

# THE PENTECOSTAL HERALD

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

H. C. Morrison, Editor.

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## ✻ Our World Tour Of Evangelism. ✻

CHAPTER XXX.

IN THE PHILIPPINES.

Directly after our arrival at Hongkong a letter and cablegram came from Bishop Oldham calling us to Manila for revival meetings during the conference week. Having spent all the month of February at sea, except nine days, we dreaded the trip just a little, especially as we had to make the voyage on a small steamer and everybody prophesied a stormy sea, which is generally the case between Hongkong and Manila. We were quite a little refreshed with two days and one night on shore and a look over the interesting city. We made a visit to *Morrison Hill* where the faithful missionary to China of that name lived and wrought so faithfully for many years, translating the holy scriptures into Chinese. A *Wesleyan Methodist* parsonage, or summer home for missionaries of that church, crowns the hilltop, from which there is a splendid view of the great harbor spread out before you, with the ships of many nations resting at anchor in the quiet waters, after many a hard battle with wind and wave.

We had a pleasant chat with two Wesleyan preachers who called our attention to some old ruins near their building, supposed to be the broken walls of an old school dating back to the days of Morrison or perhaps built by his son.

There are no wagons or carriages in Hongkong. The traveler rides in a jinrikisha, a very light vehicle of two wheels, with light shafts, drawn by a man. The seat is so far back that when the shafts are lifted and the rider is thrown back into his proper position the shafts would fly into the air if not held down. Holding them down is a large part of the work of the man who draws the vehicle. The weight of the passenger above and just back of the wheel helps to propel them. John will trot along for blocks and for miles drawing you in one of these little vehicles with but little manifestation of fatigue. Freight, produce and goods of all kinds are hauled through the streets on heavy trucks drawn by from four to six men tugging at the ends of ropes looped over their shoulders, while others walk behind pushing the trucks with their hands. One is surprised at the immense loads of rice, lumber, iron, in fact, all sorts of commerce they pull along at a fast walk or slow trot. The Chinamen are very stout and these men who draw the vehicles have developed powerful lower limbs. I saw two horses in Hongkong and not one ox or mule. The animals mentioned may be in the city but I failed to see them.

No one of the American Methodist churches has any missionary work in Hongkong. The Episcopalians and Roman Catholics seem to have considerable work there, but so far as we could see and learn, vital godliness has made but little headway in that city.

Friday evening we went on board our ship but the night was so rough and foggy that the pilot refused to take us out to sea. Saturday morning the clouds of fog coming up from the ocean obscured from view the hotels on top of the peaks back of the city, and although we were soon under way the heavy fog stopped ours and two other ships at the mouth of the harbor. After considerable loss of time the fog rose and we put to sea, but the "fog" at twelve o'clock showed that we had traveled less than fifty miles. The fog vanished, the clouds rolled away, the ocean smoothed out and contrary to the expectation of every one we had a beautiful voyage. Monday morning early we could plainly see the mountains of the northernmost island of the Philippine group and we steamed along close to the shore until about eleven a. m., when we passed the famous island of Corregidor, which stands at the entrance of Manila Bay. There is an entrance on either side of the island. It was here that Admiral Dewey slipped by the Spanish batteries in the night not receiving a single hit from the guns of the batteries which fired some belated shots after him when he was safe within the bay.

Your Uncle Sam has powerfully fortified this island and his great guns look down upon the entrance of the bay from both sides of the steep, high bluffs. An enemy's ship would have a rough experience trying to pass those guns. An outlook from the tower sweeps the sea by day and a flashlight searches it by night. The entrance to the bay on both sides is laid off in small squares, carefully mapped out on paper kept before the gunner's eye. He knows exactly how to charge his gun and point it so that a shot would strike a ship on any given square. If an enemy's ship should undertake to pass into the bay the officer would cry out, "Ship on square 117," or whatever square it may be on, and at once the gunners would drop a hail of shells upon that square and the enemy's ship would experience a perfect storm of death.

Let no one lay awake nights for fear we will wake up some morning to find Manila in the clutches of a foreign foe. The fortifying of the island is going on constantly and with vigor, and when completed would seem to constitute an impassable gateway to Manila. Yes, an enemy might land elsewhere on the island and march overland to the city, but that would be a most difficult undertaking—one that no one will seriously contemplate unless they want Manila most awfully bad. There

are any amount of other enterprises that would cost less and pay better.

The invisible batteries on the island are so near the water and so high up that it would be very difficult for an enemy to fire on them with damaging effect from a warship; at least, the advantages would be so largely in favor of the land batteries that it would be a great waste of warships to undertake to fight such a duel. "There is where Dewey passed in," said a man on the deck of our ship. The Spanish land batteries which did not amount to much fired several shots into the sea after the American fleet had entered the bay. Whether they killed any shark or not has not been ascertained.

The Bay of Manila is quite a little inland sea; it is some thirty miles from the entrance at the fortified island to Manila. Cavite is some eight or ten miles from the island. The Spanish fleet was lying there when Dewey hoisted the signal to fire. The Americans struck them hard and fast and the work was done in a short time. Dewey withdrew around the corner, the men took crackers and coffee, and came back and finished the job with a few broadsides. Manila, some fifteen or twenty miles away, heard the awful cannonading and the poor people were frightened almost to death. They had been told the most frightful stories of the savagery of the wild, untamed Americans, and men, women and children fled in terror to the jungles and the mountains. All of this misrepresentation and consequent misunderstanding of the American people and their purpose played an important part in the unfortunate war that immediately broke out between the Americans and the Filipinos.

Our ship soon came to anchor in the harbor behind the immense wall or breakwater, built by our government since occupation; white launches were circling around us—some with friends to welcome their loved ones and others with government officials.

We had a small group of second-class passengers, quite a sociable little company. Among them, a famous lady physician of the Presbyterian Church who is at the head of a large medical college in the city of Canton for the education in medicine of Chinese women. Her work has been greatly blessed. She spoke to me in high praise of the excellent qualities of her students and their splendid success in the practice of their profession after leaving her school. She read my little tract on "The Baptism with the Holy Ghost," and expressed great appreciation of it, saying she would send the copy I had given her to her mother. Let me digress here to say that the Presbyterian Church seems to have been most fortunate in the selection of its missionaries. They have sent out a strong, cultured, consecrated people who have wrought nobly in the great work of enlightenment and uplift of the benighted heathen. Let me say also that the more I travel and see of the people of

(Continued on page 8.)

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OF ASBURY THEOLOGICAL SEMINARY

## ✕ A Four-Faced Christian. ✕

REV. H. L. POWERS.

"And every one had four faces." Ezek. 1:6, 10.

We are going to consider the life and character of the four-faced Christian, who he is, where he lives, and what his work consists of. It may seem very strange to the reader that we should find in the Holy Bible a statement to the effect that a Christian could have four faces, but such are the unmistakable facts. God has in his allwise providence, some way, somehow, best known to himself, planned and provided it that a true, faithful and holy child of God should have four faces in order to be able to face all of the responsibilities and opportunities of life and to be well balanced in all of the will of God, so the four faces spoken of in the tenth verse are,

*First, the face of a man.* This implies (1) a face of innocence. This was first seen in the faces of Adam and Eve before the fall and in that of Enoch before the flood, and in that of Moses, the great leader of the hosts of God, as well as that of millions since. (2) A holy face of love. Just that kind of love that cannot be hid but will cause the saints to lean their heads upon the bosom of their Lord and Master and weep over a lost world as well as rejoice with joy unspeakable and full of glory. (3) A face of purity. Where purity controls the heart and life it will be manifested in the face, and the fact is that always in the absence of sin there is purity of the divine type; and this purity will dominate and control in all of the affairs of life, let them be domestic or spiritual. (4) A face of intelligence. God's allwise plan in the creation of man was that he should reflect his own divine image as an intelligent being, and this intelligence embraces in quality the attributes of God and therefore prepares him to meet the responsibilities of life with divine power.

*Second, the face of a lion.* We find that this face unfolds to the thoughtful student of the holy word wonderful characteristics, and they are as follows: (1) A face of conscious power. The lion of all other animals upon the face of the earth manifests the greatest amount of ability and power, so from a spiritual standpoint we find in Acts 1:8, "But ye shall receive power after that the Holy Ghost is come upon you." Acts 2:4. "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." So with this Holy Ghost power given to the saints of God by the Lion of the tribe of Juda, they will conquer every foe. (2) A fearless, victorious face. We find no mark of cowardice written upon the face of the lion, but instead he stands the monarch of the wilderness and mountain, and wherever his footsteps are seen that means victory. So with the saints of the King eternal, perfect love casteth out fear and in place gives boldness and courage in all the walks of life, and they are able to surmount every opposing power that rises up against the right. (3) A face of great character. Who can look into the face of a lion and not see animal character. There are stamped upon his face lines of great independent character. The analogy is a good one to be applied to the redeemed of the Lord. They have not only the mark of character written upon their faces, but the pure quality of Christ himself, and that goes far deeper

into the very heart of things than merely the outlines of the same. This goes deeper than reputation and appearances and will stand forever. (4) A face of clear vision. While it's true that the lion can see perhaps further than any other animal and detect the object seen, it is also true that his sight remains unchanged for a lifetime. With such a perfect vision before us, the analogy holds good for the heaven-bound pilgrim on the highway home. They not only see far back over the wonderful experiences of the past, but by the eye of faith can see up to the very throne of God.

*Third, the humble face of an ox.* We now come to the analysis of the face of the ox, and to give the analogy of the same as it is to be applied to the face of a Christian. (1) A face of humble sacrifice. Here we find the ox separate and apart from the common herd of cattle in the larger fields of leisure, sacrificing all pasturage liberties for the sake of the yoke of toil to be placed upon his neck to fulfill his daily task, so out he goes in humble obedience to the will of his master, from sunup to sundown, toiling on without a murmur or complaint. All of this is truly applicable to the face of the sacrificing saints of God while out in the great harvest field for souls. To them there is no sacrifice too great just so long as it is to bear the yoke for Christ and his holy kingdom. (2) A face of constant endurance. The word *cannot* is not known to the character of the ox, but on the other hand his disposition is, *we can*, we will and we must, and so the heavy load is faithfully and successfully pulled out of its discouraging surroundings, perhaps but an inch at a time, with galled neck and protruding tongue and low-bowed head, but he is faithful unto the end of his heavy task. So the application is a simple one, yet eternally true. They put on as the elect of God, bowels of mercies, longsuffering, kindness, humbleness of mind, meekness; forgiving one another and forbearing one another in the Lord. (3) A face of true faithfulness. As a rule the ox is true and faithful to the trust imposed upon him. If it is a burden to be carried or a load to be pulled up hill, or out of the mud, he kneels to his task as faithful as the needle is to the pole. This mark of faithfulness is one of the characteristics upon the face of the uncompromising Christian, in that he is faithful to every trust that God calls him to accomplish, so with these three distinct characteristics well photographed upon his life, we can then see why he is compared to the face of an ox.

*Fourth, the face of an eagle.* Now we come to analyze in part the face of the eagle, one of the most kingly birds of the air, and at the same time it will be of great interest and pleasure to give the principal outlines of this face. (1) A face helped by strong pinions. The eagle, to successfully accomplish his yearly circumnavigation of his flying mission of the heavens, must of necessity be supported by strong and untiring pinions. So God has given to him these to his great delight and eagle pride. We find this in Ezek. 17:3, "A great eagle with great wings, long-winged, full of feathers, which had divers colors, came unto Lebanon." The child of the King has God the Father and the Son and the Holy Ghost to help him to surmount every opposing power that may arise against

him. (2) A face of upward flight. We will now notice with great delight the eagle instinct, not all of it of course, but in part. Instinctively when he starts to fly he turns his face upward toward the sky and so up and up he goes, and at every circle he makes in the deep, blue air he seems to look down upon the lowlands beneath his proud wings with scorn. The higher he ascends the richer his experience grows. Now as to the analogy that can be applied to the heaven-bound and heaven-honored Christian as seen in the upward bounding of the eagle, we will let Isa. 40:31, in his holy and Spirit-baptized way answer it, and tell us all about it and why the analogy is so complete. "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Yes, they mount up, not as the eagle with instinctive impulse and emotion, but by the light, life and power of the Holy Ghost. There is another mark of great distinction upon the eagle face. (3) A face of aerial liberty. Among all of the living creatures that God hath created, there is none so far as is known to man that wishes to be deprived of their personal liberty, and so it is true with the eagle. He is never happier than when he is conscious of his liberty, whether he is perched upon the craggy rocks of the mountains or sailing majestically in the boundless blue heavens, until he is lost from human sight. So with the redeemed of the Lord. Their eternal aim and purpose is absolute liberty—liberty with God and with his Son Jesus Christ, and in unity with the Holy Ghost. This freedom of the saints so richly bestowed, is for time and eternity. John 8:36: "If the Son therefore shall make you free, ye shall be free indeed." Gal. 5:1: "Stand fast, therefore, in the liberty wherewith Christ hath made us free." We thank God for spiritual, aerial, heaven-bound liberty.

With a short review of what has been written in this article, we will close it, trusting that God may make it a blessing to some precious, hungry heart after God, holiness and knowledge. Let us look again at

*The four-faced Christian.* With God's idea of a manly man, with his face perfectly illuminated with divine glory like that of Moses on the mount of God, and with the lion-like fearlessness and courage written on his forehead, and also with the sanctified marks of true sacrifice and devotion of the ox deeply stamped upon his countenance, and with the beautiful, aerial liberty of the eagle as he sweeps up and down the heavens, such an all round Christian can stand pre-eminently a mighty conqueror and victor over all the power of the enemy of the soul. Even so let it be, thou King of saints.

University Place, Neb.

"THERE CAME A MAN."—JOHN 1:6.

J. M. Beecher, Jr.

PART II.

First, let us note some *basic facts*—God made us. He knows human nature, fallen and unfallen, with its needs. He understands perfectly the nature and effects of sin. He made the plan of salvation to satisfy the demands of his own nature and to meet the needs of ours, fallen as it is. This plan *satisfies both infinite justice and infinite mercy. Nothing else can do so.* "There is no God else beside me: a just God and a Savior; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness,



and shall not return. That unto me every knee shall bow, every tongue shall swear." Isa. 45:21-23, R. V.

"I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images." Isa. 42:8. "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. . . . He that entereth not by the door into the sheepfold, but climbeth up some other way (the way of good works), the same is a thief and a robber." John 10:9, 1.

This is precisely the point of issue between us. —Salvation by fraternalism (were it possible) would rob our Lord Jesus Christ of his glory, place God in the attitude of approval toward rebellion, and make the crucifixion a mockery. It would disrupt the universe by destroying all law. The nature of God, the nature of man, and the nature of sin, all make this forever impossible.

The trouble with those who quote the Golden Rule and Matt. 25:40 in this connection is that they overlook or ignore the order of God's commands. They claim to accept and obey the command, "Thou shalt love thy neighbor as thyself," but they ignore and disobey the one next to it, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matt. 22:36-40. Christ said, "This is the first and great commandment." The fraternalist puts it second or ignores it completely.

But what about these good works? They have no saving virtue. God looks upon the heart, the motive. The only acceptable heart is the one filled with love to God. The only right, acceptable motive is loving obedience to God. "To obey is better than sacrifice." 1 Sam. 15:22. (See Isa. 1:11-13 and Isa. 64:6).

God's estimate of the good deeds of a righteous man who afterward sins, is shown in Ezek. 18:24. What shall we say then of the good deeds of one who rejects entirely the atonement of Jesus Christ?

Good works have no saving virtue whether done by a saint or a sinner. Salvation is solely by faith. "He that believeth on the Son hath everlasting life: he that believeth not the Son shall not see life: but the wrath of God abideth on him." John 3:36.

The so-called good works of an unsaved man are not acceptable to God because they spring from a motive other than love to him. The same actions, when inspired by pure love to God, are a sweet-smelling savor before the Lord, and "acceptable in the beloved."

"Let us avoid any error or misunderstanding here. We are not saying that any act of the soul is without effect on that soul. We are saying that no act of man has any saving virtue.

We believe that there are degrees or varying capacities of soul both in heaven and in hell. There is endless progression in both. The life in this world determines the capacity of the soul at the time it enters the one or the other.

In other words, the soul that has lived in unbridled sin all of this life will enter hell at a lower round of the endless ladder than one that has lived a so-called moral life, while still rejecting Christ; but both will be in hell and will progress downward forever. The same principle holds good, working in the opposite direction, with the soul that has obtained the free gift of eternal life through simple faith in Jesus Christ.

The best that can be said of the so-called good

deeds of the unregenerate man is that God may use them to bless some one; and that the door may find the beginning point of his eternal torment a little less awful than he otherwise would. Not much comfort in that.

Love of God—love of humanity, philanthropy, (in the common meaning of the terms), are not of themselves motives acceptable to God. True philanthropy, that which is born of God in the hearts of his children by his own love shed abroad by the Holy Ghost—this is.

How the aspect of things changes as we hold them up to the light of God's word. How knotty questions untangle as we lay them before him.

It is the heart that counts. God means to purify the fountain of our affections, knowing that "out of the abundance of the heart the mouth speaketh," and "a good man out of the good treasure of his heart bringeth forth good things, and an evil man, out of the evil treasure, bringeth forth evil things."

In the early experience of the regenerate heart there is a mixture of motives. The sinner's hands have been cleansed; (Jas. 4:8) and he is now double-minded. In the sinner's heart the condition is "all of self and none of God." In the newly regenerate, it is "some of self and some of God." The "old man" still lives within and appeals to the love of applause, love of place, love of self, etc. The motives are mixed.

This condition reminds me of the farm on which our family lived when I was a little fellow. It was cleared timber land with a good many stumps still standing. My father and older brothers farmed the ground and raised some crops but I remember the barked shins and the bruised limbs that resulted from the plow "snubbing" up against a buried root or the harrow swinging out of line as a corner caught against a stump. This might appropriately be termed "mixed" farming. It was certainly a mixture of experiences.

My father, when a young man, worked a similar farm in New York, but with big flint rocks added to the problem. On a recent visit to his old home there, after an absence of over fifty years, he worked one day at harrowing among the same old flint rocks. He said that the pungent, punky smell, as the fire flew when the harrow teeth struck the flint, really made him sick with longing for the smooth fields of his Kansas farm.

May the Lord make men sick of such "mixed farming" religious experiences as are pictured in the 7th chapter of Romans. May the Lord create in such hearts a longing for the rich, smooth-rolling furrows of the farms over in "Canaan."

Brother, God wants you to let him remove all the stumps, sprouts, roots, and rocks from his farm, his vineyard (your heart). He wants to "save you from all your uncleanness." Then, he says, "I will call for the corn, and will multiply it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more the reproach of famine among the nations." Ezek. 36:29-30.

He wants now to "purify the heart" of the "double-minded" man (Jas. 4:8), that the condition may be "none of self but all of God."

Have the heart made right with God, purified by the Holy Ghost, a fit temple of God, and the actions will naturally be right, for "a good tree bringeth not forth corrupt fruit, neither doth a corrupt tree bring forth good fruit."

Horticulturists tell us that the sap of the grapevine rises from the root, flows to the tip of the

branch, and returns to the root: that the outflowing sap is carried through the center of the stalk, not near the surface: that the return flow is carried nearer the surface: and that the fruit is formed by the returning sap. "The Vine and the Branches"—what a beautiful picture. The current of eternal life from Christ, deep-flowing through the soul, gratefully received, returned to its source ("whatsoever ye do, do it heartily as unto the Lord") in loving worship and service, thus bears much fruit to the glory of God.

Out of harmony with the laws of our being, which are the laws of God, there is no health, happiness, nor success. Moved by love of applause, love of place, love of humanity (merely), —any of these alone, life is a failure, let the world say what it will.

With a clean heart filled with the pure love of God, the triune God working in us to will and to do of his good pleasure, in perfect harmony with him, we have the peace that flows like a river, we are "strong in the Lord and in the power of his might," and we go from victory to victory, and from glory to glory.

Be we pioneer or Paganini, of noble blood or a nameless nobody on earth, life is a success, death but a servant to usher us into the "excellent glory" where we shall ever be with the Lord.

Personality, the precious gift of God—how we should treasure and guard it. Its effects will be a blessing or a curse according to the motive. Which will you choose?

The last motive to which we call attention appeals especially to the children of God.

"The Bridegroom cometh."

This is the motive that fires our souls with zeal, that leads us to watch and "pray without ceasing," that moves us to "admonish every one night and day with tears" and "commend you to God, and to the word of his grace which is able to build you up and to give you the inheritance among all them that are sanctified" (Acts 20:31, 32.) "And so much the more as ye see the day drawing nigh." Heb. 10:25.

Belleville, Kan.

## RELIGIOUS EXPERIENCE.

Rev. D. S. Boggs.

Religious experience, or a consciousness of an inward work of grace wrought in us by the Holy Spirit, is essential to a clear conviction of our relationship to Almighty God as his children; and is necessary in order to a profession of religion, or a public confession of faith. It is an experience not the result of philosophy, or morality, but of faith appropriating the means that have been provided for man's salvation. A man knows what his feelings are; of pleasure or of pain, of courage or of cowardice. The feelings of justification and sanctification are just as clear and as well defined as any feelings can be.

There is no likelihood of our being deceived; at least no necessity for it. However, we are under the impression that there are many in the visible church today who are not satisfied with their experience, and who are really disappointed. And yet religion is entirely satisfying, fully gratifying to the individual who meets the conditions, and who thereby is made a partaker of the benefits of a full and complete salvation.

Religious experience is implanted, in embryo, in the individual as the result of a deep and pungent conviction of sin. There are various ways by which that conviction is produced. It may be, and is more often than any other way, accomplish-

ed by giving attention to the preaching of the word, serious consideration of our lost and undone condition, leading to contrition and real sorrow for sins committed; and a visible change of conduct and conversation. This may be accompanied by penitential tears upon the part of the seeker, wrestling, yea, agonizing on account of remorse of conscience. If so, all the better. If there is deep penitence on account of sin, there is likely to be a more vivid experience of sins forgiven. There are people today who turn from sin with slight indications of sorrow for sin; yea, come forward lightly, flippantly, and make a profession of religion, who if they were put under an examination based upon scriptural requirements, questions that could not be answered by a plain yes or no, the question itself often indicating the answer, we are confident that many of them could give no satisfactory evidence of an inward experience of a saving knowledge of the truth as it is in Christ Jesus. Many people are received into the church in this way without a religious experience. Consequently the old-fashioned experience meeting is a thing of the past in many localities, because there are so many members who have no religious experience to speak of. A Spirit-filled church is conducive of genuine convictions and conversions. We have churches today that would gladly receive people into their communion upon a mere application for membership, with nothing to recommend them other than their mere social prestige. As a result it is often the case that the church is made up of weaklings, and people simply playing at religion; therefore the loss of power. Mankind is not going into such a church very fast.

There is an exalted idea existing in the mind of every individual as to what it takes to constitute a Christian. That idea forms his ideal. He gets it from the life that Jesus lived; and the doctrines which he taught. When we fall short of that we are liable to censure. Nothing short of that appeals to men.

When a man joins the church for the spiritual benefits he expects to receive, or in other words, when he forsakes his life of sin, he wants to join a church as an institution that will give him a long pull, and a strong pull upward. A society of believers in Jesus Christ, who have him for their model, who profess faith in him, and whose lives correspond with their profession; who speak in no uncertain way of the relation they sustain to him. Not the unsatisfactory "I hope so," but the emphatic "I know," because of the whole being being filled and thrilled by the divine indwelling. Is it unscriptural, or unreasonable? Ask St. John on his return from Patmos, Paul as he approaches Nero's block, Peter as he comes from his miraculous deliverance from prison to the home of Mary where there were many saints assembled together praying for him, and see if we do not get a satisfactory answer. Or making one long leap across the centuries, not stopping to inquire of the blessed martyrs who have come up through great tribulations, having washed their robes and made them white in the blood of the Lamb. But let us ask the host of sanctified believers of our own time, and our own clime, who adorn their profession with a godly walk, and a chaste conversation, and see if we do not get a convincing testimony.

The new edition of "Pitcher of Cream" is beautiful. This is a book that will bring joy to your soul every time you pick it up. Sunshine on every page. Order a copy for 50 cents.

#### PERSONAL AND EVANGELISTIC.

Dr. W. F. Lloyd's health, we learn, has greatly improved by his sojourn in Southern Texas. He hopes to be able to resume work very soon.

Bro. C. K. Spell has changed his address to 325 South El Paso Street, Colorado Springs, Colorado, and will be in the evangelistic field the latter part of May.

Miss Mabelle Dodge, daughter of the lamented Rev. W. A. Dodge, of the North Georgia Conference, died at the home of her brother-in-law, Mr. Callahan, at East Point, Ga., Saturday, April 16.

The names of parties who desire to become members of Mrs. Pritchard's Bible Class, are coming in, and we trust others will be pleased to enroll.

Rev. H. W. Bromley has recently closed a fruitful meeting at Centreville, S. D., one of the results being that saloons were voted out.

Rev. Allie Irick and wife report a great meeting at Nauvoo, Ala., held in the Nazarene Church. A full report will follow.

Rev. H. L. Powers has the months of May and June open for evangelistic dates. He says: "This is the first time in nineteen years of continued work, that I have those two months open for engagements. There is no time for me to stop yet. I feel like a young man of twenty-one."

The following from Brother E. E. Shelhamer, of Japan, will be interesting to our readers: "God bless you in more ways than one. I want to thank you for some of the good things you are giving out in the absence of your able editor. We have crossed each others track frequently in Europe, Egypt and India, but did not meet until in Calcutta, where Bro. Morrison was hurling the truth of God at the people. He wanted us to remain through the meeting, but we could not. We have just closed a ten days' meeting with the Bible School at Tokyo, and are now here for a few days prior to sailing for America. If any of your readers would like to have us stop off for a short meeting between the coast and Atlanta, Ga., kindly address us at Herman, California. Yours only for souls."

The National Laymen's Missionary Congress, which will convene in Chicago next Tuesday afternoon, May 3, will be the most remarkable religious assemblage of the world's history. The meetings will be held in the Auditorium which has a seating capacity of 4,335. It is expected that every seat will be filled with delegates. Visitors will be allowed to attend the afternoon meetings. Simultaneous mass meetings for women will be held on Wednesday and Friday afternoons and a mass meeting for students will be held on Thursday afternoon. The visiting men will be allowed to attend the sectional conferences on Wednesday afternoon and the denominational conferences on Friday afternoon.

Rev. Louis Meyer, in the April issue of the *Jewish Era* estimates that there are as many as 5,000 Jews who are baptized in Protestant, Catholic and Greek Catholic churches every year. The reasons for this change of religious allegiance are varied; a desire to escape persecution to join the majority, to reach higher official and social position, or a sincere belief in the Lord Jesus Christ. Probably less than one-half of this number are led to ask for baptism on account of conversion to evangelical religion. Dr. Meyer is an authority on this subject, being himself a Christian Jew, and one of the editors of the *Missionary Review of the World*.

An encouraging sign of the progress of temper-

ance in Great Britain is shown by the latest official figures. Comparing the period from May, 1908, to January, 1909, with that from May, 1909, to January, 1910, when an increased duty was in force, the consumption of liquor dropped from twenty-eight million gallons to seventeen million gallons and the duty paid decreased by 2,883,000 pounds sterling. It is said that the actual decrease is not quite so much as the above figures because of the huge withdrawals which were made in March and April, 1909, in order to escape the increased duty. Granting all the necessary allowance for that fact, the decrease has been very great. It is not surprising that a decrease of arrests for drunkenness has also been reported. This decrease was general throughout the country, ranging from ten per cent. in Yorkshire to fifty per cent. in Gainsborough.

There are thousands of people about us who would believe in and seek full salvation if the truth was only brought properly before them. Send them THE HERALD; better still, get them to take it.

Say, are you longing to make some home happier, some heart lighter? Suppose you put your desire into action and send THE HERALD to some one for a year.

"The Devil's Seed Corn" is the title of a most excellent book against the use of tobacco. Paper binding, 15c; cloth binding, 30c.

Do not forget that we will send you a beautiful \$3.00 self-pronouncing Bible for three new yearly subscribers for THE HERALD. Write for samples of the paper.

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OF ASBURY THEOLOGICAL SEMINARY



## Question Bureau.

John Paul.

1. Please tell us what Jesus meant—Luke 16:9—by advising his disciples to “Make to yourselves friends of the mammon of unrighteousness; that when ye fail they may receive you into everlasting habitations.”—M. R. P.

The mammon of unrighteousness must not have been something disapproved of Christ. In this case unrighteous means not positively righteous, not possessed of moral quality. For instance, a dollar is neither religious nor irreligious, neither moral nor immoral, yet it is the mammon of unrighteousness. With it I may buy a book for an orphan boy or pay a widow's house rent. If I do this with several thousand dollars, or invest my days or my talent in this kind of work and live long upon the earth, these beneficiaries, going on ahead of me, will meet me at the pearly gates and give me a grand reception. It is profitable to read and meditate upon the following words, and good to be reminded in the parable of the unjust steward that there is a way to be met at the gate:

“I think I should mourn o'er my sorrowful fate,  
If sorrow in heaven could be,  
If no one should be at the beautiful gate,  
Awaiting and watching for me.”

2. Do you think that God ever tires of an unsanctified person's prayer for the forgiveness of the sins committed each day?—A Subscriber.

Not hardly. He recommended that his disciples forgive their offenders seventy times seven times. But though he does not tire of the penitent's plea, he does tire of the sinner's sins. God regards nothing but genuine repentance, and genuine repentance cannot consist with habitual sinning. Some one has said that our repenting must stop us from sinning, or our sinning will stop us from repenting.

### FROM THE AUTHOR OF “THE HEREAFTER.”

I have been interested in reading a number of press notices of *The Hereafter*, a fifty-cent volume which the Pentecostal Publishing Company recently brought out from my pen. There have been some fair criticisms, some hurried criticisms, and some commendations which seemed most too good to be proportionate. No one is more conscious than the author that the book has its imperfections, and we will not contend that no revision is needed. Indeed we invite personal letters explaining the points that are thought to need revision. One editor, whose review is generous and brotherly, says, “We admire the simple style of the writer and the spiritual tone of the book,” says also that the author is a post-millennialist, and discusses all subjects relating to the future from the standpoint of a post-millennialist. This is news to us, for we always ranked ourselves as a pre-millennialist. Indeed the book is not on the millennium or second coming of Christ. Everything is aimed at a discussion of man's future state, and one chapter deals in a general, untechnical way with the millennium. True it does strike at some traditions which pre-millennialists have fostered. It does not hold that the world is growing worse, it does hold that the work of salvation and reform is making progress, and may be Scripturally expected to

make progress. We wonder how many of our religious authorities can tell us exactly what the terms pre-millennialist and post-millennialist mean. To belong to the former school of thinkers, how many tenets must a man uphold? We believe many minor differences possible without declaring a man a “post.” Indeed he may deny everything that is taught by pre-millennialists excepting that *there will be no millennium till Jesus comes*, and this would make him pre-millennialist. Owing to the short space devoted to the millennium in this book, it may be that we are guilty of a little ambiguity on the constructive side. If so, we beg the pardon of the brethren who have been able to completely systematize their views upon the subject. The editor referred to above says our opinion that the millennium means the general judgment will be entirely new to some. We beg pardon, but that is not our opinion. Read the chapter on the General Judgment. We believe that some of the most extensive pre-millennial champions hold that the general judgment, around the great white throne, will probably be in progress during the millennium, and hence represent the same period. We will promise the gentle reader a little but not much hairsplitting in this book.

JOHN PAUL.

### OPENING THE WORD.

Mrs. J. A. Pritchard has it upon her heart to invite the readers of THE HERALD to a big Bible Class, the teacher and pupils to meet in the columns of THE HERALD, and the subject to be the life of Christ in the four Gospels. Sister Pritchard is devoting her full soul to this great theme, and has at hand many fine helps, together with the illumination that is upon her own heart. We have seen the outline of the first lesson, and are pleased with it. The class is requested to make a regular enrollment, by sending their names and addresses to THE HERALD office, to be placed in the hands of the teacher. Let all who will join in the concerted study drop a card at once. No fee is charged.

JOHN PAUL.

### RIVERS MEMORIAL CHURCH DEDICATED BY BISHOP H. C. MORRISON.

Rivers Memorial M. E. Church, South, was dedicated April 22, 1910, services beginning at 7:30 p. m., with Dr. B. M. Messick, P. E., presiding. Bishop H. C. Morrison preached the dedicatory sermon to a large audience in spite of a downpour of rain. Mr. John L. Wheat, who has been a trustee and benefactor of this church from its beginning, gave a brief account of the beginning and progress of the church. It was named for that saintly man, Rev. R. H. Rivers, D.D., of precious memory. His children have from time to time assisted this church with their services and finance. May the Lord grant them an abundant reward.

The following report was read by the pastor:

Since October 1, 1907, Rivers Memorial Church has had 344 additions to its membership—most of them on profession of faith; 300 of them gain to our Louisville Methodism. Present membership, 474; net increase in membership, 120 per cent. in two and one-half years.

The church has all the organizations in it, provided by the Discipline, and a few more.

An excellent six-room residence has been purchased for \$2,500, with improvements, and some furniture, making it \$3,000, all paid for.

The church debt of something over \$1,000, has been paid. Repairs and improvements as follows

have been made: Iron fencing, paving, concrete steps built, tinning, carpeting, painting, papering, new pews, chairs, furniture etc., to the amount of \$800, making \$4,800 in purchase, improvements and repairs in the property of Rivers Memorial Church, and a net increase in Church property of 80 per cent. in the two and one-half years. Property now valued at \$10,500.

B. F. ATKINSON, Pastor.

Be it

Resolved, by the official board of Rivers Memorial M. E. Church, South, of Louisville, Ky., in session at the church, April 17th, 1910.

First, That on behalf of the members of this church, we feel a deep sense of profound gratitude, and hereby tender this expression of our thanks to the General Board and the Louisville Conference Board of the Woman's Home Mission Society, The Board of Church Extension, The Methodist Alliance of Louisville, Ky., The Louisville Conference Board of Missions, and the many individual friends for their assistance in making this church what it is, and the dedication possible.

Secondly, That we request the Methodist Alliance of Louisville, Ky., to recommend to the Conference Board of Missions, when they meet at the next session of the Louisville Annual Conference, to place Rivers Memorial Church on the list of self-supporting stations of the Conference.

B. F. ATKINSON, Pastor,

J. F. ECKER, Trustee, Ch'm pro tem

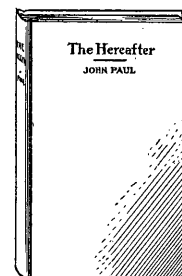
J. W. SIMPSON, Ch'm. Board of Stewards.

S. E. BETZ, Treasurer Board of Stewards.

Bishop Morrison then raised the necessary \$250 in subscription and cash, to put the church entirely out of debt. J. F. Ecker, for the board of trustees, then presented the church for dedication and Bishop H. C. Morrison pronounced the dedicatory ceremony and prayer.

## The Hereafter

BY  
Rev. John Paul.  
Price 50c.



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The Dropped Stitch.  
The Broken Bridge.  
God's Nurseries.  
The Open Switch.  
The Stay of Execution.  
The Intermediate State.  
The Millennium.  
The General Resurrection.  
The Judgment.  
Hell.  
Future Rewards.  
Recognition in Heaven.  
The Unbridged Gulf.  
The Ultimate Kingdom.  
The City of The-Lord-Is-There.

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.**

## THE WORTH OF PRAYER.

Rev. Clement C. Cary.

Unquestionably we have fallen upon times when prayer is a forgotten art, a neglected force and overlooked secret. When we look abroad the religious world, the conviction forces itself upon us that this is becoming a prayerless age. With all our progress in religious matters, and there has been progress on some good lines, the sad fact stares us in the face that there has been a sad decline at a very vital point, namely, in prayer. Much is being published about the modern "laymen's movement," and certainly if any "good can come out of Nazareth," by all means let it be brought forth. But unless it puts the men to praying, unless it turns the minds of the laymen back to their closets and to their family altars, unless it revives the dying prayer meeting in our churches, and creates a praying atmosphere, it will not be such a great reform after all. Something else will be needed than to organize them and get them to give more money to missions. Money getting and money giving, superadded to organization, is not vital religion, and we must learn that much of this sort of thing may be done, and yet folks may not be religious.

That excellent Christian gentleman and religious writer, Rev. E. M. Bounds, once in leading a religious service, said that the Revised Version had it in I. Timothy 2:8, "I will, therefore, that the men pray everywhere," as if the emphasis was upon "the men" praying. And it may be that is the correct rendering. But commenting on it, he almost startled the writer when he said with distinctness and emphasis, referring to the present times, "Brethren, the men do not pray—the MEN do not pray." Alas! how true is that statement, for no one but a blind and deaf man can say otherwise, for, that above all which characterizes the so-called religious life of the laymen, is that they do not pray. They are not men of prayer.

And yet we have the effrontery to offend God by declaring that the church is in a thriving state and is doing well! Can we wonder that no great revivals of religion characterize this age? Is it any wonder, with all our talk about revivals, the showers do not fall, the quickening is delayed, the Holy Spirit does not come, when our people have about quit praying?

John Wesley was once asked why it was that so few people were converted under the preaching of the gospel, and he hit the nail directly on the head, when he answered, "Because the church does not pray enough." And it is as true to-day as it has ever been. It is really amusing to hear the great men of the church puzzling their brains as to what is the matter with the church, and seemingly hunting for a cause which is hidden. It impresses one as looking for something they don't want to find, when the simple trouble lies directly before their eyes. The church is not given to prayer and the ministry is not noted for praying habits.

Mr. Moody once said that he had rather put ten men to work than to do the work of ten men. And it might be as well added that it would be better to put ten men to praying than to get ten men to give money and join the laymen's movement.

In the last conversation had between Rev. Geo. MacGregor, and Rev. Campbell Morgan, the former with earnestness and directness said to the latter: "Brother Morgan, I had rather train ten men to pray than a hundred to preach." And he spoke a tremendous truth in what he declared. We have seminaries, colleges, and schools for preachers, all

of which are good, but it would be wise if in them there was a sort of professorship of prayer, where young preachers were taught the vital necessity of prayer and its great worth, and that it is the indispensable qualification for real success in a minister's life. Alas! many of these young men are taught quite everything else but prayer, and are going out with the idea that education and social qualities far exceed prayer as essentials in the ministry. No one thing is more needed just now than for preachers to be impressed with the value of personal, regular praying if they would be men of God in the pulpit, effective preachers, successful soul winners.

Here is the secret of strength, the source of power, the spring from whence the divine unction comes, hidden from many who are top-heavy in their mental man, and not seen even by many of our leaders. Rev. F. B. Meyer once saw in a blacksmith shop, a little puny child lying on a pallet on the side of the forge, stretching out its small, bony arms towards its great Herculean father as he came in to his work. And the little weak arms of the puny infant pulled the strong father down to its own level, then twisted its infant fingers in his great beard, and held him down to the earth. Behold here a picture of what the small arms of our prayers can do with our God! Verily it is true we may reach up, and draw heaven down to the earth, and so influence Jehovah as that he will interfere in our behalf and show himself strong in behalf of others. But this simple truth, lying upon the very surface of prayer, seems to be hidden from the great and wise in the church, and is overlooked by officials and many others not officials.

Rev. Mr. Kemp, a Scotch preacher of Edinburgh, Scotland, tells it that in Mr. Spurgeon's lifetime there were twelve men of his great church who covenanted together to meet weekly and pray for him as their pastor. And for many years every Saturday night they assembled for that one purpose—to make special prayer for their preacher. No wonder Mr. Spurgeon wrought so wonderfully—these men had influence with God, and pulled down a power from heaven in his behalf.

The usual way of putting it, is that happy is the preacher with a good salary, paid every month, and with a pleasant charge. But far better would it be if it could be written down, "Happy is that minister who has a company of praying laymen, who count it worth while to give themselves to the service of prayer."

This is a money getting time in the church, and certainly not any too much money is being contributed. But who can tell what would happen if it could be brought to pass what occurred at Jerusalem when there was dissatisfaction about the distribution of the money contributed for the poor, when the apostles said, "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this (money) business. But we will give ourselves continually to prayer, and to the ministry of the word." So mote it be.

STITHTON, KY.

We held a meeting in March at Bloomington on the Stithton charge with good results. Rev. E. P. Deacon, pastor of Munfordville circuit, assisted. Bro. Deacon is a good workman of God that needeth not to be ashamed, rightly dividing the word of truth. Yours, D. F. WALTON.

## COLLATION OF FACTS FOR CONSIDERATION AND PRAYER.

L. P. Brown.

Moses knew twelve months before that he was to die but was not to enter the Promised Land. Deut. 32:48-50, "And the Lord spake unto Moses that selfsame day, saying, Get thee up into this mountain Abarim, unto Mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession: and die in the mount whither thou goest up, and be gathered unto thy people." Canaan is a type of the Christian experience, and, in a secondary sense, of the Heavenly Home. God gave a description of it through Moses to the children of Israel. Deut. 11:10-12, "For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs; but the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven; a land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year." Deut. 8:7-10, "For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of olive oil, and honey; a land where in thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee."

God said to Moses: "Yet thou shalt see the land before thee; but thou shalt not go thither unto the land which I give the children of Israel."

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From Nebo's height, 3,586 feet, Moses saw:  
 "The plain far out extending,  
 All rich with corn and vines,  
 And many a white stream, wending  
 Through rich, green meadows, shine;  
 With milk and honey flowing  
 As far as eye can span  
 All in the sunshine glowing  
 From Beersheba to Dan."

Yet all this was only one hundred and fifty miles in a straight line; cut off from the world, surrounded by six great nations, touched by five large bodies of water, its longest river just two hundred and thirty-six miles. Not a highway through it from east to west for more than two thousand years. Up to the time of David its utmost limit was six thousand square miles. He extended it and turned it over to his son, Solomon, and then it was about sixty thousand square miles—smaller than one of our southern or middle states. In fact, ninety per cent of the recorded acts of Christ were in a country smaller than a single county.

Let us glance at the United States, our own country. The world's population, 1,600,000,000, could be placed in Montana with only fifteen persons to an acre. Texas is larger than Montana by 119,000 square miles. The Mississippi Valley alone claims one and one-half million square miles. All of Germany would not fill the unexplored lands of Texas. Palestine, Greece and Italy—the homes of the most influential civilizations of the past—might be laid down in California, with room to spare; and Texas is larger than California by 107,000 square miles. By measurement, it has been claimed that if Texas should visit Europe it would take one-half dozen kingdoms and empires to entertain her over night. If put to bed her head would rest on the mountains of Norway, one hand in London and the other hand in Warsaw, in Russia. She would stretch across Denmark, Germany, Switzerland, Austria, northern Italy, with her feet in the Mediterranean sea. Alaska is more than twice as large as Texas. The world's map shows this to be the only continent whose rivers flow toward each other. The central regions of Europe, Asia, Africa and South America—are all mountainous. Their rivers flow away from each other. Theirs a heterogeneous people, and ours a homogeneous people. The Mississippi river has thirty-five thousand miles of connected navigation. All Europe only seventeen thousand miles of navigable waters, and they are not connected. Our General Porter said that, "Many a famous river of Europe would not furnish water enough to gargle one of the mouths of the Mississippi river."

Another has said; "Take a steamboat where the waters of the Mississippi touch our Gulf and go up it three thousand nine hundred miles. As far as from New York across the Atlantic to the Strait of Gibraltar, across the Mediterranean and Aegean Seas to Asia Minor, and up the Dardanelles to Constantinople, and then walk four hundred miles in order to have traveled as far as you could have gone in a steamboat on the Mississippi river." Europe claims 400,000,000 inhabitants and yet, up to January 1, 1909, she had but 2,300,000 telephones in use. The United States with 85,000,000 inhabitants, up to the same time, had more than triple that number, 7,000,000. We paid for the support of our schools in a single year \$320,000,000. The assessed wealth was \$125,000,000,000. Our farm products were in excess of \$8,000,000,000. The wheat crop alone would furnish one and one-half barrels of flour to each inhabitant of the world. One farm in Ohio provided 300 broilers every day weighing one and one-half pounds each and one hundred dozen eggs, under contract for three years. All were raised under the supervision of one head owner. Statistics again show that the first four years of this century our wealth increased at the rate of \$13,000,000 per day. Through a single port in 1906 there came 1,110,735 immigrants. The sum total of these incomers in seven years would equal the population of fifteen states. They bring, of course, their own standards of morals. More Germans are in New York City than in any city in Germany except Berlin. Twice as many Irish are in New York City as there are in Dublin; twenty-six nationalities are in a single public school; eighteen in a single block and sixty-six in an entire city; fifty-four per cent of its voters are claimed to be of foreign birth or parentage; twenty-three cities in the United States of over 25,000 inhabitants have over 50 per cent of their voters of alien birth. One-eleventh of all the Jews in the world are found in one of our cities, and all within twenty miles of the courthouse of that city. An obituary gives the death in March, 1907, at the age of eight-five years, of the first white child born in Chicago. It now claims to be a city of two and one-half millions. Mr. Roosevelt, when seeing the great hordes pouring into the port of New York from almost every clime, said: "If we do not take care of these incomers our children will pay the penalty."

The United States should be a great religious schoolhouse and a soul-saving country. A few years ago, while studying the slum work in one of our large cities, I was a special guest at a roof garden dinner that was said to have cost \$5.00 a

plate. In less than a fifteen minutes' ride from that place I was down in its slum district where there are 35,000 souls who recognize no marital vows and hiss, at the laws of God and man. Drunken men, women and children by the multiplied hundreds; vermin crowding their persons and are even to be seen creeping about the floors of the under and over-ground hovels. This city reported last year 118 murders, while Paris, one of the earth's so-called darkest spots, only fifteen. A single one of our nearby states had more homicides than the entire British Empire; and one of its cities, London, has a greater population than that entire state. Four and one-half times as many murders in the United States to a million inhabitants than twenty years ago for the same length of time. A recent magazine gives the cost of our criminals to be \$3,500,000 per day, or \$100,000 every hour. If the cost of crime at this rate could be stopped for just eight months, it would pay our national debt. It aggregates in money more than the entire output of wheat, coal and wool. It is said that ninety-five out of every one hundred murderers in Germany are punished; eighty-five out of one hundred in Spain; sixty-six out of every hundred in Italy; sixty-one out of every hundred in France, and two out of every hundred in the United States. On our western border, the city of San Francisco claims 400,000 people, and only 12,000 of them are Protestants.

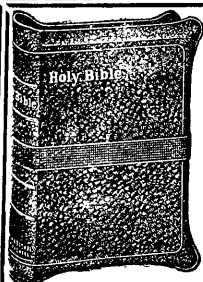
The magnitude of our responsibility seems limitless. Our God is omnipotent and the key that moves his arm is down here subject to our using. The panoramic, needy picture from across the seas is indeed large, but under God it can and must with our own hand be brought to Christ. By faith, fasting, prayer, aggressive conservatism, sanctified common sense and tireless effort let each one of us be up and doing.

Meridian, Miss.

There are thousands of people about us who would believe in and seek full salvation if the truth was only brought properly before them. Send them THE HERALD; better still, get them to take it.

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## EDITORIAL

### REV. H. C. MORRISON

#### OUR WORLD TOUR OF EVANGELISM.

(Continued from page 1.)

these lands the less I like the word *heathen*. Let's find some other word to apply to our fellow beings from whom we have kept the gospel these long, sorrowful centuries.

We had an American hustler full of talk, fuss, and business, who is here, there and everywhere, and could tell you everything about everything; a kind-hearted good fellow with it all. We had an ambitious little Jap who was going to Manila to make his fortune. We had a tall, slender, young Spaniard with a sad look in his eye. How could it be otherwise with one who loves sunny Spain. We had a young Russian who had spent some time in the United States and wandered away and was trying to get back. He was the most enthusiastic man over the stars and stripes I ever saw. We had a sour, young German who seemed mad at everybody, ate his meals in silence, except when he growled at the waiters. We had a quiet nun in white robes who kept a timid little Filipino girl close to her all the time and it made me glad to think that the little waif had one good friend. We had Chinese cooks and waiters who were neat and quick and smiling all the while.

The health officer was the first on board. The crew, firemen, cooks and waiters were lined up for

inspection first; the doctor then gave us a passing glance and we were pronounced fit to go on shore. Custom officers and friends and hotel runners poured up to the side of the ship and overran the decks with much talk and bluster. Two Methodist preachers who had come out to greet us sought us out and as quickly as we could have our hand baggage inspected took us ashore in the steam launch of a friend who kindly gave us a free passage. We whisked around through the harbor and shot into the river and up the stream for a short distance to the landing place. Both sides of the stream, which was narrow, were jammed with watercraft, and boats of many sorts and sizes were coming and going almost as thick as vehicles on a busy street. The shores, wharfs and docks were piled high with merchandise and Chinamen and Filipinos by the hundred were at work with truck, poles and noisy gabble while discharging cargoes and laden ships.

We got into a carriage and hurried away to the native M. E. Church, where some thousands of people were gathered celebrating the tenth anniversary of Methodism in these islands. The church which held near two thousand people was packed with many people standing on the outside. Many missionaries of other churches were present and prominent officials, among them the Japanese Consul-General of Japan. Bishop Oldham gave me a seat on the platform where I had a good opportunity to look at the sea of faces rising in the huge gallery to the ceiling. I was deeply impressed with the many finely shaped heads and strong, intelligent faces and the perfect attention given to the speakers, even by the children.

After the ceremonies at the church, there was a parade through the streets with mounted martial, hundreds of people carrying banners with religious designs and mottoes on them, and not less than a dozen brass bands, with some thousands of Methodists in line while streets, vacant lots, verandas, sidewalks, windows, and doors were crowded with a multitude of spectators. Everybody found out that the *Methodists* were in town. Of course the priests, who have had everything their own way through centuries of darkness and degradation on these islands, did not enjoy the spectacle of thousands of free, happy people marching out of the darkness of sin into the light of salvation, out of the bondage of ignorance into the freedom of education, up from squalor and want into comfort and hope; coming up from resignation to cruel tyranny into the ambition and joy of high and holy outlook.

That night I preached at the English speaking Methodist Church and in the same church spoke to a group of missionaries coming in to attend the annual conference. The conference opened the next day and through the session I preached each morning through an interpreter to the Filipinos and at night in the English speaking church. The hot weather with a swarm of mosquitoes had broken upon the city and many of the people had gone to the mountains, but the soldiers came and a goodly number of citizens, young fellows from North Carolina, Texas, Georgia, Ohio, Kentucky, and all about, came smiling in as if they were surprised to see a "feller from way back in the States." The altar was filled every morning with people seeking the Lord for pardon, restoration or full salvation. Missionaries and natives flocked together to the mercy seat and prayed and sobbed out their heart longings into the ear of our compassionate God and he blessed them. I think four missionaries claimed to get through to the full

cleansing; most all of the others witnessed to a gracious refreshing in grace and many of the Filipino brethren were blessed.

I was highly pleased with and deeply interested in the native preachers. They have fine heads, clear-cut, intelligent faces, very genteel but neat and modest in manner and deeply attentive and interested in the message I brought them. I have nowhere met with a body of young men to whom my heart has gone out with truer and tenderer sympathy. They are yet babes in Christ and have a long, steep climb ahead of them and will need the help of strong hands and tender hearts, but some of them are making most encouraging progress and no doubt will become mighty men in the uplift of their people. A number of them witnessed to the belief that they were cleansed from all sin and others manifested great desires for deliverance from all the carnal nature and the baptism with the Holy Ghost. I think they will talk and tell about and preach it until all of the thirty odd thousand Methodists of the island will hear and think on the glorious fact that our Christ is able to save and keep from sin. I preached to young men in the large native church on Sabbath afternoon and four unconverted young men came to the altar for pardon and many for cleansing, and there was a blessing.

I was delighted with what I saw and heard of our soldiers. I never saw a bigger, healthier, cleaner looking bunch of men in my life. I think they enjoyed my plain, straightforward preaching more than the citizens did. There is something fine about a soldier. He has a contempt for hypocrisy and doesn't have much use for a preacher up in the pulpit firing blank cartridges. He loves a lick that makes the fire fly. I would love to have a life to give to the American and British soldiers. To live in their barracks, camp in their camps, go with them to the front and evangelize everywhere; what a ripe harvest field, what a fine quality of grain and what a life work for some young man, not a "sissy" sort of easy fellow, but a man with the heart of a soldier in him, power with God and power over men.

