

# THE PENTECOSTAL HERALD

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

H. C. Morrison, Editor.

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## ✕ Purity, Persecution, Power. ✕

We frequently hear people praying for power from on high. Without doubt, power from on high is one of the greatest needs of the times. Power has been promised, and power may be had, but it is well to remember that it comes as the result of something else. "Ye shall receive power, after that the Holy Ghost is come upon you." Let those who would have power seek not power, but the Holy Ghost; when he comes, there will be power in the heart, words, life, testimony of all those in whom he dwells.

The great power with which the world is to be conquered and brought to Christ, with which sin is to be cleansed out of the heart, and with which the house of the soul is to be kept from all defilement is the power of the indwelling Spirit; along with this indwelling empowerer, there is the power of good character, the *power of purity*. Real purity will always draw persecution, and persecution endured will be followed by an increase of *power*.

The simplest words or actions of some men carry great weight with them, and produce the most profound impressions because back of them is the power of a consecrated life, and in them is the power of truth and righteousness.

Those who would have power must seek the filling with the Spirit, and having received him, they must walk in obedience to his leadings. Thus walking they will unite the power of a holy character to the power received from on high, and will have victory, both within and without. Those who are not anxious to be pure and willing to suffer persecution, need not ask for power.

There is an important lesson in the ten days of waiting in the upper room at Jerusalem. One of the most difficult things for an excitable, selfish, impatient man to do, is to *wait*. The disciples were hemmed in between a commandment and a promise; the commandment was *tarry*; the promise was the gift of the Holy Ghost. Their obedience and faith were put to the test, and they won the victory by waiting.

Fortunate for the disciples that they did not fall into the hands of some modern altar worker at our holiness camp meetings. They would have said to them, "Did the Lord not say to you, if you would tarry here you should receive the gift of the Holy Ghost, and you have been here now for an entire day; will the Lord deceive you? Can he lie? You have done what he said; you have received what he promised, *just take it by faith; say the blood cleanseth*; testify that you are sanctified, and every time Satan comes up to tempt you, say the blood cleanseth from all sin, and don't let man or devil deter you from claiming it by faith."

We have altar workers in all our camp meetings, who would have sent the disciples down claiming the baptism with the Holy Ghost before they had been in the upper room forty-eight hours. What utter foolishness to gather about seekers *waiting for the promise of the Father*, and scold and tease them into a profession of sanctification. Entire sanctification is not a mere profession, or human action. It is a mighty work of God in the soul; it is the incoming of the Third Person of the trinity, the slaying and casting out of the old man of sin. When the work is done, the one in whom it is done will know that the transaction has taken place.

We should urge people to seek full salvation wrought by the incoming of the Holy Ghost. We should teach them to consecrate, and tell them to tarry in prayer and faith until the Holy Ghost falls upon them.

## OUR WORLD TOUR OF EVANGELISM.

### CHAPTER XLII.

#### THE WORD OF THE LORD IN SONGDO.

While in Songdo, I had a room in the new hospital with Dr. Reid. He has not been able to move his patients into the new building, as he has not yet secured a nurse for the place, but the old hospital is very near the new and he has his office and bedroom up at the new hospital, and hopes to get into it soon. He gave me a quiet room, and I had three nights of gracious rest and sweet sleep in the place. A Korean brother prepared our meals for us at the breakfast hour, and most of the other meals we ate with some of the missionaries. Bro. Piercy stopped at Bro. Gamble's.

Monday afternoon I preached to the missionaries in Bro. Gamble's sitting room, and that evening I preached at the church to the Koreans. The people sat on the floor, packed together so that there was a mass of upturned faces, the men sitting on one side and the women on the other, with a low, wooden screen between them. The house, doors and windows were packed with people, the order perfect, and attention tense. Rev. C. T. Collyer was my interpreter, and the people listened with an eagerness that touched the heart. At the close we had an altar service, and several persons made their way to the place of prayer.

The following afternoon, I preached at the home of the teachers of the girls' school. We took supper with the teachers, Miss Nichols, Miss Lowe, and Miss Johnstone. The teachers of the Bible School for Women, Miss Carroll and Miss Erwin, who reside in the same home, were with us. Bro. Piercy spoke to the boys' school and to the Bible women during the day. In the evening we went to the

largest church we have in the city, and preached to an audience that filled every part of it. The brethren said there were a thousand people in the house, while some stood about the doors and windows, and others far back, eager to catch a word. Many stood for prayers, and several made their way through the throng to the altar. Rev. A. W. Wesson is pastor of this church, a devout and earnest young man, who is at the head of the boys' school during the absence of the president, Mr. T. H. Yun, the much beloved Korean, educated at Vanderbilt University, and now in the United States.

Wednesday I preached at the home of Prof. C. M. Weems, connected with the boys' school, recently out from America, and for some time principal of the Methodist Training School at Smith's Grove, Ky. That evening I preached at the First Methodist Church at which I had preached on Monday evening, Rev. F. K. Gamble pastor. There were so many people present who could not get into the church, that there was talk of an effort at an outdoor service, but this was abandoned as there was no adequate space outside for preaching. Just before preaching commenced there was a petition sent up, asking that the Christians be requested to withdraw from the church that the unconverted might get in to hear the word. This was impracticable, and so the meeting went forward, the church becoming an altar of prayer at the close. I wish THE HERALD readers could have looked upon what our eyes saw that night. Far more people can be seated on mats on the floor, than can be seated on pews in a church. The Koreans can fold up their lower limbs gracefully and sit in the most compact manner imaginable. Everyone sings during the song service; everyone prays in the most humble attitude, and almost everyone has his Testament and turns to the text. Many of them have pencil and note book, and make copious notes.

The Korean's interest in religion, his fondness for the Bible, his humble earnestness in prayer, and the simplicity of his faith, are most remarkable and gratifying. Devil possession is supposed to exist among them to a considerable extent. Persons seem to be possessed of evil spirits, at least that is the Korean view of the condition of certain persons. I am told that the Christians often pray for these people until they are entirely delivered and clothed in their right minds, becoming happy and earnest Christians.

I had an engagement to preach to the girls' school Thursday at 9:30 a. m., before taking the train for our northern journey. I had preached to the boys of the Anglo-Korean School once, but Thursday morning I received a letter from the advanced students of the school, begging for one more sermon. I hastened over and spoke to them a little after eight, and then hurried over and spoke to the Bible women and girls, in the beautiful new building of the girls' school. We then took jinrikishas and hurried out to the depot, I

(Continued on page 8.)

## THE BIG FIGHT.

C. F. WIMBERLY.

The Master frequently used wicked men and evil things to illustrate and emphasize his great lessons. We feel this to be in every way legitimate. We have no desire, nor would we think of insulting the religious and refined feelings of THE HERALD family by a rehash of the shameful and revolting scene which outraged our national birthday at Reno, Nevada, but we want to *diagnose a disease, and deduce some lessons.*

We remember when very young, how the marble playing craze captured every man and boy in the community. To be the best marble player was a coveted honor; contest games were played which brought out all the citizens. We were amazed some time ago, when visiting a little sleepy town in Kentucky, to see nearly a score of men playing our old game. What we saw was a reproduction of that old crowd, when we were a lad of ten.

Now, what is the lesson we may learn from the marble game? It is quite obvious: We can know the character and calibre of any man, men, community, state or nation by the thing which absorbs their interest and arouses their enthusiasm. We have a very clear perspective on the marble player's size, character, etc. Now about ninety per cent of this nation, and a large per cent of all other *civilized* nations, have been swept away over the barbaric scene that occurred on the Fourth of July. Think of it! Gate receipts over a quarter of a million; men from all over this land and other countries made a pilgrimage to that place, took their wives and paid \$25 and upward for a seat. The two modern gladiators, whose names were a part of every conversation, in houses, business and streets, for days and weeks preceding the affair, were rewarded about \$2,000 per minute while they pummeled each other. All the great metropolitan papers gave column after column of description, photographs, etc., for the edification of their patrons. The "Big Fight" was a landslide from every viewpoint; millions, perhaps, changed hands in bets; therefore we can easily locate a universal, nation-wide disease. The speech of Patrick Henry, the Declaration of Independence, George Washington, the blood of the Revolution, were all forgotten, because a white man and a negro matched their brute force.

We want to draw some lessons from this depraved, national disease. First, there is another great fight in progress, world-wide, and of such stupendous importance that it ought to be discussed and published from the rivers unto the ends of the earth. We are not merely looking on, a spectator at so much for the privilege, but we are all in the ring. Many, many are being bruised, pounded, knocked over the ropes, worse than the distinguished slugger, and we are getting no compensation, besides paying the expenses. "We wrestle not against flesh and blood, but principalities, powers," etc.

Second, our adversary, the devil, was in splendor trim 6,000 years ago; he has been exercising and training every day since. He is up-to-date in all the late "upper-cuts," "under-cuts" and can land a solar plexus; has snap, full strength, and never grows tired. We are told that the Reno battle was lost on account of a failure from these causes. For five years Jeffries had dropped out; muscles

were soft, wind was lacking, and not sufficient strength to execute his old time blows.

Third, the great lesson of sowing and reaping is clearly taught. Just as the white man had smashed and pounded his victims, beheld them faint and bleeding before him, had the inward joy of seeing his strength the champion of all the world, so he must drink the same cup to its dregs. A big, black, grinning son of Ham smiles down at his discomfort and humiliation. Just as we punish others by *word* or *deed*; just as we bruise, sting, wound or insult others, just so sure we shall get it back, to the utmost farthing. We may walk in triumph over the rights and feelings of others for many years, but retribution is waiting for us up the road. "Be not deceived," it is coming.

Fourth, we learn that the defeated champion "could not come back" at the end of the fifteenth round. Why? He had backslidden from his profession. Five years of inaction and suspense had undermined his system, his constitution was weakened, power of resistance was lacking, strength of combat was lost. Blow after blow from the black enemy sent him reeling to the floor. This is true of every backslider from his profession of saving grace. To drop out for a moment is exceedingly dangerous, and will bring sure disaster if we do not make a hasty return to the "ark of safety," the "city of refuge."

We may feel our ability after relaxation, to cope with our black enemy, but we will be astonished and dumbfounded some day to find ourselves as helpless in the paw of Satan as a crippled mouse struggling with a big tomcat. What will be the sad sequel? "You will not come back." This big fight, yours and mine, and everybody's, must continue until the end; no time to rest or step aside.

Fifth, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy." The whole affair, which was so all-absorbing, was a great sin; God utters definite statements concerning such procedure. His curse rests on all the participants, spectators, and the millions who indorsed, and gave time, interest, or money in that direction. No one has a right to punish or abuse his body; no one has a right to punish or abuse another's; all peoples of the whole nation, who by their allowing and friendly indorsement, are *particeps criminis*.

Sixth, the colored man won a world championship, a belt of dishonor, a crown for animal triumph. There is but one, and a few years of drunkenness and high life, and another will send him staggering over the ropes. No less than ten, during the last twenty-five years, have become infamous by capturing this belt. But we are seeking an eternal championship over the black enemy of our souls. If we enter the ring daily, train on our knees, keep claiming the renewing and refreshing of the blood, keep exercising faith in our great Trainer, our championship will be incorruptible, undefiled, and will never fade away. No one will take it from us.

For many years this writer was a defeated victim; Satan beat and bruised us and we were helpless in his clutches. One day, thank God, we challenged him again, took training under the

Master of all battles, we re-entered the ring, and have been there every day since. The black enemy has sent us stunned against the ropes many times, but by the grace of God, "We came back."

"Thou art my hiding place, O Lord!  
On thee I fix my trust,  
Encouraged by thy holy word,  
A feeble child of dust.  
I have no argument beside,  
I urge no other plea;  
And 'tis enough the Savior died—  
The Savior died for me.

"When storms of fierce temptations beat  
And furious foes assail,  
My refuge is the mercy seat,  
My hope within the veil.  
Ah, what could give the sufferer rest,  
Bid every murmur flee,  
But this the witness in my breast  
That Jesus died for me?

"And when thy voice at length commands  
This body to decay,  
And life, in its last lingering sands,  
Is ebbing fast away,  
Then, though it be in accents weak,  
And faint and tremblingly,  
O, give me strength in death to speak,  
"My Saviour died for me!"  
Louisville, Ky.

### FROM NORTH GEORGIA.

Rev. Clement C. Cary.

Ever and anon in reading the daily papers I discover that somebody breaks out at a new place, or it may be, breaks over at the same place others have broken over. Here comes the recently elected Mayor of Milwaukee, Wisconsin, a Socialist (whatever that may mean), and imagining he has discovered a wonderful truth seeks to utter harrowing things against the preachers and the church, by declaring with great self-esteem, that "while you (preachers and churches) are fighting for some theological dogma, our boys and girls are going to hell." Wonderful discovery, that! Who would have thought such a dreadful thing has been going on among preachers while so many boys and girls are going down to perdition? And this mayor has been the first discoverer!

There is only one difficulty about this statement, and that is it is not true. That is all. But the worldly-wise mayor thinks so, or else he would not have said it. There may be in some sections of which this writer knows nothing, some "fighting over dogmas," but it is far from being the case in this neck of the woods. The facts are that this is just what is not being done. Leaving out the "fighting" business in preaching dogma, there is so very little advocacy of religious dogma in the pulpits of today that preaching on distinctive doctrinal lines is rarely heard. So far from dogma being the staple subjects of the ministry of these modern times, fundamental doctrines have very little place in the subjects treated by pulpit teachers.

There never has been a time when there has been so very little real theological preaching as in these modern days, what the Milwaukee mayor says to the contrary notwithstanding. One marked difference of today's preaching and the preaching of years gone by is to be found just here. A marked change has come about at this point in the pulpit, as well as in the books written and printed. Real-



ly preachers and churches are almost afraid to preach the doctrines which they hold.

To my way of thinking, and I am sure I am right, there never was an age when religious dogma needed more to be preached clearly, forcibly and intelligently than now. If doctrines are revealed in God's word, why not preach them? It is no wonder that convictions for sin are so very rare in these days, when so little is said about the heinousness of sin, or to put it differently, when almost nothing is preached about the doctrine of "original sin?" Here is a dogma which needs to be stated forcibly, and restated times without number, but which is strangely set aside and overlooked, if not antagonized by present day teachers. Where is the doctrine of repentance, of faith, of justification, of regeneration, of the atonement, of the Holy Spirit? But why go further? Just take up the doctrines of the church, and then ask when you have heard a specific, straight-out, clear-cut sermon, true to the standards, upon some of these fundamental themes. One of the revivals sadly needed just now is that which will bring back the distinctive preaching of the fundamental doctrines of the Bible, for which a former age was noted. This will be one way to improve the present deplorable state of religion in the churches, for the same Holy Spirit who inspired men in the olden times to record these doctrines in the word of God will not fail to put the seal of his approbation upon the preaching of them. But to go back to my text, as to what this honorable mayor said, "Our boys and girls may be going to hell." No doubt they are from all the signs of the times. But rest assured they are not going down to hell either because we are fighting over religious dogmas, or because there is anything like a surfeit of preaching on distinctive theology. Far from it. If this mayor had looked a little closer at home, he would have discovered just what he did not want to see, that the saloons were sending boys and men down to hell in droves, and that right under his nose. He would have discovered dance halls, bawdy houses, gambling hells, and numberless other places and things which are but snares in the pathway of young men and youth, not to say traps even for the unwary feet of the girls. It takes no wise man with half a dozen eyes to see what is sending men and boys, women and girls down to hell in these loose and superficial days, when religion sits so lightly upon church folks. Let the mayor clean up before his own municipal door, and many will be saved from perdition.

The fact is, many people have no eyes to see what is right before them, and are looking away off to discover causes for evils which lie right under their vision. No use to take up the cudgel against preaching so-called religious dogma in these times. There is not much of such preaching done or heard, not enough to hurt the kingdom of the devil, nor to interfere to any great extent with his satanic work. Go to the homes where boys and girls are growing up, worldly, ungodly, wicked, with no religious influences whatever, and then will we seek where the drift hellward commences. Then see the worldly spirit abroad the land, the low and superficial type of religion in the churches, the numberless things that draw the young mind away from God, from the immortal soul, and from eternity, and we will then begin to see the reason for so many of the boys and girls going down to hell.

Let no timid preacher be at all frightened by any such sayings as has been commented upon.

He will not get hurt if he preaches religious dogma. Theology never hurt anybody. Stick to the word, and dogma will be preached and theology will be heard from.

Atlanta, Ga.

#### HOLINESS TO THE LORD.

Rev. O. H. P. Duncan.

"And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engraving of a signet, *Holiness to the Lord.*" Ex. 39:30.

We find in addressing the majority of the people of this present enlightened age on the subject of Scriptural Holiness, that they think it a matter of little importance, and one cannot possibly attain such height in Christianity in this world, and that the holiness people are carrying a standard entirely too high. Well, be that as it may, the word says in Rom. 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," therefore, it is not an impossibility for one to attain such a height or carry such a high standard. We believe in testifying that the blood cleanses from all sin and that it sanctifies wholly. Of course we don't want anyone to testify to God's saving power when they won't accept the gift, for they would testify to dead works. God says that we should make a distinction between holy and unholy, clean and unclean, just and unjust. I am led to believe upon the authority of God's word, that the person who does not make this distinction will, on that day when they shall stand before God in judgment, be found wanting.

Holiness is not an external application, but an internal one; anyone could live pleasing in the eyes of the world, but we have got to be holy before the Lord before we pass the great and final judgment. Woe unto them that are partakers of the covetous desires of the world in that day; we can't walk in earthly pleasure and be a holy people in the sight of God. No one can be a holiness fighter and accomplish anything in God's cause, for in heaven everything is holiness unto the Lord, and I am persuaded that if such unregenerate persons would ever gain entrance through the pearly gates, they would find that it was not the place for them. Holy! Holy! Holy! is our Lord God Almighty, and holiness unto the Lord being required, they would be debarred from heaven and their self-conceit would burn their conscience so that they would be in such a state of agony as to cry for the rocks and the mountains to fall on them and cover them from the sight of God. The holiness standard is one that calls for regenerated persons who have had the baptism of the Holy Ghost, walking in the light and drinking in the sunlight of God's love.

Again, there are people who say they do not believe in preaching hell-fire, but that is not God's fault for he warns us continually in his word. "And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." Luke 16:24. So if anyone cares to fight off the blessing he will have to arm himself with different implements of war, for God is always superior to Satan. The holiness people live in the Spirit and therefore they have to walk in the Spirit; the sinful man lives in carnality and desires carnality. God's word again says in Col. 2:18, "Let no man beguile you of your reward in a voluntary humility and worshipping of

angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind."

We know that God cannot look upon iniquity, and if we walk in carnality we serve sin, and God says, "He that committeth sin is of the devil; for the devil sinneth from the beginning," and "Who-soever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin." It is an evident fact that if we let our thoughts drift from God, that the devil will capture them and sow the seed and reap the actions, for if one let his or her thoughts dwell on any one thing, before they know it their thought has grown into the action or deed, but by serving God we know that our thoughts are pure, our hearts pure, our deeds pure, so we sow pure thoughts and reap life eternal.

The holiness people are undoubtedly the happiest and most grateful people on earth. When God brought them out of Egypt and turned them loose in Canaan, they never get done thanking him for it. Every time they eat a bunch of grapes, they thank God for providing it for them, and they think there is no place like Canaan. Egypt is far below those that walk in Canaan and eat of the tree of life, which bears twelve kinds of fruit, and each kind has enough glory in it to sustain us through all eternity. It is no trouble to tell a man that has been up in the branches of the tree of life, for he has a smile on his face that all the devils in hell could not change; he is filled with the glory of God, and you can see New Jerusalem in his countenance and the glory of Lebanon in his eyes; when you see him shouting you can make sure that he sees God beckoning him from the tree of life, and then he gets down on his knees and thanks God that he is no longer a brickmaker in Egypt, but a vinedresser in Canaan, with the river of life at hand. "The Spirit and bride say, Come, and let him that heareth say, Come, and whosoever will, let him take of the water of life freely." Rev. 22:17.

Holiness people as a rule never get thirsty, for they are always drinking of the river of life; and when they are not drinking the water of life they are standing on the jasper wall picking fruit off the tree of life, and if not picking fruit they have an "everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him."

When God puts a clean heart in any one he puts an everlasting gospel on their lips, with the Holy Ghost to convey it. There is no formality connected with holiness, neither is it necessary for a holiness preacher to study any formality for when the fire falls he loses everything in the line of formality, and gets lost in the glory of Lebanon or the grapevines of Canaan. The reason people, as a rule, think it impossible for one to get such a blessing is because they will not give up Egypt and their brickmaking; they are afraid that they can't make vinedressers.

God says that a man can get in the way by walking in the light and by cleansing himself. Paul warns us in II Cor. 7:1, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Rosebank, N. Y.

We have just issued a new book from the pen of a well known lecturer and Methodist pastor, Rev. Leonidas Robinson, of Kentucky, entitled *Gates and Keys to Matthew*. Cloth 50c.

## EVANGELISTIC AND PERSONAL.

Rev. T. P. Roberts, assisted by Rev. B. F. Flanery of Kingswood, Ky., and Miss Ella Dee Kinkle, Wilmore, Ky., is conducting the Moore's Park camp meetings. Prayer is earnestly requested.

Plans have been drawn and the building contract awarded for the erection of a new \$25,000 edifice for the Western Avenue M. E. Church of Minneapolis, Minn., Rev. T. W. Stout, pastor.

Bishop John C. Kilgo will dedicate the new M. E. Church, South, at Hillsboro, Ky., the second Sunday in September. All former pastors are invited. W. T. Ekklar, P. C.

Rev. J. J. Smith reports a fine meeting at Mobley Camp. Rev. W. C. Wilson, of California, was one of the preachers in charge. Bro. Smith will begin a meeting at Shady Grove, Ky., August 14, and will continue ten days.

Rev. W. E. Charles has recently closed a good meeting on the Vine Grove circuit, Rev. W. R. Wagoner, pastor. Twelve professed salvation and six united with the church. Bro. Charles is now in the battle at Cecilian, Ky.

Rev. E. C. Dees has just closed a meeting at Wilson Camp, Todd county, Ky. There were about thirty-five reclaimed, saved or sanctified, twenty-four additions to the church and fifteen babies baptized. Bro. Dees is much loved by the people of this community. So writes Bro. W. R. Woodis.

Rev. T. F. Maitland and wife: "We wish to say through the columns of your good paper, that we are still on the firing line. After the Henderson meeting, where God gave us such great victory, we went to Cairo, Ky., where we assisted Rev. W. O. Rickard in a meeting but visible results were not great in this meeting. We are now at Patton's Creek, near Westport, Ky.; the meeting starts well, and the prospects are favorable for a good revival."

E. C. Sanders: "We have been in the pastoral work in the M. E. Church on the Lexington charge, one month. We were doing pastoral work in the Pentecostal Mission. The death of Rev. J. W. Drake left this charge without a pastor. We are moving on well. Glad to find THE PENTECOSTAL HERALD read by some of our people. May their number increase. We beg the prayers of THE HERALD readers for our coming revivals. The Lord bless his people. Yours for a full gospel."

Rev. T. J. Adams: "We began here July 4. We found an awful stir among the people; some way they had gotten word that I belonged to the Tongue crowd and were prejudiced against me, but they are finding out I am preaching Bible holiness, and its breaking away. I find the tracks of Bro. Speakes here; the people love him."

Rev. Will J. Harney: "The camp at Mt. Olivet is in a glorious sweep of victory; thirty-two were at the altar Monday night. The altar is crowded, souls are getting old time religion. The cottages are full, this being the largest crowd the camp has ever had. Many preachers are attending. This is our third year, and we are called back for 1911. The conviction has been withering; the salvation work clear. This is a great camp. Mrs. Harney has made the singing a great factor. How people weep, laugh, sweep through while she sings. I have never seen greater power upon her in song. He has used her much in the camp. We go next to Oklahoma. Our slate for 1911 is filling. Praise God for this sin-killing camp. God has not forsaken his people, never. We can have the old time, the old-fashioned, soul-saving camps. Preachers here say, 'Well, there is one thing certain, and

that is, God is giving an old time devil-driving, sin-killing, soul-saving camp.' How they run to the altar. No going back and begging or pulling, but they come and come in a hurry. Amen. Midnight wrestling will bring things to pass. Please remember that we live almost in sight of that beautiful city, Carlisle, Ky., R. R. 5. So don't address us at Wilmore, but Carlisle. We will be in Canton, Ohio, February. We have another date for Ohio. The best of all is God is with us."

Hon. William Jennings Bryan delivered a lecture at Glenwood Park, July 19, on "The Price of a Soul." The following are just a few paragraphs from his lecture: "My subject is 'The Price of a Soul.' It is an important subject. Christ, who never dealt with trivial things, dealt with the value of the soul, and dealt with it with an emphasis that will never be surpassed.

"In nearly every great oration in history the speaker has put what he thought most important into the form of questions. Abraham Lincoln was a greater orator than he has ever had credit for being. His fame as a statesman and as the emancipator of a race has so overshadowed his reputation as an orator that he has not yet received recognition as one of the world's great orators that will some day be given him. In Lincoln's speech addressed to the South just before the outbreak of the Civil War, he described the situation as he saw it and then said: 'Suppose we have war; it must some time end. If it ends in separation the two nations must live side by side. The question of slavery will still be here to be dealt with.' And then he summed up the situation by asking, 'Can aliens make treaties more easily than friends can make laws?'

"Christ on one side put the world, pleasure, wealth, fame, all that the world can contain, and then asked, 'What shall it profit a man, if he gain the whole world and lose his own soul?' He allows us to write one term of the equation ourselves, and when we have put in everything but the soul, he asks, 'What if you gain all this, and lose your soul?' Every day from the time we reach the age of accountability until we die, every one of us is weighing the soul; and just as we put the soul above everything else, so we build character. He who makes his soul a matter of merchandise has started on the downward way.

"Tolstoi said that if we wanted to trace the history of a criminal, we should not start with the day he committed the crime, but we should go back to the day he first deliberately did what he knew to be wrong. The critical time in a man's life is when he does something which he thinks is more important than his soul's welfare."

## EXPERIENCES ALONG THE WAY.

Possibly, some of the old friends might be glad to know that I am spending the summer in meetings with Bro. Bud Robinson. We left Greenville, Texas, June 9, for Los Angeles, Cal. Our route led us by Kansas City and from there we went over the Santa Fe Railroad, through Kansas, New Mexico, Colorado and Arizona. We only made one side-trip on the way; we stopped off at Williams, Arizona, and went over to the Grand Canyon; I can say with the Queen of Sheba, "The half has never been told." It is one place you will have to see in order to get any just conception of its grandeur. I was utterly bewildered with the vastness of this, the greatest canyon in the world. There it lay, right at my feet, I am standing on the rim and think of it, two hundred and seventeen miles long, thirteen miles wide and six thousand

feet deep, or more than a mile deep. We went into the canyon on mules, down what is known as the "Bright Angel Trail." This trail was here when the white man first discovered this mammoth canyon. It was made perhaps by the ancient cliff-dwellers for they had homes on those almost inaccessible walls. You cannot describe the canyon, much less can you give one an idea of this trail; sometimes it is like a ladder and sometimes like a cork-screw. A single misstep for the mule would send you hundreds of feet on to the jagged rocks below, but fortunately no one has ever been killed on this hazardous trail.

