. I am too little to write, so my sister is writing for me. Auntie, I have a little brother named Joseph Weldon, for a pet. I have a doll, but its head is broken, and I have some little dishes and a dog. My brother Pete made me a little table. Your loving niece,
Bessie German.
Leroy, Texas.

Bessie, it was a great misfortune to get your dolly's head broken, but perhaps Santa Claus will bring another head.

Dear Aunt Flora: Will you please allow a little Alabama girl to enter? My father began taking the Herald when it was the Methodist, and we all enjoy it. I love the Children's Page. I am a school girl 11 years old. I have no pets but a few dolls.
Lucie Mae Daniel.
Womack Hill, Ala.

Lucie, dolls make very good playmates when you have no one else.


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Dear Aunt Flora: Will you admit a little Texas girl to the happy band? I will be 14 the 20th of September. I have two sisters and three brothers, and I am bringing my sister and a brother with me. My happiest hours are when I am doing my Master's will. As this is my third letter, I will say no more. Love to all.
Leroy, Tex. Edna Lena German.
Edna, I think you are a good girl. Other things may seem to make one happy, but they are deceiving, it is not true happiness.

Dear Aunt Flora: May a little Tennessee girl enter? I know you will say yes. I like the Children's Page so well I thought I would write. Who has my birthday, October 30? I will be eight years old. I am not going to school now, but I guess our school will begin in the spring. We have not had Sunday school since before Christmas. We will begin in April, and I will be so glad, for I do love to go to Sunday school. My teacher is Mrs. Nannie Lewis and I like her fine. Your niece,
Indian Mound, Tenn. Mattie Hogan.
Mattie, you are getting to go to Sunday school by this time, and if I were you I wouldn't let them drop it when frosty times come.

Dear Aunt Flora: Would you let a little Illinois boy join the happy band? This is my first letter to the paper. I am in the fifth grade. I started to school when I was five, and I am ten now. I have one brother and three sisters, and a sister in heaven. One sister and my brother are twins. They will be two years old the fifth of May. I expect to meet my little sister in heaven.
Ina, Ill. James H. Vanderbark.

James, I am sure you are proud of the twins. You have certainly done well in school. Just keep on that way.

Dear Aunt Flora: I am an 11 years old boy. I did not see many letters from the boys, so I thought I would write. I live on a farm of about 92 acres, and can plow, hoe, shop wood and feed the horse. Your little friend,
Indian Mound, Tenn. Eddie Hogan.

Eddie, a farm is a good place for a boy, and I can see that you are willing to do your part of the work.

Dear Aunt Flora: Here is a little Kentucky boy knocking for admission to your happy band. I am 12 years old, and have light hair and blue eyes. I go to school to

Mr. George Henry Hadden, and like him fine. I am in the fifth grade. I have only gone to school 18 months. My father is a sanctified preacher. I have one brother and a good Christian mother. We are all saved and sanctified but brother, and I hope to see him saved soon. I want to ask a question: What became of Lazarus after his resurrection?
Claymour, Ky. George Crawford.
George, you certainly made a fine record for 18 months work.

Dear Aunt Flora: Will you let a little Illinois girl join the happy band? I am in the fourth year, and I enjoy going to school

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very much. I am seven years old, and this is the first letter I have written. Papa takes the Herald, and the Children's Page is very interesting to me. We have two churches here. The Christian and the M. E. Church. We attend most of the time at the M. E. Church. Our branch of the church is not in this country. We belong to the Friends' Church, but we love all Christians.

Ina, Ill. Mary Vandenberg.

Mary, I never was in the Friends' Church, but I like them. You are quite right, we should all love good Christian people.

Dear Aunt Flora: I will write my first letter. I am a little Christian girl, and belong to the M. E. Church at Timber Ridge. I go to Sunday school every Sunday. My teacher is Miss Stella Baker. I am 11 years old. My birthday comes the seventh of March. I have one sister named Hazel May. I love to study about Jesus more every day I live. I hope to see this in print.

Myre Riddle.

Myre, I am sorry you did not give your address. I used to know a very nice girl named Sallie Riddle. I am glad you like your Sunday school teacher. You will enjoy the lessons more.

Dear Aunt Flora: Will you let a little Tennessee girl enter the corner? I am very much interested in the good old Herald. I do not take it, but my grandmother does. She gives me all her papers after she reads them, and I enjoy the Children's Page very much. Who has my birthday, April 24? I will be 13 then, and I should like a post card party. I have three sisters living, and one brother and two sisters in heaven. Pray for me that I may meet them. I am not in school now, but am in the fifth grade when I do go. I enjoy going to Sunday school. Mrs. Maggie Atkins is my teacher. Your loving little niece, Minnie Hogan.

Indian Mound, Tenn.

Minnie, I am sorry your letter could not appear in time for the post card party. I hope you will receive some anyway.

Dear Aunt Flora: I thought I would write for the first time. I have seen so many others writing it made me want to write too. I go to school, and like my teacher fine. I am 14 years old, and am in the eighth grade. My teacher is Mr. J. W. Ramey. I have six sisters and three brothers. One sister and two brothers are married. One sister is a school teacher and one is a stenographer, and two of us clerk in a store, and two go to school. I would like to exchange post cards with the cousins. I will answer all I receive. I will close with love to all.

Mary A. Turner. Ashland, Ky.

Mary, 14 is a very interesting age. I have tried it you see, and I know. You are "standing with your feet where the brook and river meet." I hope you realize how much good you may do in the world if you make up your mind that way I am glad you like our corner.

Dear Aunt Flora: This is the first time I have written to you. I am a little boy 12 years old. I have red hair and blue eyes.

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I live on a farm and help papa in the field, chop wood, feed and milk the cows. Papa takes the Herald, and I love to read Aunt Flora's and the cousins' letters. I am a Christian, but have not joined any church yet. Papa, mamma, and a brother and sister belong to the M. E. Church. I do not go to Sunday school in winter as I live too far from the church. Our school was out just before Christmas. Mr. King was my teacher and Walker Lyon was my desk mate. Love to Aunt Flora and the cousins.

Sharon Grove, Ky. Ernest Garrell.

Ernest, you got out of school in time for a Christmas vacation.

Dear Aunt Flora: Will you let another little girl enter? I am going to school, and I like to go. Mrs. Tan is my teacher. We had a box supper the 10th. I am a farmer's daughter. I like to live on the farm. I have two brothers in heaven and one sister. Bro. Davis is our preacher. I like to go to church. I will close.

Vernice Murphy. Sucarnoochee, Miss.

Vernice, a little farmer girl should be able to enjoy life.

Dear Aunt Flora: This is my first letter, so perhaps you will welcome a little Arkansas girl to the corner. I enjoy reading the Children's Page very much. I go to school every day that I can. I missed last week on account of mamma's being sick. I was 14 in November. I would like to exchange post cards with some of the cousins. I will close for fear of the waste basket.

Antioch, Ark. Mamie Liles.

Mamie, you need not fear the waste basket. We never think of closing the door on a girl who is so good to help her mother.

Dear Aunt Flora: Here I come again. This is my third letter. I did not see my second letter. I guess it made a jump into the waste basket. I am sick and can not go to school. My school will be out the 18th of February. I will ask a question: Who was the first man that preached to the Gentiles? Love to Aunt Flora.

Myers, Ky. Evadne Wills.

Evadne, you may be sure if I had caught you getting into the waste basket, I'd have helped you out.

Dear Aunt Flora: I am a little boy nine years old. I was born on Good Friday, April 13. Aunt Flora, I try to be a good boy, but I lose my temper, but now I will try to give my heart to God, and walk in his path.

Charlie Tabb Craven.

Charlie, you must depend more on God's help and not so much on yourself. Don't be discouraged at a few failures. Try again.

Dear Aunt Flora: I have been reading the Herald for a long time and decided to write. I enjoy the letters so much, and read them the first thing when we get the paper. We have been having very cold weather, and the snow is deep and still snowing. I had a pet pig named Bentsy, and a cat and they both died. I was 12 years old the sixth of January. My school will be out in two weeks. I have to walk a mile and a half to school. My cousin from Florida is coming to visit me, and he has never seen a snowstorm. He will get here in a pretty big one. It is a mile and a half to our Sunday school, but we have Sunday school every Sunday, and preaching once a month. Your niece,

Juka, Ark. Maude Weller.

Maude, if your cousin had waited till now to make his visit, he would not have seen any snow. I am glad to know the bad weather does not keep you from going to Sunday school.

Dear Aunt Flora: Will you let a Kentucky girl join the boys and girls? I will be 14 years old the 9th day of March, and I just weigh 88 pounds. I have black eyes and hair 20 inches long. I have received five post cards and eight letters from the cousins, and have answered them all. I wrote a letter to a girl named Mamie Craig, but received no answer. I think your page is very interesting. I will answer Charles Leslie Ewing's question: When Lot's wife looked back, she became a pillar of salt. Aunt Flora, I have a cousin Flora. I have been plecing a quilt this winter.

Felt, Ky. Mary A. Craig.

Mary, your hair surely keeps you little because it has grown so big. I am glad you heard from so many of the cousins.

Dear Aunt Flora: This is my second letter. I have been going to school, but I got the measles and have to stay in awhile, but I find it very hard to do so. I sold some of the mopoes for the Pentecostal Company, and am going to get an album for the premium. We have a nice brick schoolhouse just finished. We feel very proud of it. I am going to try not to soil it in any way. They have prepared our old schoolhouse for the Woodman's Lodge. The children call it our Old Kentucky home.

Greenwood, La. Louise Carter.

Louise, that new schoolhouse is well worth being proud of, and it is a good resolution you have made not to injure it in any way.

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Dear Aunt Flora: Will you admit a little Georgia girl to your cozy corner? I am 14 years old. I go to Sunday school every Sunday. I am Miss Belle Sandow is my Sunday school teacher. I am going to school now, and like to go. I have two brothers and two sisters. Papa takes the Herald, and I surely do enjoy reading it. I am a member of the Methodist church. Love to aunt and cousins. Mae Dooley, Ball Ground, Ga.

Mae, we will certainly give you a place in the corner. Each newcomer finds a place always, though we are a little slow sometimes.

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Our Weekly Review

By Mrs. Bettie Whitehead.

A Word of Explanation.

Upon request of the Woman's Missionary Conference, recently held in Cadiz, Ky., the following paper, which was read before that body, will find a place in my regular column this week instead of my usual Weekly Review. Owing to the length, we will divide it into sections giving one-half this week and the remainder next week. It would be a good plan to read the two sections at one sitting as the connection would be better.

Woman's Work for Christ—Her Authority.

As we contemplate the things for which our subject stands, we are almost tempted to play the part of Moses and plead that the task assigned to one more able to do the subject justice. We should not have said do it justice, for none but an omnipresent being, who could steal into the hidden places where only woman's love would dare to venture, could know of woman's work for Christ. So we'll promise only a bird's-eye view of the achievements of the "weaker vessel" in the religious world.

There has been much written and said, especially in these later years, about woman's sphere, as if she were a creature who could be circumscribed.

"They talk about a woman's sphere as though it had a limit;
There's not a place in heaven or earth,
There's not a task to mankind given,
There's not a blessing or a woe,
There's not a whispered yes or no,
There's not a life or birth,
That has a feather's weight of worth,—
Without a woman in it."

Her sphere is any sphere she can fill and fill it well. It is true, be it said to the shame of an intelligent, Christian nation, that at the beginning of the nineteenth century, female education was restricted and allowed on a very limited scale, even in America, but by and by schools were opened to her on an equal footing with men, and later female colleges were founded, which have never lacked patronage.

We must admit with shame, that woman, the crowning act of God's creation, while given as a complement to man and was to reign as queen in the paradisaical home, yet

suffered herself to be beguiled by the tempter, and

"Her rash hand in evil hour,
Forth reaching to the fruit, she plucked, she ate,
Earth felt the wound, and nature from her seat,
Sighing through all her works gave signs of woe,
That all was lost."

Woman dislocated this earth, as it were, by allowing one sin to creep into the fiber of creation's plan and thus she was the instrument through which sin entered, which has produced all the sorrow, pain, heartache in this world and populated hell with an innumerable host who must suffer forever the pangs of eternal separation from God. We rejoice, however, that the prophecy was that "the seed of the woman should bruise the serpent's head," and through her, who brought the curse on man, the Redeemer was promised who should buy the forfeited earth back. Woman, the medium through which we lost all, is the medium through which we are to gain all. Is it any wonder that mother Eve should, in the person of her children, run with eager feet to tell the glad news of man's redemption? We note the crowd of sorrowing women who followed him along the sorrowful way and lingered last at the tomb. On the morning of the third day, even before the king of day began to peep over the eastern hills, the women were wending their way to Joseph's new tomb to anoint the body of their Beloved. They evidently expected to find their Lord within the tomb for they questioned among themselves as to who should roll the stone away. But instead of an entombed Christ the narrow bed was graced by angelic messengers who declared that "He was risen." What a happy surprise awaited the devoted ones; what a privilege to be the first of mortal eye to view the empty tomb. Then a little later, Mary, in her disappointment, turned to one whom she supposed to be the gardener and asked where they had lain her Lord. But suddenly the troubled soul was hushed into peace, when the risen One spoke in tenderest tones her name—Mary.

Where were the disciples that they should not be watching, for he had said, "I go before you into Galilee." Huddled in a room, frightened for fear of the ridicule of the Jews, hopes buried, all dark and not one ray of hope to brighten their way, we find the followers of the lowly Nazarene. But hark! Hasty steps are heard and the glad message of a risen Christ is told them. At first they were incredulous, but Peter, impul-

sive as he was, ran to the sepulcher and beheld the linen clothes, and went away wondering at that which was come to pass. Thus we see the authority woman has for telling the story of Jesus and his love. She was honored with the first commission after the resurrection and that commission has never been recalled, so she heads the line of apostolic succession and will ever recognize the fact that in Christ Jesus there is neither male nor female. Men may cavil and debate the propriety of woman's doing this and that, but none dare say her nay, when it comes to proclaiming the One mighty to save, for she has her authority from the King of kings and Lord of lords.

"Not she with traitorous kiss her Savior stung,
Not she denied him with unholy tongue.

She, while Apostles shrank, could danger brave,
Last at the cross and earliest at the grave."

It was said of Clara Barton that she invaded the ranks of the wounded and dead on battlefield and built a fire to heat water that she might minister to the helpless and dying; an officer stepped forward and said, "Who gave you authority to build this fire?" She answered with a courage born of the conviction of right, "God Almighty, sir," at which juncture the officer retreated. So if the ante-bellum type of Christians asks you, who dare to invade the ranks of the enemy and build the fires of Christian faith, hope and love, who gave you your authority, answer as did the Red Cross heroine, God Almighty, sir. Then Satan's forces will sneak away before a conviction that dares to press its way through all opposing powers. Nothing can withstand a determination that is impelled by love.

We find Paul exhorting his co-laborers to help those women which labored with him in the gospel. The bearer of the letter to the Romans was Sister Phebe, so we see Paul recognized her worth in religious service. Paul gave Lois and Eunice, the grandmother and mother of Timothy, credit for his usefulness as a son in the gospel. It will never be known how much the ministries of Mary and Martha contributed to the comfort of him, who had not where to lay his head, save as friends furnished him a lodging place. The woman of Samaria, the first home missionary spoken of in the New Testament, was a witness to the fact that he was the Christ and this brought the whole city in touch with the Savior of men. Have you noticed how

swift were the feet of the women who were sent by Christ? Always ready to go at a word.

It is said two-thirds of our church membership are women and girls; the majority of our Sunday school teachers, and, until the recent Laymen's Movement, all the definite organizations were supported by women. Look over the congregations at church and prayer meeting and see who compose the greater part of the audience. Who contributes most liberally to the assessments of the church? The women, and they are those who give most freely to their own organizations. Who only, have entered the forbidden corners of earth? In fact, in most foreign lands, the doors would never have been opened, had it not been for the touch of woman. They have been the "John the Baptist" to prepare the way for wider efforts in evangelization; until today it is no longer the problem of closed doors. We believe it was of China that it was said that, it was opened at the point of a needle. Women were the earliest adherents, disciples and martyrs. Women followed Jesus, entertained wandering apostles, worshiped in catacombs or died in the arena.

(Continued.)

"When He is Come" is the title of a new song by Evangelist George Bennard, of Albion, Mich. The thought expressed in it is fine, as is the melody also, and anyone desiring a copy should write him. T. P. Hamilton.

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THE PENTECOSTAL HERALD

AND THEY WERE ALL FILLED WITH THE HOLY GHOST: Acts. 2, 4.

H. C. Morrison, Editor.

Louisville, Ky., Wednesday, June 29, 1910.

Volume 22, No. 26
\$1.00 Per Year.



Our World Tour of Evangelism.

NAGASAKI BY THE SEA.
CHAPTER XXXVIII.

Before landing in Japan, I must say another word for China. I hope at some future time to write much more of that great country and its wonderful people.