Fort McKinley located some six miles out of the city is on a high, well-drained plateau, with large airy barracks with big mess halls, and fine Y. M. C. A. plant, and beautiful gymnasium, which is also arranged for chapel or entertainment hall and large swimming pool of artesian water in the rear. This beautiful building was erected with money contributed by Mrs. Russel Sage and I am sure if she could see it she would be highly pleased with the investment. There are about three thousand American soldiers in and just around Manila; you see them everywhere you go, perfectly clean from heels to helmet, and I watched closely and saw only one who showed signs of intoxication. I asked a soldier in the hospital corps and also the secretary of the army Y. M. C. A., and they told me that there was excellent health in the army and a very small per cent. of immoral diseases. I took hold of many big fellows by the arm and they felt like a great bundle of muscle and sinew bound together for business. I don't believe their equal can be found on the earth.

The soldiers wear brown karkie and the officers snow-white, a clean, clear, classic, sober looking set of men with that wiry, springy look about them that makes you feel that they would whip all comers and have some left for future emergencies. Of course, as usual, I fell in love with the whole outfit and pray God they may all live out their service, draw a pension, testify in full salvation camp



meetings, die in peace and pitch their tents at last on the broad fields of Paradise.

There are some thousands of the constabulary and scouts made up of Filipinos. They had come up to participate in a big army maneuver and sham battle around Manila which had just closed and the city was full of them. Everybody spoke well of them. They were as neat and about as much alike as wire nails. Their higher officers are Americans and we were told they would go anywhere their officers would lead them. I watched, looked closely, to see one of them show a sign of drunkenness or disorder of any sort, but failed to see one off the straight line. There were no spindle shanks or drooping shoulders among them, but they were built from the ground up, stout, lithe, and nimble. They won admiration in the army maneuver. The training and discipline they are getting in the army will not be without its advantages. Why write so about the soldiers? Oh, they are our boys and we are deeply interested in them. Yes, army life is hard, hard on the body and an awful test of the soul, with but few means of grace and a wide-open way to the bad. We are not doing enough for the salvation of our soldiers.

The American citizens in the Philippines went out as government officials or to hold down jobs in civil service or to make money, lawyers, doctors and scientific men in engineering and other pursuits. The old pious families of the East, South and middle states have not gone to Manila to reside. The Filipino sees many poor moral or spiritual specimens of professing Christians.

The carnal nature flourishes in a tropical clime where the days are long, hot, and lazy, and the nights are cool and bright; the multitudes seek after pleasure, the moral standards are low, the conscience has never been awakened by the thunders of Sinai and the heart lifted and purified by the story of the Cross.

(CONTINUED).

#### NEW WASHINGTON, OHIO.

I am glad that since I last reported to THE HERALD family in January, God has been graciously keeping and using me, for which I praise and magnify his holy name. Since the first of February I have assisted in meetings in the following places: Luverne, Ia., Paullina, Ia., Westington Springs, S. D., and Sioux City, Ia. In each place God was manifestly present in saving power; and some were really "born again," while the Christians were edified and established and some were led into the fullness of the blessing. I am now assisting Rev. W. D. Akers, pastor of the Methodist Church in this place; we began April 13; five were at the altar last night. Please pray that we may have great victory for the Master.

If we, as God's dear children, would just stop and think how much we might help each other by united and intercessory prayer, I imagine that we would be found more frequently in the secret place in earnest and sincere supplication at the Father's throne, that we each might be kept from compromise on any line, and used mightily in the salvation of lost, self-satisfied and deluded humanity. I prize highly and covet earnestly the prayers of every Christian. For those who are living in touch with the Master are keenly sensitive to and quite conscious of the tremendous Balaamic spirit that is in the world at present. We mean by this, the great tendency to compromise the truth, i. e., to destroy its plainness and keenness and consequently its potency. Also the intense desire for popularity, i. e., to be a big evangelist and hold big

meetings and send in big reports, such as hundreds "at the altar" or hundreds of "professions," etc.; and again, the love of reward or money, on account of which, the truth is clothed in obscure and uncertain language and not infrequently ambiguous expressions, lest the co-operation and hence the donation of some might be affected, and as a result, the final offering be very materially decreased. This is not an insinuation nor an accusation, but a warning from a brother who loves the truth and the brethren, and in the spirit of love gives this word of advice and admonition, lest some of us, like Balaam, might die among the Midianites.

Let us heed the danger signals that God has put in the word and accept the truth uttered by Paul, that these things are our ensamples, and were written for our admonition, that we might not fall by the subtle devices of the enemy.

HARRY C. MAITLAND.

#### ON THE BATTLEFIELD.

Perhaps you will be glad to know that I have been out in the evangelistic field again. My first meeting this year was held in London, Ky., beginning there with one of the best men I ever worked with in my life, Rev. J. D. Redd, who, with other help, had been running the meeting several days before I got there, which was March 23. It was a very hard fight for the first ten days but we began to gain the victory, and before the meeting closed the whole town seemed to be stirred. Old difficulties were settled, people wept their way to God, and a great number joined the different churches; from what we hear since leaving there the work is in fine condition. Brother Redd is now building a beautiful \$12,000 church and he is certainly a hustler. Everybody likes him and they are sorry to have to give him up after this year which is his time limit. I have never seen a sweeter spirit of union than exists in London. We held our meetings in the Christian Church and they fell in line beautifully with our propositions and many other things which we Methodists do that they are not accustomed to. I am satisfied they are short on preaching for that church as they made me a very flattering offer to take charge of it.

I am in hopes that this gets in your paper in time for the readers to pray especially for Brother Bridgers and myself, as we are now engaged in a most glorious meeting here in our home town where the Lord is giving us wonderful victory. Last night after Brother Bridgers preached, within less than a minute's time over a hundred people were down on their faces before God crying for mercy. I have never witnessed anything like the way the Lord is blessing our efforts. Continue to remember us at a throne of grace.

Our next work will be (after a short meeting here) Augusta, Ga. Then we take up the work in Kentucky and on and on. We are going to do better as to reporting our meetings. I often meet my friends who insist on a report from our work, but it is so hard to write up a meeting without bragging on the one that has been holding it. We are giving God the glory for everything that's being done. I will say this, that until you hear Bridgers and myself sing together, you haven't heard all the things you want to hear.

CHARLIE D. TILLMAN.

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#### THE HEREAFTER.

By Rev. John Paul.

A great theme, well handled, by a deep and close thinker, and a most excellent man. The book, though small, covers a wide field. The great problems concerning man, his nature, fall, death, resurrection, future destiny, his punishment, his blessedness in heaven, heavenly recognition, and other interesting topics are treated with that sanity and common sense characteristic of the author. While we do not mean to endorse every position he takes, we do most heartily commend the book to your readers. Though a bold and independent thinker, Bro. Paul is conservative, and this book will tend to correct the extravagance of extremists, to resolve the doubts of many, and to inspire its readers to high thinking and holy aspirations. Having been somewhat familiar with your publications from the beginning, I do not think the presses of the Pentecostal Publishing Company have turned out a book of higher order than this one. In future editions of the work, I trust the author will make a few changes and additions, but as it is, he has rendered his readers a most valuable service.

W. E. ARNOLD.

Carlisle, Ky.

#### DICK DAVIS AND THE DEVIL.

I have just finished reading *Dick Davis and The Devil*. I read it with interest and profit. It is marvelous. Pentecostal Publishing Company, 50 cents.

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### A Testimony.

I was born in Crawford county, Ind., in the year 1861, near the town of Marengo. With the grace and love which the Holy Ghost has revealed unto me, I will write a few lines, trusting and praying that they may do some soul good. I lived in that hilly country where rocks and springs were plentiful, and I love to go back and rove over them to-day. I spent many pleasant school days in that county; was raised by Christian parents.

Father has gone home to glory, and the last words he said to me were, "Maggie, make sure of heaven." I went to Sabbath school and church, and always read the Sunday school library books which they had in those days; they were good books.

In my twenty-second year I united with the Christian Church. Bro. Cox, the preacher at that time, thought it all that was required of me. I married in my twenty-fifth year. My husband was a regenerated man and he would ask me if I could tell the time when the Lord regenerated my soul. I could not; I thought all I had to do was to be a member and do right. We moved to Gibson county; there was no Christian Church here, so I went with my husband to the U. B. Church at Somerville. When I would go to their meetings and hear the gospel preached that you must be born again and have Christ's Spirit within, I could not enjoy them like they would. I saw there was something lacking in me, and under the preaching of Rev. Todd I was put under conviction by the Holy Spirit, and about twelve hours from that time I saw I was in a lost condition.

I always talked against the altar, but the Lord was merciful to me and showed me I could receive him at home or at an altar. When I got down before him confessing my sins and crying out to him to give me the witness within that I was his child, I had to do some pleading and praying but praise the Lord he answered my cries, and that light that came into my soul in that log cabin in which I lived is still burning to-day. There has never been a doubt since that day that the Holy Spirit can convict and save. We can have a testimony for Jesus and for his love which he gives us. Glory! I do pray that no soul will do as I did, reject the Holy Spirit, for God is a Spirit: and they that worship him, must worship him in spirit and in truth. John 4:24.

I wish every one who reads these lines and has not got Christ's Spirit within would read the word of God. Study it on your knees before him

that he may show you your condition, and that you may get ready to live. I used to want to be ready to die, but now I want people to get ready to live, and then if we live as the Holy Spirit directs us, we will walk in the light of God's word. We can do for our friends in this life and stand by them in death; we cannot go with them over the crossing, but the Holy Spirit can, glory to his name!

On the 31st day of December, 1908, I consecrated myself and put all on the altar, and to-day I am praising God for this wonderful salvation that gives us freedom—liberty in Christ Jesus. I am going through with him at any cost, for I know what he has done for me and how he keeps me in my home. When affliction and trials come he is always ready to comfort us and give us perfect peace. I am standing on the promise of God. He has given us four children; one has been saved and I am trusting him to save the others. We must live Christians before our children every moment if we want them to follow our footsteps.

My soul is pleading for the salvation of the unsaved and my prayer is that people may see in the word of God what is needed in their souls; that they may repent, confess and get the witness of the Spirit and walk in the light of God's word. If they would do this they would walk in the way Jesus would have them go. I know to-day if Jesus should call for me I am ready to meet him, and as long as he lets me live I am going to still plead with him for the salvation of my children, my friends and all the unsaved. Morality alone will not save a soul I know where I was, and I know just having our name on the church book and being baptized will not save us; unless we repent and are regenerated by the Holy Spirit we are none of his.

I feared him and obeyed his word and he gave me what I have in my soul to-day. We have a merciful God and he will have mercy on them that will obey him; but he is a just God and he will not always strive with us if we reject him.

Maggie Z. Schoomover.

Hutchinson, Kan.

Truly God is answering prayer and giving us continued victory. Sister Mamie Edmonson, who is traveling among the churches in the interest of foreign missions, spent Sunday, April 10th, with us and spoke in the evening, giving us a delightful and inspiring address. A good offering was received for missions. Five were at the altar during the day for pardon or purity. In the school, we have had to move the children's department to larger quarters on account of increased enrollment. We are just beginning a series of meetings in the north of town in a large pavilion. The services to be in general charge of Bro. E. W. Swim, one of our preachers. We will be ready, no doubt, soon to report the arrangements for the extension of the course of study in our school and the general provision which will be made to care for the growth of the school and to insure its success and blessing for another year.

We look for a mighty victory. Plan to attend our camp meeting, June

2-12. Please pray much for us.

H. M. Chambers, Pastor.

### Michigan State Holiness Camp Meeting Association.

The twenty-fifth annual meeting will be held at Riverside Park, Eaton Rapids, Mich., July 28-August 7, 1910.

A restful retreat; sparkling water; boating and bathing; helpful environment; a holy place.

### Our Preachers.

Here is a partial list of our preachers for this season which will insure the usually strong program.

Rev. Joseph H. Smith, of Meridian, Miss. He has been with us for fifteen years or more and always in the fullness of the Spirit.

Dr. E. F. Walker, of Los Angeles, Cal., a powerful expounder of the word. He never preached with greater unction than last season. He will come again by the will of God.

Dr. H. C. Morrison, of Louisville, Ky., was with us one season several years since and so edified us with his eloquence and fire that we have tried ever since to get him again. We have succeeded this year. He has promised to be with us.

### The Young People's Service.

Epworth Chapel will be enlarged to accommodate the crowds that attend this service. Mrs. Iva D. Vennard of the Epworth Evangelistic Institute, of St. Louis, Mo., will have full charge of this service.

The Children's Meeting always full of interest to the little folks will be in charge of Mrs. H. Rebecca Bell Griffith of Brownsville, Pa.

### Music.

"The Old Story In Song No. 2," will be used again this year. A large chorus choir under a musical director will lead the hosts of God in song.

### Sunday School.

This service tried for the first time last year was so successful that we shall make it a permanent thing.

Hotel Grace will again be in competent hands and its usual high standard of efficiency maintained.

### New Cottages.

Several new cottages will be built this season. The lots are rapidly being taken. This is a great camp meeting and the people of our country are recognizing that fact and building cottages here. Buy a lot now. You have two years in which to build. Write W. D. Brainerd, Eaton Rapids, Mich.

Write me for all the circulars you can use. Rev. A. A. Geiger, Sec. Marshall, Mich.

### Mountain Lake Park, Md., Camp Meeting.

The Pentecostal camp meeting this year at Mountain Lake Park, Maryland, will be held on July 5-14. Rev. Joseph H. Smith will, as last year, be evangelist in charge, and promises to have as his assistants a splendid corps of workers. This park is located on the main line of the B. and O. R. R., 200 miles west of Washington, D. C., and for twenty or more seasons has been the center of a mighty pentecostal movement. Plan to attend this year's great "Feast of Tabernacles." Rev. Jos. H. Smith may be addressed at Meridian, Miss., or information may be obtained by addressing, Charles A. Tushingham, 4th and Smithfield Sts., Pittsburgh, Pa.

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### Holiness Camp Meeting.

Where? Hutchinson, Kansas.

When? June 2-12, 1910

Why? Salvation of sinners and sanctification of believers

Workers: Rev. L. Milton Williams, of Oskaloosa, Iowa. Rev. I. G. Martin, of Los Angeles, California. Dr. P. F. Bresee, of Los Angeles, California, founder of Nazarene Church. Rev. C. B. Jernigan, of Oklahoma City, District Superintendent of Pentecostal Church of the Nazarene. Also local workers.

We Invite You to come. We are praying that this shall be one of the greatest camps ever held in the old Sunflower State.

Rev. H. M. Chambers,  
Rev. C. B. Widmeyer,  
Committee.

215 East Fourth St., Hutchinson, Kan.

### Silver Heights.

I presume it is not too early to call the attention of your readers to the encampment that will be held at the historic camp meeting grounds at New Albany, Ind., August 4-14. This will be the twenty-fourth annual meeting held here, and we are expecting and planning for it to be the best one yet held. This being an undenominational meeting the holiness folk of every name can feel free to come and enter into the services, for we are fully determined that no denominational lines will be drawn, and one and all will receive a cordial welcome.

When it is known that Rev. H. C. Morrison, Editor of *The Pentecostal Herald* and Rev. I. M. Hargett, of Inwood, Ia., are to be among the workers interest will be aroused and plans will be at once entered into by many to attend this meeting. It is not too early to begin now to arrange for an attendance and we hope to see the largest attendance ever had at Silver Heights. E. E. McPheeters, Sec.-Treas.

### Notice to the Evangelistic Brotherhood.

On March 11th, I sent out a very important letter to the members of the Brotherhood but by an oversight it was mailed under a 1c instead of a 2c stamp, and I fear all the brethren did not receive it. As it is important that every member see this letter I append it as follows:

Dear Brother: At the last session of the Evangelistic Brotherhood, held in Chattanooga, Tenn., October, 1909, at the seat of the Holiness Convention, Section 3, of Article IV, was so amended as to reduce the membership fee from \$5.00 to \$2.00, payable annually on or before the regular meeting of the Brotherhood.

That part of our constitution which says the inability of a member to pay shall not constitute a reason for dismissal, was stricken out and amended to read, "No more than one year of grace after the annual meeting on which payment is due shall be allowed." However, in case of real inability to pay on the part of any member it is provided that if he will so state to the Brotherhood in Annual Convention, the amount will be raised by freewill offering, if the Committee on relations so recommend.

In looking over the Treasurer's last report I notice that some of the

brethren are considerably in arrears with their membership dues. I trust that you are not one of these, but if you are, it becomes my duty to call your attention to the above paragraph and ask that you make a remittance (at the rate of \$2.00 per annum from the date of your last payment) at the earliest possible moment. You may send remittance either to L. L. Pickett, Treasurer, Wilmore, Ky., or to Roy H. Kleiser, Secretary, Binnsville, Kemper Co., Miss., whichever may be the most convenient for you.

All whose dues are not at least paid to October, 1909, by the time of the next annual session at Little Rock, Arkansas, October 18-23, 1910, will be dropped from the roll.

I must also call your attention to Article IV, Section 4, which requires all members of the Brotherhood to report at the annual session, either in person or by letter addressed to the Secretary prior to the session. Failure to comply with this requirement for two consecutive sessions is sufficient to forfeit membership in the Brotherhood.

I hope you will make every possible effort to attend the next session as there will be some important matters to come up, but if anything should occur to prevent your being there, you may send me your report at the above address, and try to get it mailed at least ten days before the Convention.

In further reference to the change in the membership fee, I wish to call attention to the fact that all the money you have paid in since you became a member of the Brotherhood will be credited to you as so much cash paid in, while on the other hand you will be charged at the rate of \$2.00 per year for your membership, instead of \$5.00 as was at first intended. In other words, if you became a member in 1906 and paid your dues regularly to 1909 at the old rate of \$5.00 a year, you have paid in \$20.00 which pays you up to and including 1915 instead of 1909.

A number who joined in 1906 have only paid \$5.00. This pays for 1906 and 1907 and \$1.00 on 1908, leaving a balance due of \$1.00 for 1908, \$2.00 for 1909, and at the October Convention \$2.00 will be for 1910, making \$5.00 in all.

I trust I have made the rate sufficiently plain and that all who are in arrears, figuring at the new rate from the beginning, will remit the amount due at the earliest possible moment, either to Bro. Pickett or to me.

Roy H. Kleiser,  
Binnsville, (Kemper Co.) Miss.

### SUNDAY SCHOOL LESSON.

To Be Read With Bible in Hand

FOR MAY 15, 1910.

Growing Hatred To Jesus. Matt. 12:22-32, 38-42.

Golden Text—"He that is not with me is against me; and he that gathereth not with me scattereth abroad." Matt. 12:30.

### The Setting.

The first year of the ministry of Jesus was effectually rejected, so far as the Pharisees and the church party were concerned. He went to Jeru-



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salem after the first miracle in Cana of Galilee, and evidently did some unrecorded miracles there. See John 3:2, which is part of a conversation which occurred at that time. But he was not yet before the public, and the shrewd Pharisees would not advertise him with any loud opposition. Jesus seemed to see that they must be approached some other way, and he must have designed to come at them as it were on the crest of the wave of a Galilean revival. After going to a rural district and helping to complete the work of John the Baptist, his disciples baptizing as John did, he made his way to Galilee, the revival in a Samaritan village taking place along the way (John 4). There he began what is usually termed the second year of his ministry, which was to result in his fame being spread abroad, in Galilee accepting him, and which was to end with the beginning of an outburst of opposition, which, in turn, a year later, was to end with his crucifixion.

### No Ground for Offense.

The quotation from Isaiah preceding this lesson, "a bruised reed shall he not break," indicates the policy of Jesus to avoid giving offense. It was this that caused him to suppress all advertisement of his miracles among the Jews. A faithful,

holy life will encounter envy and cross the interests of the selfish and vain, but we ought to be careful that none of the opposition and disfavor is because of our own ostentations or unjustified conduct.

### Reasonable to the Unreasonable.

To answer a fool according to his folly, as we understand the term, was not the custom of Jesus. There was sobriety in all of his retorts, and he gave credit for seriousness, to the most unreasonable of his adversaries. How can Satan cast out Satan? was the thoughtful and convincing answer which he gave to those who out of the venom of their hearts had accused him of being supremely possessed of the devil.

### The Sign Seekers.

"An evil and adulterous generation." Such are those who are always seeking for the wonderful and the mysterious; and doubtless the principle observed in the above quotation explains the comparative withdrawal of miracles by the Holy Spirit in the later centuries of Christianity. Salvation is greater far than the multiplication of loaves and fishes, and enough greater than the health or healing of the body.

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## Among the Schools.

### Annual Commencement, Meridian Colleges. Programme.

May 21.—8:15 p. m.—Recital—Graduates in Expression.

May 22.—10:00 a. m.—Pentecostal services by College Pastor, Rev. Jos. H. Smith. 11:00 a. m.—Baccalaureate Sermon—Rev. C. F. Wimberly, Louisville, Ky. 3:00 p. m.—Evangelistic Services—College Pastor. 7:00 p. m.—Missionary Address.

May 23.—10:00 a. m.—Pipe Organ Recital on new Pipe Organ—J. E. W. Lord. 4:00 p. m.—Evangelistic Services—College Pastor. 6:00 p. m.—Military Drill—Cadets of Meridian Male College. 8:15 p. m.—Recital—Students of Conservatory.

May 24.—9:00 a. m.—Annual Meeting of Trustees. 10:00 a. m.—Oratorical Contest. 6:30 p. m.—Military Drill—Students of Meridian Woman's College. 8:00 p. m.—Recital—Students of Meridian Male College.

May 25.—9:00 a. m.—Annual Meeting of Alumni. 10:00 a. m.—Alumni Address—D. H. Hudson. 1:00 p. m.—Alumni Luncheon. 4:00 p. m.—Evangelistic Services—College Pastor. 8:15 p. m.—Baccalaureate Address. Presentation of Diplomas—By the Presidents.

### Commencement Program, Ruskin-Cave College, May 14-17. Ruskin, Tenn.

Saturday, 8 p. m.—Commencement of Schools of Music and Expression.

Sunday 10:30 a. m.—Baccalaureate Sermon, Rev. W. C. Sellars, D.D. 3 p. m.—Missionary Rally. 7 p. m.—Preaching, Rev. W. C. Sellars, D.D.

Monday, 2 p. m.—Alumni Meeting. 8 p. m.—Graduating Orations.

Tuesday, 10 a. m.—Champion Debate. 3 p. m.—Competitive Field Drill. 8 p. m.—Literary Entertainment.

Art exhibit throughout Commencement week.

We are closing the best year of R. C. C.'s history. Our health record has been fine. Twenty-five cents each would more than pay the doctor's bill for the entire 200 students this year. The spiritual health, too, has been good. Only eight or ten yet unsaved and we are praying for their salvation before the close. We ask all readers of *The Herald* to join us in this petition.

R. E. Smith, A.M., B.D.,  
Ruskin, Tenn. President.

### Meridian Colleges.

Dear Herald: Please permit me to

write a line of commendation, concerning two great institutions of learning. I refer to the Meridian Woman's College and the Meridian Male College of Meridian, Miss. The president of the former is Mr. J. W. Beeson, while the latter is presided over by Dr. M. A. Beeson, his brother. Both of these men are cultured and pious Christian gentlemen. It is impossible for me to enumerate the many advantages afforded by these colleges. They are all that can be expected. I do not know of two such colleges anywhere, and I have traveled a great many miles.

The Beeson brothers are known as holiness men and are better examples of the doctrine than the great majority of those who are in the movement. We have but one living child—a daughter. We send her to the Meridian Woman's College, notwithstanding we have a number of female colleges in Georgia.

I am a poor man, but I will be glad to do what I can in procuring a scholarship for any worthy boy or girl who wants such an education as either of these colleges can give.

To those who have visited these great educational institutions it is superfluous for me to speak concerning their many advantages, but to those who have not seen them, I would say, "The half has never yet been told."

(Evangelist) R. O. Smith.  
Gainesville, Ga.

### Illinois Holiness University.

It will pay you to write and find out particulars about this school if you are interested in going or sending your children, or in giving to a holiness work of this kind. God's hand is mightily manifested in planning, protecting and leading in his own way. He is sending in the money for the Administration Building which will cost \$50,000. About half that amount is subscribed; others that are interested may send in their offerings, large or small. Let the Lord direct, "He shall guide you into all truth." "O, give thanks unto the Lord for his mercy endureth forever."

I. H. U. is a school that trains the body, develops the mind, deepens spiritual life. We aim at thorough scholarship, holy refinement, deep spirituality, low expenses and best of work.

Our camp meeting this year is June 2-12, inclusive. A large tabernacle is now under construction and will be completed by that time. The large brick Dormitory is close by. We will furnish lodging and board at the most reasonable rates; others that wish to tent will find it a fine place for tenting. There will be several of the leading workers present and many others that will come in for the battle against Satan and his kingdom, to win souls from him to God and salvation. Pray that the Holy Ghost may have right of way in the salvation of many souls.

Come and select a lot or a small plot of ground near the school where your children can be brought up under Christian influences, and receive a Christian education. Several new houses are being built. Christian carpenters, brick layers and laborers are wanted. Remember the camp meeting and pray for the salvation of

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### Southwestern Holiness College.

La Lande, N. Mex., is the home of the Southwestern Holiness College, which was founded by Wm. J. Beeson, a brother of the well-known Beeson brothers, founders of the Meridian Colleges, the largest in the holiness movement.

The college was first opened about six months ago, on an eighty acre campus, with 1,000 acres donated to the college to make the enterprise possible. Mr. Beeson was made business manager and president of the college. The opening was made with a most successful revival, which was conducted by Brother Bud Robinson, which was and still is of untold value to the town and community as well as to the college. A large number of the town people were saved or sanctified and a number of holiness families have moved to our town since the opening of the school, while hundreds of others are looking this way.

For over fifteen years President Beeson has been preparing for this work which he has done by studying in some of the best universities of the land, and by teaching in both state and holiness schools.

The walls of the four-story concrete building, which is to be used for the present as the administration building and ladies' dormitory had only reached the third story when the severe freeze of January made it impossible to finish it at present, but it is planned to have it ready at an early date.

When work was first begun on the college campus last summer the campus was only a wind-swept prairie, but through ceaseless vigilance, wise planning and the skillful guidance of workmen, there is a splendid well with windmill and tank, with a large reservoir nearly finished to irrigate the 2,000 fruit and ornamental trees soon to be planted on the campus.

Three cement residences for newcomers have been finished and are now occupied, and for college use an eight-room frame building, two two-story cement buildings, with temporary frame buildings to be used until

the administration building is finished. Irrigated ground is already prepared for the college garden which will be planted as soon as all danger of frost is past, and already the college has home-grown meat, chickens, and milk, with the prospects of fruits and vegetables in the near future.

The school enrollment during this

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beginning six months has been sixty-eight and all have done excellent work in the primary, academic and collegiate departments, under a faculty of five, all in the experience of entire sanctification. As many more are to be added next year. The catalogs for next year are already in preparation and we also expect to publish our own paper as soon as our press arrives. Pres. Beeson can also give full information concerning the \$1,000,000 irrigation project for this region and the many thousands of acres within two to ten miles of the college which are or soon will be open for homesteading. Our daily prayer is that God will send his own chosen people to make up this holiness community.

Leora Maris and Bess S. Wood, Members of Faculty, Southwestern Holiness College, La Lande, N. Mex.

### Amity, Arkansas.

Dear Herald Family: I will write a few lines, as I have never written to you all through the Herald. The paper has been a visitor to our home for quite awhile; it would be sad to do without it. It certainly has been a blessing to me; so many sweet testimonies from the saints of God. It does my soul good to read what the Lord's people are doing. I do praise the Lord for such a privilege to read the dear paper. I am where I can't hear holiness preached. Oh, how I would love to hear holiness preached! I am praying for Jesus, our Savior to send a holiness preacher to this place to wake the people up. Oh, how holiness is needed here. The folks are hard against the doctrine, still they say they are following Jesus our King, but he tells us to follow peace with all men, and holiness without which no man shall see the Lord. Then the word says, Ye shall know a tree by its fruits, and I know they need to get to believing and get saved and sanctified, for his promise is to one and all. Hallelujah! Soon we will see him coming back to earth again to gather up the loved ones. Do earnestly pray for me to be always up and doing.

Nellie Francis.

### Determined To Go Through.

As this is my first letter to The

## Tears And Triumphs No. 4.

Its predecessors, (Tears and Triumphs, No. 1, 2 and 3.) have sold about 800,000. Bro. Pickett thinks this as good as any of the others, if not a little better. It is rich in beautiful new songs and has a fine assortment of those that have made the other books so successful.

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Herald family, I am glad to tell you that I am saved and sanctified and on my way to heaven. Brothers Adams and Harry Kimbel held a meeting at this place and God so wonderfully saved my soul; that was last July a year ago, and Brother Adams came back in December and I got gloriously sanctified. Pray for me, all who read this. I love my Savior and am determined to go through.

I have gotten so many blessings out of The Herald. I have been sick for the past seven months; that is, I have been up and down. Will all who read this pray God to heal me, if it is his will? Not my will but his be done. Mrs. Pearl Magness.

Lead Hill, Ark.

### CAMP MEETING CALENDAR.

#### ALABAMA.

Thornton Springs, Ala.—Begins third Sunday in August. Rev. H. M. Watson. C. F. Daniel, Sec., Womack Hill, Ala.

#### ARKANSAS.

Ozark, Ark.—Sept. 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.

#### INDIANA.

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

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.

#### 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.

Mobley, Ky.—Begins Friday, July 15. Revs. W. C. Wilson and J. J. Smith. W. J. Willingham, Sec.

#### LOUISIANA.

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.

#### 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.

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.

#### 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.

#### OHIO.

Hollow Rock, O.—August 13-28. Revs. J. L. Brasher, J. W. Owen, J. M. and M. J. Harris, Miss Stella McKitt.

#### OKLAHOMA.

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

#### TEXAS.

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

#### VIRGINIA.

Herndon, Va.—August 26-Sept. 4. Rev. J. B. Kendall. C. C. Rinebarger, singer. H. A. Crippen, Sec.

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# Cook in Comfort

You no longer need wear yourself out with the weakening heat of an intensely hot kitchen. You can cook in comfort.

Here is a stove that gives no outside heat. All its heat is concentrated at the burners. An intense blue flame (hotter than either white or red) is thrown upwards but not around. All the heat is utilized in cooking—none in outside heating.

## New Perfection Oil Cook-stove

entirely removes the discomfort of cooking. Apply a match and immediately the stove is ready. Instantly an intense heat is projected upwards against the pot, pan, kettle or boiler, and yet there is no surrounding heat—no smell—no smoke.



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

Why? Because The New Perfection Oil Cook-Stove is scientifically and practically perfect. You cannot use too much wick—it is automatically controlled. You get the maximum heat—no smoke. The burner is simple. One wipe with a cloth cleans it—consequently there is no smell.

The New Perfection Oil Cook-Stove is wonderful for year-round use, but especially in summer. Its heat operates upward to pan, pot, or kettle, but not beyond or around. It is useless for heating a room.

It has a Cabinet Top with shelf for keeping plates and food hot.

It has long turquoise-blue enamel chimneys. 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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## Standard Oil Company

(Incorporated)

### A Talk on Farm Power.

Every hour counts big with the modern farmer. He could not possibly get along with old-fashioned methods. For there are so many more things to be done each day than formerly and certainly the days have not lengthened. So farmers are crowding the hours. They are buying time-saving machinery of every kind. And thousands of farmers have solved many of their problems with a gasoline engine. The practical, time-saving, work-saving and money-saving advantage of a good gasoline engine has been proved to them and by them. It seems strange that every farm is not equipped with such power, and the main reason for this condition seems to be that many farmers are not fully convinced or do not fully realize the real value of a good gasoline engine.

No matter how small or how large your farm may be—a month's use of the right kind of a gasoline engine will make you wonder how you ever got along without one before. When you think of the work it does—the time and the money it saves—you will bless the day you decided to purchase one. For in running the cream separator, wood saw, feed cutter, churn, grindstone, fanning mill, corn sheller, threshing machine, and the many other farm machines—and for the many special jobs on every farm—a good gasoline engine is the most wonderful helper of the day. It means steady, economical power at a minute's notice—wherever you want it.

The good gasoline engines are remarkably simple in construction, remarkably economical in cost of running, and remarkably strong and durable so they last for years. We say "good" gasoline engines because those are the only kind that are paying big dividends to thousands upon thousands of farmers every day. To choose a good one means close investigation on your part. You know you cannot afford to make a mistake. So our advice is to first select a reliable line, like the I. H. C. for example, then find out just what style and size engine meets your needs best. You know just what work you will have for such an engine. You know the conditions surrounding your farm. You may need a 2-horse power, horizontal, water cooled engine or you may need a 2-horse power vertical, air cooled engine. You may want a portable, stationary or semi-portable outfit. To give you an idea of how completely some manufacturers cover the possible needs of farmers, here are the styles and sizes in which I. H. C. engines are made. 1 H. C. Vertical engines are made in 2, 3 and 5 horse power; Horizontal engines (portable and stationary) are made in 4, 6, 8, 10, 12, 15, 20 and 25 horse power. For air cooled engines, made in 1, 2 and 3 horse power, and the I. H. C. Hopper-cooled engines are made in 2, 3, 4, 6 and 8

horse power sizes. And the prize-winning International tractors are made in 12, 15 and 20 horse power. There are also special sawing, spraying and pumping outfits in the I. H. C. line.

While on the subject of the I. H. C. engines, their many features come to mind. The thousands now in use everywhere are certainly giving wonderful satisfaction and it is due to careful, extensive experimenting, the selection of the right principle first, then the selection of right materials and the most expert workmanship. These points are bound to lead to extreme simplicity, absolute reliability, wonderful economy, utmost durability and abundance of power and strength for whatever work you may have for them. For a clearer understanding of how a good gasoline engine is made let us go over some of the points of the I. H. C. Victor Horizontal gasoline engines. They are especially designed for general farm work. They can be used anywhere. They are equipped with electric ignition, so that it is never necessary to have an open flame near the engine, which would prevent its being used in insured buildings. This engine is regularly equipped for using gasoline, but with slight alterations, natural gas, alcohol, or kerosene may be used as fuel. The cylinder and jacket walls are cast in one piece so that it is easy to clean the jacket walls when necessary. The cylinder is especially designed to insure close compression of the explosive charge—which gives these I. H. C. Victor engines their remarkable efficiency. The hit and miss type of governor is used, reducing the fuel consumption to a minimum. The ignitor is positive in action, and the ignition points are made of a special material that withstands the heat of the spark as well as the effects of corrosion and oxidation. The plunger type of pump, made mainly of brass, and the value of right materials shows off the work that I. H. C. engines are doing.

All the I. H. C. engines are just as carefully made. Which ever one meets your needs will serve you well. You should read the I. H. C. book because it tells you much about engines that you ought to know. It's a veritable mine of information on good gasoline engines. We urge you to get the I. H. C. catalog from your local International dealer at once. Let him tell you about the I. H. C. that will do your work best. If you prefer, write directly to the International Harvester Company of America, Chicago, U. S. A. and they will be pleased to advise you. But see your local International dealer if you possibly can and have a power talk with him. Take the I. H. C. catalog home with you and study it. Your time will be well invested, because the purchase of an I. H. C. engine will mean more to you than you now think. You must have one to fully appreciate its value.



## Aunt Flora's Hour With The Young Folks

Dear Boys and Girls: Do you know what gave rise to the old proverb, "Speech may be silver, but silence is gold?" Don't you think it was that human nature was so prone to say things they should not? Conversation is all right if we choose the right topics, and if we did that, the old proverb might some time be forgotten. The Bible teaches us that, "Out of the fullness of the heart the mouth speaketh," so our first care should be to have our hearts filled only with good things.

It is very much better many times to remain silent, but if we govern our conversations as we should, they might be the means of much good. It is only for the "idle talk," as it is called in the Scripture, that we will be called to account. God will not judge anybody for conversing intelligently on the many useful, important, and helpful topics, for these can not be regarded as "idle."

I have sometimes noticed that when a lot of young people get together, their conversation is of the most frivolous nature. There is another old saying: "What the fountain sends forth returns again to the fountain." And it is true; for if your only conversation is gay and frivolous you will grow to have a shallow nature that can not appreciate the better things. It seems to be a gift with some people to converse well; to be able to say the things that will make their hearers feel uplifted, and see the beauty of the noble and the good. Of course all can not have this gift, but any of us can cultivate the art of saying nothing but kind, pleasant, good or interesting things. Our topics of conversation mean much toward the molding of character. One of the poets admonished us to guard well our thoughts, and he might have added, our speech, also. Your most loving,

AUNT FLORA.

Dear Aunt Flora: May I join the happy band? I have seen so many letters from the cousins it made me want to write too. I wrote once before, but it got into the waste basket I suppose. I am going to school, and like to go. I will be 13 the 24th of February, and I would like for the cousins to give me a post card party. I think it so nice for the old folks to write. I enjoy the letters so much. Aunt Flora, I think it is so kind of you to answer the letters. It is very cool now, and has been snowing today. I got a Bible for a premium at school. I am a Christian, and want the Herald readers to pray for me. I have a parrot, a cat and a dog for pets. My parrot hasn't talked any yet, but it is very cute. I am an orphan and have five sisters and two brothers living, and three sisters and papa and mamma in heaven. I live with Mrs. A. C. Taylor. I call them papa and mamma. My mamma died before I was three years old. I hope to hear from the cousins.

Cynthiaana, Ky.

Suda Copes.

Suda, you may be sure I did not intend for that letter to reach the waste basket. I hope the cousins will give you the post card party yet. That would be a surprise party, wouldn't it?

Dear Aunt Flora: Here I am again to visit the cousins. It has not been long since I wrote, but I cannot stay long for fear you will forget me. This is Saturday, and I feel like a bird out of a cage, because I have been going to school and taking examinations. I like to go to school and am trying to get an education. I happened to some bad luck this morning I started to lift the kettle from the fire and scalded myself. Well, spring will soon be here and I guess every one will be glad. Aunt Flora, your favorite flower, the narcissus, will soon be in bloom. I think it is so sweet. I went off for a visit to my sister Christmas, but I got sick while I was gone, and was very glad to get home again. I guess the cousins have been playing snow ball this winter. We had snow this winter for the first time in three or four years. Well, I have written enough. Much love to aunt and the cousins.

Louisiana.

Elizabeth Moncrief.



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Elizabeth, that is right to come often enough not to be forgotten. I am glad you like to come. Thank you for that sweet flower.

Dear Aunt Flora: Will you let a Texas girl join the happy band? I am in the third grade. Miss Minnie Selby is my teacher and Irene K. Rider is my deskmate. I have a good time at school. I have five sisters and four brothers. Well, as this is my first letter I will close, and if I see this in print I will come again. Love to all.

Fate, Texas.

Ethel, I am glad you have a good time at school. It speaks well for a girl to be able to enjoy doing her duty.

Dear Aunt Flora: Will you let another Texas girl in? I also go to school to Miss Minnie Selby, and like her fine. My deskmate is Eleneta Carmen, and we have a good time together. I have a sister living in Oklahoma. Our pastor is Rev. Schrimshire. We have not had Sunday school through the winter months, but will organize when spring begins. Love to Aunt Flora and the cousins.

Fate, Tex.

Mattie Weant.

Mattie, I think it is a mistake to stop the Sunday school for anything. There are always a few to be depended upon in all kinds of weather. I hope you will vote to keep it up next winter.

Dear Aunt Flora: I am a little girl 11 years old. This is my second letter to the Herald. I go to school to Miss Eunice McLeod, and I like her fine. My deskmate is Odessa Walters. I like to go to school; I can have a fine time playing. I am in the fourth grade. I do enjoy reading the letters and Aunt Flora's replies. It has been a long time since I have written. I have four sisters and one brother. My brother is married. My parents are Christians. I wish I could see Aunt Flora and all the cousins. I have two cats for pets. Love to Aunt Flora and the cousins.

Choudrant, La.

Frances Griggs.

Frances, I have no doubt that we all wish to see each other, but as that is quite impossible, we will have to be content with writing.

Dear Aunt Flora: Will you let a little stranger in to chat awhile? I have just been reading the letters. Aunt Flora, I think the page is more interesting since you came. I like to go to school but our school is out now. I like to read, and go to Sunday school and church, but there are none close here for me to go to. Before we moved I went to church and Sunday school every Sunday. I earned a little gold pin for not missing a Sunday. I am not a Christian, but I want all the Herald readers to pray for me that I may be soon. I will answer V. A. Rice's question. There are 236 chapters, and 7,184 verses in the New Testament. How many of the cousins have my birthday, December 31? I am 15 years of age. I have light hair and eyes and fair complexion. I am five feet six inches in height, and weigh 118 pounds. I want the cousins to send me some post cards. I will answer all I receive.

Frankfort, Ky.

Ethel L. Poole.

Ethel, I think it was fine for you to get the pin for being so regular, but it is too bad that you have to miss now.

Dear Aunt Flora: This is my first letter to the Children's Page. I read the children's letters and enjoy them very much. I am a little girl ten years old. I am in the fourth grade at school. My teacher is Miss Carrie May Coburn. I like her fine. Rev. E. A. Ferguson held a meeting here in December. He certainly is a good man. We watch the Herald every week to see where he is holding revivals. Rev. J. L. Michael is our pastor here. He is going to build a new M. E. Church this summer as we have none. If I see this in print I will write more next time.

Esther, you must write us again when you get that new church done. I like to watch for the names of those I know, in the papers.

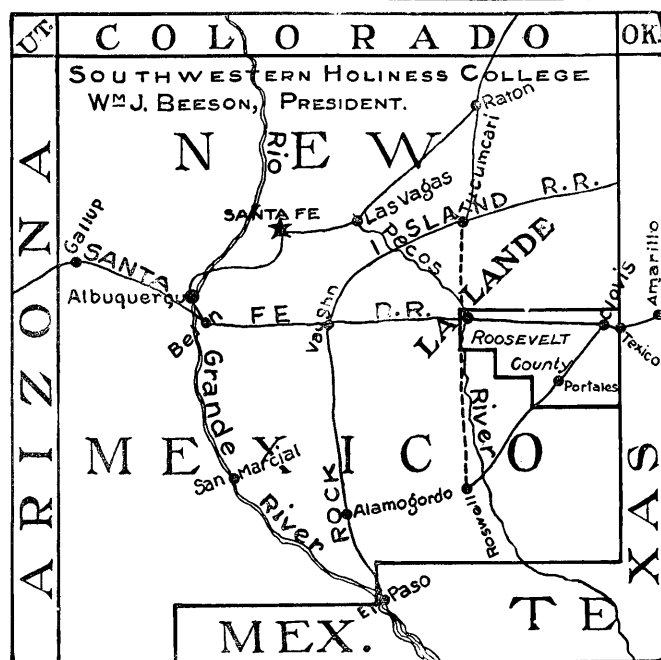
Dear Aunt Flora: I am a little girl 10 years old. I have two sisters and two brothers. I have 300 Sunday school cards. My grandparents, two aunts and one uncle are dead. This is my first letter.

Kingswood, Ky.

Elsie Ethel Butler.

Elsie, you seem to have a good many friends gone before.

Dear Aunt Flora: Would you allow a Kingswood girl to enter this cozy corner? Papa and mamma take the Herald and the Revivalist, and we think we can't live without them. Thank God, three members of our family are Christians. Pray for my brothers. I enjoy reading the children's letters and your kind answers. I will answer Venoy Rice's question. There are 7,847



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verses and 265 chapters. The answer to Emmett Miller's question is, Psalm 117. Now I have a question: How many of the books of the Old Testament were written by Moses? I have dark brown hair, dark eyes, dark complexion, am five and a half feet tall, and weigh 125 pounds. I am 16 years old. This is my first letter. I hope it will skip the waste basket.

Kingswood, Ky.

Edna M. Butler.

Edna, I certainly hope your brothers may become Christians. I can not understand why all young people do not follow Solomon's advice.

Dear Aunt Flora: As this is my first letter to the Herald, you will not expect it to be very long. Next time I come I will try to write something about our state, "Land of Flowers," and also what we do in middle Florida. I wonder what the cousins are doing this evening. Pate is found in Psalms 7:16. I am mamma's baby boy, 11 years old. I am not going to school now, but hope to start again soon. Aunt Flora, for the first in about ten years we had some snow in Florida. It was very new, for it was the first the little children had ever seen. I have for my pets a colt named Selam and a kitten named Tiger. Next time I come I will try to bring a new cousin. I remember promises. I would like to exchange post cards. Love to Aunt Flora and cousins.

Madison, Fla.

Carradine, I am sure the snow was a wonderful sight to you little folks. We shall look for that other letter.

Dear Aunt Flora: Please let a Florida girl join the happy band. Now you have not on your list any little niece from this place. My mother takes the Herald, and I enjoy reading the letters from the cousins and listening to the ones mother reads from Brother Madison. O, Aunt Flora, our page is so much more interesting since you came. I was so glad to see your picture in our corner. I think it is so nice for you to think enough of your little band to have it put there, for we can't all get to see you. For my pets I have two little calves named Burl and Ary. I will ask a question. Where in the Bible is the word "best" found? Love to aunt and cousins.

Madison, Fla.

Helen, I could not quite make out the word you wanted found, but I thought it was "best." Thank you for saying those kind things.

Dear Aunt Flora: Here I come again. I have never seen my first letter yet. We have moved down here to keep house for Mr. Jim Pace. This place is named for him. Mr. Pace's wife died, but he has three

boys and one girl and I do not get lonesome. Mr. Pace has a brother who is a cripple, and he is keeping the postoffice here. This is a very nice place. Come and see me some time. Love to all.

Pace, Miss.

Rosa Brandon.

Rosa, if I remember correctly, you are the girl who was so lonely. I am glad you have found friends of your own age.

Dear Aunt Flora: Will you let me join the happy band? I joined the church a long time ago. I am ten years old. I go to school, and I am in the fourth grade. My teacher is Mr. Richard Areritt. I have a pretty Jersey heifer nearly grown. I have a half sister married, and a brother three years older than I. The Easter lily and the

### 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.

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rose are my favorite flowers. Mamma takes the Herald, and I enjoy reading the Children's Page. We have meeting every first and fourth Sunday. Our pastor is Rev. J. E. W. Right. I will close.  
Milton, Ky. Easter Bell Mosser.

Easter, are you going to keep your heifer till she gets to be a cow? I like Easter lilies too. They come when our eyes are tired of seeing things look all brown and dead. Perhaps that is one reason why they look so bright. I know you are glad it is spring.

Dear Aunt Flora: I have been thinking of writing to the Children's Page for a long time, but just neglected it. Mamma takes the Herald and I like to read the page. I was 15 years old the 14th of January. I go to school every day I can, and am in the seventh grade. We have a fine teacher. His name is Mr. Pointer. I will ask the cousins a question. Reverend is spoken of in the Bible but once. Where is it found? Love to auntie and all the cousins.  
Mt. Zion, Mo. Aita Edwards.

Alta, you have my birthday; isn't that nice? Fifteen is a very interesting age, and should be a very happy time for you.

Dear Aunt Flora: Will you be so kind as to receive a little Kentucky girl into the corner? My mother takes the Herald, and I like to read the cousins' letters. I am 13 years old, and have to do the work now, as my mother is sick. I can wash, iron, sweep, make beds, cook and make cookies. I can get a very good meal. Mamma cuts out my clothes and I make them on the machine. I am the only child. I have a little brother in heaven. His name was Samuel Nelson Ecklar. I go to church. Rev. J. R. Howes is our pastor. I hope this letter will escape the waste basket. Your little niece,  
Kentucky. Hattie L. Ecklar.

Hattie, I think your mother surely is very proud of such a good, helpful little girl. I must say I could not do so much at 13.

## OUR DEAD.

### MOORE.

Gone home. Yes, another affectionate father, faithful husband, true Christian and Confederate veteran has joined the blood-cleansed company on the other side.

Berry R. Moore, my father, was born in North Carolina, October 19, 1825; converted when a youth, and united with the Methodist church, of which his father, Rev. Wm. Moore, was a minister from a young man to the time of his death at a ripe old age, which took place in North Carolina.

Our father when a young man was married to Miss Mattilda Myers, of North Carolina. To their union were born eight children. The mother and five children have long since preceded him to heaven. His second and last marriage was to Miss Mattilda Rogers, of Arkansas. To that union were given six children. The mother and three children have some years since joined loved ones in heaven; father had made his home for some years with our two oldest brothers and their kind wives and children. All loved father and grandfather. For some years he has frequently remarked, "I am just ready and waiting to be called home to heaven." His last words to the writer were: "I'm down by the river waiting to go over. I hear the music. I see the heavenly hosts."

In the home of our oldest brother, Rev. D. A. Moore, at 4:30 a. m., February 21, 1910, he passed peacefully to his reward. Interment in Bristol cemetery, Ellis county, Texas. Father and mother started life with a family altar, reading God's word, and family prayer was continued through the years. He loved his Bible, read it much, read Wesley's writings and those of others. He loved The Pentecostal Herald and other good papers. He carried with him in the war of the sixties a Bible, Methodist hymn book and a heart of love for God and all mankind. He moved to Arkansas in 1869; to Texas in 1884; six children, several grandchildren and other loved ones and many friends survive him.

Father, your faithful Christian life will ever be cherished by us all. You have by prayer, faith and example, aided by power divine, moulded character in all of us children, and by grace we will meet you in heaven above.

A devoted daughter,  
(Mrs.) E. J. Malone.  
809 East Milam St., Ennis, Tex.

Sleep on, in peace,  
Thou ransomed soul—  
Christ died for thee,  
No more to mourn.

Sleep on, sleep on,  
No more to roam—  
The way of the cross  
Hath led thee home.

Sleep on, sleep on.

Dear Father Moore—  
The dead in Christ—  
Shall die no more.

And when the trumpet  
Thou shalt hear—

God will wake thee,  
Thou didst not fear. H. E. Malone.  
809 E. Milam St., Ennis, Tex.

### HILL.

Joseph Edmund Hill was born in Cuba, Ill., Dec. 21, 1875. He died at Needles, Cal., Jan. 18, 1910. His father, Rev. J. F. Hill, gave forty years of his consecrated life to the ministry of the gospel, to which his son Joseph was born and dedicated. All his uncles on both sides of the family were ministers. He was converted at the age of nineteen and immediately entered into evangelistic work. Soon after his conversion, he entered into the experience of sanctification and lived and preached it for sixteen years. His deep piety and earnestness were evident to all who knew him.

His first evangelistic work was in the winter of 1894, when he and a number of other young men went out with Evangelist Kemp in the gas belt of Indiana, in which about nine hundred souls were saved. He was familiarly known as "Bandsman Hill." He had alluring calls to other work but felt the call of God was to the evangelistic field. Upon the return from one of his evangelistic tours, in the spring of 1896, he met Miss Anna Glende, who, with another young lady, was conducting revival services in a little mission, near his home, at Harvey, Ill., and found that they had been converted the same night two years previous. They soon formed a close friendship which resulted in marriage, June 14, 1899, at Racine, Wis. For eleven years their life has been crowned with success and happiness, working hand in hand in the Master's service. Soon after their marriage they organized the Union Revival Brigade, giving earnest young people an opportunity for training and service. This new departure which was begun as an experiment, proved a decided success and they continued this work in the states of Illinois, Indiana, Wisconsin and Oregon, coming to California about six years ago. The last two campaigns in California were among the most successful of his whole career, resulting in about seventeen hundred professed conversions.

About eighteen months ago he was stricken with malaria and nervous prostration during a campaign in the San Joaquin Valley. He came to Needles last April to get the benefit of the milder climate, and for a time seemed to gain, but found that his strength was shattered beyond recovery. A few hours before he passed away he called his loved ones around him and talked hopefully of his departure and of the time when they would meet on the other shore. At his request, "Abide With Me," and "Jesus Lover of My Soul" were sung at his bedside. He mentioned by name all the members of the Brigade and wanted them all to be faithful.

He leaves to mourn his loss his wife, a brother in North Dakota, a sister in Chicago, a number of other relatives and a host of friends. He died triumphant in the faith. Among his last words were, "Though he slay me yet will I trust him." "God's finger touched him and he slept."

### HAMBY.

Little Vera Odessa Hamby fell asleep in Jesus, October 23, 1909, of membranous croup, at her home at Squires, Douglas county, Mo., after a few hours of suffering; was laid to rest beside her little sister Loeta who preceded her nearly seven years ago. Everything was done that the doctor, dear parents and friends could do, but God said, "Come up higher." He has gathered her home to that better land, now her sufferings are over, and she sleeps that sweet and peaceful sleep of the redeemed in Jesus' blood until he comes and gathers his saints, then we will be with him through all eternity, for after ages and ages roll on still eternity has only begun. Dear parents and friends, live true to God, for this is only a place to prepare for eternity. We ought to praise God when he sees fit to take an infant home, for we know we can soon join them, if we live and walk under Jesus' atoning blood.