We went down some five thousand feet to the bank of the Colorado River and away down in between those blackened walls, was the great river that looked like a small stream; imagine my surprise when I was informed that it was more than one hundred yards across; this is one place where sight is deceiving; an object ten miles away would appear to be possibly, not more than one mile, or two, at most. No wonder David said, "Great and marvelous are thy works, oh, Lord God Almighty; in wonder hast thou created them all."

We spent one day and night here and then on to Los Angeles. We got to this place two days ahead of time; the meeting is to be in the First Pentecostal Church of the Nazarene and it is indeed a splendid body of people with 1,250 members, and Dr. P. F. Bresee, as pastor. We took advantage of these two days and visited the San Catalina Island; we went on the electric cars to San Pedro and then in a nice steam launch to the Island. Did I get sick? You can see Bro. Robinson about that. That was one time I made a full consecration; I gave up everything.

We here visited the Submarine Garden, one of God's natural gardens; all kinds of shell-encrusted rocks and aquatic life were everywhere in evidence. Great fish were playing among the beautiful trees and fanning the leaves of the ferns with their fins; tall trees with their great boughs waving like a tree in the breeze on land. No more beautiful place has it been my lot to see on the whole earth. Now we are back in Los Angeles, the meeting in victory is rolling, souls are finding God and we are happy. With much love,

J. W. PIERCE.

Daniel dined and prayed alone; Elijah sacrificed and witnessed alone; Jeremiah prophesied and wept alone; Jesus loved and died alone.

It is human to stand with the crowd; it is divine to stand alone. It is man-like to drift with the tide; it is God-like to follow a principle and stem the tide.—Sel.

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## Question Bureau.

John Paul.

1. "Now when Jesus heard these things, he said unto him, Yet lackest thou one thing." Please explain what this one thing was that the young ruler lacked.—*An Earnest Enquirer, Missouri.*

In Matthew's account of the same conversation Jesus says, "If thou wouldst be perfect." The thing lacked, therefore, was perfection of heart, what is known by us as Christian holiness, began in regeneration and consummated in the pentecostal experience of sanctification. I suppose it had not been even begun in him, though he had lived up to the standards of the law, and had no outward lack.

2. *A Subscriber, Tennessee.* Sell to them that pay their debts, and give, as you are able, to them that are objects of charity. Let the rest go to work, for if a man will not work, neither should he eat. 2 Thess. 3:10. This is authentic scripture, and nothing in the Sermon on the Mount should be interpreted so as to violate its plain meaning. This answer is in response to the question, should a merchant sell goods to a man who does not pay his debts.

3. *John says perfect love casteth out fear. To what does he refer? Is it the fear of all things both as relates to the dangers of earth and the hereafter?*—*A Subscriber, Tenn.*

Read carefully 1 John 4:17, 18, and it will be seen that the terrors of judgment were the object of fear as set forth with the statement that perfect love casts out fear. The expression in Luke 1:74, that we might serve him without fear, probably means the same, referring to the assurance of faith. The perfect love in the one passage, and the holiness in the other are given as the attainments wherein the sky of a man's hopes is constantly clear. It is reasonable to expect that this sense of ultimate security in Christ should revise a man's estimate of temporal danger, especially where the stimulus of fear was not too sudden, so that he would have time to deliberate upon it. In 2 Corinthians 7:5 the apostle confesses the feeling of temporal fear, which no doubt is common to every average human being, its measure of severity being governed not by the amount of religion one has, but by heredity first and habit second, as well as by the accident of one's nervous constitution. Some people's nerves go back on them in the presence of blood, some in the presence of lightning or wind, some upon high places or where there is much water; but this is because of a nervous disorder due to some harrowing experience or hereditary imperfection. It may be classed with physical diseases. Such persons, however spiritual they may be, will have to claim a case of divine healing before they can become secure against this instinctive reaction of their nerves.

4. *Please tell me what is meant by "neither in the world to come," Matt. 12:32. I cannot think Jesus intended to say we could not be forgiven in heaven, as we know we cannot.*—*Mrs. J. C. F., Virginia.*

No, he did mean to say we could not be forgiven in heaven, for we are abundantly taught that the guilty shall never enter heaven. "The world to come" means heaven to the righteous, but hell to the wicked. The offender referred to cannot be

forgiven in hell. You may say we know that, also, and Jesus should have treated it as a matter of course. We may assume that Jesus mentioned this well known fact not as new information, but by way of emphasis, to impress the persons warned with the utter hopelessness of their case. As I understand it, the people in hell have all committed the sin against the Holy Ghost, or its equivalent, which is the ultimate rejection of grace, ultimate persistence in any kind of sin.

5. *S. A. L., Texas.* About the foolish virgins, Matt. 25. It is not our belief that they are intended to represent regenerate believers, but rather ordinary moralists, who expect to go to heaven without a change of heart, without inward grace. This is based upon the fact that they had no oil at all, and are not represented in the passage as having ever had any, and doubtless oil is typical of grace. Nor is it said that they had oil when they were refused admittance to the supper. Midnight is a poor time to secure oil. It is not a useful passage to prove the second blessing, though some brethren have tried to make it do service in this direction. The wise virgins did not have two vessels, but only one, constructed as a part of the lamp. They did not rise at the call of the bridegroom and fill their lamps, they only trimmed and lighted them. Any Christian who has the grace of God in his heart and lives up to all the light he has is wise.

6. *S. A. L.* The expression, "Woe to the inhabitants of the earth and of the sea," Revelation 12:12 is a comprehensive term, meaning perhaps that the fall of man would bring a fall to the world, a general disorder, in which the whole creation would groan and travail in pain together. Romans 8:22.

### HENDERSON, KY.

We have just closed a great tent meeting held under the auspices of the Clay St. M. E. Church, South. This was one of the most successful revivals ever held in Henderson. It was an old time, Holy Ghost revival, at which penitents wept their way to the altar, prayed through to God and believers were sanctified wholly, restitution was made and the church greatly strengthened. Among the many who were sanctified, were two of our young lady Sunday school teachers and our organist.

Evangelist T. F. Maitland of Wilmore, Ky., did the preaching, and his sermons on "Hell," "Judgment," "Second Coming of Christ," "Sin" and "Holiness" were the plainest and strongest that our people have ever listened to, and the result was that a great many people were dug up, and sin was uncovered before their eyes as never before.

This is the sixth revival in three years in which I have had Bro. Maitland to do the preaching, and in every one his preaching and methods were both satisfactory and successful. He is a safe man and I do not hesitate to recommend him to any one who wants a full gospel preached.

Prof. W. B. Yates, of Marion, Ky., led the singing; from the very first he captured the people and held them until the last. He is not only one of the best gospel singers in the field, but is an all-round worker. Yates and Maitland, with the Lord, make a team that routs the devil every time. The visible results of the meeting were one hundred and fifty-nine professions, converted, reclaimed and sanctified. We received twenty-seven into the church Sunday, and there are at least ten more yet to join. Since conference I have received six-

ty-two additions, married fifteen couples and preached sixteen funerals.

Last Sunday night, just before preaching, there were seventy-five testimonies given in ten minutes. Last Wednesday night at prayer meeting, there were one hundred and twenty-five present. I mention these things that our friends and others may see that there is no truth in the objection that "holiness kills the church." Instead of killing the Clay Street Church it has made it the liveliest thing in Henderson, for which God shall have all the glory.

M. E. VANCE, P. C.

1325 Clay Street.

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There is now passing through the press a book from the pen of Rev. C. F. Wimberly, well known to all the readers of THE HERALD. Bro. Wimberly is always original and writes on themes and things different from most any writer in the field. Those who have read his remarkable book "New Clothes for the Old Man," have a greater treat in store for them. The title is "The Vulture's Claw," and it is a thrilling story of real life. It should be in the library of every home that loves and appreciates the best and purest literature. It will have all the charm of best high-class stories, and at the same time will carry a tremendous message that will make every man and woman who believes in a mighty gospel, and a mighty Savior, to feel shouts of praise well up in the soul. Watch for the announcement and get a copy of the first issue. Bro. Wimberly has established himself as an author of lasting merit in this new book. When ready, may be ordered from this office.

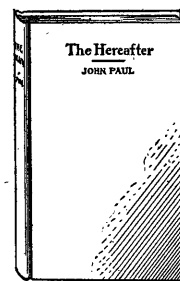
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## EVANGELISTIC.

### CHAIRES, FLA.

I have been thinking for some time that I would write an account of some of my labors for this year and what the Lord has done for me. I have had some of the best meetings of my life; some places I have been where the churches were alive and ready for the battle the first service and souls were weeping their way through to victory before the meeting had run more than three days, while some were so dead that when my time was up and I had to leave I could not tell that we were ahead but very little.

This meeting starts off well and I am expecting great victory. Rev. Thomas Williams is pastor; he is a fine man to work with; he turns the worker loose, and then goes in himself to help round up and arouse the community; he is also good in song and prayer. I have engagements up to September 6, and then would be glad to help any one who can use me. I also want a consecrated young man to lead my singing for me. I don't care anything about his being an expert chorus leader, if he is full of the Spirit, has a good voice and capable of learning. I can use him all the time. If such a one reads this and can travel with me, write me to Winn, Fla., my present address. Yours, fully saved and sanctified, F. P. McCALL.

### CLEVELAND, MISS.

I have been South since the last of May; am now engaged in meetings with the Methodist pastor near Cleveland, Miss. Will hold several other meetings before returning to my home in Colorado Springs. I will be through with present engagements about the middle of September and would like to make dates for fall and winter with pastors in churches or missions. My address is 325 S. El Paso Street, Colorado Springs, Col. The following letter given without request will be sufficient reference:

"To whom it may concern: This certifies that Rev. Charles K. Spell is a member of the Methodist Episcopal Church, S., of Colorado Springs, Col. I will state further that I know of Bro. Spell's work as a preacher and evangelist, and believe him to be a thoroughly consecrated man, full of the Spirit of God. God has greatly honored his preaching and I can fully commend him to any one in search of evangelistic help. Very truly,  
T. S. WHEELER,

Pastor of M. E. Church, South."  
Colorado Springs, Col., June 8, 1910.

I am yours and his, under the cleansing blood,

CHAS. K. SPELL.

### ROLLING SPRINGS, KY.

Have just closed a successful meeting at Rolling Springs, Bro. Alexander Royster, pastor, assisted by Rev. M. H. Alexander, of Richardsville, Ky. Bro. Royster is one of God's plain, practical, uncompromising preachers. Bro. Alexander too, is a good preacher, logical, pointed and true.

I don't know when I have been with two preachers who had less foolishness about them in the pulpit and out of it than these two brethren. As Christians we need to have peaceful, merry and cheerful hearts, and be pleasant, but steer clear of the world's jokes and idle words. It is said that one noted man claimed to have lost the experience

of sanctification by joking and smoking. Some of us might do well to learn how to abridge, even in ordinary conversation. I believe it was our beloved forefather, John Wesley, who said, "Not many of us can converse long at a time with profit, possibly not over half an hour."

Bro. Royster and I held a profitable and successful meeting at Aberdeen, Ky., just previous to this. We go next to assist Bro. Alexander in a meeting near Woodberry, Ky. L. E. HUNT.  
Morgantown, Ky.

### REV. WILL HILL'S CAMPAIGN.

It has been some time since I've written to your columns, but we have been busy. We were in Texas and Oklahoma through the fall, coming home Christmas for two months' rest, after which we began at St. Luke's Church, Augusta, Ga., with Bro. Evans. For seventeen days our God blessed our feeble efforts. We moved from there to Ashbury Church and spent fifteen days with Bro. Sewell in a good meeting. Leaving there, we spent more than three weeks at Griffin, Ga., with Bro. Stanton, and God come in power. We next went to St. James, Church, Atlanta. The battle there was hard and the day was long in coming and we never did have the meeting we expected, but cannot know the result till the judgment. Our next meeting was at Woodbury, Ga., which was a gracious one, indeed. Hundreds sought God and the Spirit in his plentitude and power. We are now at Manchester, Ga., under a tent, there being no church house here; with 2,000 people there is a great opportunity and we are looking to our God. We expect to do our best. Bro. Horton is singing for me this year and is fine help.

We are using Bro. Tillman's new book, and it's fine, too; the folks like it. Bro. Ware is in charge here. WILL HILL. Manchester, Ga.

### ROSALIA, WASH.

We are still holding the fort in the Pacific Northwest. The enemy is subtle and the majority of people seem very much unconcerned, but we are glad some are plunging into the fountain.

Our last meeting was held in Idaho and was the hardest battle of our life; at times conviction would prevail but instead of yielding to God they would resist, consequently few found Jesus. We found a very loving people there as well as an incorrigible class.

At present we are taking a rest, enjoying the cool Pacific breeze that is surely helpful to a camp meeting worker. This is a very delightful climate in the summer and autumn; it is quite helpful to anyone who has throat trouble. The harvest is approaching, the vast plains of golden grain are beautiful to behold. The hum of the reapers reminds us of the fact that we too, shall soon be reaped by the angels, our bodies will sleep in the cold grave till the trump of God shall sound to call us forth.

"We shall sleep, but not forever,

That will be a glorious dawn,

We shall meet to part, no never,

On the resurrection morn."

This is a great agricultural country; also a great fruit country, but from a spiritual standpoint they have almost forgotten God. Most of the preachers seem to be preaching for the people instead of to them. J. H. NEWBERRY.

### WATER VALLEY, KY.

As I have some friends who would like to know

where I am, and what I am doing, I will let them know through THE HERALD. I commenced a meeting with Rev. M. H. Newton, pastor, at Dixon, Ky., July 2. We had rain from start to finish, raining a little every day and some days there was a regular cloudburst. Crops in lowlands are badly damaged, and some entirely ruined.

The meeting was well attended and the interest increased from the beginning. Some were reclaimed, others were converted and sanctified, and everybody seemed to be helped; a number united with the church and the prayer meeting was reorganized.

The writer, his wife and grandson, Luther Smith, were kindly entertained in the home of Bro. Bailey Cottingham. He has a good, kind family and we were delighted with their hospitality. Bro. Sam Powell bestowed much kindness on us and everybody in and around Dixon treated us with great courtesy.

I don't think I ever saw better order in a meeting. Bros. Galloway, Denton and Sights from Carvosso charge, helped us much in the meeting. This was the fourth meeting I have held in Dixon and I can never forget them. We had a faithful choir; our organist, Miss Dixon, and cornetist, Miss Halley Whitledge, with Bros. Powell, Galloway, Sights and an army of young people were always in their places. We began at Mobley Camp, July 15, held at Water Valley, Ky.

J. J. SMITH.

### FORT JESUP CAMP, LA.

The eleventh annual camp meeting of the Fort Jesup Holiness Association, closed on Sunday night, July 17, 1910. It was a good meeting, though not so largely attended as in earlier years. It was rather too early, for the farmers of the section, as much rain had thrown them behind with their work, but we had a fair attendance all the time and a large attendance at the last. The meeting took fire from the start, and increased in power to the close. God honored his word and his people with his blessed presence and power. Quite a number passed through the altar, to pardon or purity, and the saints were blessedly refreshed. Rev. Tom Smith, of Palmer, Mo., who is a native of this community, was master of song, and well did he do his part. He also gave us some messages of wonderful power.

Miss Mattie Long, who, with Miss Florence Williams, went from this section to far off India, seven years ago, was also present, and thrilled and stirred the people with her burning pleas for the dying millions in heathen lands, and the story of their special work.

Bro. J. S. Sanders visited us one day and brought us a sweet message on entire sanctification.

Rev. B. H. Shephard, pastor of the M. E. Church, South, was present and instant in service during the early days of the meetings. If our local pastors would attend the camp meetings, it would soon close the apparent breach between the holiness movement and the church, and would be an encouragement to all new converts to join the church, and thus better conserve the fruits of these great meetings. Moreover, it would greatly help and encourage the most spiritual of their members and fire and refresh their own souls. I commend the example of Bro. Shephard to all pastors.

The last thing that occurred at the last service after nearly all were gone, was the conversion of two, and the sanctification of one sweet little girl who had been converted earlier in the meeting. We thank God and take courage. J. M. WEEMS.



## ELTON, LA.

I have held three meetings since I wrote to THE HERALD. My first meeting at Ellis, La., with Rev. Charles Martin, the United Brethren pastor, resulted in about twenty-five professions. There are about one hundred or more holiness people in this section and it was certainly a blessing to preach to them. My next meeting at Eunice, La., with Rev. S. R. Henderson as my helper, was a blessing to a number of souls.

My last meeting at Kinder, La., resulted in about fifty professions of conversion, reclamation and sanctification. Rev. F. G. Watkins, the pastor, was one of my old friends at Asbury College, and I certainly enjoyed myself in this meeting. Rev. Paul Leeds, pastor of the First Congregational Church, received the blessing of holiness and was a great blessing to us in the meeting. We had a number of ministers present who aided us greatly. They were Revs. Will Bennett, Quin Bennett, Bemont, F. W. Denton, and Brown. We were shown great hospitality during our stay.

My next meeting is at Prudom City, La., and then to Curdsville, Ky. We have great prospects for New Castle College, a holiness college at Elton, La., for another year. We have a number of students promised and are expecting a great year, beginning September 12, 1910. We have a holiness convention in the college beginning August 31 and continuing over the first Sunday in September. Make arrangements to attend this convention if possible. A number of our holiness evangelists will preach, read papers and discuss the problems of the holiness movement in Louisiana. We desire your prayers.

Rev. J. E. L. MOORE.

President New Castle College.

## LIBERAL, KANSAS.

We are at it here and folks are getting through in the good old-fashioned way. Hallelujah! Our last camp was at Riverside, Illinois, where we had great victory and many found God precious to their souls. Brother Hodge, from Kansas, and Brother Harry Maitland were my co-laborers, and you know by that I was highly favored. Brother Hodge did splendid work and I never heard Bro. Maitland when he sang better. The people at Riverside are a royal people indeed. I have never worked in a camp where we had a better spirit. It was easy to preach, easy to sing, and easy to get folks to the altar. On the last night, as Bro. Maitland and I left, as we boarded a crowded street car, some one lifted by pocketbook with \$100 in it, and you can guess how I felt with a large family and bills due and no money to pay them. Well, Amen! I am going on to heaven shouting the victory. I know now what Paul meant when he said, "In perils of robbers." I will have to do without some things I could have had, and work harder, but God knows all about it.

Since my last report we labored in the camp at Colby, Kansas, with Brother Brooks, of New York. Had a delightful meeting and enjoyed our stay in Brother C. G. Morrison's home. A goodly number were either saved, reclaimed or sanctified. Brother Ryder, of Kansas, led the singing and rendered efficient service. Rev. Jesse Uhler, of Clearwater, Kansas, is conducting the song services for us here and he is good help in a meeting. We have never worked anywhere with people who treat the evangelist better than the Liberal people do. Our next meeting is at Mountain Park, Okla. As ever your brother in holy love,

E. A. FERGUSON.

## RUSKIN, TENN.

Possibly it would be of some interest to some of your readers to see a few lines from a former scribbler for your columns.

Shall I tell them where I am "at" and what I am doing? Well, I am a member of the Tennessee Conference, M. E. Church, South, "stationed" on the Yellow Creek Circuit, where I am serving my fourth year as pastor. My circuit is located in the Dickson District, bordering on the brakes between the Midland plateau and the levels of West Tennessee. My churches are located along the famous Yellow Creek, a large stream of the most crystal-like waters I have ever looked into in thirty-five states and territories.

My parsonage is located on the campus of Ruskin-Cave College—in fact, is a cottage of the college property. Here during these four years I have held a position as a member of the college faculty, and watched with zealous love the development and training of my five girls and baby boy now about to enter upon his fourth year, and with almost equal interest, the growth and progress of one of the most unique educational institutions I have ever known. R. C. C. has grown from an enrollment of sixty-five, the first session, to over two hundred the last. Just now the management is adding a splendid annex, and getting ready for an actual attendance of our limit—two hundred picked students.

The time of my annual revivals draws near, and I earnestly desire an interest in the prayers of my many friends and acquaintances, readers of the good HERALD. Blessings on you.

Sincerely,

L. O. ADAMS.

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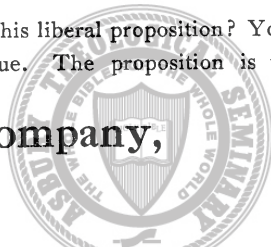
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### EDITORIAL

### REV. H. C. MORRISON

### OUR WORLD TOUR OF EVANGELISM.

(CONTINUED FROM PAGE ONE.)

suppose a mile away, and were surprised to find the students of the boys' school had marched out to tell us good-bye, and were drawn up at the gate in beautiful order in two long lines, some two hundred and fifty of them in all. The officer in command doubled up the lines, and I made them a short address. They gave us a tune from their drums and trumpets, and we waved them a farewell with our hats as the train pulled out. As far as we could see, their caps were all in the air. So we went on our journey, leaving much of our heart at Songdo.

I would to God the church at home could understand the devotion and zeal of this little band of missionaries and the heart hunger and need of the people; then with joy she would pray and give for the salvation of this city. It was here in Songdo that Dr. Reid, Bros. Gamble and Stokes, were holding on to God in prayer when the Holy Spirit fell on them with power, and they felt moved to ask God for a million souls this year. This was the origin of the motto and battle cry which has been taken up by all of the churches throughout the peninsula, "A million souls for Jesus." Thousands of the Korean Christians have taken up this motto, and a multitude of earnest souls are calling on God for a great ingathering. The whole church has been

quickened by the movement. Already a great benefit has been received and thousands of souls have been brought to Christ.

Let the readers of THE HERALD join in prayer with these dear people for the outpouring of the Holy Spirit upon Korea and the conversion of a million souls in the following months. Who would have prophesied that God would have chosen this people for the special manifestations of his grace? But without doubt, in his wisdom and mercy he is, in a very remarkable way, revealing his power to save men from the thralldom of sin here in Korea. There are those who seek to discount the work by saying the Koreans are coming into the church through selfish motives. When drunkards become sober, quit the use of tobacco and forsake dissolute companions; love the Bible, prayer and the services of the sanctuary, and show a spirit of meekness and love under persecution, it is a very good evidence of genuine salvation.

There is no one more enthusiastic and more earnest in prayer for the million souls and for a great revival in Songdo, than Dr. Reid. He recently wrote a poem which we are sure the readers of THE HERALD will read with interest, and which we print at the close of this article.

(CONTINUED.)

### THE BATTLE GLORIOUS.

An Ode to Songdo.

In the heart of the Land of the Morning Calm  
By mountains fenced around,  
A city stands like a jewel rare,  
In a golden signet bound.

Like Paradise the landscape fair  
In every varying scene,  
For half the year a beauteous brown,  
For half, a glorious green.

The mountains steadfast in their place,  
Their craggy shoulders rear,  
The vision of their mighty mass  
Doth seem to quiet fear.

The grassy glades, the wooded dells,  
The rippling mountain streams  
All tend to fill the heart with peace  
And stir the mind with dreams.

The people live a simple life  
Unmoved by time's swift pace,  
But sadness seems to dominate  
The expression of each face.

For 'mid these scenes of seeming peace  
Is stirring a turmoil great,  
Two mighty hosts with fierce assail  
Do battle for each man's fate.

Satanic wiles with hideous hate  
And devilish skill are planned;  
For man's overthrow and ruin great  
Are traps on every hand.

Sin's horror by hell's cunning 's hid  
Beneath false pleasure's smile,  
To lure man on to endless death  
With machinations vile.

For crushed 'neath centuries of sin  
The people lie distressed,  
But blinded so they cannot see  
The truths that make for rest.

The daring soul who seeks for life  
Through many foes must pierce,  
Through customs hoary with their years  
And persecutions fierce.

Against these powers the Prince of Peace

His truth and grace arrays,  
That struggling souls might know his joy  
To everlasting days.

To fight his fight a noble band  
Of men and women true  
Have left their homes at his command  
To carry his purpose through.

Strengthened by his victorious might  
They cannot but prevail,  
Behind them stands his glorious Church,  
And that can never fail.

The doctor comes with heart and hands  
Their sufferings to relieve,  
To heal the wounds that sin hath made,  
To comfort those who grieve.

To hospital and dispensary  
The sick ones flock apace,  
Kind ministry doth thus direct  
Their gaze to Jesus' face.

The teacher comes, both good and wise,  
To train their minds aright,  
To teach them where true wisdom lies,  
To tell them, God is light.

The school and college soon doth crown  
The summit of the hills,  
And truth thus taught the tumult wild  
Of superstition stills.

The women too, like angels sent  
From heaven's own fields afar,  
Their sisters help, and thus fulfil  
Their part in Zion's war.

The preacher his good news proclaims,  
And gathers into one  
Great, glad evangel, all of these—  
And so the fight goes on.

Churches throughout the city rise  
But soon too small do grow,  
To hold the folks who come to hear  
How God loves men below.

Larger churches now are built  
But neither will these seat  
The hungry souls that yearn to know  
Salvation's joy complete.

Princes and Powers of the air  
Are from their strongholds driven,  
On one side fights the host of hell  
But on the other,—heaven.

Customs, superstitions, rites,  
Traditions—ages old,—  
Melt before the conquering power  
Of God's true soldiers bold.

This mighty battle now doth rage  
Against all wrong and sin,  
Within Songdo's encircling wall,  
Oh, who will help us win.

Let all who hear the stirring call,  
The Captain's voice obey;  
With heart, and will, and all in all,  
Enter the glorious fray.  
Songdo, Korea. Wightman T. Reid.

Send us 50c in stamps and we will send the HERALD to some missionary in the foreign field till January, 1911.

Send all of your children that are away from home the HERALD till January 1911, for 25c each.



## BROTHER BROMLEY'S LETTER.

## The Old World Tour—Asbury's Alumni—A Wonderful Meeting.

We read with much interest Brother Morrison's remarkable journey around the globe, but we listened with greater attention to his personal description of some of the events of his trip in addresses given in Wilmore at the college and at church and by private conversations since his return. It certainly was a trip of marvelous and widespread influence. The cause we love so well has received an impetus doubtless greater than at any period since the days of Bishop Taylor.

Brother Morrison was the man for the trip, and he is the man to tell us about it. Only glimpses have been given us in THE HERALD, and we are sure that we represent a large class when we earnestly request Brother Morrison to give us in detail the journey in book form.

Asbury College has sent out an interesting army of Christian men and women who are accomplishing a remarkable work for the King and his Kingdom. Among them are pastors, evangelists, missionaries, educators, as well as those engaging in the various vocations of life. Its alumni is something of which Asbury need not be ashamed.

The Association of graduates met, banquetted, and entered into some definite plans on the occasion of the recent Commencement of the College. There was present a spirit of determination to do something surpassing anything before undertaken by the Alumnae. One of the members offered \$50 toward an astronomical observatory, and said he had a friend who would give \$50.

It was also determined to establish a Chair of Theology. It is certainly befitting that these enterprises should begin among the former students of Asbury. Committees were appointed to get these movements under way, and their success will be a credit to the Association and the institution. I was requested to communicate these items to the public and urge all graduates to get in touch with the Association. Let every graduate of Asbury send his address to Mr. Will Arnold, Wilmore, Ky.

I failed to report our meeting at Vermillion, South Dakota, which was one of the greatest of this year's campaign. The Lord God stirred the city. Hundreds of souls were deeply convicted and brightly converted while many Christian people took higher ground. It was a wonderful meeting. The revival took hold of various classes, reaching from the saloon bum to the university man. One night there were seventy at the altar. A large per cent. of the converts were men. How much that means to the individual, domestic, civic, educational, and political life, no one will ever know.