That there is a great awakening of the national spirit in China, no one can doubt; what may develop in the very near future no one can tell. It is apparent, perhaps I should say it ought to be apparent to everyone, that every sign of the times admonishes the Church that she should make haste to press the work of far-reaching and widespread evangelism among the vast millions of that great empire who have not yet heard the gospel. I have asked myself again and again if the Church—the missionary secretaries, the missionaries, the people at home—have a proper appreciation of the critical situation which now exists, and which is likely to become more critical. We have already missed our opportunity. Not that untold good has not been accomplished, but we have gone at China education first, when we should have put salvation to the fore.

After fifty years of toil and a vast outlay of money, we have a mere handful of converts compared with what we should have. The commission does not read, "Go ye into all the world and educate every creature," but, "preach the gospel to every creature." The Christian school for the training of workers ought to spring up as one of the fruits of salvation and the college should be the fort to hold the ground in captured territory. Our university towers have, for decades, lifted themselves in sight of hundreds of thousands of souls who have never heard the name—*Jesus*. Scores and hundreds of students come and go from these schools without being converted. Tens of thousands of money and precious years of time have been devoted to teaching idolaters mathematics and literature, and at the same time, leaving them idolaters. Was this the thought of Jesus Christ when he gave the great commission?

What a pity Bishop William Taylor could not have landed in China fifty years ago. Had Dr. Young J. Allen devoted the time given to translations and research to aggressive evangelism, not only pushing the gospel out among the people, but enthusing every missionary who came upon the field with the spirit of evangelism, we would have fifty thousand instead of two thousand converts in China today, and we would have scores of native preachers carrying the gospel through the land where we have one.

The first sermon Bishop Bashford preached in China, he called seekers to the altar of prayer, and

they came and they have been coming ever since. Why not? "The gospel is the power of God unto salvation" just as much in China as anywhere else. Let it be preached with faith, and the Holy Ghost, and we will see that it brings forth the results that God intends it to produce.

I saw a number of fields in China as beautifully ripe for a great revival of religion as I ever saw in any land. Of course it would have required protracted preaching, prayer, fasting and travail of soul to bring forth the people into the new birth, but that is the high calling of Christians. That should be the occupation and delight of those who are the Lord's.

One could scarcely imagine a more beautiful harbor than that at Nagasaki. The hills rise up on either side, terraced from base to crest with low stone walls, which hold a breadth of ten to thirty feet of rich earth, growing green with wheat, or rice, or barley. Hillsides, so steep and rocky, that at home a sheep would hardly find grazing upon them, in Japan, are thus terraced and cultivated pouring down a great harvest of grain into the lap of indefatigable industry.

Just over to our left, as we come into the harbor, is a shipyard with a multitude of hammers ringing on the steel sides of a huge vessel upon the ways, fast approaching the day of her launching. Back of the shipyard the tall smokestacks of a factory are pouring great pillars of smoke into the air. In front of us lies the city of one hundred thousand population. In the narrow strip of land between the water and the hills, and clinging to the hillsides with huge, stone walls to support the foundation, are the houses and shops of the swarming people, and high upon top of the hills are the towers of schools and beautiful homes nestling in great groves of tropical trees, where flowers bloom almost the whole year round.

The dozen coal barges surround us as soon as we come to anchor and directly they are alongside, made fast with cables, while several hundred busy Japanese, most of them women, are busy passing up little baskets of coal and dumping them into the bunkers. Steam tugs and rowboats of all sorts are gathering about us calling for passengers. The ship remains here through the day, and the passengers are going on shore for a look at the city. Bro. Piercy and myself got our baggage into a boat and got out of the melee and made for the shore, missing the friends who had come out to meet us, but we soon found our way to *Kwassui Jo Gakko*, the M. E. Church Girls' School, which is situated on the hilltop in a beautiful grove of trees, overlooking the city and the bay. We were kindly received by Miss Young, president of the school,

Miss Ashbaugh, who was for some time a much beloved teacher in Asbury College and Miss Melton, whom I had frequently met at Mountain Lake Park, and other holiness conventions. Other missionary teachers in the school were Miss Thomas and Miss Cody. There are also a number of Japanese women teaching in various departments of the school. At the time of our visit, most of the students were away on vacation, but enough were present to give us a high estimate both of the student body and the work being done by the school. I was pleased to find that these schoolgirls could sing beautifully. A few generations of Christians, the practice of the vocal cords, and the growth of the spirit of praise, and the Japanese will make sweet singers. These young women are sweet singers now.

There was a district convention of the Y. M. C. A., of forty delegates, just meeting in Nagasaki, with a large attendance from the city. It was arranged that I should preach each afternoon to the missionaries and other English-speaking people, and at night in the Y. M. C. A. hall to the convention through an interpreter. The attendance was very good, and there was much interest. First and last all the members of the convention were forward for prayer. A number of sinners held up their hands in the audience indicating a desire to become Christians, and requesting the prayers of the Christians. Several came forward for prayer, among them the night watchman at the college, who claimed to be converted and was very happy.

On Sabbath morning I preached at the Methodist Church to a large audience, made an altar call and many came; several strong-looking men sobbed out most earnest prayers. Of course I could not understand their language, but their whole manner spoke deep earnestness. They tell me it is a rare thing for Japanese to weep, but these men wept. The way to hold revivals among these eastern peoples in all countries we have visited, is to preach earnestly against sinning, to call sins by name, and point out the ruin in them, offer Christ as a Savior, explain how God so loved the world that he gave his Son, and exhort the people to come to the altar; when there, instruct and pray with them, trusting the Holy Ghost to enlighten, convict and save. He will fulfill his office.

Nagasaki, like every other field I have seen, is dead ripe for a revival; all that is necessary is to preach, sing and pray, get the people to decide and pray them through. Nowhere on earth is it a question of divine willingness or power, but of consecrated, Spirit-filled men and women, who will preach the word faithfully, trust God and keep pressing the battle for souls. At home and abroad there is a class of good people who are disposed to spend too much time trying to arrange, to fix things so that they may get ready, to prepare the way for the gospel. This is a great mistake. *Preach the gospel, and let it prepare the way for every good thing.*

(Continued on page 8.)

The Standard of God.

REV. H. L. POWERS.

"Lift up a standard for the people." Isa. 62:10.

From the beginning of the creation of man down to the present, God's standard of holy living of heart and life has stood unchanged and it will stand the same until the end of time. Men have theorized upon this doctrine and have tried to change its meaning to harmonize with their low-fixed ideas of the same, but this doctrine of heart holiness stands as unchangeable as its Author. Nations rise and fall, cities have grown great in wealth and power, and they have crumbled away again into dust; intellectual light has flashed into being and has swept the horizon of the wonderful handiwork of God, only to fade away again into eternal forgetfulness. Great planets have been known to leap into being and flash out their beautiful brilliancy for a short season, and then they have vanished out of sight again to be remembered no more forever. But God's unchangeable standard of holiness remains the same and it will stand amidst the wreckage of the worlds. Jesus said in Matt. 24:35, "Heaven and earth shall pass away, but my words shall not pass away." So then out through the cycles of eternity the standard of holiness will have its divine place. Glory to the Lamb!

First, His paradisaical standard. There was a time and there was a place somewhere in this old sin-darkened planet that God set up a standard of holiness as perfect as heaven itself. The quality in every sense of the word was the same. It was heaven on earth. And there was a time and a place where sin had not been known to exist by finite minds. God's presence, purity, love and holiness filled the place. His own Almighty greatness shook hands with Adam and Eve. Sin with all of its blighting effects had not touched it; heaven with its music and glorified angels visited it; tears, sighs, and heartaches were not found there; age, sickness, sorrow and grief had never marred the sanctity of this holy place; coffins and graves had never held the cold marble forms of dear and precious loved ones; the bleak winds of persecution had never been known to sweep across the pure horizon of Eden's peaceful sky; drunkenness, war and hatred had never been known to rob the home of the precious boy and blight the beautiful life of a loving daughter, and to drive parents to their graves with broken hearts. Eden, beautiful Eden! God's infinite mind made manifest to men in the standard of his paradisaical holiness. His standard was made manifest.

Second, In the person and holiness of his Son. "He that spared not his own Son but delivered him up for us all, how shall he not with him also freely give us all things." Jesus, his holy Son, the express image of the Father, came. Jesus, who had been with the Father from all eternity, came. Jesus, the wisdom and power of the Father, came. Jesus, who was in the form of God and thought it not robbery to be equal with God, came. St. Paul tells his Hebrew brethren who Jesus was: For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. Heb. 7:26. Again, "But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom." Heb.

1:8. Jesus came from the Father to the world to establish a church in righteousness and true holiness, not for the suppression of sin in the heart, but for its entire extermination. A church so immovable that the gates of hell shall not prevail against it. This standard consists,

Third, In spotless Christian character. If the church is to exemplify the spotless character and life of Jesus, then it must follow his footsteps and march to the music of the standard of true holiness. In 1 John 4:17, we have this statement: * * * "Because as he is, so are we in this world." Not simply in the world to come, but now and here. In 1 Peter 2:21, we find his statement: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." 1 Peter 2:22, 23: "Who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously." St. Paul in Phil. 2:5 says: "Let this mind be in you, which was also in Christ Jesus." Since Jesus suffered such untold agony for six hours upon the cross to purchase the church with his own precious blood, then the very least thing that the church ought to do is to stand by this doctrine and standard of holiness. This standard consists,

Fourth, Of unchangeable steadfastness to the end. If this standard of Christian steadfastness was strictly observed by the church in watching, fasting and prayer and living in obedience with what Jesus taught, we candidly believe that this old world could be brought to Jesus in one decade. St. Paul in seeing the danger of the vacillation of the church writes to the church of Galatia the following: "Stand fast therefore in the liberty wherewith Christ hath made us free and be not entangled again with the yoke of bondage." Gal. 5:1. Paul writes to the Roman Church and explains his own heart purpose to them: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:38, 39. Holiness is the only dynamo that will keep the church steadfast unto the end of time. All the other doctrines of the Bible cluster around it.

Fifth, The standard of Christian activity. The life of water is its action, strange as it may seem; water will die if it is left without proper action and activity. The greater the action the more beautiful will be its sparkle. The stagnation of water is its death and when it is dead it poisons everything that comes within its touch. Whenever the church goes out of the soul saving business it means spiritual stagnation, poison, and death. St. Paul seeing this, urges the churches unto spiritual activity. He says: Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee. 1 Tim. 4:13, 14. Again, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." II. Tim. 4:2. In III. Tim. 4:5, 6, he seems as though he wishes

to transfer his own life over into the life of Timothy: "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand."

Sixth, The standard of unbiased Bible research. When once sectarianism is seated upon the throne of the heart, it then sways a sceptre far and wide, irrespective of whom it may slay. It seeks to destroy the brotherhood, it weakens the will, de-thrones reason, mystifies Christian experience, stultifies faith, blasts hope, destroys sympathy, dishonors the blood, laughs at Calvary, mocks the cross, denies unity and dwarfs the soul. In Col. 2:14, St. Paul tells us what to do with it, for which we thank God in the highest. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." And then he caps the climax by saying in Gal. 3:27, 28: "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Again, "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." Col. 3:11. When Christ is all and in all, it puts an end to sectarianism and it hangs dead upon his cross.

Seventh, It gives triumphant victory over death. St. Paul sings with inexpressible victory over the death of the last enemy of the soul and shouts with exceeding joy while the bells of heaven are ringing over his grave, and so do all the saints of God. In 1 Cor. 15:55-57, we find this statement: "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." Victory was his watchword—victory over death, hell and the grave. "And they overcame him by the blood of the Lamb and by the word of their testimony." Rev. 12:11. Again we are encouraged by this wonderful statement which we find recorded in Rom. 6:14: "For sin shall not have dominion over you: for ye are not under the law, but under grace." We are exceedingly thankful to our heavenly Father that we can close this article with a fresh report from heaven and what they are doing and saying over there. "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold I make all things new." Rev. 21:3, 4, 5.

Even so, reign, Lord Jesus, until the last enemy shall be destroyed.

University Place, Neb.

BEHOLD THE MAN!

Rev. E. P. Ellyson, D.D.

Our text brings before us one act in one of the most startling tragedies of human history. The scene before us is a spectacle which beggars description, and yet about which we linger with deepest interest. We sympathize with Dr. James Stalker, who after having written his short "Life of Christ" felt himself possessed of a great passion to describe more fully and clearly that tragic

last week of his life, but with prolonged study he only became the more fully convinced of the impossibility of any combination of human words to justly describe these scenes. We would not be so foolish as to venture any effort at description here, only just to mention a few things that the scene of the text may with more clearness stand out before us.

Were we able to place ourselves as one in that crowd which had gathered about the judgment hall of Pilate early in the morning this day of preparation for the Passover, just at this point we would see the Roman officer coming before the assembled mob leading a man, a humble Jew who was robed in purple and upon whose brow was a crown of thorns. Blood was upon his face and blood was in his track. As they came to a standstill the Roman officer with much anxiety and fear looks out upon the crowd and points to the victim by his side and says, "Behold the Man!" Can your imagination present this scene vividly before your mind?

You will all recognize that this is one scene in the trial of Jesus of Nazareth. The trial had been going on for some time. In vain had Pilate sought to deliver Jesus from his persecutors. He knew that justice, that Roman law demanded that he be set free, but he feared to displease the Jews. In his effort to be both just and popular Pilate had found no way to release his prisoner as the Jews only became the more enraged as the trial went forward. Thinking possibly that the preliminary punishment might satisfy them, he turned Jesus over to the soldiers to be scourged. They took him and stripped him of his raiment, baring his back to the lash. He was then either bound to a post or more probably with bound hands and feet, was bent over a pole so that the skin of his back was drawn tight, and then the scourge of several strings with a sharp piece of bone or iron attached to the end of each was applied. Each stroke brought the blood, and not a few were given.

After the scourging came the mocking. This also was done by the Roman soldiers. Being attendants at the trial they had caught the thought that this despised Jew professed to be a king. These soldiers had no love for the Jews anyway, and only counted them as underlings, and the thought of one of them being a king, and a king greater than Caesar, was simply ridiculous. He must be a fool. To them it was both disgusting and laughable, and they set about to mock him. Of course a king must have a robe and it must be the kingly purple in color. Possibly a well-worn soldier's coat which had been cast aside by one of his mockers, was lying near which was the right color. They pick it up and throw it about him. And he must have a crown if he is king. One of the soldiers rushes out into the park surrounding the judgment hall and with his gloved hand tears some branches from a thorn bush, plats them into a wreath and places it as a crown upon his head. Yes, it brings the blood, but he must wear it, for it is part of his mission. A reed to represent a king's scepter is then thrust into his hand and they mockingly bow before him as pretended subjects, then arise and strike him and spit in his face. Oh, how cruel is this treatment. Yes, to the Greeks he is foolishness.

Now Pilate again interferes. Thinking possibly this would satisfy, Pilate again brings Jesus before the crown dressed in this mock royalty, and with the scars of blood upon him. It is at this time that he says, "Behold, the man!" But all

is in vain. This kingly appearance, though it be but mockery, only enraged the Jews the more and they cried the more wildly, "Crucify him! Crucify him!" and would not cease until he was delivered up to be crucified. Yes, to the Jews he is a stumbling-block.

Friends, let me ask you to behold him standing there. What do you see? God has given us the faculty of imagination; let us use it. Do you see him? To the Greek he is foolishness, to the Jew he is a stumbling-block, but what is he to you? To me he is most beautiful. Yes, I see the cruel thorns and the blood streaks on his face, but even these he turns to beauty and to wonderful meaning. I adore him just as he stands there. I thank God for any view of Jesus that I may get, but I am especially glad for this one. It means so very much. That crown of thorns has attracted my attention and drawn me to him. Shall we look at it a little more and see if we cannot catch some of its deeper teachings. Yes, let us linger here and bid him speak.

The first thing we will call attention to is the revelation of the awful blinding effect of sin. The Romans saw only a poor, deluded Jew and the Jews saw only a bold impostor, but oh, how mistaken they all were. They placed a crown upon his brow in mockery, but that crown was not misplaced upon that brow for he was, he is a king. Their sin had so blinded them that they could not see it, but he stood there as the thorn-crowned Prince. They thought he was before them and they were judging him, and so far as their responsibility was concerned he was. But in a greater sense they went before him; he was the judge trying them. Pilate, referring to his own supposed power, said to him, "Knowest thou not that I have power to release thee, and have power to crucify thee?" Jesus answered him, "Thou wouldst have no power against me except it were given thee from above." How differently would all of these people have acted had they been able to have seen that this was he to whom all power was given, both on earth and in heaven. The world is still suffering from this same blindness, and as a result is ever calling princes, peasants, masters, servants, friends and enemies. This leads to very much not only wrong but cruel action. Oh, how very different would be the acts of men were it not for the blindness which sin has occasioned; how different would human history read had men been able to see things as they really are. And this is not the worst of it, for men seem to prefer this blindness. They love darkness rather than light. Of course this is because their deeds are evil, and sin has benumbed their faculties until they are all unconscious of their blindness. What a picture we have of this in Rev. 3:17, "Thou sayest, I am rich, and have gotten riches, and have need of nothing: and knowest not that thou art the wretched one, and miserable, and poor, and blind, and naked." How sad that men should, of their own choice, remain in this blindness now that light has come.