Little Vera was born August 30, 1908. Her life was short, but we miss her sweet little prattle. Now that little voice sings praises to God. How happy we'll be when we meet with the dear ones and our Savior welcomes us home to see his smiling face and hear him say, "Well done, thou good and faithful servant; enter into thy rest."

An angel in the book of life,  
Wrote down an infant's birth  
Then added ere he closed the book  
"Too beautiful for earth."

And when the reaper "death" passed by,  
He read those words and smiled;  
Then folded in his icy arms  
This lovely little child.

Look up, dear parents, above  
Although the billows round you swell;  
Is not your darling safe on high?  
Can you not answer, "It is well."

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It is well, though nevermore,  
Her little form to earth be given,  
She rests where pain and grief are o'er  
And you can meet your child in heaven.  
—Written by a Friend.

### Odum, Ga.

We are still on the victory side, saved, sanctified, and kept by the power of God, and realizing his love extended to others through our teaching. We closed our meeting at Surrency, Ga., April 3. It was indeed a great meeting, deeply spiritual; it put people to thinking, and acting, and straightening up. I like practical religion and that is what the pure gospel in Surrency brought about. I have been on the way of holiness fifteen years. I have never been shaken from the purpose that God has called me to fulfill. I have never backslidden, neither have I fallen from grace a single time. I have done my best and God has stood by me in all the hard trials of life and honored every meeting by blessing and saving souls. I don't know such words as fail or falter. Glory be to God, I am saved to the uttermost. My spirit and the word agree. We have large crowds of seekers at the altar. Many profess, but we can't number the possessors. I fear to report what people say about the numbers saved; people differ so in their opinions. But, praise God, we have his presence to comfort and cheer, and bless and save.

We will be here several days, before we start to Oklahoma. My friends, don't despair. I will meet you at the Judgment. I have never

been whipped by the devil and I never will, because I put my trust in the One that never lost a battle. I have endured everything that a child of God is heir to, and my faith grows stronger, and God is more than a match for all the powers of hell combined. O, glory, hallelujah! I have the victory in my soul, and through his Spirit. My husband is good help in the Lord's work. We will go from Georgia to Oklahoma, April 30. Pray for us.

J. L. and Maggie M. Dixon-Cason.

### EVANGELISTS' SLATES.

REV. C. M. DUNAWAY.

Roberta, Ga. . . . . April 27-May 8  
Eastman, Ga. . . . . May 15-29  
Tallapoosa, Ga. . . . . June 5-19  
Brinson, 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, Flomilla, Ga. . . . . Aug. 11-21

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## Our Weekly Review

By Mrs. Bettie Whitehead.

### Some Thoughts on Prayer.

It is said that the Shah of Persia, hearing that serious complaints from his people never reached him because of the court officers through whom the messages must pass, placed a telephone in the market place of his capital, with the other end in the private apartments of his palace, and told his people to use it freely.

Our heavenly Father has bidden us come boldly unto the throne of grace, that we may obtain mercy and find help in time of need. It used to be that the people had to approach the Father through the high priest, but now it is the privilege of each one of us to enter into the holiest by the blood of Jesus.

It seems that Christ has done everything he can to encourage our coming to him, and nothing so pleases the Father as the frequent visits of his children to the throne. Often we do not derive the benefit and spiritual strength from our praying that we should, because we think of God as being far away and it is with some doubt that we offer our petitions, but let us remember that just as we become conscious of condemnation when we do a wrong act, because we know it is all open to the eye that never slumbers nor sleeps, so we should be just as conscious that he hears us when we speak into his loving ear. How comforting to know the eye of the Lord is over the righteous, and his ear is open to their cry.

The best way to get the most out of prayer is to realize you are speaking to One who, not only hears our every word, but knows our down-sittings and uprisings, and understandeth our thoughts afar off.

Another helpful thing in prayer, is to look away from yourself. Unworthy, it is true, but if we are sincere and come feeling our poverty of soul and need of divine strength we shall surely not have waited upon the Lord in vain.

The true meaning of prayer is very plainly and truly expressed in the lines of the old hymn:

"Prayer is the soul's sincere desire,  
Uttered or unexpressed;  
The motion of a hidden fire  
That trembles in the breast.

"Prayer is the burden of a sigh,  
The falling of a tear,  
The upward glancing of an eye,  
When none but God is near.

"Prayer is the Christian's vital breath,  
The Christian's native air;  
His watchword at the gates of death;  
He enters heaven with prayer."

We see from the beautiful thought contained in these lines, that prayer is the inner breathings of the soul, the cry of a needy heart and a consciousness that the fountain to which you come is able to slake your thirsty soul. The largest place in the heart of man is that intended for the indwelling Paraclete, which means all the heart. The human heart was not made as the abode for sin, but with our consent the door

was opened to the tempter and his entrance meant the exit of the holy Comforter. There is no communion between light and darkness, nor is there fellowship between Christ and Belial. If we once let the Holy Ghost come in and close the door, then when you have a secret for his ear, just a whisper will be sufficient for he is within your heart.

We sometimes chide ourselves because we are not more confidential with our Lord. He wants us to tell him all that pleases us as well as all that annoys. Those musings that are too sacred for any human ear, may be laid before him who is touched with the feelings of our infirmities and can understand the situation perfectly and

"Loves us too well to forsake us,  
Or give us one trial too much."

With this assurance, let us resolve anew to take everything to the Lord in prayer, for he is well pleased with our oft coming.

### ANNOUNCEMENTS.

**Wanted** to buy good second-hand tent, 40x60. Address Rev. J. R. A. Vaughan, Poplar Bluff, Mo.

**The sixth annual camp meeting** of the Mobley camp, will open July 15, 1910 and continue ten or more days. The preaching will be in charge of Revs. W. C. Wilson and J. J. Smith. We invite the West Tennessee and West Kentucky holiness associations to meet with us. W. J. Willingham, Sec., Water Valley, Ky.

**Man's Influence With God.** By Rev. D. W. Hilt, Bradshaw, Nebr. Price 75 cents. The book is characterized by a spirit of earnestness and religious thoroughness, all through. The author makes a case out of the statement that "our spiritual reinstatement can be, yea, ought to be, complete in this life." The discussion of man's influence with God, given as an endowment and lost by disobedience is well applied.

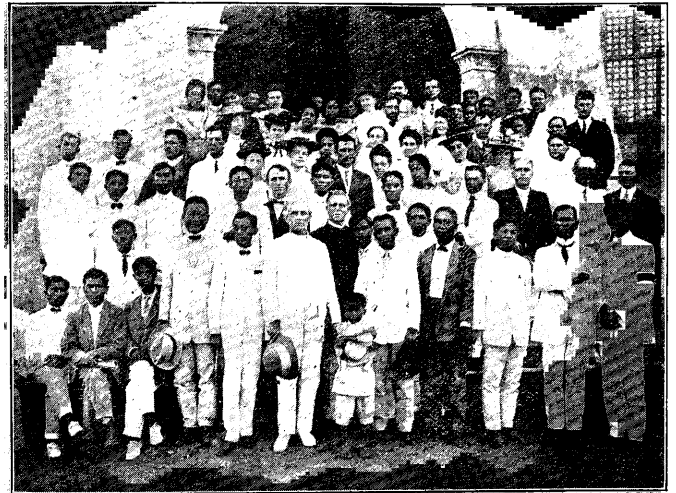
The Rev. Francis L. Patton, D.D., LL.D., President of Princeton Theological Seminary, gave the graduating address at the close of the winter term of the Moody Bible Institute on April 17 on *The Integrity of the Bible*. Twenty students graduated, most of them men, some of whom are going to foreign fields, some will engage in evangelistic work in this country, and two or three are to take further studies in theological seminaries.

The Institute keeps its doors open throughout the year however, the summer term beginning May 3rd. A special course is planned for the latter part of this summer beginning in July, when Prof. G. Frederick Wright, Dr. C. I. Scofield, President, W. G. Moorehead, Marion Lawrence, and possibly Stuart Holden of London, will be special lecturers. All the instruction is free.

**A Request.**—Will every one who reads this pray that God will open the way by which I may put my children in a Christian school and train them up for God and heaven. A Sister.

Winona, Kan.

Dear Herald: I love to be with Christian people to hear them talk; also to have a little chat with them. I can say that *The Herald* has done me more good than any paper I have ever taken or read. Mamma, sister



A group of missionaries and Filipino ministers. Taken at the M. E. Annual Conference, at Manila. Bro. Morrison stands in the front row, dressed in white, a little boy at his side. Bishop Oldham just back, dressed in black. Most all of these Filipino preachers were at the altar seeking full salvation during the meetings held at the conference, and many of them were blessed.

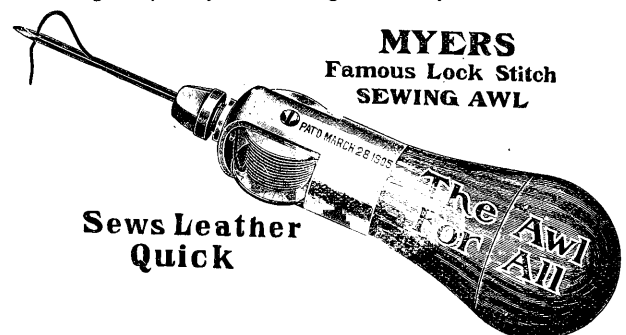
and I are the only ones that are saved in this family. I ask the readers of *The Herald* to pray for the rest of the family. I have one brother living in heaven, and by the grace of God I expect to meet him there some day. It seems as though it is easier

to live a Christian life than ever before. My experience in Christian life has been nearly three years. I love the way better every day, and it is growing brighter each day of my life. Your sister in Christ,  
Hester Porter.

## The Famous Lock Stitch Sewing Awl

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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, May 11, 1910.

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## ✕ Our World Tour Of Evangelism. ✕

CHAPTER XXXI.

MANILA.

The city of Manila is built on the lowland of the bay shore at the mouth of the Pasig River. The old city is situated on the right-hand of the river as you enter the stream from the bay. It was built back in the fifteenth and sixteenth centuries and has passed through some stormy and tragic experiences. The original city was entirely surrounded by a wall of considerable height and thickness, pierced by a few small gates through which a wagon without a high load might be driven. These gates were strongly fortified, both in front and above, so that in the olden time a comparatively small force shut up within could bid defiance to a powerful enemy without. This was not only for protection from the wild tribesmen from the islands, but from the old piratical rovers of the sea. The walls still stand in perfect order, except where modern progress has changed them here and there and made a breach for the passage of electric cars.

The city, because space within the walls was so valuable, was built very compactly with narrow streets and sidewalks, along which the people walk single file. In its early struggling history the famous Chinese pirate Li Ma-hong, with a large fleet of ships and four thousand warriors came to capture and seek the city, which made a brave defense and after a desperate conflict drove the enemy away, saving the place from annihilation.

In the year 1762 Great Britain and Spain being at war, an English fleet sailed into the harbor, and after a stubborn resistance from the comparatively small garrison, the city was captured and held by the British for some eighteen months, when on the payment of a heavy indemnity the conquerors sailed away and again the Spanish banner floated over the city. During the weary years of cruel Spanish rule the natives arose again and again and flung their lives away in vain attempts for freedom, which never came, and never could have come, had Uncle Sam not appeared upon the scene.

When the crash of Dewey's first gun swept over the bay and echoed through the hills, it announced the dawn of a new era in these islands. Above the old city on the bay shore is the more modern residential portion. Here are the homes of the official and professional Americans, built of wood, large and airy, with big verandas, and yards full of tropical plants, vines, trees and flowers,—the appearance of the whole cheapened by roofs made of corrugated iron, making you think of a western boom town. The larger and more modern city where the business is done, is without walls on the opposite side of the river. Here are the great wharfs,

warehouses, offices of the steamship companies, government and custom offices and long streets of business houses, shops and stores. With the exception of one street on which you will find a number of American stores, the larger portion of the business is done by Chinamen. They are the great merchants and shopkeepers of Manila.

Everybody praises the Chinaman. They say he is the coming man of the East, strong, patient, wise and reliable; he can buy what he wishes on his word and will come to time and make good his promise on the day and the hour. He buys and sells, washes and cooks, serves at table, sweeps and makes your bed. He gardens and markets, catches fish, and deals in poultry. He carries burdens that astonish you and hurries along, always having the appearance of knowing exactly what he is after and attends strictly to his own business, meddling with no one. This does not mean that the Chinaman is a saint; far from it, but he is a worker and is after the dollars and is catching up with them in large numbers.

The greatest boon that the American flag brought to the Philippine Islands was the Protestant religion, along with the Bible, and the gospel of pardon and peace with a pure heart and a righteous life. The Catholic Church offers salvation in heaven to a lost, burdened soul after a life of penance, suffering, and submission to all sorts of soul slavery to ignorant, money-hungry, tyrannical men and a longer or shorter period in purgatorial fires, the time to be gauged by the amount of money left the priests to pay for the deliverance of the soul from said tortures. The Protestant Church offers salvation through faith in Jesus Christ, here and now—a life of peace and joy, and an abundant entrance into the heaven of the holy. It would take a set of large volumes to tell of the dark situation after all of these years of absolute Catholic control in the Philippines. A church could not have had a better opportunity to show its power to Christianize, civilize, educate and lift up into happy homes and prosperous life.

For centuries the pope, and priest and friar had their own sweet will. Yet, what did Mr. Taft find when he went to Manila as governor of those islands? Poverty, ignorance and superstition, with a greedy priesthood stealing away the substance of the people. If he had eyes to see, (anything more than a splendid opportunity of a great political coup of the Catholic vote) he saw a fearful picture of human degradation.

In the Philippines the priests placed the marriage fees so high that it was impossible for the poor people to meet the expense of a legal church marriage, and so they lived together in the most

indiscriminate manner. Of course, the well-to-do could pay the heavy tariff, but the great masses of the people could not pay for marriage and lived together without the sacred rite, separating when they chose to do so. In this way the church tore up the very foundation stones of society and Christian civilization. Our Col. Roosevelt knew all of this when he was paying his flattering tributes to Catholicism and browbeating our American citizenship. Who can believe there is any atonement for sin in kissing the cold brass toe of the image of St. Peter?

A fawning politician, with his greedy head in the government trough down in Manila, said to one of our Methodist preachers, "I can't say that I approve of your method of proselyting," by which he meant to say that seeking the conversion of these poor, benighted creatures from their sins was proselyting Roman Catholics. Thank God, in the past ten years the Methodist Church has thus proselyted something more than thirty thousand of these remarkably bright people who only need the Bible, the religion of Christ, and the education, uplift and enlargement that it brings to take their proper place among the great brotherhood of civilized men.

Next to Bible salvation the greatest boon that the flag brought to these islands is education. The free public school is, and will be, of incalculable benefit to the people. The man who would find fault with the Filipino must remember the terrible disadvantages under which he has lived. He must remember something of the long period in which the Anglo-Saxon was climbing up to the position which he now occupies and the ignorance and selfishness which yet cling to him. Give the Filipino the public school, with all it means, and give him time and he will come rapidly and will make a strong, courteous man, ready to do his part in the world's work. I don't think he will ever learn to be cuffed and ordered about like the African and the Indian have been, a most serious delinquency in his make-up as viewed from the standpoint of some observers.

Perhaps next in the order of blessings is the scientific physician and what he means and brings with him. The American flag brought with it salvation for the soul, education for the mind, and health for the body. The improvement in health conditions is quite remarkable. The cities are being cleaned up, pure water supplied for the people, modern and up-to-date hospitals erected, and long strides are being made toward hygienic living.

Next we would say in the order of blessings come the courts of justice. The old Spanish courts were an abomination, slow, uncertain and hopeless. The United States has appointed a high class of men to the judicial bench in the Philippines who are bringing order out of chaos, clearing the innocent, punishing the guilty in a humanitarian way, and lifting the people up to a true appreciation of equity. Thus the church, the school, the hospital

(Continued on page 8.)

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OF ASBURY THEOLOGICAL SEMINARY

## ✠ "Cleansing From All Sin." ✠

REV. A. M. HILLS, D.D.

Text, 1 John 1:5-10. Fifth verse: "God is light, and in him is no darkness at all. Sixth verse: If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth.

Seventh verse: But 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. Eighth verse: If we say we have no sin, we deceive ourselves, and the truth is not in us.

Ninth verse: If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Tenth verse: If we say we have not sinned we make him a liar and his word is not in us.

A great heresy arose during the closing years of the first century. It threatened the utter subversion and destruction of the Christian religion. Peter wrote against it in 2 Pet. 2:12-19. Jude wrote his blistering words against it in the 4th verse and 10th to 19th verses of his little epistle. Paul foretold it in his parting address to the Church of Ephesus, Acts 20:18-35, and in his Second Epistle to Timothy, 3rd chapter, 1st to 8th verses. John hurled his fiercest invectives against it in his first epistle, of which my text is the preliminary summary. Even Jesus condemned them in his message to the churches, Rev. 2:6; 14-16.

These false teachers were variously styled Nicolaitanes, Gnostics, and Docetae. They went everywhere, infesting the churches, denying the real incarnation of Christ and his atoning death. Their primal dogma that all evil resided in matter and did not affect the soul, was a heathen notion imported from Eastern Asia. Under its baleful influence even church members imbibed the idea that they could be purified in soul by a mental knowledge of God, and could then indulge their bodies in any form of vice without spiritual detriment. A gross licentiousness resulted, consecrated by a false profession.

Irenaeus says of them: "They assert that they themselves will be saved, not by *practice*, but because they are spiritual by nature; and that as gold, though mingled with mire does not lose its beauty, so they themselves, though wallowing in the mire of carnal works, do not lose their own spiritual essence. And, therefore, though they resort to the banquets which the heathen celebrate in honor of their false gods, and abstain from nothing that is foul in the eyes of God or man, they say that they cannot contract any defilement from these impure abominations; and they scoff at us who fear God as silly dotards."

In other words, these vile heretics taught that "a man might be an outrageous violator of law and yet be a pure and holy saint." It was a subtle error, most pleasing to carnality, and struck a deadly blow at Christian morality. The aged Apostle John wrote this epistle as a defense of Christian purity from sin, against gnostic purity in sin. He says, "These things have I written concerning them that seduce you." 1 John 2:26. There is a constant series of burning antithetic ideas, issues between the true view and the opposite error, stated in the most intense language. John put all the earnestness of his Christ-like soul into it because he saw that the founda-

tions of Christian purity were involved, and Christianity itself was at stake. Then,

I. Consider the text as a whole. There are six verses in all, with three antithetic ideas, two verses to each. The first verse of each pair of verses states the Christian truth of pardon, purity and full salvation. The second verse of each pair is not a description of Christian character at all, but is a stunning blow at the doctrine and practice of these vile teachers who were seducing Christians from morality, and by their practice were uniting *professed sanctity with unspeakable depravity*.

Let us consider these verses by pairs and the truth will appear. In the fifth verse, the apostle teaches that "God is light and in him is no darkness at all." In other words: "God is light." His true children will be children of the light and of the day; they will walk in the light and be without darkness, like their Father. Verse 6 gives the antithesis—a blow at the seducers: "If we say, (he meant, if *you* say) that we (you) have fellowship with him and walk in the darkness (as your false teachers say and do) we (you) lie, and do not the truth." You simply cannot have fellowship with a holy God and practice vice as you are doing; and if you say that you do, you lie. It was terrific plainness, and he simply softened it by saying "*we*" instead of "*you*" to make the castigation a little more acceptable.

Take the next pair. Verse 7 gives the blessed hope of salvation: "If we walk in the light, as he is in the light, we have fellowship one with another (we and God), and the blood of Jesus Christ his Son, cleanseth us from all sin." This is the way to full salvation and complete deliverance from all sin—walk in the light of God in faith and obedience, and he will cleanse our hearts *from all sin*.

Verse 8 is the antithesis—another fearful blow at heresy. "If we (you) say that we (you) have no sin (and no need of a Savior from all past sins as your vile teacher would have you believe), we deceive ourselves and the truth is not in us." (You deceive yourselves and the truth is not in you). You Nicolaitan gnostics affirm that your wicked vices are not wrong, and that when you practice them you commit no sin; but you are simply deceiving yourselves. You will not get rid of your sins by *denying* them, but by *confessing* and *forsaking* them, and by praying for an application of the cleansing blood of Jesus.

Look now at the third pair. Verse 9 gives us again the blessed truth of full salvation. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." This verse tells how one may walk in the light of a holy God, and obtain justification and sanctification, and complete deliverance from all unrighteousness, (unrighteousness of heart). God has a perfect cleansing for us all.

Verse 10 gives the third antithesis—another blow at the doctrine of these corrupt teachers: "If we say we have not sinned (as these seducers say), we make him a liar and his word is not in us." In other words, "If you Gnostics, or any that accept your doctrines, say you have not sinned, while you are wallowing in shameless orgies

of vice, you make God a liar and his word is not in you."

II. If now we write the first verses of these three pairs together, and then write the second verses together the correctness of our interpretation will be more apparent. Verse 5: "God is light and in him is no darkness at all." Verse 7: "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." Verse 9: "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

These three verses are the Gibraltar of the Christian faith, an epitome of the glorious gospel of full salvation. Jesus has made ample provision for us to be justified and sanctified, pardoned and cleansed from all sin and all unrighteousness, and thus made clean and holy.

The other three verses, antithetical to these are a scathing denunciation of the Gnostics who were corrupting the churches by teaching that people could be in a saved relation with God and yet be living in drunkenness and licentiousness. Notice how they read, and think of pronouns in the second person instead of the first and all will be plain.

Verse 6: "If we (you) say that we (you) have fellowship with him and walk in darkness, we (you) lie and do not the truth." Verse 8: "If we (you) say that we (you) have no sin we (you) deceive ourselves (yourselves), and the truth is not in us (you)." Verse 10: "If we (you) say we (you) have not sinned (as these seducers say) we (you) make him a liar and his word is not in us (you)."

Just such antithetical passages fill the entire epistle and show to a demonstration that the beloved apostle was writing against the teaching and practice of Antinomian heretics who were teaching salvation *in vice*. This grouping of these verses makes the Scriptures perfectly plain and robs it of all its seeming contradictions.

III. It is amazing that F. B. Meyer and other Keswick teachers, should wrest this eighth verse from its connection and divinely intended meaning as a warning to wicked deceivers and their followers, and apply it to holy children of God who profess sanctification. But this he does in these words: "What can be clearer than the statement, 'If we say we have no sin we deceive ourselves and the truth is not in us?' To say that we have not sinned, or to say that we have no sin, is to show ourselves destitute of God's truth." What a wretched interpretation it is to take these words hurled against vile seducers of the Bride of Christ and force them to teach as a divine revelation, that the Bride herself, with all the heavenly Bridegroom's sanctifying, indwelling, and the cleansing of the Holy Spirit, cannot herself be pure and clean!

We should like to ask Brother Meyer and his fellow-suppressionists a few questions:

1. When a sinner has experienced the works of grace described in verses 7 and 9, that is, when he has been pardoned and then cleansed from "*all sin*," and "*all unrighteousness*," how much sin has he left in himself to lie about?

2. When God has thus pardoned and cleansed one of his obedient, trusting children, and he gladly testifies for the glory of Jesus to his cleansing, does this saint of God lie by saying, "I am now, by the grace of God, without sin?"

3. If the King of England should pick up a filthy, ragged London beggar, take him to his



own bathroom, wash him thoroughly, burn up his rags, and clothe him with the best of garments, would the beggar lie if he should then say, "By the grace of the King I am now without filth and without rags?" Of course not, and no more does a child of the King of kings falsify when he extols the sanctifying grace of his heavenly Father.

4. Do those teachers who declare that "We must have sin in us to the last hour of life" fitly honor the great salvation of Jesus? "All unrighteousness is sin." But the apostle, inspired by the Holy Spirit, declares that "The blood of Jesus cleanseth us from *all* sin, and *all* unrighteousness."

Adam Clarke well says: "To attempt to evade this and to plead for the continuance of sin in the heart through life is ungrateful, wicked and *even blasphemous*: For as he who says he has not sinned *makes God a liar*, so he that says *the blood of Christ either cannot or will not cleanse us from all sin in this life gives also the lie to his Maker*." God help us all to keep back from such awful sin!

Thank God, the old gospel will stand in spite of Keswick teaching, or the sneers of those who oppose Bible holiness, and plead for the lifelong continuance of sin in the heart. Jesus is an *uttermost* Savior; his precious blood *can* and *does* cleanse from *all* sin. And those who have the blessed sanctification of the Holy Ghost can testify to *freedom from sin* without lying.

Georgetown, Ill.

#### THE MINISTRY.

Rev. E. K. Pike.

As God can send a nation or people no greater blessing than to give them faithful, sincere, and upright ministers of the gospel, so the greatest curse that God can possibly send upon a people in this world is to give them over to blind, ease-serving, unregenerate, carnal, lukewarm, and unskilful guides. Yet, in all ages, we find that there have been many wolves in sheep's clothing, many that daubed with untempered mortar, that prophesied smoother things than God did allow. As it was formerly, so it is now; there are many that corrupt the word of God and deal deceitfully with it.

The greatest proclivity of the ministry today is toward the doctrine of love, which is a great doctrine of the Bible, and which alone should constrain every man to yield his heart and life to God, but that is a one-sided gospel, and is being preached so much and is becoming so prevalent, that thinking people are growing "love sick." As the preacher backslides, he preaches on the love of God and makes God so loving that he cannot punish the sinner. He is attempting to heal also the hurt of the daughter of God's people slightly, saying, "Peace, peace, when there is no peace." What peace can there be in the heart of a sinner? "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth, with an infidel? and what agreement hath the temple of God with idols?"

The foregoing statements of the apostle are in harmony with the words of the Master, "I come not to bring peace, but a sword." So the preaching of this day that does not condemn sin, and even the sinner, is not of God. Listen to the Prophet Jeremiah, "I am full of the fury of the Lord; I am weary with holding in; I will pour it out upon the children abroad, and upon the assembly of young men together; for even the husband

with the wife shall be taken, the aged with him that is full of days. And their houses shall be turned unto others, with their fields and wives together; for I will stretch out my hand upon the inhabitants of the land, saith the Lord."

The prophet gives this thundering message, that they might be terrified and have some convictions and inclinations to repent; but it seems that the false prophets and the false priests went about stifling people's convictions and when they were hurt, or a little terrified, they were for daubing over the wound, telling them that Jeremiah was but an enthusiastic preacher, and his business was to disturb the peace of God's people. How many in this day and age, as the people begin to look at themselves and see the sinfulness of their hearts and the need of their souls, say "you are all right; you are good enough; you are the best member I have; don't be disturbed by any one." They cry, "Peace, peace, when there is no peace."

Yes, God is a God of love; he has proven it to us in the gift of his Son, in the descent of the Holy Spirit and in the establishing of his church among men. While we rejoice in the fact that "God is love," we must not forget the plain teaching of his word that he is a God of holiness and that his holiness is the great attribute around which all other of his attributes revolve. He is glorious in holiness and his throne is one of holiness, heaven itself is the seat of holiness, the inhabitants of that blissful world are holy, all their affections, all their pursuits, all their enjoyments are virtuous without any mixture of evil.

The Bible teaches that a poor, finite man can not see God's face and live. Even the holy Seraphim, that minister about the throne, veil their faces in his presence, because of the ineffable and overwhelming glory of the divine countenance. Yea, they even thought it sacrilegious, with all their seraphic purity and superlative holiness, to touch the coal of fire with the hand, while it lay upon heaven's sacrificial altar, and the record is that one of them took it "with tongs from off the altar." Afterwards he took the red-hot coal of fire in his hand and applied it to the lips of the prophet. If the holiness of God, manifested in Jesus Christ in his sacrificial offering, is so transcendently and superlatively glorious and sacred, that even the seraph, the holiest spirit in heaven dare not touch it, what must be the fate of the man who dares trample the blood of Jesus under his feet, and who speaks lightly of the same?

God's holiness is the foundation of his justice, and his justice is the foundation of his government, and if the laws of his government are not enforced how shall his kingdom stand? Isn't it a fact in this spiritualistic, materialistic, sickly, sentimental, ease-loving, time-serving, and compromising age, that the rugged teaching of God's justice, is a lost doctrine? We no longer hear sermons on "sinners in the hands of an angry God." We have no more Jonathan Edwards, no marks of our aboriginal preachers. How little are we like the great Preacher. Listen to him as he stands in the valley of denunciation: "Woe unto you, scribes and Pharisees, hypocrites! Woe unto you, ye blind guides. Ye fools and blind. Woe unto you scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but within full of dead men's bones, and of all uncleanness." Did he condone or did he condemn them? Listen to the next greatest preacher the world has ever seen, as he comes forth from the swelling of Jordan with the light of

heaven upon him, and God's uncompromising Spirit within him, saying, "Repent ye: for the kingdom of heaven is at hand; O generation of vipers, who hath warned you to flee the wrath to come?" "Bring forth therefore fruits meet for repentance." "The axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire."

How far are we from the preaching of John? He laid the axe at the root of the fruitless tree but we would remove it and forever throw it away in our many amatorial sermons.

We must not forget the fact that God is angry with the wicked, that the bow of his wrath is bent, the arrow made ready on the string; justice bends the arrow at their hearts, strains the bow, and it is nothing but the mere pleasure of God, and that of an angry God, without any promise or obligation at all, that keeps the arrow from being made drunk with their blood. Yes, the wrath of God is like great waters damned for the present; they increase more and more, and rise higher and higher till an outlet is given; the longer the stream is stopped, the more rapid and mighty is it in its course, when once it is let loose.

If you want a God capable of love, and infinite love, he must be capable of wrath and infinite wrath. Indeed love of the good and love of good men is anger of evil and evil men. Anger is but love itself, the burning reflex of divine love which warms and rejoices heaven, kindling into a flame of unquenchable wrath for evil doers. The existence and happiness of the righteous depend upon the integrity of God's system and government. God hates sin in the same proportion he loves virtue; indeed love of the good is of itself hatred of the evil; they are the same.

After all that divine goodness has done for man, if he, with his eyes open, and, as a matter of choice, sins against God, abuses God's love, grieves God's Spirit and disappoints all the agencies God has appointed, at so much cost, to make him happy, and, after God is willing to forgive him all, he refuses, in his pride and rebellion, to ask God to do so, he certainly deserves the wrath of God and that forever. May we so live and preach that the wrath and justice of God may not fall upon us.

Wilmore, Ky.

#### CHILDHOOD, THEN MANHOOD.

John R. Martin.

Jesus said, Except a man be born again he cannot see the kingdom of God. John 3:3. He said also, That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. John 3:6, 7.

The natural child is born of the flesh. If he is not nursed, fed, cared for, he will never grow to maturity; he will die very young. But if he is well nursed, fed and cared for and grows to be a man he will know positively that he has been born of the flesh. You could not make him believe otherwise.

If a man is born again, regenerated, born of the Spirit, made new in Christ Jesus, he will know it as positively as he knows that he was born of the flesh; he will know that he has passed from death unto life. If he is not fed and cared for he will be apt to die. Jesus said to Peter, "Feed my lambs"; next, "Feed my sheep."

After regeneration, or the new birth, he is only a child of God, but if he is rightly cared for, prop-

erly instructed and adds to his faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity; if he is intensely in earnest in all these things; if he is cleansed from all filthiness of the flesh and spirit, perfected in holiness, entirely sanctified, is he not then a *man of God*? Yes, a *perfect man of God*.

"All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

I believe the Bible teaches a positive, know so salvation. "Salvation is the redemption of man from the bondage of sin and liability to eternal death, and the conferring on him everlasting happiness." (Webster) Today is the day of salvation.

Well, you are a child of God? Have you repented, forsaking all sin, believed in the Lord Jesus Christ, been born of the Spirit? Have you been sanctified, cleansed from all sin? Have you the witness of the Holy Spirit to the fact? Then I would believe you to be a man or woman of God. But it won't do to stop there; work for him. We will grow in grace and in knowledge; in fact, it will get better and better. I had rather be a *perfect man of God*, thoroughly furnished unto all good works, than to be king of the world ten thousand years without it.

Dear readers, may God bless you all abundantly, and may we meet him in peace.

Archer, Fla.

#### LONDON, KY.

At the last session of our Annual Conference the committee on spiritual state of church recommended special efforts for revivals in every charge. The effort has been made in London. Bro. W. G. Cram, of Korea, commenced with me, but Dr. Lambuth could spare him only four days. The work commenced with the Lord's Spirit present. When Bro. Cram was called away, then "there was a man sent of God" from Atlanta, Ga., "whose name was" Charlie D. Tillman, and no such a meeting has ever been held in London. The work had clear marks of genuineness that meant good for the church and the every day life of the family and the individual. All churches co-operated. Safe, sane methods were used; people came forward for prayer and Christians instructed with efficiency. We discarded the arithmetic about conversions. There were a great many expressed clearly the fact of their being right with God. Over forty gave their names for membership in the several churches of the town.

We had no room large enough for the night congregations. The day services were held in the Courthouse and it was well filled. Bro. Tillman is a remarkable man; he is truly an evangelist with a message of love in song and sermon, and it was pathetic to see how everybody's heart was hungry for a tender message. Old men who rarely ever attended church wept their way to God. The special services were held in a most successful way. The one for "old people" will never be forgotten. How much everybody was helped!

A Sunday morning was given to a lesson on *family religion* and the scene duplicated the record of the upper room. They were all of the same mind and the Spirit appeared to fall on the entire audience. Families responded to a call to meet in groups and the effect was most helpful. Family altars were erected, debts paid, differences adjusted and the gospel accepted; no extravagancies. I

could write much and not overdraw nor commend too highly Bro. Tillman's work. He helps the pastor and strengthens the church. He had with him Mr. Holmes a blind pianist, who did splendid service.

I would say to any pastor who needs a helper in a special series of services, if you could secure Bro. Tillman, he would do you good; but you would need a large house if you took care of the congregations. We are moving forward with the work of building a new "down to date" brick church, that will cost near \$12,000 and expect to leave London station one of the most desirable middle-class appointments in Southern Methodism. The Sue Bennett Memorial School is a factor here.

J. D. REND, Pastor.

P. S.—Later the after results appear to show good results. I received 22 into the church yesterday morning. The house was filled to overflowing both morning and night. The prayer meeting and Sunday school show there has been a meeting. I baptized five young men who are heads of families, and that means the families are added to the M. E. Church, South; they are of the very best material of the community.

J. D. R.

#### TO READERS OF PENTECOSTAL HERALD.

A letter from Brother Morrison, postmarked China, under date of March 27th, has just been received. I suppose he has written fully for THE HERALD. The Holy Spirit is indeed with him. His first services upon landing were at 3 o'clock p. m. at the boys' school and at 5 p. m. at the girls' school, and at 7:30 p. m. at the church—this being the M. E. Church, South and its schools. I am praying and trusting for as wonderful blessings to come to our M. E. Church, South, in China, Korea and Japan as were so beautifully pointed out by Bishop Warne in his open letter and the India Conference in their resolutions, for the M. E. Church, in India.

I append letter from Brother and Sister W. A. Farmer about their work. Other workers have been placed and money sent for their support since their letter was written. In addition to that, one brother—in answer to prayer—has assumed their support, \$600 per year, and I have forwarded \$150 of the amount for first quarterly payment.

In faith and prayer,  
Meridian, Miss.

L. P. BROWN.

Lin Cheo, S. China, March 12, 1910.

Dear Brother Brown:

Your letter, with the one from the Missionary Secretary of the Meridian Colleges and enclosed check for \$230 gold, received. Many thanks and a "God bless you" for each donor. We feel that it was in answer to our prayers. We will place the amounts as requested. The money you sent some months ago for the support of a preacher, who is our preacher at this station, is a very fine man and a faithful preacher. He has been saved from opium, a life of sin and has been a Christian only about four years, but deeply taught of God in the word for so young a Christian. You are investing your money well. He has a wife and two sons, one sixteen years and the other two and one-half years. His wife is a Christian and they are training their children for God as well as breaking the Bread of Life to others. At present exchange and size of his family, it takes about \$75 to support them for one year. I hoped to have had a picture of him and his family to send you with this but our paper for printing pictures gave out. Will send one as soon as I can get it. Please pray especially for him and that the Lord will give us an ingathering of souls

before we go down to the conference in July next. We are having splendid opportunities in the Street Chapel, Sunday Chapel, and at the women's meetings; also as the ladies go out calling from house to house. The girls' school has opened and the Lord is blessing it. Mr. Farmer and Brother Oldfield are superintending the building of the much needed chapel and mission residence. They are kept pretty busy looking after the workmen, for, poor things, they have been taught to steal, cheat and squeeze from their earliest childhood; therefore they have to be watched to keep from wasting material, giving inferior material, labor, etc. We have bought most of the material and are trusting God to send in money for the labor as it is needed. Phil. 4:19.

We will send the names of workers as fast as you send support for them. There are at least six you may support, if you are thus led, and I will write you something about each as they are taken. We praise God for every one of our Chinese workers, and will be glad to put several to work for you and the Union while you rest over there.

Glad to hear of the blessing in the homeland at the Colleges and of Brother Morrison's trip. I never heard if he agreed to come inland as far as Wuchow, our headquarters for South China, but Brother Hess wrote and invited him to come up. India is probably the ripest field for him, and then he was there the best time of the year to meet the different missionaries. Your sister in his service, "Till He Come." Ada B. Farmer.

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## Question Bureau.

John Paul.

1. *Explain Mark 13:16-18.—S. J. H., South Carolina.*

It is part of Christ's discussion of the destruction of Jerusalem, which was to take place in A. D. 70, and which represented the ending of the Jewish age; by divine decree they were no longer even to think that they were the custodians of true religion in the world. This the Master used as a type of the ending of the Gentile age, a figure of the judgments which should attend and follow his second coming. The flight in winter and other details in his discussion seems to have belonged exclusively to the destruction of Jerusalem. The only way to escape death at the hands of the Romans was to flee, and a successful retreat would have been difficult in winter. Moreover, women in delicate health could not retreat and would surely be killed, as they were when the prophecy was fulfilled. They were destroyed with unmentionable cruelty.

2. *Can you suggest an explanation as to the difference in the average life of man in the different ages of the world's history?—Inquirer.*

There is much of interest and much of wonder involved in the subject. "All changes in the status since the days of David have been gradual, and hence chargeable to natural causes. The Scriptures point out several epochs in the high water mark of longevity. They are divided into the nine century series, the six century series, the four century series, the two century series, the one century series, and the three score and ten series, our present nominal maximum. What we mean by six century series, for instance, is that list of men who commonly died between six and seven hundred years of age. See Genesis 11. Noah was the last recorded of the first series, Shem of the six century series, Eber of the four century series, and Serug of the two century series. The one century series, those who died below the two century mark, lasted down to Moses and others, and includes Abraham, Isaac, Jacob, Joseph, Moses and Joshua. All these drops in the greatest possible longevity, and hence in the average life of man, have been sudden and immense, and could not have been attributed wholly to natural causes. We may be almost certain that the divine decree had something to do with the length of time man should remain upon the earth. If so then, why not now? A reputable authority estimates that the average life of man at the time of Christ was twenty-one years. I think it was held about a century ago that the average life of man was thirty or thirty-two years. It is now held by some very good estimators that the average life is about thirty-nine years. This increase is largely due to the fact that the mortality of children is less, though certainly the average "high water mark" must be greater. Science, both sanitary and medical, is to have its share of credit for the improvement since the time of Christ; but this alone fails to explain it. There is something in modern life to set over against this science. This is an age of hurry, of gluttony, of night work, of worry, of over exertion; hence it is an age of hitherto unheard-of maladies, such as appendicitis, acute indigestion and nervous prostration; half

of our aged men become disqualified in undue season by broken wheels, softening brains and hardening arteries. We estimate that for every five years increase in the average life of man sanitary and medical science are due credit for about a year, and the rest is in response to the divine plan of the ages. This is not dogmatic, though if called upon we could support the position with pretty good argument. Nor does this view belittle science. It is a marvelous stroke to increase the average life of man a year by natural process, not to speak of the incidental happiness and godliness promoted by science.

### THE KENTUCKY CONVENTION.

Decency and order; a good shout once in awhile, from reputable sources; liberty for the brother who loves to say *amen*; blending of all types and sentiments in the fellowship of brotherly love; a work of salvation amidst it all, that stopped the mouth of the gainsayer. These were some features of the meeting that impressed us, when the State Holiness Association of Kentucky met in its annual convention at Owensboro, April 26 to May 1.

The convention was patterned somewhat on the style of the great Holiness Union annuals, and looked a good deal like them. Providence seemed to favor the program committee in preparing for this event. The weather was good, the place of meeting ideal, and the entertainment royal. To this was added the blessing of God in a manifest way upon all the services.

Settle Memorial M. E. Church, South, one of the finest and best equipped buildings in the state, was the scene of the spiritual banquet. The perfect Christian courtesy of Dr. J. H. Young, the pastor, and his official board, promoted an era of good feeling. A considerable number of pastors were in attendance, most of the prominent holiness evangelists of the state, and a large number of the most active laymen and women. From out of the state were several visitors, among whom was Rev. J. L. Glascock, of Cincinnati, who preached some very effective sermons. Among the new additions to this body was Dr. A. S. Watkins, President of Asbury College, whose work on the program was of a high order, and who preached a memorable sermon on the last night, to an audience that filled auditorium and galleries. The congregations were remarkable for fullness at all times. No day passed without souls being converted or sanctified. Some were saved in the street meetings, and some were saved in other churches of the city on the Sabbath. A number of Baptist, Methodist, Christian and Presbyterian pulpits were filled by the visiting ministers of the holiness convention. While there was an evident disposition in the convention to correct abuses and prevent unnecessary misunderstanding and prejudice, there was no doubtful compromise, no uncertain sound of the trumpet.

Why a convention of this character should be received in a city like Owensboro with a cordiality somewhat above the ordinary became a matter of study to this writer, and here are the fruits of our investigation: Owensboro is neither better nor worse than any other town, its people are neither narrower nor broader; but the convention met in a good church, whose pastor has the respect of the city. In this church there is a little group of people who profess sanctification, and, according to the testimony of their pastor and official board, live it. Their loyalty to the services of the sanctuary and the support of the institutions of the church has won respect for their profession, and that which comes under their auspices has several

counts in its favor at the outset. Then the leaders were wise, the cranks were absent, and the seal of the Spirit was upon the work.

Bro. W. B. Yates led the singing, which was a happy feature of the convention. We will leave personal mention for the Office Editor in his department of personals, and would despair of any attempt to characterize the sermons, papers and discussions of this convention. The newly elected officers, J. B. Kendall, President; J. C. Johnson, Vice-president; E. M. Vance, Secretary, and Andrew Johnson, Treasurer, constitute an executive committee to plan for next convention, and will try to see that the Owensboro convention shall have many successors. JOHN PAUL.

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WILLIAM TELFER.

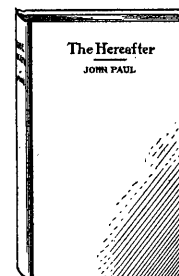
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## EVANGELISTIC.

### SPRINGFIELD, TENN.

We just closed a very blessed meeting at Miami, Fla. We were there only one week; there were from ten to twenty seekers at every service. The church was much quickened, and some sanctified. We begin here tomorrow and shall continue for two weeks; we are looking for great things from the Lord.

J. M. and M. J. HARRIS.

### MYRTLE CREEK, ORE.

We are in a great union revival at this place. The Lord is blessing, the fire is falling and the Holy Ghost is leading. Sinners are being converted, backsliders are being reclaimed, the saints are shouting just like they will when they get to heaven. We are having a good time out here on the coast; have had some fine meetings. Bro. W. B. Smith, our pastor here, is one of the truest men on the coast. He loves his people and wants them to love God. He is a fine man to work with; is not jealous and every sermon is the best to him. He stands by the helper and wants his people to love him also.

O. L. MARTIN.

### TALALA, OKLA.

We closed at Wister, Okla., April 16, after ten days of hard preaching and praying without much visible results. The enemy was sturdy, but thank God he receded and victory came. The meeting was held in the Presbyterian Church, arranged by Bro. Carnathan, a noble hearted sanctified man. As our time was limited we were compelled to close, but will return September 15, D. V. We are at this place against sin and the devil in the M. E. Church. God is blessing; good interest. There seems to be a co-operative spirit in the meeting; a goodly number at the altar last night for prayer. We began the meeting in a tent but the weather was so inclement the kind pastor tendered us the use of his church building, and we are expecting the Lord to give us a wonderful time. We want to see sinners saved and believers sanctified wholly.

This is a new place for holiness. I think when our sister denominations understand the Nazarene preachers and find that our mission is not to tear down that which is good, but to build up, there will be more doors open to us. God speed the time when the holiness people will quit fighting churches and fight sin and preach Bible holiness. When God called me, he said, go preach the gospel, not go fight churches. I am glad the fire is burning just now. Pray for us at this place.

G. O. and BERTHA CROW.

### GRANITEVILLE, S. C.

We closed at Allapaha Sunday night, although the pastor will continue the meetings through next Sunday. God gave us what seems to be the greatest meeting of our life. Some came out definitely, claiming Jesus as their sanctifier, while a large number were seeking the blessing. To God be all the glory. There were forty-four accessions to the Methodist Church, which was a one-fourth station. They will request the presiding elder next Saturday to make them a whole station. Two leading doctors, two prominent young merchants, depot clerk and policeman were among the new converts and new church members, as well as farmers, wheelwrights, etc. One

of the doctors who came to the Methodist Church is the son of a Baptist preacher. His wife is a daughter of a senator of Tifton, Ga. She also came into the church. Bro. Walden's entire family came in, so there was great rejoicing with them.

We shall long remember these good people. Sister Ousley, of Morven, rendered great help. Wife and boy came down for the last two weeks of the meeting and was helpful to the preacher, and no doubt others. We were all entertained in the parsonage. Bro. and Sister Belvin are perfectly lovely. They are doing a great work, and are fine people to assist in revival services.

We arrived here a few days late. Bro. Norton has things moving up nicely, and we are expecting a good meeting. This is a place of some three thousand people. Bro. Mack Carnes is leading the hosts in song, accompanying on cornet or playing the organ occasionally. We desire the prayers of all good people.

W. WALSTEIN McCORD.

### NAUVOO, ALA.

We have just closed one of the best meetings of all the year in the Nazarene Church. Many and remarkable were the displays of divine power upon this revival. It was like an old time holiness meeting. A number of souls were saved, reclaimed and sanctified wholly. Folks cleaned up from their filthy habits, such as snuff and tobacco, and confessed, and heaven fell in power and salvation. Let's us not tone down, compromise or trim the corners off to suit some, but pray down the fire, preach red-hot truth and let the devil howl. It will pay us as evangelists and pastors to keep on fire and push a glorious battle against everything unlike Jesus Christ.

They treated us royally in every respect. God bless them. Rev. J. A. Manasco is their good pastor. His people and all the folks love him. The Nazarene Church is wide-awake, and they are surely working at their job and getting souls to God. We open tonight (Monday) in the M. E. Church here at Gamble Mines, Ala., and will close May 3. Then to Livingston, Wis., May 6-16. Then to Rosevale, Neb., May 20-30.

ALLIE and EMMA IRICK.

### SUNGKIANG, CHINA.

On March 14, Revs. H. C. Morrison and J. L. Piercy arrived in Shanghai on their "world tour of evangelism." On March 29, they sailed from Shanghai, giving barely two weeks to this part of China. Of these two weeks they were able to spend three days with us in Sungkiang. These days were entirely too short but they were days that will long be remembered. The Spirit was present with us in power. Dr. Morrison delivered his message with great clearness and power. The people were moved. Many came forward to the altar services; prayers with weeping were offered, confessions were frequent, and many were revived. The boys in McLain Training School were aroused, some were converted, others were confirmed in their Christian experiences. We have over a dozen boys preparing for the ministry and we have strong evidence that they have taken a firmer hold on the promises of God.

The meeting continued after Dr. Morrison left, but we regret that he was compelled to hurry away to catch his steamer, when we needed him so much. We think he could have spent his entire year of evangelism to good advantage in China. The Holy Spirit is calling out many strong

men from among the Chinese. We already have a number in the Southern Methodist Church who are responding and taking the initiative in evangelistic work. We confidently expect a great upheaval in China. There are manifest tokens that the hundred years of Protestant work in China is telling; the heaven is working. Pray for China—pray for great things, expect great things.

One of the finest young men that ever graduated from our school expects to leave at some time within the next year for Asbury College. We are expecting much from this young man and are praying earnestly that the Lord may use him to stir his own country. We know a hearty welcome from faculty and students awaits him at Asbury.

H. T. REED,

Principal McLain Training School, M. E. Church, South.

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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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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.

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### EDITORIAL

### REV. H. C. MORRISON

### OUR WORLD TOUR OF EVANGELISM.

(Continued from page 1.)

and the court have joined hands and are standing shoulder to shoulder for the uplift of the people. This means the quickening of industry, the increase of commerce, the awakening of the dormant mind, the multiplying of wants, the stimulating of effort and the forward march to a higher life all along the line.

It is a crime for the politicians to play to the galleries with lucid rhetoric about the independence of these islands. Let him first come down and look over the situation. Let him acquaint himself with the facts. Let him go back and spend a few weeks with the Bolomen and call for a few nights with the head hunters. No, these people are not yet ready for self-government as an independent nation. They have large liberty and much to say in the matter of local affairs at the present time. What they need is to be let alone in the peaceable pursuits of knowledge and comfortable homes and healthful surroundings. Give them time and every possible help in learning their lesson. They should raise up a great company of ministers of the gospel, teachers for the public schools, physicians for the healing of the sick, strong, patriotic men for the administration of local government, large merchants to manage the

commerce of the country, and intelligent, industrious farmers to cultivate the fruitful soil. This new-born child must have time to grow into manhood before the burdens of a man are placed upon his shoulders. The situation is very delicate in the islands. The people are eloquently ambitious for self-control. Many of them who would occupy the high offices if they were set up as a separate nation, believe themselves easily equal to the task of guiding the ship of state. No one should be surprised at this. This is simply repeating the history of man. The Filipinos should be dealt with in the most patient and generous manner, meantime a strong but kindly hand upon the situation. The church must be the main factor in the uplift of the people. The gospel is the power of God unto salvation. A pure gospel brings all that is good and blessed in its train. The gospel is doing its work in the Philippine Islands.

(CONTINUED).

### LOUISVILLE, KY.

We have just closed a successful revival at Virginia Avenue. Rev. J. B. Adams, of Marion, Ky., did the preaching. He is truly evangelistic in his spirit. A more devout, earnest, and level headed preacher would be an exception. Our people were greatly helped by his preaching and they love him much. The meeting brought great and lasting conviction to our people. Many of our members were renewed in their religious life and are buoyant in their hope of heaven. Quite a number of our Sunday school boys and girls claimed conversion and a few have given their names for membership in the church. I have a list of grown-up people who say they will come in soon. The delay of some has been on account of sickness and three or four good women are waiting for their husbands.

We found in our canvass in the interest of the revival meeting, that there were more than thirty Methodist families living within our jurisdiction, who belong to churches up town and in the country. Many of them attend our services for which we are glad. Is it a fact that some of our brethren are selfish in not wanting to let their members transfer to another congregation when they have moved away. Some of the brethren have been exceedingly thoughtful in notifying us of members that have moved into our neighborhood. We always try to follow the "golden rule."

If there were a premium of one dollar given to the pastor for each member he transfers to another, we are of the opinion that there would be much correspondence between the brethren and the fraternal spirit would abound. We have lost not a few Methodists because pastors were content to hold the names of people on their church roll while these members lived elsewhere. This is hurtful to the cause.

But let me get back to the nominative case, the revival. The singing was supreme. W. B. Yates, of Marion, Ky., was our leader in song and he is one of the best I know anywhere. He charmed us, won us, gripped us, and held us. He is one of the few men that seemingly never tires. He is a good soloist, a fine director, able in prayer, can preach and preach well if necessary, and exceptionally fine in altar work. The picture is not overdrawn. To have these men in your home is a benediction to your head and heart. They are truly men of God.

J. T. RUSHING, P. C.

2636 Virginia Avenue.

### EVANGELISTIC AND PERSONAL.

Rev. B. J. Talbott, of Lewistown, Ill., was in

our office a few days ago. He attended the Holiness Convention at Owensboro, and was much pleased. Bro. Talbott is now engaged in a revival at Nicholasville, Ky.

Rev. S. B. Shaw, Maquoketa, Iowa: "Wife and myself are here in revival work. God is with us. Some have found glorious victory and others are earnestly seeking, and still others are under deep conviction. Everywhere we go we find the need of intercessors—those who know how to pray and prevail. God has not limited the possibilities of faith and prayer. Our own hearts are reaching out for the things that are beyond. We go from here, D. V., to hold a meeting in our home state. We are open for dates for camp and tent meeting work if arrangements are made soon. Pray for us."