Vermillion is the seat of the State University, which, of course, is non-committal on the subject of religion. Its tendency has been materialistic or higher critic. We received an invitation from its President, Dr. Gault, to address the University at one of its largest regular gatherings, and on the subject of religion. The Lord gave us a grip on the situation that morning, and the institution was thereafter affected by the revival. We held several services in the University Chapel under the joint auspices of the Y. M. and Y. W. C. A.'s. A number of the students were saved during the meeting.

The Mothers' Day service was the greatest gathering of the series. It was a great sight to see the large tabernacle filled with about 1,500 people on a week-day afternoon. By special proclamation or request of the Mayor, the places of business

were closed in honor of the occasion. It was a great salvation day.

The pastors were a fine set of men, with salvation, and a great love for souls, in their hearts. How they did work, and the Lord blessed their labors. How much the evangelist owes to the faithful pastors with whom he labors and by whom he is preceded. One plants and the other waters, but God giveth the increase.

The two orders in the ministry are divinely appointed and, we are glad to see they are coming to understand one another better with the inevitable result that they are supplementary to each other's labors, and are thereby securing greater success to the Lord's work.

Evangelists and pastors must be patient with one another. Each must be allowed quite a latitude in his own labors, without unjust suspicions and evil surmises. We are not all trained alike, and will not always see things alike, and grace arises to its most beautiful level when we can still love and esteem another servant of the Lord, though we know that he differs with us in doctrine, method, or manner of life.

## MOUNTAIN LAKE PARK, MD.

The Mountain Lake Park camp meeting this year was a veritable feast of good things. From the very first day the power of God was manifested. Never have we heard preaching more really backed by the power of the Holy Ghost than at this meeting. Brother Joseph H. Smith, the leader of the camp, had secured an unusually strong force of workers, none of whom disappointed him. Bishop Spreng, of Cleveland, O., Brother Babcock, of Norfolk, Va., Brother McKaig, of Sioux City, Ia., men full of faith and of the Holy Ghost, came to us for the first time this year; while of our last year's force, Brother Oliver, Sister Jean Kinkaid Smith, Brother and Sister Walter Malone, Brother Hyde and Dr. Gilmore were with us. Besides these regular workers there was a large auxiliary force made up of pastors, evangelists, and other Christian workers. Several of the leading holiness schools and papers were represented. Among the schools, Mrs. Iva Durham Vennard, former principal of the *Ephworth Evangelistic Institute*, presented the new *Chicago Evangelistic Institute*, showing how God had led her into the work and marvelously opened up the way for this much needed holiness training school for evangelists, missionaries and other Christian workers. Brother and Sister Malone told of their school in Cleveland, Ohio, and how Spirit-baptized men and women are going out from there each year to preach a full gospel. Brother Pickett told of the growth and advantages of Asbury College, and Brother and Sister Smith represented the two Meridian Colleges.

After the first day or two we had a full program. Sunrise prayer meeting at six where God met with us and gave us the promise of victory for the day. People's meeting at nine; preaching at ten thirty; afternoon praise and preaching service at two thirty; Young people's meeting at four thirty; School of Prophets led by Brother Smith, at six thirty. Evening praise and preaching service at seven thirty. The young people's meeting and School of the Prophets were especially blessed of God this year. On Sunday, in addition to the regular services, we had a morning children's service and Brother Andy Dollow conducted one of his characteristic sing meetings.

One remarkable feature of the meeting was that at every altar call there were responses and souls

prayed through to victory. The work done was deep and genuine; people came to the altar hungry and went away with shouts of victory and glowing faces. Life problems were solved on the mountain top—many young men and young women heard the call of God for definite service in the homeland or foreign field, and answered "yes." Pastors and workers who had been preaching and teaching indefinitely, went down to their work determined to follow the leadership of the Holy Spirit and *definitely do all in their power* to spread scriptural holiness over the land.

An interesting feature of the meeting was the contribution to missions on the last day. Brother Smith, in a clear, forceful way, presented the needs of the field and the relation between holiness and missions; a table had been placed in the front of the tabernacle, and the whole audience, singing appropriate hymns, marched by the table dropping their offerings. In a few minutes over two hundred dollars, besides rings and trinkets, had been left on the table. This offering goes to Bishop Oldham for the work in the Philippines, thus annexing the Philippine Islands to Mountain Lake Park.

We cannot give the exact number of souls saved and sanctified in the services; suffice it to say that from first to last there were continual shouts of victory, and we believe that, as a result of this wonderful camp, over a hundred revivals will be born in the valleys. Never were we more conscious of the presence and leadership of the Holy Ghost, the very atmosphere seemed charged with supernatural power, and, as we came down from that mountain top of privilege it was with renewed strength and new determination to press the battle of holiness and lead people to accept the standard that the Spirit of the Lord has lifted up.

REBEKAH THWEATT NEVITT.

Cloverdale, Va.

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OF ASBURY THEOLOGICAL SEMINARY

## CAMP MEETING CALENDAR.

## ALABAMA.

White Cross (Oneonta P. O.) Ala.—Aug. 12-21. Rev. J. M. Ellis in charge. Wm. F. Maynor, Sec.  
 Thornton Springs, Ala.—Begins third Sunday in August. Rev. H. M. Watson. C. F. Daniel, Sec., Womack Hill, Ala.  
 Jasper, Ala.—October 6-16. Rev. Bud Robinson and W. B. Yates. J. W. Randolph, Sec.

## ARKANSAS.

Beebe, Ark.—Aug. 25-Sept. 5. Revs. Will Huff and W. F. Dallas, preachers; Rev. F. H. Bugh, singer; Miss Pearl Lawrence, organist. Mrs. E. J. Sheeks, Sec., Beebe, Ark.  
 Main Springs Camp Meeting, August 26-Sept. 4.—Rev. Jefferies, preacher. B. F. Steele, Prescott, Ark.  
 Prescott, Ark. (Main Spring Camp)—August 26-Sept. 4. Rev. A. G. Jeffries. Willis N. Andrews, Sec.  
 Ozark, Ark.—Sept. 9-18. Rev. C. F. Weigle, of Pasadena, Cal., preacher; W. B. Charles, of Kentucky, singer. Rev. J. D. Edgin, Pres.; J. H. Williams, Sec., Ozark, Ark.  
 Calamine, Ark.—Sept. 1-12. Revs. J. W. Manney and B. F. Neely. J. D. Sullivan, Sec., Grange, Ark.

## COLORADO.

Pike's Peak at El Bethel Park, Colorado Springs, Colo.—August 11-28. Prof. Geo. Shaw and G. Arnold Hedgin. For information, address Wm. H. Lee, 539 W. Dale St., Colorado Springs, Colo.  
 Evans, Col. (Colorado State Holiness Association, 17th Annual Camp Meeting)—August 25-Sept. 4. Address Rev. F. D. Crook, Evans, Colo.

## FLORIDA.

Winn, Fla.—Aug. 25-Sept. 4. Rev. J. M. Glenn, preacher; J. A. Smith, singer. F. P. McCall, Sec.

## GEORGIA.

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

## ILLINOIS.

Eldorado, Ill.—August 4-14. Revs. W. C. Wilson and Miss Bertie Crow. Rev. A. A. Niles will be present as an honored guest, and will preach some. Jas. A. Keasler and T. J. Scott, song leaders. I. E. Turner, Pres., Equality, Ill.; W. G. Showers, Sec., Eldorado, Ill.  
 Springfield, Ill.—(State Fair Grounds)—August 12-22. Revs. A. M. Hills and I. F. Hodge, preachers; Miss Biglow, song leader. Write W. A. Hickey, 1429 E. Capital Ave., Springfield, Ill., for further information.

Bonnie, Ill.—Aug. 19-29. Revs. W. C. Wilson, Upland, Cal., and A. G. Proctor, Anna, Ill., preachers, with W. B. Yates, of Marion, Ky., song leader. H. L. Hayes, Sec., 313 N. 4th St., Mt. Vernon, Ill.  
 Hillcrest Camp Meeting at Kamps-ville, Ill.—Aug. 18-28. Mrs. Carrie F. Crow and Rev. Joseph Owen. Goldie F. Dierking, Sec., Kampsville, Ill.  
 Green's Grove, Ill.—August 26-September 3. Rev. A. G. Proctor and Miss Bertie Crow. W. G. Miller, song leader. Bro. John Hargett will assist, as well as others. J. N. Allen, sec., Bonnie, 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.

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

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

## KANSAS.

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

## KENTUCKY.

Yelvington, Ky.—August 5-15. Rev. J. W. Bigham, Miss Nettie Springer, Charles Lear. Address Dr. S. J. Harris, Philpot, Ky.

Aliceton, Ky.—Aug. 5-15. Rev. E. K. Pike, Rev. J. C. Johnson and wife.

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

Lebanon District Camp, Campbells-ville, Ky.—Aug. 12-22. Rev. J. R. Kendall and Miss Gertrude Shangler. Miss Florence M. Campbell, song leader. E. E. Eads, Sec.

Cherry Grove Camp, near Flemingsburg, Ky.—Aug. 11-21. Rev. J. C. Crippen in charge, assisted by Rev. R. H. Clark, ex-presiding elder of Virginia Conference. Mrs. Grace Robertson, pianist, Miss Hattie Harris, organist, G. W. Royse, leader of music, W. P. Bowman, cornetist. This camp has been and will be run on full salvation lines, and we have been blessed with great victory in the last two years. For further information address Wm. E. Fields, Flemingsburg, Ky.

Kingswood, Ky.—August 23-September 1. Dr. B. Carradine, Miss Lydia Ward, and others. Write Rev. J. W. Hughes, Kingswood, Ky., for further information.

Glenview, Ky.—Sept. 10-26. Revs. Andrew Johnson and T. F. Maitland and wife. W. W. Williams, Sec., Webbs, Ky.

## 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.

LaFayette Springs, Miss.—August 12-22. Rev. Allie Erick and wife.  
 Bailey Holiness camp meeting, August 19-29.—Revs. J. M. Weems and Tom E. Smith, workers. J. Ford Hughes, Sec.

## MISSOURI.

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

Wisdom, Mo.—Sept. 5-15. Rev. Andrew Johnson, preacher; C. C. Davis, singer. W. T. Love, Sec.

## NEBRASKA.

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

## OHIO.

Findlay, O., S. A. Danford and J. T. Hatfield, August 4-14.

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

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

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

Mt. Lookout (Wapakoneta, O.)—Rev. S. A. Danford and D. A. Hill, August 18-28.

## OKLAHOMA.

Cement, Okla. August 18-28.—Rev. J. B. McBride. Dora Williams, Sec., Cement, Okla., Rt. 3.

Sulphur, Okla., August 12-22.—H. H. Miller and A. O. Duncan.

Morrison, Okla.—August 26-Sept. 4. Rev. C. B. Allen. Address Rev. H. Thomson, Morrison, Okla.

Anadarko, Okla.—Aug. 31-Sept. 11. Rev. T. J. Adams, preacher; Edgar Burkhardt, singer. For further information write Jas. R. McClung, Anadarko, Okla.

Oklahoma City, Okla.—State Nazarene Camp at Bethany Station—Sept. 1-12. Revs. J. W. Goodwin and Arthur Ingler. Address R. L. Martindale, Chairman, Oklahoma City, Okla., Rt. 3.

## PENNSYLVANIA.

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

## TENNESSEE.

Vincent Springs, Tenn.—August 5-15. Revs. John F. and Jos. Owen, preachers in charge, and F. R. Yates song leader. W. P. Young, Sec., Rutherford, Tenn.

Uba Springs, Tenn., seven miles from Martin—August 20-30. Several preachers will be on hand. Address J. E. McDowell, Fulton, Ky.

Dozier's school house, near Yorkville, Tenn.—August 26-September 4. Rev. C. E. Hardy, preacher. Write W. P. Young, Rutherford, Tenn.

Greeneville, Tenn.—Sept. 13-Oct. 2. Rev. J. L. Brasher. W. B. Yates, singer. Mrs. Flora Willis, Sec., 308 Summer St., Greeneville, Tenn.

## 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. A. C. Johnson, song leader. J. H. Appell, Sec., Waco.

Noondan, Tex.—Aug. 10-21. Rev. Andrew Johnson and others. John Davis, song leader. F. E. Dickard, Sec., Hallville, Texas.

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

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

Mineral Wells, Texas.—Aug. 30-30. Rev. Nelson and Rev. R. G. Peach. Address J. R. Hamilton, Mineral Wells, Texas.

Pilot Point, Texas.—August 27-September 5. Rev. C. F. Weigle, preacher. J. P. and C. E. Roberts, Pilot Point, committee in charge.

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

## VIRGINIA.

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

Meadow Creek, Va.—Aug. 15-21. Rev. H. B. Hosley, Rev. W. H. Hudgins, Mrs. M. F. Penn, organist E. H. Bowyer, Sec., Riner, Va.

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

## WEST VIRGINIA.

Coopers, W. Va.—Aug. 18-28. Revs. T. C. Hodgins, W. H. Hudgins and others. T. B. Stranger, Sec., Coopers, W. Va.

## EVANGELISTS' SLATES.

REV. J. B. McBRIDE, Peniel, Tex.  
 Hamilton, Texas. . . . . Aug. 5-15  
 Cement, Okla. . . . . Sept. 2-12  
 Des Arc, Mo. . . . . Sept. 15-26  
 Woodbine, Kan. . . . . Sept. 29-Oct. 9  
 Delavan, Kan. . . . . Oct. 18-23  
 Little Rock, Ark. . . . . Oct. 26-Nov. 7  
 Colfax, Ill. . . . . Nov. 8-13  
 Peniel Tex., (State Convention)

## REV. J. M. WEEMS.

Utica, Miss. . . . . Aug. 3-15  
 Wesson, Miss. . . . . Aug. 19-22

## J. M. AND M. J. HARRIS

Hollow Rock, O. . . . . Aug. 11-21  
 Alexandria, Ind. . . . . Aug. 24-Sept. 4  
 Hampton, Ia. . . . . Sept. 9-19

REV. C. F. WEIGLE, Pasadena, Cal.  
 Denton, Texas. . . . . Aug. 12-22  
 Pilot Point, Tex. . . . . Aug. 26-Sept. 4  
 Ozark, Ark. . . . . Sept. 9-19

REV. H. L. POWERS, University Place, Neb.  
 Luther, Okla. . . . . Aug. 10-20  
 Palms, Okla. . . . . Date not fixed.

REV. JOHN F. OWEN, Boaz, Ala.  
 Vincent Springs Camp, Tenn. . . . . Aug. 5-9  
 Hollow Rock, O., Ontario Route 2 . . . . . August 11-21  
 Stonewall, Tenn. . . . . Sept. 1-11

W. C. WILSON, 384 Cypress Ave., Pasadena, Cal.

Beulah Camp (Eldorado, Ill) Aug. 3-14  
 Bonnie Camp, Ill. . . . . Aug. 19-28  
 Wild Cherry, Ark. . . . . Sept. 2-11

REV. J. S. SANDERS, Shreveport, La.  
 Coffeeville, Miss. . . . . July 28-Aug. 8  
 Raleigh, Miss. . . . . Aug. 19-29

## C. C. RINEBARGER.

Address: New Albany, Ind.  
 Silver Heights, New Albany, Ind.  
 Herndon, Va. . . . . Aug. 4-14  
 . . . . . Aug. 26-Sept. 4

REV. C. M. DUNAWAY.  
 Oakhill camp, Porterdale, Ga., R. F. Scottsville (camp) Tex. July 29-Aug. 1  
 Indian Springs camp, Flovilla, Ga. . . . . Aug. 11-21

REV. W. H. HUFF.  
 Indian Springs, Ga. (Flovilla, P. O.) . . . . . Aug. 11-21  
 Beebe, Ark. . . . . Aug. 26-Sept. 4  
 Louisville, Tenn. . . . . Sept. 9-18

JOSEPH OWEN.  
 Vincent Springs, Tenn. . . . . Aug. 8-15  
 Hillcrest, Ill. . . . . Aug. 18-28  
 Stonewall, Tenn. . . . . Sept. 1-10

G. O. AND BERTHA CROW.  
 HHI, Okla. . . . . Aug. 15-28  
 Dilworth, Ark. . . . . Sept. 1-12  
 Wister, Okla. . . . . Sept. 15-Oct. 2

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## The Herald's Introduction To The Sunday School Lesson. By John Paul.

FOR AUGUST 14, 1910.  
The Laborers In The Vineyard.  
Matt. 20:1-16.

Golden Text.—"Many that are first shall be last; and the last shall be first." Matt. 19:30.

### The Statement.

It was in Perea, as Jesus was going to Jerusalem the last time. The day was drawing near when the commissions should be issued for all who stood ready for employment. The commission had been confined to the Jews for many centuries, but the era was about to dawn when all who appeared in the public waiting place were to hear the call of the Lord of harvests, and none were to be denied a place in the Master's field with the reward which should follow. The would-be laborer, then, may be anybody; the employer is the Lord, and the vineyard or field is the world. The work is to gather and care for souls in view of the harvest of the angels which shall take place when eternity's clock strikes for sunset. Where is the public waiting place, that I may go hence and be present when the Master passes by? What is my reward to be, and upon what is it to be based, if not upon the length of years I serve? Has he who gives a long life to the Lord no consolation over him that waits till nearly sunset before he enlists? The main lesson that seems intended in this parable is that work is plentiful and reward is sure.

### The Absence of Eleventh Hour Laborers.

The comparative, almost complete, absence of eleventh hour laborers in this country today is something that few stop to observe. An eleventh hour laborer is one who starts late because he could not start early; because he had no chance in the morning or noon of his life. A few such may be found in the foreign fields, where till recently the name of Christ was not known. He had not passed that way in the capacity of his church to introduce them to his field.

### The Waiting Place.

Only those at the waiting place are employed. Others do not want to work for God, or else they are not capable. The waiting place is the place of perfect surrender to God; where, by giving up sin, we have ceased to serve the other master, Satan. The only time a man is out of a job now-a-days is while he is at the mourners' bench. Till he goes there, he serves the devil; and when he leaves there, he serves God, provided he got what he went after, salvation from sin.

### The Will For The Deed.

No man serves God a fraction of his life and gets rewarded for the whole lifetime, unless the early failures were without his fault. Moreover, we think the Master must have reason to believe that the individual would have responded if the call had come. This is substantially a case of taking the will for the deed, a principle which will give the smart crown to many who never shed any

blood for their Lord; he knows they would die for him if the occasion should arise.

### Is Reward According To Talent?

Responsibility is in proportion to talent, and God may appoint men to positions in the hereafter upon the basis both of capacity and faithfulness; but direct rewards seem to come according not to what we are able to do, but to our diligence within our several spheres. It may be that my little corner is small, but I must occupy it well; is it your fault that you are not an eloquent preacher or great teacher with vast influence? Then fill your place, and you will sit down with eloquent preachers, nay, with Abraham and Moses and Samuel in the kingdom to come.

### THE WAY OF LIFE.

Sarah M. Bowers.

How many of us stop to consider, and grasp the depth of meaning in the beautiful illustration of the tree of life first spoken of in Gen. 2:9. Man was allowed to eat freely of this tree until he had partaken of the forbidden fruit of the tree of knowledge. Then, lest he should eat of the tree of life and live forever, God said he must leave the garden that had been prepared for him. God then guarded the tree of life with cherubims and a flaming sword which turned every way. If man had been allowed to eat of this tree of life after he had fallen into sin, he would have lived forever in his sins; he would not have feared death and would have become more and more selfish and sinful. His creation would have been a failure, if he had never been tempted, but had lived forever in the blissful state found in the Garden of Eden; he would have been a babe forever, never knowing redemption or the self-denying love, the price of redemption. So God in his great wisdom and love had a plan by which he could yet attain the right to the tree of life. We find the conditions in Rev. 2:7, "To him that overcometh I will give to eat of the tree of life, which is in the midst of the paradise of God." Man lost the right to the tree of life by letting temptation overcome him, so now to gain it again he must overcome temptation. But the tree is no longer here upon earth but is in the paradise of God, meaning heaven; so what is earthly of us will have to die according to God's word. "For dust thou art and unto dust shalt thou return." None escape this except the holy men who were translated and the ones who remain at the resurrection who will be changed from mortal to immortal. The tree of life now being in paradise that is where we must seek for it. In the last chapter of the Bible, God tells us again of the tree of life. He says that out from the throne of God and the Lamb proceeds a pure river of water of life, and in the midst of the street of it and on either side is the tree of life having twelve manner of fruit and yields her fruit every month, and the leaves are for the healing of the nations; this is found in the city of New Jerusalem which descends from heaven after the heavens and the earth have been purified and made new. Until that time we find it by faith in the paradise of God. Out from the throne of God the Father, the Son and the Holy Spirit springs forth that pure water

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sometimes designated as a fountain, sometimes a river. The fountain is God's love to us ever flowing, at which we may drink by faith and satisfy our thirst for righteousness. The river is God's love to us into which we may step and be cleansed from all unrighteousness. The tree of life on either side of the river is God's love to us from which we may eat freely of twelve different kinds of fruit supplying every requirement of food for the soul. The leaves are for the healing of nations; this is the soft green foliage so restful to the eye, bringing out the beautiful tints of the fruit is faith, and should be freely partaken of. As the foliage of the trees is restful to look upon and has medical properties that are healing to our bodies, so faith is restful to the spirit and brings healing to our sick souls. We hunger and thirst after righteousness, but it takes faith to step up to the tree and eat and to the fountain and drink. Our hearts are full of uncleanness. It takes faith to step into the cleansing stream. By faith our souls are healed and we live forever. The leaves are for the healing of the nations, and is one of

the products of love divine.

We find the sacrifice of Jesus all here in this wonderful picture. The river flows out from the throne of God and the Lamb. Where Jesus is spoken of as the Lamb it always signifies the sacrifice. The fountain, the river and the tree that is nourished by its waters find their life-giving properties in the great love that prompted the sacrifice. "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." Jesus gave his life a ransom for many. Who can despise or think lightly of such love. There will be weeping and gnashing of teeth when the opportunity is passed unheeded.

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### MARY'S PURIFICATION.

Luke 2:22-39.  
Lesson XI.

Time, December, B. C. V. Place.—Bethlehem.

Verses 22, 23, 24. And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons. "Days of her purification,"—forty days, that was the time appointed by the law after the birth of a male child, (Lev. 12:2, 6.) The woman to be purified was placed in the east gate of the court, and was there sprinkled with blood. Neither mother nor child was considered as in the Lord's covenant, or under the divine protection till these ceremonies, prescribed by the law, had been performed.

Verses 25, 26, 27, 28. And behold there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, Then took he him up in his arms, and blessed God, and said, "Just,"—upright in his moral character. He steadily regulated his conduct by the law of his God; he had fully consecrated himself to God, so that he added a pious heart to a righteous conduct. "The Holy Ghost,"—thus was the Spirit, after a dreary absence of nearly four hundred years, returning to the church to quicken expectation, and prepare for coming events. The Spirit guided him to the temple at the very moment when the virgin was about to present him to the Lord.

Verses 29, 30, 31, 32. Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of the people Israel. "Took him up in his arms,"—immediately recognizing in the child the promised Messiah, without needing Mary to inform him of what had happened to her. It was as if he had said, "This is all my salvation and all my desire." Christ is called our salvation, as he is our life, our hope, our peace; that is, he is the author of all of these to them who believe. "Which thou hast prepared,"—here salvation is represented under the notion of a feast, to which God himself has invited all the nations of the earth, Isa. 25:6. Salvation is properly the food of the soul by which it is nourished unto eternal life. "A light of the Gentiles,"—by Moses and the proph-

ets, a light of revelation was given to the Jews, in the blessedness of which, the Gentiles did not partake. By Christ and his apostles, a luminous revelation is about to be given unto the Gentiles. But to all true Israelites it shall be a glory, an evident fulfillment of all the predictions of the prophets, relative to the salvation of a lost world.

Verses 33, 34, 35. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed. "Marvelled,"—for they did not as yet fully know the counsels of God relative to the salvation which Christ was to procure, nor the way in which the purchase was to be made, as Christ did not come as a temporal deliverer in which character alone the Jews expected him, consequently they would reject him, (Rom. 11:11, 12.) But in the fulness of time there shall be a rising again of many in Israel. (Rom. 11:26.) Men's views and decisions regarding Christ are a mirror, in which the very thought of their hearts are seen.

Verses 36, 37, 38, 39. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. "Coming in,"—she had been there already, but now is found standing by as Simeon's testimony to the blessed babe died away, ready to take it up in turn, saying in effect, "In that babe are wrapped up all your expectations." "They returned into Galilee,"—and continued there till Herod's bloody purpose was discovered to them by the Lord, after which they fled into Egypt, where they continued till the death of Herod.

#### References.

And the Gentiles shall come to thy light, and kings to the brightness of thy rising. When the Redeemer came to Zion he brought light with him. The force of the Gentiles had often been against the church, but now they shall be for it. The Christian Church was a very small one at first; the number of the names was once but one hundred and twenty, yet it became a thousand. The stone cut out of the mountain without hands swelled so as to fill the earth. Thou shalt not have such a narrow soul as thou hast had, nor affections so confined within the Jewish pale. When God intends the beauty and prosperity of his church, he gives this largeness of heart and an extensive charity.

One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord

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all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. All God's children desire to dwell in God's house; not for entertainment, not for music and good singing, but to behold the beauty of the Lord and to inquire in his temple. Mary sitting at Christ's feet to hear his word, Christ calls the one thing needful and the good part. Joash was hidden in the house of the Lord six years, and there not only preserved from the sword, but reserved to the crown; (2 Kings 11:3.) Anna, of our lesson, departed not from the temple. The temple was thought a safe place for Nehemiah to abscond, in Neh. 6:10. The safety of believers is in the God of the temple, and their comfort in communion with him.

Comfort ye, comfort ye my people, saith your God. Jacob and Israel were a knowing people, or might have been; wisdom cried in their chief places of concourse. God is still as able to save his church as he was at first to make the world. He hath wisdom to continue the salvation, and that wisdom is never at a loss; there is no searching of his understanding so as to countermine the counsels of it and defeat its intentions. He that is the strong God is the strength of Israel. Many out of bodily weakness are wonderfully recovered and made strong by the providence of God, and many that are feeble in spirit unable

for service, are strengthened by the grace of God with all might in the inward man. Being strengthened, they shall soar upwards, upwards toward God. They shall mount up with wings like eagles. Prayer is the ascent of the soul to God. "Up with your hearts," was anciently used as

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speak a word of praise and commendation in behalf of the college. A loyal, zealous constituency of pupils, teachers and parents is the most valuable asset of any institution of learning.

The work accomplished in all the departments of the college during the last session was of a very thorough and highly satisfactory character. In addition to the regular class work in the various departments, a most salutary and helpful moral and religious atmosphere pervaded the college, the result of the faithful and efficient work of the religious organization in the school. The College Missionary Society, which has been pronounced the best college missionary society in the church, did the most extensive work in its history during the year just closed. In addition to this there was organized during the last year a College Young Women's Christian Association, composed of nearly the entire boarding department of the college. This Association sent two delegates to the great Missionary Conference which was held in Rochester, N. Y., and now has three delegates attending the Summer Missionary Institute which is in session at Asheville, N. C. The information and enthusiasm brought back to the college by these delegates have had a most inspiring effect on the religious life of the college.