What shall we do? We cannot expect now to see perfectly, for now we see in part. But thank God that we do see some. Let us use this sight, cultivate this sight, and look beneath both the rough and polished exterior and try to see things as they really are, and to discern real worth and follow after it.

In the next place, I see here the revelation of God's overruling and making even the ridicule and the wrath of men to praise him. If men will not yield obedience unto God and by that means glorify him, he will overrule their rebellion and get

praise from their lives in spite of their wickedness. How wrong it was for Joseph's brothers to sell him into Egypt, but what glory God got out of it. Now these people thought to mock Jesus, and so far as they are concerned this was what they did, but in their mocking of him God made them reveal the great truth that while Jesus was king his first crown must be a crown of thorns. As the representative man bearing the sin of the world he first feels the pain before he enters into the glory. Yes, his first crown had the thorn in it and so far as earth is concerned he is still wearing this thorn crown. In heaven he is crowned with glory, but from the earth he is pierced with many a thorn.

Now since Jesus is our example as well as our Redeemer we are here shown that if we are to wear the crown of glory we must first wear the crown of thorns. We sometimes forget this and want the glory without the thorn. But it is as we suffer with him that we shall also reign with him. As Christians we are crowned now but each crown has its thorn in it. That mother there with a wayward boy knows about the thorn and sometimes the wound is deep. And that father with his heavy responsibility finds the thorn. Every crown now has its thorn, but let us not be surprised or disappointed at this. If we cannot bear the thorn we are not worthy of the glory.

But let us notice, lastly, that this thorn is not to be eternal. Bye and bye, Jesus is coming again without sin unto salvation, and all things are to be made subject unto him. He will then reign in peace; there is to be no thorn in his crown. And we are to reign with him. We are to be given a crown—a crown of righteousness, a crown of life, a crown of glory that fadeth not away. Shall we not cheerfully wear the thorn crown now that we may wear the thornless crown then? The reproach is small compared with the glory to be received.

Peniel, Texas.

SALVATION FROM SIN.

Rev. J. B. McBride.

"And thou shalt call his name Jesus: for he shall save his people from their sins." Matt 1:21.

The doctrine of salvation from sin is clearly set forth in the above text. That there can be no other kind is certain, for it would not be salvation at all. The term salvation means saved from sin, hence there could not be any logic in sinning salvation. It is perfectly unthinkable to suppose that one can be a sinning Christian. Jesus drew the line of demarcation between Christians and the world (or sinners), when he said that no man could serve two masters, for he would either hate one and love the other, or else he would hold to one and despise the other; ye cannot serve God and mammon; so from his statement it is an utter impossibility for one to be a Christian and a sinner at the same time. In God's word we read, he that committeth sin is of the devil. 1 John 3:8. And again, he that sinneth hath not seen him, neither known him; for he that is born of God doth not commit sin, for his seed remaineth in him and he cannot sin, because he is born of God. With these plain Scriptures before us and hundreds of others, how can one believe in and plead for a sinning religion? Good reasoning ought to teach us better when we consider what sin is to the race. We can charge every heart-ache, pain, tear, trouble, crime, sorrow and death, up to sin; also every asylum poorhouse hospital, calaboose, jail and penitentiary can be charged to

sin. The drunkards, harlots, bums, thugs, thieves, robbers, cut-throats, murderers and liars are the products of sin. When we are forced to acknowledge the works of sin in the destruction of the race, the nation, state, county and home, how can we believe that God will own us and set his approval upon us while we are in the sinning business. If we could eliminate sin from the earth we would have a heaven here. When we find the absence of sin we find the presence of heaven. Thank God the prospects are that one sweet day Jesus will come and wipe sin off the face of the earth, lock the devil up in hell, purify the earth and give it back to us for an inheritance forever. "Blessed are the meek, for they shall inherit the earth." Salvation from sin rids us of all actual transgressions and inbred sin, thus enabling us to say,

"Tis heaven below our Redeemer to know,
And the angels can do nothing more
Than to fall at his feet and the story repeat,
And the Lover of sinners adore."

The time has come when the people will not be deluded any longer. The heart cry of the average man is for a clean, full and free gospel that will deliver from all sin. And in response to the heart cry God is raising up and sending out men and women to give them a gospel that will meet the demand of the race. The old idea and dogma of a sinning religion is clearing away like a mist before a morning sun, and Christianity, pure and simple, shall prevail. On with the battle. Let us wage a relentless war against sin and Satan, and bring glad news of a Savior from all sin to all people and never stop till Jesus comes or calls for us. The earth is now feeling the tread of the blood-washed army filled with the Holy Ghost that is destined to conquer and bring deliverance to earth's sin-smitten and sin-ridden race.

Just now the camp fires are being started from the lakes to the gulf, and beyond the seas, and this camp meeting season will bring many thousands of souls to our Christ and salvation from all sin. I can but shout now as I see the shining faces and hear the ringing testimonies as they come up from the fountain of blood. Amen. Join me in singing,

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains.

"Dear dying Lamb, thy precious blood
Shall never lose its power,
'Till all the ransomed Church of God,
Be saved, to sin no more."
Peniel, Texas.

"DECLARE HIS DOINGS AMONG THE PEOPLE." Isaiah 12:4.

This truth has just come to me with a clear meaning regarding the past several months of soul-saving work in which the Lord has used me to his glory. Never before, in thirty years' preaching, have I been so impressed. God wants us each to tell what he has done and is doing for us, and I must do it.

At the invitation of Chaplain M. M. Davidson, I found myself on Sunday, December 5, 1909, at Quincy, Ill., in the State Soldiers' Home, where 1,900 veterans of the Civil war are being cared for till they hear the trumpet call to the camp fire around the throne of God. We did not have a poor meeting in the sixteen days. One case I want

to recite. An old soldier at once on close of the war, had gone with a brother to Kansas, securing 320 acres between them, and while erecting a fence had quarreled with his brother for the first time in his life; he then walked away and never corresponded with him since, though he knew the brother was on the same land. "Will you write to him asking for forgiveness this day, if we all promise to pray for you?" "I will," was the answer. Hundreds of hands were raised and everybody stood declaring they would do their part in praying for the brother. Before the meeting closed this same comrade came to see me as happy as a man can live—forgiveness granted gladly. His land had been looked after well all the years and savings had been put in the bank, and the brother asked him to come right on at once. He said, "If you have not train fare, let me know and I will send check." Long ago these men have met, and are happy.

Some of the comrades from southern prisons had an evening meeting to themselves; there was not a dry eye in the hall when they related their miraculous escapes. One man wasted away to forty-five pounds and was carried out in the arms of his comrade, who was also present. This man has since weighed over 200 pounds and has salvation as well. Some were in prison when the wonderful spring of water opened up which saved so many lives. The management, superintendent, and chaplain and all were so exceedingly kind to me that I hated to come away, and hope to visit them in future days.

I was also at Vermont St. Baptist Church at 8 p. m. the same day. There were signs there that I shall never forget. One was the coming of a man to Christ with his wife by his side, whose prayer for the past thirty-two years was that he might be brought to Christ. The talk had been to parents, so I called the fathers and husbands to meet me at the altar. All came but him. Then I called for the mothers and sisters; all came. The wife just passing him to come, turned and plead for him to join her, and the man who had held back for thirty-two years yielded and came. To see the tears of joy in the woman's face and hear her prayer for his salvation, were worth going to the ends of the earth to witness.

I then returned home for Christmas with my precious family in St. Paul, Minn., then I am away to Central Church in Detroit, Mich., where meetings were already under way and the Spirit of God had in charge both the pastor and the people. How much easier for an evangelist when the pastor has done everything possible and left nothing undone. My train was late, and I was met at the depot by a crowd of expectant people; eight souls had decided for Christ already this night. Sunday morning at 10:30 there was a large crowd. The "Potter and the Clay" was the subject, and God's Spirit was wonderfully present. At night my subject was Christ on Calvary, and many decisions were made for Christ. On went the work, not one day without results. One woman decided for Christ on Sunday night, and on Tuesday night went to meet her Maker. Another woman did steady, personal work daily the first week and on Saturday evening, with but ten minutes' illness, went to her reward. We had a splendid quartette of men who sang each night, which helped greatly; also a large choir. Eternity alone can tell the blessed results of this meeting in both Sunday school and church.

Jackson, Mich., was my next stop. Held ser-

vices at the M. E. Church, Rev. M. M. Callen, D.D., in charge. This is a dry town and a prosperous one. It is a center of automobile factories. We were in a ten days' meeting; possibly seventy-five young people gave themselves to Christ and the church, and a great change was seen in them.

Next I went to Mount Clemens, twenty miles from Detroit. This was a great meeting. Rev. H. A. Leeson, secretary of the conference, is pastor. He is a delightful brother and I enjoyed helping him. Quite a number joined the church.

Next I went to Grand Ave. M. E. Church, Milwaukee, Wis., for three weeks. This was a pull in some senses, but the meetings were good. God's presence was with us in every service. The dampness of the atmosphere around the lakes made me husky, so that I could not half sing, which bothered me much. It was delightful to see the teachers of the Sunday school working so faithfully to enlist the young for their Lord. One teacher said that at the close of one of the services for the young people, that ten little notes with a prayer on each, brought eight little girls to Christ. Praise God. An old man who had known Billy Bray in his boyhood days was at service every night. This city is cursed with its beer, and no revival for many years has stirred the city as a great work of God will do. May it come on them speedily. Pastors can reach me at home, 434 Baker St., St. Paul, Minn. JOSEPH HARKNESS, Evangelist.

ST. LOUIS, MO.

We have been here since April 12, with Rev. and Mrs. J. H. Flower, assisting in the Lighthouse mission work. They usually occupy a hall during the winter season, and press the battle for God and souls in this wicked, sin-cursed city, in their mission tent during the summer months.

Since May 8, "the battle has been on" at Manchester and Boyle Avenues. Satan and hell have turned loose and the noise of their artillery has been heard, but the bulwarks of justification and sanctification by faith, through our Lord Jesus Christ, have not been broken down. With our loins girt about with truth, and having on the breastplate of righteousness, our feet shod with the preparation of the gospel of peace, and for a helmet, salvation, we have been able through grace divine, to wield the sword of the Spirit.

Above the noise of battle we have heard shouts of victory as souls have found Jesus in pardoning grace or plunged into the fountain and were made every whit whole. Glory to God. Never in my life have I felt more like pressing the battle to the very gates of the enemy. Am trusting fully in Jesus, my Captain, my Savior and my Redeemer. We've found the richest, sweetest, and most blessed thing this side of heaven. Hallelujah! Your Sister in the battle, MYRTLE TODD.

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Question Bureau.

John Paul.

1. "Personal" Inquirer. The sin of Adam and Eve was eating fruit off of a tree in the Garden of Eden which God had reserved probably to teach them that he should have a direct share in their earthly fortunes, with which in his wisdom he had seen fit to test their loyalty to him during their probationary period. In every age there have been exegetes who saw fit to assign to this a symbolical meaning; but I have not found it safe to assign symbolic meanings to anything in the sacred records excepting where the symbolism is indicated somewhere in the passage or in related passages occurring elsewhere. The meaning suggested by your question is ridiculously foreign to the passage, and, as you indicate, contradictory. The hyper-critics of Germany could give a better interpretation than that. The moderately regular association between husband and wife is the basis of normal conjugal affection, conducive to purity of thought and refinement of sentiment. To desist from it, excepting where both parties are by some peculiar endowment of nature and grace fitted to make themselves eunuchs for the kingdom of heaven's sake, is to violate the laws of nature and of Scripture; and instead of the opposite being sin, this is sin.

2. Please tell what 1 Corinthians 11:7 means. It plainly tells us that man was made in the image and glory of God, but that woman is the glory of man.—A Reader, Arkansas.

At that time, head covering was a badge of modesty, carrying with it the idea not of servility and inferiority, but of delegated authority as against the priority of man's authority. In the nature of the human organizations of history man has always been first in matters of progress, and woman last, but not least. It is nature's law that man should lead the way, but not necessarily that he should excel. Even today we cannot get away from the thought of impropriety when a woman wears short hair. We feel almost intuitively that long hair is a badge of modesty; not a badge of weakness, unless perchance it is worn by some man as a kind of exhibition of profundity or rare talent with which he believes himself endowed.

3. Do you think that woman is upheld in the Bible in preaching or taking the lead in anything?—A Reader, Arkansas.

Yes, if prophesy means to preach, which I think it does (look up all the definitions you can find for the word prophesy), the average Bible reader can think of several women whose life-calling was to prophesy. Owing to the very nature of the task the Holy Spirit has never called many women to preach, but he has called some, all along, and many of them have made full proof of their ministry. As to their being upheld in matters of leadership, this part of their realm has not been stressed or even greatly encouraged in the Bible. Since it does not seem wholly according to nature, there are precious few woman leaders in history, sacred or profane; but there are a few, such as Deborah, with glorious records. If you will think a moment there are not many male leaders in history. Aspirers to leadership are many among men, but born leaders are few, and a large per cent. of them destroy themselves on the breakers

of ambition. Napoleon Bonaparte and John A. Dowie, for instance. The human body is only about one-twelfth head. If man were all head he would be helpless and contemptible. The ambition for leadership in man or woman is always to be suspected, and it usually shows itself in the form of criticising those providentially occupying the place of heads in institutions of church, state or society (not that we would reflect upon necessary wholesome criticism at the right bar). It is easy to cite such misled and misleading women as Mrs. Eddy of "Christian Science" fame as illustrations of woman's unfitness to lead aright, but we can find ten erratic leaders among men for every one among women. Men and women ought to cultivate the grace of being good followers, and not aspire to leadership, accepting it only as God places it with them.

TEXAS HOLINESS UNIVERSITY COMMENCEMENT.

It was my delightful privilege to attend the commencement exercises at the Texas Holiness University, Peniel, Texas, June 3-8. In connection with the school's commencement each year there is held a Christian Workers' Conference. From the first these conferences have been occasions of great profit and pleasure to those who have attended. This year was no exception to this rule. The conference was fitly opened on Friday night with a sermon by father McCullough, who is a pioneer holiness preacher in Texas. He had the blessing and preached the doctrine more than thirty years ago. He has lived true all these years and now preaches with the zeal and fire of youth, but with the wisdom and ripeness of age. The morning sessions were given to the reading of papers on theological subjects, the afternoons to papers on practical themes. Much interesting information and practical good was obtained at these sessions. At 8:30 each morning a service for prayer and Scripture reading was held. At 11 a. m., Dr. Ellyson gave lectures on Bible study. Dr. Ellyson is one of the clearest Bible teachers it has ever been my privilege to meet. What a blessing it is that so many of our young preachers are sitting at the feet of one so ripe in scholarship and so clear in his interpretation of the inspired Scriptures!

There were evangelistic services Saturday night, Sunday afternoon and Sunday night. Sunday at 11 a. m., Rev. J. A. Whitehurst, who is a presiding elder in the M. E. Church, South, and a brother of Prof. Z. B. Whitehurst, of T. H. U., preached the baccalaureate sermon. It was a strong sermon, appropriate for the occasion and was delivered with feeling. Withal it was one of the very best sermons of the kind that it has ever been my privilege to hear.

The programs rendered at 3 p. m. each afternoon and at night during the last three days, were of a high order in every sense of the word. It is the aim of T. H. U. to promote all that is best in its pupils. It stands for strong scholarship and a high standard of moral and spiritual life. I know of no institution of the kind that is succeeding better in carrying out the high ideal for which holiness colleges stand than is the Texas Holiness University. The evidence of her success is seen in her student body in general and in her graduates in particular. The board of trustees, the faculty, the town and a large per cent of the students have the highest success of the school at heart and this is what makes possible the great

success they are having. Those desiring a holiness school that stands for holiness of heart and life uncompromisingly can make no mistake in patronizing T. H. U.

Improvement has been made in the curriculum for next year; some forward steps are to be taken as to equipment and a movement is on foot, backed by the Alummi Association, which headed the list with a six hundred dollar subscription, to build a boys' dormitory. The prospect for the future of the school is bright and full of promise. We bespeak for T. H. U. the best year she has ever had in 1910-11, and unhesitatingly recommend her and the work she is doing to all lovers of true holiness. Send a donation to the building, arrange to send your boy or girl to school in September and thus have part in the work of a great institution, which stands for God and holiness.

JAS. B. CHAPMAN.

We have sixteen fine India Paper Bibles, long primer type, self-pronouncing with reference and concordance, bound in Alaska seal leather-lined, silk-sewed with silk headbands and marker. The regular price of these Bibles was \$5.00. We bought a job lot and offer these at \$2.80 each postpaid. Size 5 1-2x8 1-2x1 inch thick. Order at once if you want one. Address this office.