The General Conference of the M. E. Church, South, is now in session at Asheville, N. C. The first session was held on Wednesday, May 4. Bishop E. R. Hendrix delivered the Episcopal address.

The address flatly opposed the demands of the women of the church for laymen's rights and representation in conferences. After complimenting the women for their devotion to the church the bishop said: "Women are now demanding all the rights of the laity and are memorializing the conference, telling what they want as well as what they do not want." He went on to say that the demands were not "in harmony with this church's idea of what was woman's place in the home, in the church and in society."

The veto power in the bishops and their election for life were strongly supported and any attempt to destroy their power or limit their duties was deprecated as a dangerous innovation. Greater energy in foreign fields was recommended and Africa was declared the battle ground of the twentieth century. It was declared essential that the field be entered by Methodists. A decided stand was taken against innovations in worship such as silent invocation and chanting of the Lord's prayer. The movement to remove the four-year time limit on preacher's service in a church was not approved. It would destroy the itinerant system upon which the church is based, according to the bishops. Co-operation and division of territory with the Northern Methodist Church was indorsed. A change in name was not recommended, but greater efforts in Sunday school work was urged. It stated the Methodists now numbered two million souls, the second largest Protestant church in the world. It gave its gains in the last four years as 207,754. At present over 7,000 traveling and 4,000 local ministers are in service. The church property now owned is worth seventy-five million dollars and four million was spent for churches and parsonages during the past year. The address treated of the foreign missions in detail and showed an immense increase in the value of property owned by the church in foreign countries. The question of the control of Vanderbilt University at Nashville by the church or the trustees was left with the conference without recommendation. Five additional bishops were recommended and the address closed with a tribute to the dead.

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## THE OFFICE MAN'S NOTES.

### THE KENTUCKY STATE HOLINESS ASSOCIATION.

The meeting at Owensboro was decidedly the most successful one yet held. There was a very large delegation from Kentucky, quite a number from Indiana, and Illinois, Ohio, Missouri and Tennessee were represented. Owensboro is a beautiful little city of about 20,000 inhabitants, situated on the Ohio River, midway between Louisville and Evansville, Ind. It is a city of splendid people, beautiful homes and elegant churches, and gave the convention a most cordial welcome. Settle Memorial M. E. Church, South, where the convention was held, is doubtless the handsomest church building in the city, having been dedicated about two years ago. Its pastor, Dr. J. H. Young, and his efficient Official Board, were unanimous in their invitation to have the association meet in their church, and showed us every courtesy possible. Dr. Young was present at most all of the services, and it would hardly be possible to have found a more courteous and cordial greeting than the one he gave us.

The opening sermon of the convention was preached by Rev. C. F. Wimberly, of Louisville. The attendance was good, and the sermon was full of unction and power, and we started well. The crowds increased from the first, and from 8:30 in the morning until the closing benediction on Sunday night, there was victory. The night audiences were very large, often filling the great auditorium, and several times the gallery was well filled. There were salvations every day, and almost at every service—sometimes many. The sermons were delivered by Revs. C. F. Wimberly, J. L. Glascock, John Paul, J. C. Johnson, J. T. Rushing, Mrs. J. C. Johnson, J. W. Hughes, L. L. Pickett, and A. S. Watkins, and were full of fire, and the divine approval was upon them. Each afternoon some one delivered a pentecostal exhortation which resulted in salvations at the altar.

The street service at 6:30 p. m. each day was largely attended. Bro. J. E. DeCamp, of Indianapolis, Ind., had this service in charge, and proved himself an efficient workman. Many salvations were reported as the result of the street meetings.

The service in the jail on Sunday afternoon was glorious. Some of the prisoners came out on the Lord's side.

Friday was designated as "Woman's Day," and proved to be one of the very best days of the convention. The sermon by Sister Johnson, the paper by Sister Shelley, and the talk by Sister Williams were messages from heaven, and brought the people to their knees for a fresh anointing, and many others came into the light.

Sunday was truly a great day. Hundreds of people heard the gospel of "Holiness unto the Lord" from many of the pulpits. Rev. John Paul preached in the morning at Settle Memorial Church to an audience that filled the large auditorium. His subject was "The Baptism With the Holy Spirit." It was as "clear as a bell." Rev. J. B. Kendall conducted a great people's meeting in the afternoon, and Dr. Watkins preached the closing sermon at night to an overflowing house. Many other churches had large crowds, and a number of conversions and sanctifications were reported.

Rev. A. A. Niles was there. We could not have done without him. He read a great paper, and made a number of talks that helped us on the way.

Bro. E. B. Shifley and Rev. B. A. Brandon were two busy men, and did all possible to make the convention a success.

Dr. B. F. Haynes of Nashville, Tenn., read a most instructive and thrilling paper on the "Life of John Wesley."

President Kendall's opening address gave the convention a fine start. It was full of fire and the Holy Ghost.

Bro. Yates and his choir made the music ring. It was good, got better, and kept us happy all the time. Mrs. Farmer, daughter of Rev. J. J. Smith, played the piano.

Resolutions of thanks to the pastor of Settle Memorial Church, the Official Board, the newspapers, the street car company, the citizens of Owensboro and all who made the convention a success were unanimously adopted.

Rev. H. C. Morrison was not present, but was remembered often in prayer, and spoken of affectionately by many. Prayer was offered for him and Bro. Piercy, and for their safe return.

It was all like a May morning.—John Paul, Meridian, Miss.

In my opinion it was a great success both for God and humanity.—B. J. Talbott, Lewistown, Ill.

It was far beyond my expectations, although I anticipated a great time. The Lord was present in power at every service.—T. F. Maitland, Wilmore, Ky.

The real spirit of fraternal love, deep devotion, Christian unity, and the outpouring of the Holy Spirit prevailed at all times.—J. B. Kendall, Wilmore, Ky.

The State Holiness Association at Owensboro was owned of God and made a strong impression on the city for God and holiness.—J. W. Hughes, Kingswood, Ky.

The convention at Owensboro was one of power from start to finish. The seal of the Spirit was written upon the work in all its phases.—J. C. Johnson, Wilmore, Ky.

Intelligent, spiritual, harmonious, effective, loyal to the church, an object lesson on what Bible holiness is and will accomplish when it has a fair chance.—J. L. Glascock, Cincinnati, Ohio.

I have never attended a convention where everything said and done came quite so near my ideal of what a holiness convention should be, as the one just closed at Owensboro.—W. B. Yates, Marion, Ky.

The Kentucky Holiness Association that just closed at Owensboro was like a sunburst on my soul. The deep spiritual feeling that permeated the whole session was a great uplift to all.—C. C. Davis, Evansville, Ind.

My heart was especially impressed with the special manifestation of God's Spirit and the instruction in prayer by Rev. Niles and the anointing of God's Spirit by Mrs. J. C. Johnson.—Louis J. Miller, Evansville, Ind.

I put it by the side of not ahead of the best convention I have attended. The bill of fare on program was the best I've seen; every paper, address or sermon came from the sky. The music—well, if Bro. Yates and his singers didn't have the melody of heaven in their souls and just let it roll out their mouths, I'm mistaken. But the thing that gave it rank was the impression made on Owensboro as shown in the salvation of sinners and

the sanctification of believers.—J. M. Sitton, Linneus, Mo.

The Kentucky Holiness Convention at Owensboro impressed me as being the greatest assembly for oneness of spirit, brotherly love, safe teaching and spiritual power, I have ever attended.—J. P. Van-Hoy, Thurlow, Ky.

I consider the holiness convention a benediction to Owensboro; am so sanguine of its widespread results for holiness that I expect to meet with the Holiness Union Convention in Little Rock, Ark.—C. B. Cregor, Cecilian, Ky.

The Kentucky Holiness Association in every department has had God's divine approbation resting on it, and my soul has fairly swam in love's ocean all during the feast. It has been good to be here.—J. E. DeCamp, Indianapolis, Ind.

The holiness convention at Owensboro was composed of men and women, old and young, of intelligence, piety, and true consecration to God; and, receiving such a blessing, will go out to do great good in the cause.—J. J. Smith, Big Spring, Tex.

The convention is a success spiritually and a great blessing to myself and this community. For real solid truth and a complete absence of division, this is the best convention I ever attended. May God give more like it.—E. B. Shifley, Owensboro, Ky.

The attendance was large; entertainment unsurpassed; papers read edifying and encouraging; the spirit of harmony unmarred by discord; the preaching of the highest order, and taken altogether one of the best associations I ever attended.—A. A. Niles, Henderson, Ky.

It has been a great pleasure to my people and to myself to have had the privilege of entertaining the Kentucky Holiness Convention in Settle Memorial Church. The convention has been a blessing to many of our people and a personal benefit to me. The spirit of it was a benediction.—J. H. Young, pastor, Owensboro, Ky.

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**Pentecostal Publishing Company,  
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## Letters From The People.

Bridgeport, Ill.

I praise God for a free, full and complete salvation—a salvation that saves from sin and keeps us day by day in the straight and narrow way; and I praise him for his presence. I have not been able to go to church for almost a year, and I want to say **The Herald** has been a blessing to me and I feel happy to think of the Bible Class you hope to start in which we all can join. Praise the Lord!

Rose Gray.

### On The Hallelujah Side.

I sought the blessed Christ for purity and he sanctified my soul; he spoke to my heart the second time, Be clean, and the work was done. To-day I am living on the hallelujah side. I put Christ above everything else on this earth. I know he can sanctify souls, and if we watch and pray, we can keep it and do his will.

I have read John Wesley's book of sermons and like it fine. The little book, "A Plain Account of Christian Perfection," by John Wesley, has been a blessing to me and also a dear good Methodist friend of mine. My prayer is that I may help to win souls to God.

M. W. Blanks.

- Rock Island, Tenn.

### In The Work.

Dear Herald Family: It has been some time since I wrote you. I am still in the evangelistic work, and as busy as I can be. My last engagement was at Portageville, Mo. That meeting was blessed of the Lord. About thirty professions were reported and a number of additions to the M. E. Church. Bro. A. A. Myrick led the singing, and it was well done. Bro. P. B. Wise and myself are now at Worden, Ill., assisting Rev. C. Henley, P. C., in a revival meeting; starts off nicely; some have already been blessed, others seeking. We are expecting great things of the Lord. We hope to be at the Kentucky Holiness Association at Owensboro, Ky., April 26-May 1. I claim an interest in all your prayers. I am yours for full salvation, and looking for Jesus,

E. C. Dees.

### Something Great Happened.

There are so many Christians to-day who never say anything about their conversion or their religious experience in any way. You remember Paul the Apostle told his experience when he was carried before kings and rulers to be tried, and some of them were almost persuaded to be-

come Christians by his testimony. His testimony as to how he was saved, how the Lord appeared to him on the way to Damascus and how plain he spoke to him, was most always given in his sermons, and his epistles. Why did he do this? Because it was the greatest thing that had ever happened to him in his life. It was so real to him. He got a sky-blue conversion when Ananias was sent to him by the Lord in a vision. Acts 9:18.

When we have an experience like that we can not keep from talking about it, and giving our testimony as to how we were saved, and when we were saved. I have heard folks say that they hope they were saved; they did not really know whether they were or not, but they were trusting that they would get to heaven when they died. Dear brother, if you do not know whether you are saved or not, it is doubtful whether you are. Salvation is too great a thing, and being filled with the love of Jesus is too great a happening for us to be doubting about it. The way for us to do when we get to doubting in this way, is to get on our knees and talk to God about it until all the doubts vanish, and the sky becomes clear between us and the throne.

I can sympathize with those who doubt whether they are saved or not. I believed that way for several years, and while in that condition I couldn't keep from sinning. I was always doing something wrong, getting into trouble here and there all the time; but I was a church member and hoping that I was saved. Jesus did not say that he would save us in our sins, but from our sins. 1 John 1:9. The same road that leads to heaven leads to hell, but heaven is on one end and hell on the other: so when the sinner is converted he turns right about. He goes in the opposite direction to that which he has been going. Doesn't that cut out sin? He would certainly realize that he had turned around, too, when he marched along the old road, and looked into the old saloons and gambling dens in which he used to drink and gamble when he was marching to hell. Those places, would horrify him now to look at the evil of them; but when he was going the other way it was different. He would know that he was in the road to heaven by meeting so many going the other way; and at the same time poking fun at him because he was all alone going to heaven, while he could have company and plenty of it if he would turn around and go with them. Many other things he could see that would keep him from doubting whether he was in the right direction or not, which I could mention here if space would permit.

Let us not doubt about our possession. Let us get it, and get it so good that we will know it. Let's not stop with conversion or regeneration, but let's buy a lot in Canaan Land, and get a deed with the stamp of heaven upon it, and Jesus' name signed to it. Then we will stop saying, I hope I am saved, but will say, I am on the road to heaven, and will you not come and go with me?

I am happy to say I stopped doubting a few years ago. When I got a sky-blue conversion I turned right about, and everything looked new; of course it was new to me because I had not looked that way before, and the things that I saw then were all new. They looked very bright. I think I had been beholding the shady side all the time, and just then got a peep on the side where the sun was shining. Things are still looking bright, and as long as they look that way I know I am in the right direction.

Once a little girl stood in a ray of sunshine and said to her mother, "Mamma, I am standing in one of God's smiles." Let us stand in his smiles. Let us smile upon others; let our life prove that we know Jesus as a Savior. Let us make our religious experience great enough to talk about, and not keep it a secret.

D. U. Bloodworth.

### Letter of Encouragement to Herbert Garrison, Cynthia, Ky.

Dear Young Brother: After reading your article on your conversion and call to preach, it was so much like mine that I thought to write you through **The Herald** as a safeguard against the fiery darts of Satan. Pray much in secret; the devil can argue with man on any part of his devotion to God much more than he can on prayer. Webster says prayer is talking to and with God, so if we talk much to God he knows all about our desires. Prayer gives us confidence in God and self, and his word. Prayer is the great motor power connected with faith that moves and holds in balance this world.

John Knox cried to God to give him Scotland or he would die, and Scotland was born to the religious world. George Muller, in answer to prayer alone, without ever asking for a contribution, built a two hundred thousand dollar home for the destitute of his country. In answer to prayer Dr. Finney received the anointing of the Holy Ghost, and fifty souls were converted under one sermon.

It is said of the great Southern General Jackson, that when he was expecting a hard conflict, he often spent all night in prayer, and when he did, he never lost a victory. One night when a negro had been on picket all night next morning as he walked down the line he said to a white man, "Boss, there will be a hard battle to-day," and when asked how he knew, he said, "Because Mas Jackson is been praying all night." So it was a great fight, but Jackson won the victory.

My dear boy, in all hard struggles for the right in the army of the Lord, fighting the glorious battle for souls, hold on to God by prayer and faith, and victory will come. Such has been my experience of twenty-four years in the ministry. May God bless and keep you.

Lorenzo Dow Ray.

Russellville, Ark.

Roswell, Ga.

Dear Herald Family: Why don't about twenty thousand or more of you say amen, and say it out loud, to what Bro. C. C. Cary has been saying along the line of old time religion and the ways of our fathers. Yes, and the ways of the Master himself. Every one of you know that there is

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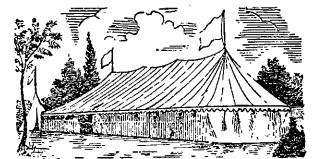
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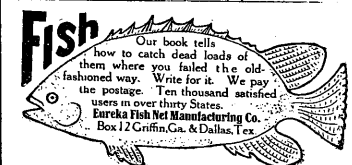
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preaching, praying and paying enough done in all the churches to help scores of sinners into the pool of salvation if it were really done for salvation instead of show, in the strength of Gideon's God instead of an arm of flesh. What we need to-day, and what this old lost world needs, is preaching to the heart more than to the intellect. Men and women should be working with all their mind and soul for the salvation of the lost; to the glory of God, instead of trying to make a show. Well what I am trying to say, and say it to your very heart, is to encourage the faithful few who are standing by the old landmarks. God pointed out the way, and its the best way; can not be improved on by even the greatest minds. Now if I were a politician I would throw my hat high in the air and hollow, Hurrah for Bro. Cary! But as I am not one, I will get on my knees and thank God for a few men like him who are not afraid to speak out against the downhill run of things, and beg God to send out enough more to make up the fearless Gideon band of three hundred, then there will be something done in the Midian camp.

Yes, we love to read *The Herald*; all the writers are good, but we would stop the plow to read Bro. Morrison's tour of evangelism. Every item in *The Herald* is a great help to our home. God bless its mission in the world. Your less than the least brother, W. C. Sampler.

#### Lake Arthur, La.

I am praising my dear Savior this evening for the blood that washes away all sin. Sometimes the temptations are so severe that I can hardly stand up under them, but God's grace is sufficient. He will never leave nor forsake us. I do want the prayers of *The Herald* family for my dear husband, that the Lord will save and sanctify him wholly. I do love the dear old *Herald*. It comes next to my Bible. We need your prayers for our coming camp meeting that is to be held in July. Sister Bessie Morris and her husband, and other help will be with us this year. We must pray for this meeting. Our dear old president, A. B. Wilkison, passed away the 5th of March. I do pray that his three children may be as great blessings to our country as he has been. He was loved by all who knew him. May his light still shine, and many be saved is my prayer. He has an unsaved son that we must remember in our prayers. I have two dear brothers unsaved. Please pray for them. Your sister, saved and sanctified, M. M. Shafer.

#### My Testimony.

I am thanking the Lord this evening for free and full salvation. I was once out on the cold barren mountains, lost in sin. On the 18th day of October, 1908, the Lord spoke peace to my soul, and I was baptized the 26th of October; the 9th day of the following January the Lord wonderfully sanctified me. Glory to his name! On the 10th day of April I joined the Nazarene Church of Des Arc, Mo. I have been in the battle about one year and a half. Oh, how it makes my heart rejoice to look back over one year and a half and see how close I have lived to God.

I never have regretted one time that I ever started out to live for Jesus. I feel that I am getting stronger every day. Bless his name! Jesus suffered and died upon the cross for us, and I feel that it is time for me to begin to work for him. In 1 John 3:16 it says, "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." I am glad that the Lord has pointed out the way of holiness to me. Jesus says, Be ye holy, for I am holy. Also in Heb. 12:14, "Follow peace with all men, and holiness without which no man shall see the Lord." I can say that I love Jesus with all my heart and I am saved and sanctified and kept by divine power. I want all the Christian people to pray for me that I may some time be a great benefit to the world.

Homer Smart.

#### A Full Salvation Preacher Needed.

I have read Bro. Cary on the theatre and other amusements and want to say amen, for the Book tells us that whatsoever we do, do to the glory of God. How can any one think for a minute that the heavenly Father glories in such things. Oh, that the church would wake up to its responsibilities, its duties, its powers, its privileges, and be what it stands for. The sad truth is in this country one cannot even tell from his character of man of the church and one of the world. Our church, with some exceptions, (thanks to the Lord) has drifted into a dead state spiritually and has only a form of religion, which is without power. How we do want some good Spirit-filled holiness man or woman like those we read of in *The Herald*, Cary, Bud Robinson, Ferguson and many others to come here and tell the news. A holiness or a full salvation preacher would not be appreciated here at first, but we want them to come if we have to have a brush arbor or a tent to hold services in. We want this country to hear the truth.

I am trying to get subscribers for *The Herald*; have gotten some, but the people don't understand or appreciate it as they would if they had more light. Holiness is almost unknown here. If I only could get them to see it as I do. I love the Lord and want to have that all-satisfying experience of perfect love. I love *The Herald*; indeed it is food for my soul. I want to try to put it in every home in this country. I have found so much comfort in it. M. J. Smith.

Chattahoochee, Fla., Rt. 1, Box 10.

#### An Earnest Request.

I want to ask *The Herald* family to pray for me. I believe I was converted some years ago, but trouble came to me and I fell from God and have lived in sin for five years, and it seems as though everything is against me. My health is bad and everything I undertake fails, and I want to come back to God. Oh, I feel so far off from him! It seems that some evil spirit is always around me making me do wrong. I want to do good, but cannot; so please pray for me that God will drive out the evil spirit and give me his Spirit of love one time more. A Subscriber.

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FOR MAY 22, 1910.

The Death of John the Baptist.  
Matt. 14:1-12.

Golden Text.—"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Prov. 16:31.

#### The Setting.

It had been nearly a year since John in the gloom of the prison had sent his disciples to ask Jesus if he was the Messiah. All these months John had been languishing, without knowing what awaited him in the future. He could not have known without a divine revelation, for Herod his judge did not know. His abrupt execution must have come as a surprise to all who did not have supernatural foreknowledge. Certainly Herod had not intended to dispose of his distinguished prisoner that way, even a day before the bloody transaction. We read that during John's active ministry Herod had been moved and pleased, and probably benefited. He did many things, and heard John gladly. There is evidence that the imprisonment was merely to keep Herodias from feeling annoyed, as John did not suf-

fer the usual privations of prisoners of that age, being allowed to communicate with his friends and to receive and send news. The apostles of Christ were aware of John's special privileges as a prisoner, and must have been unprepared to receive the sad, shocking information.

#### The Faith That Trembles.

The devils believe, said James, and tremble. Herod's faith in John the Baptist was something on that order. As a Sadducee, Herod claimed not to believe in the resurrection, neither in angel nor spirit. But the forebodings of his heart shook his unbelief to its foundation, and it failed to comfort him. How horrible it must have been to feel that John had risen, to look his slayer in the face. How comforting it would have been to have been established in his Sadducaic faith; but the faith which consists in denying and doubting is not very reliable in a crisis. "Make that sure Bob, for we are depending on it," is said to have been a voice from the audience when a certain conspicuous infidel was asserting from the platform that there was no hell.

#### The Sorrow of "The King."

"And the king was sorry." The expression gives one a sickening sensation. He was sorry, but he went ahead and did it on account of the sacredness of his oath! Your attention is called to the fact that there are many kinds of sorrow on record, but only one that abstains from evil

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and works repentance. Some are sorry because they must meet a penalty, some because they hate to give up sin, and some because they are overtaken.

#### Breaking Bad Promises.

A man with no regard for his word is a snare and a stumbling-stone; but if we vow to do an evil thing there is no sin in freely breaking the vow, indeed it is a virtue to do so; the sin was not in breaking but in making the vow.

#### "Fear Not Him."

Fear not him, said Jesus, who can kill the body, but cannot kill the soul. John the Baptist illustrated that principle. Apologies and retractions would have been easy, without the surrender of any doctrine, but John swallowed not a word he had spoken.

#### The Mystery of Affliction.

That imprisonment of John seemed to be such an unnecessary thing. It must have been hard for him to understand why the Lord would permit it, but God knew best, and doubtless John has long since understood. This all applies to our case in the most commonplace sorrows and inconveniences of life. Remember the "all things" in Romans 8:28.

#### ANNOUNCEMENTS.

**Open for Calls**—Miss Lilly B. Swinnea, 207 E. 4th St., Chattanooga, Tenn., would like to make some engagements either as a helper or preacher. Miss Swinnea has been engaged as pastor's assistant of St. James M. E. Church, Chattanooga, and has also worked under the Florence Crittenton organization. She will be a blessing to any church or camp meeting.

**Denver State Convention.**—The State Convention of the Holiness Association will be held in their hall at 2001 20th Avenue, May 20-29. Two services will be held daily at 2:30 and 8:00 p. m. Rev. F. D. Crook, the president, will be in charge. It is also expected that Rev. Charles B. Allen will divide the preaching time with him. Each Sabbath a great mass meeting will be held at 2:30. Let all members and interested people plan to attend. Further particulars can be furnished by Rev. F. D. Crook, Evans, Colorado.

The sixth annual assembly of the Northwestern District of the Church of the Nazarene will be held at Walla Walla, Washington, June 22nd to the 26th, 1910, at which Rev. E. P. Ellyson, of Peniel, Texas, will preside. We are to be entertained right on the camp ground and our meetings will be in the large tabernacle where we are to follow the holiness camp meeting.

Let all persons who expect to attend assembly or camp meeting, or both (and we trust most every one can attend both), write to Brother W. S. Barnett, 531 Newell St., or C. D. Mayfield, 529 West Main St., Walla Walla, Washington, and make arrangements for tents and board, or any other information desired.

Rev. Fred St. Clair, of California, will be in charge of the camp meeting, assisted by Mrs. De Lance Wallace, of Seattle, Washington, and other efficient help.

We hope to see every church with full delegation and all local preachers, Sunday school superintendents, deaconesses, evangelists and elders

present at this meeting, together with every friend, whether saint or sinner. Let us make this the greatest meeting ever held within the bounds of the district.

De Lance Wallace,  
District Superintendent.

#### Summer School for Country Clergymen.

The bulletin is being distributed for the third summer school at the Massachusetts Agricultural College for teachers and country clergymen. The clergymen's course occupies the time between July 25th and August 12th.

While there will be courses in agriculture, horticulture, dairying, and forestry in progress during this period, there are courses in agriculture, agricultural economics, the development of the rural community, the church, the rural problem, the country school, forms of co-operation, rural literature and the movement in agricultural education, given especially for the clergymen. Household science is given for the clergymen's wives who attend.

August 9 to 12 a conference of agricultural educators and rural social workers will be held. The object of the school for clergymen is to acquaint ministers with the problems of the rural community in order that they may take an active part in the movement now on toward rural progress.

The bulletin may be had by writing the Director of Short Courses, Amherst, Mass.

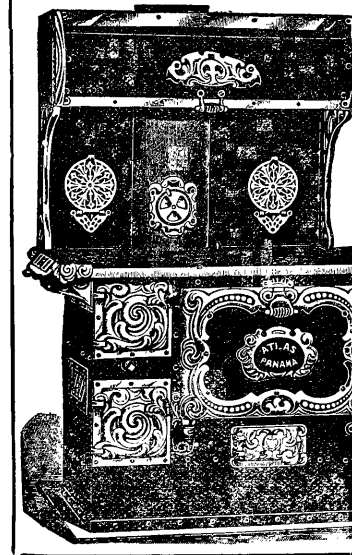
#### HOW THE PREACHER GOT HIS SHOES.

J. M. Wines.

My first appointment in the M. E. Church, was junior pastor on the "Pinchville," circuit, Indiana Conference. The salary was microscopic, but wife and I had promised the Lord we would do most any way if he would only find us a place to preach. He did both. When we went on the circuit there were two things we promised the Lord we would not do. One was, we would not make any debts. The other, complain of our meager support. The Lord held filling and fiber, warp and woof of our clothing together almost equal to the way he cared for the journeying Israelites. My shoes did not fare so well. They were partly worn when I started on the year's work, and before it was ended, the Irishman who wielded the wax end and glue, had patched every available spot and declared he could not and would not "patch a patch" and for me to bring them no more.

When we should have been praying for souls we had to pray for shoes. The Lord answered and sent us two dollars and twenty-five cents. Good Bro. G. who had a store at "Centville," a point on the circuit, gave the preachers a discount of ten per cent. I hastened to his store and asked "for a pair of number eight shoes for two dollars and twenty-five cents." He showed me a pair for three fifty, "about as cheap a shoe as a preacher should wear," he said. I insisted on a pair for two twenty-five, not telling him why. He turned the soles of the shoes up and looking at them said: "Why, I declare, one of these shoes is an eight and the other a nine." He began fixing the shoes to put them in the box; stopped, scratch-

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ed his head and said: "I was going to say." Then said: "No I won't say it," and put the shoes in the box. I surmised what was in his mind and urged him to say his say. Well said he, "I will. If you can wear an eight and a nine they are yours for two twenty-five." Before the words were out of his mouth the money was in his hand.

Although my shoes were not mates, no one was the wiser. The Lord wonderfully blessed in the work and we got through the year without going in debt or complaining of our lot.

Indianapolis, Ind.

#### The Preacher's Wife.

God does not send us his blessings singly. He always doubles them up, and so, while the minister's name is attached to the appointment, everybody is almost as anxious to know about his wife as they are to know about himself.

The cozy parsonage, renovated and made beautiful, is significant of the home life and the queen for whom they have adorned it. What a glad surprise it is to her to know that the congregation have thought of her as well as of her husband! And when she enters the new home, not only to find that they have studied her taste in the various arrangements of the room, but have tempted her taste by the bountiful repast spread upon the dining-room table, the tired, anxious look vanishes away, for she feels herself in the home of her friends. Her heart goes out to you in loving helpfulness, as it goes out to her husband. She stands as a happy, helpful medium, between her husband and his congregation. She belongs to him first, and her wise tact will shield him from unnecessary calls, that he may give his best time and thought to you. No one knows how intense her desire is, that the church and her husband shall be a unit for Christ. For this she plans, for this she prays, and to this end she fortifies her home.

The parsonage is eloquent of character, and sometimes speaks louder than the pulpit, and it is no small task to guide one's household with discretion and at the same time give it an air of comfort, of restfulness, of inspiration.

Her home must be her throne, and not the church. She presides over the one, her husband presides over the other. She serves the church best who serves the home best. This by no means indicates that she has small interest in the church. Her very position gives her the greatest concern for its welfare. The counsel that gives character to her husband gives also character to the church. She is in touch with all its affairs and keeps herself informed concerning its opportunities and movements, and, by her cheerful attitude, makes success in every department of service possible. She is the quiet, uncon-

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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.

**ARKANSAS.**

Ozark, Ark.—Sept. 9-18. Rev. Chas. Weigele. 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.

**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. McPeeters, Sec.-Treas.

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.

**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.**

Mobley, Ky.—Begins Friday, July 15. Revs. W. C. Wilson and J. J. Smith. W. J. Willingham, Sec.

**LOUISIANA.**

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.

**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.**

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

er. R. L. Beevers, Sec.

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

**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.

**OHIO.**

Hollow Rock, O.—August 18-28. Revs. J. L. Brasher, J. W. Owen, J. M. and M. J. Harris, Miss Stella McNutt.

**OKLAHOMA.**

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

**TEXAS.**

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

**VIRGINIA.**

Herndon, Va.—August 26-Sept. 4. Rev. J. B. Kendall. C. C. Rinebarger, singer. H. A. Crippen, Sec.

**EVANGELISTS' DIRECTORY.**

In many instances ministers and singers named in this Directory are known to The Pentecostal Herald, and are accredited representatives. The public cannot expect, however, that we know them all personally.

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## Aunt Flora's Hour With The Young Folks

Dear Boys and Girls: There is one habit I want you to shun. That is, the way some people have of putting off an unpleasant duty till another time, always thinking it will not be so disagreeable some other day. It is a very bad habit, to say the least, and one that undermines the character so much that a person who is afflicted with it can not always be depended upon.

Of course you all know the old adages about it, so it is no use to quote them. You have heard them so often they have lost force. I once read a story of a man who owned a large factory, and employed many people. There was a flaw of some kind in the works, and he knew it, but put off having it attended to until at last there was a dreadful accident, and several people were killed. All because of his putting off his duty.

The results of putting off our duties are often more far-reaching than we ever think, and one never knows quite the extent of the harm done by neglecting the duty that lies nearest. It is very bad training for the conscience, too. One is likely to feel pretty badly over the first offense, but it is so easy to find excuses when we begin to look for them, that after awhile the conscience will cease to disturb whether we have excuses or not.

The only time we can be sure of having is "now." So if we are not to miss many precious opportunities of doing good we must surely not learn the habit of putting off things. I have heard of one losing the chance of a lifetime in that way. The Bible says, "Work while it is called today," and if you do not there never may be a tomorrow. Most lovingly, Aunt Flora.

Good morning, Auntie! Here I come again. I see no Mississippi cousins in my corner. You asked me to tell you about Mississippi. I live in the country, and there are many cedars around here. The country is very level. We raise lots of pretty flowers. I go to the Pickett school about one mile from home. There are six schools and six churches within ten miles. I like to go to school and to church. I am a member of the M. E. Church. I have a sister living in Yazoo City, and I visit her in the summer. I have a fine time riding on the street cars. Sister has two little girls, one 11 and the other 2 years old. Their names are Ethel and Etina May Underwood. We can raise any kind of grain here. We have a rural mail route, and a telephone system. I go horseback riding Sunday evenings. We have some steam gins and are going to have an ice plant soon. One of my cousins died December 4, 1909. She would have been 14 in February. I have received several cards from Ona Garrett and Bessie Galloway. Love to auntie and cousins. Daisy Elizabeth Newsum, Mississippi.

Daisy, you seem to be well supplied with churches down in Mississippi. You seem to have a good country there. I was sorry to hear about the little cousin. I wonder if she was one of our band.

Dear Aunt Flora: Will you admit a Virginia girl? One of my friends takes the paper, and I think it is very good. I go to school in the country. My deskmate is Mary Bird. I am 15 years old, have brown eyes and hair, am five feet three inches tall and weigh 130 pounds. My birthday is the 22nd of May. I would like to have a shower of cards and letters on that day. Best wishes and a kiss to auntie. I will close. Kimberling, Va. Mary E. Miller.

Mary, I hope your letter party will be a success. May is a beautiful month. You ought to be glad you are a May girl.

Dear Aunt Flora: I have been reading the page and thought I would write to you. This is my third letter. I wish you and the cousins could have been here this afternoon. I had an afternoon social. We certainly had an enjoyable time. The principal crops here are wheat, oats, corn, and many kinds of vegetables and fruits. The land is level. We live in a good community and have good schools and churches. I received a post card from Essie Walton, Hogsansville, Ga. We have exchanged several letters and post cards, and I have also exchanged letters with her deskmate, Allie Mae Brooks. Here is my question: In which book and verse of the Bible is the word "outrun" found? Your loving niece, Huntsville, Mo. Edith Hoch.

Edith, if we all had been at that social there would have been a merry time. I am glad you have found a friend through the page.

Dear Aunt Flora: I am a little girl eight years old, and I want to join your

happy band. I live on a farm up in Maine. It is very cold up here. I go to school to Miss Kate Hopkins, and I am in the third grade. I like my teacher very much. I have one brother and three sisters. My birthday is the 8th of April. Love to all. Ft. Fairfield, Me. Carrie Nightengale.

Carrie, we are glad you did not get too cold to write to us. I should certainly love to spend a summer in Maine, but when winter came I would be like birds. I'd want to fly to the South.

Dear Aunt Flora: I will come again. I have been away a long time, but I guess I will be remembered. I have been having a nice time in school, but will soon have to stop and go to work on the farm, and try to make some more cotton, corn, sugar cane and potatoes. My uncle and I made twelve bales of long cotton last year, and when we began picking cotton we found a big rattlesnake five feet long. You may know we were scared out of our wits. This country is bad for rattlesnakes. We found several little ones. Aunt Flora, I think our page gets better all the time, don't you? I will answer all the letters and post cards the cousins will send me. Oren Harnage, Valdosta, Ga.

Oren, I do not wonder you were scared out of your wits. I never saw a real live rattlesnake. You surely are a good boy to work.

Dear Aunt Flora: As my cousin is writing, I will write and tell you about my baby sister. She is three days old, and is so sweet. I have a brother named Ernest Wilson, and I wish you could send us a name for our sweet little baby. I am going to school now, and can read and write a little. I like to go to school. My teacher is Miss Louise Ralf. If I see this I will come again. Valdosta, Ga. Roy Cardell.

Roy, I am afraid it is too late to send the name now. I am sure so sweet a baby could not have waited so long for a name.

Dear Aunt Flora: I am quite young, but my cousin is going to write for me. I am two years old, have blue eyes and white hair, and am fat as a pig and as sweet as sugar, they say. Good-by. Valdosta, Ga. Ernest Wilson Cardell.

Ernest, I am just thinking you are about as sweet as the syrup you make down in Georgia. Now isn't that the way of it?

Dear Aunt Flora: Here I come again. I began to think my last letter jumped into the waste basket. I guess you have thrown the basket away as I saw my letter last week. Aunt Flora, you don't know what a nice time I am having corresponding with the cousins. I get letters and post cards every week. I have correspondents in Texas, Kentucky and Missouri. I think it is so nice to hear from the different states, and then one really enjoys the fun of writing. Aunt Flora, don't you think the Herald family gets larger every week? I am going to try to get some subscribers for the Herald. I want to be a good girl and try and help others as I go through this world. Pray for me that I may be a good Christian. Maggie E. Harnage, Valdosta, Ga.

Maggie, I am glad you did not quit watching for your letter. You see our circle is really growing larger, and each one has to wait his turn for a visit, but you may be sure we won't leave any of you out in the cold. Now all of you take notice to this.

Dear Aunt Flora: Will you admit a Todd county girl to the happy circle? I am 16 years old, have light hair and blue eyes. I live on a farm. I have three brothers and one sister. I am a Christian. I was converted in Brother Patterson's and Brother Nile's meeting. Papa takes your good paper, and I like to read the Children's Page. Aunt Flora, I wish you were here today. It is snowing and we would go sleighing. Now who has my birthday, February 4? Roses are my favorite flowers. Brother Sugart is our pastor. I like him fine. I would like to receive post cards from all. Sharon Grove, Ky. Ethel Garrett.

Ethel, I know I should have enjoyed that sleigh ride, but it is too late for sleigh riding now.

Dear Aunt Flora: Here I come again. I was so pleased to see my letter in the Herald. I feel like one of the cousins now. My parents are living and are Christians. Mamma is sanctified. I want all the cousins to pray for papa that he may be sanctified. Aunt Flora, I have a little Bible of my own. I like to read it. Papa and mamma have a large teacher's Bible. We have family prayer every night, and ask a blessing at the table. Aunt Flora, did you see the "blazing star"? It was very beautiful. We went to the holiness prayer meeting Sunday night at Mr. Bryan's.



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Love to all, Gertrude Blanks.  
Rock Island, Tenn.

Gertrude, I think the old custom of asking a blessing at the table is very nice, but it is not practiced as it should be.

Dear Aunt Flora: This is my first letter to the Herald. I enjoy reading the cousins' letters, they are so nice. My mamma has been taking the Herald for eight years. I like to go to school, but my school is out now. I go to church every Sunday I can. I have one brother and one sister living, and two sweet little brothers in heaven. I have one little niece six months old, named Naomi May. I was so lonesome when my sister married. I am visiting at her home now. I just want to whisper to all the cousins to give me a post card party by Easter. I want to ask a question: How many verses in the longest chapter in the Bible? Hide out, old waste basket, and let a little girl of 13 enter for the first time. Bradfordsville, Ky. Mamie Tharp.

Mamie, I am sorry your letter could not appear in time for that party. I am sure the cousins will give you one some other day. I know you must have been lonely without your sister.

Dear Aunt Flora: Will you admit a North Carolina girl to the circle? This is the first time I have attempted to write. I always look forward to reading the cousins' letters. I am going to college in Charlotte, studying shorthand. I have four sisters and three brothers. We live inside the city limits, but we have a large farm. I would like to exchange cards with the cousins. I am sure they would like to get views from here, and I will answer all I receive. Charlotte, N. C. George Rhyne.

George, a North Carolina girl is as well-

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come as any. It must be very pleasant to have all the advantages of the city and still live on the farm. We shall expect to hear from you again.

Dear Aunt Flora: Will you accept a new cousin in your good corner? I have written to the dear Herald before, but that was before Aunt Flora came. I have been reading the Children's Page, and think it so interesting. I am a Christian. I go to church and Sunday school every time I can. I teach a little class of boys and girls. Pray that I may teach them the right way. My favorite chapter is the 17th of St. John. May God bless you all.  
Yellville, Ark. Ada Lefevers.

Ada, you must study the Sunday school lesson very carefully each week. In that way you can make it more interesting for the class.

Dear Aunt Flora: This is my first letter to the dear Herald. My mother has taken it for 16 years, and I like it fine. I like to read the Children's Page, and H. C. Morrison's trip around the world. I think the page is so much more interesting since Aunt Flora has been with us. I am 15 years old, and have been a Christian since I was nine. I belong to the M. E. Church and go to Sunday school every Sunday. I can. My Sunday school teacher is Mrs. Callie McCoy. Our pastor was going to give a nice book to the one who gets the most memory verses. I got the book, and it was fine. Bro. C. W. Williams is our pastor, and he is a good man. Maggie E. Harnage, the answer to your question is found in the second chapter of Songs of Solomon and fifth verse. Love to all.  
Frankfort, Ky. Iva Wright.

Iva, you certainly started out on the Christian road very young. You are following Solomon's advice: "Remember in the days of youth." That is not all of it, but you remember it, I guess.

Dear Herald: I am a little girl six and a half years old. I am in the second grade. I can write my name and can read writing. I love my teacher. I love the Lord also, and that makes us love everybody. I can and do return thanks at the table, say my prayers and do everything I know is right. I hope to do some good while I live in the world, so that others may see my good works and glorify my heavenly Father. I try to get my brothers to be good, and beg them not to sing love songs, so when we die we may all go to rest together. My grandparents live in one mile of our home. I do love them. I can hardly tell the difference in mamma and grandma. Papa and my brothers farm, and my little sister Lorena and I help mother. We have no pets except a pigeon. I am so glad that my parents are living, for in hearing of our home there is a family of five boys without a mother. There is a great deal of difference in mother's love and a father's care. Love to all the cousins and auntie.  
Heidelberg, Miss. Savannah Yarbrough.

Savannah, I am glad to hear from such a good little girl, and if you continue as you have begun, I have no doubt others will follow your good example. Your mother must be very proud of you.

Dear Aunt Flora: Will you be so kind as to let a little Tennessee girl enter the corner for a little chat? This is my first letter to the Herald. Papa takes it, and I love to read the Children's Page. I think you and the cousins are having a nice time, all the letters are so interesting. I have been going to school, but my school is out now. I will be twelve years old the 14th of February. If any cousin has my birthday, please send me a card. I am all the housekeeper papa has, as my mamma has been dead for six years. How I hated to give her up. She was a precious sweet mamma. I want to live so I can meet her where the flowers bloom forever, and the sun is always bright. Best wishes to auntie and cousins.  
Enville, Tenn. Eulah L. McCombs.

Eulah, I am sorry you have had to give up your dear mother. Cling all the closer to your father. I know he is proud of this housekeeper.

Dear Aunt Flora: Will you admit a little Tennessee boy to the interesting corner? I enjoy reading auntie's letters very much, and the cousins' too. Our school is out now, but I am in the sixth grade and I love to go to school. Papa takes the Herald and thinks it the best paper in the world. My mamma is dead, so there are only three of us in the family. Our country is broken here, with plenty of big hills, not a very good place for farming. I live near the Tennessee River, not more than a day's drive from the famous Shiloh Battle Ground where the boys in the blue and the gray met. There are great monuments there from 60 to 100 feet high, but the great southern cyclone tore some of them down.  
Enville, Tenn. Lonnie D. McCombs.

Lonnie, there was one more interesting

letter when you got yours in. I should like to visit that battle ground.

Dear Aunt Flora: I guess you have forgotten me, it has been so long since I wrote. I like to read the children's letters. Our school was out the 14th of January, but I have been studying anyway. My brother has a pet lamb. I will answer Mrs. Almira Lusk's question. The word pate is found in Psalms 7:16. I go to Sunday school every Sunday I can. I have been helping papa clear some new ground. Who has my birthday, September 28? I will be 11 years old. Love to aunt and the cousins.  
Beech Grove, Ky. Roy G. Conley.

Roy, it is certainly a good occupation to be helping papa.

Dear Aunt Flora: Here I come again. Our school began the second day of August and was out the 14th day of January. I will be 13 in seven months. I have two brothers younger than I. I went to meeting Sunday night. Bro. Coats preached for us. My uncle gave brother a lamb. He named it Mary. Who can answer my question? How old was Moses when he died? Love to all.  
Bessie M. Conley. Beech Grove, Ky.

Bessie, the last day of your school was my birthday.

Dear Aunt Flora: Perhaps you have forgotten me, but I will try and write as I promised. I love the Herald, and especially Aunt Flora's and the cousins' page. I think it is so nice for auntie to answer all our letters. Well, auntie, the quarterly meeting will begin soon. Rev. C. G. Heath is the elder of the Free Methodist church. I like to hear him preach. I will be 16 April 29. Who has my birthday? I had better close as the waste basket is pretty hungry. Much love to Aunt Flora and the cousins. Your niece,  
Beech Grove, Ky. Ollie Belle Conley.

Ollie, I am sure we all thank you for saying all those nice things about us. The waste basket didn't happen to be hungry this time.

Dear Herald: I am nine years old. My mother takes the Herald, and I love to read the Children's page. I am in the third grade. Our teachers are Mr. and Mrs. Martin. I love my teacher. She is kind to us. We have to walk two miles, but we do not get very lonesome as there are six of us to go. I have four brothers and a sister. My little sister is a perfect little Christian and she is not quite seven years old. My mother is a Christian. Papa is not, but he is good and kind to us. I have one half sister married. We get very anxious to see her at times. I love my schoolmates and my books.  
Heidelberg, Miss. Lorena Yarbrough.

Lorena, I feel sure your papa will become a Christian, and then what rejoicing there will be. Don't you think so?

Dear Aunt Flora: Will you admit a Dakota girl? Who has my birthday, April 4? I will be 14. Mr. Charles Cook is my teacher, and I like him. I am in the seventh grade. I ride horseback to school sometimes. I go to Sunday school and church every Sunday I can. I have five brothers and one baby sister. We live four miles from town. I wish some cousin would write to me. I will answer.  
Dellie Scandrett. Wessington Springs, S. D.

Dellie, we are very glad to welcome a South Dakota girl. Aren't you afraid a blizzard will catch you on the road to school some day?

Dear Aunt Flora: As there are not very many Kentucky boys who write to the Herald, I thought I would write. I live at my grandpas. They take the Herald, and I enjoy reading the Children's Page. I wish you could tell me the longest verse in the Bible. I am 15 years old. I have written once before. My father, two brothers, and one sister are living. My mother is in heaven. My father, one brother and sister live in town. I live in the country. My father is a Christian. If the waste basket doesn't beat to my letter I'll write.  
Slaughterville, Ky. Osco Cates.

Osco, the Kentucky boys are scarce in our corner. I suppose the girls like the page best, as there are so few boys. Who will tell Osco what is the longest verse in the Bible?

Dear Aunt Flora: This is my first letter. I am 12 years old. My birthday is the 26th of December. I have three brothers and two sisters, and one brother dead. My school teacher is Miss Alaine Desha. I like her fine. I am in the fourth grade. We have a few flowers, but they are not blooming now. Aunt Flora, I hope you and the cousins had a good time Christmas. Love to all.  
Annie Belle Belshas. Monroe, Ark.

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Annie, I am quite sure you have flowers blooming by this time.

Dear Aunt Flora: I am a little girl 12 years old, and I enjoy reading the Children's Page. My mamma and brother are in heaven. I have three brothers and two sisters

living. I am in the fifth grade. I like to go to school. I have for pets two bantams and a pigeon. If I see this I will come again. Your niece,  
Piqua, Ky. Arlie Shepherd.

Arlie, I am sorry you have lost such a good friend as a mother.

## Our Weekly Review

By Mrs. Bettie Whitehead.

### Our Young People.

One of the grave problems of modern evangelism, is the management or control of our young people; they bridge the chasm between the juvenile and adult departments of church work. It is a mistaken idea to suppose that our young people cannot find anything palatable and interesting in church activities and in order to enlist them in a definite work for the church that there must be sandwiched between the good that which savors of worldliness and frivolity. I for one, have more faith in the purpose and fidelity of our young people than to believe that everything pertaining to spiritual things has to be sugar-coated in order to induce them to "take the medicine" of church duties.

No, the trouble is not with our young people, because they are young people, but there lies beneath the surface the general malady so prevalent among old and young—indifference, which thrives on the soil of an unregenerated heart. They have found themselves within the pales of the church militant, without being in the church triumphant.

Nicodemus was a member of the church, high up in ecclesiastical authority, yet he was reminded that he "must be born again" before he could see the kingdom of God. I dare to assert, and that with assurance based upon observation and experience, that where our young people have been, not only reformed, but transformed into the marvelous light and liberty of the children of God, there is no trouble to enlist them in the spiritual interests of the church.

We have much to encourage us in the attitude our young people are taking in the recent onward movement in missions. We account for the general agitation from the fact that the spiritually minded students in the colleges and universities of the world, are devoting themselves to the study of missions in an earnest, systematic way, and the seed dropped into such fertile soil, is bringing forth an abundant harvest in advocates for missions; 175,000 or more of our own Southern Methodist young people are devoting themselves to this fascinating work, hence we do not find the younger generations apologizing for world-wide evangelization, but on the contrary working to fulfill the prophecy of the world's evangelization in this generation.

The one who presumes to apologize for missions in this our day, brands himself as a back number and will stand as a petrified monstrosity in the ages to come. We congratulate ourselves as "workers together with him," that the tide has so far drifted that it is the exception, rather than the rule, for one to announce himself as an opponent of this world-wide movement.

Our young people have gained a knowledge of the world's need and with this has come a sense of obligation which has led them to practical action in meeting the needs. More than one thousand millions! Inconceivably great, and yet each item of

this number is an immortal soul—destined by the Creator to live in the presence of his glory. Yet, what have they to lift them out of those environments which tend to drag them hellward rather than heavenward?

Our young people have discovered too, that the highest interests of their own lives depend on their taking an active part in this great work. They have learned that unless they become as the grain, and are willing to be buried out of sight that other lives more beautiful might blossom as a result of their dying, they would indeed abide alone. They realize that theirs is an urgent obligation; that they must reach the people of their generation, if they are ever reached. Those of the past generation cannot do it; they have passed away. Those of the generation to come cannot do it, for by that time the non-Christians will be dead, so each generation must present Christ to its own generation, otherwise the day of opportunity will have passed. We are glad our young people are looking at missions from a world standpoint. If the governments of the world can undertake a survey of the world to be completed this year (1910), why should not our mighty host of young people fix the evangelization of the world in this generation?

It is said Stanley, before starting on his last trip to Africa, wanted about thirty helpers and made a call for that number. Over twelve hundred responded. The recent rush for the gold fields of the Northwest, called over 1,000 young men to the Klondike in less than fourteen months.

The Mormon Church with a membership of 250,000, has more than 17,000 missionaries. Mr. Mott said when he was in Cairo, he visited a famous university, where between eight and nine thousand students were studying the Koran, preparatory to becoming missionaries of Mohammed. Why should not the students of our land manifest even greater heroism, when touched by the Spirit of a living Christ, in regard to his final message to a lost world.

Our young people, in order to be their best for God and humanity, must keep informed on the mission movements, and having this knowledge become a center of information to others. Then our young people should be channels for intercession, thus reaching the ends of the earth by way of the throne. We have great faith in the sincerity of our young people and with their world-wide horizon, we believe the coming decade will witness marvelous things in the transformation of this sin-cursed world.

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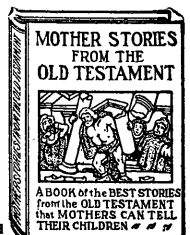
with a curse."—Malachi 4:6.

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# THE PENTECOSTAL HERALD

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H. C. Morrison, Editor.

Louisville, Ky., Wednesday, May 18, 1910.

Volume 22 No. 20  
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## Editorial

Rev. H. C. Morrison

### Do Not Forget—After Death, The Judgment.

Here is a woman who loves the church. She knows its history; she has made a close study of its doctrines, she has been a great teacher of its truths, she has touched and stirred thousands of its membership, and brought hundreds, converted under her labors, into its membership. Her influence for righteousness has gone far and wide; she has large natural ability, and has enjoyed superior advantages; she is one of the well known and much loved women of Methodism. But there is a clique of people against her. They never held any revivals, made any converts, led anyone into a deeper spiritual life or poured out any agony of soul for the redemption of a lost world, but they set themselves to block and hinder the work of this woman. They are almost as zealous in their efforts to hinder her work as she is to bring souls to Christ. Their carnal hearts are set in them for her hindrance; they will put her out of position, influence, and curtail her power for good. This spread of holiness goads them to desperation. They find a high church official who suits their purpose; he lends a hand, the godly woman is turned down; this group and the devil rejoice. They have forgotten about the judgment. They must appear at the judgment seat of Christ. No one can afford to keep the peace at the price of surrendered principle or sacrificed truth.

I can name a man, a lovable, sweet-spirited man, who came clearly into the experience of entire sanctification many years ago, and gave clear witness to the fact, but when the hue and cry were raised against this experience by prominent men in the church, this brother subsided. He has lived a beautiful life and said and written many beautiful things of Christ and devotion, but he has not been specific, clear, and forceful. He has not pointed to Jesus as one able to cleanse and keep from all sin, and urged men to seek in him a full deliverance from all the carnal mind; he has perhaps escaped criticism from those men who object to the proclamation of a Christ able to sanctify from all the remains of sin, but he has led no one into Canaan land. The world is not dotted over with pastors, evangelists, and missionaries sanctified under his ministry. Had he possessed the courage to speak out the truth and point out the way to full redemption from sin, who could undertake to calculate the souls that might have been saved through his efforts and as the result of his earnest labors—but alas, alas!