The last commencement exercises were of an unusually high order. Rev. Frank Y. Jackson, of Knoxville, Tenn., was present from beginning to close, preached three times and delivered the address to the graduating class, and on each of these four occasions he seemed to be at his best, and that is a sufficient compliment, especially in the minds of the many Kentucky people who have had the privilege of hearing him. Considered from every proper standpoint, the baccalaureate sermon was truly great. So were also the other sermons and the literary address. With nine special graduates, three in piano, three in voice and three in expression, the commencement exercises had unusual variety, and the talent displayed in these different departments was equal to the best we have ever heard on such occasions. There were six excellent young ladies who graduated from the literary department. Another delightful feature of the commencement was the meeting of the Alumnae. About one hundred of the graduates of the college, representing most of the class of 1857, the first graduating class, down to the class of 1910. The alumnae rendered a delightful program in the college auditorium, which was followed by a banquet in the college dining hall. The alumnae organized a permanent association, and decided to meet annually in the future during the regular commencement season.

But what of the future outlook for the college? It has certainly never been brighter. With its buildings and equipment superior to anything they have ever been in the past, with its hundreds of loyal alumnae and thousands of enthusiastic pupils, a faculty never surpassed in special fitness for their respective positions, and a social, intellectual and religious atmosphere rarely equalled in any college, why should we not expect a continuously increasing patronage. We have adopted the regular College Entrance

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C. C. Fisher, Pres.

Millersburg, Ky.

### Report From Livingstone College.

To my friends scattered abroad permit me to report the progress made in arranging for the opening of the new Holiness College at Enterprise, Florida, on the 29th of the coming September. The name for the College gives great satisfaction. "Livingstone College" sounds well and does honor to the memory of a wonderfully great and good man. Our location is ideal. The famous Benson Spring water at Enterprise and being near the coast and on a great lake gives us fine water, fine breezes and fine scenery.

My faculty is nearly complete. I need a sanctified preacher for the leading place in my Theological department and a lady who can do office

work and a little teaching of Stenography, and receive her pay in her board and a course in some department of the college. I would like to hear from parties competent and desirous of filling either one of these places.

B. F. Haynes, Pres.

Livingstone College, Enterprise, Florida.

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## Aunt Flora's Hour With The Young Folks

Dear Aunt Flora: I am a little girl six years old. I am not strong and we live three miles from town, so I do not get to go to Sunday school. But we have cottage prayer meeting at home sometimes. I hope I will see this before long. Your little niece,  
Nellie Niles.

Corydon, Ky.  
Nellie, it is too bad you can not go to Sunday school. Now is the time you should learn to love to go.

Dear Aunt Flora: I have been reading the cousins' letters. I surely enjoy them, so I thought I would write as I have never done so. I am a Christian and belong to the M. E. Church. I am 14 years old. My birthday is November 10. My school was out February 11, and I was sorry. My teacher was Miss Alma Diver. We live about half a mile from the Cumberland river. We live on a farm. I will answer Lucy Linkswiller's question. Solomon was the wisest man. Yours lovingly,  
Pinkneyville, Ky. Ella Mae Harp.

Ella, we seem to have a lot of girls this time who are 14. We are always sorry school is out when we have had a good teacher.

Dear Aunt Flora: Here comes a little Texas boy anxious to join your happy band. I enjoy hearing mamma read your letters very much. We live so far from school that I have gone very little, but I study at home. I like mamma for a teacher fine. I will be nine years old the 14th of May. Would like a post card shower.  
Coleman, Tex. Elmer Hughes.

Elmer, I am sorry your letter could not appear in time for that shower. I am sure mamma is the very best kind of a teacher.

Dear Aunt Flora: (This is my first letter to the dear old Herald. Mamma takes it, and I enjoy reading the children's letters. Who has my birthday, January 3? I go to school, and am in the fourth grade. I sit with my sister Phonnie and Gracie Nimmet at school. I have the sweetest little sister. She has blue eyes and black hair. I would like to have a post card party in March.  
Hillsboro, Tex. Ruby Smith.

Ruby, will another time do for that party? My dear, I couldn't squeeze you in any sooner, but that is what we like. The more the merrier, don't you think so? I am sure you do.

Dear Aunt Flora: Will you admit a Kentucky boy to the happy band? My father takes the Herald, and I enjoy reading the children's letters. I live on a farm, and like country life fine. It is two miles to the nearest town. I would like to exchange post cards with the cousins. I will answer all I receive. This is my first.  
Custer, Ky. Noah Hoskinson.

Noah, I am glad to see the boys taking more interest. Boys are not as a rule as great on letter writing as girls.

Dear Aunt Flora: This is my first letter to Herald. I saw other little girls writing, so I thought I would write. I am only seven years old, and am mamma's baby. I have two sisters. I have one pet, a dog. I go to school every day. This is my first school. I go to the C. P. Sunday school every Sunday I can. I wish to exchange post cards with some of the little cousins. Aunt Flora, I think you are so good to answer our letters. Lots of love to all.  
Fredonia, Ky. Lala Patterson.

Lala, I think you have learned quite a lot during your first term in school. A dog makes a nice pet for a little girl.

Dear Aunt Flora: I read in one of the letters that there is no waste basket, so I do not fear that. If I do not see this in print I will do as my pet got did when she hung her head in the fence and the cow tried to get at her. I will say "baa" as loudly as I can. We take the Herald and mamma reads Bro. Morrison's letter to brother and I. I am in the fourth grade

at school. My teacher is Miss Clyde Aston. We have a new schoolhouse. I shall be glad when March comes, for then my mother says I may go barefoot in March. Perhaps it is warmer there.

Coffeeville, Miss. Marjorie Fly.  
Marjorie, I believe if you lived in Kentucky you would not want to go barefoot in March. Perhaps it is warmer there.

Dear Aunt Flora: Will you admit a little Kentucky girl to the happy band? I go to the Cumberland Sunday school. It has been so long since I wrote. I guess the cousins have forgotten me. I will be 13 my next birthday, July 20. Who has that birthday? I will exchange post cards or letters with the cousins. My school will be out March 25, and I shall be sorry. I am in the fifth grade, and hope to pass to the sixth on examination. My teachers are Prof. McGowan and Miss Willie Vivian Adams. I like them very much. Annie Patterson.  
Fredonia, Ky.

Annie, your school closed on my brother's birthday. The way to prevent us from forgetting you is to come often.

Dear Aunt Flora: Will you admit me to the corner? I am a constant reader of the Herald, and think it is so much better since you came. I love to read the children's letters, and I love the Herald; it is food for my soul. I have several good books. I read them through every winter. I have read through the Old Testament twice, and the New Testament several times. There are only three in my family, and we belong to the M. E. Church. We are of the old Wesleyan type and believe in fasting and prayer. My little boy is 13 years old. My husband got sanctified last August in Bro. Jarboe's meeting at Pleasant View. I joined the Baptist Church and was baptized by immersion in 1902, and was baptized with the Holy Ghost and with fire August 28, 1905, and joined the Methodist Church. Well, children, I am glad I am in the holy way, and hope we will all meet around the great white throne, and be able to stand at the Judgment Day. Lucy Linkswiller, the longest verse is Esther 8:9, and the shortest, John 11:35. Well, aunt, my little boy has been out selling mottoes to get him a post card album, and he sold them all, so I guess he will get it in a few days. I am bringing a new cousin, Ida B. Rodgers. She is such a sweet girl.  
Frankfort, Ky. Laura Dorton.

Laura, I am glad you are so happy in the Lord. I have no doubt the cousins feel encouraged by your letter.

Dear Aunt: Will you allow me to write you a few lines? I have been absent so long I guess you and the cousins have forgotten me, but I have not forgotten you. I have been going to school. We have our new schoolhouse finished. It is very beautiful. It cost about \$800. We have two fine teachers. Miss Mattie Williams, principal, and Miss Mattie Pike, assistant. I am in the eighth grade. We have about sixty pupils enrolled. We have had two large snows this winter. We had a nice time at school playing snow ball. I don't suppose auntie likes snow; she is too old. What has become of Alma Timmons, Aunt Flora? I never do see any of her letters. I should like very much to exchange post cards with her and the other cousins. Well, it will soon be spring, and we will have a nice time gathering flowers, and sending auntie bouquets. Good-by.  
Arrie Timmons.

Now cousins, don't you think it is too bad for Arrie to call me old? I certainly do not feel at all old, though I do not play in the snow. Discretion is the better part of valor, sometimes.

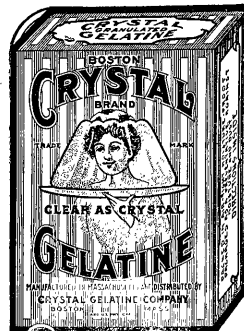
Dear Aunt Flora: I am a little boy nine years old. My grandma takes the Herald, and she reads the letters to me. I go to school. My teacher is Miss Jean Anderson, and I think lots of her. I have two sisters and two brothers. I have no gets but our baby, and she is enough for any little boy. Her name is Winnie Holmes. How many of you little folks can repeat the 23rd Psalm? I can. My grandma taught it to me when I was four years old. I belong to the M. E. Church, and want to be a good boy. I may write again some time. Monroe Hinnet.  
Utica, Miss.

Monroe, I am sure you are a good boy, and that the little sister is very sweet. Give her a kiss for me.

Dear Aunt Flora: This is my first letter since I have been writing. Will you allow me to be a cousin? Mamma takes the Herald, and I enjoy reading the cousins' letters. I will answer Robbie Edwards' question. The shortest chapter is the 117th Psalm. Mamma gave me a new Bible for Christmas, if I would read it through, and I am over half through. I would like to exchange post cards.  
Kirkmansville, Ky. Susie Grace.

Susie, we are surely glad to have you for a cousin.

Dear Aunt Flora: Will you allow a



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Georgia boy to enter the cozy corner? Your corner is so nice that I thought I would write you a letter. It is raining a little today, but it has been very dry. This is my first letter. Mamma takes the Herald, and thinks it a nice paper. I live in south Georgia. Who has my birthday, October 10? Love to Aunt Flora and the cousins. Your nephew,  
Curtis M. Thompson.  
Baxley, Ga.

Curtis, I thank you very much for that compliment to my corner.

Dear Aunt Flora: May I join the band? I have just been reading the letters, and it made me want to write. I have a dog named Neil. I am a member of the church, and go every Sunday I can. I am glad when summer comes and school lets out. My birthday is May 15. I will be 13 years old. I had better close.  
Louisville, Ky. Leroy James.

Leroy, there are lots of other boys who are glad when school is out. We do get tired of it when the warm bright days come.

Dear Aunt Flora: Will you admit a little North Carolina girl to the circle? I am 11 years old this month, March. Who has my birthday, March 10? This is my first time to write. Mamma takes the Herald, and I enjoy the cousins' letters fine. I am going to school now, to Miss Edna Blue. I study arithmetic, spelling, history, geography and grammar. Best wishes to aunt and the cousins.  
Gibson, N. C. Donnie McPherson.

Donnie, you are a very welcome little cousin. I hope you will like your first visit so much you will want to come again.

Dear Aunt Flora: I am a little girl nine years old. My papa takes the Herald, and I enjoy the Children's Page so much that I can hardly wait till the paper gets in the house. I have two brothers and one sister living, and one brother in heaven. My mamma's name is Flora. Who has my birthday, June 27? (This is my first letter, Aunt Flora, but I have read the page so much that I have learned to love all of you.  
Orville, Ky. Willina Denton.

Willina, I am glad you like the page and all of us so much, and I am sure no one could help loving you.

Dear Aunt Flora: As you have requested me to write something of Washington, I will write again. I am only a little girl, and my knowledge isn't very extensive. Lind is situated in what is known as the Big Bend, that is a big bend in the Columbia River. And the Big Bend is the great wheat belt. That is, wheat is the principal crop, but is diversified to some extent with barley and oats. As a rule the winters are very pleasant here, but this one has been a little more severe. The summers from the first of July to the middle or last of September are very hot, and the dust gets very deep. The farmers drive from four to eight horses to one wagon.  
Lind, Wash. Althea Johnson.

Althea, I am sure the cousins will appreciate your description of Washington.

That is the way we learn a great deal of other places.

My Dear Aunt Flora: Will you allow me a place in your corner for a few minutes? I am almost afraid to write, for fear the stove or the waste basket will get me. I am in the fifth grade, but I do not get to school all the time as most of the girls do. I am 14 years old, five feet two inches tall, and weigh 132 pounds. I have dark hair, blue eyes and fair complexion. I want to exchange post cards with the cousins. I will answer all who write plainly. I have a cousin named Flora. I recited 118 verses from the good old Bible, and got a Testament for it, at Sunday school. Sister, mamma and I have quilted three quilts this week. Auntie, we have been taking the Herald three years, and I don't think we could do without it. I think more of the cousins would write if you would tell them where to address their letters. I am a Christian, and belong to the M. E. Church. I do enjoy being one of God's members.  
Clarkson, Ky. Elvina Craig.

Elvina, you surely would take a premium on your quilting. The editor thinks best to have all the letters sent direct to the paper.

Dear Aunt Flora: How are you all? My school will close in April. I have received two cards from cousin Ethel Cox. It will soon be Easter, and I am learning an Easter speech. Do you cousins like to learn speeches? I do. I shall be glad when school closes. I have had the scarlet fever since I wrote to you last. I missed about three or four weeks of school. I have also attended two good meetings since then. A joyful Easter, and good-by.  
Ooltic, Ind. Ethel Hartsaw.

Ethel, I am glad you came out of that dreadful fever to stay with us again. I see you are always willing to do your part.

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Dearest Aunt Flora: I am a stranger, but I want to get acquainted with the cousins from the distant states, so I can correspond with some of them. I want to exchange post cards with that little Craig girl whose mother's name was Mary. We live in the country about half a mile from the railroad. We can see the trains every day. Aunt Flora, what is your surname. I am 16 years old, and weigh 126 pounds. I am five feet four inches tall, have sandy hair, blue eyes, and fair complexion. I have five sisters and four brothers, all living. Aunt Flora, I wish you were here to eat popcorn and walnuts with me. Our Sunday school will begin in April, at our schoolhouse, and we have Sunday school at Clarkson all the year at four churches. Our pastor is Bro. H. A. Barnett. I love to hear him preach. Auntie, I think things are so much nicer in our corner since you came and took charge of us. I want to exchange post cards with the cousins. Many kisses to auntie. Your niece, Wreathie Craig. Wreathie Craig. Wreathie, my full name is Flora Sweetnam. I am glad to feel you would welcome me to your home.

Dear Aunt Flora: Will you let a little New Mexico boy in? This is my first letter to the Herald. I am 18 years old. I have two brothers and five sisters. We are keeping my brother's baby. His wife died and he married again. He got a good wife. I would like to exchange a few post cards with the cousins. Onty Liston. Liston, New Mex. Onty, it is very sad to see a little child left motherless, but I am glad the baby found a good home.

Dear Aunt Flora: This is my first letter. I have six half sisters, and one little sister dead. I have had a long spell of typhoid fever. I have pieced three quilts, and have two big dolls. Mamma takes the Herald, and I like to read Aunt Flora's and the children's letters. I am a little Arkansas girl. I have three brothers. Arkansas. Bessie Mouny. Bessie, it seems that you are very industrious even if you have been sick. You have certainly done well with your quilts.

Dear Aunt Flora: I am a little boy ten years old. I have written before, but I thought I would write again. Grandma takes the Herald. She bought twenty books from Bro. Morrison. I have read three of them. They were, The Three Johns, Samuel and Paul. I think they are very nice books to read. I am going to read Moses, now. I am not a Christian but hope to be some day. Sumpter Stephenson. Beaumont, Tex.

Sumter, I have read some of those books, and I think they are very good for little folks. I am glad you like them.

## OUR DEAD.

### GLASSCOCK.

Geo. D. Glasscock was born two and a half miles northeast of McDaniels, April 25, 1836. He was the son of William and Frances Glasscock. At the age of 27 he was married to Mary J. Hayes, to which union there were born seven children, one of which has been called away. As a citizen he was highly honored, honest, and upright, a man of great interest as to the well standing of the community in which he lived. As a farmer, he managed well and accumulated some financial advancement. He was converted at 18 under the preaching of George Hayes and others at a bush arbor near the place now known as Mt. Gilead schoolhouse. Shortly after his conversion he united with the class at old Rock Spring Methodist Church, near his home, which relationship he held until becoming a charter member of what is now known as Pleasant Hill M. E. Church, South, which church he has stood nobly by these many years. He was a man of general information as to church polity, he had been a subscriber for the Nashville Christian Advocate for many years, which paper, as well as his church, he dearly loved. He attended General Conference at Nashville, Tenn., in 1884, and was once sent as a delegate to the Louisville Annual Conference, which met at Elizabethtown.

After something like three months of confinement and at times severe suffering, he departed this life April 12. His funeral was preached to a large audience by our presiding elder, A. P. Lyon, who brought a message of love and sympathy to the bereaved and that of edification to all believers in this holy Christianity. Bro. Glasscock is survived by one brother, a wife, six children, thirteen grandchildren and a host of friends and relatives. We believe we will meet him again where parting is not known. Though death as a shadow

overtakes us here, it is no conflict to the prepared soul, but only a momentary parting scene. FIEDLING T. HOWARD, P. C.

### BEST.

Aunt Emma peacefully fell asleep on the fifth day of April, after suffering with neuralgia of the heart, rheumatism, bronchial pneumonia and bright's disease. She did not give up but a couple of days before the Lord called her. She was an intellectual Christian, a firm believer in regeneration; she experienced religion when a little girl while she was going to school, was immersed and united with the Baptist Church. After she was married she united by letter with the Methodist Church, and remained a steadfast Christian.

Peacefully sleeping, waiting for the resurrection morn, We are waiting for the summons, to be with her evermore.

May we be ready when the blessed Lord calls, Ready to meet our beloved one on the eternal shore. May A. Angell.

### AYERS.

The subject of this sketch, Pleasant Ayers, was born August 27, 1833, and completed this earthly pilgrimage February 12, 1910. Bro. Ayers was a sincere and earnest Christian and had been a faithful worker for his Master for thirty-nine years. He was kindly met and highly esteemed by all who knew him. He left a legacy to his family of a simple, quiet and pure life. Appropriate resolutions were passed by the Sunday school in which he took a deep interest. He was planning to attend the General Conference which is near his old home, but his spirit has been translated and he has been gathered with that "Innumerable company."

Under the snow-covered sod of the valley, a fitting emblem of the purity of his soul, his body was consigned in sleep to be awakened on the resurrection morn by the trump of God. Alexander Royster.

### WRIGHT.

The death angel visited the home of Bro. B. O. Wright, and took from us one we all loved dearly, Sister Rosalee Wright and infant baby. Sister Wright was born August 26, 1884, in Centerville, La. She joined the Methodist Church at the age of fourteen years, lived a consistent life till death. She was married December 31, 1902. She leaves a husband, one boy three years old, father, step-mother, and three brothers, three sisters and a host of friends to mourn her loss, but we are sure she is in the arms of Jesus. We are going to meet her some day. N. W. Mobley.

### KNOTT.

Clay Morrison Knott, our precious baby boy, fell asleep in Jesus, March 7, 1910, after an illness of two weeks. He suffered intensely the entire time of his illness, the disease being a complication of pneumonia and whooping cough. Kind hands did all that could be done to save his life, but God in his wisdom saw fit to call our darling home. Though our hearts are made to bleed with sorrow, and the world seems so sad and lonely, yet we know that our little one has gone to dwell with him, who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Oh! how hard it is to give up the interesting little life that has brought gladness and sunshine to our home for five short months, but God's will be done. He says that one day, "He shall wipe away all tears from their eyes and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

Blessed little lamb, my own,  
We miss your loving call,  
The gentle touch of baby hands,  
We miss you all in all.  
Though tears now my eyes bedim,  
In mem'ry, your smile, I see,  
Though you're gone, yet not forgotten,  
Nor shall you ever be. M.

### HARKLEROD.

Sarah I Berry was born April 11, 1842, married S. K. Harklerod in 1870; she was converted when she was a child but fell away and was reclaimed in 1867, after which time she was faithful to her Christian duty, being given to prayer. About eight years ago she became concerned about the experience of sanctification and sought and obtained the same. She was told by her relatives and friends that she was good enough, but she said she needed something she did not have and so she claimed her birthright. To say she was true after that would hardly express it; she was truly a conqueror.

She was a sufferer from a cancerous growth in her mouth which grew until she could not eat. It was my privilege to visit her and sing and pray with her; on one occasion we were singing, "I have angel's food to eat," and she shouted out of her weakness and said, "O, it does not take a spoon to eat that!" She wanted to hear nothing but singing and prayer; it was true

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ly a source of joy to be with her and witness the power of grace in such great suffering.

On the night of May 8, God said, "It is enough, come up higher." She cannot stay longer with us, but we will meet her again some sweet day. Sister Harklerod was a member of our holiness association, Bro. Harklerod being our vice president. She leaves a faithful husband, three daughters and two loving sons to mourn her loss. Earth's loss is heaven's gain. Wild Cherry, Ark. H. L. Jones.

### LAUGHLIN.

Our beloved sister, Mrs. Sarah Laughlin, departed this life April 6, 1910. Aunt Sarah, as she was commonly called, was sixty-six years and eight months old; she joined the church during the dark days of the war and ever lived a true Christian life. Some few years back she was wholly sanctified and lived what she professed.

She was a strong believer in the Lord Jesus Christ and she rejoiced to be where the good work of the kingdom was going on. Aunt Sarah did not live to please the people; she was a member of the Baptist Church and has been a subscriber of the Pentecostal Herald for many years, also Living Water. She often said she could not be without these papers as they were food to her soul. She had been afflicted for many years, but bore it with patience. She leaves six children to mourn her loss; two boys and four girls, all of whom are married.

Aunt Sarah has left us but she will ever linger in our memory.

Mrs. Mary R. Raspberry.

### KELLER.

Nancy Virlander Keller (nee Balkin) was born in Jackson county, Ill., December 18, 1843, departed this life December 16, 1909, aged sixty-five years, eleven months and twenty-eight days. She professed religion in her thirteenth year and joined the Methodist Church and lived a faithful member, until her marriage, then she united with the Paradise Baptist Church, of which she lived a true and consistent member until the blessed Lord in his loving kindness called for her. It is hard to part with mother; the home is so sad and lonely without her, but our Lord knows best. He had a beautiful place prepared for her and we feel our loss is heaven's gain. She was married to John Keller in August, 1865. To this union were born seven children, four sons and three daughters, of which three sons and one daughter with their father, preceded her to the better land, one son going just three weeks before her. She leaves to mourn her loss one son, and two daughters, one daughter-in-law and ten grandchildren, two brothers, two sisters, an aged father-in-law, and a host of relatives and friends, but weep not as those who have no hope; mother has only gone to live with Jesus and meet her loved ones who have gone on before. Only one more tie to bind our hearts closer to heaven. Dear children, live so that you may make an unbroken family in the city above; mother, father, brother and sister will be watching for you. Her body was laid to rest on her sixty-sixth birthday in the Paradise Baptist cemetery, her burial service being conducted by Revs. James Lemons and C. A. Pittman.

Dear mother, thou hast left us;  
Here thy loss we deeply feel,  
But 'tis God who has bereft us,  
He can all our sorrows heal.

Earth has lost its look of gladness,  
Heaven seems to us more bright  
Since the spirit of mother  
Took its happy homeward flight.  
A Loved One.

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# Pilot Point, Texas, Holiness Camp Meeting.

## August 27—September 5.

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### Our Weekly Review

By Mrs. Bettie Whitehead.

#### Self-Centered.

There is no character in either sacred or profane history, to which the above title can be more appropriately applied, than to Saul. He furnishes a wide and diversified study of human nature. The characteristics of Saul's life are more fully displayed in his attitude toward David, than in any other way. We recall the incident which first aroused his suspicion as to David's popularity.

It was the custom of the Israelitish women to go out to meet the warriors after a successful battle, and on a certain occasion they had come out to meet Saul, but instead of being pleasing to him, it provoked the deepest jealousy for when one chorus would sing, "Saul hath slain his thousands," another one would sing more vehemently, "and David has ten thousands." This threw Saul into a fit of violent frenzy and a bitter hatred sprang up in his heart for David. When David was called in to play on his harp that he might appease the evil spirit that possessed Saul, it only seemed to intensify his hatred and he cast his javelin at David, but he escaped from Saul's presence.

There is a peculiar thing about Saul's attitude toward David. It is said that Saul was more afraid of David "because Jehovah was with him and was departed from Saul." Thus we see David's upright walk had to be acknowledged, even by his most bitter enemy.

What was the secret then of his animosity? It was that great big ego which so often raises a disturbance in the camp when some one seems to be preferred above them. Saul had no fault to find with David, but he could not bear to hear another praised above himself. The prophet had told Saul that his kingdom should be given to a better than he, so he eyed suspiciously any one whose popularity pointed in that direction.

Saul was too small, morally speaking, to live beyond himself; he was the center of his life and consequently his horizon was narrowed in proportion to its center. Some one has said, "The radius of a man's life will depend on its center," and those who have studied Saul's history know how well this applies to his case.

Whittier had something akin to this in mind when he said,

"Change the dream of me and mine  
To the truth of Thee and Thine."

Some one has suggested that we get rid of envy by starving it to death. When we find an envious, jealous thought about to enter our minds, let's counteract it by introducing a pure, kind thought which will serve as poison to the evil one. The most successful way is to pray for those who would wish us harm and thereby strangle the intruder in the atmosphere of prayer. Envy is a terrible enemy of the soul, yet because of its commonness, we are likely to think too lightly of its subtle power. Envy crucified the Lord Christ and sold Joseph into Egypt. Solomon says, "Jealousy is cruel as Sheol; the flashes thereof are flashes of fire." There is a fable that at twilight a great bell in heaven peals forth wondrous music and any one on earth may hear it if he has put away from his soul all strife and envy and hatred. In the language of another we would say,

"So, then, let us ponder a little—

Let us look to our hearts and see

If the twilight bell of the angels

Could ring for you and me."

#### ANNOUNCEMENTS.

**The Cherry Grove camp meeting** will be held August 11-21, Rev. J. C. Crippen in charge. Rev. R. H. Clark will preach and George Royse will lead in song. Mrs. Grace Robertson, pianist, Miss Hattie Harris organist and W. P. Bowman cornetist. W. E. Fields, Manager, Flemingsburg, Ky.

**Owing to the extreme wet weather** I am asked to call in two camps, therefore I have two open dates in September. Do you need my services? Write me now, Pine Bluff, Ark. Don't send for me unless you want the old gospel plow put down to the beam. Lost to all but Jesus, Sam S. Holcomb, Evangelist.

**The second annual holiness camp meeting** at Donaldsonville, Ga., begins October 1, and closes the 16th. Preacher in charge will be L. Milton Williams, of Oskaloosa, Iowa, and a host of other preachers and workers will be present. Begin planning now to come and hear this mighty man of God, a great preacher and wonderful revivalist. Remember the date, October 1-16. For further information address, Rev. C. P. Roberts.