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We have just issued a new book from the pen of a well known lecturer and Methodist pastor, Rev. Leonidas Robinson, of Kentucky, entitled *Gates and Keys to Matthew*. Cloth 50c.

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BY
Rev. John Paul.
Price 50c.

The Hereafter
JOHN PAUL

The Contents:

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- God's Nurseries.
- The Open Switch.
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- The Intermediate State.
- The Millennium.
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WHAT SOME HAVE SAID.
Baptist World.—"An excellent and altogether sane, popular statement of the questions which arise regarding the hereafter."
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Presiding Elder W. E. Arnold.—"A great theme, well handled, by the deep and close thinker, and most excellent man. * * * I do not think the Pentecostal Publishing Company has turned out a book of higher order than this one."

Pentecostal Publishing Company,
Louisville, Ky.

EVANGELISTIC.

MCKEE, KY.

The meeting here is greatly developing to the encouragement of all concerned in the work. The interest is growing daily and signs indicative of victory are everywhere seen. Almost insurmountable barriers, erected by long years of prejudice, are gradually giving way while the dawn of a glorious revival breaks upon us. This town is the county seat of Jackson county, and is far removed from the great trunk line of industrial activities. It nestles in the forests and foothills of the Cumberland mountains, twenty-five miles from the nearest railroad station, as the men who hauled the tent can bear witness. The sterling inhabitants are the descendants of the sturdy Anglo-Saxons, Scotch-Irish and Huguenots. Their genealogy is one unbroken lineage back to the ancestral founders and early settlers of this great country. The absence of the dusty current and foreign flow of mongrel consanguinity leaves these hearty highlanders the purest specimens of the original stock of American civilization. They love baby boys better than they do brindle-nosed pug dogs, and are guiltless of the great crime of race suicide. We have not observed one single boy smoking cigarettes in the whole town. Dr. Edw. O. Guernant, a Presbyterian minister from Wilmore, Ky., has done and is doing a great work for all these mountainous regions in Kentucky and adjoining states. He has sent scores and scores of workers and evangelists into these neglected districts under the name of a society or interdenominational organization known as the "Soul Winners Society." Mrs. S. A. Crouse, an honored member of this association, planned the present meeting. Revs. W. R. Gilley and W. H. Huffstetter are co-workers in the campaign. They are true to their calling and the cause of holiness.

The writer, as the historian of the Asbury College Historical Association, takes the opportunity to again stir up the "pure minds" of the students of the institution by requesting them to send their cuts or pictures at once to the secretary of the Historical Association, Wilmore, Ky.

Mckee, Ky.

ANDREW JOHNSON.

ITINERATING IN THE WEST.

I left my home April 14, for Trinidad, Col., to fill the pulpit for a few weeks in the absence of the pastor. My stay among these good people was very pleasant, and not without fruit to the glory of God. To my surprise and delight, I met quite a number of old friends—among them two good Christian women, whom I baptized when they were little girls, twenty-six years ago, in Bates county, Mo.

From Trinidad, I made a flying trip through California, to inspect some lands, in both the San Joaquin and Sacramento Valleys, with a view of planting some Methodist, or holiness colonies. They are breaking up the great grain and stock ranches, into small parcels, to suit purchasers, inaugurating irrigating systems and transforming the face of the country. This colony plan will enable our people, who are going thither, to secure lands much cheaper than to go alone, and at the same time, enable them to have their own churches and society, and schools, and thus hold their children to God.

The opportunity for men of moderate means to secure a home in this ideal land, will soon be gone. People are crowding into the great West in throngs. Every west bound train is loaded, and real estate prices are rapidly advancing. Cities are going up like magic, and the desert is blossoming as the rose. Land that yesterday was a desert waste, today is a garden of verdant beauty, with orchard groves, up-to-date cities and lovely homes.

The ends of the earth are meeting in the West, and we must hold our own people to God, and save those who are coming from other lands, or they will heathenize us, and one of the best things I know is for our people to settle in communities, both for spiritual and financial considerations. So, I would like to hear from any of your readers who are interested.

My time for California was all too short, for I fain would linger with friends, old and new, and amid its natural sublimities, of mountain, valley and sea. But duty calls, and so I turn my face eastward and stop at Elida, New Mexico, where I am booked to meet with the Southwestern Holiness Association, in their fifth Sunday convention and camp meeting. When I arrived there on Saturday p. m., May 28, the meeting was in full swing and salvation had already come to some. The tide continued to rise for the next nine days. It was a great feast. The Lamb led us to living fountains, and satisfied us with the fatness of his house. No one kept count, but I am sure, as many as fifty passed through the altar victoriously, to either pardon or purity. During the convention, the Southwestern Holiness College took tangible shape, and was definitely located at Elida, New Mexico, with that princely man, preacher and teacher, Rev. A. M. Hills, D. D., as president. Work will begin at once on the buildings, and school will open in September. This is, in point of health, an ideal location for a school, and this region has a great future. The pioneers in this movement impress me with their level-headedness. They are full of faith and the Holy Ghost, and free from fanaticism and fads. Dr. Hills did his share of the preaching, so you know we had "feasts" and were fed "with the finest of the wheat: and with honey out of the rock." And with his hand on the helm, many sons and daughters will find a safe anchorage in Jesus, in this school. Amen. J. M. WEEMS.

Néosho, Mo., June, 1910.

SCOTTSVILLE CAMP.

Mrs. B. V. Slater.

Our Father in his good providence is about to gather his children together once more, at dear old Scottsville camp, where, for more than twenty years under the leadership of great and holy men, we have had the privilege of learning the "deep things of God."

What a privilege it is too! There are thousands of men and women all over this land of ours (and other lands also) whose lives Scottsville has "touched and turned"; hundreds of "blood-washed" souls have gone up "through the gates into the New Jerusalem," who found the "highway of holiness" at Scottsville's consecrated altar. It was there on those hallowed grounds I first sought and definitely received the experience of sanctification by faith in the blood of Jesus, and I have it today; it stays with me, and now the shadows have lengthened, and evening time has come in my life, but it is all light and joy and peace.

As I write these lines (hoping they will help some one) I feel so sensibly the presence and

power of the Holy Ghost, and I catch up this old song:

"Oh! glorious hope of perfect love,
It lifts me up to things above,
It bears on eagle's wing;
It gives my ravished soul a taste,
And for some moments makes me feast
With Jesus, priests, and kings."

People! why don't you come to Scottsville camp meeting? The atmosphere is exhilarating and glorious, and he who breathes it catches enthusiasm, and hope, and faith, and love. Come everybody, come at any cost up to this "feast of good things" and let's get mutual aid and strength in the "inner man"; let's get a new vision of him who "suffered without the gate" and died; yes died to save the people from their sins. I am praying for you to come. God will be there, Jesus will be there, the Holy Ghost will be there, so let us all be there, anxious to do any and everything we can for the cause of "Holiness, without which no man can see the Lord"; God bless old Scottsville camp; God bless her children. This was my natural birthplace and my spiritual birthplace, and when God calls me home this body will rest under the shade of her trees.

Remember the date this year is July 29-Aug. 7.
Marshall, Texas.

METHODISM AND THE SECOND BLESSING.

After years of careful study, Rev. J. C. Street, of Nebraska Conference, has produced a book perhaps superior to anything ever written on the above subject. Logical, conclusive. It sweeps the field, shows the real Methodism from Wesley until to-day and stands for the second blessing properly defined; 125 pages, neatly bound in paper. Price 25c postpaid. Order of this office. Special prices in quantities.

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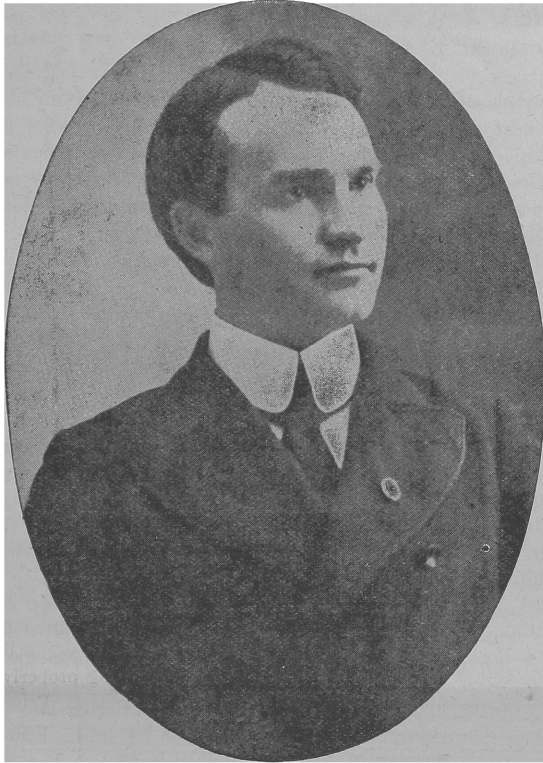
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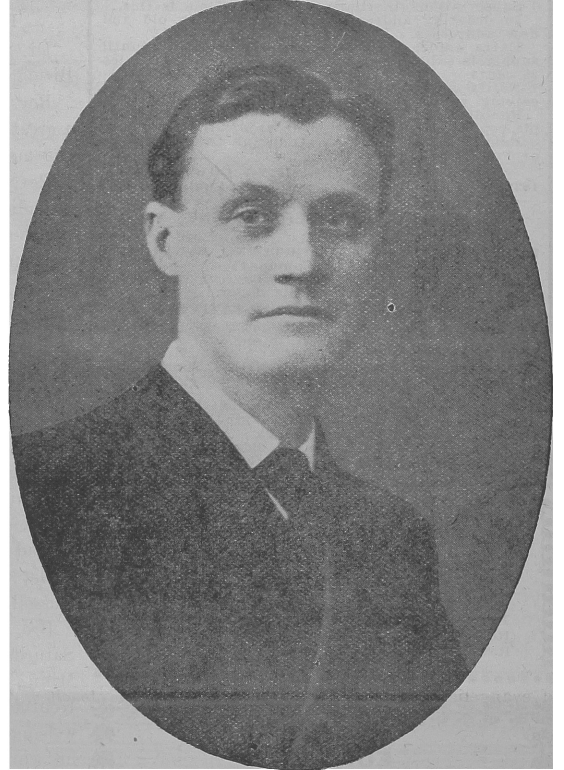
Holiness Camp Meeting

Scottsville, Texas



ONE OF OUR LEADERS: Rev. Andrew Johnson lives in Kentucky; is a college graduate, lecturer, theologian and holiness evangelist. He has held 254 revival meetings.

JULY
29th
TO
AUGUST
7th,
1910.



ONE OF OUR LEADERS: Rev. C. M. Dunaway is one of Georgia's successful evangelists. He visited Scottsville in 1907.

Twenty-Fourth Annual Encampment

For twenty-three years Scottsville camp has taught the conviction of sinners, the reclamation of backsliders, the conversion of mourners and sanctification of believers.

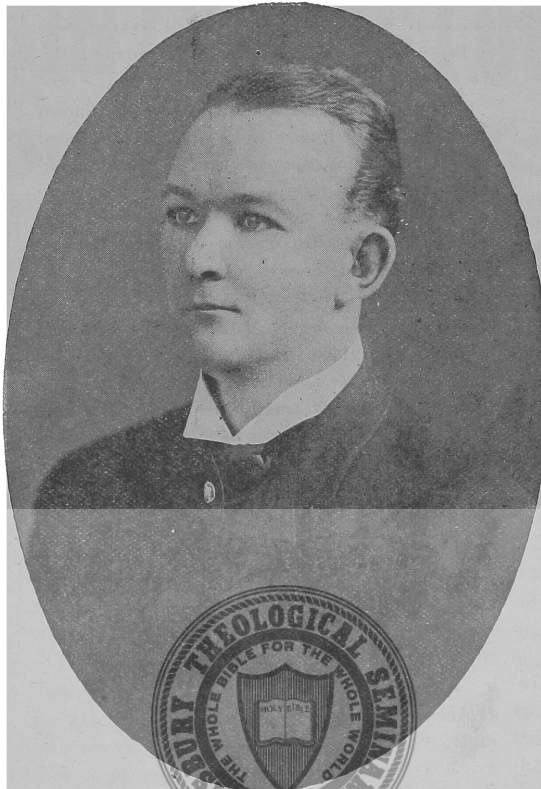
No heresy has been tolerated here, the church is never assailed, of course sin in the church is denounced, any faithful pastor does that. The names of the board of managers are printed below, and it can be seen that they are all loyal members of some church.

With a vast army of souls marching to perdition can we do without a single agency that is making good citizens and getting immortal souls saved? Surely not. Then let us rally to the support of this old camp.

We ask all good people to pray for the coming meeting, and we invite you to come and help us in the work. Arrange, if possible, to come at the first and stay until the close of the meeting.

5 Good Reasons Why You Should Attend the Scottsville Camp Meeting This Year.

1. You need to relax in soul and body one time each year, and the camp meeting provides you this opportunity. It sends you home with a richer life.
2. Camp meeting provides a spiritual irrigation for the church, for which there is hardly a substitute.
3. Scottsville being the oldest of the camps, is habitually visited by a class of ripe saints, whom you cannot meet without going away richer.
4. Scottsville contends for the highest standard, and is definite and radical, but reasonable and happy in its methods.
5. Scottsville is safe for the unestablished, guarding against extravagance with firm but gentle hand.



OUR SONG LEADER: Mr. Hamp S. Well is from Georgia. He has never been to Scottsville. Under his able directions we expect to have the best music that Old Scottsville has ever had. He will use "Hymns of Glory" published by himself.

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OF ASBURY THEOLOGICAL SEMINARY

MISSIONARY SERVICE—Miss Mattie Long, who is here from India on a vacation, will be at Scottsville and give an account of her work. The missionary service will be held August 7th.

A Transfer Between Station and Camp Will Carry Passengers for 5c Each Way, Grips 5c and Trunks 15c each Way.

Meals can be had on the grounds for 25c regular and 35c transient. Cots can be rented on the ground. Bring quilt and pillow. Pastors and Evangelists will be entertained at one half of the above rates.

Mrs. E. S. Austin, president; J. D. Scott, vice president; Mrs. J. M. Winston, treasurer; B. P. Wynne, secretary, Marshall, Texas. Rev. J. S. Sanders, J. H. Walker, Dr. G. D. Mahon, Mrs. G. D. Mahon, Mrs. B. V. Slater, Clifton Latimer, Managers.

Railroad Rates

The Texas and Pacific Railway will sell tickets from all points from Ft. Worth to Scottsville and return, and all points from Texarkana to Scottsville and return on convention basis—1-5 fare.

Also from all points from Donaldsonville, La., to Scottsville and return at same rate as above. Tickets will be on sale July 27, to August 7, 1910, inclusive. Final limit for return Aug. 10, 1910. Other lines within a territory of approximately 175 miles have been requested to make a similar rate. Round trip from Marshall, 25c.

THE HOUSTON EAST & WEST TEXAS RAILWAY AND HOUSTON AND SHREVEPORT RAILWAY

will sell tickets for the Scottsville camp meeting on the Convention Basis. Tickets to be sold July 27th, 28th and 29th, limit Aug. 10th, for return, from stations Lufkin to Joquin inclusive.

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Contributing Editors For 1910.

Rev. John Paul.	Rev. W. H. Huff.
Rev. C. B. Allen.	Rev. Andrew Johnson.
Prof. J. W. Beeson.	Rev. Joseph H. Smith.
Rev. H. W. Bromley.	Rev. H. L. Powers.
Rev. C. C. Cary.	Rev. A. S. Watkins.
Rev. E. P. Ellyson.	Rev. C. F. Wimberly.

EDITORIAL

REV. H. C. MORRISON

OUR WORLD TOUR OF EVANGELISM.

(Continued from page one.)

I rejoice in the great Laymen's Movement, the dissemination of knowledge on the subject of missions, the awakening of enthusiasm, the increase of liberality, the enlisting of great numbers of men in the things of the kingdom of heaven and the deepening of the spiritual life at home. This Laymen's Movement marks one of the greatest epochs in the history of Protestantism. But the devil is not asleep; that the tide is rising he is bound to see; he knows he cannot stop it, but he will try to divert the stream. If he can only direct this enthusiasm into channels for the bodies and minds of men, and leave their souls lost in ignorance and sick in sin, he will be satisfied. You may build hospitals and colleges all you will, and they will do great good no doubt, for no one can look upon the ignorance and disease of these lands without a deep heartache, but the need of heathen lands today is ten thousand fire-baptized evangelists, going everywhere proclaiming the gospel, publishing the glad, good news, calling the lost multitudes to Jesus Christ. Let them be followed with pastors erecting simple chapels of worship, and gathering in and caring for the converts; let these be followed with the Christian physician, with the hospital and every appliance for the healing of disease, then come on with your colleges, train the

native converts for every good work and higher walks in life.