#### PREACH ON SECRET SIN.

There are opposers of the doctrine of instantaneous sanctification, who are honest in their con-

ditions, but mistaken in their views. They ought to be instructed with the greatest of patience.

Some of them have heard the most unreasonable misrepresentations of the doctrine, and of those who profess to preach it, and are deeply prejudiced on this account. Their prejudices are usually swept away by a clear statement of the facts. Some oppose who are doubtless honest Christian men. We are unable to understand them.

1. They know (we are writing of Methodists) it is the doctrine of the Methodist Church; that Wesley and his co-laborers taught it. 2. They see that great manifestations of power attend the preaching of this doctrine. They see that multitudes of sinners are converted, church members quickened, and backsliders are reclaimed. It is strange to us why good men should oppose such work. We should think they would at least follow the counsel of Gamaliel, and "refrain from these men." As for the professional holiness revival fighter no one believes him, or her, as the case may be, to be a devout Christian. Such people are withered branches, pitiful to look upon.

But to get back to the heading of this article. All will agree that wilful sinners in the churches must logically array themselves in line with the holiness opposers. And be it known to all men there are not a few such people in the church. Many of these are secret sinners. Frequently where there is much bitter opposition to holiness, with flippant talk about "these sanctified cranks," a few plain sermons on secret sin, the lowest and vilest forms of secret sin, and the certain exposure and fearful punishment that is sure to follow, will stop many a blatant mouth. Fire into sin until its every hiding place has been shaken by the explosion of a shell of awful truth, and you will find the ragged ranks of opposition to old time Methodist instantaneous sanctification will be wonderfully thinned out.

Find out the secret sinner with the two-edged sword. Put his sins before him so plainly that he feels that you were standing looking at him when he committed them. Put hell before him until his guilty conscience will writhe in agony. Then if he will not come to repentance, he will at least hold his tongue until you can preach full salvation to God's real children. The pulpit of to-day is not putting sin, and eternal punishment for sin, before the people as it ought.

Let men know what they are and where they will spend eternity without speedy repentance. There is such a thing as just saying enough about sin to make a sinner mad and "spunky." Turn a hose of sulphur loose on him until he goes down. There is a class of vile, arrogant wretches that

can stand almost anything except brimstone. That will bring them out of their hiding places. They will get quiet, pale, and move about in an aimless way. Their fight against holiness is all over. A good look at the lower world will silence many a glib chatterbox. Try it. "He that committeth sin is of the devil," is a good text for such people. They will writhe and dodge about under it. Hold it down on them. Do not be afraid. Hold it down on them. Keep holding it down on them. Let nothing deter you. Hold it down on them. God and all eternity are back of it. They will never be saved without repentance. They will never repent until they get a full view of their sins.

#### OUR WORLD TOUR OF EVANGELISM.

##### CHAPTER XXXII.

##### UPON THE STORMY DEEP.

One word more before I leave the Philippines. I was pleased to hear every one speaking well of Aguinaldo. He is living quietly on his large plantation, farming on a large scale and I understand quite successfully. He recently bought an American steam plow, is introducing improved machinery and modern methods of agriculture and is proving himself just the kind of citizen the country needs.

We closed our meetings at the English speaking church in Manila Sabbath evening, and Bishop Oldham gave us the entire time Monday morning at the conference, from nine to twelve o'clock, for pentecostal meetings. The Spirit was present and we had a gracious time. Almost the entire body of the native ministry was at the altar seeking holiness of heart; quite a number of the missionaries, also several of the young Filipino women. There were tears, prayers, songs, heart searching and crying out to God. Quite a number of persons, I think four missionaries, gave clear testimony to the fulness of the blessing of Christ and a number of the native ministers rejoiced in a new found grace. We put the doctrine of regeneration, the remains of sin, and the sanctifying power of Christ's blood before them as clearly as we could, and believe it went into their heads and hearts. Dr. Raider, the district superintendent of Manila, district, is a strong, earnest man, and said in tears that he was anxious for the conference to close that he might hasten out with the gospel.

The whole band of missionaries are a zealous, happy company with their hearts set on the salvation of the people. Bishop Oldham is a strong man, with a culture and intellectual power that appeal to the highest, and a gentle tender heart that makes him easy of approach and beloved of all. I doubt if there is a man on the islands who counts for so much for all that is good.

Directly after our arrival in Manila, Bro. Harper, the pastor of the English speaking Methodist Church, advised me to go to see Dr. Musgrave, one of the most celebrated physicians in the city. After a microscopic examination he told me I had

(Continued on page 8.)

## Jesus an Example and Exponent of Holiness.

REV. JOSEPH H. SMITH.

*As example.* In likeness of sinful flesh, mingling with the world, pursued by the enemy of souls, he was, nevertheless without sin, separate from sinners. That was holiness portrayed, practiced, and proven upon earth. No guile was in his mouth. Enemies could find in him nothing amiss. His judge asked, "What evil hath he done?" and had no answer. His own conscience approved him in doing the will of him that sent him. And the Father declared from heaven that, "in him he was well pleased."

But to this sinlessness he also added sacredness. (And these two are holiness—sinlessness and sacredness), first, in his religiousness fulfilling all the ordinances of divine worship; and sustaining his whole life, private and public, by prayer. Second, in devoting himself to the ministry of loving service; going about doing good, solacing, succoring, saving men. This sinless and sacred life was maintained against heavy odds; against all the difficulties and oppositions common to men.

In the wilderness, he withstood the prince of all our foes and all the powers of the kingdom of darkness, and preserved the integrity of his righteousness against all the force and all the forms of satanic temptation.

In the world, he withstood both the wickedness and the godless influence of men; their selfish example and their envious hate.

In the temple, he withstood carnality robed with religiosity, moral rottenness in garments of righteousness, hypocrisy or religious counterfeits. And outside of this trinity, the foe from the pit, the foe in the world and the foe in the church, holiness has no other foe.

Thus his holy life did not only set the pace and show that man might live holily, righteously and godly here; but in doing so it condemned all sin in human life. Proving that there was no necessity of sinning, it set the death sentence upon sin itself. Proving holiness possible, it makes sanctification imperative. The death sentence of the old man is certified by the life of holiness in the man Jesus.

*As exponent* we find his teachings reiterating the four chief factors in the truth of holiness. These are: Sin, indwelling and inborn. The blood, alike for cleansing and forgiveness. The Spirit, as a sanctifying power and presence. Evangelical faith, the condition of sanctification as of justification.

Hear him! Out of the heart proceed evil thoughts, adulteries, murders, thefts, etc. This is his recognition of man's indwelling fountain of iniquity pouring itself out in many unclean streams; and this is the only explanation of the world's defilement and of sin's perpetuation through the ages. That this inward impurity may co-exist with outward righteousness and religion, he likewise shows when he arraigns the Pharisees as whitened sepulchres, beautiful without, but within full of all uncleanness. Moreover, he shows that even systems of Bible interpretation and standards of religion are sometimes built upon this mixed state of the life and the heart, when he declares that, "Except your righteousness shall exceed that of the scribes and Pharisees ye shall in no case enter the kingdom of heaven." He shows

that this excess is to be inward purity over outward morals. Further, he traces the genesis of inward sin to heredity and relates human depravity to Satan himself when he charges some as children of their father, the devil, and declares that the lusts of their father they will do.

His vicarious death provides for not only covering but cleansing of sin is made plain, (1) from the types which foreshadowed the meaning and merit of his blood in the Old Testament; (2) from such of his own words as these in his prayer: "For their sakes I sanctify myself that they may be sanctified." None deny or dispute that this reference to his own sanctification applies to his shedding of blood. If any wonder to what reference is made when he thus pledges his death for their sanctification, Paul sets it all at rest by taking up the exalted key thus struck by his Lord and saying, "Christ also loved the church and gave himself for it, that he might sanctify and cleanse it." That settles it; there is full sanctification and complete cleansing in the blood of Christ. While the example of his life condemned sin in the flesh, the merit of his death destroys it. That more abundant life in us for which the Good Shepherd laid down his own is a life freed from the seeds of death.

It is to this very end of their sanctification that he promises also the Holy Spirit to the Christian. For (1) he reiterates the prophecy of his forerunner John that he would baptize with the Holy Ghost and this baptism as by fire points to the purging away of dross, a cleansing of sin deeper than water could go. (2) In promising the advent of the Comforter he shows plainly that his coming to them not only would imply that they were already spiritual in contrast with the world which did not believe on him, but it would involve their being brought into God's perfect love and pleasure. Moreover, his abiding residence within them would enable and insure their fulfillment of the righteousness of God.

Lastly, he conditions all this upon an evangelical faith connecting the one with the other, as effect with cause. This he does by promising their complete emancipation as a result of the revelation of truth he would yet make to their already believing hearts. To those Jews which believed on him he said, "You shall know the truth and the truth shall make you free." The enemies present caused the completion of this emancipation proclamation by prompting him to explain that he meant freedom from sin.

Once more, in the prayer already cited, the provision of his death is for their sanctification through the truth. Now since man's only faculty (or facility) for divine truth is faith—evangelical faith, this all is equal to his having promised that they would be made free by faith in the truth he would reveal to them and to his having prayed the Father that they might be sanctified by faith; all of which is crystallized a little later when calling Paul to the ministry he sends him forth that they may "receive forgiveness of sins and inheritance among them that are sanctified by faith that is in me."

Christ's pattern and precepts of holiness are enforced in the beatitudes with "Blessed are the

pure in heart," as their diamond center. In the Lord's prayer with that significant, "Thy will be done," as the keystone. In his parables, with the wedding garment picture; and in the Sermon on the Mount in the command, "Be ye therefore perfect" as an Alpine imperative.

Meridian, Miss.

### "LOOK UNTO ME."

Rev. E. A. FERGUSON.

(Sermon preached in the Tabernacle in Louisville, Ky., Saturday night, February 26, 1910.)

You will find the text tonight in the forty-fifth chapter of Isaiah, twenty-second verse: "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else."

There was a time when there was no world, nor was there any sun, nor moon, nor stars. There was a time when there was no earth, nor man, nor angel. In fact, all these things have been created. There was a time when God said, "Let there be light, and there was light." There was a time when he made this earth, this world, out of nothing. (Since the creation of man, all down through the ages, God has been trying to teach this old world the lesson that there is none else beside him. "The heavens declare the glory of God, and the firmament sheweth his handiwork. Day unto day uttereth speech, night unto night sheweth knowledge." Astronomers tell us that the supposition is that the "Milky Way," seen in the heavens, is nothing more or less than one hundred and seventeen million suns swung into space, with their revolving solar systems. They also tell us that the sun is twelve hundred thousand times larger than our earth, or in other words, it would take one million and two hundred thousand worlds like ours to make one equal to the sun. They also say that Jupiter is 1,260 times as large as the earth. If God can hang the sun in the heavens, and the stars upon nothing, and "measure the waters in the hollow of his hand," and "mete out the heaven with a span," and "comprehend the dust of the earth in a measure," and "weigh the mountains in scales, and the hills in a balance," and "cover himself with light as with a garment," and "stretch out the heavens like a curtain," lay "the beams of his chambers in the waters," and make "the clouds his chariot," and "walk on the wings of the wind;" if he can do all this, he surely can teach us this lesson, that there is none else but him.

He made these bodies of ours, with the three hundred and fifty movements known to the mechanical world, in which are found all the bars, levers, joints, pulleys, pumps and pipes, wheels and axles, ball-bearing and socket movements, beams, buffers, arches, cables and supports of all designs. The heart is a stationary engine; the lungs, a working bellows for sanitary ventilation; the brain a condenser; the skin, an evaporator, and the eye is a camera, self-focusing, self-loading, and self-developing, taking millions of pictures every day in colors, and enlarging to life size; tireless, unceasing, self-winding, running, in some cases, for more than seventy years. He has given us a superior intelligence, and spiritual nature above the animal kingdom; and when we begin to talk of the infinite God and his omnipotence, then we begin to see how little man is, and we begin to understand that there is none else but him. Now let us notice how he teaches the world this lesson.

First, He teaches it to false gods. Where are the false gods of Nineveh that the people worshipped ages ago? The answer is, "They are gone for-



ever," Where are the gods of Corinth? of Greece? of Rome? These false gods have had their day, and are not worshipped tonight; but our God is greater tonight than he has ever been to us in this world.

Then again he teaches this lesson to empires. Where is the glory of Babylon that for years stood in her majesty and great glory, towering above every other city in the world? If you could go there tonight and ask the owls and the bats where her former glory is, they would answer, "Gone forever." But our God still lives. Where is the glory of the Roman empire? It is gone. Likewise that of Nineveh and Carthage. Carthage, with her shining spires and cathedral domes, washed by the Athenian Sea, has crumbled, and her glory departed, and God says to Carthage, "There is none else but me."

He not only teaches it to empires, but he teaches it to monarchs. Nebuchadnezzar had reached the highest round on the ladder of fame. God put him in the fields, on his hands and knees, where his hair grew out like eagle feathers, and his snails like hawk claws. And now I ask again, "Where is Nebuchadnezzar?" Echo—"He is gone." Take, for instance, Alexander the Great, or Napoleon Bonaparte. After these mighty warriors had conquered the world, and wished for other worlds to conquer, blazing in the very zenith of their glory, there came a turning point when it began to wane, and their sun has set, and very few know anything about the year in which they were born or died, or where they were buried. Herod the Great, after he made a great oration, and was receiving complacently the adulation of the people of Tyre and Sidon, was smitten by an angel of the Lord, and the worms ate him up. And where is his glory? It is gone. While the glory of these great men have waned and gone into total eclipse, the glory of some of their contemporaries shines brighter today than ever before; and like Pike's Peak, that lifts its head above the rugged range, to the traveller, grown in majesty and greatness, as he goes from it, so the lives of some of God's people stand out tonight like the rocks on the promontory of time.

God also teaches this lesson that there is none else beside him, to the wise men of this world. He has taught this lesson to Aristotle, Plato, Socrates, Solon, Bacon, Paulus, Renan, Strauss, Voltaire, Gibbon, Chesterfield, Tom Paine, Ingersoll, and many others of less note whom I might mention, that are scattered up and down through the ages. Take, for instance, the splendid reasoning in Higher Criticism of Paulus. It soon surrendered to the more critical Strauss. His mythical teaching in turn was destroyed by the aesthetic Renan. The legendary theory of Renan has fallen to pieces of its own inconsistencies. Baur Hilgenfeld and Schweigler went forth like miners with pick, axe and powder to subvert Christianity, but they only disclosed the Gibraltar of its mighty strength. Voltaire said that he lived in the twilight of Christianity. That was true. But it was the morning and not the evening twilight. The sun of Christianity had not fully risen. But Voltaire, with his puny theories, has sunk into the night of the past, and is not thought of, except when somebody runs across some of his old books in some second-hand bookstore, covered with dust. He boasted that he would overthrow, with one hand, what it took twelve apostles to build up in a lifetime. But today the press that he used to print his blasphemies is used in printing Bibles; and the house in which he lived is packed with

Bibles from garret to cellar, as a depot for the Bible Society. Gibbon labored earnestly to overthrow Christianity, yet today Gibbon's hotel at Lake Leman contains a room where Bibles are sold. Chesterfield's parlor, formerly an infidel club-room, echoing with profanity and raillery at the Christian religion, is now a vestry where the groans and prayers of the penitent go up to God. People in this world have almost forgotten that Tom Paine ever lived, and that he died in the year 1809. He thought he had demolished the Bible, but after he died it took such a leap that in the year 1900 over ten million copies were sold. It is now printed in more than 325 different languages. Poor old Bob Ingersoll, with his splendid flow of oratory, drummed up a few folks to follow him for a while, who coughed themselves through this world like a set of consumptives, and now, once in a while, some little insignificant person can be found who still believes in poor old Bob. Now, the query, "Where is the former glory of the above mentioned man?" Echo answers "Gone." But our God, and his Christ, and our salvation were never greater than today. People may poke fun at us for shouting, but we have something to shout over; and it is going to last forever, and with the coming ages, its luster will never fade. False gods, empires, monarchs, and the wise people of this world are brought down, laid low, and forgotten. Our God marches on; for "there is none else beside him."

He teaches this lesson also to false religions. Mohammedanism, Confucianism, Buddhism, Universalism, Spiritualism, Christian Science, Russellism, Swedenborg doctrine, Telepathy, Mind Science, Odyllic Force, the Black Arts, and all sorts of legerdemain. These false religions can no more stand before the eternal truth of God than frost can stand before the blazing summer sun. God, through the ages, has taught, and is now teaching, these false religions of this world, that there is none else but him.

The next thing I wish to call your attention to is those he proposes to save—"All the ends of the earth." Our salvation is not sectional, but universal. It is not for some particular church only, or select crowd, but for all the earth. Now he is trying to reveal himself to this lost world. When Hector, the great soldier, was entering one of his famous battles, he rode up on his spirited charger to his front gate, and dismounted to give his wife and baby good-bye. But being decked in his armor and coated mail, his boy drew back. He did not know him. Instantly the great soldier withdrew and removed his armor. That revealed him to his son, and his little boy ran with open arms into his embrace. He needed a revelation. That is what God is trying to do to this world—give us a revelation of himself. A boy who was born blind, after he had reached the age of fifteen years, was told by a specialist that his sight could be restored by an operation, after which the light was tempered to him gradually. One day he was taken out under the open sky, and his eyes opened wide to all nature around him. Immediately he threw up his hands and cried to his mother, "Why did you not tell me this world was so beautiful?" Upon this the mother answered, "My son, I have been trying to tell you all these years." So we will never see the beauty of our great salvation until it is revealed to us by the Holy Spirit. While nature around us is a commentary on the handiwork of God and his great power and omnipotence, yet it could never reveal such things as mercy, redemption or immortality. Hence God,

had to send his own Son into this world as a revelation. In fact, the best that man could do, or did do without God, has always been a failure. While Socrates taught a high standard of morality, yet he died in the grossest immorality. Plato even taught that it was honorable to lie. Cicero committed suicide. With these great men, as leaders, to end as they did, what could we expect of the common populace? So you see, friends, this world needed a revelation of God. That is why, Paul prays in Ephesians, "*The eyes of your understanding being enlightened, and that he may give you the spirit of revelation in the knowledge of him.*" What the eye is to the body, the understanding is to the soul. Now as the eye is not light itself and can discern nothing but by means of light, shining not only on objects to be photographed, but into the eye itself, so the understanding of man can discern no secret thing by itself, but sees by the things of God's Holy Spirit. In other words, God must reveal himself to the soul.

The last thought, my friends, is, "How does God teach us to be saved?" The simplest religion in the world, "*Look unto Me, and be ye saved.*" Not to the priest, not to yourself, not to your feelings; but "*Look unto ME, and be ye saved.*" My brother, there is life for a look. The millionaire, the pauper, the bard, the sage, the king, the queen, the peasant, the educated, and the illiterate; in fact, all the ends of the earth may be saved. He saves not only from the guilt of sin, but from the power of sin, and from the presence of sin. In fact, he saves to the uttermost all that will come unto him.

#### A TRINITY OF EXCELLENT BOOKS.

Dear HERALD: Your publishing house has put the entire holiness family under great obligation in the publication of *The Hereafter*, by John Paul, *New Clothes for the Old Man*, by C. F. Wimberly, and the *Story of Lazarus*, by Bud Robinson. These books are sound, toothsome and helpful. They will make good spiritual and mental bone and muscle. *The Hereafter* helps us to look away over the coffins and graves and see something of the excellent glory into which the holy ones enter when they leave us here. The awful day of judgment when every secret thing shall be made known swings into view, and the torments of hell appear in the horizon of the future. Our Bro. John Paul is well equipped to write such a book. It ought to find a place in every home.

*New Clothes for the Old Man* is a fresh setting of an old doctrine, and by a master hand. In these days when the masses of our race seem so utterly blinded by the god of this world, this book certainly has a mission. The reason for dead churches is shown. The power behind the church boss stands revealed. The grip of the devil upon the throat of the ecclesiastical situation of today flames out before us in this book as a terrible reality. It is a great danger signal waved across the pathway by a man utterly in earnest for the glory of God and the salvation of men.

Bro. Bud tells us in the preface to the *Story of Lazarus* that he dedicated his first book, "*Sunshine and Smiles*," to the whole human family, but the human family went on and did not pay much attention to the book. He dedicated his second one, "*A Pitcher of Cream*," to old Jessie, his Jersey cow, and she went dry soon after; so he dedicates this last book to Miss Sallie (his good wife) in whom he has more confidence than in the human family or old Jessie. It has in its word painting





of this friend of our Lord the strange charm of the blue mountains of East Tennessee and the wide plains of Texas. Lazarus is the universal type of man lost in sin but finally brought out of the horrible pit and pardoned, and loosed and sanctified wholly, and sitting an honored guest feasting with his Lord. I trust thousands of our young people will buy and read these books. O, they will be way marks to point you on and on to the glorious presence of the King in his beauty.

Shelbyville, Mo. J. M. O'BRYEN.

These books may be secured from the Pentecostal Publishing Company, Louisville, Ky., for 50 cents each.

#### HOW THE KENTUCKY STATE HOLINESS ASSOCIATION IMPRESSED BRO. NILES.

My first impression was concerning the cordial, hearty, loving, hospitable reception, and accommodation of the immense crowds by the generous people of the city. That surpassed anything known in the history of the Holiness Movement in old Kentucky. Churches, homes, hearts, pocketbooks and papers were wide open to us, without stint, thought, or limit. God bless Owensboro forever and ever. For my individual part in this generous hospitality, I want to thank Rev. B. A. Brandon, for sending me to the elegant home of Bro. John S. Wright, 507 Fourth Street. At this loving home I had the honor of rooming with one of nature's noblemen, Rev. J. L. Glascock, evangelist, of Cincinnati, Ohio, seventeen years conference evangelist of that state. He is a master workman, needing not to be ashamed of his work in the Lord.

My impression concerning the attitude of the churches toward the association is much the same as that concerning the people. In passing I want to thank Dr. Warren of the First Baptist Church, for opening the way to his pulpit to me without bridle or halter on. I pray God's blessing upon him and his people, and do sincerely hope that the young man that came forward on that occasion and confessed Christ may live a splendid life and win a glorious crown. Many souls were won at the various churches during the delightful days of the association; especially was this the case at Settle Memorial and Main Street churches. Of course, you do not expect me, Mr. Editor, to attempt to

make mention of all the good impressions made by the master ministers on this great occasion. I could not possibly satisfy myself and must painfully disappoint others. I heard some of the best discourses that it was ever my privilege to enjoy; and no wonder: Glascock was there; Dr. Watkins was there; Dr. Haynes was there; the Johnsons (all three) were there—Andrew, J. C., and that other able minister, whose sermon on the "Anointing of the Holy Spirit" so edified and electrified the saints—Sister J. C. Johnson. Dr. Haynes' paper, read so effectively, held the great audience as still as death. Clamorous requests were made for its immediate publication—gratis! I expect to see it in due time and form, at the writer's discretion and personal option. Brethren, let us patiently wait for it.

The singing under the leadership of Bro. Yates, assisted by a large choir, together with excellent instrumental accompaniment on piano and B. flat cornet, was simply inspiring, not to say exhilarating. My (one time) little friend and co-laborer, Mary Farmer, *nee* Smith, presided at the piano part of the time and then again poured out the silver notes from her charming cornet.

Our president, Bro. James Kendall, amid all the perplexing duties of his official position, made the impression that fairness, justice, impartiality and kindness, were the ruling forces that governed all his actions and decisions. Our secretary, Andrew Johnson, much to our surprise and disappointment, left us several days before the close of the association. Rev. E. M. Vance, the young P. C. of Clay Street M. E. Church, South, was selected to take his place, which he did so ably and well that he was elected to that position by the association for next year.

I would now love to run on and tell of the many friends, brothers and sisters that I met, who stood side by side with me in the great courthouse meetings under the auspices of the Green River Holiness Association in the years ago, but I must not try your patience too severely. Only let me say a word or two of Bro. and Sister Shifley. God bless them and the dear ones who rallied to the support of the good and great cause, at the time referred to. Pres. J. W. Hughes and Bro. Humphrey were there, with J. W. Carter, of lov-

ing heart. Prather, the genial song leader, and dear Bro. Millard Denton, gone but unforgotten. Farewell. Amen. A. A. NILES.

#### THE GENERAL CONFERENCE.

The General Conference of the M. E. Church, South, in session at Asheville, N. C., is attracting the attention of the whole church. On May 11, an important question was settled when after prolonged debate, the conference voted against extending the time that pastors can remain at one charge.

The majority report of the committee on revisions non-concurred in several hundred petitions, memorials and resolutions asking laymen's rights for women in the conference. Two minority reports also were presented by the committee.

A report of the committee on church relations recommended the adoption of the recommendations contained in the report of the commission on federation between Northern and Southern churches. This commission recommended the creation of a federal council composed of eighteen members to be divided equally between the two churches, six to be bishops, six traveling preachers and six laymen. This report was adopted.

The committee on temperance and other moral and social questions submitted majority and minority reports. The reports referred to the use of tobacco by the preachers of the conference. The minority report favored a strict legislation prohibiting the use of tobacco by preachers.

A communication was read from Louisville asking that the next general conference be held there. A resolution from the Louisville Conference empowered church trustees to mortgage church property for the raising of funds. It was adopted after a lengthy discussion.

Send in notices of your camp and tent meetings for our calendar. We will be glad to publish same.

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## POINTS WHERE WE ARE MISUNDERSTOOD.

## I.

As a substitute, I spoke on this subject at the Holiness Union Convention in Chattanooga, 1909, and by invitation, at the Convention of the State Holiness Association of Kentucky, at Owensboro, 1910. By the latter inducement I am writing upon it.

## WHO ARE WE?

We would ask, first, who are the "we" in question? A short definite answer is, *those who consistently believe that the blood of Christ cleanses the justified believer from all inward sin, when he exercises faith for this cleansing.* Just as the man who consistently believes in hell must shun it, who consistently believes in honesty must be honest, he who consistently believes in holiness must be holy, or earnestly in pursuit of this grace. All, therefore, who experience Christian sanctification as expounded, say by John Wesley, in his book on Christian Perfection, and all who consistently seek it by this conception, come under the head of the *we* in this topic. We may differ on other things; some of us may lay peculiar emphasis upon other specific doctrines; but that is not *we*, that is *some of us*. With this definition, it matters not what we are called or by what symbol we are known. By some means there originated the term *holiness people*. A noun is used for the usual adjective holy; and where it means anything its equivalent is holy people. This is rather a pretentious denominator. I believe, however, that it comes to us from the outside. If we apply it to ourselves flipperly it will seem to show a lack of modesty, offending the best tastes of those who differ with us, and causing us to be misunderstood. It is no peculiar thing to be called holy people; Buddhism has its holy men, the Greek Church is the Holy, Orthodox Church, the Roman Catholic pope is a "holy father," and recently in history Europe had a Holy Alliance, whose business it was to crush democracy and curtail human liberty. So, it does not matter much what they call us; holiness people will do, if we can adorn the title. It is not names that make people charming, it is people that make names charming. Indeed Wesley held that the experience need not be given a general name; "neither perfection, sanctification, the second blessing, nor the having attained. Rather speak of the particulars which God has wrought for you \* \* \* and answer any other plain question that is asked, with modesty and simplicity." The necessity for a definite front has caused some leaders to alter this advice a little to-day and urge that certain terms must be held up constantly in testimony and sermon. We doubt not that changed conditions have given them some grounds for this; and though perhaps this has been overdone by some, the drawing of radical lines by definite, well understood terms has often served to awaken the sluggish and convict the evasive. Certainly, in the abstract it *does not matter what you call it*. The trouble is, often with the very man who says this, *it does matter*, and he will show prejudice against some explicit term. We are willing for a man to say it does not matter, unless he means by that, it does matter.

## WHO ARE THEY?

Next we would ask, Who are they that misunderstand us? No doubt there are multitudes of godly people, having a Scriptural standard of zeal and holiness, who do not come under the above mentioned *we*. And, it is pleasant to remember that they do not all misunderstand us. Many are so charitable and logical, or we have been so

fortunate in having our best representatives among them, that they give us credit for every pound we pull and for a sane and defensible standard of devotion. But it is well known that a large fraction of the world and the church misunderstand us. These may be divided into two classes; those who misunderstand us by their own fault, and those who misunderstand by our fault.

When Abraham Lincoln was a member of the Illinois Legislature there was a loud-mouthed, rustic among them who fought nearly all the measures that were advanced. His favorite watchword was unconstitutional, which he could shout with an uncouth thrill. Lincoln was appointed to silence him, and in doing it, he told this story: In a certain backwoods district there lived an old mossy-headed hunter who had long, sandy eyebrows. One day, as it was supposed, he and his boys treed a squirrel. The old gentleman took several shots at the squirrel, but missed him. This was annoying, for he was a marksman who seldom missed his game. But he gave up in despair and turned the gun over to his boys, endeavoring to show them the squirrel. But they could see no squirrel where he pointed; and after he had tried in vain to show them, it was discovered that a louse had lodged itself on the old man's eyebrow, and he had taken it for a squirrel in the tree. As for that class who misunderstand us by their own faults, we see no remedy. Some day, perhaps the mist will roll away. In the next installment we will have reference to those who misunderstand us by our faults.

JOHN PAUL.

## EVANGELISTIC AND PERSONAL.

Rev. Alexander McLaren, who had been pastor of Union Chapel, Manchester, England, since 1858, died on the 5th instant.

Rev. B. F. Atkinson, pastor of the Rivers Memorial M. E. Church, South, this city, will leave June 1 to attend the World's Missionary Conference, which meets at Edinburgh, Scotland.

Rev. J. H. Newberry is engaged in a camp meeting at Post Falls, Idaho. Rev. C. D. Erb, the pastor at that place, requests that prayer be offered for the salvation of souls during the meeting.

Evangelist T. F. Maitland is now engaged in a meeting with Rev. I. M. Page at the Breckenridge Street Methodist Church, Owensboro, Ky. Bro. Maitland writes that a good start has been made.

Rev. C. M. Dunaway has just closed an excellent revival at Eastman, Ga. The truth took hold of the hearts of the people, and many lost their sins and found the Savior. Bro. Dunaway is now at Roberta, Ga., in a meeting.

Rev. Andrew Johnson preached the baccalaureate sermon for the John H. Snead Seminary, Boaz, Ala., on Sunday, May 1. Rev. J. L. Brasher is the president of this worthy institution which has had a most prosperous year.

Evangelist J. T. Dooley and wife are engaged in a meeting at Winnipeg, Canada. The services are held in a large hall in the center of the city. Winnipeg is a city of 100,000 inhabitants. Souls have already been sanctified and healed.

Rev. A. A. Niles, Henderson, Ky., has in charge the raising of funds to erect a monument to the memory of Bro. Millard Denton, who left us for a better world about two years ago. If you want to contribute to this worthy cause, send the amount to Bro. Niles.

Rev. C. F. Wimberly has been assisting Rev. C. J. Nugent in a meeting at the Methodist Church at New Castle, Ky. Much good was accomplished;

several additions and quite a number of conversions. Bro. Wimberly preaches the baccalaureate sermon at the Meridian Colleges, Meridian, Miss., on Sunday, May 22.

Rev. C. F. Weigle, Huntington Park, Cal.: "We just closed a fifteen days' meeting at Huntington Park. The Friends, Baptists and the Methodists united their forces and held the meetings in a large tent. There were some good results obtained, but no great sweep, as we had hoped for. There were no less than eighty souls at the altar as definite seekers for regeneration or sanctification. Some seemed to get through good, while others were not satisfactory. We begin at Los Angeles next in another union tent meeting."

Rev. Charles B. Allen: "On Saturday, the 15th of April, it was my privilege to gather with a company of friends at the country home of Rev. and Mrs. Isaiah Reid, at Rancho Station, Inglewood, California. I suppose no one connected with the holiness movement is more widely known than Isaiah Reid. For years he has had a prominent place in the service with his pen, and has been seen on the platform in all the centers of camp meeting and convention work. I have known him for twenty-five years, and met him about twelve years ago. Since that time I have seen much of him. I want to report to his many friends that at seventy-three he stands with unabated natural forces. In form he is erect as when I first looked on him. He is the same tense student as ever. His recreation is the ground, and the "out of door" life; nature responds quickly to his touch. Some who read these lines will remember his Iowa home, "Sunnyside." Out in this summer land he has full play for his love of the open and the flowers as he can stir the earth every day in the year, and the roses will cluster about his cottage wall from January 1 to December 31. His zeal for and interest in the open battlefield is as of other days. Ten years of solid public work is before him. On the eighteenth of June, Brother and Sister Reid will round their fiftieth year in their united life journey. The tens of thousands who know and love them should fill the mails with greetings between now and the coming of that date. Let you forget, it would be well to seize your pen and do it now."

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## EVANGELISTIC.

### OLIVE HILL, KY.

The crowds have been great. The sexton informs me that at 6:15 when he opened the doors the crowds were waiting. I never saw crowds increase so from night to night, and, too, it is cold and raining. A good work; the fire fell; souls prayed clear through at the altar. We begin at Lusby's Mills, Ky., May 13.

WILL J. HARNEY.

### HAMLIN, TEXAS.

The Lord gave us very good meetings at Cisco, Eula, Woodson and Essie. At all of these places God's power was manifested, and souls were converted and sanctified. The Lord is making this a good year with me in his work. "I feel like going on." Amen.

Please find enclosed \$1 for my renewal to the dear old HERALD. I cannot afford to miss the soul food I get from its weekly visits. I. M. ELLIS.

### LOUISVILLE, KY.

The meeting in the Nazarene Church conducted by Evangelist Isaiah G. Martin from April 21 to May 1, was indeed a great meeting in every sense. The weather was ideal, the attendance was large, and the results at the altar were most gratifying. The altar was filled nightly with penitent mourners, many of whom prayed through and came out shouting and shining. The enthusiasm ran high, crowds increased, and many were added to the church. On the closing Sunday the climax was reached. The altar was full to the closing hour at night, and the saints gave in freewill offerings—all cash but about one hundred dollars—five hundred and thirty dollars. Praise the Lord! We have arranged with Bro. Martin to return next year, with Milton Williams as co-worker, for a month or six weeks' siege meeting in a large tent that will seat a thousand people. Pray and plan to attend this great meeting.

HOWARD ECKEL, Pastor.

### EASTMAN, GA.

We closed special meetings with Rev. R. M. Dixon, pastor, Monticello, Ga., April 24. God was with us and victory was ours. Monticello is a fine town of three thousand people, the county seat of Jasper county, one of the richest farming sections of our state, and one of the noted counties for bloodshed, blockade whiskey and other miscellaneous crimes. One afternoon while out driving we came to a country church, where, a short time ago in the midst of a great gathering, an old feud of long standing was revived and in a moment forty shots were fired and the souls of three sinners went to meet God. These three men were buried there in the country churchyard to await the judgment morning. God only knows the heart pangs, suffering, and misery that sin brings about. The world knows little of the throbbing, pulsing sorrows of men; really the true man learns to keep his sorrows, telling them only to God, for the world hath its share; and, but for cowardly traitorism to the blessed Lord, sometimes we wish the call might come and liberate these spirits of ours to a better country, to a heavenly land.

"There is no death, the stars go down to rise

upon some fairer shore." But we shall fight the good fight of faith and sing on.

"Oh! to be kept for Jesus,

Lord, at thy feet I fall;

Oh! to be nothing, nothing, nothing,

Thou shalt be all in all."

This was a great meeting at Monticello. I believe 100 souls were definitely converted, reclaimed or sanctified. Men forgave their enemies and paid their vows; women broke up their card clubs and came back to God. Bro. Dunaway was at his best and the preaching was in demonstration of power and Spirit.

We began at Eastman, Ga., May 1. God is moving on the people and the spirit of gospel singing is in the meeting and we predict great things in the Master's name.

HAMP SEWELL.

### THE KENTUCKY STATE HOLINESS ASSOCIATION.

Rev. J. L. Glascock.

We have just returned from a convention of the Kentucky State Holiness Association, held in Settle Memorial M. E. Church, South, Owensboro, Ky., April 26-May 1.

One of the editors of the PENTECOSTAL HERALD has requested us to write for publication in that paper, our impression of that convention, which we reluctantly consented to do, lest we might not be adequate to the task.

Settle Memorial Church is said to be one of the finest in Kentucky, and that the pastor and his official board should give their unanimous consent for this convention to be held in it, free of charge, indicates that they are friendly toward the association, and the work it stands for. It was also a gracious thing on the part of the people of Owensboro, to furnish free entertainment for all who attended the convention, and at the same time proves that holiness is winning its way in the South as well as elsewhere.

A large number of people attended the convention from a distance, among them being many pastors of the M. E. Church, South, who enjoy the experience of holiness, and are promoting the work along that line in their churches. This is a favorable omen, and to us a pleasant surprise.

While the Kentucky Holiness Association is interdenominational in its work, it is loyal to the church, and insists upon pastors and people promoting holiness in the church. They have demonstrated that loyalty to the church and loyalty to holiness are not incompatible. In pursuing this course, they have been wiser than the holiness people have been in some quarters. We have never believed that there has been that virulent opposition to holiness that some have thought there is, but it has been holiness and something else, or the lack of intelligent teaching, or inconsistent living that has provoked opposition.

The most fraternal spirit prevailed throughout the session of the convention, and not one thing occurred to mar the beautiful harmony that prevailed. The discussions and business sessions were conducted in the spirit of perfect love, as well as the election of officers for the new year. If any ambitious office seekers were on hand, we failed to see them. We do not believe they were present.

The program was one of the finest we have ever seen, and the delinquents were very few. For these good substitutes were found, so that there was not a hitch in carrying out the program as it was published. While the papers and addresses discussed a great variety of themes, they all con-

verged to the one point of promoting holiness, while they were of a high order, both from a literary and spiritual standpoint. The sessions of the convention occupied the time from 8:30 to 12 o'clock in the morning, from 2:30 to 5:30 in the afternoon, and from 7:30 to 10 o'clock or later at night.

The preaching was good all the way through, and every service was fruitful in the conversion, or sanctification of souls, when an altar service was held, which was the usual order. At some of the services large numbers of seekers were kneeling at the altar. People got through in pentecostal style, which caused the saints to indulge in pentecostal rejoicing.

The street meetings, under the direction of Brother J. E. DeCamp, of Indianapolis, Ind., were well attended, and some were converted in them. Invitations came from twelve churches in Owensboro, for the brethren of the convention to fill their pulpits on Sunday, among them being the leading churches of the city, and of different denominations.

We deplore mentioning the names of any, lest some might think we were making invidious comparisons, but some were so related to the convention, that any account of it would be incomplete were they left out. Brother Thomas B. Talbot, the genial, quiet layman, arranged the program, and much was due to him in many ways for the success of the convention. Rev. J. B. Kendall, the efficient president, maintained his reputation for being level-headed, courteous, spiritual, popular, always aiming at the salvation of souls, and never missing the mark. Rev. Andrew Johnson, with the assistance of Rev. E. M. Vance, a pastor in Henderson, Ky., and who wrote detailed accounts of the convention for the secular press, was the secretary, and read a unique paper before the convention on "Holiness and Schools." Prof. W. B. Yates, who led the service of song, sustained well his reputation as a superior soloist and leader of song. Dr. B. F. Haynes, ex-president of Asbury College, read a masterful paper on John Wesley, which deserves a wide hearing throughout the entire church, and especially in our colleges and theological schools. Dr. A. S. Watkins, president of Asbury College, gave weight and influence to the convention by his splendid sermon Sunday night, and by his finished address on "Holiness and Prohibition." Rev. John Paul, professor of Philosophy in Meridian College, Meridian, Miss., gave help and strength by his spiritual and forceful sermons, and his discriminating and scholarly addresses. Rev. J. W. Hughes, president of Kingswood College, Kingswood, Ky., preached and discussed with the enthusiasm that is characteristic of him. Rev. C. F. Wimberly, pastor of a large Methodist church in Louisville, preached an impressive opening sermon on "The Power of the Holy Spirit." Rev. L. L. Pickett, of Wilmore, Ky., preached on his favorite theme "The Second Coming of Christ." Mrs. J. C. Johnson, of Wilmore, Ky., preached on "The Anointing of the Holy Spirit," and the Spirit anointed her and the people while she preached. Her husband, Bro. J. C. Johnson, also got melted himself and the convention was likewise melted while he preached. Mrs. S. G. Shelley, of Louisville, Ky., read a timely paper on "Holiness, the Need of the Parsonage." Evangelist A. A. Niles, of Henderson, Ky., the devout and enthusiastic Baptist, who has been in the forefront of the Holiness Movement for a quarter of a century, was much in evidence, praying, testifying, singing, and rejoicing. He



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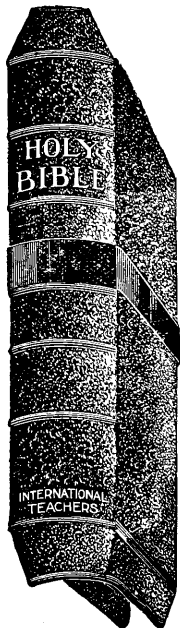
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read a strong and thoughtful paper on "The Church, its Mission and Membership."

Dr. J. H. Young, the pastor of the church in which the convention was held, was most cordial to all, and vacated his pulpit Sunday morning and evening for two of the brethren of the convention to preach in. He declared that the convention was a great blessing to him and his people. We were most cordially received by all the members of the convention, though we were a stranger in their midst. They invited us to preach twice before the convention, and in two of the churches of the city Sunday, and the Lord gave us

fruit at each service, save one, for which we devoutly praise him, and give him all the glory. We were refreshed in soul and had delightful fellowship with all the brethren. Several people expressed the desire to have the convention meet at their city for its next year's session, which is not to be wondered at, when we think of the blessing it will be to any place.

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### EDITORIAL

REV. H. C. MORRISON

### OUR WORLD TOUR OF EVANGELISM.

(Continued from page 1.)

the worst dysentery germs of Asia, and they were the cause of the trouble which had been pulling me down for these past four months. "Well," said I, "Doctor, I will be able to get rid of them I suppose." "I don't know about that," he answered, "they usually get rid of the fellow." "But you think I can last until I get home, do you not?" I asked. "Oh, yes, I should think you ought to do that," he replied. That was encouraging. It was helpful to remember if I had gone to bed every time these past twenty-five years when ordered to do so by doctors, I would have spent much of my time in bed; and if I had died every time it has been predicted, if I did not do this or that, I would by this time be one of the most remarkable characters in modern history. In spite of the serious face of the Doctor and the billions of little Asiatics chewing up my vitals, I felt very comfortable in the assurance that I would yet live to take part in a great revival in old Kentucky. However, I lost no time in getting to the American drug store with the Doctor's prescription and for four nights took the largest doses of medicine that I ever saw given a man, which must have wrought fearful havoc among my enemies, for relief was almost immediate, and for ten days I have been gaining back

the twenty-five pounds they had robbed me of. The great Doctor who was an ex-Tennessean, born down in the Fayetteville end of the State, took pleasure in giving me the lift and did not charge me a cent, which was very fortunate, considering the condition of my purse, for all of which I thank the gracious Lord.

Tuesday morning we looked in on the conference to say good-bye and Bishop Oldham suspended business long enough to have Bro. Piercy and myself stand up while a song was sung and the missionaries and native brethren and sisters marched around and we had an old time Methodist hand-shake and they gave us many good words of appreciation and encouragement. So ended another chapter in our world tour of evangelism and we hurried away to be ever thankful that we came to Manila with some more beautiful pictures of altar scenes to hang on the walls of memory.

Tuesday afternoon, March 8th, we sailed out of the Bay of Manila on the *Eastern*, a good English ship, with as fine a captain as we have met in all of our travel at sea. We had a large list of passengers, most of them English, from Australia, with a little sprinkle of Americans returning to the homeland. We were hardly out of the bay until the wind was singing through our rigging and as the curtains of the night fell about us the white-caps were rolling up in every direction. We had a rough night of it and Piercy laughed the next morning when I lay flat of my back on the bunk with my feet in the air to put on my shoes, but he did the same thing before the voyage was over. That afternoon we hung onto the ropes and watched the waves which rolled by in a succession of watery hills with great yawning valleys between them. Many of the passengers were sick and we, too, who had for the most part been stingy with the fish, gave them all that was coming to them, with back pay and interest. I tried manfully to believe it was good for me, but was forced to admit that it was a most disagreeable way of getting rid of bile. No one who is well seems to have much sympathy for those who are seasick; they try to look serious, but they are so proud of themselves that they are not sick, that they swagger about as if it were all a matter of will power and that only the weak are the victims of seasickness. "It will be good for you to get rid of the bile," they say in the most fraternizing way. I have seen the time even during financial stringency when I would prefer to give up my money and keep my bile. Good thing to get rid of no doubt, but the method is most unpleasant. After all we were able to spend much of the time on deck and not a little of it at the writing desk.

Our ship was like a pony in a hurdle race, standing up on her beams with her prow high in air, leaping the big waves all the way to Hongkong. Late Thursday evening, through the mist and spray, driven by the shrieking winds, we caught a glimpse of the flash light from the tower standing on an island near the mouth of the Hongkong harbor. The captain had thought of casting anchor outside, but finding the fog was not heavy, he put on steam and in a few hours we were passing under the great searchlights into the quiet waters; our anchor dropped and we went to bunks with grateful hearts for the privilege of a quiet night's rest. We were awakened early by the clamor of the people on the launches and sampans about our ship eager for passengers to be transferred to the shore.

We landed in the rain and hurried to *Cooks'* office, got an armful of mail, booked on the steamer

*China* for Shanghai, which was to sail next day noon, and hurried to a little room in the *Carrollton Hotel*, a very cheap stopping place, and fell into deep silence over our mail. How one longs to hear from home, and searches out every word of a letter and turns it over and around to see if there is another word. My dear little boys had gone out with their sleigh for a ride, jumped a rabbit in the deep snow, ran him down, caught him, took him to the store and sold him for a dime, and wrote me of the tragedy and triumph. Poor rabbit, he came to an untimely and sad end, but if he could only know the pleasure and excitement his taking off afforded, he would realize he had not lived in vain. I would cheerfully have walked two miles to have seen the tracks in that once smooth surface of snow where the battle was fought out, but as I was so far away, I pictured the whole thing in my fancy and felt the sweet thrill of the long ago when I leaped and struggled and stamped around and fell over and slid down and stretched out full length and caught "Molly cotton tail" in the snow. Children are the real thing after all. To have them for one's own, to give them to the Lord, to love and toil for them, to long and pray for them, and to hope for and believe in and for them is high up among the best things of earth. "Blessed is he who hath his quiver full of them."

One does not like to go back to sea after so short a time on shore when it is out of one storm and into another. But there was no way out of it, so after a day and night on shore we went back like a tired horse takes the bit. Saturday morning there was cold rain and mist and such a heavy wind that we had to refuse the eager entreaties of clamoring men and women who offered to take us out in their sampans and go out on board a large steam launch. The harbor was very rough and the little boats were being tossed about in a fearful manner. We were surprised to see many women in charge of boats who seemed quite indifferent to the fury of the gale and managed their boats with a strength and dexterity truly remarkable. We noticed a little Chinaman; he could not have been more than three years of age, in a faded suit, with cap pulled over his ears, his little limbs spread wide and his tiny feet braced like an old sailor, he gripped a plank with his little hands and while his father in one end of the boat and his mother in the other with oar and hook pole made their way amidst a fleet of small watercraft, all tossed about by the tempest, he looked about him as fearless and brave as the "boy who stood on the burning deck."

The Chinese are remarkable sailors. Often we saw them far out at sea in their little fishing boats, mast bending to the wind and frail craft crawling up the sides of a great billow and pitching down into the trough of the sea looking as if every moment would be their last, but John seemed utterly fearless, steadily holding the helm and driving on into the storm.

We sailed from Hongkong Saturday afternoon on the *China*. She was a fine old ship, having weathered many a rough sea in crossing the Pacific ocean almost two hundred times. It was a delight to climb up her high iron side and leap upon her deck with a joyful thrill at being once more under our own dear flag. The *China* is an American ship, carrying the U. S. Mail with American officers and a fine look and feeling of United States all over her. The officers seemed glad to welcome us on board. There was a fine list of passengers, a large number of missionaries, most all on board our own people, for when a New Yorker



and a Kentuckian meet in the far east they feel like near neighbors. It was like finding a little bit of our own country afloat and we tramped about the deck and looked up at the beautiful stars and stripes and felt happy as small boys in new boots. It was more of the home feeling than we had experienced for seven months.

Having booked late we had no choice and were placed in a berth in the extreme bow of the ship and found ourselves on the tip end of the see-saw when we commenced riding the waves, which we did so soon as we passed out of the harbor, for the weather was quite rough. We remained on deck until dark watching our prow strike the mighty waves and lift the cloud of spray high into the air, often falling as much as sixty feet back upon our deck. We got to bunk, Piercy and myself, in fairly good order, but soon heard the people in neighboring staterooms hollowing in long accents "New Y-o-r-k." It was by far the heaviest sea we had experienced thus far. It would seem impossible for so vast a ship to change positions so rapidly. We being so near the prow were tossed up and down like young birds in a nest on the end of a long limber limb in a storm. I remarked to Piercy that when a boy I was fond of the see-saw, but when I got enough I got off. Now I had enough but could not get off.

Sabbath morning I braced my feet on the cabin floor and preached a Christ mighty to save to an appreciative audience and we had some grand old songs and felt the sweet peace of the Comforter on the stormy sea. Tuesday morning we cast anchor in the mouth of the great Yangtze river and were soon on board a small steamer going up to the city of Shanghai.

Dr. Fitch, a Presbyterian minister, who has been a missionary in China for forty years, was on the boat with us and as we approached the landing, pointed out to me the Rev. J. B. Fearn, one of the Southern Methodist pastors of Shanghai, the first of our tribe we had seen since leaving Louisville. The Presbyterian brother introduced us to him and he very kindly assisted us with our baggage through the customs, secured us vehicles, and gave us directions how to find *Missionary Home Hotel*, into which we went with gratitude a little worse for wear but glad to feel something solid beneath our feet.

(CONTINUED).

#### THE HERALD TO THE MISSIONARIES.

THE HERALD to the foreign field for \$1.50. It costs 50 cents extra for postage, you understand, to those countries. There are many missionaries in the foreign land who would greatly enjoy the weekly full salvation messages which THE HERALD brings, but they cannot afford to take it. There are a number of our readers in the homeland who could easily afford to send it to them. We will furnish the missionary and send the paper, stating who donated it. Several have already responded to this call. Don't you want to help? Get your neighbor to assist you. Let several send a small amount, and we can soon be sending THE HERALD into many homes in the foreign land, and in that way be bringing joy and light to many. Let's all help a little.

#### GETS BETTER ALL THE TIME.

THE HERALD gets better all the time. It brings joy to my soul. I do praise God for the glorious work that is being done through his servants.

Missouri.

BETTIE MOORMAN.

#### THE OFFICE MAN'S NOTES.

What are you doing to help increase the circulation of THE HERALD? You enjoy the paper, and have often thought you would get others interested in it. You can if you will.

We are making a very unusual offer of a Christian Worker's Bible on page 7 of this issue. We have only a few copies of this excellent book left. Get this Bible and you will wonder how you did without such a book so long.

#### AMONG THE PRISONERS.

A friend has sent us \$10.00 for THE HERALD to be sent to the prisoners in the county jails of Kentucky. Another friend has donated 50 cents to send THE HERALD six months to the prisoners of the county jail at Baxley, Ga. We are sending the paper into many prison cells up and down the land, and are receiving assurances of blessings received. Could you invest some of your money to a better advantage than by sending THE HERALD into some darkened corner where very little sunlight has gone? We ought to at least do something for our unfortunate brother or sister. If you cannot send but a small amount it will be greatly appreciated. *Do it now.*

King Edward VII. died at Buckingham Palace, on Friday night, May 6, after a few days' illness of pneumonia. At the moment of his death the crown and scepter of the empire of Great Britain passed to his son and heir, Prince George of Wales, now George V. King Edward was greatly loved throughout the length and breadth of England's possessions. Nearly all of the king's family were at his bedside when he passed away. Just before he expired he spoke these words: "I know it is all over, but I think I've done my duty." King Edward was born November 9, 1841. He succeeded to the British throne, at the death of his honored mother, the noble Queen Victoria, January 22, 1902. King George V. was born at Marlborough House, London, June, 3, 1865. He became Prince of Wales when his father ascended to the throne.