**The Sebring, Ohio camp meeting** will open this year July 29, and conclude August 8. The auspices of this meeting were never more encouraging and the outlook is full of cheer. This young camp in Eastern Ohio, five miles from Alliance, is growing more rapidly than any other camp in the Middle States. Great improvements have been made this year in the grounds. The working force was

never stronger, and the patronage will be larger than ever. Bro. W. L. Murphy, Sebring, Ohio, 'phones me that the workers, Bros. Joseph Smith, Will Huff, Chas. Weigele, Bro. and Sister Harris, and others will be present at the beginning of the meeting; and earnest prayer is requested from those who cannot attend, that this meeting may be a blessing to the churches of Eastern Ohio. **The Herald** has many friends at this camp, and we would like to see its editor again. Yours for victory, G. F. Oliver, Superintendent.

**Another Great Holiness Encampment** in Southern Illinois, near Akin, in Hamilton county, Green's Grove. How can it be reached?—Thompsonville, on the Illinois Central line from St. Louis to Eldorado, is within seven miles of the camp. Benton, on the same road, is within twelve miles. C. & E. I. also passes through here! Macedonia is only four miles distant. Green's Grove is on the Frankfort and McLeansboro road. Commences August 26th, ends September 3, 1910. Ministers in charge: Rev. A. J. Proctor, of Anna, Ill.; Miss Bertie Crow, Desoto, Mo.; Rev. John Harget, Bono, Ark. Singers: W. G. Miller and sister and S. L. McGill and daughter, of Norris City, Ill. Organist: Miss McGill, of Norris City, Ill. Officers: President, Ed Adams, Bonnie, Ill.; Vice-president, Jno. Rogers, Mt. Vernon, Ill.; Secretary, J. N. Allen, Bonnie, Ill. Trustees: J. R. Adams, W. L. Green, Frank Thurmond, Whit Conover, Ed Adams, J. N. Allen. Plenty of water on grounds for people and stock. Those bringing tents have free grounds to set on. Those desiring cottages \$1.50 during the meeting. For further information call on or address J. N. Allen, Secretary, Bonnie, Ill.

#### Important Notice.

To the pastors, evangelists and churches on the Abilene District and elsewhere:

This is to certify that Rev. B. Free-land, of Blackwell, Okla., has been duly appointed as financial agent of Central Nazarene University and is now on the field in the interest of said institution. At present he is the only authorized agent of the school. All courtesies shown him will be fully appreciated by us. Yours in him, Wm. E. Fisher, Business Manager.

**Report of Committee of Board of Trustees on State of the Schools.** (Meridian Male College and Meridian Woman's College.)

We, the undersigned Committee, appointed by the Board of Trustees in their joint meeting, May, 1910, report that we have examined the workings

of the colleges, their moral, religious status, courses of study and educational standard, and find them in harmony with every reasonable demand of the educational and religious world. We are pleased to note the steady increase in the equipment and physical beauty of the schools.

John Paul,

Dr. S. Wyse. J. D. Crymes,

#### New Conservatory of Music at Ruskin-Cave College.

We are glad to announce that we are now building a large three story annex at R. C. C.

This will give us ample room for the new pianos and studios and will also accommodate a few more girls.

We are quite fortunate in securing the services of Miss Bertha B. Timmons, vocalist, of Ohio to superintend our vocal work. Miss Timmons has had a private conservatory of her own under the very shadow of one of the great universities of the North. She has trained some of the great singers of our country and is herself often heard with delight.

Miss Mary V. Wilson, of North Carolina, takes charge of our department of violin and stringed instruments. She is a full graduate in this line and plays with delicate grace and dignity. She is a refined, winsome interpreter as well and has been very successful in her work elsewhere. We retain our true and tried directress of the Conservatory and shall have a number of skilled assistants—all devout Christians.

Any one who wants music can now be graduated in the full Conservatory course at Ruskin at about half the usual expense.

Our prospects are very bright. The school is on a better footing than ever and the Lord is leading. If you want a safe school send to R. C. C. Ruskin, Tenn.

R. E. Smith.

### LADY WANTED

To introduce our very complete Fall line of beautiful wool suitings, wash fabrics, fancy waistings, silk hdkfs, petticoats, etc. up to date. N. Y. City Patterns. Finest line on the market. Dealing direct with the mills you will find our prices low. If others can make \$10.00 to \$30.00 weekly you can also. Samples, full instructions in neat sample case, shipped express prepaid. No money required. Exclusive territory. Write for particulars. Be first to apply.

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#### WANTED.

A young holiness preacher desires out door work on some ranch farm. Must do so to recuperate. Could not stand heavy lifting. Write to E. R. Langworthy, Spring Valley, Minn.



# THE PENTECOSTAL HERALD

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

H. C. Morrison, Editor.

Louisville, Ky., Wednesday, August 10, 1910.

Volume 22, No. 31.  
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## ✕ Faith The Foundation Of Patience. ✕

There is much said of the patience of Job. He certainly possessed that excellent grace in a remarkable degree. The secret of Job's patience was his faith. He had such a strong, unshaken faith in God that he could wait for an explanation of his troubles until the resurrection, if necessary. Faith and patience are twin sisters. To have a sweet, enduring patience one must have a steadfast, immovable faith. Doubt and impatience go together. Doubt cannot sit and wait, for it does not believe that good is coming. Faith makes itself comfortable in the promise that "all things work together for good to them that love God," and so it patiently awaits with happy anticipation the coming of promised good. Job's faith was the basis upon which his patience rested, had his faith given way his patience would have failed.

All truly sanctified people have an abiding faith, hence an enduring patience. They have a hopeful view of the situation; with them the eye of faith sees the mountain covered with the horsemen and chariots of God; and they rejoice that "they that are with us, are more than they that be against us." If a man is truly sanctified his faith in God is such that he believes that God can run the holiness movement—the universe, without him. While he is aggressive in pressing the work of full salvation, yet he can shout over the failure of his own little plans, for he knows God cannot fail. If need be he can be led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he can open not his mouth. He knows that his Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after his skin worms destroy his body, yet in his flesh shall he see God. Impatient, vindictive, bitter men are not sanctified men. They are rarely found struggling to win souls to Christ; they prefer to fight opposers, they delight themselves in abusing those who do not believe as they do, and more than all else they hinder the great work of full salvation. They look at the situation from a human, carnal standpoint, hence are restless, impatient, exacting, and become bitter, sink out of sight and sulk away their lives.

The blood of Christ cleanseth us from all sin, but there are some lessons that God can only teach us in the school of adversity, opposition, persecution, suffering and sorrow. Will our faith be strong enough to make our patience sufficient to remain in this school until we shall come forth victorious over every foe? Until we can say with the great Apostle, "I have learned in whatsoever state I am, therewith to be content?"

The door of mercy has hinges, and it may be shut, and then locked with the adamant key of justice.—*Raleigh.*

## OUR WORLD TOUR OF EVANGELISM.

### CHAPTER XLIII.

#### A GREAT MISSION CENTER.

From Songdo, we traveled almost due north one hundred miles to Pyeng Yang. This is, I understand, the third city in point of population in Korea. It is situated in a broad valley through which flows a beautiful, clear river, emptying into the ocean fifty miles away. The mission stations are on the hills overlooking the city, which lay between the hills and the river. Beyond the river is a broad plain, with the mountains towering up in the blue, hazy distance.

The Presbyterian and the M. E. Church, both have strong centers here, working out from this place into their separate territories. Pyeng Yang, has a native population of thirty-five or forty thousand, and there are some eight thousand Japanese in the city. This is reckoned the greatest religious center in Korea.

The city of Pyeng Yang has seen some stormy days in her history. In and around this city, a considerable battle was fought between the Chinese and the Japanese during the war between those nations. Many Chinamen fell here, and for months after the conflict there were some places not far from the city fairly white with their bones. The Chinese army on that occasion was armed with spears and swords; some of the troops were equipped with old antiquated firearms, and some of the officers carrying umbrellas and fans. They waved banners and beat gongs while the Japanese soldiers, with their modern rifles and well-trained regiments, mowed them down with little or no danger to themselves. The Chinese military machine will not compare with the Japanese in its efficiency to-day, but it has made marked progress in the past few years, and will in the time to come, be easily able to take care of the interests of China. Even now, China is no longer the plaything of the nations.

Near this city occurred the first land skirmish between the Russians and the Japanese in the recent war between those nations. Only a few shots were fired, and the Russians fell back to a point, from which they later fell back to a place, from which they withdrew to a position, from which they retreated to rendezvous, from which they fled in confusion. Thousands of troops passed through this city to Manchuria, the border of that great land of promise being only a few hours by train from here. The troops were under good discipline, and gave little or no trouble marching to the war. It was thought if they could be defeated, and driven back through the place, the situation would be quite serious. Other white people fled from

the place, but the missionaries held their ground, kept in the best possible touch with the situation, having all their arrangements made to get away if there should be a reverse at the front.

There was no railway here then, and the weather was bitter cold. Oxen were engaged with pack saddles to convey the luggage and the women and children, and on short notice the brave little band would have been making its way southward, but the necessity for flight never came, and the work of preaching and teaching went steadily on. Port Arthur is not very far from this place, and news of the great battles and the fearful loss of life filtered through or came from the homeland while these brave soldiers of peace, forgiveness and love stood to their post and comforted the hearts of the fear-stricken people.

The Presbyterian Church has a very strong station in Pyeng Yang. The homes, school building, industrial building, theological institute, and other buildings making quite a village in itself. They have eighteen missionaries here, teachers, preachers, evangelists. This includes only the men and women who are in the regular work, and not the children, of whom there is a fine bunch, as bright boys and girls as I have ever seen. These missionaries, with native workers, go out from here through a wide territory preaching the gospel and distributing the Scriptures and Christian literature. The mother church of Presbyterianism for this region, seating fifteen hundred people, with a membership of about that number, has been a fruitful branch, setting up congregations, sending workers and members to organize other churches until now in about twenty years, she has more than forty churches organized in winning souls to Christ.

Not long ago they had a few days' convention of women for Bible study and prayer in this city, and six hundred Korean women walked in from all the surrounding country some of them feeble with old age, many of them coming from considerable distance, bringing their Bibles with them, paying their own board while they remained, searching the Scriptures and delighting in the instructions in the things of God. That was a sight to gladden the heart of Christ; to look upon six hundred women coming slowly over the plains from town, village, and hamlet, all facing to one common center; all with at least a portion of the holy Scriptures, often stopping for a rest and reading and praying by the way, coming up to learn of him who can take our sins away.

It was my privilege to preach in this great Presbyterian Church, Sabbath afternoon. The large building was full of people, and I had a fine interpreter. My theme was *salvation for all, free for all, present for all, conscious for all, and from all sin.* I never preached to a more attentive audience. At the close nine persons came forward to give themselves to Christ. At the opening of the service fifty persons were baptized by the Korean pastor, a cultured and deeply spirit-

(CONTINUED ON PAGE EIGHT.)

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OF ASBURY THEOLOGICAL SEMINARY



# LIVING BY FAITH.



REV. JOSEPH H. SMITH.

## PART I.

"Now the just shall live by faith." Hebrews 10:38.

Man's redemption consists in his recovery of faith. His complete redemption reestablishes him in a perfect attitude and constant habit of believing.

Musing one day on God's premium placed on faith, how that without it nothing can please him, that by it the weakest will be upheld and even the wickedest restored, and remembering that all God's attitudes and actions toward man are prompted only by love—parental love, redeeming love, divine love—I reasoned that this insistence of his upon faith cannot be arbitrary; there must be a reason for it. Knowing us, it must be he knows that as a child that would take poison, or that even would not take food, must die, so that in the constitution of our being, and in the nature of life itself, it must be that faith is essential to life. And, as I saw the mother's grief when the child would take poison, or her pleasure when it would take nourishing food, so I thought I could understand the better why my heavenly Father is pained at me if I doubt, and why he is pleased with me when I trust. It is because it is only by faith I can live, and he wants me to live.

Again, when I pondered on faith itself, as a faculty or a facility, I do not care which you call it, I saw plainly that it is of all the most *ennobling* and of all the most *enabling*, and of all the most *enlarging* powers of the soul. By which I mean that, as a creature who thinks is more noble in his order than one who only senses things, so is the man of faith more noble than the mere man of reason. That as knowledge is mightier than physical force, so faith is stronger than the human understanding. That as the eye of science scans a much broader, deeper world than the natural vision, so the eye of faith has a much wider horizon than either, and both the physical and the intellectual shall at length resign, as further they cannot go, but faith shall hold on to the things not seen as yet. Then I seemed to understand again that it was because my Father has big thoughts, and aims and plans for me is, why he would have me live by faith.

For is it not true that FAITH is man's only faculty for the invisible; only faculty for the future, and only faculty for the Divine? And if so, let us reason but for a moment. These three are all that live. *Live truly*; live *without dying*; live *on*; so if these are only grasped by faith, and if to partake of them alone is life, does it not follow that even as a logical proposition it is true, *we live by faith*?

When man fell, he fell upon his faith. His wound was fatal to his spiritual nature, disastrous to the mental and paralyzing and perverting to (the just and normal action of) the physical. Dying, he shall die, is consequently written upon every man and all the race ever since that fall. Not only as a sentence to his guilt but also as a sequence of this injury to his faith. Hence we say man's redemption is man's recovery of a life of faith. To have saved men finally without having saved them back to faith here, would have peopled heaven with infants, imbeciles, and blind men.

'Twas mercy indeed that cut off Adam's approach to the tree of life after he had tasted the fruit of unbelief.

This world in which we spend our probation, is by two hands marked with death and dying, and was never meant to be perpetual in its present order. Now, moreover, the death shadow of sinful man is over the whole. Nature's fall times are as frequent as her springs, her nights come as oft as her days, her disintegrations are as certain as her granite formations. Not only do her flowers fade, but her tallest, grandest trees at length, are found dying at the top; her noblest and longest-lived creatures grow grizzly with age and then totter at the approach of a grim monster greater than they.

Poison and pestilence stay progress both in vegetation and animal creation. Wars and wrecks scatter desolation and debris by seas and by land. Dismay and death agree to defeat earth's development and leave castles but half built in every department of industry and art to stand as monuments to dying man. From a garden, earth is turned into a cemetery with briars for its hedge and thorns for its roses.

Not only so, but all this is only a shadow—a shadow of a second death. A death, which like this, is dying, an everlasting dying beyond. For many, to death and the world's dying is added the element of eternity. The winter lasts, there is no spring. Still it is night, and there is no hope of morning. Defeat is no more the alternate of victory, nor failure the sequel of success as here; for destruction following upon death denies to enterprise forever another start.

Is not this then, *How to live*, the truly living question? Is not life the problem (for problem it is) the *universal* problem, the *chief* problem, the *only* problem of being? To *live*! To have an *abundant* life! To *live* and to live *forever*! With these seeds of death and in this land of death and dying, how can a man live?

Our text says that *some shall live*, tells *who they are* and *how*.

(To be continued.)

## BARNABAS AND SAUL.

Rev. J. Ira Jones.

"Then departed Barnabas to Tarsus, for to seek Saul." Acts 11:25.

This passage of Scripture when viewed apart from its context, means practically nothing. It is not until we consider it in connection with the character of Barnabas and the present situation of Saul, that it looms up before us with any significance.

Almost as many different reasons for the greatness of the character of the apostle Paul have been offered as there are varying opinions respecting it, but in our own mind, at least, none that we have yet heard fully accounts for the fact. Some have offered as sufficient explanation of it, the marvelous vision on the way to Damascus. Now all rational life is dependent primarily upon character, so we must hold that Paul's wonderful life of unprecedented activities was the result of his unique and powerful personality or character. Then if the above proposition be accepted as sufficiently ac-

counting for Paul's greatness, vision and character must be synonymous terms. But character is neither an act nor an incident. It is the net result of a long continued process, so in the very nature of the case, they cannot be regarded as one and the same thing. Whether the chief object of the vision was to give Paul a double sense of assurance in the message he was to deliver, or whether it was simply a thunderbolt from the skies to arrest him in his mad career, we are not so sure, but at any rate, we cannot believe that it, in any sufficient sense, accounts for his future life and action.

Sometimes the significance of the vision in connection with the future career of Paul has been stressed to a point beyond the volitional in him. While some of the physical accompaniments of his vision were unusual, we do not believe that the Scriptures on the whole, warrant the idea that the manner of Paul's conviction and conversion was in any essential way different from the manner in which God reveals himself today. It is not the manner of God to coerce men. Why should we think he made an exception of Paul? That Paul's action in accepting the content of the heavenly vision was purely volitional, is attested by his own words when he declared before king Agrippa, "Whereupon O king, I was not disobedient unto the heavenly vision."

Again others have sought to find the essence of Paul's greatness in the fact of his splendid education. There is no doubt but that after having been brought up at the feet of the famous Gamaliel, and taught after the manner of the most straightest sect of the Pharisees, he was by far the best educated man among the apostles, but this cannot account for Paul's matchless life. I suppose there is no question but that since the time of Paul there have lived many men who were as splendidly equipped educationally as was he, but there has not been but one Paul the Apostle. We must look elsewhere for a sufficient explanation for his wonderful life and character.

We shall get more light upon this question by examining the nature of character. What is character? Character is composed of two inseparable components, viz., will and environment. Just as there can be no character without volition, so can there neither be any character without an environment upon which to act. Their dependence is mutual. It is only upon this basis that we can best account for the sudden appearance and disappearance of the great heroes and literary lights of history. To say that such men as Wesley, Whitefield, and Asbury, among the preachers, and Milton, Tennyson, and Shakespeare, among the poets, were men of unique personalities is not enough. Unique personality without a corresponding environment is branded as eccentric. This accounts for the fact that George Washington made such an admirable success at remodeling the social and national structure of the English people on American soil, while Oliver Cromwell made such a miserable failure at the same job in England only a few years before. Oliver Cromwell was a man of uncommon personality, with great democratic principles before him. But alas! he was a man in advance of his age. England failed to present a corresponding environment in which his cherished hopes could materialize. But on the other hand, Washington was likewise a man of great vision, and the American colonies, cemented together by the outward hand of oppression, presented a suitable environment which enlisted all the latent powers of his heroic soul, and thus enabled him to accomplish the dream of his life. Thus America



points back to the "Father of the American Colonies" with a sense of pride that increases with the coming centuries, while England refuses admission to the bust of Cromwell into her hall of fame, and lines him up among that class of men known as eccentrics.

Now that Paul is a wonderful man, whose very life is a bundle of rare possibilities is quite certain, but that he lived in a peculiar age and faced unusual possibilities is also equally evident. Neither the one is complete without the other. It is not necessary to turn aside here and mention the fact that at this time Alexander had already pushed the boundary of his empire as far north as the Rhine, and that Rome now having conquered Egypt, held sway over practically all the then known world. And wherever Roman authority extended, the youths were taught in two languages, that of their own, and that of the Greek. When did ever such opportunities exist? The possibility of addressing the world as one vast audience! This is the remarkable environment into which Paul entered. Paul represented a massive will, Antioch over there just back from the shore from Tarsus presented an uncommon environment, one just suited to call forth all the latent powers in a soul like Paul's, but Antioch was not the place where the disciples were first called Christians, nor was Paul the great apostle to the Gentiles until after the two had been brought together.

Now we come to the last thought, which is really the one which we wish to emphasize most. It is here that a third factor comes upon the scene. The work of bringing together the personality of Paul and the uncommon environment which the young church presented, is the work of Barnabas. We believe that the part which Barnabas played in the life of Paul, like the work of many great but obscure men today, is usually overlooked. Did you ever stop to think how little we know of the life of this good man, a man filled with the Holy Ghost, apart from the little cluster of facts grouped about his departure to Tarsus for to seek Saul? We know almost nothing else about him. Then why even this mentioning of him if this little glimpse is not profoundly significant? It seems that in his going to Tarsus and finding Saul and bringing him to Antioch and introducing him to the young and vigorous church there, and working with him until he was firmly established in the new work and had a firm grasp upon the situation before him, that the life of Barnabas is so interwoven with the beginnings of Paul's great career that the inspired writer has not seen fit to separate them for our inspection. Then a little later the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." Once more we get a brief glimpse of Barnabas, but Saul, who is now to be called Paul, is soon to tear himself loose from the life of this great man. He is now ready. The regions round about Tarsus are no longer to conceal him. He is now the great apostle to the Gentile World—the hero of all ages. Henceforth he must increase, but Barnabas must soon fade out of sight. His work has been well done, but it is now finished. We believe that the judgment alone will reveal how much of the great reward of the apostle Paul shall be ascribed to the patient, faithful, and loving efforts of this good man.

So in seeking an adequate explanation for the wonderful life of Paul, we cannot overlook the part of Barnabas. You will remember that just after Saul's conversion, how nobly he defended the gospel at Damascus, but he was spurned at first

by the believers, and the Jews sought how they might kill him. Then when he went down to Jerusalem and assayed to join himself to the disciples there, they believed not that he was a disciple and were afraid of him. Again the Jews sought his life more vigorously than ever. So now in his desperation—spurned by many of the disciples and hunted down to be killed by the Jews, he flees into seclusion at Tarsus. The following three years of his life are practically a sealed volume. His misgivings, his trials, his battles will never be known only to God. Now had not this good man Barnabas, in whose keen spiritual insight the rare possibilities that lay dormant in Paul were perceived, appreciated his peculiar, trying circumstances, and gone to him as he did, bringing him forth and introducing him again to the work at Antioch, the great apostleship to the Gentiles might have passed on to another.

The church today is sadly in need of men of the Barnabas type as well as those of the Pauline character, in the evangelization of the world. Every day the Macedonian cry is coming to us with increased persistence on the one hand, and the voice of the church is continually lamenting the fact of a lack of suitable candidates and sufficient means for the increasing needs of the various fields. But just now it seems that God is raising up a new and potent factor in the church for supplying this latter need, in the form of the "Laymen's Missionary Movement." May we not now need a general awakening among pastors and laymen of the Barnabas type, who by their quickened insight, shall perceive the possibilities in our young men and women here and there, and who shall by their influence and means put them in line with the educational and spiritual influences necessary for their equipment for this great work of the church. How many Christian young men and women there are in our churches today, whose unselfish lives attest their genuineness, who would gladly volunteer themselves for this cause, if only some one would by their sympathy and means help them to have a real opportunity. This assistance was indispensable in Paul's life, and the indications are that the church today needs an increase in such activities.

Reader, before whose eyes these lines may chance to fall, if there is a "Macedonian Cry" ringing in your ears, the Church of God needs you. If there is an impulse of the heroic in you, the mission field invites you, and if there is within a desire to live a devout, energetic, unassuming, and inconspicuous life, but a life of untold usefulness, Japan's need of you is imperative.

Fukuoka, Japan.

#### THE SPIRITUAL BIRTH.

Rev. Charles B. Allen.

##### PART II.

Where shall I seek for it? Where can I find it? Many are waiting at the altars where Jesus will never be found. One of the most subtle schemes of the devil is to set people seeking in the wrong place, till worn and discouraged, he suggests that they give up the quest. A man of ripe scholarship, and ample means sought soul rest in wide travel and in a personal examination of the various religions of the world. He visited their churches, their schools, and read their books. Twice he circled the globe and as he traveled his unrest deepened. He came home declaring that he was farther than ever from the goal of his desire.

I heard Dr. Wilson, who was for seventeen years rector of St. George Parish, London, Ontario, tell

how, for all those years and the time preceding he had derided the idea of anybody knowing God. His idea was that by fidelity to the rites and sacraments, we alone could be accepted. After these years of formalism he was converted at the altar in a Salvation Army hall following eight hours of uninterrupted seeking. A few months later in New York City, he was sanctified wholly.

The old route traveled by St. Paul is still open and the successful seeker must take it. If anybody could have found his way through along the head line alone, St. Paul, the foremost scholar of his time, would have been the man, but he insists that he did not find Christ that way. Hear him tell the simple story in Gal. 1-12. "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Hallelujah! No doubt or uncertainty about it.

Ignorance or learning is no bar in our approach to Christ. In speaking of his apostleship, he says, "An apostle, not of men, neither by men, but by Jesus Christ and God the Father, who raised him from the dead." When Peter cried out, "Thou art the Christ, the Son of the living God," Jesus answered him, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Matt. 16:17. Hence the spiritual birth has its origin and source in God, through Christ, by the blessed Spirit. The best we know in "flesh and blood" cannot reveal it to us. St. Paul says, "Immediately I conferred not with flesh and blood." Gal. 1:16.

If your salvation is accepted on the word of some person, however good, you are apt to shift. The best person you know is subject to the allurements of the tempter. Certainly he need not yield, but he may fall. If he does, your standard has fallen and you go down with your standard. Seeking one, believe away beyond all the best people you know, and lodge your eternal hope in the unchanging Christ. It is not unusual to hear people say, "If that man falls I will give up my faith in God." That statement will not be made if the soul has gone clear through to Christ. Then the falling or shifting of another will simply drive him with closer clinging to Jesus.

##### SUDDEN CONVERSION.

Sin kills suddenly, instantly; sin is death by suicide. The message of the Bible is not that the sinner may die; that is never the message of the Bible. The Bible constantly declares that the sinner dies suddenly, instantly, immediately, on the commission of his sin. From that moment he is "dead in trespasses and sins" and if he continues in that condition, his ultimate and eternal damnation is assured. He may live months, or years after his soul is lost, and the stopping of his heart beat will not cause the loss of his soul. It will simply settle the matter of eternal destiny. His sin unrepented of and unforgiven killed him and robbed him of eternal felicity.

"In the day thou eatest thereof thou shalt surely die." The devil has gone about from the beginning contradicting that statement of the Creator. He said to Eve, "Ye shall not surely die." Every now and then he finds people to help him in his subtle work; the result is, that everywhere there are some who do not believe that sin is so very bad, and that finally it will all turn out right. They say, "We must not demand too much of people lest we discourage them." The devil is back of all that line of argument; sin kills suddenly ever, time, everywhere, and every sinner without exception. There is a damning blight in sin. "Th

soul that sinneth it shall die," is the unchanging note of the Bible message.

Well, thank God, Christ can save as quickly as sin can kill. If there is sudden death in sin, there is likewise sudden life in righteousness. Jesus says, "He that believeth on the Son, hath everlasting life." Now here we have the gist of the whole matter. This has been the day-star of hope to many a soul, and it has, at the same time, been the sand bar wrecking others. Why? Well, I will try to tell you. Some have said, "Well, I am a believer and if I am a believer that settles it." The fact is that it does not settle it until we find what sort of a believer you are. The belief that brings salvation is to believe till the seeking sinner comes to righteousness. A believer who continues in sin and wrong is not a saved soul.

There are tens of thousands of people who are believers in the fact that Jesus is the Christ, who make no claim whatever to being Christians or his disciples. I have had them say, "Oh yes, I am a believer in Christ and always have been, but I am not ready to become a Christian." That puts it exactly in thousands of cases; believers but not Christians. To be a Christian, is to believe to righteousness and to keep on believing unto righteousness for, "We are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end." Jesus says, "If ye continue in my word, then ye are my disciples indeed."

Denver, Col.

#### EVANGELISTIC AND PERSONAL.

Dr. and Mrs. J. C. C. Newton, of the Japan Mission, are now with their daughter, Mrs. E. Marvin Underwood, Atlanta, Ga.

Brother W. E. Charles reports large crowds and good interest in the meeting at Hollow Rock, Tennessee.

Bro. I. J. Spurlin reports a wonderful meeting at La Lande, New Mexico, conducted by Bro. Bud Robinson. Many were saved and a number were cleansed from all sin.

Dr. Alonzo Monk, former pastor of East Broadway Methodist Church, South, this city, has been appointed Presiding Elder of the Little Rock District.

Bishop Hoss sailed some days ago from San Francisco for Yokohama. He will be gone until October, holding while absent from the homeland the conferences in Japan, China and Korea.