I fear the Laymen's Movement will dump great heaps of money here and there, and leave the heathen to die without the gospel; that they will put vast sums into brick and mortar instead of putting the kingdom of heaven into the dark, desolate hearts of the millions of lost people dying without Christ.

(CONTINUED).

PERSONAL AND EVANGELISTIC.

Dr. S. A. Danford's new address is 909 5th St., Bismarck, North Dakota.

Rev. Allie Irick and wife have recently closed a great meeting at Lufkin, Texas. Their next engagement is Paris, Texas, July 1-10.

Rev. W. W. McCord has recently closed a splendid meeting at Jennings, Fla. Quite a number were seeking sanctification. Bro. McCord's next engagement is at Weston, Ga.

Rev. Aura Smith, Indianola, Ia.: "Battle set in array in this beautiful college town last night and souls saved at first service. Met many friends of long ago. Much of my first work was done in Iowa. We are looking for victory. The Lord is favorable to Zion."

Revs. Charlie D. Tillman and L. B. Bridgers are engaged in a meeting at Russell, Ky. All the churches have united and the meeting opens auspiciously. They have a tent 60x90 which can be had for the month of July. If any one desires it, let them communicate with these brethren at Russell, Ky.

Bro. Morrison reached San Francisco, Cal., on Saturday, June 18. He is now at Red Rock, Minn., camp meeting, and will doubtless reach Kentucky about July 5. We all give him a hearty welcome, and praise God for his safe return from his world tour of evangelism.

Evangelist J. B. McBride, Caruthersville, Mo.: "The fire is falling and souls are finding God. The work is definite and clear. Praise God for old time revivals of full salvation. Will go from here to Beech Grove, Ark., instead of Campbell, Mo. We are expecting great things of God."

Bro. W. W. Tucker, of Austin, Texas, known and loved by hundreds of souls who have attended the old Scottsville camp meeting, is open for engagements to hold meetings. He says: "Any place in Texas desiring a meeting on full salvation lines can address me Austin, Texas, care Texas Confederate Home. References: H. C. Morrison, B. Carradine, W. B. Godbey, Bud Robinson."

Rev. J. A. Parsons, 74 Milton Street, New Castle, Pa., says: "I am in the work with dates well filled in and with some most blessed results, and at times apparently small direct results." Bro. Parsons will be one of the preachers at the Wilmore camp this summer.

Rev. J. J. Smith: "I am at Burkesville for a few hours, then on to Tennessee. Rain, mud and high water are the order of the day. Rev. Pat Davis is here in the second week of his meeting. I preached yesterday at Cloyd's Landing to a fine crowd from Heb. 9:28. Fine service. They want me to come back and preach a week."

"The power of God was on the pioneer camp at Aberdeen, O., June 3-12. Despite five days of rainy, cool, and threatening weather over seventy-five bowed at the altar. It was a joy to be with Rev. R. G. Finch, M. E. pastor in charge of the camp, a son in the gospel ministry. R. Newson efficiently led the singing. Lon Stanley preached

twice for us in the Spirit," so writes Rev. A. C. Zepp.

Rev. F. V. Harwood: "I have just closed a good meeting at Hanson, Ky., with Rev. R. H. Higgins, P. C. We had some of the best services during the meeting I was ever in. Bro. Higgins is well loved by his people. He has a fine people to serve. I am at home until some one calls for me to help hold a meeting. My next meeting was canceled and that leaves me with an open date at present. If any one wants me to assist them in a meeting they may address me at Glasgow, Ky."

Rev. W. T. Currie writes: "I have just closed a good meeting at Slidell, La., under my tent. Souls found God and one Baptist preacher was converted. It did my heart good when he confessed. He said he had been preaching ten years and did not know God, but preached to suit the people. He was from North Carolina. After he got converted he said he would never stop until he was sanctified and filled with the Holy Ghost. All pray for me that I may let God use me in his work."

Bro. Will Dick: "We have just closed a meeting at Capital View. I believe it was the hardest battle I ever fought, but the Lord helped us to uncover sin and expose the devil. The Christian people were helped and one young man got saved and told me he was ready for service. I enjoy seeing young men taking a stand for God in this world where there are so many allurements to draw them into sin and away from God. I believe in preaching the old time gospel like Wesley and Fletcher. I know that it is unpopular, but it has not lost its power. Many may not profess under such preaching, but those who do can be depended upon to stand true. I am just entering into the evangelistic work and am open for calls. I am a member of the Free Methodist Church but will work with any people who desire me. Address me at 648 Glenn St., Atlanta, Ga."

NO PAPER NEXT WEEK.

Remember we promise our readers fifty issues of THE HERALD a year. The Fourth of July is one of our skips. There will be no paper next week.

FOURTH OF JULY AT SILVER HEIGHTS.

There will be an all-day holiness meeting at Silver Heights camp ground, back of New Albany, Ind., on Monday, July 4. Rev. J. W. Cantrill, pastor of Epworth M. E. Church, this city, will preach at 10:30 a. m. and Rev. S. G. Shelley, pastor of the Jefferson Street Methodist Church, this city, will preach at 2:30 p. m. A cordial invitation is extended to those of our readers who can possibly do so, to be present and enjoy the services.

METHODISM AND THE SECOND BLESSING.

After years of careful study, Rev. J. C. Street, of Nebraska Conference, has produced a book perhaps superior to anything ever written on the above subject. Logical, conclusive. It sweeps the field, shows the real Methodism from Wesley until today and stands for the second blessing properly defined; 125 pages, neatly bound in paper. Price 25c postpaid. Order of this office. Special prices in quantities.

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OF ASBURY THEOLOGICAL SEMINARY

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Send us fifty cents in stamps and get a copy of Untying the Knots of Life, by Rev. H. L. Powers. It's a fine book.

GREENSBORO, ALA.

It has been some time since I have written you anything concerning my work, however, I have been very busy all the time. The Lord is still blessing in the good old-fashioned way; souls are getting saved and sanctified. I came to my new appointment from the conference on the 23rd of December, 1909. I found a clever, big-hearted people here; they gave me a happy welcome. To my surprise, however, I found that a great many of them opposed the doctrine of sanctification; some of them had formed opinions from what they had heard, while others seemed not to understand that it was a Bible doctrine taught by early Methodists. Some of course opposed it because it condemned their lives. The Lord has wonderfully helped me to show them the beauty of the more excellent way that the apostle Paul spoke about in 1 Corinthians 12:31. I find that the opposition has already begun to break down, and I ask all the dear HERALD family to pray for me that the Lord will help me to plant holiness here to stay until Jesus comes. Praise his name forever!

I have the experience of sanctification this fine June morning as straight as a gun barrel, and I am praising God for this wonderful salvation that saves from sin. While I am serving my charge, I also am doing some evangelistic work; I have three meetings already planned for the summer. This is a very hard field; the devil is opposing holiness with all the powers that a mighty devil can, but our Christ is more than a match for the devil. He has said in his word that one could chase a thousand and two could put ten thousand to flight. I have long since learned that to be a soldier means to fight, and I am in the battle to stay.

The writer had the pleasure of visiting Meridian

and hearing Bro. Bud Robinson preach. It was a real delight to hear him; he seemed to have been at his best. May the Lord continue to bless Bro. Bud, and give him many years of usefulness in his service of spreading Scriptural holiness. While in Meridian, I had the pleasure of meeting the Beeson brothers; Dr. M. A. Beeson, president of the Male College, and Rev. J. W. Beeson, president of the Female College. You never met finer men in all your life than these brethren; they are real live wires, and straight on holiness. It is a real pleasure to be associated with such men as they. They have two of the best schools in the South for boys and girls, with a very large enrollment for this year. These men are doing a great work. May the dear Lord continue to bless them in their work and give them long and prosperous lives.

THE HERALD gets better all the time. I have been a subscriber to it for about six years. I don't see how I could run a circuit without it. I know it has been a blessing to me in many ways, and feel safe in saying that it is one of the best, if not the best, religious paper published in the United States. THE HERALD has been a constant visitor to my home during the past few years. When the devil was doing all a mighty devil could do to spread wildfire and fanaticism among the holiness people, for that is the only crowd he is after, the Lord used the dear old HERALD and its consecrated editor to keep me in the straight and narrow way. May God's richest blessings come to dear Bro. Morrison and THE HERALD; may they both live long and continue their great work in spreading Scriptural holiness over this land of ours. I ask the prayers of all THE HERALD family that the Lord will continue to use me for the salvation of the lost.

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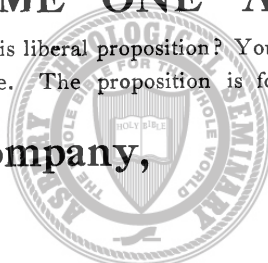
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CAMP MEETING CALENDAR.

ALABAMA.

Hartsells, Ala.—July 28-Aug. 8. Revs. J. L. Brasher and Joseph Owen. S. B. Bradley, Pres., Hartsells, Ala.; R. B. White, Sec., New Decatur, Ala. White Cross (Oneonta P. O.) Ala.—Aug. 12-21. Rev. I. M. Ellis in charge. Wm. F. Maynor, Sec. Thornton Springs, Ala.—Begins third Sunday in August. Rev. H. M. Watson. C. F. Daniel, Sec., Womack Hill, Ala. Jasper, Ala.—October 6-16. Rev. Bud Robinson and W. B. Yates. J. W. Randolph, Sec.

ARKANSAS.

Beebe, Ark.—Aug. 25-Sept. 5. Revs. Will Huff and W. F. Dallas, preachers; Rev. F. H. Bugh, singer; Miss Pearl Lawrence, organist. Mrs. E. J. Sheeks, Sec., Beebe, Ark. Prescott, Ark. (Main Spring Camp)—August 26-Sept. 4. Rev. A. G. Jeffries. Willis N. Andrews, Sec. Ozark, Ark.—Sept. 9-18. Rev. C. F. Weigle, of Pasadena, Cal., preacher; W. E. Charles, of Kentucky, singer. Rev. J. D. Edgin, Pres.; J. H. Williams, Sec., Ozark, Ark. Calamine, Ark.—Sept. 1-12. Revs. J. W. Manney and B. F. Neely. J. D. Sullivan, Sec., Grande, Ark.

COLORADO.

Holyoke, Colo., (5th Annual)—July 1-17. Rev. C. B. Allen, evangelist. Address Rev. W. D. Waller, Holyoke, Colo. Pike's Peak at El Bethel Park, Colorado Springs, Colo.—August 11-28. Prof. Geo. Shaw and G. Arnold Hedgin. For information, address Wm. H. Lee, 539 W. Dale St., Colorado Springs, Colo. Evans, Colo. (Colorado State Holiness Association, 17th Annual Camp Meeting)—August 25-Sept. 4. Address Rev. F. D. Crook, Evans, Colo.

CALIFORNIA.

Sierra Madre, Cal.—July 1-11. Revs. J. W. Martin, C. F. Weigle and others. A. N. Clark, Sec., 828 Hobart Boulevard, Los Angeles, Cal.

FLORIDA.

Winn, Fla.—Aug. 25-Sept. 4. Rev. J. M. Glenn, preacher; J. A. Smith, singer. F. P. McCall, Sec.

GEORGIA.

Indian Spring (Flovilla P. O.), Ga.—August 11-21. Revs. W. H. Huff, C. W. Ruth, C. M. Dunaway and Charlie D. Tillman. For information, write Rev. H. P. Myers, Cochran, Ga.

ILLINOIS.

Boaz, Ill.—Begins July 23. Rev. J. F. Brown and wife, leaders. For information write Rev. T. J. Overstreet, Karnak, Ill. Eldorado, Ill.—August 4-14. Revs. W. C. Wilson and Miss Bertie Crow. Rev. A. A. Niles will be present as an honored guest, and will preach some. Jas. A. Keasler and T. J. Scott, song leaders. I. E. Turner, Pres., Equality, Ill.; W. G. Showers, Sec., Eldorado, Ill. Springfield, Ill.—(State Fair Grounds)—August 12-22. Revs. A. M. Hills and I. F. Hodge, preachers; Miss Biglow, song leader. Write W. A. Hickey, 1429 E. Capital Ave., Springfield, Ill., for further information. Bonnie, Ill.—Aug. 19-29. Revs. W. C. Wilson, Upland, Cal., and A. G. Proctor, Anna, Ill., preachers, with W. E. Yates of Marion, Ky., song leader. H. L. Hayse, Sec., 313 N. 4th St., Mt. Vernon, Ill. Hillcrest Camp Meeting at Kamps-ville, Ill.—Aug. 18-28. Mrs. Carrie F. Crow and Rev. Joseph Owen. Goldie F. Dierking, Sec., Kampsville, Ill.

INDIANA.

Harvest Home Camp Meeting, Salem Park—July 29-Aug. 15. Otto H. Nather, Sec., 223 N. Jersey Street, Indianapolis, Ind. Silver Heights, Ind. (New Albany, P. O.)—August 4-14. Rev. H. C. Morrison and I. M. Hanget, C. C. Rineberger, Song leader. E. E. McPheeters, Sec.-Treas. Indianapolis, Ind.—Aug. 18-28. Zepp, Dobow, Mrs. Ella Smith, Mrs. Lizzie Jones. Address Justin Bare, 622 Highland Ave. Bryantsburg, Ind., one mile north of town.—Sept. 1-10. Revs. Aura Smith and C. E. Driskell, and Miss Lela Montgomery. H. A. Kirk, song leader. Chas. E. Cleek, Sec. Oakland City, Ind.—Sept. 14-Oct. 2. Revs. L. M. Williams and I. G. Martin. J. V. Reid and Myrtle Hodd, song leaders. N. W. Benton, Sec.

KANSAS.

Wichita, Kansas.—August 18-28. Revs. H. C. Morrison, E. A. Ferguson, Harry Maitland, song leader. W. C. Cain, Sec., Clearwater, Kansas. Wilson Camp, Ky. (Alleger P. O.)—Begins June 30. E. C. Dees, John Crawford, Frank Wilson; C. C. Collier, H. M. Satterfield, singers. Worthville, Ky.—July 8-24. J. E. De Camp, D. B. Taylor, C. S. Driskell and wife. Address W. L. Stone, R. F. D. No. 2, Worthville, Ky. Olive Hill, Ky.—July 15-25. Workers:

Rev. Allie Irick and wife. D. C. Burns, Sec. Steelsford, Near Millersburg, Ky.—July 15-24. Rev. B. Carradine. Address Wesley Fogle, R. F. D. No. 4, Paris, Ky. Mobley, Ky.—Begins Friday, July 15. Revs. W. C. Wilson and J. J. Smith. W. J. Willingham, Sec., Water Valley, Ky. Wilmore, Ky.—July 29-Aug. 7. Revs. J. A. Parsons and A. W. Stoff. J. C. Garvey, Sec. Carvoss, Holiness Camp Meeting, near Guthrie, Ky., July 23-Aug. 7. Rev. Sam Holcomb and wife, leaders. Mrs. T. S. Mimms, Sec., Trenton, Ky. Yelvington, Ky.—August 5-15. Rev. J. W. Bigham, Miss Nettie Springer, Charles Lear. Address Dr. S. J. Harris, Philpot, Ky. Aliceton, Ky.—Aug. 5-15. Rev. E. K. Pike, Rev. J. C. Johnson and wife. Carthage, Ky.—August 12-21. J. M. Evans and wife, Elijah Burnside, J. E. Redmon and wife. Address J. E. Redmon, New Richmond, Ohio. Lebanon District Camp, Campbells-ville, Ky.—Aug. 12-22. Rev. J. B. Kendall and Miss Gertrude Shangler. Miss Florence M. Campbell, song leader. E. E. Eads, Sec. Glenview, Ky.—Sept. 16-26. Revs. Andrew Johnson and T. F. Maitland and wife. W. W. Williams, Sec., Webbs, Ky.

LOUISIANA.

Marthaville, La.—July 15-25. Rev. John Paul; Rev. M. A. Farr, song leader. L. F. Berry, Sec. Spring Lake, La. (Homer P. O.)—July 23-August 1. Revs. Roy Williams and Fred St. Clair. A. B. Calk, singer. Mrs. H. C. Walker, Sec. Ebenezer Camp Meeting.—July 22-31. Workers: Revs. J. M. Weems, J. L. Bennett and W. B. Yates. Montgomery P. O., La. R. F. Harrison, Pres.

MARYLAND.

Mountain Lake Park, Md.—July 5-14. Rev. Joseph H. Smith and others. La Plata, Md.—July 8-17. Rev. H. B. Hosley, preacher. Mrs. Bessie E. Larkin, singer. Dr. H. A. Lee and Rev. J. R. Buckmaster will be present. J. H. Penn, Pres., Pomfret, Md.

MICHIGAN.

Michigan State Holiness Camp Meeting, Eaton Rapids, Mich.—July 23-August 7. Revs. Joseph H. Smith, E. F. Walker and H. C. Morrison. Rev. A. A. Geiger, Sec., Marshall, Mich.