Rev. Bud Robinson writes that he is in a great meeting at La Lande, N. M. The altars are full, and many are finding God.

#### ELIDA, N. M.

It has been quite a while since I wrote to your columns, but it is not because I haven't been doing anything, for I have been constantly in the battle for holiness and against sin. My labors for the winter were in Kansas, Oklahoma and Missouri. The Lord blessed in all these different fields, with souls in the fountain.

The holiness band of Causey, N. M., built a new church, in order to have a place to worship, and when it was completed I was called to dedicate it and hold a revival. The Lord blessed in a wonderful way, with a number of souls in the fountain of cleansing.

We are at this writing, at a country place south of Elida, and I find quite a number of people with whom I was raised. It is a great privilege to get to preach holiness to them. We are looking for great things before the meeting closes. Our next meeting engagement is Nobe, N. M.

We have one or two open dates we could give to some one in western Texas or western Oklahoma.

I am in love with the Lord and the dear old HERALD. I believe it is the best paper in the field. Blessings upon its editor and staff.

R. H. BATES AND WIFE.

Home address: Canyon City, Tex.

#### A GOOD MAN GONE TO HEAVEN.

A few months ago there went away from Augusta, Ga., where he had lived many years, to his residence in the skies, Josiah Miller. Other good men have lived and died, and this death would not be mentioned save that it is of interest to know that in 1879 and 1880, when Rev. J. S. Inskip made his first visits to the South and held meetings in St. James Church, and which meetings were the origin of the holiness movement in Georgia, if not in the South, Brother Miller entered into a definite and more satisfying Christian experience, and it was at his house Brother Inskip was entertained. He stood in the forefront for many years both in the church, at camp meetings, and in the community, and not till business reverses came and failing health took place, did he retire from the front. The latter part of his life was quiet, peaceful and retired.

Joe Miller, as he was well known, was a good man, who loved God, loved his church, and who had not a few friends. There is good ground for believing that on leaving the earth, he took up his abode in heaven.

CLEMENT C. CARY.

Atlanta, Ga.

## Tears And Triumphs No. 4. ❧

Its predecessors, (Tears and Triumphs, No. 1, 2 and 3,) have sold about 800,000. Bro. Pickett thinks this as good as any of the others, if not a little better. It is rich in beautiful new songs and has a fine assortment of those that have made the other books so successful.

### "Will The Circle Be Unbroken?"

Is the title of a piece that is prettier, sweeter than "Tell Mother I'll Be There." "It's All Right Now." Also stirred Boston in the Chapman-Alexander meetings. Get "Tears and Triumphs No. 4," for your camps and evangelistic work. Ready about June 1.

Prices 15c, 20c, 25c.

Round Notes or Shapes. Always state choice.

Pentecostal Publishing Company,

Louisville, Kentucky.

## The Missionary World.

### A Letter From a Missionary.

My Dear Friends: Many of you know that I have been in America for some months. After seven years of loving service in India, it became necessary for me to have a change from that climate to my native air. God has greatly blessed our efforts put forth in that land under many trying circumstances. He has given us about sixty precious souls, from among the millions of that dark, benighted land. Many of these are daily giving out the gospel to their heathen friends.

Beloved, these dear ones are in need. On the burning plains of India, with the thermometer registering 116 in the shade, the wind like a breath of fire, our orphans and widows, have not sufficient water for the necessities of life. Miss Florence Williams, my dear comrade, too, is there, and must suffer with the rest. She wrote me, that summer dawned February 3rd, and that it will require a double portion of grace and physical strength to stand the tests of the coming months.

While I am on furlough for a few months, they are expecting me to raise money to put in a well, so they can have plenty of water. God has said, "Your water shall be sure." I know that our Father cares, for he is a "father to the fatherless." Our orphans' cries have entered his heart. I am sure there are many of God's stewards who will be glad to help build that well before the rains break the middle of June. I have been able to see only a few of the sanctified people of our Southland. After much prayer, I feel the Lord will have me make this appeal to you for help. We need two hundred dollars now. I would to God I could describe to you the suffering you can alleviate by helping now. May God indeed help us. You may send your offerings to Mr. L. P. Brown, Meridian, Miss. Your sister in Christ Jesus,

April 8, 1910. Mattie Long.

### To, My Friends.

It may be of interest to you to know, as was intimated in Bro. L. P. Brown's recent letter to *The Herald*, that I am to go into the evangelistic work. This may sound very commonplace to many who are quite accustomed to such announcements in our holiness papers. This may indeed be very commonplace nowadays among our holiness people in the home-

land, but it is far from being so here. There is not a man free in our mission to do evangelistic work in all Southern Asia. Everyone is tied hand and foot with work that must be done, although it is not particularly spiritual in its nature. Workers must be supported largely by personal correspondence with friends at home. When one has to raise five hundred or a thousand dollars a month for worker's salaries by his own personal efforts, then this becomes serious. One missionary said he had licked postage stamps until he could taste glue in everything he ate and he hoped sincerely that the Laymen's Movement would lay something.

The saddest part of this work is that while struggling with financial burdens often the holy fire dies in the missionary's heart and he soon awakens to the sad realization that he is not fit for evangelistic work. The ledger has taken the place of the word, the desk is far more frequent than the prayer closet, and the hungering multitudes with whom he had hoped to spend so much time must be visited by native workers while he becomes an office drudge, with only an occasional visit to the villages. His soul often grows lean and longs for a revival for his personal benefit. Yet up from his accounts he is expected to rise to be a revivalist to his native helpers. He simply cannot be a man on fire when he is a man of affairs. At least the difficulty is almost insurmountable when we remember that he is living in a deadening heathen atmosphere continually. Some do keep the glow. Thank God for them! Noble souls! But some must be kept free to give themselves continually to prayer and to the ministry of the word.

The work is too poorly manned to let many go. Most of the stations are right now begging the home office for men. The missionary, in this very station where I am now holding a revival, has charge of an English Church, a native school of one hundred boys and is presiding elder of a large district, besides a number of minor duties. Three men should be right here, and yet we cannot get them. Appeals are sent, prayers are offered, the crying needs are depicted of how broken down missionaries are bravely trying to hold the work together till re-enforcements come and yet only an occasional recruit arrives. But by the time he arrives another tired worker is ordered home by the doctor because of a breakdown, so all the gain of the arrival of the new missionary is a raw man in the place of a regular. The sum total is not added to. Many stations have less missionaries in them to-day than they had fifteen years ago, although the work has gone on apace.

As much as it pains me to say it, yet I must. But my heart has often been grieved to the core to pick up one of our holiness papers on home mail day and see some of my good brethren advertising for people to call them to hold meetings when we

are out here advertising for men. They are looking for work and we are looking for workers. Lord of the harvest, why this long delay in evangelizing these myriads of immortal beings? Do these "other sheep" have no place in thy heart? Dost thou not care that they perish? But no, forgive the suggestion, Lord, for the blame is ours, not thine.

But here I started to make a simple announcement to my friends and I have ended quite unintentionally with an exhortation. But I make no apologies for my heart is full. Full of pity for the lost souls that crowd around one, full of sorrow that more is not being done for their salvation and yet full of unspeakable joy for the privilege of having a humble place in this heathen land to work till he comes.

I will not be relieved of my church until November 1st next. Then I expect to spend part of the year in native evangelistic work in the districts and part of the year in English work with all India as my field. Will you who read this, pray every day that he may use me in spreading Scriptural holiness in this neediest of lands. God is giving us souls here.

E. Stanley Jones.

Allahabad, India.

### SUNDAY SCHOOL LESSON.

#### To Be Read With Bible in Hand

FOR MAY 29, 1910.

The Multitudes Fed. Matt. 15:29-39. Golden Text.—"Jesus said unto them, I am the bread of life." John 6:35.

#### The Setting.

It was drawing near the close of Christ's great year of work in Galilee. His preaching had been tempered with a desire for the salvation of souls, and his benefactions had been wholly unselfish. It was his purpose to impress the world that God in Christ was the source of every blessing. The last great year in the program of his life was at hand, and he seemed to object less to the publicity of his mighty works. In the feeding of the multitudes he proclaimed in a public way his regard for the populace; in the triumphant entry of Jerusalem they were a few months later to demonstrate publicly their regard for him. There is no wonder, when we read this evidence of his compassion and bounty, that the common people wanted to make him their king. Could famine hurt them? Could pestilence reduce them? Would not even their Roman oppressors be put to confusion and a kingdom more glorious than Solomon's be established? But this was not Christ's way of conquering and ruling. His method of conquest is slower, but he will win the day, and all the kingdoms shall be his. The event of this lesson is an exception to the rule by which he has purposed to give us our daily bread.

#### The Good Shepherd.

It is difficult to understand the laws by which confusion and suffering and want come to the children of men, but in this lesson we get a glimpse at the character of God, and learn that he is always conscious of our needs.

## THIS STYLISH \$5.00 SKIRT

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OF ASBURY THEOLOGICAL SEMINARY



Jesus here acts out the precept that not a sparrow falls to the ground without our heavenly Father. Child of sorrow and want, the time of your privation may seem long, but God knows; his purposes are wise, and, after all, a thousand years is but a day with him.

#### Multiplied.

All of us have a few loaves as it were, and this lesson tells us how they may be multiplied; by giving them to God. If we are self-centered we will not do this, but will consume all upon ourselves and lose our final reward. In the nature of the case it takes faith to consecrate all to Christ, for blind unbelief would cling to its little possession and say that this would do no good among so many. If this illustrates a consecration of faith it is therefore not the consecration of sinners, but the entire consecration of believers. And every believer is called by the Scriptures to a definite and complete consecration. See Romans 12:1, 2.

#### Our Personal Increase.

"They took up seven baskets full"; more than they had invested. Consecration and growth in grace are closely related. We do not need to economize in the amount of religion we have, as if some must be saved back for the children; the more we enjoy, the more there will be for them.

#### Asbury College Commencement.

The commencement this year (June 3-8) is to be an interesting occasion. In addition to the regular college attractions there are to be

1. A Home-Coming of former teachers and students, a happy reunion.
2. An address by Hon. E. W. Chafin, late candidate for the presidency of the United States.
3. A message from Rev. E. G. B. Mann, Editor of the Central Methodist-Advocate.
4. Evangelist J. L. Glascock is to preach the gospel of full salvation.
5. One or two other strong gospel preachers are hoped for whom we cannot yet definitely announce.
6. Holiness of heart and life will be emphasized and a gracious outpouring of the divine Spirit is expected.
7. Band, orchestra, instrumental music, singing, praying, testifying, speeches, orations, addresses. Come.

L. L. Pickett.

#### Great Holiness Camp Meeting

At Hutchinson, Kan., June 2-12, 1910. Rev. L. Milton Williams, of Oskaloosa, Iowa, and Rev. I. G. Martin, of Mansfield, Ill., evangelists in charge. Rev. P. F. Bresee, D.D., of Los Angeles, Cal., Gen. Supt. of the Pentecostal Church of the Nazarene, and Rev. C. B. Jernigan, Dist. Supt., in the same church, will also be present and take a prominent part in the work. A strong force of local workers will help to push the battle on to victory. Ample provision will be made for meals and rooms or tents at a low rate. For further information write

Rev. C. B. Widmyer.

215 E. oth, Hutchinson, Kan.

Please examine the label on your paper. If in arrears, please remit at once and also give us your order for renewal of your subscription. A prompt response will be appreciated.

#### 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. Weigels. J. H. Williams, Sec.

##### COLORADO.

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

##### 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.

##### 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.

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.

##### 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.

Mobley, Ky.—Begins Friday, July 15. Revs. W. C. Wilson and J. J. Smith. W. J. Willingham, Sec.

##### LOUISIANA.

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, (Luella, P. O.)—July 23-August 2. Revs. J. M. Weems and Bennett, preachers. W. B. Yates, song leader. R. F. Harrison, Pres.

##### NEBRASKA.

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.

##### 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.

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.

##### 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.

##### PENNSYLVANIA.

New Castle, Pa.—June 17-25. Revs. J. L. Brasher and Harry Maitland. Geo. W. Clutton, 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.

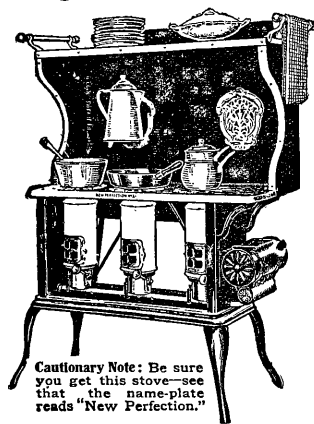
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Hollow Rock, Ohio.—August 11-21. Revs. J. L. Brasher, J. W. Owen, J. M. and M. J. Harris, Miss Stella McNutt.

##### OKLAHOMA.

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

##### TEXAS.

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

Floydada, Texas.—September 8-19. Rev. Albie Trick and wife. Address Rev. C. J. Meneses, Floydada, Texas.

##### VIRGINIA.

Herndon, Va.—August 26-Sept. 4. Rev. J. B. Kendall. C. C. Rinebarger, Inger. H. A. Crippen, Sec.

##### 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

### PROLOGUE OF JOHN'S GOSPEL.

(Get your Bible, and read carefully and prayerfully John 1:1-18).

John, the writer of this gospel, was the son of a fisherman named Zebedee, and his mother's name was Salome. His father, Zebedee, was probably of Bethsaida and with his sons, James and John, followed his occupation on the sea of Galilee. The call of these two brothers to the apostleship is related in Matt. 4:21, 22; Mark 1:19, 20; Luke 5:1-10. John is supposed to have been about twenty-five years of age when he began to follow our Lord. It is evident that John was present at most of the things related by him in his gospels, and that he was an eye and ear witness of our Lord's labors, journeyings, discourses, miracles, passion, crucifixion, resurrection, and ascension. After the ascension he returned with the other apostles from Mt. Olivet to Jerusalem and took part in all transactions previous to the day of Pentecost, at which time, he with the rest, partook of the mighty outpouring of the Holy Spirit, by which he was eminently qualified for the place he afterwards held in the apostolic church.

John's introduction is from verse 1 to 18, inclusive. Verse 18 contains a reason why the Word was made flesh.

Verse 1. That is, before anything was formed—ere God began the great work of creation. This is the meaning of the word in Gen. 1:1, to which the evangelist evidently alludes: And the Word was God, or God was the Word. Therefore no subordinate being, no second to the most High, but the supreme, eternal Jehovah.

Verse 3. All things were made by him. That is, by his Word. In Gen. 1:1 God is said to have created all things. In this verse Christ is said to have created all things. The same unerring Spirit spoke in Moses and in the evangelist, therefore Christ and the Father are one.

Verse 4. In him was life. What was made had life in it; but this life was the light of men. Though everything he made had a principle of life in it, yet this, that life or animal principle in the human being, was not the light of men; not that light which could guide them to heaven, for the world by wisdom knew not God. 1 Cor. 1:21. In him was eternal life which he revealed to the world, 2 Tim. 1:10, to which he taught the way, ch. 14:6, which he promised to believers, ch. 10:28, which he purchased for them, ch. 6:51-54, which he was appointed to give them, ch. 17:2, and to which he will raise them up, verse 29, because he hath the life in himself, verse 26.

Verse 5. And the light shineth in darkness. By darkness here may be understood: 1. The heathen world, Eph. 5:8. 2. The Jewish people. 3. The fallen spirit of man. Even in the midst of that darkness of ignorance and idolatry which overspreads the world, this light of divine wisdom was not totally eclipsed. The Jewish

nation was a lamp perpetually shining to the surrounding nations.

Verse 6. Whose name was John. This was John the Baptist. See his name and the nature of his office explained, Mark 1:4, and Matt. 3:1-3.

Verse 7. That all men through him might believe. He testified that Jesus was the true Light—the true Teacher of the way to the kingdom of glory and the Lamb or sacrifice of God, which was to bear away the sin of the world, verse 29, and invited men to believe in him for the remission of their sins, that they might receive the baptism of the Holy Ghost, verses 32-34.

Verse 9. Which lighteth every man. As Christ is the spring and fountain of all wisdom, so all the wisdom that is in man comes from him; the human intellect is a ray from his brightness. As the creature sees the light of the world as soon as it is born, in like manner this heavenly light shines into the soul of every man to convince of sin, righteousness and judgment.

Verse 10. He was in the world; from its very commencement he governed the universe, regulated his church, spake by his prophets, and often as the angel or messenger of Jehovah, appeared to them and to the patriarchs. The Jewish rulers knew well enough that he was a teacher come from God, but they did not choose to acknowledge him as such. To receive Christ is to acknowledge him as the promised Messiah; to believe in him as the victim that bears away the sin of the world; to obey his gospel and to become a partaker of his holiness, without which no man, on the gospel plan, shall ever see God.

Verse 12. Those who accept Jesus Christ as he is offered to them in the gospel, have, through his blood a right to this sonship, for by that sacrifice this blessing was purchased, and the fullest promises of God confirm it to all who believe. The sinner who was an heir to all God's curses has, through the sacrifice of Jesus, a claim on the mercy of the most High and a right to be saved.

Verse 13. Which was born, not of blood. This new birth must come through the will of God, through his own unlimited power and boundless mercy prescribing salvation by Christ alone. We become sons of God not by circumcision, baptism and sacrifice, but by being spiritually regenerated.

Verse 14. And the Word was made flesh, that every person who was in the beginning, who was with God, and who was, verse 1, in the fullness of time became flesh and dwelt among us.

Verse 15. Of him the glorious personage, before mentioned, John the Baptist, whose history was well-known to the persons to whom this gospel came in the beginning, bare witness and he cried, This is he of whom I spake, I am no other than the voice of the crier in the wilderness, the forerunner of the Messiah.

Verse 16. And of his fulness. Of the plentitude of his grace and mercy, by which he made an atonement for sin and of the plentitude of his wisdom and truth, by which the mysteries of heaven have been revealed, and the science of eternal truth taught, we have all received.

Verse 17. The law was given by

Moses. Moses received the law from God and through him it was given to the Jews. Acts 7:38, but grace and truth came to all mankind through Jesus Christ, who is the mediator of the new covenant as Moses was of the old. Heb. 8:6.

Verse 18. No man hath seen God at any time. Moses and others heard his voice and saw the cloud and the fire which were the symbols of his presence; but such a manifestation of God, as had now taken place in the person of Jesus Christ, had never before been exhibited to the world.

### Prevailing Prayer.

The river that runs slow and creeps by the banks, and begs leave of every turf to let it pass, is drawn into little hollownesses, and spends itself in smaller portions, and dies with diversion; but when it runs with vigor and a full stream, and breaks down every obstacle, making it even as its own brow, it stays not to be tempted by little avocations, and to creep into holes, but runs into the sea through full and useful channels: So is a man's prayer. If it moves upon the feet of an abated appetite, it wanders into the society of every trifling accident, and stays at the corners of the fancy, and talks with every object it meets, and cannot arrive at Heaven; but when it is carried upon the wings of passion and strong desires, a swift motion and a hungry appetite, it passes on through all the intermedial regions of clouds, and stays not till it dwells at the foot of the throne, where mercy sits, and thence sends holy showers of refreshment.—Jeremy Taylor.

### Typographical Errors in the S. S. Scranton Advertisement.

In our issue of April 6, a 30 inch advertisement of S. S. Scranton Company, Hartford, Conn., appeared, advertising Fifteen Valuable Religious Reference Books. In the price list attached to the advertisement occurred a serious error, the line reading: "Complete set of fifteen volumes \$15.00" should read "Complete set of fifteen volumes \$16.00," and on the same line, under the heading of "Cash Prices," where the advertisement reads: "Sixteen volumes \$14.00," it should read: "Fifteen volumes \$14.00." In other words, the monthly payment prices for the 15 volume set is \$16.00; while for the same number of volumes (15) the cash price is \$14.00.

### Carolina State Camp Meeting.

For more than two years, we have been strongly impressed with the need of a camp meeting in this section. While our church has a seating capacity of about 1,000, yet, many times at our conventions, numbers have been turned away on the account of the lack of room. Instead of our regular June convention, this year will be a camp meeting known as the Carolina State Camp Meeting, held under a large tent, 60x80, in Greensboro, N. C., beginning May 27 and continuing through June 12.

Rev. L. B. Compton, of Asheville, N. C., and Rev. F. W. Cox, of Titusville, Pa., and Chas. and Lettie Cowman, returned missionaries from Japan, with a host of other workers will be present at the camp.

We are expecting this meeting to be one of the greatest, if not the

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I have shipped a carload of our finest, sweetest toned Epworth Pianos and Organs to Asheville, North Carolina, for exhibition during the Methodist General Conference which opens May 4. This fine display of Epworth Pianos and Organs will be in charge of our Mr. Bradley whom many of you have met in this same capacity at three previous General Conferences. Mr. Bradley will be pleased to have all the delegates and their friends call at our headquarters and examine these beautiful sample instruments.

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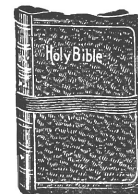
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greatest, that has ever been held in North Carolina. Arrangements for comfortable lodging will be made at the rate of 10c per night, or 50c per week. Board can be obtained at the Bible School at 15c per meal, or \$3.00 per week. Let all the people who are interested in a revival such as they had "forty years ago" pray that this may be a similar one, and plan to be with us. The invitation is to all. For particulars, address W. R. Cox.

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# ANNOUNCEMENTS.

**Rev. H. B. Lewis and Wife** will assist me in a meeting at Russellville, Ark., commencing the 13th of May. The meeting will be held in the courthouse. J. D. Edgin.

**I have some open dates** for some meetings. Write me at once if you want my help. I will meet any song book, or go anywhere the Lord leads. A. A. Myrick, Calvert City, Ky.

**We have secured Bro. Bud Robinson** and W. B. Yates for our camp at Jasper, Ala., this fall; time, October 6-16. We are expecting this to be the greatest meeting that we have ever had in this part of the country. J. W. Randolph, Sec.

**Will you kindly notice** that from June 9-19 I will be at Colby, Kansas, and that from June 21 to August 2 I have no engagements at this writing. Any one desiring to engage me at any of the above dates please correspond with me. D. F. Brooks, Ballston, Spa., N. Y.

**Collins, Miss.** There will be a meeting held in Collins, June 1-15. Rev. C. K. Spell, of Colorado Springs, Colo., will do the preaching. E. E. McKeithen, of Meridian, will conduct the singing. Everybody invited. We crave an interest in the prayers of **The Herald** family for this meeting. F. A. LeVasseur.

**The "Beulah" Holiness Camp Meeting** will be held at Eldorado, Ills., Aug. 4-14, 1910, under the leadership of Revs. W. C. Wilson and Bertie Crow. We also expect to have with us the venerable Rev. A. A. Niles, who is so well known and greatly loved by the holiness people of Southern Illinois. Song service by Jas. A. Keasler and T. J. Scott. All Christians are invited to attend. T. E. Turner, Pres., Equality, Ill.; W. G. Showers, Sec., Eldorado, Ill.

**Spring Holiness Convention May 20-30, 1910**, at the Free Methodist Church, 267 Hill Street, Atlanta, Ga. Meetings will be in charge of Rev. E. E. Shelhamer and wife. We feel highly favored in this visit from our old leader. Bro. Shelhamer and wife have recently returned from a trip to the Holy Land and various mission stations in Egypt, India, China and Japan. This meeting will be of unusual interest to the many friends who will be in attendance. Order of services, 10:30 a. m., 2:30 p. m., 7:30 p. m. N. L. Smith, pastor; H. W. Hodge, District Elder.

**The Magic Corn Remover.**—Positively the best thing ever invented for curing Corns and Callouses. No cutting, no bleeding and no blood poisoning. A positive pleasure to use it. Price 25 cents. Agents wanted. Yocums Agency, Box 371, Louisville, Ky.

**National Mission Convention to be held at Poughkeepsie.**—The annual convention of the National Federation of Gospel Missions which was appointed for Columbus, Ohio, May 31-June 5, 1910, has been changed and will be held at Poughkeepsie, N. Y., June 13-19, 1910. The day sessions will be held in Rescue Hall and the Baptist Church of Christ will be used for the evening services. Superintendents, Missionaries and Christian workers from all parts of the country are expected to be present and every mission is being invited to send its superintendent or representative, or at least a report of its work. C.

H. Madison, President of the National Federation of Gospel Missions, Mission Building, Poughkeepsie, N. Y., has charge of the arrangements.

## What the Primroses Said.

While yet too early for spring blossoms gay,

Two blooming plants were received one day

By one who finds God's beautiful flowers,

Delightful companions in weary hours.

Oft on their beauty admiring eyes fell,

But the new owner thought it not easy to tell

Which flower was more lovely—the pink so rare,

Or the graceful white, so pure and fair.

These little flowers, perchance, was thought,

May have a lesson or message, brought;

Then the weary eyes sought rest awhile,

And the lesson brought was given meanwhile.

Said the delicate pink, "My color is love,

I came from the Giver of good above,

And never care I, where cast is my lot,

Whether I bloom in palace, or cot; I wait not for sunshine, but often unfold

My loveliest blossoms on days drear and cold—

You surely can read my message aright,—

Be filled with love and make earth more bright."

"And mine is not hard to understand."

The white one said, "I for purity stand;

Although in earth's dust my rootlets are laid,

I rise above it with nature's aid,

And over it spread my blossoms white,

That to weary ones I may give delight.

And, as you see, my fair blossoms show

Not a trace of stain from the earth below.

This, then, is the lesson I have brought—

Was ever greater than this one taught?—

While you seek to please others, be ever sure,

To keep from all earth-stain; be pure, be pure."

Mrs. J. C. M. Hunt.


Delhi, N. Y.

## Racine, Wisconsin.

Camp meeting of the Wisconsin State Holiness Association to be held at Valton, Wisconsin, June 9-19. Workers: Revs. J. W. Lee, D. M. Smashy, A. L. Whitcomb, E. P. Manakovsky, O. L. Hutchins, E. R. Hansche, Mrs. Anna M. Cooley and others. Let all the saints that can come and help spread the glorious doctrine of Bible holiness in this state. For further information write to Rev. O. L. Hutchins, Valton, Wis.; or Rev. E. R. Hansche, Racine, Wis., Route No. 4, Box 13. Yours in Jesus, E. R. Hansche, Sec.

## Camp Meeting Notice.

Boaz, Ill., on the 23rd of July. Two




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miles south of this town we will begin a great camp meeting on the Joppa circuit. This camp ground has two good springs; lots of good shade. Boaz is on the C. E. & I. R. R., four miles from Karnak, on the Big Four, five miles east of Grand Chain, on the Big Four, three miles north of Hildaman Landing, on the Ohio, among a good, friendly, open-hearted people. They will open their homes and help feed all who come. Good earnest workers for the spread of holiness are invited to come and help. Rev. J. E. Brown and wife will lead in this

meeting. For information, write me at Grand Chain, Ill., R. F. D. No. 1. T. J. Overstreet, Pastor.

## Arabi, Ga.

We are having a good meeting at Arabi. Some are under conviction; a few have plunged into the fountain for "sin and uncleanness," others are convinced and seeking a clean heart. Rev. A. B. Crumpler from Clinton, N. C., is doing the preaching. He is searching, uncompromising and clear. God honors his preaching. Praise the Lord. J. S. Lewis.



## Aunt Flora's Hour With The Young Folks

Dear Boys and Girls: I want to write you this week about keeping promises. When you make a promise do you regard it as sacred, or do you make it lightly and then forget all about it? I do not think it helps the case much when one breaks promises, to be always pleading, "I forgot it." Our word should be worth too much to us, to be lightly given, and when we do give it, we should stand by it, for that is the only way to build a character that can be depended upon. Of course occasionally a circumstance arises which renders it impossible to keep a promise, but usually a promise is broken because one does not wish to keep it, and thinks some little excuse will atone for their lack of good faith. I once read of a man who was so strict about keeping his word, that he had a wall rebuilt because he forgot that he had promised his little son he should see it torn down.

I know several young folks can truthfully say that their parents do not always remember the promises they make to them, and it is a very sad truth, and one that leads to much evil. But that does not justify one in following such an example after he has learned better. What are we striving for, you know, is constant improvement in all things, so if your parents are not strictly careful to keep their word with you, perhaps you may influence them for good.

Anyway, let us regard our word as something sacred and not to be lightly given; but once given, let us abide by it, as we expect our heavenly Father to keep his promises to us. It is the fact that we know those promises will stand, that makes the Bible so dear to us. Ever most lovingly,  
AUNT FLORA.

Dear Aunt Flora: Will you admit an Oklahoma girl? I live in a small village of about 250 inhabitants. We have only two churches but there is talk of building another. I am 13 years old, have brown eyes, dark hair and weigh 100 pounds. I am a member of the Methodist Episcopal Church at Calumet, and am trying to do all I can for Christ and his cause. Pray for me, that I ever may be found faithful in all my work. We do not take the Herald, but my friend Ruth Rankin does, and she lets me read it. I enjoy the letters from the cousins. I have five brothers and four sisters, and two sisters and two brothers in heaven. Love and best wishes to all.  
Calumet, Okla. Grace Andrew.

Grace, you couldn't have sent me a special greeting of my own that I would have loved better than the Mizpah Benediction. I hope all the cousins love that Scripture, Genesis 31:49.

Dear Aunt Flora: May I join the happy band? I am 13 years old, five feet five inches tall, have light brown hair and eyes. I am a member of the Methodist Church of Calumet. I love to work for Christ, because he did so much for me. I attend the Calumet public school and am in the seventh grade. I have a gentleman teacher. I have three sisters and two brothers living, and one brother in heaven. We had an excellent revival at this place some time ago, conducted by our pastor, Rev. J. O. Michael and Rev. E. A. Ferguson. We have an L. T. L. and a W. C. T. U. in our town. I am one of the White

Ribbon Band. I hope that soon prohibition will prevail in every state in the union. I am a child of God, saved and sanctified.  
Ruth Rankin.  
Calumet, Okla.

Ruth, I am glad you are a White Ribbon girl. Do not let any person get you to believe that a girl has no influence. Nobody but the Lord can tell what will be the result of your prayers and work.

Dear Aunt Flora: I want to join the Children's Herald. I like to read the page. I am going to school, and am learning fast. I am in the third grade. Miss Ida Briggs is my teacher, and I love her and have a good time at school. We went walking, and I saw a petrified tree. I believe in the old time religion. I go to Sunday school and preaching. Bro. Stanfield is our preacher, and I like him well. I have three brothers and one sister. I have some good little schoolmates, but I want to get acquainted with the cousins.  
Hattie Raines.  
Rosston, Tex.

Hattie, I should like to see that petrified tree. It must be quite a curiosity. You write like a good little girl.

Dear Aunt Flora: I have read so many nice letters I thought I would write. I like to read the Children's Page. I am a little boy 11 years old. I can help some, and we are having fine weather for farming. I am going to school to Miss Ida Briggs, and like her fine. I have seen no letter from Cook county. I hope to see this in print. If I do, I will come again.  
Joe Raines.  
Rosstown, Tex.

Joe, I hope you did not get tired of watching for your letter. I am sure you are a lot of help to your parents.

Dear Aunt Flora: Will you allow a little Texas girl to enter? My mamma takes the Herald, and I enjoy reading the Children's Page and the answers. I like it better since you came. I am 13 years old, and live on the farm. I like to live there. I like my teacher, Miss Ida Briggs. I go to Sunday school nearly every Sunday. I go to prayer meeting nearly every Sunday night. I like our pastor, Bro. Stanfield. My papa has gone to heaven, and I have a step papa.  
Cora Raines.  
Rosston, Texas.

Cora, I hope your step papa is a good substitute. They quite often are. I am glad you like your teacher. It is so much better so.

Dear Aunt Flora: Will you let a little Kentucky girl enter the corner and have a little chat with the cousins? So make a little room for me. I have light complexion, light hair, blue eyes, weigh 101 pounds and am five feet two inches tall. I was twelve years old the 6th day of May. So you see I am a May flower. Auntie, I think you might put your picture in one corner of our page, so we could see it. How many of the cousins take Comfort? I used to take it, and I joined the Comfort League of Cousins. I wrote to the paper, but Uncle Charlie never put my letter in the paper. When my aunt commenced taking this paper I thought I would write to you and the cousins. I live in sight of the church. Bro. R. D. Bennett is our pastor. My aunt has an organ. She lives with us, so I get to play. I have never taken any lessons, but I can play any hymns I want to. Well, Aunt Flora, you say you have no waste basket, and will not burn our letters up, but I guess you can tear it up, can't you? Your new niece, Maud Elizabeth Miles.  
Paradise, Ky.

Maud, you have had to wait a long time to see your letter, but I see I was truthful about it, don't you? Come again.

Dear Aunt Flora: As I saw my other letter in print I will come again. I am not going to school now, the roads are too muddy. Our teacher is Miss Aline Deshazo, and I like her fine. I am reading the Testament. I love to read the Bible. We live nine miles south of Brinkley. Mr. and Mrs. Hamilton have taken another orphan girl, and we surely do have a fine time. Who has my birthday, May 10th? I will answer Robbie Edwards's question. The shortest chapter in the Bible is the 117th Psalm. Love to Aunt Flora and the cousins.  
Bertie Burks.  
Monroe, Ark.

Bertie, you have surely fallen into good hands. I am glad there are such people and hope God will bless them.

Dear Aunt Flora: Will you let me in? I have been absent for some time. I do not go to school; my school is out. I have light hair, blue eyes, fair complexion, am five feet five inches tall, weigh 132 pounds, and am 15 years old. How many of the cousins like to read the Bible? I do. And it is the best book I ever read. Papa takes the Herald, and I enjoy reading the Children's Page. Auntie, I think our page is so much better since you came. I go to meeting the first and third Sundays in each month. Papa is a Christian. Mamma has been dead nine years. I have one sister

and one brother at home with me, and two sisters and one brother married. I belong to the M. E. Church. For pets I have a red calf and a baby brother. I live on the farm and do a lot of work. I would like to exchange post cards. I received a card from one of the cousins and answered it, but have not heard from her.  
Florence Long.  
Ellington, Ky.

Florence, you are quite a large girl for your age. I believe I should like the baby brother the best of your pets.

Dear Aunt Flora: This is my first letter to the Herald. I am a little girl eight years old. I have three brothers and three sisters, and I am the youngest one. My papa takes the Herald, and I like to read the Children's Page. I go to Sunday school every Sunday. Our preacher is Bro. Penny-cuff, and we like him fine. My school was out the week after Christmas. Here is my question: Who wrote the Acts of the Apostles?  
Purdum Richards.  
Russell Springs, Ky.

Purdum, you are finding out how nice it is to be the baby girl.

Dear Aunt Flora: I am a little girl eight years old. I have a large tabby cat. His name is Bryan. He is lying by my chair now. He is ten years old. We all love him very much. He catches a great many rabbits, rats and other things. I like to read and write. I am in the third reader. Your little niece,  
Marie Grayson.  
Moselle, Miss.

Marie, that must be a very fine cat. He is evidently useful, too.

Dear Aunt Flora: My papa has taken the Herald, he says, 15 years. One of your editors, Bro. Paul, was once our pastor, and we love him very much. I have enjoyed the letters of the young folks since I was old enough to read. I am now ten years old, and am taking the fifth grade under Miss Millsaps. I like to go to Sunday school, and love my teacher. Especially do we enjoy the singing in the Junior League every Sunday afternoon. I have a sister named Iva May Vennard, and my brothers' names are, Jamie Joyce, S. R. and Lee Caruth. I love them very much. Love to all.  
Maudie Carruth.  
Auburn, Miss.

Maudie, the Herald is a very dear old friend, isn't it. I am glad you have enjoyed it so long. You are doing well in school. Bro. Paul seems to have many friends.

Dear Aunt Flora: I will write again. I do love to read the Herald so much. I was 12 years old the 28th of January. I live on a farm, and have two pets, a dog and a calf. The calf is very pretty. His name is Conrad. Eva, I think I can answer your question. The Lord's promise is in the first commandment, "Honor thy father and thy mother, that it may be well with thee, and thou mayest live long upon the earth." Ephesians 6:3. I have two sisters going to school in Scottsville. Susan is 13 years old and Lucy was 15 the third of February. Mammie, Lucy's birthday is one day later than yours. Renne, I have two nephews, and they are very sweet. Durward, my brother's son, is three months old, and Condee, my sister's boy, is two months old. Eunice, the ground here is covered with snow, but I like it. I do not much fear the waste basket, for I really don't think there is any. Your loving niece,  
Daddy, Ky. Lena Jewell Pitchford.

Lena, we like the snow when we have it, but now that spring has come I am sure you like that also. You were right about the basket.

Dear Aunt Flora: Here I come for my third visit. Papa takes the Herald, and I enjoy reading it. I think the page is much better since you came. I live on the farm. I am 15 years of age, five feet tall, and have light hair and blue eyes. I have one sister and two brothers. My only pet is a hen. I would like to exchange cards.  
Abbeville, Ga. Mattie Barrett.

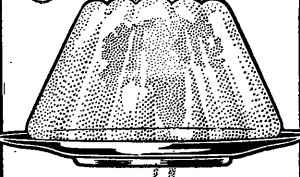
Mattie, I do not know how to thank you cousins for the nice things you are always saying about the page.

Dear Aunt Flora: This is my first letter. I will be ten years old October 17. I wish I could exchange post cards with some of the cousins. I am visiting my cousins today. One of them is going to write too. I am going home tonight. I have a twin sister named Vena Baker. We live in town, and I like to come out to my uncle's in the country.  
Vera Baker.  
Mason City, Neb.

Vera, I am glad you have a nice place to visit in the country.

Dear Aunt Flora: Will you let a Nebraska girl join the band? This is my first letter. I have only missed one day from school, and I am glad it was only one, for I do not like to miss at all. I was 11 the second day of March. Aunt Flora, what

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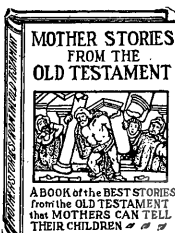
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flowers do you like the best? I am sure I cannot tell which I like the best. I am going to bring a new cousin with me. I hope my letter will be printed by my birthday, for I would like a post card shower from the cousins. I know Aunt Flora will not let my letter fall into the waste basket in trying to jump to the other side. I had a

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fine time Christmas. My twin cousins are down here today. Goodby.  
Litchfield, Neb. Clara Jackson.

Clara, I know you are thinking I did not help your letter when it took the jump, but it really couldn't squeeze in any sooner. I am sorry about the birthday, but I hope it was a happy day.

Dear Aunt Flora: Will you let me in the happy band? I have been a reader of the Herald for a long time. I am 14 years old. My birthday is the second of July. We moved here the first of October from Butler. The move was only 25 miles. There are some fine people here. My father is a Methodist preacher. I have three brothers and one sister. I joined the Methodist church when I was ten years old. This is my second letter. I wrote to the Herald several years ago, and saw my letter in print. Your friend,  
Kelat, Ky. Ada Mae Jones.

Ada, I am glad you found good people at your new home. It is such a relief on going to a new place to find things as you like them.

Dear Aunt Flora: Here I come again, and I am bringing some new cousins. They are boys too. Say, what is the matter with the boys that they do not write more? The word pate is found in Psalms 7:16. Now, Aunt Flora, I guess I will have to take the girls' side of the question. The boys are more cruel to birds and small animals than girls. I hope to see this. Yours in his name,  
Venoy A. Rice.  
Kathleen, Fla.

Venoy, that is a bad admission for a boy to have to make, and if I were you, I would do my part in future to see that it wasn't true any more. I guess the girls have scared the boys out.

Dear Aunt Flora: Will you let another Florida boy join the happy band? I am 15 years old. Who has my birthday, October 22? I would like to exchange post cards. I will answer all. Roy Rice.  
Kathleen, Fla.

Roy, you are one of the new cousins. A welcome one, too.

Dear Aunt Flora: Will you admit another Florida boy? I am 17 years old. I would like to exchange post cards. Will answer all I receive. Earlie D. Rice.  
Kathleen, Fla.

Earlie, I hope you will get to hear from many of the cousins.

Dear Aunt Flora: Will you be so kind as to let a little Kentucky girl enter? I have just been reading your letter to the young folks. All the children seem to enjoy your letters, so I thought I would join with them. I am 12 years old and weigh 69 pounds. Our spring term of school began the first Monday in March. My teacher is Miss Iris Watson. She lives about one mile from me. She is a fine lady. Aunt Flora, do you ever ride horseback? I enjoy that better than anything, and go often with my older sisters. The horses we ride are named Mollie and Bill. I ride Bill, because he goes so easy. Love to Aunt Flora and the cousins.  
Nellie Guier.  
Farmington, Ky.

Nellie, I imagine another reason you like Bill is, that he is safe. I know that was a thing that had to be considered when I was a little girl. Yes, I love to ride horseback.

Dear Herald: I am a little girl from the south shores of Lake Erie, and will be 13 in July. I go to a country school, and am in the seventh grade. I would rather live in the country than in town. You get nearer to God and nature when you are in the country. We have miles of vineyards here. The grapes are large and delicious. I like to play out of doors, and have been learning to skate and coast. We live about two hundred feet from the lake. I like to read and draw. Elsie Dinsmore and Wide, Wide World are good books. The Herald is a good paper.  
Marvel Davis.  
North Dover, Ohio.

Marvel, we are delighted to hear from another Ohio cousin. Your letter was very interesting, too. Do you take boat rides on the lake?

Dear Aunt Flora: Here is another Tennessee girl. My aunt Mary takes the Herald, and I get to read them. I always look for Aunt Flora's corner first. I enjoy reading yours and the cousins' letters so much. I will be 12 years old the 30th of next September. Who has my birthday? I help my mamma with the work. I have a little sister for a pet. She is nearly three years old. Her name is Maggie Lou Annie. I have a little brother in heaven. He has been dead a year. He was four years old. He loved everybody and everybody loved him. His name was Albert Denton. He had light curly hair, fair skin, and sparkling black eyes. He loved the Bible and was always wanting to look in it, and was a good singer. His favorite flower was the white

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rose, so you know that is mine too. My favorite book is the Bible. Will the cousins send me some post cards? I live in sight of a range of the Cumberland Mountains, in a little village called Campaign. I am in the fourth grade. I liked my teacher very much. Aunt Flora, we had the deepest snow this winter I ever saw. It was eight inches on the level. I never saw it more than three or four inches before. We have a Bible class Sunday morning and Sunday school afternoon. Prayer meeting every Sunday night. I am not a Christian, but enjoy going to meetings. My little sister is saying, "Look out, sister, or the waste basket will get you." If I see this I will come again.  
Leona Jaco.  
Rock Island, Tenn.

Leona, you have written a very interesting letter. I would love to see your mountains. Have you ever visited them?

Dear Aunt Flora: Will you let a little Tennessee girl enter? I will be 11 years old the 6th of next August. Who has my birthday? I weigh 60 pounds. I have no brother or sisters living. I have a little sister Bessie in heaven. I have three little chickens for pets. Their names are Will Mac, Burr and Chenault. My favorite book is the Bible, and my favorite flower the rose. We do not take the Herald, but a friend does, and we get the paper to read. I enjoy reading Aunt Flora's and the cousins' letters. I think it is nice for you to answer our letters. I would like to exchange post cards with the cousins. Your niece,  
Lena Bryant.  
Rock Island, Tenn.

Lena, thank you for all the nice things you said. You are a nice girl.

Dear Aunt Flora: Will you let a Tennessee girl join the happy band? I live in the country and like country life fine. I am 14 years old. Who has my birthday, April 19? I go to school at Center Hill. I am in the sixth grade. My teacher's name was Mrs. Andie Fisher. My favorite book is the Bible, and I like the Children's Page. I have no sisters, but I have a brother named Thurman. My love to you and all the cousins.  
Ethel Roberts.  
Bishop, Tenn.

Ethel, the country is the place where most of our great men and women lived first. I am glad you like it.

Dear Aunt Flora: Here I come for the first time. I am 13 years old. Who has my birthday, December 26? I go to school every day I can, and am in the sixth grade. I enjoy reading my lesson. Auntie, I wish

you were here. We certainly would have a fine time. I would like to exchange post cards with the cousins. Love to Aunt Flora.  
Lead Hill, Ark. Pearl Parrish.

Pearl, I am sure I should enjoy a visit with you. We would have so many good walks and talks together.

### EVANGELISTS' SLATES.

REV. C. M. DUNAWAY.

Eastman, Ga. .... May 15-29  
Tallahassee, Ga. .... June 5-19  
Brinson, 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

G. O. AND BERTHA CROW.

Ahloha, Okla. .... May 7-22  
Tupalo Okla. .... May 27-June 12  
Oologah, Okla. .... July 1-17  
Harnet 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

JOSEPH OWEN.

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

REV. J. L. BRASHER.

Florence, Ala. .... May 10-22  
Adairville, Ky. .... June 3-12  
New Castle, Pa. .... June 17-26  
Ebenzer, 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. 3-15  
Greeneville, Tenn. .... Sept. 22-Oct. 2

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Lufkin, Texas. .... June 3-14  
Floydada, Texas. .... June 17-27  
Waverley, Ind. .... July 1-10  
Pontotoc, Miss. .... July 29-Aug. 8  
Olive Hill, Ky. .... July 15-25

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## Our Weekly Review

By Mrs. Bettie Whitehead.

### Men's National Missionary Congress.

It was our privilege to attend two days of the great Missionary Congress recently held in Chicago. We give you some of the good things gleaned from reports of this great gathering.

Coming from every State in the Union, 4,000 of the picked men of the country gathered at Chicago on May 3rd for the Men's National Missionary Congress. They represented every Protestant Church in the United States. The Congress came as a fitting climax to the long series of conventions of the National Campaign of the Laymen's Missionary Movement. The 75 conventions were attended by 100,000 delegates.

#### The Field is the World.

The above policy was adopted after the four-days' discussion of the world as a field. There was much prayer. There was much thanksgiving. There was much intercession.

The needs of the field and the urgency of the task, the responsibility of the men of America, were discussed by world leaders. Experts in educational, financial and other lines, presented tried and approved plans and methods for carrying out the work. Every detail was covered.

The policy represents the welding together of these things. It calls for a quadrupling of the present force of workers "at the front" and a corresponding increase in the offerings for the extension of Christ's kingdom to the ends of the earth. This means that the contributions must be advanced from \$14,000,000 to \$45,000,000 annually. The laymen are held equally responsible with the ministers to pray and to plan, to give and to work for the coming of the kingdom of God on earth. The pastors, however, are called upon to be the active leaders.

S. M. Swemer, representing Africa said: "As Christianity is advancing in Africa from the south, Mohammedanism is advancing from the north. The destiny of a continent is at stake. Over one-third the population is Mohammedan.

"The appeal of Africa and the near East comes with special force because of the moral issues involved. The Islamization of Africa would mean the degradation of its womanhood and of its manhood. The moral standards of Mohammedan life and of the Koran will not forever control the hearts and lives of the millions of the Nearer East.

"Ethiopia stretches forth its hands unto God and will be satisfied with nothing less than the living God of the old and new Testament. The cure for the open sore of Africa cannot be found in the Koran, but in the gospel. The liberty, equality and fraternity which is the desire of nations of Western Asia, is utterly impossible, except through the freedom where-with Christ can make them free."

Delivering a striking address on Church Unity, the Rt. Rev. Chas. P. Anderson, of Chicago, said: "Enough energy and money are wasted by rivalry and over-lapping of the different denominations in America to preach

the gospel to the whole world. We must get together and stop this waste.

"Our divisions are unchristianlike and unstatesmanlike. They are unchristian, for Christ-like Christians cannot be kept apart. When we all become Christ-like Christians we shall find the way to unity. Our divisions are unstatesmanlike, for 'in unity there is strength.' A reunited church possessed with faith and zeal would be irresistible. It could evangelize the world in a generation."

The following are some extracts from Samuel B. Capen's address on the Nation's response to the National campaign:

"Young men and women are needed on our missionary boards and other church work. The annual meetings of our various missionary boards are too often composed of men and women of advanced years. This is changing as a result of the national campaign of the Laymen's Missionary movement.

"Response was seen in the unity of the message. All denominational lines were forgotten. Bishop Keator of the Episcopal Church, of the State of Washington, declared that the world-wide appeal of missions was bringing the Protestant Church of America together in a way heretofore thought to be impossible.

"The peril of our day is indifference, not skepticism or opposition, but neglect. Men neither hate Christ nor love him. They too often ignore him. The old appeal which centered itself in many directions seems to have lost its power, but this missionary appeal has taken hold as nothing else ever has.

"Response has been seen in the great increase in gifts and pledges for missionary work. It is too early as yet to give the result in the large, but many cities have doubled and trebled what they have given in years gone by.

"This work for missions has not only minimized all denominational differences, but is also helping to bind the nation together. The North and the South in years past opposed each other, but now they stand shoulder to shoulder in this movement to plant the cross of Jesus Christ in the darkest corners of the world."

Dr. E. Y. Mullins, President of Baptist Theological Seminary, Louisville, Ky., said: "The great need of today is that men who are successful in business should give their talents and gifts to Christian work. Too long have the business men left the running of the affairs of the church to the clergy and women.

"This missionary campaign, by arousing the laymen of America, will save us from materialism. Our greatest need in America is that the forces which make for character shall be superior to the forces that are directed toward the making of money. There is no greater influence in this direction than missionary effort.

"This campaign means spiritual opportunity, seen and embraced. It means great things for the nation when its best citizens rise to a great occasion. The same talent that is required in business success is required in Christian work.

"This campaign will give the true meaning to the word 'neighbor.' China and Japan and Africa are our neighbors, commercially and educa-

tionally, and in other ways. Why should they not be recognized as our neighbors religiously?

"This movement means the coming of power to our home churches. Power is the great need in all undertakings and when we set for ourselves the task which the New Testament requires, we shall have the power which the New Testament promises.

"World-wide evangelism is the task, and the power is the gift of the Holy Ghost."

Dr. D. Clay Lily, of Richmond, Va., gave a fine address on "What the Laymen can do for Missions" some points of which are these:

"The men must acquaint themselves with missionary principles and missionary facts. No business can be run successfully by men who are ignorant of its vital facts.

"They must begin to plan on a large scale. They must study larger maps. World-wide evangelization is the only policy big enough for the church or Christ. The men of the church must finance the missionary enterprise. Those who are interested must give liberally, but more important, they must see that a proper balance is preserved between the gifts to the work at home and the work abroad."

Judge Selden P. Spencer, of St. Louis, Mo., made the following statements which should bring us to serious reflection:

"One cent a year is spent for each one of the 1,000,000,000 non-Christians in heathen lands. We spend \$15 at home for every one of the 20,000,000 Christians each year.

"There is one minister of the gospel at home for every 546 people, and only one minister in heathen lands for every 275,000 persons. These are facts of inequality which bring home to the business and professional men of this nation the inadequacy of what is now being done in carrying out Christ's great commission to evangelize the world.

"With movements that have God back of them no man can interfere. I like to think of the Laymen's Missionary Movement as divine in its origin as well as in its purpose and appeal."

### THOUGHTS THAT CAME TO ME.

C. C. Davis.

One of the best schoolmasters I know is our mistakes.

No man can hold onto God with his hand and kick his brother with his foot.

God's true shepherds lead their sheep; they never try to drive them.

The real truth never makes an apology to anybody.

If some people would pay up they could pray up.

Real holiness is needed quite as badly these days in business as in prayer meeting. When God finds a preacher that will fight all kinds of sin, high or low, and isn't afraid of

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starving, it gives the devil the hiccoughs.

When a man works for God with his might the angels love to watch him work.

There is one thing the devil gets discouraged at, and that is trying to put a sour face on a happy Christian.

Some people don't believe in going to heaven by the way of the cross; they would rather live as mean as the devil and go on a tombstone.

Be sure and preach the Bible truth, and maybe you will preach yourself under conviction.

The man that never prays in secret is on speaking terms with the devil.

If you don't go alone with God every day in prayer, you are not fit to teach a class in any Sunday school.

Keep your hands out of your pockets when you pray the Lord's prayer.

When God starts a fellow shouting the devil can't stop him.

Which is the biggest graft, a popular card signing revival or a street carnival?

The preacher who measures his success by the number of new members he gets is always a good financier, but, a very poor servant of his Master.

The god of fashion is the devil's hireling.

### To The Evangelists and Pastors.

A. M. Wynne.

This is a plea in behalf of the children of the land and country. It is a sad fact that the children of today are being sadly neglected by our preachers. We are putting forth great efforts to reach the adult class when at the same time the children are being neglected. God loves the children. It seems to me, if we are to make much progress in Christianizing we must begin to train the little ones in the way they should go. They need the utmost care because of the neglect of the twentieth century parents. We ought to hold more services for the children. I have seen meetings from one to three weeks in progress, and close out without even one service for them. It is on the preacher's shoulder to carry the load. Shall we let them be ensnared by the enemy of their souls and dragged down to ruin and everlasting darkness and perdition, or will we bring in a great harvest of the little ones whom Jesus loves? What will we do?