Rev. C. C. Cary, and wife, left last week for Orange, N. J., where Brother Cary has an appointment for two Sundays in a Presbyterian Church. The pastor is absent on his vacation.

Rev. William Acton, of the Pacific Conference, succeeds Dr. C. F. Reid as Superintendent of our foreign work on the coast. Dr. Reid, as before announced, becomes Secretary of the Laymen's Missionary Movement.

At a Chinese banquet at Hong Kong, given in honor of Bishop and Mrs. Ingham, Chinese ladies sat in public at a meal beside their husbands, sons and brothers, the first time in the history of China, so the Bishop says.

Rev. Allie Irick has been compelled to cancel his engagements with the Mississippi camps, and has August 12-21 open for a tent or camp meeting. Any one desiring his assistance address him at once, Pilot Point, Texas.

Brother C. C. Rinebarger called at THE HERALD office a few days ago and reports a very good meeting at Hutchison, Ky., in which Rev. E. K. Pike did the preaching and he conducted the song services.

Bro. J. L. Glascock reports a fruitful meeting at Eldorado, Kan. The attendance increased from beginning to the close. Bro. John Webster was song leader and Bro. Wilson and wife aided much in the singing.

The outlook for Silver Heights camp meeting was never brighter. All the tents and cottages are engaged and all indications point to a large attendance. Rev. H. C. Morrison will be the leading preacher for this camp.

Rev. B. F. Flanery and T. P. Roberts have closed a camp meeting at Mower's Park, Ky., in which there was some clear salvation work done. Miss Ella Dee Hinkle did good work at the organ. Bro. Flanery's next engagement is with Rev. I. N. Reid at Mt. Olivet Church, on the Earlinton circuit.

Rev. Aura Smith: "The Lord is blessing the truth here, Evansville, Ind. Souls are saved at nearly every service. The altar was crowded one day and fully fifty came through blessedly. Fourteen years ago we held a meeting in one of the churches in this city in which there was a great outpouring of the Spirit. The work still abides, as the shining faces testify. We begin next at Blackwell, Oklahoma."

Rev. T. J. Adams: "This is our second year at Shilo Camp. The fire is falling; last night people were saved between their seats in the back of the tabernacle while the altar was crowded and many were finding God. To-day the service was glorious; deep conviction is on the people; this is the sixth day of the meeting and there has not been a barren service. God is certainly with us."

Rev. E. C. Dees: "Our meeting at Lone Valley, Ky., closed recently with great victory. The visible results were about thirty professions of either regeneration, reclamation or sanctification, while nine were added to the M. E. Church, South; nine babies were baptized. We will be on the Girard Circuit at Union Chapel, for our next meeting. Bro. Shell is to be with us and I ask all the readers of THE HERALD to pray for us."

Sister Beeson: "It was my privilege to attend a good meeting at Spring Hill Church, Simms, La., which was conducted by Bro. Hearn and Sister Arah Wilson. Every one seemed to take great interest in the meeting. Bro. Hearn is a splendid preacher and impresses you as a man of God. There was much good done; nine united with the church, twelve or fifteen were converted and some were sanctified, of the latter a Baptist preacher."

J. W. Burrows: "I am glad to report victory for God. We had about fifteen professions and eight added to the M. P. Church, with a general up-lift of the community. Bro. J. J. Partain did the preaching. We had a good meeting at St. Paul, but on account of other engagements and sickness, we had to close without any visible results, but it was a time of sowing, preparatory to reaping in October at our annual conference."

J. R. Pile: "We recently closed one of the most glorious meetings at Frazer Ave. Methodist Church, Owensboro, Ky., it has been our privilege to experience in forty years of Christian living. Rev. B. A. Brandon is pastor and was assisted by Bro. L. B. Bridgers, evangelist. We had a number of conversions, reclamations and some twenty-five or thirty sanctifications. I want to say for the benefit of those wanting a safe, sane, sensible man to help in revival meetings, they could not do any better than to get Bro. Bridgers. He is a help to any pastor and people; we expect to have him with us next July in a camp meeting under the auspices of the holiness band of Owensboro."

Rev. Allie Irick: "We have just closed the camp at Olive Hill, Ky. Great crowds thronged in and around the mammoth tent. Scores of souls found the Lord, a number were sanctified, others cleaned up from snuff, tobacco and lodges coming triumphantly to victory. We never had larger crowds, better attention or much greater interest. Tobacco-using preachers roared, and raged but we kept happy, busy, humble and faithful and our God swept the victory down along the lines of battle. This makes our third year at this place and they clamor for our return in August, 1911. Their treatment was royal in every way. This camp is spreading all up and down Eastern Kentucky."

W. J. Williams: "Being a traveling man of 'Gideon No. 278,' and having Sunday in Guthrie, Ky., I ran down to Hermon, four and one-half miles, to Carvosso Camp. My soul was wonderfully refreshed. Rev. Sam S. Holcomb and wife, of Pine Bluff, Ark., were in charge. He preached from the text, 'Have you received the Holy Ghost since you believed?' I have never heard such a sermon; the people were swayed by the mighty power of God. Excursion trains ran every few hours to the camp ground; there were about seventy-five or one hundred camps and cottages which were all filled. I would advise any camp meeting committee to write Bro. Holcomb before making arrangements for your preacher next year. I would offer the same advice to any minister needing help in revival work. I have had opportunities of hearing a number of our great preachers, but in my opinion, Bro. Holcomb is the best."

Jack Penn: "We have recently closed at Mt. Bethel Church, Ga., one of the greatest revivals in the history of the church. This was one of the hardest fought battles of my life; opposition was strong and everything seemed to be against us for the first few days, but glory to God, the victory came through faith and in answer to prevailing prayer. So greatly was the power of God manifested in the services, that the people came in such numbers that we were not able to accommodate the crowds, and on Sunday, the last day of the meeting, we were compelled to move out doors and hold services in the open air. The Spirit of God was poured out upon the people in abundance, resulting in many conversions and several additions to the church. Our next engagement is at Holly Springs, and we earnestly covet the prayers of THE HERALD family."

Rev. John F. Roberts: "We have just closed a meeting near Dunlap, Tenn. The meeting was real good considering the many hindrances. Because of the excessive rains the farmers were so

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busy we couldn't have day services, then there had never been a holiness meeting in that community before. Some folks who had been Christians fifty years, and some were Methodists too, yet they had never heard a sermon on sanctification. What a shame on Methodist preachers. God give us preachers who will preach the old Methodist doctrine of entire sanctification by faith. Some few were converted and one sanctified, and several said they would never stop till they received the blessing. We were entertained in the nice home of Mr. and Mrs. H. Farmer. They are excellent folks. Mr. Farmer is a merchant at Dans, Tenn. We opened battle at Rock Island, Tenn., July 27."

"Rev. H. C. Morrison, Editor of THE PENTECOSTAL HERALD, returned from his evangelistic tour around the world, on July 5th. We have read with increasing interest the letters of Brother Morrison, published in his paper every week, and feel persuaded that the tour was in the divine order, and heaven's seal was placed upon it. A new impetus has been given to the spiritual life of many missionaries, and hundreds of native Christians on mission fields will have larger conceptions of what the Christian religion really means. We have no doubt but seed has been cast into the fields which will produce a larger fruitage in years to come. It is probable that the evangelist has never put in a harder year's work, and one that will produce greater results. Many times he suffered much from physical disability in a most depressing atmosphere. But eager eyes and hungry hearts are a great panacea for the ills of a preacher, who is filled with the Spirit, and is anxious to pour his very life in a message to earnest listeners whom he may never see again. Brother Morrison has been upheld and kept through the prayers of his brethren, and the news of his safe arrival home will gladden the hearts of hundreds who have kept informed about his itinerary. He returns with a vast fund of information gathered at first-hand, which he will use in the interest of the cause which lies nearest the heart of every true follower of Jesus."—*The Way of Faith.*

J. H. Hieronymus: "I hereby give you a brief sketch of an evangelistic trip from which I have just returned. My home is in the mountains of Eastern Kentucky, in Lee county, the county seat of which is Beattyville, noted for its iron bridges and located near the junction of three forks of the Kentucky River. Well, I received a letter from Sister Burke, of Richmond, Ky., who is a strong lady preacher, or prophetess, of the M. E. Society, to come and help Bro. H. Johnson in a tent meeting at Dreyfus, Ky., with Bro. Hufstetler as singer and Sisters Crouse and Busbee as helpers. I went and Bro. Johnson not being there, Bro. D. L. Brandenburg, of Wilmore, was sent for; he came, we all preached, prayed, sang and visited the people and God honored our labors in newborn souls, the sanctification of believers and the deepening of all our experiences. I left on Friday night, the fifteenth day of the meeting, to go to Steel's Ford to hear Dr. Carradine, leaving the brethren and sisters to hold over Sunday. I reached Steel's Ford Saturday night in time to hear a great sermon by Dr. Carradine from the text, "My Spirit shall not always strive with man." I got pay for my trip in seeing souls brought to God. While I got in late, I was in time to gather some fruit for Jesus. It was my pleasure to meet Dr. Carradine, and I told him of my fifteen-year-old boy who is named for him, and with a hearty handshake, he promised to pray for him and me. I think I have felt his prayers already."

## Question Bureau.

John Paul.

1. *J. R. K., West Virginia.*—I had rather answer for the ticket agent who sells the ticket for a Sunday train to make a living than for the man who habitually uses that ticket. I should not do either, but I am not the judge of those who do. The Bible prohibition of ordinary work upon the Sabbath day seems to include railroading, unless it can be proved that railroading is a work of necessity, which I am not ready to concede. There are two sides to the question, and, whatever may be said of the other side, we know that one side is safe.

2. *L. H. F., New Jersey.*—There is nothing said of feathers in the Scriptures in connection with apparel. Opposition to this form of decoration may be made, in some cases, on the ground that it is not modest, and in other cases upon humanitarian grounds, as it often involves cruelty to birds, and a righteous man regardeth the life of beasts. Though gold was permitted and even commended as an adornment in the Old Testament, it is alluded to by the apostles Paul and Peter as not being modest for Christian adornment. This, however does not come under the head of moral, but of prudential regulation. Excessive attention to dress with a view to adornment contributes to vanity. Too much adverse attention to the subject develops apathy.

3. *Please explain Matthew 12:43, 44.*—*B. F. D., Missouri.*

The passage occurs in connection with an arraignment of that generation of Jews from the religious standpoint. They represented the ancient communion of Zion, once clean, and furnished with divine institutions, but now, having rejected Jehovah, vacated and given over to the devil. He illustrates their condition by that of a man redeemed from a life of sin and recovered from an evil state, but left alone and empty by the God who should have dwelt in the temple. Why this man was left alone, the Jews could easily surmise. He had been inhospitable to the divine guest. The teaching to us today is, that an empty heart and life is exposed to gross backsliding. The man who does not take care to keep a blessing on his heart is exposing himself to a blight and a curse.

4. *J. M. B., Arkansas.* Elias or Elijah was to be duplicated in John the Baptist, who came in the spirit and power of Elijah, and whose habits and mission very much resembled those of his prototype. Judging from the words of Jesus, Matthew 11:14 and 17:11, 12, this was the fulfillment of that prophecy, found in the last words of the Old Testament, and there was no room for such men as the late John A. Dowie under that head. It is true that John the Baptist's denial of this identity in John 1:21 seems to be contrary to Christ's exposition, but it is not contrary. John answered those who supposed that in him Elijah had literally returned, which was not true, and which, as we learn from Jesus, was not intended in the prophecy. Why did not John explain the sense in which that prophecy did apply to him? If he knew it, which we presume he did, it was wholly foreign to his nature so to discuss himself. He left that for Jesus to do. John was one of these I-must-decrease kind of men.

5. *Is there any hope for a man after he has asked God not to forgive his sins if he commits them again and then goes and commits them, if he is truly sorry for them and repents of his rash vow?*—*D. W. H., Oklahoma.*

The latest advice always takes pre-eminence over all its priors, so there is not only hope, but certain forgiveness if he truly repents. Just as our state laws will not let a man sign away his rights, the Lord pays no attention to the man who acts the fool, but deals with him upon gospel terms, just the same as if he had never acted the fool.

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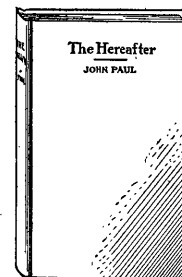
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## EVANGELISTIC.

### ALBION, MICH.

The Pennsylvania State holiness camp closed on Sunday night, July 24. It proved to be a blessed spiritual season throughout. There were quite a number of precious souls seeking pardon and holiness, among the number a Baptist minister and his wife were seeking for the latter experience; quite a number of young people were reclaimed, saved or sanctified.

A crowd of splendid holiness folks came over from Warren, Pa., to push the battle. Rev. E. B. Fish, pastor of the Nazarene Church of that city, preached once and the Spirit greatly used him. Rev. Imhoff, of Clarion, Pa., was my coworker and our fellowship was sweet. My wife, son Fay and myself will attend the State holiness camp at Eaton Rapids, Mich., July 28 to August 7, then I go to Oil City, Pa., for a meeting.

The blood is cleansing and the fire is burning just now. Hallelujah! GEO. BENNARD.

### HAMILTON, GA.

We closed at Hamilton, Ga., Sunday night after the battle was waged for about three weeks. Bro. P. E. Coleman, of the White Dental Co., of Atlanta, lead the singing to the pleasure and profit of all. There were a number seeking sanctification; six came into the Methodist Church. We got \$455.00 in subscriptions for missions. Bro. Walter Cannon is pastor of this charge and stands nobly by a full-salvation evangelist. His good wife is fine help in the work.

We were entertained at the parsonage for the first week, then moved into the hospitable home of Sister Gamble and Miss Lula Mobley. Wife and the baby came to us the second week and are still in this lovely home, while we are out in the country eight miles in a meeting. Our baby has been real sick for two weeks, but thanks be to God and a good doctor, he is improving at this writing. I wish to thank those who have been praying for wife's recovery. After another stay in the hospital of nearly eight weeks and a serious operation, she has recovered her health which she lost over a year ago, for which we feel very grateful to our heavenly Father. We go from here to the Indian Springs Camp, D. V. W. WALSTEIN McCORD.

### HOLCOMB, MO.

We closed Mobley's Camp, July 24, with fine interest. The meeting was successful, a full salvation being preached. Rev. W. C. Wilson, of California, is a fine preacher and a good worker. The people like him. I suppose about fifty were blessed, several of that number being sanctified, and some reclaimed. Quite a number of children were baptized. The crowd was large and orderly; the people gave close attention to preaching and many heard the word gladly.

The spiritual uplift of the people was wonderful. Some very old persons attended meeting. Bro. Will Mobley and family did a large part in providing for the workers; in fact, everyone did well. W. J. Willingham was at his post as a faithful soldier. W. W. Holland and family, Bros. Martin, Tucker and Wines camped. The committee wants the same workers back in 1911. Miss Nevie Jackson, of Clinton, Ky., did fine work

at the organ. She sings well also; they want her again. Many of THE HERALD readers say they cannot afford to do without it. I will be at Shady Grove, Ky., August 14-24. Let the people of Hurricane Camp pray for a great meeting, August 25-September 8. J. J. SMITH.

### FROM BRO. W. E. CHARLES.

I joined Bro. W. R. Wagoner at his beautiful new church, Stovall's Chapel, two and one-half miles from Vine Grove, where we had a ten days' meeting resulting in an old time revival. Twelve professed salvation, and there were six accessions to the Methodist Church. Oh, such crowds! And they came in on time at ten thirty a. m. and eight p. m. I shall never forget how the people sang No. 67 in Revival Praises, "The Savior's Smile." They did make it ring. Bro. Jimmie Wooldridge and wife attended some of the services one day, also Bro. and Sister Walton and Miss Lizzie attended a morning service. God bless Bro. Wagoner and his excellent family and his fine class at Stovall's Chapel.

People from Vine Grove came by numbers day and night. I am so glad I was privileged to be there.

I am now in a good meeting at Cecilian with my old Tennessee friend, A. H. Dulaney; six have been saved to date, four on Sunday night. We had a splendid service for men and boys at three in the afternoon. Bro. Dulaney is much loved by the people here. We have fine crowds, consisting of Roman Catholics, Presbyterians, Christians, Baptists, and Methodists. Bro. Wilson, of the C. P. Church, preached a few good sermons at the beginning of the meeting, but had to leave for an engagement elsewhere. There are some loyal, true blue Methodists in Cecilian. Ere this is in print no doubt I'll be in a meeting at Hollow Rock, Tenn., my third time for that place.

Pray for us. I am, as ever, W. E. CHARLES.

### CUMBERLAND CITY, TENN.

Our meeting at Erin, Tenn., was a success, though the tent was so old it would not turn the rain, and we had so much rain the last of June and first of July, we had to move. The good officers gave us the courthouse, where we continued after having been rained out several times at the tent. The town was greatly stirred, with a good move put on the Christians. There were eighteen or twenty professions of conversion or sanctification. Our next place was at Griffin's Chapel, out in the country. The crowds were not so large except Saturdays and Sundays, although the house was filled most every night, but overflowing at the last. Many hard sinners were moved that were never seen to take any part before. The shouts were great at times. There were twenty-one professions with a big number at the altar not yet saved; we should have gone on another week, but had to come here, Boyer's Chapel. Our last service was Monday morning, July 25, at the home of Bro. Sam Hankens, a man who has been paralyzed for two years and confined to his bed; he can't talk, but can hear well; so at nine o'clock we found a house and hall full of people. We preached and made the call and sinners who were well-to-do farmers came and knelt, a thing some of them were never known to do before. Such a time as we had I have not seen before in years; it looked like the description of Pentecost, and the man raised his paralytic arm saying, "law, law, law!" The shout lasted nearly three-fourths of an hour, women lost their bonnets, their hair

came down, and popped in the wind, as they leaped and bounded, praising the great God of our salvation. The man is much better, even after his big shout; and we believe he will get well; to God be all the glory, for the doctors say they can't cure him. Pray for us here at Boyer's Chapel. Your friend and brother, sanctified up to date, for 22 years.

B. L. PATTERSON, Evangelist.

### SALTILLO, MEXICO.

In our mission school in Saltillo, directed by Miss Lelia Roberts, were two daughters of parents, the father an untitled sinner, the mother a Roman Catholic sinner. In this school the daughters were given a Bible, which they took home. This Bible was destroyed. Later another Bible was given them, and was permitted to remain for a time unmolested by either friend or enemy.

Adversity came on, the family now having moved to a ranch some distance from the city. The father in his trouble opened and began to read the neglected Bible. He read and read, till, I believe, he had finished it. He then said to his wife, in substance: "This is the way of truth and we must follow it." He read it to her and convinced her. Very promptly on Sunday morning he made his way to Sunday school and appeared in my class of men. That was his first Protestant service. He has been coming from that time nearly every Sunday. Recently two of his daughters were at the altar for salvation. He, his wife and their two eldest daughters all claim conversion and will probably join the church.

The father says he has a new family. The wife says, with tears of joy, the husband has been saved from drink. They have come back to town, but the wife's mother refuses to come to see her now, because she is a Protestant.

Mexico needs an open Bible and salvation; instead she has prayer books, catechisms, crosses, images, superstition, vice and damnation. Yours,

J. BARNEY BUTLER.

### MT. OLIVET, KY.

The Mt. Olivet camp meeting closed last night (July 24). Under the divine leadership of the great triune God, and human leadership of Rev. Will J. Harney and wife, it was a great success. This camp is fast coming to the front. A few years ago there was so much sin and wickedness about the camp that, some of the strictly religious people would not attend. But, under the new management it has been cleaned up, and is now run for the glory of God, the salvation of sinners and the sanctification of believers. It is a holiness camp. Bro. Harney is one of the stockholders. You can rest assured so long as he is connected with the work, it will be run on this line.

There were more preachers on the grounds this time than ever before. Revs. Young and Fizer, of Sardis, Allison of Ewing, Godbey of Mt. Olivet, Buntun, of Covington, and Allen and the writer, of Germantown, were there, and did some of the preaching. There were more campers on the grounds than ever before. The meeting began Friday night (July 14). From the very beginning we felt the Spirit of the risen Christ in our midst. Bro. Harney preached on Monday night on the text, "How shall we escape, if we neglect so great salvation." About thirty or more came to the altar, seeking pardon or cleansing. Some of them prayed through to victory; the fire fell,



and God's children rejoiced. It was a time of victory from beginning to the end, and many souls were made glad; the Christians were edified, and built up in a most holy faith. Bro. Harney is a safe man, a good preacher, a logical thinker. He stands for the church, and fights come-outism to a finish. His wife is a great helper. Her solos are fine. While she sang, it seemed that heaven would come down and our eyes would fill with tears of joy. Sister Harney was expected to do some of the preaching, but sickness kept her from it. She was able to preach on yesterday afternoon to a large and appreciative audience. May God's blessing rest upon THE HERALD and its readers. Yours for Christ, E. R. OVERLEY, Germantown, Ky.

#### SEVEN MONTHS IN THE TROPICS.

Rev. James M. Taylor.

For more than seven months our band of faithful soldiers has fought for Jesus under a tropical sun. The victories have been all that the strongest faith could have expected.

Our family has consisted of from twelve to seventeen. We have labored on seven Islands, and are now on the Continent of South America. One thousand and twenty-four services have been conducted; we have sold or given away 15,000 Bibles, or parts of it, while 25,000 other books and pamphlets, with 3,500,000 tracts and papers have been put out in Jesus' name, to do good. Better yet, we have seen over 10,000 souls kneel at the altar seeking God.

Our party has been gradually breaking up. Several tarried at various points to do missionary work. My wife, child, and Mrs. Rose Potter Crist left yesterday for the States, leaving me alone in

the field. The time allotted to the trip was spent, and then three months added to it. Not one of the party has thought of taking any remuneration for their services, and expenses are not even guaranteed. We left the States by faith, believing God would supply our needs.

I do not feel that the work should cease yet. For months my heart has been burdened for the neglected interior of South America. Business men plunge into the interior for gold, rubber and diamonds. When urged by wife and members of our party not to risk it, we have felt that we could surely risk for Jesus what others risk for money. The rainy season is on, but this is the only time for the interior, as far up the rivers the water is too low in dry weather for a canoe, and this is the only mode of travel. There are scores of towns and villages with 500 to 10,000 inhabitants. They must have the gospel. We visited one village today for a 2 p. m. service; there were 200 present, and seventy-five at the altar.

I am tarrying for a few months alone and will reach these places on bike, in boat, etc. Then the gold camps and balata fields, with the many tribes of aboriginal Indians must hear about Jesus. We have not mentioned the East Indians, Mohammedan and heathen, crowded together with 2,000 to 5,000 on a single plantation.

After touching as far as possible the interior of this colony, I expect to go 1,500 miles up the Orinoco river into Venezuela. After this, on to several islands, with Porto Rico for my last stop.

Many at home would go if they knew where. Hundreds of these villages and camps are anxious for a missionary. By his help we want to bring each in touch with the other. Our accommodations will be a hammock swung between two trees, by

and a canvas stretched over us, but Jesus didn't have even this. May we depend on your prayers? Pray for three things: First, that our health may be preserved; second, that he will supply our needs; third, that we may have access to the hearts of the people.

Address me until October, Bridgetown, Barbados, B. W. I., and it will be forwarded. American address 807 Deery Street, Knoxville, Tenn.

#### WELL PLEASED.

Surely you are furnishing good value for the money in the clear paper and splendid binding in which you are sending out the new song book; "Tears and Triumph No. 4." I don't see how you can afford this book so neatly put up for the small price you have put on it.

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L. L. PICKETT...

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### EDITORIAL

### REV. H. C. MORRISON

### OUR WORLD TOUR OF EVANGELISM.

(Continued from page one.)

ual man. This church last year contributed for all purposes \$1,500. The Theological Seminary was in session at the time of our visit. Their course of study and training embraces a session of three months each year, for five years. Three months are spent in the seminary and nine months out in the field of labor, pastoral or evangelistic. In this way they get theory and practice together, and keep in close touch with their teachers, and each other.

I preached one morning to this body of men, one hundred and thirty of them. I have not preached to a more intelligent and receptive audience since coming to the Orient. My interpreter was Rev. Mr. Bell, born and raised in Shelbyville, Ky., educated in Louisville; or took his theological course there. He married the daughter of Dr. Witherspoon, a long while the beloved pastor of the First Presbyterian Church of Louisville. My theme was the baptism with the Holy Ghost, the provision in the atonement that every child of God should have this cleansing, empowering baptism subsequent to regeneration.

Before closing this reference to the Presbyterians of Pyeng Yang, I must not fail to call attention to the fact that the large church at which I preached on Sabbath afternoon, claims the largest prayer meeting in the world. They frequently have fif-

teen hundred people at their midweek prayer meeting.

The M. E. Church has a fine work in Pyeng Yang. On Sabbath morning I preached in the great Methodist Church. It has a seating capacity, so they told me, of two thousand, but this requires crowding. Our congregation seemed to fill the place, but the brethren said we had only about fifteen hundred persons present. We had a gracious service, and a number came forward to profess faith in Christ.

The Methodist Church has a fine new hospital just completed, where many poor, suffering creatures are receiving tender care, and from which they may go out helped or healed. The physical suffering in heathen countries, because of sin, ignorance, neglect, filth and cruelty, is something frightful. The Methodists and Presbyterians have two large schools; one for young men and one for young women, affiliated together. The students and teachers come from the two churches, and seem to live and labor together in great harmony and good will. Bro. Noble is the superintendent of the Methodist work, and has a wonderful record of many years of hard, painstaking and most successful work in this region. The Japanese Methodist Church has a good church edifice in this city, and quite a considerable membership. They have a Japanese pastor and manage their own affairs.

Going up one of the principal business streets one Sabbath afternoon to the Presbyterian Church, my attention was called to the fact that a number of stores and shops were closed. "Our converts," said the minister, "when they come to Christ, close their stores on the Sabbath day." I heard many interesting stories here about evangelistic work, and the leading and blessing of the Lord. "That big Korean, standing at the door, was once one of the most wicked men of this city; he is now one of the most devoted." "Old black Joe is our sexton; he gets black from the coal making the fires under the church; he is always happy. How he delights to ring the bell for services; he was one of the worst drunkards in the town, and used to beat his wife in the most cruel way, but is wonderfully changed now since he found Jesus." "The man walking in front of us came to church one night and was so powerfully convicted that he stood up to confess his sins, telling of his thefts and other misdoings. While talking he fell over stiff as a poker and lay for a long time; the people thought he was dying, but he came around all right, was soon converted and has been a most devout man." "One night," said a missionary, "a young man about eighteen years of age, got up to make public confession of his sins, and startled the congregation by telling how that some years before, his mother died leaving him a little baby brother to care for. The child was sick and cried all the time, so one night he took a chunk of wood and struck it on the head, killing it, and made the neighbors believe the child had died. After telling of his awful crime the young man fell over as if dead, and lay for a long time, apparently unconscious, but came to, and in time was powerfully converted, and has been a most devout Christian."

During the three days in Pyeng Yang, I preached seven times to several thousand people. Monday afternoon Bro. Piercy and myself, bade our new friends good-bye, and started on our return journey for Seoul. We wished very much that we could have had the time to run into Manchuria and visit Port Arthur, where the mountain sides, torn and rent by shot and shell, have not yet had their ugly wounds healed by nature, but re-

semble to this day the badly-marked face of a man who has had smallpox.