MISSISSIPPI.

North Mississippi Central Holiness Meeting.—July 29-Aug. 8. Rev. Allie Irick and wife. Edgar A. Hyde, Sec., Pontotoc, Miss. Cleveland, Miss.—August 11-21. Dr. B. Carradine, Hamp Sewell, song leader. R. L. Bevers, Sec. Auburn, Miss.—August 12-21. Revs. D. B. Strouse and James L. Early. Rev. S. E. Carruth, Jr., Sec. Lafayette Springs, Miss.—August 12-22. Rev. Allie Irick and wife.

MINNESOTA.

Red Rock, Minn. (Newport P. O.)—June 23-July 4. Revs. H. C. Morrison and Jos. H. Smith. J. M. Harris and wife, song leaders. F. E. Reynolds, Sec., 1129 Lumber Exchange, Minneapolis, Minn.

MISSOURI.

Hannibal, Mo.—Sept. 2-11. J. M. O'Brien, Luvana M. Terrell, Edwin P. Phillips, and H. P. Beck. Missouri State Camp Meeting. Wisdom, Mo.—Sept. 5-15. Rev. Andrew Johnson, preacher; C. C. Davis, singer. W. T. Love, Sec.

NEBRASKA.

Nebraska State Fair Grounds, Lincoln, Neb.—July 15-25. Workers: Fowler, Ruth, Huff, and Mr. and Mrs. Harris as song leaders. For information, address Rev. W. H. Prescott, 1817 M. St., Lincoln, Neb. Kearney, Neb.—August 19-29. Revs. Andrew Johnson, D. F. Brooks and A. H. Johnston.

NORTH CAROLINA.

Misenheimer, N. C.—July 21-31. Rev. R. L. Selle, of Siloam Springs, Ark. Jamestown, N. D.—June 17-27. Revs. Huff, Ruth; and Johnston. Rev. J. G. Morrison, Sec.

OHIO.

Holiness Convention, Carrollton, O.—June 26-July 10. Revs. H. L. Powers, R. L. Bush, B. S. Taylor, Arthur Ingler, Dick Adbright and wife. Sycher (Mount Vernon, O. P. O.)—August 5-15. Revs. C. J. Fowler, C. E. Allen and others. Address Rev. C. L. Peck, 1401 E. 82nd Street, Cleveland, Ohio. Hollow Rock, Ohio.—August 11-21. Revs. J. L. Brasher, John F. Owen, J. M. and M. J. Harris. Miss Stella McNutt. If you want a cottage, tent or rooms at the boarding house, write Mrs. John

Hamilton, Box 52, R. F. D., No. 2, Toronto, Ohio. Shelton's Grove, Ohio—August 11-21. Revs. C. B. Allen, C. J. Fowler, J. C. Smith and W. B. King. For particulars address D. L. Clark, Alliance, Ohio.

OKLAHOMA.

Blackburn, Okla.—July 6-17. F. F. Bernstoff and others in charge. A cordial invitation is extended to all. W. G. Coulter. Mountain Park, Okla.—July 21-31. Rev. E. A. Ferguson and J. W. Dibbens. Ed. E. Corson, Sec.-Treas., Roosevelt, Okla. Newburg, Okla.—Begins July 29. Rev. W. J. Harney. L. H. Ritter, Sec., Calvin, Okla. Cement, Okla.—Aug. 9-19. Rev. J. B. McBride. Dora Williams, Sec., Cement, Okla., Rt. 3. Morrison, Okla.—August 26-Sept. 4. Rev. C. B. Allen. Address Rev. H. Tamison, Morrison, Okla. Anadarko, Okla.—Aug. 31-Sept. 11. Rev. T. J. Adams, preacher; Edgar Burkhardt, singer. For further information write Jas. R. McClung, Anadarko, Okla. Oklahoma City, Okla.—State Nazarene Camp at Bethany Station—Sept. 1-12. Revs. J. W. Goodwin and Arthur Ingler. Address R. L. Martindale, Chairman, Oklahoma City, Okla., Rt. 3.

PENNSYLVANIA.

Pennsylvania State Holiness Association Camp Meeting, Erie, Penn.—July 15-24. Revs. George Bennard and C. A. Inhoff. Address H. C. Miller, 1201 State Street, Erie, Pa. Beaver, Pa.—Beaver Valley Holiness Association.—August 9-21. Revs. B. L. Hyde, E. S. Dunham, R. A. Jennings. For information write to H. R. Ross, Beaver, Pa.

SOUTH DAKOTA.

Near Riverside Station, four miles northeast of Mitchell, S. D.—June 30-July 10. Revs. W. H. Huff, Gordon H. Clark; Mrs. Augusta H. Jingles, song leader. A. A. Truax, Sec., Mitchell, S. D.

TENNESSEE.

Springfield, Tenn.—July 3-17. Revs. John F. and Joseph Owen; W. B. Yates, singer. For further information address G. E. Smith, Springfield, Tenn. Brownsville, Tenn.—July 21-31. Rev. W. Carter; H. C. Maitland, song leader. Write G. Ramsey, Brownsville. Uba Springs, Tenn., seven miles from Martin—August 20-30. Several preachers will be on hand. Address J. B. McDowell, Fulton, Ky. Greenville, Tenn.—Sept. 12-Oct. 2. Rev. J. L. Brasher. W. B. Yates, singer. Mrs. Flora Willis, Sec., 308 Sumner St., Greenville, Tenn.

TEXAS.

Vashti, Texas.—July 15-25. Rev. Ralph P. Kistler, preacher; Prof. A. S. London, song leader. W. W. Bennett, Sec., Vashti, Tex. Scottsville, Texas.—July 29-August 7. Revs. Andrew Johnson and C. M. Dunaway. Hamp Sewell, song leader. B. P. Wynne, Sec., Marshall, Tex. Dublin, Texas, three miles east of town.—Begins August 5. Efficient help. F. A. Jones, Sec. Waco, Texas.—August 9-19. Revs. J. W. Carter and Joseph Hogg. A. C. Johnson, song leader. J. H. Appell, Sec., Waco. Noonday, Tex.—Aug. 10-21. Rev. Andrew Johnson and others. John Davis, song leader. F. E. Dickard, Sec., Hailville, Texas. Denton, Texas.—August 12-22. Rev. Chas. F. Weigle, Miss Lela Hangrove and Miss Myrthe Mangum. G. B. Collins, Sec., Denton, Texas. Strick, Texas.—Aug. 18-28. Rev. T. J. Adams. Mineral Wells, Texas.—Aug. 20-30. Rev. Nelson and Rev. R. G. Peach. Address J. R. Hamilton, Mineral Wells, Texas. Floydada, Texas.—September 8-19. Rev. Allie Irick and wife. Address Rev. C. J. Menefee, Floydada, Texas.

VIRGINIA.

Wakefield, Va.—August 12-21. Revs. Jos. H. Smith and John M. Oakey. Geo. R. Drew, Treas., Wakefield, Va. Meadow Creek, Va.—Aug. 12-21. Rev. H. B. Hosley, Rev. W. H. Hudgins. Mrs. M. F. Penn, organist. E. H. Bowyer, Sec., Riner, Va. Herndon, Va.—August 26-Sept. 4. Workers: Evangelist J. B. Kendall. Wilmore, Ky., Prof. C. C. Rineberger. New Albany, Ind. For further and full information write H. A. Crippen, Sec., Herndon, Va.

WEST VIRGINIA.

Coopers, W. Va.—Aug. 18-28. Revs. T. C. Hodgin, W. H. Hudgins and others. T. B. Stranger, Sec., Coopers, W. Va.

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SUNDAY SCHOOL LESSON.

To Be Read With Bible in Hand

FOR JULY 10, 1910.
Review.

Golden Text.—"The words that I speak unto you, they are spirit, and they are life."—John 6:63.

An Intense Ministry.

In certain fields of thought, intensive means deep and extensive means wide. With this understanding, we look today upon the ministry of Christ as both intensive and extensive; for there is no depth of degradation to which it does not go after people, and no degree of zeal is incompatible with it, if according to knowledge; besides, today, it is as broad as the race of Adam. The old wineskins of Judaism and high-churchism have been broken, and the hopeful advocates of gospel truth are singing,

"Jesus shall reign where'er the sun
Deth his successive journeys run"

But with now and then a blessing upon a Gentile, as a kind of prophetic index, we find in these studies of the ministry of Jesus that he is confining his labors to the Jews, as if to say that thoroughness should come before enlargement, depth before breadth; accuracy before speed. The good missionary at home, who is a success in America, is the only kind that should be sent abroad. Those who have not learned to give their ministry a proper intensity should hardly be encouraged to extend it. That which does not go down is not suitable to go out.

The Galilean Ministry.

That Galilean ministry which we have studied in the last series of lessons stands out in bold relief as the most glorious career in the annals of history. Its lessons, its direct achievements, and the principles set forth or emphasized are some of its elements of greatness. A study of it and the patterning after its spirit are the best means of improving our personal lives and ministries to-day.

The Essence of the Thirteen Lessons.

In the thirteen lessons reviewed, Four Miracles of Healing, The Twelve Sent, John The Baptist's Inquiry, Warning and Invitation, Two Sabbath Incidents, Growing Hatred For Jesus, Killing of John the Baptist, Feeding the Multitudes, Walking on the Sea, The Canaanitish Woman, Parable of the Sower, Parable of the Tares, and Pictures of the Kingdom, there is a representative variety of spiritual lessons. We are taught of Christ's interest in all classes, we learn something of his methods of

spreading the gospel, of his attitude toward the society and customs of this world, of how to receive the word, and of the methods and motives of Satan and his emissaries.

St. Louis, Mo.

We have just realized in the last ten days a great and glorious flood tide of God's glory upon evangelists and people. We opened May 27, a large tabernacle on the campus of the Training School of Union Mission Association, with Rev. Bud Robinson as our evangelist, under the leadership of the Holy Ghost. Brother Bud continues until June 5. Services twice and three times a day, each service becoming richer and better, until it seemed the people would not care as to whether they even left the tabernacle or not. At every service souls found their way through to God, either for pardon or purity of heart, and swept through to glorious victories. This has been a clear and definite work.

Large crowds greeted Bro. Robinson, and the rich and poor alike sought the truth he preached. In the closing days of his stay with us, Bud Robinson is persuaded to accept the presidency of the Missouri State Holiness Union Association. Also he accepted the presidency of the St. Louis City Union and the old organization known as the St. Louis Holiness Association, which was organized here last September by Rev. B. Carradine, was dissolved into this new and larger union. One hundred and sixty-seven members were received in at the opening of this great work. It is expected inside of thirty days to have a membership of our state and city organization of at least 500 members. A move is on foot for a large delegation at the Little Rock Convention in October. We have planned for great camp meetings in and around this city, and through the state of Missouri.

The following officers were elected for the state with Rev. Bud Robinson president; Rev. C. W. Sherman, publisher of *The Vanguard*, St. Louis, first vice president; Dr. C. H. Rigg, of Central Missouri, second vice president; Rev. Cochran, Kansas City, third vice president; Mr. Morrison, of South Missouri, fourth vice president; Rev. Adams, of Bonne Terre, Mo., fifth vice president; Rev. Peter Davies, of South Missouri, sixth vice president; Mr. W. W. Strother, seventh vice president; Rev. M. O. Heady, eighth vice president; Rev. A. A. Niles, of Kentucky, ninth vice president; recording secretary, Rev. D. F. Zook, St. Louis; corresponding secretary, M. B. Gott, St. Louis; treasurer, Chas. H. Bailey, St. Louis. The Board of Council for St. Louis Union as follows: Rev. Bud Robinson, president; Rev. M. B. Gott, first vice president; C. H. Bailey, second vice president; Rev. C. W. Sherman, third vice president; Mrs. Lower, fourth vice president; Mrs. J. B. Urner, fifth vice president; Rev. J. A. McFarland, secretary; Mrs. Carrie Gray, treasurer.

Although the state and city union selected as their headquarters, 2947 Morgan St., St. Louis, it is expected to work thoroughly the entire state, and also we invite any who desire to become members of the union to send their names at once to the head-

THE NINETEENTH ANNUAL

Holiness Camp Meeting

Will Be Held At

Waco Camp Ground
August 9 to 19th. D. V.

J. W. Carter, Joseph Hogg and A. C. Johnson will be helpers in the Meeting.

Take Notice.

All campers must furnish their own shelter this year because Tents were burned in the Ed. Strauss fire.

For further information call on or address

John H. Appell, Waco, Texas.

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quarters. The boards consider St. Louis as one of the great opportunities for the work of Bible holiness. Bud Robinson is to return next May, if not before, for some great union meeting in this city. This meeting will continue through this entire summer. With the following evangelists, we propose for St. Louis this summer a great campaign. Rev. A. A. Niles, of Kentucky, is now with us until June 19; Rev. H. A. Lehwald, of Illinois, June 20-July 3; Mrs. Hattie Livingston, of Iowa, from July 3-17. Persons passing this way will find services each day at 2:30 and 7:30 p. m. Arrive at Union Station; take Eighteenth Street car to Washington Avenue, transfer to Page car, ride west to Garrison and Lucas avenues, then walk one block north to headquarters.

We covet the prayers of everyone interested in this great move, located in the very heart of this great city, with the privilege of reaching its multitudes in this great campaign.
M. B. Gott.

EVANGELISTS' SLATES.

REV. J. M. WEEMS.
Ft. Jessup, La. July 7-18
Ebenezer (Montgomery, La.) July 22-31
Utica, Miss. Aug. 3-15
Wesson, Miss. Aug. 19-22

REV. T. W. WEAVER.
East Tallassee, Ala. July 2-11
Coffee Springs, Ala. Rt 1 July 12-18
Blue Springs, Ala. July 19-25
Greensboro, Ala. Rt 1 July 30-Aug. 6

J. M. AND M. J. HARRIS
Red Rock, Minn. June 23-July 4
Bloomfield, Ia. July 6-13
Lincoln, Neb. July 15-25
Sebring, O. July 28-Aug 8
Hollow Rock, O. Aug. 11-21
Alexandria, Ind. Aug. 24-Sept. 4
Hampton, Ia. Sept. 9-19

REV. WILL J. HARNEY, Carlisle, Ky.
Mt. Olivet, Ky. July 14-24
Newburg, Okla. July 29-Aug 7
Cabot, Ark. Aug. 10-20
Cally Springs, Ark. Aug. 25-Sept. 4
Gibson, N. C. Sept. 8-18
Lumberton, N. C. Sept. 19-28
Lewisville, Ark. Oct. 2-15
Harrington Tabernacle, Ky Oct. 19-29
Owenton, Ky. Nov. 4-20
New Columbus, Ky. Nov. 24-Dec. 11
Carlisle, Ky. Rt 5 Dec. 12-27

REV. J. B. McBRIDE, Peniel, Tex.
Wister, Okla. July 8-18
Rogers, Texas July 22-Aug. 1

Hamline, Texas. Aug. 5-15
Cement, Okla. Aug. 18-28
Des Arc, Mo. Sept. 2-12
Woodbine, Kan. Sept. 15-26
Delavan, Kan. Sept. 29-Oct. 9
Little Rock, Ark. Oct. 18-23
Colfax, Ill. Oct. 26-Nov. 7
Peniel Tex., (State Convention)
. Nov. 8-13

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OUR BIBLE CLASS.

Mrs. J. A. Pritchard, Teacher

We acknowledge our gratitude to the class for many encouraging letters; especially do we rejoice in a letter from Bro. Martin, "a soldier of the cross" eighty-eight years old; "fight on ye valient sisters." Also another letter from Sister Emerson with helpful suggestion.

BIRTH OF JOHN THE BAPTIST.

Luke 1:57-66.

Lesson VII.

Time, April-June. Place, Hebron. Verses 57, 58. Now Elizabeth's full time came that she should be delivered; and she brought forth a son. And her neighbors and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. "And her neighbors and her cousins rejoiced with her."—Because sterility was a reproach, and they now rejoiced with their relative from whom that reproach was now rolled away. To rejoice with those whom God has favored, and to congratulate them on the advantages which he has granted to them, is a duty which humanity, charity and religion call upon us to fulfill.

1. It is a duty of humanity which should be punctually performed. We are all members of each other and should rejoice in the welfare of the whole. He who rejoices in his neighbor's prosperity increases his neighbor's happiness and gets an addition to his own.

2. It is a charity which charity and brotherly love requires us to perform with sincerity. In the polite world, there is no duty better fulfilled in word than this is, but sincerity is utterly banished and the giver and the recipient are both convinced that compliments and good wishes mean nothing. He who does not endeavor to take a sincere part in his neighbor's prosperity will soon feel ample punishment in the spirit of jealousy and envy.

3. It is a duty of religion which should be fulfilled with piety. These neighbors and relatives saw that God had magnified his mercy towards Elizabeth, and they acknowledged his hand in the work. God is the dispenser of all good; he distributes his favors in mercy, judgment and justice. Let us honor him in his gifts, and honor those, for his sake, who are objects of his favor. The society of believers is but one body; the talents of every individual are profitable to the whole community, at least none are deprived of a share in the general welfare but those who, through jealousy or envy, refuse to rejoice with him towards whom God hath magnified his mercy.