Noble, La.

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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, May 25, 1910.

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## ✻ Thoughts For The Thoughtful. ✻

In this democratic country the governed insist on selecting their governors, and so it should be. Men in authority and power over the people should be chosen by the people and their power delegated to them by the people. This is just as true with reference to the Church as it is with reference to the State.

The annual conference should elect its presiding elders. The members of the conference know each other far better than the visiting bishop knows them. Their interests are in the hands of the elders, who make up the cabinet. When the annual conference convenes, it ought at once proceed to the election of its cabinet by ballot without nomination. Every appointment should be made with the full knowledge of every presiding elder, and the approval of at least a majority of them.

Every district in an annual conference should be represented in the cabinet by a layman, elected by the lay members of the conference. Thus the cabinet would be made up of an equal number of clerical and laity representatives; so it should be. At the present time the laymen lay for the bishop as he passes to and from the conference room, or they stand in groups on the doorsteps of the home in which he is entertained, seeking admission to his room. The prominent laymen of the church have just as much influence in making the appointments as the presiding elders. Why not have them in the cabinet? They are certainly as competent from the standpoint of intelligence, piety and loyalty as the preachers. No sane man objects to the laity looking after competent men to supply their pulpits. Place them in the cabinet and save the inconvenience and worry, and the appearance of *lobby method*.

There is no place in the church for one-man power, or any sort of tyrannical rule or dictatorial administration of the affairs of the kingdom of heaven among men. The affairs of the church should be administered in harmony with the broadest democracy and deepest brotherly love.

In the discussions going on in *The Christian Advocate*, with reference to the change of name, Rev. U. G. Foote, of St. Joseph, Mo., has said the wise thing: "Leave the name alone for four years longer, and appoint a commission on the union of Methodisms."

### OUR WORLD TOUR OF EVANGELISM.

#### CHAPTER XXXIII.

#### EVANGELIZING IN CHINA.

The next morning after our arrival in Shanghai, Prof. Joseph Whitside, of the Anglo-Chinese Col-

lege, M. E. Church, South, called to see me and to give me a letter from one of our Southern Methodist pastors in Korea, asking us to come to his place and conduct revivals. I wish to explain just here that for the sake of economy I shall omit the word *South* and simply write it *Methodist Church*. In referring to her big sister I will write it M. E. Church. Bear this in mind and understand that no man loves the South better than I do, but I am pressed for time, the ink in my bottle is getting low, our people in China and the great mission fields, throughout the west and even in the middle and southern states, don't know what we mean by the word *South* stuck onto the end of our name and I do not know and have not time to explain. We all know we are Methodists, many of us know we are not Episcopalians, so hereafter when in my writings you find the Methodist Church, please remember I refer to the Methodist family with headquarters at Nashville, Tenn.

The same day Dr. Cline called with a letter from Dr. Hardie, of the Methodist Church in Seoul calling us to assist him in a series of meetings in that city. The same day Rev. H. T. Reid of the Methodist Church at Sungkiang came in and asked us out to his place for meetings. Encouraging calls were also coming from Japan, all of which made us grateful to God, who had said to me one day while in prayer in a pine woods down in Texas, when friends seemed few and foes seemed many, "I have set before thee an open door, and no man can shut it." In going out into the work of the Lord it is blessed to feel no anxiety and not to look very far ahead. Let the Holy Spirit do the planning and lead along. It is not worth while to go armed with battering rams and siege guns; God will open all the doors he desires us to enter. It is far better to waste no time trying to force ourselves in where the Lord does not open the way. He has plenty of work of his own choosing to keep us busy. He will often lead us where men do not want us, but he will make the way very clear and open the doors in a way that we will know he did it; then we can enter with faith and joyful heart, however dark and unpromising the outlook may be. It is not worth while to sing, "Where he leads me I will follow," and then rush ahead of his leading.

One thing has especially impressed me on this evangelistic tour. A few times, and a very few times, I have met with persons who seemed to be a bit uncomfortable, because of my presence, who evidently were not inclined to open the door. On such occasions, and there were not more than three of four of them, I had no sort of inward impulse of message, and some other place opened and my

heart was at once warm with the truth eager for outlet. To trust in the Lord, to rest in him and see him *bring it to pass*, is delightful.

Shanghai is a wonderful city. As you approach it coming up the river the huge buildings fronting the stream sitting back from the bank far enough for a narrow stretch of park, dotted with monuments, and then a broad street with wide sidewalk on each side, remind you of an European city. In fact, the great hotels, banks, business houses, clubs and shipping companies offices in architecture and appointment, are European. Traveling in one direction for many blocks, the city is so European in its architecture, but for the multitude of Chinamen in the streets you would not know you were in China. The Britons and Germans are fighting their commercial war here with energy and while they are thus engaged, you look about for the American enterprise, factory and business house and see but little to congratulate yourself over. But when you come to investigate, you are rejoiced to find a host of Americans here, looking not after the Chinaman's gold, but laboring for his moral uplift and his spiritual enlightenment. The American missionary is here with church, school, and printing press, Y. M. C. A. and Y. W. C. A., helping in the introduction and nurturing of those forces that will redeem China.

After two days and nights in Shanghai we took the train for Soochow, a place some fifty miles up country, and one of the strong centers of the Methodist Church, with headquarters at Nashville, Tenn. The country through which we ran was broad, flat land, closely cultivated, very fertile and green with growing grain and vegetables. We were surprised to see mounds everywhere in the fields, which we learned were graves. Some of these mounds were small, while others were from twenty to thirty feet square, and from seven to ten feet high; others were even larger. These graves are scattered indiscriminately all about the fields, the mounds themselves covered over with a rank growth of grass, while the vegetables and grain grew right up against the base of them. We could see hundreds of these graves in every direction from the car window, as far as the eye could reach. I should think many of these fertile fields are from one-sixth to one-tenth taken up with graves. This indiscriminate method of burying the dead deprives the farmer of much soil. There are vast cemeteries but in spite of that fact, you see hundreds and thousands of graves scattered about everywhere, some of them in most unexpected places. We also saw many coffins sitting about in the fields not yet deposited within the mounds, some of them without any sort of covering, while others were neatly thatched with straw. It is not uncommon for a coffin to sit thus in the fields for many months. The timbers of the coffins are sometimes several inches thick and one of the Chinese methods of expressing good wishes to a friend at parting is, "May you live long and the timbers of your coffin be thick."

(Continued on page 8.)

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OF ASBURY THEOLOGICAL SEMINARY

## The Golden Key of Prayer.

REV. WILLIAM TELFER.

God has given his children a golden key which I fear is not so much used as it might be. Indeed, it has become rusty in the hands of his children.

We are proficient in many things. We sing and speak and lead meetings and collect money, and do ever so many things as church work, but the one great work of prayer we do not do so well.

### PRAYER EMPHASIZED.

Jesus emphasized the value of prayer. His own example showed its worth. He was a man of prayer. We read that he rose a long time before day to go out into the mountains and into the desert apart to pray. Sometimes he spent the whole night in prayer.

His disciples saw the value of prayer in his life and ministry, so that one of them said, "Lord, teach us to pray, as John also taught his disciples." They were to be heralds of the truth. Preachers need to know how to preach. But such was the force of Jesus' example that they did not say, "Lord, teach us to preach," but "Lord, teach us to pray."

Oh, that young men entering theological seminaries might emphasize the value of prayer.

We need to know how to preach. Preaching is a great work. It is the preacher's mighty weapon. It is the means God has ordained to herald the truth to the ends of the earth, and to bring lost men to a saving knowledge of Christ.

But be it remembered, if we know how to pray, if we are men of mighty prayer, we shall more surely become mighty preachers of the word.

It is said that the word prayer is used twenty-five times in connection with Christ's ministry, in the gospels.

### A MIDNIGHT SCENE.

The parable of the friend at midnight teaches the importance of prevailing prayer. A friend called upon his friend at midnight, asking for bread, for one who had come to his house. But he said, "I cannot rise and give thee. Trouble me not. My children are with me in bed." But his friend said, "A friend of mine has come to my house and I must have bread for him." In answer to his persistent knocking and pleading, he arose and gave him as many loaves as he needed not because he was his friend, but because of his importunity.

Now, God is not a friend whose unwillingness must be overcome. He waits to be gracious. Like a father he gladly gives bread to his children. But he desires us to be in earnest. He desires us to persist in prayer that we may appreciate his grace and mercy.

### THE UNJUST JUDGE.

The parable of the widow and the unjust judge teaches the value of ceaseless, vigilant prayer. A widow went to an unjust judge, asking him to avenge her of her adversary. The judge would not. The next day she went pleading for justice. Again he would not. In her extremity she again went and cried to be avenged of her enemy.

The judge at once arose and gave her what she asked, saying, "lest by her oft coming she weary me." And Jesus said, "Shall not God avenge his own elect who cry day and night unto him? Yea, I say unto you he will avenge them speedily."

But God is not unjust. He is not unwilling to help his children, neither is he selfish. Jesus put

the case in a striking way to encourage every needy, suffering child of his to come boldly to a throne of grace to find help in time of need.

### A LOST PIECE OF SILVER.

Jesus used every sort of figure of speech to make the duty of prayer plain. He said, "Ask, and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." As if he would say prayer is simply asking, seeking, knocking. Don't make it too difficult. It is plain. You may pray and have answers to prayer.

But there are conditions upon which prayer is answered. If it were not so anarchy would reign in God's kingdom.

1. We must ask in faith. He who goes to God must believe that he is and that he is a rewarder of them that diligently seek him. If we do not believe in the existence of God we cannot pray to him, for we cannot pray to a nonentity. If we do not believe that he will answer there is no ground of approach. The condition is that of a child asking the mother for bread. He believes that he will get what he asks for and he does get it.

2. There must be the spirit of obedience. Jesus said, "Ye are my friends if ye do whatsoever I command you." There can be no harmony with God if there is rebellion in our spirits.

### DR. R. A. TORREY,

in his little book on "How To Pray," says, "We must come in the name of Jesus. Going to God for a favor is like going to a bank with a check. If I have nothing in the bank and sign my name to a check on the bank I can get nothing. On the other hand I may have nothing in the bank, but if I have a check signed by a depositor in that bank I go in his name and my check will be honored. So with the bank of heaven. We have no credit there, but Jesus has. And he is our friend. If we go to God in his name our petitions will be honored. We pray 'in Jesus' name.'"

### SIN HINDERS PRAYER.

The Psalmist says, "If I regard iniquity in my heart the Lord will not hear me." Again, "The prayer of the wicked is an abomination." Sin is a hindrance to prayer. It will make unavailing my petitions. The hateful things in my heart and life must be removed if I would have access to God.

God demands sincerity of his children. The want of it impedes the progress of our prayers. He will have reality. The Psalmist appreciated God's heart when he said, "Thou desirest truth in the inward parts."

To pray for things by word of mouth that we do not want is not true prayer.

### DR. TORREY AGAIN.

A man might pray to be converted. Suppose that he is doing a wrong business, or doing a right business in a questionable manner, when he knows that God requires justice between man and man. Doing right will lessen his income and compel him to live in less style, to move from a mansion to a cottage, and be a poor hard working man. Would he want with such prospects to be converted? Might not his whole prayer be, "Lord, do not convert me. Whatever else you give do not give me true religion. I will not confess my sins or make restitution. I will not allow any-

thing to interfere with my business. Money I will have, religion or no religion."

Perhaps the minister is praying for the baptism with the Holy Spirit. He says, "I need the Holy Spirit that I may have power. I must have influence among men. I am ashamed of my failure and must have success." So he prays, "Lord, give me the Holy Spirit."

But suppose, instead of having influence with men the baptism with the Holy Spirit should cause him to be persecuted by a worldly church; his name be cast out as evil, and he lose prestige among the influential and the rich. He might see that he would be led from an influential pulpit to do slum work, with a small, uncertain salary, or to the mission field, far removed from home and native land. His prayer then might be, "Whatever else you give me Lord, do not give me the Holy Spirit. I do not want the Holy Spirit. I will not have him for love or money."

But for what may we pray?

For everything. The apostle says, "In everything by prayer and supplication, let your requests be made known unto God."

We may ask for temporal things. The working man may ask for work, for food and health, for the education of his children, for ability to meet his rent, his grocery bill and everything that means the welfare of his family whom he is responsible to support.

This he will do in connection with doing the best he can. He will seek work. He will do the next thing. He will watch as well as pray. He will be industrious. God never honors a lazy, careless man. Such a man does not really pray. He may whine. He who really prays brings into full exercise soul and body.

The late George Muller, who established the orphanages of Bristol, Eng., received the money to build them and the support of the orphanages for many years without asking from any man. He asked and received of the Lord. But he asked for God's glory. His was the prayer of faith and the life of faith. He desired to set an example to poor people, to working men and widows, teaching them that it is their privilege to take everything to God in prayer. God is interested in our lives, our whole lives. He sought to teach the people that the living God hears and answers prayer today the same as in the days of the prophets and apostles.

### PRAY ABOUT MARRIAGE.

Young people may go to God with the question of the company that it is proper for them to keep and the important question of marriage. Do not smile at this. If we would settle the question of marriage before God there would be fewer failures in marriage and fewer divorce suits. A million divorces in the past twenty years, would not curse our land, if marriage were made a subject of prayer.

We may pray for spiritual things, for the church, the pastor, for revivals. There are many things about the condition of the church, of which we may not properly speak to any one; but there is nothing of which we may not speak to God. Are the church members worldly? Are they unfaithful to their vows? Is the minister weak, following the general drift of a worldly church? We may take it to the Lord in prayer. We may pray for revivals until God visits his church with a blessing.

Mr. Torrey, of the Moody school, made a tour of the world, preaching and holding evangelistic meetings, wholly in answer to prayer.

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## THE WELCH REVIVAL.

The recent Welch revival came in answer to prayer. In the conduct of that mighty movement prayer was paramount. There was no regular preaching. But prayer everywhere prevailed. Men prayed in their homes, in fields, in shops, in mines. There was an absence of great preaching, but prayer by the people everywhere abounded.

O, my friends, prayer is the golden key that will unlock the treasury of God's mercy and grace. Keep it bright by use. Do not throw it on the scrap heap as old iron or neglect it. For it is a precious gift to be used in our busy working lives. We work but God works within us to will and to do of his good pleasure. The Holy Ghost prays within us with groanings which cannot be uttered.

What a privilege is ours. The privilege of prayer.

Prayer rids the soul of doubts and frees it of fears. It secures the presence of God and brings pardon and purity to the seeking heart. Peace and fullness of joy follow in its wake. In its exercise feeble saints become strong in the Lord, and in the power of his might they do exploits. Trusting prayer secures the guidance of the Holy Spirit and fills the believer's life with blessing, making him fruitful in every good word and work.

O brethren let us pray. Let us bring God into our lives more. This mighty weapon which God has placed in our hands to be used in every condition of life, should be kept bright by constant use. Bloomington, Ind.

## THE GENERAL CONFERENCE.

Rev. W. E. Arnold.

Perhaps your readers would be interested in some account of this great gathering at Asheville. It is the sixteenth quadrennial session of the law-making body of the M. E. Church, South. Episcopal Methodism in the United States was divided in 1845. A Plan of Separation was agreed upon in 1844, but a convention of delegates from the Southern conferences, met in Louisville, May, 1845, and made actual what had been contemplated in the Plan of Separation. The first General Conference of the new organization was held in 1846.

This first General Conference was composed of eighty-seven delegates; the present conference contains 310. The membership of the church was then only 455,217. It is now 1,822,402. This makes the M. E. Church, South, the third largest Protestant body in the United States. The growth of the church has been truly phenomenal. According to the statement contained in the Bishop's address, more ministers were received on trial the past year than in any other year of the church's history. The net increase of membership for the quadrennium has been 207,754, an average of nearly fifty-two thousand per year. The church represents about \$75,000,000 worth of property in churches, parsonages, schools, hospitals, orphanages and other charitable and religious enterprises. Missions have been established in Cuba, Mexico, Brazil, China, Japan and Korea, and at a recent session of the Board of Missions, it was decided to open work in Africa, and Prof. Gilbert, of Payne College, offered himself for this work and will go, as soon as practicable into this needy field. The various missions of the church are in flourishing condition and the future is radiant with hope. The sessions of the conference are held in an auditorium seating perhaps 1800 persons. The body is imposing. Some very able men are

included in the number of delegates. The proportion of new delegates is unusual—according to the statement of one who has made the count, only ninety-seven were members of the conference four years ago.

Several important measures are under consideration. At this writing, the conference has already refused to place the election of stewards in the hands of the church conference, leaving it to the quarterly conference to elect these officials. The Committee on Itinerancy have recommended that, upon the request of all the presiding elders, a bishop be allowed to appoint a man to a charge for a longer time than four years. This would be an important modification of the time limit, and would, perhaps, be as far in this direction as the church ought to go at this time. In the opinion of the writer, it is unwise, however, to require the unanimous recommendation of the presiding elders. This would make it possible for one man to control the whole matter, and this is too much power to entrust to one individual. A majority of two-thirds or three-fourths would be better. It is probable that the conference will adopt some measure modifying the rigid rule that no pastor can remain longer than four years, but the complete removal of the time limit is improbable.

The Committee on Revisals have recommended nonconcurrence in the memorial of the Woman's Home Missionary Society, asking that all the rights of the laity be conferred upon women. In other words, they are asking the privilege of filling the various offices and of being members of the various conferences of the church. The conduct of the delegates to the recent convention of Woman's Suffragists at Washington City, hissing President Taft for the expression of some sentiment contrary to their views; laughing in the face of the vice president when he attempted to keep order in the Senate upon the occasion of their visit to that body, and especially the intemperate and disrespectful remarks of their president, Miss Anna Shaw, concerning the incident with the president, has not added to the prospect that our good women will be granted the privileges for which they ask. They must bide a wee. A minority report of the committee was submitted, however, and the question will bring on a discussion which will doubtless be interesting.

Another matter of discussion will be the proposition to make a pledge to abstain from the use of tobacco a condition of admission on trial in the annual conference. Three conferences had sent up memorials asking legislation to this end. While the committee to whom those memorials were referred, did not recommend concurrence, they do recommend that all candidates, both for license and admission, be halted at the door and strongly admonished as to the impropriety of such indulgence on the part of Christian ministers. A minority report was submitted along the lines indicated in the memorials. The growth of sentiment in the church against the use of tobacco has been very marked. Eight years ago, the lobby of the hotel where most of the delegates were entertained, was stifling with the fumes of tobacco smoke. Among the delegates to the present General Conference, very little smoking is seen, and the hotels are notably free from the fogs and offensive odors of the weed. The time will soon come when a preacher in our church will not dare set such a hurtful example before the youth of the land.

The time for the election of bishops and sectional officers has been fixed for Monday, May

16. Six of the bishops of the church have died during the quadrennium. At least two others will be superannuated. Bishop Key touched our hearts very deeply when he submitted to the body his written request to be placed on the list of superannuates. He is now in his eighty-first year, and though hale and hearty, he recognizes the fact that a man of eighty is not to be relied upon for the trying work of a bishop. For twenty-four years he has served the church as one of its chief pastors and he has wrought well. He retires with the love and confidence and respect of all who know him. He has done much to promote peace and harmony in the church, and will be greatly missed among us.

Asheville, N. C.

## "NOT FOR MEN ONLY, BUT FOR MEN ALSO."

Rev. Clement C. Cary.

A recent revival was had in Baxter, Kansas, which was very successful, the leading motto of which was, "A Better Baxter," which really resulted in making it a better town. The meeting was enterprised and carried on with the design plainly stated: "Not for men only, but for men also." This last expression puts into a very short compass what should be the prime object of all revival services; in fact, the purpose of all church work. Not that the women are to be overlooked. Far from it. But with the women, the souls of the men are to be sought. Not that the children are to be forgotten. These younger ones should be looked after, but at the same time "the men also." Strong men, business men, settled men, are to be aimed at, and are never to be overlooked.

But in this lax age this seems to be the very thing which is being done. "The men also," do not appear to be in the minds of those who are at the head of the church. O yes, the men are sought after if it is a financial question or a material matter, but are not sought with a view of saving them from sin. The fact stares us in the face, and we might as well first as last look at it—the men are not being touched and moved by the preaching of the present day. They are not interested in spiritual things, their attention is not attracted by the church, and they are uninfluenced by so-called revival efforts. And joined to that fact is another (this latter may account for the former), that the ministry and the church appear to have almost lost faith in the possibility of the Gospel reaching the men. This is evidenced by two things: First, there is very little preaching which is directed toward the immediate salvation of the men, much of the preaching entirely overlooking them, or being of such a character as not to interest them or impress them with the great worth of salvation. And secondly, by the saying now becoming so popular that the Sunday school is the hope of the church.

What this age needs just at this juncture of affairs, is a strong belief in the power of the old Gospel, which has undergone no change, and which is suited to all climes, and adapted to all ages and conditions of men, to reach, take hold of, and bring under conviction "the men also." It has lost none of its old time power, nor has it undergone any change, even though the times have changed. We need to come back to the point where we will believe men can be saved from sin here and now, just as aforetime.

Joined to this belief in the possibility of saving men, as well as the women and children, is needed just now a crusade with one end in view, the sal-

vation of the men. We need to come back to the old line, and stay on that line. The Gospel was started as a crusade to affect and take hold of the men, as well as the others. So that we find our Lord's principal ministry was directed toward saving the adults. The same was true in the apostolic age, and Methodism began its work along the same line. No danger of overlooking the children. They will be looked after. Moreover, many of them will be saved who would not otherwise be, if we can reach their fathers, their brothers and their uncles. One way to get at and save the children is to first save their parents. Here is where we should begin. Then will there be the possibility of making Christian homes, without which no matter how much we may do for the children, what is done will be largely nullified and brought to naught.

Let us go back to the work of preaching to the men the need of their immediate salvation, the possibility of their turning to God, and the power of the Gospel to save the very worst of them. Of all days this is needed, no matter how much we may flatter ourselves about what we are doing and how great our progress. The men are not being saved, nor are they attending church. The prayer meeting is a strange place to them, and revival services are absolutely neglected by thousands of them, while the parks, baseball games, theatres, clubs, and such places are crowded with them. Go where you will and you will see the men, except at the house of God.

What are we going to do about it? Are we going along at the same rate we have been going? Where is all this neglect of the men in seeking their salvation, and the neglect by the men of all religious agencies, to end? The state of affairs is not very encouraging, I care not how many self-congratulations there are over money raised, assessments paid, and many other material things in the church. Admitting all this, and yet the fact remains, the men are not saved, the men are not attracted by the gospel, and the men are going elsewhere than to the place which reminds them of God, of their souls, and of eternity.

But this is not the most serious aspect of the situation. It is that so few seem to see the situation as it is, some actually shutting their eyes to it, while others will deny the impeachment, and flatter themselves that we are doing finely in religious affairs. All of which is pure folly. And with it all, is the fact that there is so little concern about the matter.

Atlanta, Ga.

#### THE NEED OF HOLINESS IN THE PARSONAGE AGE.

Mrs. Georgia D. Shelley.

(Read at the State Holiness Association, Owensboro, Ky., on Friday, April 29, 1910).

Religion will surely suffer when religious order is contemned or neglected, and even the words of God will be treated with contempt when ministered by unholy hands. A Christian minister should be one that has put it out of the reach of any person to prove he is unsound in one article of Christian faith or deficient in any duty incumbent upon a Christian. Yes, he must be irreprehensible; for how can he reprove in others that which they can reprove in him.

The qualifications that are required of a minister, not only by God but man, cannot be obtained by any man aside from the baptism of the Holy Spirit. Of course we believe in the divine call to the ministry. True ministers of the gospel are not

man-called, man-made, or college-made.

Indeed, he must be blameless, of course not faultless, and if a married man, of one living wife; he must be vigilant, not asleep, but watchful; he must watch over the church and for it. Yes, and he must be sober, not only of a sound mind, but have complete control of his passions. It is well for him to be learned and have a cultivated mind; in fact, he must endeavor to have, but above this he must be dispassionate, prudent and sedate. Unless the "old man" has been crucified there will be a rising up at times that will prevent that complete government of his passions and even of good behavior—correct, as Adam Clarke says, in his appearance, carriage, and conduct—not sour or sullen, rude, clownish or boorish.

Then again, holiness in the parsonage begets hospitality. There will be found there a love for the stranger and an open door for every necessitous stranger; of course, such a place will be sought by those in distress and destitute of friends. It is said of Phillips Brooks that he never was too busy writing or studying a sermon but that he had time for the man or woman who came to him in trouble of any kind. One-half of the gospel is to love thy neighbor as thyself.

One thing about the holiness preacher, he not only knows how to teach others in spiritual things but is ever ready to do so. If there be holiness in the parsonage, there will be no quarrels there, nor with other people; they have learned to submit gracefully in the home, and while all there may not have the same opinions in many things, yet do not grow testy when opposed. Yes, it must first be learned in the parsonage to not put a chip on the shoulder and dare some one to knock it off. And how can a preacher reprove impatience in others if it is practiced at the parsonage? Where meekness and patience do not dwell, there cannot be gravity and the love of God.

The inmates of the parsonage must not be brawlers or contentious spirits, but quiet and peaceable. "Is not this the rule for every home?" you ask. Yes, but because of position and force of example, increases the importance of the matter. The opinion, sentiment, and thought nurtured in the parsonage largely create the opinion, sentiment, and thought in the church community. If you are a holy man or woman you will far more effectually spread the glory of Christ's name and help on in the great war against sin than if you are not fully saved. The light that shines farthest in the community burns brightest in the parsonage.

The covetous spirit must not find place in the parsonage. God will veil his face from a money-loving parsonage and from luxurious living there. If more of our preachers and families were to observe tithing, the church would not be trying to find some claptrap method to raise money to support her institutions. If holiness be in the parsonage, the church bazaar, pink teas, etc., do not padlock the preacher's mouth on the subject of finances. If money is not paid into the treasury honorably and according to the Bible method, he will not adopt other methods, in order to report in full at conference.

Again, if holiness be there, the father will govern his house and the mother will be joined in hand and heart with him in family government. The father will govern not with sternness, severity, and tyranny, but with gravity. No person can rightfully govern a family but the head of it, and no family can be prosperous but the one under obedience to the head. How important that the one over the people in the gospel should practice holiness of life at home that he may preach it effectively.

He who has a disorderly family has no government of it. Paul says: "For if a man know not how to rule his own house, how shall he take care of the church of God?" 1 Tim. 3:5.

The husband in the holiness parsonage exercises his authority over the wife by protecting, comforting and providing for her, as Christ exercises authority over the church to save and protect it, and the wife is subject to him in every lawful thing. As the care of the family devolves on the wife, how important that she be a wholly sanctified woman. As the chief direction of their minds and formation of their character devolve upon her, she has need of all the assistance and support the husband can give her. He should not be like a mere boarder in that parsonage.

A minister who goes out from such a parsonage is sparing in his conversation with other women; has not the tongue of a flatterer, nor is he a "lady's man." The husband doth safely trust in the wife of such a home, and her children rise up and call her blessed; her price is above rubies. She is interested in the work and extension of the kingdom, and is one with her husband in the work.

The sons and daughters doth trust in their parents because their lives comport with what they teach and preach in the congregation and among the people. If the sons and daughters be holy in heart and life they are lights in the community in which they live; their lives agree with what their father enjoins upon the young people of his congregation, and theatres, picture shows, and card parties do not flourish in that community.

Holiness is needed in the parsonage that the clearest note may be sounded on Sabbath observance. If the Sabbath is kept holy in the parsonage, what an example it is for the flock, and even sinners, in that community and at large. In such parsonages the day is given to the Lord; not to

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cooking hot meals, sweeping, dusting, getting in fuel to burn, or having the ice wagon stop, the milkman come to the door, or buying groceries; and the daily newspaper does not find its way. Only works of necessity are performed. And when a minister from such a home preaches on *Sabbath observance*, it is no joke, but has its effect.

Indeed, the parsonage needs holiness that it may be a lighthouse where the people may see the reefers and may have the full, clear light before them.

Louisville, Ky.

## POINTS WHERE WE ARE MISUNDERSTOOD.

### II.

When we inquire who is to blame for the misunderstanding, we have to be broad enough to admit that there are two sides to the answer. We have considered the *outside*, now let us consider the *inside*.

Some of our representatives have failed to represent the ethics of the "holiness movement." I do not mean that they have lied, refused to pay their debts, committed adultery or engaged in a fisticuff. Certainly people who do these things are not our representatives! Surely, when a man does things in which he cannot be justified our neighbors will not accuse us of claiming that he is sanctified. Suppose he has represented the subject and the movement. Didn't Judas represent Jesus Christ? Has any one ever had the hardihood to reproach the Master because Judas was a thief and Peter cursed and lied? Has Christianity suffered any on this account in the estimation of reasonable people? But some who are admittedly pure in heart have had a strained standard of ethics. Suppose as a preacher of holiness I get up and preach strongly against stealing, belonging to lodges, profanity, going to picnics, adultery, voting the Democratic ticket, Sabbath breaking, drinking coffee, drinking liquor, eating pork, chewing tobacco, chewing gum, indulging evil tempers and parting the hair in the middle, flirting with the ladies and wearing neckties. One would probably not discuss this list all at once, but he could take a part of the list and his ethics would be equally conglomerate. A certain class of people might go away feeling that all these things were grave evils, while others would be reassured in their sins, our testimony against the real vices having lost its force. The tendency would be to develop on the one hand a people who believe that nothing is sinful; and on the other a people who believe nearly everything is sinful. We need all to be students of Christian ethics, and keep in the middle of the road.

More than once people have been argued into a profession of sanctification; and in some communities, so intense has been our zeal in this matter that many will not come to our altars till reassured that they will escape embarrassing alternatives. Many who have been argued in have prayed on, afterward, till assured in their hearts by the Holy Spirit that the work was done, and mistakes have been turned into a blessing. Others, less persistent, have tried earnestly to live it on the Aristotelian premises that we gave them and failed to make good. Failing, they have hurt themselves and the cause. A famous old pioneer who has always adorned the doctrine, said in one of his altar services,

"When I was a mourner, just like you,

I prayed on till I prayed through."

One of the best things in supernatural religion

is its rich emotion. We cannot discourage the cultivation of proper emotions, when we remember that the very fruit of the Spirit, love, joy, peace, is an emotion. Joy is a neglected virtue. For lack of the emotional in religion many individual religious experiences, nay, many entire communions, are comparable to old dry, rattling wine skins, unadapted to the new wine of the kingdom. But this does not justify the opposite extreme of living in one's emotions, and seeming to suppose that holiness consists in ejaculations, ecstasies, and sanctified brain storms. A right relation with God and man is the fundamental element of Christian holiness. This is not a reflection upon those who rejoice and shout with a Scriptural rejoicing. These cannot reasonably hurt the cause or be misunderstood; though nervous people, who yell because they are nervous, or from force of habit, will drive from our sanctuaries many people of the finest sensibilities. Since Bible salvation is reasonable, such people will think they have grounds to decide that ours is not Bible salvation. You know there is nearly as much sentiment about the comeliness of a vessel as there is about its contents. Some people cannot enjoy a drink out of a broken gourd, when they would eagerly grasp a crystal goblet. The finer classes regard us as coarse when we live in our emotions. No doubt they are extremists. They sometimes go so far as to think it unrefined to cry at a funeral. When we get among such people we often long for the good old days of simplicity. But are we not coarse when our religion consists mostly of emotion? Our emotions must be tempered by the ingredients of patience, liberality, unselfishness, courtesy, honesty, regard for the rights and reputations of others, reverence, and faith in God. When these enter, in their right proportions, it is remarkable how they will subdue us and eliminate the rant from our actions and the cant from our words.

JOHN PAUL.

## CAMPAIGNING IN TEXAS.

We have waged war against sin at Arlington for twelve days, and though at the first the battle was stubborn, yet by untiring zeal, and an indomitable will, with prayers, fasting, and tears, we poured in a steady stream of Bible truth until the altars were crowded and the shouts of the new-born souls told the enemy we were on the advance. A large tabernacle was erected especially for the meetings, illuminated with electricity, seating about twenty-five hundred, with commodious altar space, and a large platform for the singers. The crowds have increased daily, many coming in from Texas and Oklahoma towns to be here over the last Sunday for the celebration of the Berachah Rescue Home. At a special service yesterday afternoon the writer raised \$900 in cash and pledges for that work. Last night the churches of the town dismissed their services and attended, and the place would not hold the people. After a sermon on "The Crucifixion," the altar was lined with seekers, and to a late hour they prayed; some bright cases of entire sanctification, also of salvation, crowning the earnest efforts of God's faithful people. At every service, from the first with few exceptions, souls have plunged into the fountain of cleansing.

The meetings were under the auspices of the Berachah Home, Rev. J. T. Upchurch being the efficient leader, and Superintendent.

Concerning the work, Rev. Upchurch says: "The home has had an average of sixty inmates

during the year. Hundreds of girls have applied for admission who had to be refused because we had not the room to care for them. We need more buildings. The property consists of twenty-eight acres of land upon which are located four buildings, orchards, deep well, chicken ranch, barn, garden, and cemetery. The entire plant is worth \$25,000.00 and is paid for. Eight thousands dollars of this was added during the past year.

"The home is teaching its wards to be industrious. We have housework, gardening, poultry, cows, laundry, and sewing room, besides our printing office and handkerchief factory.

"The class in the printing office is turning out some fine printing and the handkerchief factory manufactures beautiful and valuable articles in needle work."

I am sure if the readers of THE HERALD could have looked in on the services yesterday afternoon and last night they would have been made to rejoice with us for the great victory. I go next to Lubbock, Texas, for a meeting; thence to Colorado Springs a few days with Brother Lee; then on to Colby, Kansas, for the camp there, then home. Your brother on the firing line,

E. A. FERGUSON.

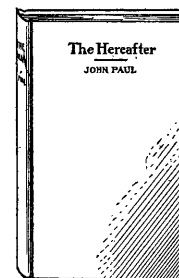
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Bro. Chas. D. Lear is engaged in a meeting at Providence, Ky., and is hopeful of an old-fashioned revival.

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## EVANGELISTIC.

### SEMINARY, MISS.

We are here at Seminary, Miss. God is with us in the fight. We are looking for great things in Jesus' name. I have a new tent now; ready to go where God wants me to go.

W. T. CURRIE.

### IRVINGTON, KY.

We are holding a series of meetings here with Rev. H. C. Maitland as our human leader. The people are hearing him gladly. Congregations large. Our services have been very spiritual. God is in our midst and is blessing the people. Please pray for us that our church and town may be visited with a gracious revival.

L. K. MAY.

### GRANITEVILLE, S. C.

Dear HERALD: We are in the third week of the meeting here. A number are hungry for entire sanctification. A couple of ladies, the pastor's wife and one other, have swung out on God's promises for the blessing.

Bro. C. A. Norton, formerly of the South Georgia Conference, is pastor. This is a nice station charge. We are having large crowds and good interest. There were about one hundred people at altar last night; most, if not all of them, came out clearly on God's side. So far twenty-five have united with the churches. We hope to get through next Sunday, but as we have said before, we take a town by the job these days; so will remain here until God says, "It is enough; move on."

On our way up from Georgia we stopped a few hours at Arabi, where wife's father is pastor, and had the pleasure of listening to our friend and brother, A. B. Crumpler, of North Carolina, who was assisting Rev. J. S. Lewis in revival services there. We were glad to see and hear him again.

Between trains we went out from Ashburn to see our very dear friends, Brother and Sister Griffin, who are fond readers of THE HERALD.

Four months of the new year have passed, and it has been the pleasure of this little writer to preach in four states during this time. We are so glad we ever said yes to God. Our 1910 slate is full, and we are now making dates for 1911, D. V. First come first served. We take our calls as coming from God and trust him implicitly for all things. Wishing to be remembered by all in prayer,

W. WALSTEIN McCORD.

### NEW WASHINGTON, OHIO.

It has been a long time since I have appeared in your columns. I send greetings, through you, to all the brethren who stand for the old gospel.

I am now serving my third year as pastor of New Washington charge, Mansfield District, North Ohio Conference. Though a member of the M. E. Church, South, I am supplying a charge in the M. E. Church. The ministerial brethren have given me a real welcome, and even invited me to become a member of this conference, but I did not think it best to change. My present field of labor is difficult. This is a German Catholic and German Lutheran community. With them *creed* is the supreme thing, and *conduct* is not deemed of great importance. Their leading members, even the officials of the church, are the best patrons our

saloons have. They drink immense quantities of beer, and vote wet in local option elections, as a rule. In such an atmosphere it is difficult to develop a Simon-pure Methodism, standing for a righteous life, and a real experience of salvation.

Our church here, was organized in 1882, and it has been a problem ever since. A part of our membership has come from other churches, and some of them did not believe in revivals at all. We began a series of meetings, April 10, which continued for three weeks, resulting in the only real revival in the history of this church. Harry C. Maitland did the preaching, and led the singing, and it was all admirably done. I have never seen any one more clearly led of the Spirit in the conduct of a meeting. There was not a single thing said or done by him that could be criticised, justly. To any church or community desiring the services of a safe and sane evangelist, I commend him without hesitation. He completely captured our people by his splendid preaching and singing, and by his beautiful spirit. Sixteen persons, most of them heads of families, have joined the church, and several others are to join in a few days. The church is in a spiritual glow. Thank God for this old-fashioned Methodist revival in a German town. Yours in Jesus,

W. D. AKERS.

### OUR TRIP TO THE "WINDY CITY."

Mrs. Bettie Whitehead.

We gave a report of the Men's National Missionary Congress in our last week's column, so we want to tell something of our visit and what we saw.

Tuesday evening at 8:50, Mrs. Pritchard, a sister of Bro. Morrison, and myself, boarded the Monon for the far-famed "windy city," Chicago. About the time we reached the suburbs of our own city, we repaired to our berth and were soon resting as sweetly as if we had been in our accustomed beds at home. It was interesting to note how rapidly the seats were turned into beds at night, and on the morrow, just as the king of day began to peep over the eastern hills, you could hear the electric bells ringing from different quarters to notify the porter that beds were wanted to be turned into seats, so in a few minutes every one was up, had his "room" adjusted and was taking in the beautiful scenery along the way.

We reached Chicago at 7:30 Wednesday morning, and after eating breakfast, proceeded to wend our way to The American Training School, where we had arranged to stop. Dr. G. A. McLaughlin, one of the editors of *The Christian Witness*, is president of this school, which is devoted to the training of Christian workers. We had luncheon with them, after which a prayer and praise service was held which proved truly refreshing. Dr. McLaughlin then gave his weekly lecture on Ethics which we enjoyed thoroughly.

In the afternoon we went to the great auditorium in which the Missionary Congress was held. Somehow as we entered that immense building, and gazed upon the decorations, made with mottoes and flags, saw the sea of interested human faces, we felt like we were on holy ground, and if we had not heard a word, the inspiration gained by what we saw and felt, would have justified our going.

The service opened with a prelude on the second finest pipe organ we ever heard, and an artist to execute it. "Publish Glad Tidings," pealed forth from thousands of voices, until it literally seemed like we were in the heavenly places.

We heard representatives from six different mission fields, and we decided that the "last was always the best." We shall not tell of these as we reported something of them last week.

As the evening sessions were not open for women, we were advised to visit the Pacific Garden Mission. This work has been running for twenty years, a Mr. Clark being the originator of it; after his death his wife continued the good work, and although over seventy years of age, she has not missed a service in sixteen years. While the invitation song is being sung she goes out in the congregation among the drunkards, puts her arms around them and invites them to Jesus.

The congregation is made up mostly of those who have gone to the depths. The night we were there one of the converts of some years standing, talked from his heart and experience to the poor unfortunate men before him. Then the leader, Mr. Harry Monroe, a large sunny-faced man, offered a few words of encouragement, sang "If you love your mother, meet her in the skies," then invited the wanderers home to God. He not only invited them, but went after them, threw his arms about them, and four came to the altar. We thought we never saw a more literal demonstration of "snatching the brands from the burning." They knelt and prayed with the seekers, gave each a personal talk and a Testament, but we do not know whether any of them were converted that night or not. We shall always be glad we had the opportunity of being in one of the Pacific Garden Mission meetings.

On Thursday morning we started out early to see some of the places of interest. We visited the Public Library, a magnificent structure costing two and one-half million dollars. It is of solid white marble, inlaid with stones, giving it the appearance of gold and pearl. After examining some books of reference and taking in the beautiful view of Lake Michigan, we visited some of the large stores. We say large but *huge*, IMMENSE, would express it better. After visiting several different floors, we decided, as women usually do, to see what was in the basement, and to our surprise, every department known to civilized man, was in full display. We remarked to our companion, "They have as much in the basement here as we have in all our departments at home," and we think Louisville has some pretty good stores. We found out one thing, however, it takes money to get what you want in Chicago as well as in Louisville.

Miss Sweitzer, the superintendent of the American Training School, took us to see the new building recently purchased for a school, which is an enlargement of the work already in operation. It was formerly a "club house" and for some reason had to be sold, so the people in charge of this work, Dr. McLaughlin and others, were fortunate in securing this property at less than half price. The furnishings are elegant, there being dishes enough to accommodate two hundred boarders. A large hall with seven hundred seating capacity, will be used for chapel. We could but praise God that the holiness people had captured this stronghold of Satan, and from henceforth would be used for the glory of King Immanuel. This school will open in September with Sister Ida Vennard as superintendent. Success is anticipated from the start, and we believe they will not be disappointed.

Two of the most interesting places we visited were the Moody Institute, and Moody Church. We went hoping to hear one of the lectures but they had been called off on account of the Mission-



ary Congress. One of the students showed us through the buildings, where many things of interest were to be seen. Two of their teachers, who have just returned from a missionary tour, have recently completed a map of Palestine, valued at \$800. It has electric lights of different colors to designate the "cities of refuge," capitals of Jerusalem and other points of interest.

A new building for young ladies has just been completed and we went up on the roof garden where a splendid view of the lake and city was afforded us. More than four hundred of Moody Institute students represent it on the foreign field, four having suffered martyrdom.

We were impressed with the plainness of the church; no carpet, not even on aisles, nor cushioned seats, but very plain pews and furnishings, but on a large map of the world, there were, we would judge, thirty or forty red tags pinned on different portions of the map, representing so many missionaries who were supported by this church. This is our idea practically carried out—less extravagance on ourselves and more for others. We shall always thank God for the comforting thoughts which thrilled our hearts as we walked through the aisles of Moody Church, so ably cared for by Dr. Dixon. We were told that the house was always crowded at the services, and an opportunity was always given for any one desiring to seek salvation. We were grateful to find, as Tennyson says, such an "oasis in the dust and drouth of city life," where tired, weary hearts may draw apart and rest awhile.

In the afternoon we again attended the Missionary Congress. This session was especially for students and was presided over by ex-Vice President Fairbanks. Many were the cheers which

greeted him, and he very modestly signaled silence, after which he made a short talk, in which he said: "Some people are still asking if missions pay," to which he replied: "Judging from what I have seen in my contact with the foreign countries and the work of the missionaries, I will say it is the best investment in the world." One of the most enjoyable features of this meeting to us was the singing by the National Quartette and the Northwestern University Glee Club. We were sorry when the last note died away. After this busy day we returned to the Training School, ate dinner, adjusted our grips and boarded the street car for Union Station. Owing to the crowds attending the Missionary Congress, we had to take an upper berth, which was a new but funny experience to us. To see us climbing the ladder to our bunk, piling our clothes in the little hammock hanging on the wall, pinning our hats to the curtains and stretching out in the narrow space allotted us, would have provoked a smile from the most sober-minded. Mrs. Pritchard was on the outer side and fearing to go to sleep too near the edge, inched over until I occupied about eighteen inches of space, but we slept soundly all the same, and on Friday morning we arose much refreshed and at 7:30 reached Louisville with grateful hearts that we had had the privilege of looking in upon the great Missionary Congress, visiting the "windy city" and seeing so much in so short a time.

#### "WILL THE CIRCLE BE UNBROKEN?"

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### EDITORIAL

### REV. H. C. MORRISON

### OUR WORLD TOUR OF EVANGELISM.

(Continued from page 1.)

Our train stopped at a station a few miles outside of Soochow and the first thing we knew Bro. Burke was on the train hustling us off by a near cut for the Methodist mission. It was our first meeting since we separated in Wesley Hall at Vanderbilt, more than twenty years ago. I was surprised and delighted to find that he had changed so little; about the only difference I could see in him was that he was a little thinner and there is quite a thinning out of hair and the parting is much wider than in the old days. Bro. Burke has been in China for something like two decades and for a number of years has been in charge of Soochow district. He had come up the canal for us on a boat and we were soon stowed away in the same, rag and baggage, and on our way to the city, the canal almost as full of boats of various sorts and sizes as a city street of carriages, carts and wagons. Our boat was propelled by two oars put out behind and worked like the tail of a fish, driving us through the water at a good rate of speed.

We were quite interested in two boats we met coming up the canal, each with eight or ten cormorants in it, a Chinaman standing in the center with a long pole in his hand having a hook on the end of it. The birds about the size of a small wild goose, but with long neck and very long, sharp bill, are great fishers; they dive through the water

with remarkable rapidity, catching and swallowing a good sized fish. The Chinaman has a string tied around the bird's neck down against its body; another string is tied to the bird's leg. When it catches and swallows the fish the Chinaman thrusts out his pole and hooks the bird and drags him into the boat by a cord attached to his leg, shakes the fish out of his throat and tosses the bird back into the water. If the bird catches a fish too large for his wide mouth and capacious throat, John knows how to manage the situation. It was an interesting sight.

We passed through a great arch in the wall which surrounds the city and pulled to the shore, visited the snake temple which stood near our landing in which there were many images of snakes, carved in wood and cast in metal of many sorts and sizes. A doleful and disgusting place, dusty and dim, with some poorly clad, sad looking old priests. Coming out we climbed up to the top of the city wall and walked along some distance, perhaps a mile, when we came upon our Methodist mission. At the foot of the wall on the inside runs the canal, and just across the canal is the mission compound wall. A street runs up through the Methodist territory, the woman's work on one side and the university on the other. Standing on the wall and looking down we could see well over the plant.

"Trueheart Home" stands in the corner next to the canal. It is a plain, neat, substantial, roomy house, built to stand the test of years. In it the women who conduct the work of the college for girls and young women live; just beyond it stands the beautiful new "Laura Haygood Memorial." It is a splendid structure, well adapted to the work for which it is intended. A large parlor and beautiful chapel, good recitation rooms and spacious study hall, a large dining room and well ventilated dormitories, with a long, wide hall for exercise when the weather is inclement. There is also a good front yard which offers room for exercise and recreation. On beyond this college is the woman's hospital with several buildings, fairly well equipped, and one of the cleanest, neatest places I ever saw. Still further on is the male hospital, a large place of many rooms and wards, and a procession of sick people coming and going from the two hospitals almost constantly. On beyond the male hospital is a large, substantial residence, recently erected, the home of one of the missionaries.

On the opposite side of the narrow street stands the Soochow University. This is a substantial, attractive, commodious building. In the rear is a large playground and back of the playground a long, well arranged dormitory building for the students. In front of the main building is a beautiful campus, not large, but with far sufficient room for four or five good residence buildings for the families of the professors of the university. Just above the university block and on the same side of the street is the residence of Dr. Margaret Polk, who has charge of the woman's hospital, and just beyond her residence is that of Drs. Snell and Mosea, two of the doctors in charge of the male hospital. Altogether it is a splendid plant, well located, well laid out, with attractive, substantial buildings that will remain through the decades. Situated between the Laura Haygood school building and the hospital for women is the church, with Chinese pastor in which the schools and others in the neighborhood meet for worship. Each one of the hospitals has a small chapel in which religious services are conducted daily for the patients and their visiting friends. By this means the gospel is constantly finding its way into the minds of

the people. A few steps over the Methodist boundary and you are in the great Chinese city. The presiding elder of the district, Rev. W. B. Burke, lives over the line in a rented house among the people.

The day of our arrival Mrs. Burke was away and Bro. Burke had a Chinaman bring us in a regular Chinese dinner. The boiled rice was in a little wooden tub; each of us had a small bowl into which Burke put the rice with a paddle. In other bowls placed on the table were greens, bits of fish, strangely prepared eggs, and bean sprouts. The Chinese put beans in water which soon send out a white, tender sprout about two inches long; they prepare and serve them raw. Burke and his son ate with chopsticks, while Piercy and myself used table forks and as we ate we talked of the good old days at Wesley Hall and Burrow, Tilley, Towson, Utley, Owens, Orr, "long" Anderson and "short" Anderson and the memories came crowding up and we wished in our hearts that we all might meet again sometime at Wesley Hall for a few days of reunion and fellowship. God grant that we may meet in heaven.

(CONTINUED).

### THE GENERAL CONFERENCE.

The General Conference of the M. E. Church, South, in session at Asheville, N. C., last week elected seven new bishops as follows: Rev. J. C. Kilgo, of North Carolina; Rev. Collins Denny, of the Baltimore Conference; Rev. W. B. Murrah, of Mississippi; Rev. W. R. Lambuth, of Tennessee; Rev. E. D. Mouzon, of Texas; Rev. R. G. Waterhouse, of Virginia; Rev. J. H. McCoy, of Alabama.

Dr. Gross Alexander was re-elected book editor and editor of *The Quarterly Review*.

Rev. T. N. Ivey, of North Carolina, was elected editor of *The Nashville Christian Advocate*.

Rev. E. B. Chappell, of Tennessee, was re-elected Sunday school editor.

While the election was the event in which most of the interest centered, it was by no means the only thing, as the time limit question was thoroughly discussed, and after a prolonged argument on both sides the minority report of the committee on itinerancy was adopted as a substitute for the majority report, which recommended a modification of the time limit. The adoption of the minority report means that there will be no change in the present system, which does not allow a preacher to stay at a place longer than four years.

Rev. W. W. Pinson, at one time pastor of the Broadway Methodist Church, this city, was elected Missionary Secretary, succeeding Dr. Lambuth.

Rev. W. F. McMurry was re-elected Secretary of the Church Extension Board.

The committee on episcopacy presented a report passing the character of Bishop Morrison. A later report brought on the discussion of the effectiveness of the bishop. The committee on episcopacy recommended that he be retained on the effective list, but that he be given light work. The report also stated that the complaints lodged against him had not been sustained. Judge E. C. O'Rear spoke in behalf of Bishop Morrison. The report of the committee was adopted and Bishop Morrison is continued on the effective list.

Rev. F. S. Parker, of Tennessee, was elected as General Secretary of the Epworth League and editor of the *Epworth Era*. J. E. Dickey, of Georgia, is the new secretary of the Board of Education. Smith and Lamar were re-elected as publishing agents.



## THE OFFICE MAN'S NOTES.

### OUR INTRODUCTORY OFFER.

You must read very carefully "Our Introductory Offer" on page 7. We are going to send THE HERALD six months to new subscribers for 25 cents. You know some one who would love to have the paper? Send it to him on this unusual offer.

### THE KENTUCKY AND LOUISVILLE CONFERENCES.

The Kentucky Conference of the M. E. Church, South, will be held at Harrodsburg, September 21, the Louisville Conference at Russellville, September 28. Bishop John C. Kilgo, of North Carolina, will preside.

### THE PRISONERS NEED THE GOSPEL.

THE HERALD is now going into many prison cells in Kentucky and other states. We are receiving contributions every week asking that the paper be sent to some county jail. The prisoners are reading THE HERALD. They love to read it. It brings them messages of hope and love. Do you not want to invest some of your tithe money in this good work? You may not be able to send the paper for one year to the county jail, but you can invest 50 cents, 25 cents, or even 10 cents, and let it go for a short time. We can all do something. What will YOU do?

### THOUSANDS CONVERTED.

It is said that thousands of people have been converted by reading the little book, *The Dairyman's Daughter*. It has a rare beauty of style and withal an uncommon spiritual power. Paper binding, 15c. postpaid. Order of HERALD office.

### SUBTLE AND DELUSIVE SIN.

Covetousness, Its Curse and Cure, by Rev. L. L. Pickett, neatly bound in paper. Price 10c each, postpaid. Special prices in quantities. Order of THE HERALD office.

No subject is more important. Thousands are eaten up spiritually and ruined for eternity, by this subtle and delusive sin. Here we have a strong, Scriptural presentation of the question. Let pastors supply their congregations with it, their people may thus be saved from the snare of money-love, and the collection become a joy rather than a burden. Some buy it in large lots for distribution.