One of the women of the M. E. mission in Pyeng Yang, a devoted worker and evangelist, bears a grateful memory of Dr. Carradine, under whose ministry she was graciously sanctified at a meeting in Brooklyn, N. Y., some years ago, and as one of the results of that great blessing is now seeking the lost in Korea. He cast the bread upon the waters on the far away shores of the Atlantic, and the Koreans are gathering it up here in the North, near the Manchurian border. No man in this world will be able to trace or calculate the far-reaching effect of the life and labors of a devoted preacher of full salvation in Jesus Christ

(CONTINUED.)

### A WORD IN SEASON.

After mentioning that God has just given us a very gracious revival in the Union Church Smila, one of our hill stations, I would like to write a word about a matter of importance. What I shall say is not in unkind criticism but of friendly advice with a view to help.

Quite a number of our young holiness preachers have felt called to the field and have applied to the Board to be sent out. They have received no encouragement from the home office. The candidate immediately thinks it is because he preaches holiness. Not so. If he holds the doctrine safely and soundly he will be more than welcome. More often than anything else, the reason the Board pays no attention to him is because of the miserable letter he has written in applying. The candidate tells the Board that he is a graduate of such and such a college but in the most abominable English are these facts stated. Recently I saw a letter written by a college graduate and a man of winsome life and unusual power. It was written in reference to his coming to the field. It was simply full of errors and scratches and blotches and his name was not signed to the letter. It was at the top of the page, printed in bold type so I suppose he thought that would suffice. In the letter he remarked that the Board had not encouraged him. He could have done better but he was simply careless.

Another missionary on the field in charge of an English Church had to go home and give up his work partly because in writing to his parishioners he used a small "I" for the personal pronoun. The people thought him an ignoramus and he lost his influence over them. The Board wants men. We are calling for them out here. If one has the qualifications and writes a sound, sane, spiritual (To show his spirituality, an exclamation mark is not necessary at the end of every sentence) letter he will be listened to and encouraged and will be sent. Let men filled with the Holy Ghost come!

Your Brother,  
Lueknow, India. E. STANLEY JONES.

### GEMS FROM MOUNTAIN LAKE, PARK.

In an article of this kind it is impossible to give all the helpful things that came to us from the lips of God's messengers during the Mountain Lake Park camp meeting. Our purpose is to bring some thoughts from some sermon of each of the leaders in the meeting.

In the first morning service Brother Joseph Smith, the beloved leader of our camp, gave the keynote to the meeting in a wonderful sermon from Isa. 59:19, "The Spirit of the Lord shall lift up a standard." We need to put our dependence in the Holy Ghost—men may fail, schools may fail,



pastors, elders, bishops,—all may fail, but in the Holy Spirit we have a strong reliance left. Some things in our standard cannot be changed, the Bible, the blood and the blessing.

The Spirit lifts up a standard, first, not of perfection of circumstances, as the sociologist is trying to work out, but perfection in circumstances. Second, not freedom from infirmity but perfection in infirmity—the enrichment of infirmity to the glory of God. Third, not perfection of works but perfection in works; perfect in every good work. Fourth, perfection of source; not of man but of God.

Shall we dare to refuse to exalt the standard that the Spirit of the Lord himself lifts up?

Brother Babcock, from Isa. 6:7, showed us what it meant to get a vision of God in his holiness. When Isaiah got the vision he saw himself as he never did before; something lived in him never to die again and something died in him never to live again; so it is with us, when we catch the vision. It makes us realize too, the greatness and power of God in his holiness, able to make us holy and then to keep us so.

Brother Hyde, from 1 Cor. 10:13, inspired us to trust more in the faithfulness of God in temptation. People and books are helps but they must not take the place of God. Let the counsel of men lead us on to Christ. We need to get so in fellowship with the Holy Spirit, that we can be used to help others. Let the hard things that come only be steppingstones to lead us on to glory.

On Friday morning Brother Oliver led us along in heavenly places from the text, "Our sufficiency is of God." 2 Cor. 3:5. God wants to fully save us; to purify our souls that we may have fullness first of purity; "we are complete in him"; second, of wisdom; "If any man need wisdom let him ask of God"; third, of faith; "Anything can be done"; fourth, of power; "All power is given unto me in heaven and in earth"; fifth, of love; "perfect in love"; sixth, of rest; "A rest remaineth to the people of God"; seventh, of joy; "That my joy might remain in you, and that your joy might be full." What assurance this gave us of his keeping power, of his never-failing supply, and of the richness of our inheritance.

One of the most solemn sermons I ever listened to was preached by Brother Malone from the words, "He answered him not a word" 1 Sam. 28:6. It isn't sin that keeps us out of heaven, but our refusal to give up sin. Saul tried to excuse himself in his sin, and "God answered him no more." David, with worse sin gave it up, and poured out his soul in confession to God and was heard. How important it is to obey the Spirit and keep on speaking terms with God.

Mrs. Vennard brought us two precious messages, once in the Young People's Meeting and once from the auditorium. "God brought them out from Egypt, that he might bring them into the land of Canaan." Canaan stands for the sanctified life and the exit from Egypt for the coming out of sin into the regenerated life. The purpose of regeneration in the divine plan is to get people into the experience of sanctification; out of sin that he might bring us into the Canaan experience." As Brother Smith says, "God calls us to go on unto perfection."

Bishop Waldon, on Sunday morning preached from Romans 1:16, 17, giving us the three stages in the Christian life: First, conviction of the sinner, second, pardon from God's love and power, and third, perfection, not in knowledge, not in memory, not in action, but *perfection in love*.

The faith of a convicted sinner is not strong enough to grasp sanctification, but it takes a Christian's faith. We are not *fully* the children of God until made perfect in love—then we can *grow in grace*. Perhaps some one asks can the perfect grow more perfect? This growth is just as the growth of a circle—it can grow ever larger but never rounder.

Sister Malone was used of God to lead us into deep truths. On Wednesday morning her sermon was from 1 Pet. 1:7. The trial of our faith is precious. We need to be true in inward life and testimony. We need to study the Bible prayerfully and make it our daily food. The word cleanseth and we need the word. We must be true in daily living and then our testimony will count. If Christ truly lives in us, our actions will not be our own but Christ living out his life in us.

On Tuesday afternoon, Brother McKaig brought us a blessed lesson from Acts 19:2. The Holy Spirit is a divine personality. Jesus said, "I will send him." He comes to us as a person to be realized, to dwell within us, to keep us tender and compassionate. Again, he is a gift—he was sent into the world just as truly as Christ was. A church without the Holy Ghost is as much a delusion as a church without Jesus Christ.

To believe the word and not to take the Holy Spirit is to be a formalist and finally to drift into Phariseism. We need not seek to be like any one else; the Holy Spirit comes to make us an original people. Let God single us out. When the Holy Ghost comes in he does the work and gives us the credit.

On Thursday afternoon, Bishop Spreng gave us a wonderful message from, "*Shew me thy glory*," Ezek. 33:18. We fairly saw and felt the glory of God during that wonderful sermon. How he held up Jesus in all his love and power!

If we are to have a real knowledge of God, he must reveal himself and he does so, first, in intuition; all men know there is a God; second, in works—creation; third, in his words; we don't believe the Bible contains the word of God, but it is the word of God. "The higher critics have no pitchers to draw water from the wells of salvation, but shovels to dig up sand;" fourth, in his Son; fifth, in his cross.

A man doesn't know God till God reveals himself in him. Blessed are the pure in heart for they shall see God. We have to have adjustment of eye and heart to see the glory of God.

It seems insufficient to give such skeleton outlines of such wonderful sermons, and to leave some just as wonderful untouched, but space permits no more. Again, a mere word description is inadequate could we give every word that was given there. That which made all these messages mean so much cannot be put upon paper; they were in the mighty power and demonstration of the Holy Spirit. I have heard well-worded sermons, great flights of oratory, and yet there was something lacking; there was not that indescribable power that backs the truth and brings it home to the hearts of the hearers. In this meeting it was all here and something within the hearts of the sanctified ones said Amen and Amen.

Cloverdale, Va. REBEKAH THWEATT NEVITT.

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## CAMP MEETING CALENDAR.

## ALABAMA.

White Cross (Oneonta P. O.) Ala.—Aug. 12-21. Rev. I. M. Ellis in charge. Wm. F. Maynor, Sec.  
 Thornton Springs, Ala.—Begins third Sunday in August. Rev. H. M. Watson. C. F. Daniel, Sec., Womack Hill, Ala.  
 Jasper, Ala.—October 6-16. Rev. Bud Robinson and W. B. Yates. J. W. Randolph, Sec.

## ARKANSAS.

Beebe, Ark.—Aug. 25-Sept. 5. Revs. Will Huff and W. F. Dallas, preachers; Rev. F. H. Bugh, singer; Miss Pearl Lawrence, organist. Mrs. E. J. Sheeks, Sec., Beebe, Ark.  
 Main Springs Camp Meeting, August 26-Sept. 4.—Rev. Jefferies, preacher. B. F. Steele, Prescott, Ark.  
 Prescott, Ark. (Main Spring Camp)—August 26-Sept. 4. Rev. A. G. Jeffries. Willis N. Andrews, Sec.  
 Ozark, Ark.—Sept. 9-18. Rev. C. F. Weigle, of Pasadena, Cal., preacher; W. E. Charles, of Kentucky, singer. Rev. J. D. Edgin, Pres.; J. H. Williams, Sec., Ozark, Ark.  
 Callamine, Ark.—Sept. 1-12. Revs. J. W. Manney and B. F. Neely. J. D. Sullivan, Sec., Grange, Ark.

## 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.  
 Evans, Col. (Colorado State Holiness Association, 17th Annual Camp Meeting)—August 25-Sept. 4. Address Rev. F. D. Crook, Evans, Colo.

## FLORIDA.

Winn, Fla.—Aug. 25-Sept. 4. Rev. J. M. Glenn, preacher; J. A. Smith, singer, F. P. McCall, Sec.

## GEORGIA.

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

## ILLINOIS.

Springfield, Ill.—(State Fair Grounds)—August 12-22. Revs. A. M. Hills and I. F. Hodge, preachers; Miss Biglow, song leader. Write W. A. Hickey, 1429 E. Capital Ave., Springfield, Ill., for further information.

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

Hillcrest Camp Meeting at Kampsville, Ill.—Aug. 18-28. Mrs. Carrie F. Crow and Rev. Joseph Owen. Goldie F. Dierking, Sec., Kampsville, Ill.  
 Green's Grove, Ill.—August 26-September 3. Rev. A. G. Proctor and Miss Bertie Crow. W. G. Miller, song leader. Bro. John Hargett will assist, as well as others. J. N. Allen, Sec., Bonnie, Ill.

## INDIANA.

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

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

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

## KANSAS.

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

## KENTUCKY.

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

Lebanon District Camp, Campbells-ville, Ky.—Aug. 12-22. Rev. J. S. Kendall and Miss Gertrude Shangier. Miss Florence M. Campbell, song leader. E. E. Eads, Sec.

Cherry Grove Camp, near Flemingsburg, Ky.—Aug. 11-21. Rev. J. C. Crippen in charge, assisted by Rev. R. H. Clark, presiding elder of Virginia Conference. Mrs. Grace Robertson, pianist, Miss Hattie Harris, organist, G. W. Royse, leader of music, W. P. Bowman, cornetist. This camp has been and will be run on full salvation lines, and we have been blessed with great victory in the last two years. For further information address Wm. E. Fields, Flemingsburg, Ky.

Kingswood, Ky.—August 23-September 1. Dr. B. Carradine, Miss Lydia Ward, and others. Write Rev. J. W. Hughes, Kingswood, Ky., for further information.  
 Glenview, Ky.—Sept. 16-26. Revs. Andrew Johnson and T. F. Maitland and wife. W. W. Williams, Sec., Webbs, Ky.

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

The South Mississippi Holiness camp meeting, near McHenry, Miss., begins September 2, and runs ten days. Leading preacher, Rev. John Paul, song leader, Mr. Felix Phillips. Miss Zora Saudier, secretary.

Bailey Holiness camp meeting, August 19-29.—Revs. J. M. Weems and Tom E. Smith, workers. J. Ford Hughes, Sec.

## MISSOURI.

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

Wisdom, Mo.—Sept. 5-15. Rev. Andrew Johnson, preacher; C. C. Davis, singer. W. T. Love, Sec.

## NEBRASKA.

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

## OHIO.

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

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

Mt. Lookout (Wapakoneta, O.)—Rev. S. A. Sanford and D. A. Hill, August 18-28.

## OKLAHOMA.

Cement, Okla.—August 18-28.—Rev. J. B. McBride. Dora Williams, Sec., Cement, Okla., Rt. 3.

Sulphur, Okla., August 12-22.—H. H. Miller and A. O. Duncan.

Morrison, Okla.—August 26-Sept. 4. Rev. C. B. Allen. Address Rev. H. Thomison, Morrison, Okla.

Anadarko, Okla.—Aug. 31-Sept. 11. Rev. T. J. Adams, preacher; Edgar Burkhardt, singer. For further information write Jas. R. McClung, Anadarko, Okla.

Oklahoma City, Okla.—State Nazarene Camp at Bethany Station—Sept. 1-12. Revs. J. W. Goodwin and Arthur Ingler. Address R. L. Martindale, Chairman, Oklahoma City, Okla., Rt. 3.

## PENNSYLVANIA.

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

## TENNESSEE.

Uba Springs, Tenn., seven miles from Martin.—August 20-30. Several preachers will be on hand. Address J. B. McDowell, Fulton, Ky.

Dozier's school house, near Yorkville, Tenn.—August 26-September 4. Rev. C. E. Hardy, preacher. Write W. P. Young, Rutherford, Tenn.

Greenville, Tenn.—Sept. 22-Oct. 2. Rev. J. L. Brasher, W. B. Yates, singer. Mrs. Flora Willis, Sec., 308 Summer St., Greenville, Tenn.

## TEXAS.

Waco, Texas.—August 9-19. Revs. J. W. Carter and Joseph Hogg. A. C. Johnson, song leader. J. H. Appell, Sec., Waco.

Noonday, Tex.—Aug. 10-21. Rev. Andrew Johnson and others. John Davis, song leader. F. E. Dickard, Sec., Hallsville, Texas.

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

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

Mineral Wells, Texas.—Aug. 20-30. Rev. Nelson and Rev. R. G. Peach. Address J. R. Hamilton, Mineral Wells, Texas.

Pilot Point, Texas.—August 27-September 5. Rev. C. F. Weigle, preacher, J. P. and C. E. Roberts, Pilot Point, committee in charge.

Floydada, Texas.—September 8-18. Rev. Allie Irick and wife. Address Rev. C. J. Menefee, Floydada, Texas.

## VIRGINIA.

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

Meadow Creek, Va.—Aug. 12-21. Rev. H. B. Hosley, Rev. W. H. Hudgins. Mrs. M. F. Penn, organist. B. I. Bowyer, Sec., Riner, Va.

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

## WEST VIRGINIA.

Coopers, W. Va.—Aug. 18-28. Revs. T. C. Hodgins, W. H. Hudgins and others. T. B. Stranger, Sec., Coopers, W. Va.

## EVANGELISTS' SLATES.

CHARLES B. ALLEN.

Leontia, O. (Shelton Grove Camp) Aug. 15-21.  
 Morrison, Okla. (Tent) Aug. 26 to Sept. 4.  
 Hoxie, Kan. (Tent) Sept. 11-25.  
 Beloit, Kan. (District Conf.) Sept. 27-29.  
 Beloit Kan. (First M. E. Church) Sept. 30-Oct. 16.  
 Salina, Kan. (University Ch.) Oct. 23-Nov. 6.  
 Sedgwick, Kan. (M. E. Church) Nov. 13-27.  
 Sylva, Kan. (M. E. Church) Dec. 4-16.

## EVANGELIST J. B. KENDALL.

Campbells-ville, Ky. Aug. 12-22.  
 Herndon, Va. Aug. 26-Sept. 3.  
 Stanton, Va. Sept. 4-18.

## J. A. PARSON.

Boston, Mass., Newtonville M. E. Church Aug. 12-21  
 New York City, Summer Evangelistic Campaign Aug. 22-Sept. 11  
 Sayre, Pa. Sept. 17-Oct. 3  
 Louisville, Ky. Oct. 7-16  
 Russell, Pa. Oct. 20-Nov. 1  
 Polk, Pa. Nov. 2-16

## W. E. CHARLES.

Saulsbury, Tenn. Aug. 12-20  
 Grand Junction, Tenn. Aug. 20-28  
 Tuckerman, Ark., camp. Sept. 9-18

## REV. J. T. ADAMS.

Senaith, Mo. Aug. 16-27

REV. J. B. McBRIDE, Peniel, Tex.  
 Cement, Okla. Aug. 18-28  
 Des Arc, Mo. Sept. 2-12  
 Woodbine, Kan. Sept. 15-26  
 Delavan, Kan. Sept. 29-Oct. 9  
 Little Rock, Ark. Oct. 18-23  
 Colfax, Ill. Oct. 26-Nov. 7  
 Peniel Tex., (State Convention) Nov. 8-13

## J. M. AND M. J. HARRIS

Hollow Rock, O. Aug. 11-21  
 Alexandria, Ind. Aug. 24-Sept. 4  
 Hampton, Ia. Sept. 9-19

REV. C. F. WEIGLE, Pasadena, Cal.  
 Denton, Texas. Aug. 12-22  
 Pilot Point, Tex. Aug. 26-Sept. 4  
 Ozark, Ark. Sept. 9-19

REV. JOHN F. OWEN, Boaz, Ala.  
 Hollow Rock, O., Ontario Route 2  
 Denton, Texas. August 11-21  
 Stonewall, Tenn. Sept. 1-11

## REV. T. J. ADAMS.

Open Aug. 15-26  
 Anadarko Camp, Okla. Aug. 31-Sept. 10  
 Open September 15-26  
 Little Rock, Ark. October

W. C. WILSON, 384 Cypress Ave., Pasadena, Cal.  
 Bonnie Camp, Ill. Aug. 19-28  
 Wild Cherry, Ark. Sept. 2-11

REV. W. H. HUFF.  
 Indian Springs, Ga. (Flovilla, P. O.)  
 Beebe, Ark. Aug. 25-Sept. 4  
 Louisville, Tenn. Sept. 9-18

JOSEPH OWEN.  
 Hillcrest, Ill. Aug. 18-28  
 Stonewall, Tenn. Sept. 1-10

## Holiness Union Convention

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OF ASBURY THEOLOGICAL SEMINARY



**The Herald's Introduction**  
To The  
**Sunday School Lesson.**  
By John Paul.

FOR AUGUST 21, 1910.

Jesus Nearing Jerusalem. Matt. 20:17-34. 3

Golden Text.—"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20:28.

**The Statement.**

On the way to Jerusalem for the last time, the events in the life of Jesus are full of significance and pathos. Three of them are treated today—Christ's delineation of his passion, the ambitious enterprise of James and John, with the lesson to which it led, and the healing of the two blind men. Twice in this lesson we find a couple of men seeking something for themselves. The first two were rebuked by Jesus and would doubtless have been approved by the multitude (Psalm 49:18); the second two were rebuked by the multitude and approved by Jesus. Can you explain why the request of the blind men was more worthy than that of James and John? You can see the difference, of course, but try explaining it.

There was a wrong view of the kingdom of Christ, ingrained in the minds of his followers to the very last. James and John show this in their request. Why did not Jesus vigorously correct this view? He did give mild corrections, and general expositions, but why did he not school them into a perfectly clear kingdom? He seemed to feel that to give them a chance to learn at this point was all that was necessary, and that it would be best for them to find it out by stubborn experience. They would then know it better. And right well did Peter, James, John, and Paul, and the rest, understand the spirituality of the kingdom in those years, which were to come.

**The World Unfriendly To Grace.**

The drift of the world is away from Christ. The grace of persistency is necessary in the man who would come to Jesus to receive his spiritual sight. The multitudes treated the cry of distress, the prayer for help, as fanaticism. The experience of those two blind men is a good foundation for the words, "Is this vile world a friend of grace, To help me on to God?"

**The Martyr Spirit.**

"Are ye able to drink the cup?" The cup was a cup of anguish; the baptism was a baptism of blood. The thought is, that places of honor in the kingdom are filled from among them whose every drop of blood is on the altar of entire consecration. There is one vital step toward the goal sought by James and John which every disciple can take—present their bodies a living sacrifice, holy, acceptable unto God.

**Listed For Honors and Promotion.**

In the above paragraph it is seen how we may be listed for promotion; by entire consecration. And promo-

tion will come, though its details are a matter of election on the part of God. He who consecrates his very life blood to Christ camps upon the trail of every worthy honor. This consecration shall be manifest in the spirit of service which is exhibited in the individual's life. If any one would be listed for honors, let him be servant of all.

**Bethel Rest Home.**

For sometime the need of a rescue home in Evansville, has been realized. Often when holding the jail services poor, fallen girls have asked to be rescued and we had no home for them, thus many are in sin who could have been Christians to-day.

In answer to prayer, God has sent to us Brother and Sister French, of College Corner, Ohio, experienced workers; they are now in charge of the new home at 1218 Eichel Ave. The manufacturers kindly gave the furniture for the home, so with the donations from business men and subscriptions from our holiness people, we have the home ready to receive all who will come. Two girls are here now; one has been saved by the blood, and we hope to see the other one saved soon.

The home is interdenominational, and is being kept by donations from any who will help. Pray for us, and ask God what he'd have you give. Think a moment how much such a home is needed in southern Indiana, and the good you can help to do. Farmers, perhaps you could send some fruit which could be canned and help to feed the girls next winter. No doubt the home will be filled with girls soon. What if you or your daughter were in sin and houses of shame, you would appreciate this home. Help to support it and God will repay you. Send all correspondence to Bethel Rest Home, 1218 Eichel Ave., Evansville, Ind. Yours to rescue the fallen,

Rev. Loyd Montgomery, Sec.  
Evansville, Ind.

Mrs. M. S. French, Matron.

**A Word of Testimony.**

I wish to tell my experience this beautiful May morning, while the birds sing merrily. My mind runs back to the spring of 1901, when I first gave my heart to God. Not knowing much about the ways of the world, I had backslidden at the age of eighteen, but God got hold of my heart and Bro. Charlie Moore, who has now gone to his reward, helped me pray through to victory, and "it was heaven below, my Jesus here to know." I thought I was sanctified but as time rolled on, two years soon passed into eternity. During this time I was doing all I could for Jesus, but after reading and praying and sitting under the preaching of the Hudson Band seven long weeks, God began to turn the light in. I walked in the light as he turned it in, and one day, while the ice was on the ground, I was helping in a meeting in the month of January, 1905, in a little log cabin, such as Oklahoma has, but known then as the Choctaw Nation.

That evening, while sinners were crying and saints were shouting, I said one eternal yes, to God. There I died out to the world and it lost its charms for me, and I could sing as of old,



the question reduces itself to just this:

Are you willing to trust to chance in buying soda crackers, or are you going to assure yourself of getting the finest soda crackers ever made—

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"There's no thirsting for life's pleasures,

Nor adorning rich and gay,  
For I've found a richer treasure,  
One that fadeeth not away."

After this I began to work in prayer meetings and would preach awhile. Papa and mamma did not want me to start out and travel being of a proud nature I listened to them, but in my dreams I could see thousands sinking down and no one to help them. Two years passed away then my father was brought almost to death's door. I promised God if he would heal papa, I would go, sink or swim.

In February, 1907, I started out in the gospel work and traveled through the summer; in the winter I attended the Bible School at Pilot Point, Texas, but it seemed I did not have my homefolks on the altar, but on the first day of January, 1908, I got willing to go to Mexico or anywhere the Lord wanted me to go, and for the last two years my life has been spent in his service.

"I had rather walk with Jesus alone,  
And have for a pillow, like Jacob, a stone.

Living each moment with his face in view.

Than to shrink from my duty and fail to go through."

In December, 1909, God gave me a precious companion, a man of God, and to-day we are on the battlefield with our faces turned heavenward. God's smile is upon us and victory

is in our souls. Yours for the lost,  
Bertha Crow.

**A Word of Appreciation.**

One of the privileges literary and devotional, which I have greatly enjoyed, and from which I have benefited, was the lecture given recently in this city by Rev. Leonidas Robinson on the Maccabean Age. I consider it a lecture of rare worth from many points of view. His delineation of the Jewish Character, his description of the period intervening the Old and New Testament Scriptures, so little studied, and withal so important to a proper appreciation of the significance of the "Fulness of Time" when Jesus came, was so masterfully given as to make impressions not easily eradicated, and to introduce our Lord in a manner attractive and comprehensive.

I regard it a lecture of unusual merit. It is one attractive, comprehensive, and essential to clear and well defined study of the times and conditions into which our Lord was introduced. And it is inestimable for a discriminating study of Christ's conduct while he was in the world. It evinced not only a masterful and scholarly research, but a spiritual and tender devotional attitude. I most cheerfully commend him as a worthy and capable Bible lecturer.

Chas. J. English.

Pastor First Methodist Episcopal Church, St. Joseph, Mo.

## OUR BIBLE CLASS.

Mrs. J. A. Pritchard, Teacher

### THE WISE MEN FROM THE EAST.

Matt. 2:1-12.

Time, February, B. C. 4. Place, Jerusalem, Bethlehem.

Lesson 13.

Verses 1, 2. Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the East to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the East, and are come to worship him. "Wise men,"—probably of the learned class who cultivated astrology and kindred sciences. "We have seen his star,"—having discovered an unusual luminous appearance or meteor in the heavens. Supposing these persons to have been Jews and knowing the prophecies relative to the redemption of Israel, they probably considered this to be the star mentioned by Balaam (Numbers 24:17). "To worship him,"—to do him religious homage. Doubtless these simple strangers expected all Jerusalem to be full of its newborn king and the time, place and circumstances of his birth to be familiar to everyone. Had they known the effect of their announcement, they would probably have sought their information regarding his birthplace in some other quarter; but God overruled it to draw forth a noble testimony to the predicted birthplace of Messiah from the highest ecclesiastical authority in the nation.

Verses 3, 4, 5. When Herod the king had heard these things he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet. "Herod was troubled,"—Herod's consternation was probably occasioned by the agreement of the "Magi," with an opinion predominant throughout the East, and particularly in Judaea, that some great personage would soon make his appearance for the deliverance of Israel from their enemies, and would take upon himself universal empire. Herod viewing this as a danger to his own throne, called all the theologians of the nation together and demanded of them where Christ should be born according to the prophecy, and they said unto him, "In Bethlehem of Judaea," a prompt and involuntary testimony from the highest tribunal.

Verses 6, 7, 8. And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. "Then Herod call-

ed the wise men,"—he has traced the spot where lies his victim, an unconscious babe; but he has another point to fix the date of his birth, the one he had gotten from the Sanhedrin, the other he will have from the sages. "Privily,"—lest his object be suspected and defeated. He inquired precisely what time the star appeared, presuming this would be the best clue to the age of the child; the unsuspecting strangers tell him all. He sends them as messengers from himself, and bids them come to him that he may follow their pious example.

Verses 9, 10. When they had heard the king, they departed; and lo, the star, which they saw in the East, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. The wise men dispatched to Bethlehem by Herod to see the babe and bring him word, make a religious offering to the infant king, but divinely warned, returned home by another way.