Verses 59, 60, 61. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. "Eighth day," the law, (Gen. 17:12) was observed even though the eighth day after



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birth should be a Sabbath (John 7:23). The naming of children at baptism has its origin in the Jewish custom at circumcision (Gen. 21:3, 4,) and the names of Abram and Sarai were changed at its first performance, (Gen. 17:3-15) Ordinarily the name of the father was given to the first-born son. "Shall be called John,"—this is the name which the angel desired should be given him (Verse 13), and of which Zacharias by writing had informed his wife. There is something very remarkable in the names of this family: Zacharias, the memory or memorial of Jehovah; Elizabeth, Sabbath or rest of my strong God. These names were probably given them by their parents to point out some remarkable circumstance in their conception or birth; John the grace or mercy of Jehovah, so named because he was to go before and proclaim the God of all grace, and the mercy granted through him to a lost world, (John 1:29) "None of thy kindred",—as the Jewish tribes and families were kept sacredly distinct, it appears the very names of the ancestors were continued among their descendants, partly through reverence for them, and partly to avoid confusion in the genealogical tables for the sake of distinguishing the inheritances, were carefully preserved in each of the families. It seems to be on this account that the neighbors and relatives objected to a name which had not existed in any branch of the family.

Verses 62, 63, 64, 65. And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill country of Judaea. "Made signs to his father," who, it appears from this, was deaf as well as dumb. "Marvelled all," at his giving the same name, not knowing of any communication between them on the subject, and this probably showing his full faith in the vision. "His mouth was opened immediately," "He spake and praised God",—in his nine months of silence he had learned the proper use of his tongue; and God, whose power was discredited by it, is now magnified. "And

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fear came",—religious awe; under the impression that God's hand was especially in these events thus the salvation of one often becomes an instrument of good to the souls of many. The inhabitants of the hill country seem to have been an open, honest-hearted people, who were easily led to acknowledge the interposition of God, and to rejoice in the comfort and welfare of each other.

Verse 66. And all they that heard them laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with them. "What manner of child shall this be",—surely God has designed him for some extraordinary purpose. These things they laid up in their hearts, patiently waiting to see what God would work. "The hand of the Lord was with him."—God defended and prospered him in all things, and the prophetic spirit began to rest upon him.

Psalm References.

Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself. (Psalm 80:17). Princes who have power must remember that they are the sons of men; that if they are strong, it is God that hath made them strong, and he has made them so for himself, for they are his ministers to serve the interests of his kingdom among men, which if they do in sincerity his hand shall be upon them. Let God be our leader, and we will follow him, praying him to quicken us, put life into us, revive our dying interests, revive our drooping spirits, and then we will call upon thy name.

It is he who puts life into our souls, that puts liveliness into our prayers.

With whom my hand shall be established: mine arm also shall strengthen him. (Psa. 89:21). "Mine arm also shall strengthen him,"—to break through and bear up under all his difficulties. No good work can miscarry in the hands of those whom God himself undertakes to strengthen.

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SUNDAY SCHOOL LESSON.

To Be Read With Bible in Hand

FOR JULY 17, 1910.

Peter's Confession. Matt. 16:13-28.
Golden Text.—"Thou art the Christ, the Son of the living God." The Setting.

It is now in the autumn of A. D. 29. In the next spring Jesus is to be crucified. In the preceding April he has visited the third passover, at which time his messages showed marks of greater strenuousness. From thence he toured through Phoenicia, at which time the Syrophenician daughter was healed. He then returned to a point on the Sea of Galilee, where he fed the four thousand, having taught and healed them. He is now in 'the coasts of Caesarea Philippi, far to the northwest. Six months more and Jesus will be in the shadows of the cross. With two facts the disciples must be especially impressed, the balance of the time; his Messiahship and the imminence of his sacrificial death.

The Supernatural Revelation.

Peter had learned that Jesus was the Christ, the Son of God, a truth which is available to any one. He had not learned it by materialistic observation, it had not been a finding of rudimentary science; it had not been proved by philosophy. He had learned it from God. So God is in the business of communicating the highest of all truths to the hearts of men. Were this knowledge confined to the paths of science, only the few could find the way of life; but God's way of communicating the most important of all truths is aside from the intellectual.

God's Building Material.

"Ye also as lively stones, are built up a spiritual house."—Peter. The address of Jesus on this occasion was to all his disciples—"He saith unto them, But whom say ye that I am?" Much speculation has attached to the remark of Jesus to Peter, "Upon this rock I will build my church," the Protestant holding that Jesus meant an abstraction of faith, and the Catholic holding that Jesus meant Peter, and Peter alone, the first pope! But are we not all spiritual building stones? Have we not all a place in God's house? Does a builder not put more than one stone in his foundation? Can you not conceive that other apostle, and servant's place of honor in the architecture of Zion? Do you not remember where another is referred to as holding a more distinguished place among the many stones in this important foundation—the chief corner stone?

The Gates of Hell.

Death is personified and represented as living among us in a fortified city, sending forth her batteries in many directions, from her plurality of gates, to make war upon and subdue the citadel of Christ. But what a promise! Our fortune told in advance; we shall triumph over all our foes. Does it say that the church shall prevail against hell? Not in so many words, though it is possible. The idea is left latent for us to develop. Not only must we withstand

the aggressions of the enemy, but we must turn the conquest to the enemy's gates and prevail against hell!

ANNOUNCEMENTS.

Our Oak Grove annual meeting will begin July 8 and continue ten or fifteen days, conducted by Rev. A. F. Daniel. We are trusting God for a great revival. Come over and help us. A. B. Jones, P. C.

Noonday, Texas, Holiness Camp Meeting.—Come to this old-fashioned camp meeting, August 10-21. Rev. Andrew Johnson, of Kentucky, will be the leading preacher. Others will be present to help. Bro. John Davis will have charge of the singing. We are looking to our God for the best camp we have ever had. Come to this spiritual feast. J. B. Black, Pres., F. E. Dickard, Hallville, Texas, Sec.

Sixth annual camp meeting of the Oregon Holiness Association, (interdenominational) will be held at Tremont Station, Mt. Scott Car Line, Portland, Oregon, July 15-Aug. 1, 1910. Evangelist Rev. Bud Robinson, the cowboy preacher, be sure to hear this wonderful man of God. All campers provided with tents free of charge. Spring cots and mattresses 50 cents each for the entire meeting. Meals at the dining tent 25 cents each. Beautiful grove; good water. If you are coming, notify the president as soon as possible that he may know how many tents to order for the camp. All preachers and their families, irrespective of church affiliations, will be entertained free. Come to this old-fashioned gospel meeting; come praying, come believing, for a great outpouring of the Holy Ghost upon this camp. LeGrand M. Baldwin, Pres., 288 Washington St.; Mrs. Edith Whitesides, Sec., 680 Quimby St., Portland, Ore.

Wanted.—A pastor for the Union Gospel Holiness Association—young man preferred. Must come well recommended. Address G. W. Hardy, 1036 Fulton Ave., Evansville, Ind.

Teachers Wanted.—There are still a few vacancies in our faculty for Central Nazarene University. The school is on a salaried basis. All applicants are required to send references with applications. Please state salary demanded and what work you would be able to carry. None but those with real religious experiences need apply. Those who enjoy the blessing of entire sanctification preferred, and all must be in harmony with our doctrine. Send application at once to Wm. E. Fisher, Hamlin, Tex. We could also use several tutors who wish to teach some to pay expenses on tuition. Executive committee, Central Nazarene University.

Great Union Camp Meeting at California, Mich., July 15-25. The Lord is answering prayer, and uniting the hearts of his people to co-operate in a battle for souls. Thank God. Ten local pastors and many of their people have united and planned a union camp meeting at California, Branch county, Mich., three miles of Montgomery, Mich., and three miles northwest of Ray, Ind., July 15-25. Evangelist S. B. Shaw and wife, of Grand Rapids, Mich., will have charge of the religious services, with the co-operation of the several pastors.

Bro. Shaw has had charge of the nine General Convocations for Prayer which have been held in St. Louis,

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Baltimore, Chicago, Atlanta, Grand Rapids and other cities, in the interest of a general revival and deeper co-operation among Christians of different denominations. Mrs. Shaw is state evangelist of the Michigan Woman's Christian Temperance Union. In addition to the resident pastors, Bishop O. G. Alwood of the United Brethren Church will be present part of the time and preach Sunday morning, July 17. District Superintendent E. A. Armstrong of the Albion District Methodist Episcopal Church, will preach Sunday morning, July 24. Sarah A. Cook, eighty years old, of Chicago, who is well known as

the little woman who helped D. L. Moody to seek the baptism of the Holy Ghost, will be present to pray and exhort the people to flee from the wrath to come. Also the aged preacher, father Jacob Clancy of Albion, Mich., will be present to preach and sing. Brother Clancy is the father of twelve children, seven of whom are preachers, and five foreign missionaries. He plays and sings with much inspiration. Other pastors and evangelists will be present to engage with us in the battle for souls.

For further information write Rev. J. W. Rochelle, president, pastor of M. E. Church, Kinderhook, Mich.

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Aunt Flora's Hour With The Young Folks

Dear Aunt Flora: Will you admit a little Southerner? I am 13 years of age, have brown eyes, brown hair, and weigh 81 pounds. My parents are living, and I have five brothers and two sisters, and one sister in heaven. I belong to the M. E. Church, and go to church every fourth Sunday, as we have no Sunday school now. I am in the fourth grade, and my teacher is Miss Bobenia Tucker. I like her fine. We live in the country. Papa farms and we raise potatoes, corn and cane. I like spring months fine, for I go every day and gather violets. I have no pets, but I like them fine. Who has my birthday, August 18? I hope Aunt Flora and the cousins will have a good time Easter. I wish you could be here with me, and we could hunt a rabbit's nest together. I would like to exchange post cards with the cousins. I will answer every one. I have forty post cards, and like them fine. Love to auntie and the cousins.

Latimer, Miss. Arabell Cruthirds.
Arabell, I am sure you are having Sunday school now, and I want to advise you to do all you can to keep it going through the winter next year. It is not nearly so hard as we often imagine, and there are some in every neighborhood who can always be depended upon. Try it, and write me how you succeed.

Dear Aunt Flora: As my friend, Maud Gorton, wants me to write, I will do so. I am 11 years old. Who has my birthday, July 31? I go to school every day, and am in the fourth grade. I live on a farm three miles from town, and one mile from school. My favorite flowers are, peonies, roses and violets. I would like to exchange post cards with the cousins. I will answer all I get. If I see this I will tell of my home in my next. Love to aunt and cousins.
Aurora, S. D. Minnie Thayer.
Minnie, we shall be glad to hear about your home out in the West.

Dear Aunt Flora: I saw my other letter in print, and thought I would come again. Auntie, I am writing to you on my dear mother's birthday. She is 25 years old today. My little brother Tommie and I are going to plant us some cotton and potatoes this year, and get us a good organ. Good-by to auntie and the dear cousins.
Arlvil and Tommie Keller.

Blanchard, La.
Boys, I hope you will succeed with that crop, and if you get the new organ, you must write and tell us about it.

Dear Aunt Flora: Will you admit a 16 year old girl to the charming circle? Mama takes the Herald, and I love to read it very much. I am a Christian, saved and sanctified. I go to prayer meeting almost every Sunday, and have a good time. I would love to exchange post cards with any of the cousins. As this is my first letter I will close. I will come again if I see this.
Conie Mauk.

Leedingham, Ky.
Conie, I am afraid you have given up watching for your letter, but here it is at last. I am glad you are regular at church.

Dear Aunt Flora: (This is my second letter. I have waited a long time. Aunt Flora, can you guess how old I am? We are having revival meetings here, held by Evangelist Carter from Kentucky. Good-by.
Carl L. Swanson.

Bertrand, Neb.
Carl, I hope that Kentucky evangelist will do much good there.

Dear Aunt Flora: This is my first letter to the Herald. I am 15 years old. Papa is a subscriber. Love to auntie.
Hoxie, Ark. Lillie Franks
Lillie, your visit was too short. Stay long enough to get acquainted.

Dear Aunt Flora: This is my first time to write to you. I have been reading the children's letters. I am 14 years old.
Hoxie, Ark. Floy Frames.

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Floy, if you do not come for a longer visit, I shall think you do not like us. You came near having my name.

Dear Aunt Flora: I do enjoy reading yours and the cousins' letters and your good answers. I like Bro. Morrison's letters also. Aunt Flora, what has become of Bro. Bud Robinson? I miss his letters in the Herald. I want to exchange post cards with the cousins on my birthday, August 17, and hope to receive many. I will answer them all. I might get into the waste basket, so good-by.
Bertha Burris.
Salem, Ky.

Bertha, I think you will see Bro. Robinson's letters again. It is possible he is very busy sometimes. I wish you a happy birthday.

Dear Aunt Flora: As I enjoy reading your corner I thought I would write a few lines. I do enjoy reading the Herald. I am married and have two boys. We are living in town, but I like the country best. Some people do not like holiness, but the Bible tells us that without holiness no man shall see the Lord. Pray for me that I may hold out faithful to the end. I belong to the Nazarenes.
Fannie Dunlap.
Hartford, Ark.

Sister Fannie, we are glad to have the mothers visit us. I am glad you find the Herald helpful. Come again.

Dear Aunt Flora: Though this is my first letter to the Herald, I am going to bring a friend with me. I am 11 years old, and am in the sixth grade at school. I live on a farm one mile and a half from town, and just a little way from school. I go to church and Sunday school every Sunday I can. I am a member of the M. E. Church. Our pastor, Rev. Hartung, is a very nice man. Aunt Flora, I think your answers make the letters more interesting. I would like to exchange post cards with the cousins. Love to aunt and cousins.
White, S. D. Maud Gorton.

Maud, I am glad you like us enough to bring a friend to visit. I am glad if I can add anything of interest to our page.

Dear Aunt Flora: My uncle takes the paper, and I like it very much. I was 13 years of age the fifth of February. I got several nice presents. My mother gave me a gold ring. I have been in school every day since July. Mrs. Dora Harris is my teacher, and I like her ever so much. I am staying with her now. My studies are, grammar, arithmetic, geography, physiology, civil government, history and spelling. I like any of them better than physiology. It like to go to school, and hope to be a teacher. My deskmate is Fannie McGee, and I love her dearly. She is such a sweet girl. Our Sunday school has gone into winter quarters. I am a little Methodist. Our church is Bethel. By the way, what has become of B. T. Flanery? I never see anything of him any more. My favorite flower is the rose. I have three brothers and three sisters. My baby brother, five months old, is named Gamaliel Howard. Your little friend,
Zella Owen.
Mt. Washington, Ky.

Zella, if I were you I would try to like physiology. It is very necessary to know more of our bodies, that we may take proper care of them. I hope you may be a good teacher.

Dear Aunt Flora: I will step in and take a seat with the cousins. I am very small, but I would like to exchange cards and letters with the cousins. I am only ten years old, and have never gone to school very much. I play the organ for papa and my little brothers to sing. I play quartettes and sometimes play for church. One of my little brothers sings bass and one sings alto. Pray for me.
Lawrence Forgy.
Comanche.

Lawrence, there is nothing that gives a family so much genuine pleasure as good music. My dear boy, you forgot to give us your state, so you will have to write again if you expect to get cards.

Dear Aunt Flora: I have a little baby sister, and a sister who is five years old. I like to go to Sunday school. I try to read my quarterly sometimes. I do not go to school, but my Aunt Cora teaches us at home. I will be seven years old the 14th of May. My mamma and papa are deaf. Papa teaches at the V. S. D. B.
Staunton, Va. Olive Jones.

Olive, I am sure you are a bright, good little girl. Kiss baby for me.

Dear Aunt Flora: I was five years old the 4th of March. Mama made me a cake and put five candles on it, and papa gave me a doll. We have school every day. I wish you could see our baby. Her name is Virginia. (This is my first letter; I hope you will print it.)
Staunton, Va. Charlotte Jones.

Charlotte, you have a very important day for your birthday.

Dear Aunt Flora: Have you room for another little boy? I like to hear my teacher read the Children's Page, and thought I would write too. I am five years

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old, and have no brother nor sister, but I have a little cousin to play with. Papa gave me a sled. I like to coast. I go to school every day, and to Sunday school every Sunday. I want to go out in the country to grandpa's when school closes. Your little boy,
Winston Hiner.
Staunton, Va.

Winston, I hope you will have a good time at grandpa's.

Dear Aunt Flora: May I join your happy band? I will be nine years old next Monday, March 14. I go to the Arkansas Holiness College. I am in the fourth and fifth grades. Miss Thompson is my teacher. I am saved and sanctified and belong to the Nazarene Church. I have one brother living, and one in heaven. I have a sweet grandma who has lived with us for several years, but is living with my aunt now. One of my best friends got saved last night. For pets, I have two squirrels. I hope the waste basket has gone visiting. I would like to exchange post cards with the cousins. Love to all.
Widonia, Ark. Era Botts.