### A BOOK FREE.

From now until June 10, anyone who will write us and say, "I'll read your book, A Sermon on Sin by Rev. John Paul, and will get two other persons to read it within 30 days," we will mail you the book free. Your order must reach us before June 10. PENTECOSTAL PUBLISHING COMPANY, Louisville, Ky.

### FOR YOUR SON AND DAUGHTER.

Life on High Levels, Mrs. Margaret Sangster. Price 75c. Mrs. Sangster is a writer of acknowledged ability and of national reputation. This is one of her best productions and is especially adapted to the development of character in young men and women. Every boy and girl who aspires to usefulness should read it. Order of THE PENTECOSTAL HERALD office.

### EVANGELISTIC AND PERSONAL.

Bro. W. O. Self is now assisting Rev. J. W. Hines in a series of meetings on his circuit near Boston, Ga. They will work together until the middle of June.

Rev. John Roberts and wife: "Have just closed a meeting at Sulphur, Okla. Some blessed victories won in his precious name." Bro. Roberts and wife are now in a meeting at Sanger, Texas.

Rev. Charles B. Allen, while East, filling his engagements at Camp Sychar, and at Shelton Grove Camp, will have July 22-31 open for an additional engagement in the central States. He can be addressed at 2260 Downing Ave., Denver, Colo.

Charlie D. Tillman, Jr., only son of Rev. Charlie D. Tillman, the song writer and evangelist, died a few days ago at his father's home, near Atlanta, Ga. Our good brother and his stricken wife have the fullest sympathy of hundreds of friends in this sad hour.

Evangelist J. J. Smith, Bernie, Mo.: "We have been here two weeks. More than twenty souls converted; several have joined the church. Will commence at Campbell, Mo., May 22. Will be there ten or fifteen days, and then to Cumberland county, Ky. Burksville will be my address, June 8-25."

Rev. W. J. Harney, Owenton, Ky.: "We are here at Lusby's Mills where we held a revival sixteen years ago, in which 300 souls were saved, and 183 joined the Methodist Church. The meeting starts good. Church packed and many standing. We go from here to Owenton, Ky., thence to Wilmore, to attend Commencement of dear old Asbury. All of the old students are coming to this commencement."

Rev. J. C. Crippen, Atlanta, Texas: "We have just closed a meeting in the Methodist Episcopal Church at this place. It was a stubborn fight from the beginning; only a few were saved up to the last night when the real break came. The altar was crowded and eleven were saved that night. We had intended to close, but the interest was so great that we stayed over until the 17th. Bro. R. T. Pynes, the pastor, is a sanctified Methodist preacher, and is doing a great work for God. We begin tomorrow at Fouke, Arkansas."

Rev. J. W. Hughes, Kingswood, Ky.: "It was my privilege to take in several days of the convention at Owensboro, Ky. I was connected for years with its predecessor, that did great good. I am greater.

glad to see it revived again, and feel that it promises much to the reviving of old-fashioned Methodism, and Pentecostal revivals. The one at Owensboro was well attended, particularly from a distance; the spirit among its members was good, and God owned it in the salvation of believers and the edifying and upbuilding of the saints. These conventions are educational, particularly to the young. May its work continue to deepen and broaden."

The annual pentecostal camp meeting at Mountain Lake Park, Md., will be held this year July 5-14. Evangelist Joseph H. Smith will again be in charge and assisted by a splendid corps of evangelists and ministers. In years past this great Feast of Tabernacles has attracted people from almost every state in the Union as well as from Canada, and multitudes have been converted and sanctified. The prospect for a great meeting this year is bright. Mountain Lake Park is located on the B. & O. R. R., 200 miles east of Washington, D. C., on a crest of the Allegheny Mountains, 2,800 feet above sea level. There is tonic in the air. It is a good place to go. Write Rev. Dr. Davis at the Park about hotel or boarding house accommodations. The B. & O. offers a special excursion fare. Plan to go this year.

Rev. C. F. Wimberly has just closed a twelve days' meeting at New Castle, Ky., assisting Rev. C. J. Nugent, pastor. New Castle is the beautiful little inland capital of Henry county; the inhabitants are the very best of Kentucky's best people, but for many years, scarcely anything has been done there along deeply spiritual Methodist lines. The altar of prayer was only a thing of memory; but it has been brought once more into the limelight, in the meeting just closed, as an efficient necessary feature in a genuine work of salvation. From the first night, there were penitents at the altar seeking God. At no service, we are informed, were there less than three and as many as twelve sometimes, and salvation came every night. There is nothing so potent as the old time gospel faithfully preached, and whoever has heard Bro. Wimberly knows just what New Castle heard for twelve days. There were from thirty-five to fifty definitely saved or reclaimed, not counting many children. Bro. Wimberly returned each Sunday to his own pulpit or the results might have been much greater.

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## Letters From Soul Winners.

### Ozark, Ark.

Dear Herald: Rev. H. B. Lewis and wife have just closed a two weeks' meeting in the holiness mission this city. Some conviction, a few blessed. Bro. Lewis preached with power. He and his wife are fine workers. The Lord is with them and gives them souls. You would make no mistake in calling them if you want a meeting. Write them at Ozark, Ark. J. D. Edgin.

### Holiness Work in Middlesex, Va.

Two years ago a few of God's saints started in to trust him to help them to start the holiness work in this country. In that time God has used us to do great things for him. By his help we have built a small chapel, which will accommodate two hundred people. \*We have on prayer meeting night all the way from forty to sixty present; on preaching night the house will not begin to hold the people. We have now between four and five acres of land, and have on the lot at present a new, up-to-date tabernacle, which will accommodate 800 or 1,000 people; kitchen, dining room, almost completed, and free from debt. We will hold, God willing, in July, our first camp meeting. Among the leading workers will be Rev. L. L. Banks, of the Virginia Conference; Rev. J. W. Heckman, of the same conference. We are looking to our Christ for a glorious time in Zion. We have among our little band of workers some of the salt of the earth. We would ask all of **The Herald** family to pray much for us in our work for the Lord.

God has greatly blessed us in the past, and we are looking to him for greater things in the future. We, as a band, would lift our hearts to him and cry, Holy, holy, holy, Lord God Almighty. E. J. Moffitt.

Deltaville, Va.

### Gamble Mines, Ala.

Just closed one of the most remarkable meetings here of our lives. This is a mining camp of some two hundred souls, and with a thickly settled surrounding country. We had large attendance, in fact, the large Methodist Church was simply packed with hungry throngs to hear the word of the Lord. Many souls were saved, reclaimed and sanctified wholly. The superintendent of the mines was gloriously sanctified and his family sought God. O, it was wonderful to witness the power of God fall out of the skies! Folks cleaned up from

their tobacco and snuff and heard from heaven. Hallelujah! It would be hard to describe and convey properly to the minds of your readers the last service of our month and a half's work in old Alabama. The fitting climax of this wonderful meeting was the service we conducted for the special benefit of the miners down in the mines, away back one mile under the earth. Eight car loads of folks went down with lights; good seats fixed, mourners' bench adjusted. We opened the service in the power of God. O, what a scene! Singing, praying, then the preaching; altar call; five fell down on the ground, began crying to God, and the fire fell from heaven; then the scene changed into shouting, clapping of hands, rejoicing, loved ones praising God for answered prayer and great grace was upon all. It will never be forgotten.

These dear good people treated us with warm hospitality and Christian kindness. Bros. Randolph, Romine, Mansco, Lancaster, Butler, McLains, with many elect ladies helped out in this battle for God and holiness. They want us back, and if the Lord wills, we will return at some future date. Opened here in Livingston, Wis., on Friday night, and blessed prospects for gracious victory are very evident.

Allie and Emma Irick.

### Atlanta, Ga.

Bros. L. B. Bridgers and Charlie D. Tillman have just closed one of the most successful revivals in East Point that we have ever seen. It was a union meeting and was held under a large tent, and in spite of the inclement weather at times standing room was at a premium. The power of God was manifested in the very first service, in that the saints were greatly refreshed and were made to rejoice. Never before in our lives have we seen such unity and harmony in a union meeting. You couldn't tell who was Methodist or Baptist, denominational issues were laid aside and the one theme of the combined forces was the salvation of sinners and the sanctification of believers.

Bro. Bridgers stood on the walls of Zion and declared the whole counsel of God. He preached a full gospel, full salvation from all sin, for all men; never compromising with the devil in a single instance. Deep, pungent conviction seized upon the hearts of the people and many wept their way to the cross and found pardon and purity. The devil got awful mad and organized his forces and put up a terrible fight, but thank God through faith and prayer the victory was won for God; the enemy was beaten back from his fortifications, the ranks were broken, the strongholds of Satan were torn down and all around could be heard the groans of the wounded and dying. Thank God for the victory that was won in East Point. God's people took the fort and to-day there floats from the flag pole the jeweled banner of heaven; the banner of full salvation is being waved to the sky and the people of God are marching forth to greater victories than ever before.

Jack Penn.

## SUNDAY SCHOOL LESSON.

To Be Read With Bible in Hand

FOR JUNE 5, 1910.

Jesus Walks On The Sea. Matt. 14: 26-36.

Golden Text.—"Then they that were in the ship came and worshiped him, saying, Of a truth thou art the Son of God." Matt. 14:33.

### The Setting.

At this time the ministry of Jesus has about reached the climax of its popularity. He had fed the multitudes on the day preceding this miracle. When Satan tempted him, he had refused to make bread out of stones for his own use; but he has made bread out of bread to feed the hungry multitudes, and that not for display; for outside an inner circle probably not many knew the source of all this food. That were an enormous abridgement of what we call natural laws, when Jesus fed the multitudes; but the miracle of this lesson, when we come to think of it, was not so much of an abridgement of natural law, for the specific gravity of the human body is not much more than water. However, Jesus walked on the water, which is decidedly more than prostrating the body. Satan had asked him to defy gravity and descend from a pinnacle of the temple before the multitudes, that he might find a short route into the confidence of the people; but when he does defy gravity we find him doing it apart from the multitudes, in the dark, to recover his disciples from peril.

### Short Route To Confidence.

Jesus refused to defy gravity at the challenge of Satan, but did so for the encouragement of his disciples. His hold upon the confidence of his followers was gained not by a spectacular display of power, but by a steady manifestation of love and concern for their welfare. The latter was quite as impressive to the disciples on the night of the storm at sea as was the miracle of walking upon the water.

### Where Was Jesus When The Storm Came?

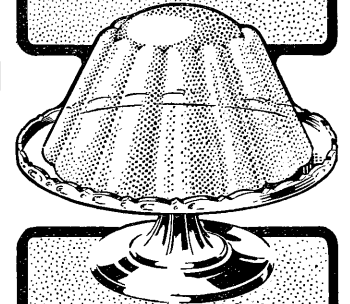
"He went up into a mountain apart to pray; and when the evening was come he was there alone. But the ship was now in the midst of the sea, tossed with waves; for the wind was contrary." This was a good place to be when danger was abroad, not only for safety, but to be in a position to help others. The world may want the picturesque man in the time of peace and safety, but when danger and sorrow come they turn to the man who has been alone with God in prayer.

### A Message To Doubters.

There are those who habitually doubt that they can be and do what God tells them to be and do; but these very persons may some day be stalwarts of faith. Peter was destined to be a pillar rock in the church of Christ, yet he doubted that he could do what Christ bade him do on the night of the storm, and, doubting, he began to sink. Know what God wants you to do. Plunge in, look not at the waves; but if you fail, pray, recover, and go on; never turn back.

# BOSTON CRYSTAL GELATINE

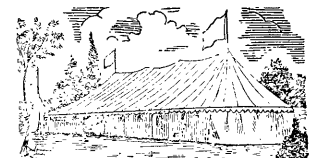
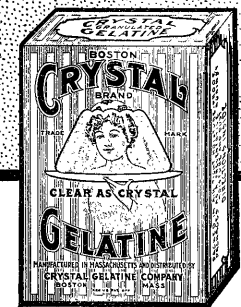
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## CAMP MEETING CALENDAR.

## 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.

Oldvet, Ill., (Georgetown P. O.)—June 2-12. Hodge, Sheilhamer 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, Dolbow, Mrs. Ella Smith, Mrs. Lizzie Jones. Address Justin Bare, 622 Highland Ave.

Bryant'sburg, 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. Clegg, 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.

## KANSAS.

Hutchinson, Kansas—June 2-12. Dr. P. F. Bresee, Revs. L. M. Williams, L. 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.

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.

Yelvington, Ky.—August 5-15. Rev. J. W. Bigham, Miss Nettie Springer, Charles Lear. Address Dr. S. J. Harris, Philpot, Ky.

## LOUISIANA.

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, (Luella P. O.)—July 23-August 2. Revs. J. M. Weems and Bennett, preachers. W. B. Yates, song leader. 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.

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.

## 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, J. W. Owen, J. M. and M. J. Harris, Miss Stella McNutt.

## 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.

## PENNSYLVANIA.

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

## TEXAS.

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.

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

## VIRGINIA.

Herndon, Va.—August 26-Sept. 4. Rev. J. B. Kendall. C. C. Rinebarger, singer. H. A. Crippen, Sec.

## 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.

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.

Tallapoosa, Ga. . . . . June 5-19  
Brinson, 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, Flordia, Ga. . . . . 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  
Wisterd, Okla. . . . . Sept. 15-Oct. 2

## 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. 18-28  
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., 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. 4-18  
Greenville, Tenn. . . . . Sept. 22-Oct. 2

## REV. J. C. CRIPPEN.

Fouke, Ark. TO BE USED MAY 18-30

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Casilla, 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 ERICK AND WIFE.

Rosevale, Neb. . . . . May 20-30  
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.  
REV. C. F. WEIGLE, Pasadena, Cal.  
Sierra Madre, Cal. (Mountain Camp) . . . . . July 1-10

## Meridian, Miss.

Dear Herald: I find myself at this writing with complete victory in my own soul, and for the work over which the Holy Ghost hath appointed me. Amen. In many ways this has been my best year thus far. In a whiter harvest field and with a more faithful corps of workers a laborer never worked, according to my notion. Indeed and in truth as my friend Andrew Johnson said in a late article in The Herald, "The picture of saints sitting together in heavenly places" or brethren dwelling together in unity is something for the poet's pen, the painter's brush, and the orators tongue."

There is simply nothing like it on earth, and heaven will just be the above quotation fulfilled on a larger scale.

Some time ago several Christians of our little church carried out in full the first part of James 5:16, and organized a prayer circle which binds us together to pray for each member every day, and for every request that is sent in by any member of the circle every day, and oh! how the Lord has heard and answered prayers and poured upon us his Spirit since its organization.

After the preaching service on Sunday night, April 30, three young men came to the altar and two of them quickly prayed their way into the kingdom, and one of them, with another young man who has recently been saved, united with the church, making twenty-five accessions up to the present this year. The Sunday before a young lady was gloriously sanctified at a neighbor's house between services and came back to the night service with a heavenly glow upon her face, and victory in her soul, and our souls rejoiced as one after another with shining faces told of the Lord's dealings with them. Thank God, Methodism, old-time Methodism, is not dead in these parts.

The finances of the church are keeping pace with the spirituality; so we gird up our loins and press the battle afresh.

The Lord bless dear Bro. Morrison and give him and his companion a safe trip home. I am anxious to see him and hear him at Little Rock, next fall.  
J. A. Wells.

## OUR BIBLE CLASS.

Mrs. J. A. Pritchard, Teacher

### Blessed Bible.

Blessed Bible, how I love it,  
How it doth my bosom cheer,  
What hath earth like this to covet,  
Oh! what stores of wealth are here!  
Man was lost and doomed to sorrow,  
Not one ray of light or bliss,  
Could he from earth's treasures borrow,

Till his way was cheered by this.

Yes! I'll to my bosom press thee,  
Precious Word, I'll hide thee here,  
Sure my very heart will bless thee,

For thou ever say'st "Good cheer!"  
Speak, poor heart, and tell thy ponderings,

Tell how far thy roivings led,  
When this book brought back thy wanderings,

Speaking life as from the dead.

Yes! sweet Bible, I will hide thee  
Deep—yes, deeper in my heart;  
Thou through all my life wilt guide me,

And in death we will not part;  
Part in death? no, never! never!  
Through death's vale I'll lean on thee;

Then in worlds above forever,  
Sweeter still thy truths shall be.  
—Phoebe Palmer, Leaflets.

### PREFACE OF LUKE'S GOSPEL. Luke 1:1-5.

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word.

Luke is the only evangelist who mentions the commission given by Christ to the seventy, chapter 10:1-20. St. Paul styles Luke his fellow laborer, Philémon, verse 24. He accompanied St. Paul when he first went into Macedonia, Acts 16:8-40, also went with him from Greece, through Macedonia and Asia, to Jerusalem and from Jerusalem to Rome, where he stayed with him the two years of his imprisonment in that city. This alone makes out the space of five years and upwards. It is probable that he left St. Paul when he was set at liberty, and that he then went into Greece, where he finished and published this gospel and the Book of Acts, which he dedicated to Theophilus, an honorable Christian friend of his in that country.

Verse 1. It seemed good to the Holy Spirit to inspire this holy man with the most correct knowledge of the whole history of our Lord's birth, preaching, miracles, sufferings, death, resurrection, and ascension, that the sincere, upright followers of God might have a sure foundation on which they might safely build their faith. Everything that had been done or said by Jesus Christ was so public, so plain and so accredited by thousands of witnesses, who could have had no interest in supporting an impostor, as to carry the fullest conviction to the hearts of those who heard

and saw him, of the divinity of his doctrine and the truth of his miracles.

Verse 2. Even as they delivered them unto us. Probably this alludes to the gospels of Matthew and Mark. "From the beginning," must mean from the time that Christ first began to proclaim the glad tidings of the kingdom; and eyewitnesses must necessarily signify those who had been with him from the beginning, and consequently had the best opportunities of knowing the truth of every fact.

It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

That thou mightest know the certainty of those things, wherein thou hast been instructed.

Verse 3. Having had perfect understanding. Luke set himself, by impartial inquiry and diligent investigation, to find the whole truth, and relate nothing but the truth, and was preserved from every particle of error. Theophilus appears to have been some very reputable Greek or Roman, who was one of St. Luke's disciples. The first four verses seem a private epistle sent by the evangelist with this history, which, having been carefully preserved by Theophilus, was afterwards found and published with this gospel.

Verse 4. Wherein thou hast been instructed. It appears that Theophilus had already received the first elements of the Christian doctrine, but had not as yet been completely grounded in them. Every man should labor to acquire the most correct knowledge of those doctrines on which he stakes his salvation.

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 Elisabeth.

Verse 5. In the days of Herod, the king. This was Herod, surnamed the Great. Thus for the first time, the throne of Judah was filled by a person not of Jewish extraction, who had been forced upon the people by the Roman Government. Hence it appears plain that the prophecy of Jacob, Genesis 49:10, was now fulfilled, for the sceptre had departed from Judah, and now was the time, according to another prophecy, to look for the governor from Bethlehem, who should rule and feed the people of Israel. Micah 5:1, 2.

The former treatise have I made; O Theophilus, of all that Jesus began both to do and teach,

Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: Acts 1:1, 2, 3.

But Peter rehearsed the matter from the beginning, and expounded it by order unto them saying. Acts 11:4.

But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. John 20:31.

### Members of The Bible Class.

A. P. Missey, Missouri; Rev. J. E. Sampley, Mississippi; Mrs. J. E. Sampley, Mississippi; Mrs. S. J. Swahlen, Indiana; Lucy S. Kurtz, Kentucky; William W. Keebaugh, Oregon; Mrs. Salome Ingels, Missouri; Isaiah Notestine, California; Evina Atly, Illinois; Addie Zaylon, Missouri; W. B. Headlee, Oregon; Mrs. J. P. Clements, Georgia; Mrs. F. W. Case, Nebraska; Miss Flossie Sullivan, Arkansas; Mrs. R. R. Smith, Texas; Mrs. J. Lewelling, Arkansas; Mrs. R. N. Clark, Kentucky; Mrs. Charles C. Beatty, Indiana; Miss Laura Hughes, Kentucky; Mrs. D. C. Stinson, Kentucky; Rev. T. W. Eastham, Oklahoma; Mrs. Linnie Gilmore, Arkansas; Mrs. R. A. Thomas, Oklahoma; John R. Martin, Florida; Mrs. W. P. Fenlason, Minnesota; Mrs. D. G. Bomar, Kentucky. Mrs. Martha Crow, Texas; Mrs. Nora Colgate, Kentucky; Mrs. Wm. Kilmer, Georgia; Mr. and Mrs. Frank L. Lupper, Louisiana; Miss S. T. Bomer, Kentucky; Grace Smith, Missouri; Mrs. W. L. Taylor, North Carolina; Mrs. Rebecca McCord, Kentucky; Mrs. H. Gans; Rev. W. H. Cochran, Arkansas; Miss Virgie L. Angle, Indiana; Mrs. E. A. Wood, Indiana; Howard Robbins, Ohio; Mrs. May Ferguson, Texas; W. J. Willingham, Kentucky; Mrs. J. P. Flanger, Kentucky; Mrs. J. W. Flanger, Kentucky; Lewis Hylton, Arthur Hylton, Burtha Hylton, Charley Hylton, Beckey Hylton, Albert Hylton, Willia Hylton, Kentucky; Minnia Nickels, Richard Nickels, James Garey Nickels, Ina Lewis, Kentucky; Anderson C. Greer, Sophia Greer, Oklahoma.

### DUTIES OF CHILDREN.

E. B. Aycock.

Children in the Lord obey,  
Your loving parents every day;  
All their counsel take to heart,  
And never from their ways depart.

If your parents love the Lord,  
They will teach you from his word;  
If the Lord, they do not know  
You to them, his ways should show.

Seek the Lord while you are young,  
And learn to use aright your tongue;  
Ask the Lord while in your youth  
To help you love and speak the truth.

Have one object true and firm,  
And let that be God's will to learn;  
He will teach you what is right,  
And make the path of duty bright.

When Satan tempts you into wrong,  
Ask the Lord to make you strong;  
Trust in him and do the right,  
And in his strength you'll win the fight.

Children in the Lord obey  
Your loving parents every day,  
All their counsel take to heart,  
And never from their ways depart.

Seek the Lord while you are young,  
And learn to use aright your tongue;  
Ask the Lord while in your youth,  
To help you love and speak the truth.

Have an object true and firm,  
And let that be God's will to learn;  
And when you are sure you are in  
right,  
Go bravely forward in life's fight.

When the race on earth you've run,  
And the battle you have won;

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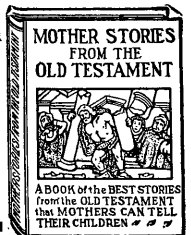
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Chorus:

Children give your hearts to Christ,  
And love and serve him all your life.  
He will keep you all your days  
And take you home with him to stay.

Oklahoma Holiness College Commencement.

The first annual commencement of Oklahoma Holiness College will occur June 5-10. The baccalaureate sermon will be preached Sunday, June 5, by the President, Rev. H. H. Miller, Ph.D. Entertainment by the combined Literary Societies, Wednesday evening, the 8th. On Thursday evening the graduates will deliver their orations.

There will be two graduates in the Academy, six in book-keeping, and one from the eighth grade.

On Friday evening, June 10, Prof. Roy T. Williams, of Peniel, Texas, will deliver the address to the graduating class, and the diplomas will be presented by the President.

Preaching services will be held Thursday and Friday at 10 o'clock. Prof. J. W. Bruce will preach on Thursday, and Rev. J. H. McIntyre, of Ponca City, on Friday.

A cordial invitation is extended by the faculty and graduates to all friends of the school to attend these exercises. The year has been highly successful, and the prospects are bright for next year. The new catalogue will soon be out. Brethren, pray for us.

H. H. Miller, President.

Oklahoma City, Okla., Rt. 4, Bethany.

Taylor University Commencement Program.

May 25—June 1, 1910.

Wednesday, May 25.

7:45 to 430 p. m.—Examinations.

7:45 p. m.—Annual Prayer Service.

Thursday, May 26.

7:45 to 4:30 a. m.—Examinations.

7:45 p. m.—Thalonian Gala.

Friday, May 27.

2:30 p. m.—Graduating Recital, Guy W. Holmes and Sadie Miller.

7:45 p. m.—Philaethean Annual.

Saturday, May 28.

10:00 a. m., 2:30 p. m., 7:30 p. m.—Sermons by Rev. S. A. Danford, Dist. Supt., North Dakota

Sunday, May 29.

10:30 a. m.—Baccalaureate Sermon.—Pres. Vayhinger.

3:00 p. m.—Anniversary of Y. . H. L., led by Rev. S. A. Danford

7:30 p. m.—University Sermon by Rev. S. A. Danford.

Monday, May 30.

10:00 a. m.—Annual Meeting of Board of Trustees and visitors.

2:00 p. m.—Musical and Oratorical Recital.

7:45 p. m.—Sermon by Rev. S. A. Danford.

Tuesday, May 31.

10:00 a. m.—Society Contest.

2:30 p. m.—Alumni Meeting and Banquet.

7:45 p. m.—Christian Herald Gold Prize Debate.

Wednesday, June 1.

9:00 a. m.—Commencement Address by Rev. S. A. Danford. Conferring of Degrees.

A Letter of Praise.

Dear Brothers and Sisters in Christ: I thank God this morning

for the sweet peace and comfort that abide. Thank him for the holiness movement at large; praise him for raising up the orphan boy in dear old Kentucky to start such a paper as **The Pentecostal Herald**. I don't think there is a better paper published than **The Herald**. I praise God for all those great, good and wise men and women who are preaching, writing and instructing in the ways of holiness. I thank him for every holiness school and printing press, and everything that encourages people to a higher, holier life amidst the wickedness, unbelief, skepticism, and, worst of all, I believe, indifference. I certainly enjoy and thank God for the many good letters in **The Herald**, Bros. Cary and Wimberly; well, all of them. Bro. W. B. Yates, I love to hear of your great usefulness. I do hope holiness is planted at old Marion to stay—that's my old home. I love to read of names in the evangelists' list, and wonder if I knew their parents in Crittenden county—such as Haynes, Flanery, Yates, Lear. Well, God bless them every one. We will have all eternity to renew our acquaintance. My dear good husband, who has now been in glory eleven years, was raised in sight of Marion. If any one there reads this, cares to write, I certainly would enjoy hearing from Marion. I do so much enjoy Bro. Morrison's letters, and am so thankful that his health has improved. Hope and pray he may get strong and well and live many years to help spread Scriptural holiness over the land, and when body and strength fail and our Father shall say, "It is enough, come up higher," his mantle may fall on his boys, and they may go forward in the work in the strength of their father's God. God bless Sister Morrison and all people that are trying to make the world better. Yours, ready and waiting for the summons home,

Mrs. L. V. McCleskey.  
Stephenville, Tex., Route 6.

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Write me a card today and ask for pictures and special prices. Address me personally as follows "H. B. Williams, Sales Manager, Williams Organ and Piano Company, Room 396, 57 Washington St., Chicago."

Be sure to mention the "General Conference samples" and state whether it is a piano, parlor organ, or church organ you want to know about. Don't let this good bargain chance go by but write today.

Requests for Prayer.

Will the readers of this paper please pray that our pastor may be sanctified. Please do not neglect prayer for

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this one, as though not worth while.  
A Reader.

A sister requests the prayers of **The Herald** family that she may be healed, and that her unbalanced mind may be restored. Do carry me to Jesus in earnest prayer until you are heard and answered. A Subscriber.

Fourth of July.

There will be an all-day Holiness meeting on the old Bonnie camp ground on the Fourth of July. Everybody come and spend the day; bring your baskets filled with good things to eat. Revs. J. T. Brown, of West

Frankford, and Jud Adams, of Spring Garden, will bring the messages. We will open with song, praise and prayer services at 9:30 a. m. Everybody bring your song book, Hymns of Glory. Miss Alice Dare will preside at organ. Pray much that God may pour out his Holy Spirit on us as of old. God has been pouring out his blessings on us in the past. Let's give him one day of praise and thanksgiving. This is our reasonable service. Let's look to this day as a day of special prayer and praise and thanksgiving. Come one and all.

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## Aunt Flora's Hour With The Young Folks

Dear Boys and Girls: I want to write to you this week about the beauty of asking forgiveness for any wrong done another, whether intentionally or not. I know things often happen which cause us to say the unkind word, or perhaps, to wrong another in a different way. There are many who will not come directly and ask forgiveness. And that is where they make a great mistake. We do not expect God to forgive us without asking pardon, do we? And when we have asked him and feel assured of his forgiveness, does it not make us very happy? So it is with our relations with our fellow men. Both parties lose all the joy of reconciliation when the one who is wrong will not ask forgiveness.

I know you will say that a true Christian will forgive whether asked to do so or not, and that is partly true. At least a true Christian will not bear malice and cherish vindictive feelings. But while he may be willing to forgive, just as God is when we ask him, the person who has done the wrong dwells his own spiritual nature by not asking.

Even in families where all are Christians, there will come unguarded moments when sharp words are spoken, and it creates so much better feeling all round to have a custom of asking forgiveness, and frankly acknowledging our fault. It is the best of discipline for our character, for while it makes us grow more noble, we will also learn the valuable lesson of watching ourselves more closely and striving harder for self-control. And it is worth so much to you to feel that you have God's approval and that of your own conscience. So make it your rule if you are in the wrong to ask forgiveness. Most lovingly,

AUNT FLORA.

Dear Aunt Flora: I am a little boy 11 years old the 12th day of March. I enjoy reading the Children's Page. Lot's wife was turned to a pillar of salt. I am four feet five inches high, and weigh 72 pounds. It snowed last night, and I have been sleighing this morning. I have received three post cards from Maggie Harnage. Aunt Flora, I want to ask a question: Who was the oldest man that ever lived? Love to Aunt Flora and cousins. Charlie Craig.

Felt, Ky.

Charlie, you are quite a boy for your years. Come again.

Dear Aunt Flora: Will you let a Virginia boy enter? I am ten years old. I have a pet dog named Rover. Brother takes the Herald, and I like to read the Children's Page. I also like to read Bro. Morrison's trip around the world. Do you know why Bro. P. K. Powers never writes to the Herald? He held a meeting here in 1908. He made his home with us. I want to see him very much. Charley Dulancy.

Maces Springs, W. Va.

Charley, I like to find the names of friends in the religious papers, and hear about their work.

Dear Aunt Flora: This is my first letter. I have been reading the Herald, and I like it. We live on a big farm in Georgia. It is a good state. We raise cotton, corn, wheat, sugar cane and fine gardens in Georgia. The soil is the richest in the world. There is a large school near our home, with one hundred pupils. Mr. Mike Eason and Miss Pearl Collins are our teachers. The good farms sell for \$50 an acre. Cotton sold for 15 to 18 cents a pound. I want to exchange cards with some of the cousins. Cobbtown, Ga. Laura Mulling.

Laura, I have no doubt Georgia is a fine state, and I like to see a girl loyal to her state. She would make a true friend.

Dear Aunt Flora: I have just been reading the page. You asked me if we had blizzards in South Dakota. We had a blizzard three years ago, but have not had one since. It is blowing and snowing a little tonight. My little pig did not freeze, and she is growing fast. I will be 14 the 6th of March. Who has my birthday? Please send me a post card and I will answer it. The shortest chapter in the Bible is the 117th Psalm. I have for pets, two pigs, a calf, a dog and a cat. Well, I am afraid of the waste basket. Your cousin, Draper, S. D. Edna Marie Drewery.

Edna, I am glad a blizzard did not catch my little girl. You are well supplied with pets. Thank you for that lovely card.

Dear Aunt Flora: I have just been reading the letters, and thought I would write. I was 12 years old February 12; who has my birthday? How many valentines did you cousins get? I got three pretty ones, four post cards and five ugly ones. My fa-

ther and mother are living, and I have two brothers living and one dead. He is in heaven, and I hope to meet him there. For Christmas I got a nice piano and am trying to learn music. In Illinois we can raise wheat, oats, corn and clover. Your loving niece, Nova Windholt.

Metropolis, Ill.

Nova, you have Lincoln's birthday. I am sure you are proud of that.

Dear Aunt Flora: Will you let an Arkansas girl enter the happy corner? This is my first letter. Papa takes the Herald, and I surely do enjoy reading it. My mamma is dead, and I have been keeping house for papa nearly four years. I love to keep house. We live in the country, and I like to live there. We have lots of wild flowers here, and I enjoy picking them in the summer. I have two pets, a cat and a pig. I wish to exchange post cards with the cousins. L. B. Adams.

Black Jack, Ark.

L. B., I am glad you are happy in helping your father. God meant us all to be useful.

Dear Aunt Flora: I promised to come again, and I will write before you forget me. I see the corner is getting more and more interesting. I received post cards from five of the cousins. Seven cards in all. For Christmas, I got a nice Bible, a copy of "Stepping Heavenward," a box of chocolate bonbons and two handkerchiefs. Well, I am 18 now. Nannie Dempsey, you are larger than I, but I do not know how old you are. The answer to Emmett Miller's question is, the 117th Psalm. Venoy Rice, I will only answer part of your question. There are 260 chapters in the New Testament. Here is my question: What is the longest chapter in the Bible? I have 118 post cards. Well, we are having lots of snow here. There has been snow on the ground since November. It is over half a foot deep now, but is beginning to melt. We have had dandy sleighing for a long time. It is not very pretty out here in northern Iowa just now, but I expect you southern cousins would think so. We made a snow man at school today. Have you cousins and Aunt Flora seen the comet? Aunt Flora, I think it is nice for you to write something about each letter. My little brother is writing this time. Grace Draper.

Sutherland, Ia.

Grace, I imagine the snow was gone a good while ago, but I hope you are not tired watching for your letter. Yes, we saw one comet, but it was not the most important one. I believe I like Sunny South best, though the cold winters are very invigorating.

Dear Aunt Flora: Will you allow a little Florida cracker boy to jump into the corner head over heels? I am 12 years old, and am in the eighth grade at school. My school is out now, and we are having busy times down here. People are beginning to make garden, and will soon be planting corn. We have many wild flowers here. There are goldenrod, the star, the daisy, the violet blue, buttercup, and the wild jessamines and magnolias can be smelled miles away. It is winter, but not too cold for ice cream. I have never seen snow but once. If the cousins will send me some post cards I will answer. Good-by. Willford Morgan.

Sydney, Fla.

Willford, it would be more like a boy, wouldn't it, to jump in with his heels over his head. Your letter came to me in February, so I imagine you don't have much winter. I would love to smell magnolias.

Dear Aunt Flora: Will you admit a little Arkansas boy to the cozy corner? We take the Herald, and think it is a fine paper. I read the cousins' corner every week. They are all good. I live six miles from the Holiness church, and one-half mile from the Holiness tabernacle where they have a big revival every July. I wish you and the cousins could be here to attend with me. I am five feet ten inches tall, weigh 159 pounds, and my age is between 17 and 20. Guess my age. I can hear Aunt Flora say: "Hurry up, Arkansas." Love to Aunt Flora and all the cousins. Frank R. Johnson.

Greenbrier, Ark.

Frank, your hearing is surely bad. I didn't say that at all. You must have a good time going to all those meetings.

Dear Aunt Flora: May I step in again? This is my second visit. I am a little girl 11 years of age. I am in the sixth reader. My school is out now. I have four brothers and one sister. Their names are: Emma, Willford, Irl, Alvin and Joe. Grandma gave an ice cream party yesterday. He was 99 years old the first day of last January. My letter is getting long. Love to all. Eannie Morgan.

Sydney, Fla.

Fannie, your grandpa ought to have let us know in time to give him a post card party in honor of his 99th birthday.

Dear Aunt Flora: May I join your hap-

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py band? This is my first letter. I am 9 years old, and have six brothers and five sisters. I have only missed two days at school. I go nearly one mile to the country school. Our teacher is Cass Youde. Who has my birthday, July 2? I hope this will jump the waste basket. Your friend, Sutherland, Ia. Wesley Draper.

Wesley, your record is certainly good. A mile is quite a distance to go to school in the north. What good times you must have together.

Dear Aunt Flora: Will you let a little country girl enter the corner? I am seven years old, and have a little sister two years

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old. Grandma takes the Herald, and I like to read the Children's Page. Well, I will close for fear of the waste basket. Love to all. Clarice Harkleroad.

Wheeling, Ark.

Clarice, I am glad you like our corner. A kiss to baby sister.

### 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."

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## OUR DEAD.

REV. J. N. WARE.

The telegram on the morning of Jan. 17, 1910, which informed me of the death of my friend, the Rev. J. N. Ware, came like an unexpected thunderclap. When he clasped my hand and told me good-by upon my leaving Waynesboro for my new pastoral charge (about three weeks before his death), he was blithe and cheerful, and in better health than in many months. Instead of a telegram announcing his death, I was expecting a letter from him, informing me of his plans, and that he would soon visit me in the parsonage home. We see the living today, but tomorrow they pass beyond our sight! Many pass away suddenly without any premonition. His unexpected death doubly impressed me with the uncertainty of life, and that the living, like Gertrude, should hurry home and make immediate preparation for death—even for that journey which Adam and Methuselah and those who lived nearly a thousand years had to take.

"Through sorrow's night and danger's path, Amid the deepening gloom, We, followers of our suffering Lord, Are marching to the tomb."

Joseph Nicholas Ware, son of Rev. J. B. and M. E. Ware, was born August 6, 1854, in Lincoln county, Ga. He joined the M. E. Church, South, in 1865, when he was 11 years old. He was married to Miss Frances Christopher, Dec. 24, 1874. Ten children came to bless the union, four of whom are still living, viz.: Minnie, Clyde, Claude, and Mrs. Irene M. Alford.

Brother Ware is survived by the following brothers: G. P. Ware, Opelika, Ala.; T. L. Ware, Notasulga, Ala.; W. H. Ware, Edgewood, Tex.; J. N. Ware, Montrose, Miss.; Mrs. M. J. Odom, a sister, lives at Hampersville, Miss.

In 1885, at the age of thirty-one, Bro. Ware was licensed to preach, and the following year joined the Mississippi conference which met at Port Gibson. His first pastoral charge was Neshoba Circuit, and his last was Gallman.

He was in the pastorate twenty-three years, and served faithfully the following appointments: Neshoba, one year; Sandersville, two years; Marion, two years; Mathersville, two years; Waynesboro Circuit, three years; Rocky Springs, four years; Camden, two years; Montrose, one year; Providence, four years, and Gallman, two years.

His health became impaired in 1908, and when the annual conference met at Yazoo City in the winter of that year, he was placed in the superannuate relation. He moved to Waynesboro, Miss., immediately afterwards, and during the year 1909 lived in the home which had been built there for any superannuated preacher of the conference. It was while the writer was pastor at Waynesboro that he saw much of Bro. Ware, and learned to love him for his happy, genial spirit, and sterling virtues. Soon after he moved to Waynesboro, he became bed-ridden from concretions formed in the gall-bladder, and it was not until his Waynesboro friends sent him to Mobile, Ala., for an operation that the found any relief. He was a patient sufferer, but came near dying under the operation. He returned from Mobile hopeful of the recovery of his health. He was very anxious to speedily and thoroughly regain his health so that he might again enter active service. He attended the session of the annual conference which met last December at Brookhaven, and expressed willingness to take light work, but his brethren thought it expedient for him to rest another year. He yielded to their judgment and returned to the superannuate's home at Waynesboro.

About the tenth of January, he was seized with a severe attack of pneumonia which soon reached both lungs, and January 17, 1910, after a week of intense suffering, his noble spirit passed to the glory land. He was delicious much of the time, but he did not pass away like the wicked who "give no sign." But in his rational moments and in his delirium, his mind was occupied with things pertaining to the kingdom. Once when perfectly rational, he said: "I have been looking for him, but he has delayed his coming." At a time of delirium, he was heard instructing an inquirer or convincing the doubtful on some point of

theology. When his wife apprehended that the end was near she said to him: "Mr. Ware, is Jesus with you?" "Yes," he replied, "he is with me."

Brother Ware did not have the culture or education of some preachers, but he had enough to make himself very useful. He was familiar with the Bible, and loved its pages. He could present divine truth impressively to his hearers. As a preacher he was scriptural, plain, earnest, and faithful. As a man he was pure-minded and clean. The theme which gave him much delight was the second coming of his Lord. He believed that the times are portentous with signs, even that the Lord will soon return. He preached upon the theme frequently, and took delight in conversing upon the subject socially.

Brother Ware believed greatly in the power of prayer, and often indulged the exercise. Several times he humbly told the writer of victories the Lord gave him in protracted meetings in answer to prayer, and of the Lord's diverse visitations to him in his own individual life and personal needs. Some of them were remarkable.

He was a member of the Sunday school at Waynesboro, and sat in the writer's Bible-class. He was never absent except as he was providentially hindered. He came with a studied lesson, and answered the most difficult questions. He was full of energy as a superannuated preacher, and notwithstanding his obesity and bad health, he was very helpful to his pastor. He faithfully attended upon the public means of grace, and was always responsive. Out of his quarterly allowance from the Conference Joint Board of Finance, he contributed regularly to the support of the ministry. He believed in the doctrines of Methodism without the least mental reservation and was happy when preaching truth according to Wesleyan interpretation. There wasn't anything small about the man; weighing nearly 290 pounds in body, his mind and heart were even larger. He was a broad-minded, liberal, generous, and charitable, and marveled that any can entertain narrow, bigoted, conceited, exclusive opinions and practices.

The beautiful home life of Bro. Ware is also worthy of mention. He was a good husband and father and provided well for home comfort. He enjoyed the confidence of each member of the family circle.

Perhaps it will not be improper at this place to mention "Old Bob," the faithful horse and comrade which survives the kind master, and which carried him for eighteen years of his itinerancy, at least fifty thousand miles, visiting the people, meeting appointments, and on various missions of mercy. Several times "Old Bob" delivered the preacher when in peril, or carried him out of close, dangerous places. While "Old Bob" is left in good health, he will never again hear his master's friendly voice, or feel his gentle stroke. The master proved his righteousness by regarding the life of his beast. The writer rejoices in having known Brother Ware, and in having been associated with him, and will not soon forget his acts of kindness, and words of sympathy and friendship.

As Robert Hall once observed of another, I will not say that I have lost a friend, but rather that I have "parted with him." That is properly lost which is past all recovery—which will never be seen again.

Brother Ware has but gone home to his Father's house, and we are merely following him. If we are bowed with sorrow, let us remember that he has entered into rest. He was faithful to his Lord, and in the morning of the resurrection his reward will be the honor of the crowned Christ.

Enterprise, Miss. John D. Ellis.

### HACKLER.

May E. Furgerson, daughter of Carroll and Tilitha Furgerson, was born July 13, 1849, in Marshall county, Miss., and died near Center Hill, Arkansas, May 23, 1909. She professed religion in early life and joined the Presbyterian church. She was married to T. J. Hackler when 18 years of age, and they both united with the Methodist church and lived consistent lives until death called them home. She was the mother of eight children, five of whom preceded her to the grave. She was sick about eight weeks, and bore her illness with patience. Her husband died about three years ago. A faithful friend, wife and mother has gone on before.

TILITHA MCCLURE.

### CARLTON.

Maggie Carlton fell asleep in Jesus March 15, 1910, aged sixteen years, eight months and one day. She leaves a mother, stepfather, two brothers, one half sister and brother besides a host of relatives and friends to mourn her departure. After suffering almost three months her gentle spirit took its flight to dwell with Jesus and the redeemed in that eternal city whose builder and maker is God. May the Lord use her life and triumphant death to lead many of her young friends and associates to him. Maggie was a bright Christian girl. Her seat was seldom vacant when her health permitted her to attend church and Sabbath school. She exhorted her young friends to meet her in heaven and not grieve for her, for she was

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going home to heaven. Oh, how we miss her sweet face. She endured her afflictions with patience and left a beautiful evidence that she was ready to go. She was a member of the M. E. Church; was reclaimed last November in a meeting at Corinth Church. She seemed to realize that her time was short; often said during her sickness she would be the next of the Carlton family to go. Though her body rests in the narrow limits of the tomb her influence still lives on. Funeral services were conducted by Bro. Lollar, her pastor, assisted by Bro. R. W. Lee, of the Baptist church. Interment at Antioch cemetery.

ADDIE MILLER.

### WARNICK.

On Wednesday evening at 7:30 o'clock, February 16, 1910, the death angel came to my home and took from me my darling husband, Bert Warnick, aged thirty-three years and twenty-three days. He was sick only a short while—in bed two days. He was paralyzed in the entire right side, and could not move hand or foot during that time. It is hard for me to live without him. He had said to me about three months ago that he wouldn't be here till spring.

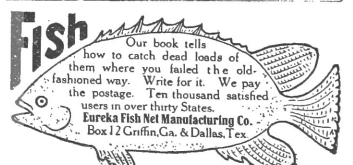
He was a Christian and was always reading and studying his Bible, and loved to talk to people of their soul's salvation. He was married November 14, 1908, to Miss Mattie Jaims, of this place. We were married only fifteen months. "All things work together for good to them that love the Lord."

"A precious one from us is gone,

A voice we loved is stilled,  
A place is vacant in our home,  
Which never can be filled."  
His loving wife, Mrs. Mattie Warnick.  
Rio Vista, Texas.

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## Our Weekly Review

By Mrs. Bettie Whitehead.

As we give a report of our recent trip in another column of our paper this week, we will offer the following for your consideration under the head of our Weekly Review.

### Church Amusements.

"Please give us your idea of concerts in churches," says an inquiring friend. Our idea would perhaps be of little worth; better would be the Apostle's idea, "Whether ye eat or drink, or whatever ye do, do all in the name of the Lord Jesus Christ." We do not believe that the boards and bricks and mortar of a house of worship are any more holy than the boards and bricks and mortar built into other shapes and for other purposes. Meeting houses are not temples like that at Jerusalem; the sanctity of any place consists in the spiritual worship there offered, and not in any holiness of the material structure. If some calamity makes it necessary to use the house of worship as a hospital, a workshop, or a barn, there is no sacrilege involved.

But the question of these church amusements goes deeper than this. The question is not whether the meeting house is the proper place for such exhibitions and performances, but whether the things done are proper things for Christians to do at any time or place. If the things done are the things which Christians should do, then there may be no insuperable objections to doing them, if necessary, in the places appointed for worship; but if they are rather things which Christians should not do anywhere, or under any circumstances, then they should not do them or permit them to be done in places over which they exercise control, and for the order of which they are responsible.

There may be certain amusements and diversions in which Christians may properly engage, but yet the ordering and providing of which are no part of the business of a church. It is proper for Christians to do farm work, but it may be no part of the church's business to own farms or work them. It is proper for Christians to eat and drink, but whether churches should go into the restaurant business is entirely another question.

If spiritual-minded Christian people will set themselves at work to devise proper amusements and diversions for the young, they may no doubt succeed in providing amusements and entertainments which would be legitimate, instructive, and profitable; but if they turn the matter over into the hands of worldly-minded and unsaved people, they may reasonably expect objectionable amusements, which are not only unfit for the hot set apart for the worship of God, but are unfit for any house where God is honored, and unworthy of the countenance of any persons who claim to be disciples of the Lord Jesus Christ.

The question then resolves itself into another question. Who shall control church amusements? And the answer to this question depends upon considerations of ownership. When they said, "Is it lawful to give tribute to Caesar?" the answer was, "Show me

a denarius," and when on examination it was found that it bore the image and superscription of Caesar, there was only one answer to give: "Render to Caesar the things that are Caesar's."

If the meeting house is built by worldly people; if it belongs to the world; if sectarianism has so divided the people of God in any place, that they are forced to call in the world, the flesh, and the devil to build their opposition meeting houses, run their rival societies, recruit their choirs, and support their ministers, then if these worldlings demand the privilege of using their property for purposes of amusement or enjoyment, it will be hard to see how their claim can be resisted. If they can be persuaded to better things, it will be well, but it must be admitted that they have their rights and may insist upon them.

And here may be seen the radical danger and evil of trying to unite the church and the world. The flesh and the Spirit do not agree. That which pleases the children of God is not likely to please those who know not God and obey not the gospel of our Lord Jesus Christ. If the church will stand clear from such embarrassments she must keep clear at the beginning, and if the people of God wish the amusements and enjoyments to be such as they can approve, they must be alert and active, must plan themselves, and keep the lead, instead of holding back, and simply objecting to what others do. If a church is full of the power of the Holy Ghost, they will have something to do besides running after frivolities and folly, and if faithful men and women who have the welfare of the young and of the world around at heart, will set themselves at work to plan, and think, and contrive, they will probably be able to suggest some unobjectionable means of combining instruction with entertainment, and thus solve the difficulty without resorting to low frivolities and amusements, or involving themselves in a quarrel with other people who are trying to do something which they do not think advisable or appropriate. —Selected.

### ANNOUNCEMENTS.

**Open Dates.**—We are now making dates for camp, tent, and arbor meetings. We have splendid helpers. Terms: Car fare, entertainment and free will offerings. Address Rev. J. M. Cole and wife, Springfield, Mo., general delivery. We are members of the Holiness Association of Missouri.

**Notice.**—Wanted to get into correspondence with an elderly lady, a Protestant, refined, and a good Christian, who is looking for, and would like a good home in a Methodist preacher's family, one who is able, and who would be willing to assist some in light work, or in caring for small children. We would see that she was remunerated for all she did, and should use her as such, and consider her as one of the family. Such a one desiring a good home, send references, and address Lock Box 43, Elliott, North Dakota.

The Nebraska State Holiness Association will hold their camp meeting this year on the State Fair Grounds, Lincoln, same place they held it last year. The National Association will have charge of the meeting again this year with Dr. Fow-



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ler, the president of the National Association, Rev. C. W. Ruth, Rev. Will Huff, with Rev. J. M. Harris and wife song leaders, as workers. The meeting will be held July 15-25, and a great meeting is expected. Those desiring particulars should address Rev. W. H. Prescott, Sec., 1817 M. St., Lincoln, Nebr.

**A Convention.**—On May 27th to June 5th, we are to have a great convention and revival in St. Louis, Mo., in the very heart of this great city. Rev. Bud Robinson in a large tabernacle, on the same spot where Dr. Carradine held his most gracious meeting last September. It has been planned and arranged to entertain the ministers who may wish to attend this meeting; the people are looking for a good time from the presence of the Lord. In addition to the meeting there will be a campaign in the down-town districts of the city, and as well a work in the slums, in mid-night slum work from 10 to 12 o'clock. Those who pass this way, or those who can come and attend will find it a great feast. This meeting will be under the auspices of the St. Louis Holiness Association. This meeting will be held on the grounds of the Training School of the Union Mission Association, 2947 Morgan St., St. Louis, Mo. On arrival at Depot, take the 18th street car North to Washington Ave., transfer to the Page Ave. car West, ride to Garrison and Lucas Aves., and then walk one block North to the camp. For particulars address M. B. Gott, 2947 Morgan St., St. Louis, Mo.

**"To the Alumni of Asbury College."**

We are expecting a great home-gathering at Asbury, June 3-8. At that time the new buildings will be completed. Last commencement an Alumni Association was formed with several members present. Realizing the value of an association, we are making special effort to have as many as possible of the Alumni to meet at commencement, June 3-8. Colleges

are known and judged largely by their alumni, also they prosper in proportion to the love and interest manifested in them. One of our most distinguished members will deliver the Alumni address. Others will participate. We need your presence and help in our attempts to arouse college spirit and loyalty to our "Alma Mater."

We have received innumerable blessings from Asbury, then let us help to bring others in touch with this great institution. Shall we expect you? W. H. Arnold, Sec.

Carlisle, Ky.

### Mountain Park Camp Meeting.

Third Annual Southern California Pentecostal Association, (Interdenominational), at Carter's Camp, Sierra Madre, Cal., July 1 to 11, 1910. Superintendents M. L. Haney, W. C. Wilson and Fred H. Ross have been assured of the following evangelistic helpers: Rev. J. W. Martin, Bible Readings; Rev. Charles F. Weigle, song leader. The Executive Committee authorized the superintendents to engage either Rev. C. J. Fowler, National President, or Rev. Bud Robinson.

Note.—This is a Holiness association. Its membership is composed only of Evangelical church members. In that sense it is interdenominational. For further information, address A. N. Clark, Sec., 828 Hobert Boulevard, Los Angeles, Cal.

### Tears And Triumphs No. 4.

Its predecessors, (Tears and Triumphs, No. 1, 2 and 3.) have sold about 800,000. Bro. Pickett thinks this as good as any of the others, if not a little better. It is rich in beautiful new songs and has a fine assortment of those that have made the other books so successful.

### "Will The Circle Be Unbroken?"

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