Era, you are certainly doing well in school, and I am glad you have such a good one. My best wishes to the little friend.

Dear Aunt Flora: Here comes a little Georgia girl. I am 11 years old. My teacher's name is Mrs. Sadie Vincent. I have two brothers and two sisters. My papa is dead. My mamma takes the Herald, and I like to hear her read the cousins' corner. Love and kisses to all.
Georgia. Ollie Newton.

Ollie, you did not give your full address. I am sorry you have lost so good a friend as your father. Come again.

Dear Aunt Flora: I have been reading the Herald not quite a year, but I enjoy it very much. I have brown hair, brown eyes, I am five feet, three inches, and am 11 years old. I am taller than any of my playmates of my age, dark complexion and weigh 95 pounds. Am in fifth grade. I should like to exchange post cards with any of the cousins. I go to church every Sunday that I can. I received a gold star for a year's attendance at Sunday school. The rule was that every one must bring the Bible and collection and be on time. I also received a silver star for three months' attendance. I hope to receive some cards.
Horseshoe, Tex. Ida Christine Johnson.

Ida, the climate in Texas surely does agree with you. I am glad for my girls to get prizes for regular attendance, but I feel sure that you would have done your best had no prize been offered.

Dear Aunt Flora: Will you let a little Kentucky girl enter the happy circle? This is my first time to write to the Herald. I am ten years old, and go to school every day. I like my teacher fine. I have four brothers and one sister and two brothers in heaven. I go to the Epworth League every Wednesday night. I am a member of the League. If I see this I will come again.
Maceo, Ky. Katie Belle Duncan.

Katie, I think the Epworth League and other societies of its kind are doing so much for the young people.

Dear Aunt Flora: May I join the happy band? I am 12 years old. I am a Christian, and belong to the M. E. Church. My parents are Christians. My father takes the Herald, and I enjoy reading the Child-

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ren's Page. I have four brothers and one sister, and two brothers in heaven. I hope to live so that I may meet them. Our school will be out March the 14th. I go to Sunday school every Sunday I can. My teacher is Mrs. Petrie. I like her fine. Our pastor is Rev. Hickerson. He is a fine preacher. He preaches twice a month.
Macedo, Ky. Mabel Duncan.
Mabel, you certainly may now consider yourself a member of our band. I am sure you are a good little girl.

Dear Aunt Flora: It has been a long time since I wrote to the page. Papa has taken the Herald since I can remember, and we all enjoy reading it, especially Bro. Morrison's letters and the Children's Page. I am in the seventh grade. My teacher is Professor B. B. Keeling, and I like him very well. This is a pretty country. We came here from Wichita Falls, Texas, December 15, 1909. I like there better than I do here. We lived in town until two years ago. I like the farm best. We live on a hillside. There is a creek just at the back of our house. If there are any fish in the creek I will have a nice time fishing this summer. I am going to work in the field after school is out. I like that kind of work, especially picking cotton. I have two brothers and two sisters. I have light hair, blue eyes and fair complexion. I am 5 feet high and weigh 75 pounds. I was 12 years old February 5. Who has my birthday? We have Sunday school, also prayer meeting and preaching twice a month. My parents are Christians, and I belong to the F. M. Church. Papa is a preacher. This is Saturday night, and papa has a new appointment, and I am going with him. Tomorrow I will tell you about my trip. We started at 9 o'clock, arrived at 10 and had a very good service, stayed with Bro. Eracken till 3, and then came home. We had a very nice time. Aunt Flora, is not your name Sweetnam? Now, cousins, don't you think she ought to tell us? Much love to aunt and the cousins.
Arlington, Tex. Maud Owen.
Maud, you guessed it. Perhaps I was arousing your curiosity too strongly. I am glad you like to work. God loves the workers.

Dear Aunt Flora: May a country girl have a place with you and the cousins? I surely do enjoy the Children's Page, but I like your part best of all. It has been a long time since I wrote to the Herald. I go to Sunday school every Sunday I can. I am 13 years old. I like to go to school, and go every day. My Sunday school teacher is Mattielow Snead, and I like her fine. I would like to exchange cards with some of the cousins. My favorite flowers are dahlias and violets and roses. I have three sisters and four brothers. I hope my letter will escape the waste basket.
Rex, Ga. Roby May White.
Roby, you have been absent quite awhile. If you wish to keep up with us, you must come often enough that we will not forget you.

Dear Aunt Flora: Will you admit another country girl to the corner? I have been reading the letters and enjoy them very much, and thought I would write. I am going to school, and am in the sixth grade. I like my teacher fine. Her name is Mrs. Maggie Wyatt. I am 11 years old. I go to Sunday school and prayer meeting every Sunday. I am not a Christian, but I hope to be some day. I should like to receive post cards from some of the cousins.
Mangum, Okla. Justine Johnson.
Justine, what a sweet name you have. You are doing well in school.

Dear Aunt Flora: Here I come all the way across the big ocean to join the happy band. I am five years old. My birthday is March 17. My papa and mamma are missionaries. I play with Quetengi and Kanana. They are Korean girls. I have to talk Korean to them. We play changsa, nule dwio, sumekichaki and other plays. Robert Morrison is my little brother. He came Christmas Eve. I have two sisters. There are no other American children here.
Edith Key Jones.
Choon Chun, Korea.
Edith, what a sweet little letter. I hope you did not get tired watching for it. I am sure it is all very wonderful there, but I am guessing also, that mamma sometimes longs for a glimpse of the homeland. Tell her I wish her Godspeed in her work.

Dear Aunt Flora: I find that all my brothers have written to you and as I am the only girl in the family old enough to write, I don't want to be left out. I do enjoy the letters and Aunt Flora's answers. Aunt Flora, it seems like you are a real auntie, for I have seven aunts, all in old Kentucky but one. I hear from them, and they are so good to me. I will be nine years old the last day of April. Love and kisses to all.
Mary Elizabeth Gritton.
Baker City, Oregon.
Mary, I am glad I seem like a real auntie. Do you not get homesick for old Kentucky at times? Do you like Oregon?

Dear Aunt Flora: How are you and the

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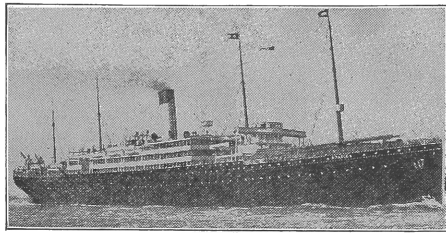
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cousins? I was eight years old the 8th day of January, and am in the third grade. My little sister Lily who is six years old is in the second grade. Eva Hill.
Forest Park, Ga.

Eva, you and sister are both doing fine. Just keep on that way.

Dear Aunt Flora: May I join the happy band? I am a boy 11 years old, and am the first born of our family. I was born on the first day of the year, the first day of the month, and the first day of the week. This is why they gave me my first name. I have two sisters and two brothers. My youngest sister is a tiny babe. I love her and rock her to sleep for mother. We all enjoy reading the Herald. I left Kentucky two years ago, and left many friends and loved ones. They may see my letter if it finds a place. I shall start to school soon. It has been a hard winter here, but I think spring has come. I saw four blue birds today. Love to all.
Alpha H. Gritton.
Baker City, Ore.

Alpha, I do not wonder at your name. A blue bird is a sure sign that spring is not far away. We shall be glad to hear from you again.

Dear Aunt Flora: Mother has been reading the letters to us tonight while father and sister are at prayer meeting. We want to have a few words with you. We are Kentucky boys by birth, and love the Herald. We came here two years ago. Father is not a preacher but he found much work to do among these people. There are no churches here, but we hold prayer meetings and Sunday school in schoolhouses. We like our new home.
M. C. and W. T. Gritton.
Baker City, Ore.

Boys, I am glad your father takes hold and tries to carry on the good work there. That is what pleases God most. He loves the workers. There is always a wide field of usefulness for those who are willing to work. Try to get some new subscribers to Herald there. It will help in the work.

Dear Aunt Flora: As I never saw any letter from Macon county, Mo., I thought I would write one. I am 7 years old. My grandma lives with us. She takes the Herald, and I like to read the children's letters. I have been going to school this winter. My uncle was my teacher. He took pneumonia fever and died February 7. He was 25 years old. He was loved by all his scholars. This is why grandma lives with us.
Opal Seney.
Atlanta, Mo.

Opal, I know it was a sad day for you when you had to give up your dear uncle, but God knows best, my dear.

My Dear Aunt Flora: This is my first letter to your paper. I do not take it, but I like to read this page. I am 14 years old. I go to school to Mr. Parker, and like him just fine. My seat mate is Thessa Pickett. She is in my grade. I think she is a good girl. I took up the sixth grade this year, and intend to take up the seventh grade next year. I have one sister and two brothers. My sister is at Carbondale High School, and my brothers go to school where I do. I like music. My favorite instrument is the guitar, and I have one. This is Washington's birthday, and there is a snow on. I like summer better than winter, because you can get out and pick flowers and hear the birds sing in the tree tops.
Thompsonville, Ill. Alma Shepherd.

Alma, I hope nothing will happen to prevent your going on with your studies as you have planned. I am glad you have an aim in life.

Dear Aunt Flora: I have seen so many letters from the children that I thought I would write too. I do not take the Herald, but my grandmother does, and I take pleasure in reading Bro. Morrison's and the children's letters. I am ten years of age and in the fourth grade. Our pastor's name is Rev. A. C. Gente. Our church is Grove's Chapel. My only pet is my little cousin, Bonnie Lynn Hill. She is sweet and we all love to hear her laugh.
Dycusburg, Ky. Mina Hill.

Mina, a little cousin makes a very sweet pet. A kiss to her.

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Our Weekly Review

By Mrs. Bettie Whitehead.

Woman's Work for Christ—Her Authority.

But we must not dwell on Bible characters alone, for the ranks of women who are marching under the banner of their risen Lord have been increasing as the centuries roll by.

Dr. David Gregg pays the following beautiful tribute to our American Foremothers:

Woman came into the world at the start because man was a failure without her, and she stays in the world because his completeness requires her to join him in all his works and callings. I boldly assert that it was a woman who made the American colonies a success, and I fearlessly appeal to history for the proof of what I assert. Take the two leading colonies and place them side by side; the Jamestown colony and the Plymouth colony. The Plymouth colony was a success from the beginning; the Jamestown colony came within one point of being an out and out failure. "Was there a reason for this difference between these two colonies?" Yes. "Were not the two colonies precisely alike?" No. "They both came from England!" That is true, but the Jamestown colony lacked this, viz., the presence, and the patience, and the love, and the endurance, and the elevating power of a heroic Christian womanhood. The Pilgrims of the Mayflower brought their wives and children with them. They had the home in their colony. Woman makes the home, and the home makes the church and state. If Plymouth Rock had been minus the home, the future of New England would have been changed. The men of the Jamestown colony who came to Virginia left their women in England. There was not a single woman in the whole colony; and this is the reason that they quarreled and were decimated. What could you expect from one hundred and two old bachelors, a community of bachelors? It is as much as society can do to get along with one here and another there in the community. A colony of bachelors never carried any cause on earth to a successful conclusion, and never will. Benjamin Franklin calls an old bachelor "the odd half of a pair of scissors." Nothing is more worthless than the odd half of a pair of scissors. But you say, "The Virginian colony still exists and that it is part of the United States just as much as the Plymouth colony is.

It contributed mightily to the formation of our great Republic. It gave us Patrick Henry, the orator of the American Revolution. It gave us Thomas Jefferson, the penman of the Declaration of Independence. It gave us George Washington, the father of our country. It gave us James Madison, who wrote our nation's constitution." All true. But do you know why the Jamestown colony continued to exist and was able to give these men to the nation? Woman was the reason. First, young Pocahontas, the beautiful daughter of the Indian chief, kept the colony from starvation, according to the testimony of Capt John Smith, whose life she saved; she afterwards married into the colony and became the ancestress of the noted Randolph family of Virginia; and, second, twelve years after the colony came to Virginia, England sent over one hundred of the handsomest women of the land to join the colony; and these became the wives of the Jamestown men and saved and made the colony and gave it its future.

Who can tell the good Madam Guyon accomplished in declaring by precept and practice the power of the gospel of Jesus Christ. We must pause too, to lay the laurel wreath upon the brow of Susannah Wesley who was the grandmother of our great Methodisms; and through these mighty armies of the living God, she has been calling men from darkness to light, even to the ends of the earth. The Wesleys were enabled to make an epoch in the world's history because she turned out the polished tools from a consecrated mother's hand. She is responsible for the hymns of Charles and the doctrine of holiness which John Wesley was raised up to propagate.

The Student Volunteer Movement was born in the hearts of two women—the first, Sampel J. Mills' mother. She was a woman of beautiful character and made herself the confidante of her son, Samuel. He overheard her say, "I have consecrated this child to the service of God as a missionary." Through her prayers he was brought under deep conviction and he said he was sorry God ever made him. Her reply was, "My Son, you are born, and you can never throw off your existence nor your everlasting accountability for all your conduct," and then retired to her room to pray for her boy. He started for college and before he reached his destination the vision burst upon him, and in humble submission to God, peace came to his heart and with it the desire to communicate the gospel to the heathen. The idea of the

world's evangelization came to him as he and his friends were sheltering under a haystack.

The second one was Miss Wilder, who, through prayer, was led to inaugurate the recent Volunteer Movement, which now has more than 4,000 representatives on the foreign field, while 175,000 and more in our own Methodist Church alone are engaged in mission study, one of the greatest factors in the recent missionary movement.

The Laymen's Movement was suggested by contrasting the lethargy and indifference of the men in the church with what the women are doing. We of the M. E. Church, South, projected the work in 1878 and sent as our pioneers, Nannie E. Holding, Lochie Rankin and Mattie Watts, and until now quite a hundred have been sent out to tell the old, old story of Jesus and his love.

Think of what Dr. Margaret Polk, Mary Culler White, Mrs. Gaither and others have meant to China, Mrs. Campbell and her co-laborers to Korea, Lizzie Wilson to Mexico, Ella Leveritt to Cuba, and our now sainted Mattie Watts to Brazil. What think you does Pundita Ramabai mean to India, with 2,000 girls under her influence? After receiving the endowment of power they go out in bands to destitute parts of the country and hold up Jesus as their uttermost Savior.

What has Frances E. Willard's life meant to us of America, and to the world? She who declined a fine position as principal of a college with duties optional and salary of \$2,400 and over against this the offer to lead the forces of temperance reform without salary, encouragement or anything but a desire to serve fallen humanity. Truly we have called her "the uncrowned Queen of America." We have 171,000 churches open on an average of three hours per Sunday, while we have 250,000 saloons open on an average of eighteen hours every day. One hundred thousand men fill drunkard's graves each year. How much worse would it have been had she not come to the kingdom at such a time as this!

We Americans are conspicuous in the world's history and rank as the foremost nation of the earth, but we wonder how many of this favored "land of the free and home of the brave," have paused to consider the debt of gratitude we owe to her who made the discovery of this country possible? Columbus appealed to Queen Isabella, who has been recognized as the patron of Columbus, and she pledged her jewels to equip the great discoverer, for his voyage. As we looked at the bronze doors of the

Congressional Library in Washington, which represent Columbus before Isabella, we remarked to the guide that, "after all the discovery of America hinged on the decision of a woman," and he said, "Yes, she acted the part of a good little girl." Who can estimate the impetus that has been given to Christ's kingdom by the discovery of America? How much has American civilization and Christianity meant in the progress of the world?

The world applauds Columbus, but forgets Isabella. So it is; many a faithful soul, has wrought in life's little day, who has been unknown to the world—silent heroines, or as Oliver Wendell Holmes describes them, "The voiceless, who have known the cross, without the crown of glory." But another has reminded us that, "Faithful is God for he remembereth; the Lord is mighty and forgetteth none." (Continued.)

Union Gospel Holiness Association.

Owing to the fact that Coal Mine Hill is now laid out in town lots, and streets, and alleys, as well as buildings now occupy the ground used for the camp meetings for the last ten years, it has been decided to have the meeting this year in the heart of the city. The date is fixed for July 22-31, and the preacher will be Rev. Aura Smith, of New Albany, Ind., who is well known to the church-going people of this vicinity.

The tent will be located at Walnut Street and Orr Avenue on the Walnut Street and Traction lines, and can be reached from any street railway line by transfer for one fare; the Booneville and Newburg traction cars (E. S. and N. R. R.) will pass the tent. Everybody is welcome to these meetings, services 2:45 p. m. and 7:45 p. m. each day; giving opportunity to hear this successful revivalist at each service. Lodging and meals can be secured at reasonable rates in easy walking distance of the tent. L. M. Earl, Pres.; G. W. Hardy, Acting Sec.; Wm. R. Frazier, Treas.

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