#### References.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. (Isa. 11:10.) Peace signifies two things: unity and discord. Christ, who is our peace, came to slay all enmities, and to settle lasting friendships among his followers, particularly between Jews and Gentiles. When multitudes of both, being converted to the faith of Christ, united in one sheepfold, then the wolf and lamb dwell together. When Paul, who had persecuted the saints, joined himself to them, then the wolf dwelt with the lamb. God's people shall be delivered, not only from evil, but from the fear of it. "Oh, death where is thy sting?" The better acquainted we are with the God of love, the more shall we be changed into the same image, and the better affected shall we be to all those that bear his image. The earth shall be as full of his knowledge as the channels are of the sea are with water: there is much more of the knowledge of God to be gotten by the gospel of Christ, than could be gotten by the law of Moses, and whereas then in Judah only, was God known, now all shall know him, (Hebrews 8:11.) Under the old covenant, the priest's lips were to keep knowledge, and at his mouth the people were to seek the law; under the new covenant, the Holy Spirit teaches every believer. He is set up as an ensign in the preaching of the ever-lasting gospel, in which the ministers as standard-bearers, display the banner of his love, the banner of his truth, under which we may list ourselves to engage in a holy war against sin and Satan. They that turn many to righteousness, that turn sinners from the error of their ways and help to save their souls from death, will share in the glory of those they have helped to heaven which will be a great addition to their own glory.

Dear Sister Pritchard: As I am a subscriber to The Pentecostal Herald and have been studying the Bible lesson, I send my name to join the class. I believe your lessons will prove a great blessing to many. I think there is no paper so good as The Herald. Kentucky. Mrs. Z. D. Saunders.

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### ANNOUNCEMENTS.

The Gray Springs camp meeting, two miles south of Cave City, Ark., will commence August 18, 1910 and continue ten days. Bro. B. F. Neely, of Texas, and Sister Bertie Crowe will be the preachers in charge. All are invited to come. C. C. Mashburn, Assistant Secretary.

Gum Springs Holiness camp meeting, eight miles north of Forest, Scott county, Miss., begins August 13, 1910, lasting a week or ten days. This is a new work; come prepared to camp. Good tabernacle, good seats, fine spring water. Come praying that sinners may be convicted, mourners converted, the saved to get sanctified, and

the afflicted helped through faith in God. Your brother, A. A. Eady.

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has just been installed in the Meridian Woman's College, Meridian, Miss. This instrument is 32 feet long, 18 feet high and has over 1,100 speaking tubes. This gives you some idea of the progressiveness of the President of this great institution, Prof. J. W. Beeson. In addition to this they have put in new pianos throughout, and will specialize on Music, Art, and Eloquence. This is the greatest conservatory in the South. This school is surrounded by 60 acres of the most beautiful campus, with lakes for boating, fishing and swimming, athletic grounds for basket ball and tennis, etc. The school is also closely allied with the Meridian Male College, which gives it all the advantages of social life, yet free from the evils of co-education. The students are carefully instructed in spiritual affairs as well as physical, social and commercial. The location is high and healthful. The system of government, the discipline and general management is of the highest order and the homelike influences are most wholesome. The eminent Mr. Chas. N. Crittenton speaks of it as "the ideal school." Parents desiring a complete education for their girls, can get full information and catalogs by addressing Prof. J. W. Beeson, President, Dept. A, Meridian, Miss.



J. W. BEESON, A. M.  
President Meridian  
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J. O. McCLURKAN, President  
NASHVILLE, TENN.

Come, come to the big holiness camp meeting in Cornish, Okla., Aug. 6-17. Everybody cordially invited to come. Sinners come to get saved, if dissatisfied come to get sanctified, if

sick come to get healed. Free stock water and grass, wood to cook with and camping ground. So come and bring some one with you. Rev. J. T. Upchurch, of Arlington, Texas, will be with us some of the time. A great time is expected. Rev. C. L. Vines.

The Raleigh holiness camp meeting will begin August 19, and run ten days. Rev. J. S. Sanders of Shreveport, La., will be the principal leader, assisted by Rev. H. A. Wood, of Burns, Miss. O W Pittman, Sec

In July 20 issue of The Herald a call was made headed "A Worthy Case," but the address of John McPherson failed to be given. Anything for this party may be sent to John McPherson, Mt. Vernon, Ill.

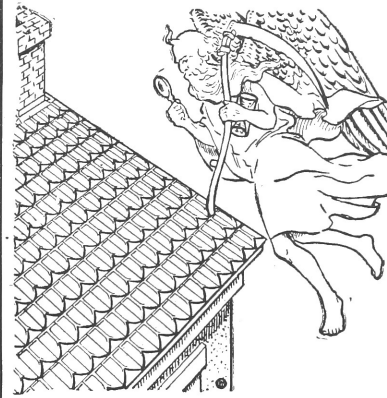
The Eleventh Annual camp meeting at Falcon, N. C., will be held this year August 11-22. We are looking forward to these dates with anticipations of refreshings from the presence of the Lord, and for a fellowship among the many people of God who shall attend that will be most helpful to all, and "like to that above."

We have before us a copy of "Plan for Operating The Laymen's Missionary Movement, with helps for Speakers, Leaders, and Committeemen." This is a valuable booklet for those who want to keep abreast with the great missionary work, especially that conducted by the laymen. Send for a copy. Price 25 cents, silver or stamps. Address Laymen's Missionary Movement, 810 Broadway, Nashville, Tenn.

An interdenominational, Pentecostal camp meeting will be held in Fountain Park, Louisa, Ky., August 26-September 5, 1910. Services will be held daily at ten o'clock a. m., and at 2:30 and 8 p. m. The first service will be held Friday night, August 26. Rev. J. L. Glascock, a noted evangelist of Cincinnati, O., will have charge of the meeting, assisted by a number of competent ministers and workers. Holy Ghost preaching and spiritual singing will be special features of the meeting. Evangelist Glascock has had phenomenal success as a revivalist, and has labored in some of the largest churches and camp meetings in the United States. This camp is fortunate in being able to secure his services. This camp meeting is accessible by boat and train to all the people in every direction for many miles. Board and lodging can be secured at reasonable rates in Louisa, or people can bring their own tents or secure tents at moderate prices and live on the grounds, by addressing the committee. Plenty of pure water and thick shade are on the grounds; an ideal place for a camp meeting. Pastors, members of all churches and the public in general, are cordially invited to attend and enjoy this feast of tabernacles. Address all communications to Mrs. L. T. McClure, Louisa, Ky., chairman of camp meeting committee.

Bonnie camp meeting, sixteenth annual camp, Aug. 10-28, 1910. Workers: Revs. W. C. Wilson, Upland, Cal., and A. G. Proctor, of Anna, Ill. Rev. W. B. Yates, of Kentucky, will lead the song services; Miss Alice Dare will preside at the organ. We are expecting a grand and glorious meeting in the coming engagement. Let prayer be offered for the salvation of souls and the sanctification of believers.

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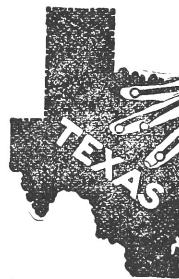
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ers and the spreading of scriptural holiness all over the land. There will be a small gate fee of 10 cents each Sunday, 25 cents for a family ticket. Eight days are entirely free. This system distributes the responsibility so as to remove the heavy burden from a few. Many of the leading holiness camps have found it a success and others are rapidly adopting it. The fee is so small and the privilege so great that no one can reasonably object. It is only to defray the large expenses of the camp, since nothing can be run without sufficient means. Strangers will have special attention paid them. Those wishing tents should write H. L. Hayes, 313 N. Fourth Street, Mt. Vernon, Ill., at least ten days prior to the meeting. Please do not forget this. T. E. Boswell, chairman, 417 S. 13th St., Mt. Vernon, Ill.

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Beginning with October, a sanctified young man to lead a chorus-choir and do some solo work in evangelistic meetings. Write me at Croton, Ontario, stating age, experience and salary required. E. D. Johnston.

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## Aunt Flora's Hour With The Young Folks

Dear Aunt Flora: Would you allow a little boy away out here to join your ranks. My brother-in-law takes the Herald, and I enjoy reading it very much, especially "Aunt Flora's Hour With the Young Folks." I have never written to you before, but there is no school within 15 miles of here, and I have to do something. There is nothing much of interest around Pastura, just a barren prairie and a lot of poor, old, starved cows. There are some mountains about four and a half miles from here. I have a rifle, and I go there very often to hunt. Excuse me, please; I forgot to introduce myself. I will be 13 years old the 27th of March. I should be delighted to exchange cards with some of the cousins. I have one brother and two sisters, all older than I. I am living with my married sister, though my mother is living. My brother is a telegraph operator and so is my brother-in-law. I am learning telegraphy. My other sister is 15 years old. She will write next time. Her name is Ruth. Lots of love to Aunt Flora and cousins.

Pastura, N. M. A. V. Phelps.  
A. V., we certainly would not allow such an interesting letter "to go begging." You may not have any school where you are now, but you have been taught as I can see. We will look for Ruth's letter.

Dear Aunt Flora: Will you allow a little Kentucky cousin to slip into the circle again? It has been so long since I wrote I am ashamed of myself. I have just finished reading the cousins' letters, and I do enjoy them. Hello, Nina Baker, you surely got lots of presents Christmas. I would like to see all the cousins and talk with them, and Aunt Flora too. I went to school six months and never missed a day last year. Our school was out the 20th of January. Mrs. Geo. A. Klie, of Demopolis, Ala., sent me a nice present Christmas. You may all guess what it is. I love all the cousins. Many thanks for the post cards and letters. I hope the cousins will continue sending them. Cousins, which of you will be first to send me your photograph? I surely would like to have them. My sister and I spent the day with Sister Goodman yesterday. I am getting so much better that I can walk without my crutches.

Bow, Ky. Lee Irby.  
Lee, I remember you. You are the little girl who was so bad with rheumatism. I am so glad you are better. Try to stay well.

Dear Aunt Flora: It has been a long time since I wrote to the Children's Page, so I thought I would write again. I am nine years old. Who has my birthday, April 4? I have two sisters and two brothers. My sisters are Maud and Pearl, and my brothers are Ralph and Guy. I go to school, and like my teacher fine, but I like better the teacher I had before I came here. He was such a good Christian. His name was Prof. A. K. Bracken. Papa and Maud have come about three miles to church. They have never been there before, as this is papa's first appointment. He will preach once a month thereafter. When we came here there was no Sunday school or preaching. Now we have very good Sunday school, Wednesday night prayer meeting, and preaching twice a month. There are girls here 15 years old who never went to prayer meeting till this winter. Aunt Flora, I think you are treating us mean in not telling us your name. You know we can't guess it. There are so many Floras. We don't know your stories from any other person's unless we know your name. I think you ought to tell, don't you, cousins? Me thinks I can hear them shouting, "Yes, yes," from all directions. I have no pets but my baby sister. I do not play with dolls. I think the money spent for dolls could be put to better purpose if we just stop and think of the poor little children who have neither food nor clothes. Lots of love to Aunt Flora and the cousins.

Arlington, Tex. Lena Owen.

A cheap organ?

**Oh No, Don't**  
You'll be sorry when you have to get another so soon.  
If you have the money; if you're raising it, or only planning—write for helpful suggestions.

**ESTEY, Brattleboro, Vt.**

Lena, I have told my full name to two little girls, so you have read it before this. You are a thoughtful little girl to give up dolls.

Dear Aunt Flora: How are you and the cousins? I am a little Texas girl 10 years old. My grandma takes the Herald, and I think it is fine. I have promised to give my heart to God, and I hope I shall. I want the cousins to pray for me. I have two sisters and two brothers in heaven. Aunt Flora, send your picture again, I did not get to see it and cut it out. I will tell of my pets next time.

Greenwood, Tex. Nora Dodd.  
Nora, I am glad you have promised to give your heart to God, and I hope you will keep that promise.

Dear Aunt Flora: I wish you and the cousins were here to go to the concert with me tomorrow night. It is down at the County Line. The teacher, Mr. Davis, has put married to Miss Maye White about three weeks ago. I know we will have a good time, for Mr. Puc has ordered 100 pounds of candy. Who has my birthday, December 27? Bettie A. Nelson.

Bettie, I am sure you had a good time. Anyway, it was a sweet time.

Dear Aunt Flora: Will you let two more little girls enter the corner? We are Bessie's and Angie's little sisters. I, Lillie Lee, am 11 years old. I am going to school here at Cold Springs. We did have two teachers, but the assistant teacher left us. I am in the fourth grade. I will let the other niece write some.

I, Mary, am the baby girl, and you know that my sisters pet me. I go to school, and am in the second grade. My teacher, Miss Myrtle Aulsap, left us a short time ago, and I surely did hate to give her up. I am named for my father and mother, and for Christ's father and mother, so the cousins may guess my name. I am nine years old. We will ask for a post card party. We will answer all.

Lillie Lee and M. J. Nelson.  
Seattle, Texas.  
Girls, it was too bad that you had to give up your teacher when you liked her, but learn all you can anyway.

Dear Aunt Flora: Here comes a little girl who is 11 years old today, March 13. Will you let me in? This is my first letter. We take the Herald, and I enjoy reading it. Mamma and papa are Christians, and I hope to be one some day. I would like to exchange post cards with the cousins.

Wilonia, Ark. Catheren Cross.

Catheren, I hope you spent your birthday very happily.

Dear Aunt Flora: Will you admit a stranger to your happy corner? I enjoy reading the cousins' letters and your answers. I belong to the M. E. Church. Who has my birthday, May 24? I will be 16. I have black hair and eyes. I do not go to school now, but will start soon. Miss Minnie Bell will be my teacher. Come again, Willie Ernest; how do you like to live in Illinois? I have two sisters and one brother, and one little sister in heaven. Bro. L. B. Thurmond held two good meetings near where we live.

Flemingsburg, Ky.  
Aethia, you are not a stranger now. At least we will not call you one. We like all the cousins too much for that.

Dear Aunt Flora: I have been a reader of the Herald, but we moved from Louisville in 1906, and I did not renew again till January, 1910. I do love to read the Herald, and hear of the good times people have in holiness meetings. I wish I was a millionaire. I would spend most of it in going from place to place to be at some of those good meetings. And I would give a part to help pay expenses for God's work to be carried on. As I am nothing but a child, nearly 63 years old, I would love to go the rest of my time out. I hope to see this letter in my paper.

Green County, Ky. S. E. W.

S. E. W., I guess many of us have plans for blessing the world if we had the opportunity that some folks have, but the Lord saw fit to place us where we are, and so let us try to do our best. I am sure it would be a very enjoyable way to spend your remaining years in good meetings.

Dear Aunt Flora: We have been enjoying yours and the children's letters for some time, and have been wanting to join you, too. I am nine and mamma is 52. We will just come together. Will you let us in? We live near Bro. O. B. Kelly, but he is hardly ever at home. We want to build a church here, and get Bro. Kelley to preach for us. Bro. E. A. Ferguson started out here to New Mexico to preach, but the sand storms backed him out. They scared us up pretty badly, but we came on. I want to tell you something. I heard a sweet voice call my name, and thought at first that it was mamma, but mamma couldn't talk that way, and I believe it was Jesus, don't you? Any one wanting to help

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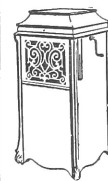
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build a church, just send the offering to Bro. O. B. Kelley, Elida, New Mexico, and state what it is for.

Mamma and Joyce Ferguson.  
Liston, New Mex.

Joyce, we are only too glad to admit both of you. I am glad you are going to have a new church, and hope it will be soon.

Dear Aunt Flora: Will you let another little Texas girl come in? I was eight years old the 21st of February. Mamma takes the Herald, and I enjoy reading the children's letters. I have one sister and four brothers. My Sunday school teacher is Mrs. Christian. I got the prize for the best lessons and the most regular attendance. Can you cousins guess what it was? Much love to all.

Nocona, Tex. Willie Evelyn Moore.  
Willie, I certainly think it was fine for you to get the prize.

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## OUR DEAD.

### BERRY.

Matilda E. Berry was born May 24, 1855, and departed this life April 9, 1910, age fifty-four years, ten months and sixteen days. She was married to L. F. Berry on Jan. 20, 1874. Her home was near Marthaville, La., where she leaves many friends to mourn her loss.

She was converted early in life and joined the Methodist Episcopal Church, South, in which she lived an exemplary Christian until she was called to the Church triumphant. She lived a regenerated life for many years, but in 1894 she heard the doctrine of holiness preached and saw at once, "without holiness no one should see the Lord," she sought the experience and obtained the blessing of full salvation, since then her faith in God and her humble Christian life have been a blessing to those with whom she came in touch.

Just a few days before she died, she called her youngest son and told him she wanted him to play softly, "The Lord is coming back to the earth again." It is a glorious thought to her that our blessed Lord would come back to the earth again. She told the writer that she had suffered much pain and she was real anxious to go where pain nor death never come. She bore her afflictions with such patience as only the faithful in Christ do. She leaves a husband and two sons to mourn her loss. Our sympathy goes out to the bereaved husband and children who so faithfully stood by her in all her afflictions. May the God of peace bless them and give them grace to bear this sorrow and finally bring them together in the home of the faithful. God's grace is sufficient. M. A. Farr.

### HILL.

On Wednesday night, April 27, 1910, the death angel came into the home of Mr. J. A. Hill and wafted the soul of his loving wife, Parlee, on wings of love to rest forever in heaven. Her age was fifty-four years. She gave her heart to God at the age of fourteen. She planted her feet on the promises of God; her faith was simple and childlike, her children rise up and call her blessed; her husband also. She was a loving wife and mother; she leaves behind a loving husband, and nine children, one sister, two brothers and a host of friends to mourn her loss. She bore her sickness with patience; all was done that loving hands could do, but Jesus said, thy work is done. Weep not, dear ones, think of wife and mother as waiting and bidding you to live a better and truer life, and meet her in heaven, where there are no more good-byes.

Her funeral service was conducted by Colan Craig, after which she was laid to rest in the Brushy Fork cemetery to await the resurrection. We extend our sympathy to the loved ones.

"Safe in the arms of Jesus,  
Safe on this gentle breast,  
There by his love o'er shadowed,  
Sweetly her soul shall rest."  
A loving friend, E. Vandover.

### MARSH.

Little Edith Cornelia Marsh died April 25, 1910, at her home at Claxton, Talnall county, after a week and three days of suffering; she was laid to rest in Union cemetery. 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 and 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 he will be with him through all eternity. 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 Edith was born October 23, 1910, age six months and three days; her life was short but we miss her sweet little voice; now that little voice sings praises to God and how happy we'll be when we meet with the dear little one there and our Saviour welcomes us home to see his face and hear him say, "Well done, thou good and faithful servant."

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,  
Though we'll see her never more.  
Her little form to earth be given,  
She rests where pain and grief are o'er,  
And you can meet your child in heaven.  
Her Aunt.

### BRANTLEY.

Little Goldie Brantley fell asleep to awake with Jesus on March 20, 1910, after a few hours' suffering from membranous croup. All was done for her that loving

hands could do, but God wanted little Goldie and he called her home, to be with her little brother, Leslie, who preceded her to glory a few years ago. Her sufferings are over and she sleeps that sweet and peaceful sleep of the redeemed in Christ until he comes and gathers his saints home to be with him through all eternity. Dear parents, weep not for little Goldie; you know where to find her; this is only a dressing-room for eternity and we ought to praise God when he sees fit to call one of our little ones home, for we know we can join them if we only live true to God.

Little Goldie was born June 21, 1906; her stay on earth was short but we miss her little form and sweet voice and a place in our home is vacant. Oh, the long agony of separation! It is awful to stand in your misery fighting death back from the couch of your child, trying to hold fast the little one and see she is growing weaker all the time; to cry to God to help you and to the doctor to save your child, and see it is of no avail and then to know that its spirit is gone and you have nothing left but the casket that holds the jewel, and that in two or three days you must even put that away. Its so desolate sometimes there are feelings of rebellion, and I resolve to feel differently, when suddenly I come upon some little dress, picture or shoe, and how all the floods of the soul burst in one wild wail of agony. Oh, my God, how hard it is to part, to close those little eyes that can never look merry at our coming, to kiss the little hand that can never lay upon our cheek and to hear the little voice say, "Mamma, I love you," and see those little innocent eyes looking into your own, and to think they are closed forever. But God knows best and doeth all things well, so dear sister and brother, live true to God and ever be ready to meet little Goldie where parting is no more.

An angel in the book of life,  
Wrote down an infant's birth,  
Then added eke 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."

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.  
Etta Murray.

### SEIBERT.

On April 24, 1910, Sister Sarah Seibert was called to the wonderful beyond. Having been in ill health for several years, pneumonia seized her and she was left with us but a few days afterwards. Her remains were laid to rest in the Dees cemetery on the bright afternoon of April 25, with a host of friends gathered around to sing praises to God for the hope of meeting her in the Glory Land; and to pray for and try to console the bereaved husband and children.

She was born May 25, 1855, was married April 1, 1874, was converted in 1889 under the power of the gospel preached by Rev. W. I. Wise. In 1902 the Holy Ghost fell upon her in its sanctifying power during a revival conducted by Rev. Morfield and B. C. Dees. Her life was a blessing to many. She was useful in many ways to humanity. Many weary pastors and evangelists found shelter, rest, comfort, and sympathy in her Christian home. Indeed, we miss her greatly and are sad to realize that she can never more be with us here, but when we think how wondrously happy she must be and how glorious it will be to go to her when our time comes, if we keep faithful, why we feel that we would not call her back if we could. She left four sons and two daughters to realize now what a mother is. Each one is married except the youngest son. Some we fear are not ready to meet their mother, and we do pray that God will in his own time answer her prayers in their behalf.

No one can pray for a child like his mother,  
When from the God of all grace he's away  
If she were there she would weep as no other,  
Over her wandering boy astray.

For kind, devoted husband, who will spend many lonely hours without her companionship, was surely all that a true husband could be during her life, and especially during her ill health. His faith is strong in the Lord and how grand it is that he has a God to go to now for comfort. It will be a blessed reunion when they meet again over yonder.

"How joyful is the hope that lingers,  
When loved ones cross death's sea,  
That we, when all earth's toils are ended,  
With them shall ever be."  
May the rich blessings of God be upon the entire bereaved family and friends.  
A grateful friend, Mrs. A. A. Myrick.  
Calvert City, Ky.



## Rheumatic Pains

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

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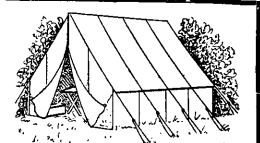
This range is extra strong and is as good as any range being sold in your county to-day for \$45.00. It has an ample porcelain lined reservoir, large warming closet, two tea brackets, is asbestos lined and will burn either coal or wood. It is beautifully nickelled and an ornament in the kitchen. Size 36, oven 16 x 20 1/2 inches, top 45 x 28 ins. Height 29 ins., weight 37 lbs. Larger sizes cost: \$48, \$52, \$56, \$60, \$64, \$68, \$72, \$76, \$80, \$84, \$88, \$92, \$96, \$100.

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Fort Fairfield, Maine . . . . . Dec. 2



# Bonnie Holiness Camp Meeting.

## Bonnie, Ill., August 19—29.

H. L. Hayse, Sec., Mt. Vernon, Ill.

Workers: Rev. W. C. Wilson, Rev. A. G. Proctor, Preachers;  
W. B. Yates, Song Leader.

### Our Weekly Review

By Mrs. Bettie Whitehead.

We introduce Miss Tula C. Daniel to our readers this week who will give you something to think over, ponder in your hearts and pray about.

Mt. Zion, Kingswood annual all-day meeting was held at the old church by the women and gleaners of the Foreign Missionary Societies of this charge, July 31. A delicious and bountiful dinner was spread by the ladies, neighbors and friends, and the church was filled by an interested and delighted audience. Mrs. J. W. Hughes is President of these bands and has a faithful, earnest, prayerful, intelligent body of women and young women as her helpers. The program was a diversified and delightful and instructive one. Singing by some of Kingswood's very choicest voices, and by the young men's chorus, and the juveniles was one of the delightful features of the day. Testimonies and prayers, songs, readings, recitations were all in the Spirit, and it was a great, well-spent day. A handsome collection was taken at close of morning service. The following paper was read by the Conference Secretary:

**Why We Believe in Foreign Missions.**

Tula C. Daniel.

May I answer the above question in one sentence? Because we believe in Christ. Let us give him his full title.—the Lord Jesus, the Christ. Lord means Master—one to be obeyed, Jesus means Savior—one who saves, Christ means anointed—the Messiah, the One looked for by the Jewish race, rejected by them as a whole when he did come. But there were some faithful shepherds who saw the Lamb of God in his mother's arms. There were some wise men from afar who sought him and who saw him. There were aged Simeon and Anna, the prophetess, who held the babe Jesus in their arms, not departing until their eyes beheld the consolation of Israel. The flight into Egypt, the hidden years at Nazareth, the visit to Jerusalem, the later revealing to all Israel at the Jordan, for the purpose of which revealing John came baptizing; the three and a half years' ministry; proving himself Divine in his healing ministry—in his victory over demons, over the elements of air and water, over death in its early and later stages, over the grave in his own case, over gravitation in his ascension, yea, Master anywhere, everywhere, universal offering, universal love! "Worthy the Lamb that was

slain to receive glory and honor, might and dominion unto the ages of ages." Worth speaking of to your neighbor next door, to your neighbor in Mexico; in Cuba, in Brazil, China, Korea, India, Africa and Persia? Ah, you are saying "Yea, Amen," and like Alexander art crying out for more worlds to conquer for him. Did Jesus have a plan for his life, for yours, for mine? Do you know the story told by a friend of his (one capable of introducing him to us and to the world) of how Jesus and Gabriel one day after his return to Heaven, were walking the golden streets in close converse, intent, earnest, when Gabriel said: "Master, you died for the whole world down there, did you not?" "Yes." "You must have suffered much," with an earnest look into that great face with its unremovable marks. "Yes," again comes the answer in a wondrous voice, very quiet, but strangely full of deepest feeling. "And do they all know about it?"

"Oh no! Only a few in Palestine know about it so far."

"Well, Master, what's your plan? What have you done about telling the world that you died for, that you have died for them? What's your plan?"

"Well," the Master is supposed to answer, "I asked Peter and James and John and little Scotch Andrew, and some more of them down there, just to make it the business of their lives to tell others, and the others are to tell others, and the others others, and yet others, and still others until the last man in the farthest circle has heard the story and has felt the thrilling power of it."

And Gabriel knows us folks down here pretty well. He has had more than one contact with the earth. He knows the kind of stuff in us, and he is supposed to answer, with a sort of hesitating reluctance, as though he could see difficulties in the working of the plan, "Yes—but—suppose Peter fails? Suppose after awhile John simply does not tell others. Suppose their descendants, their successors, way off in the first edge of the Twentieth Century, get so busy about things, some may be proper enough, some may be not quite so proper, that they do not tell others—what then? The Master's eyes are big with the intensity of his thought, for he is thinking of the suffering, and he is thinking, too, of the difference to the man who hasn't been told—"what then?" And back comes that quiet, wondrous voice of Jesus, "Gabriel, I haven't made any other plans, I'm counting on them."

Hear it, readers! He is counting on us! Shall we, dare we, can we be-

tray such a trust? Judas does, Ananias and Sapphira do, Demas does, but do Christians?

I answer no! "No man can call Jesus Lord," remember it means Master, one to be obeyed—"but by the Holy Ghost," born of the Spirit, baptized of the Spirit we call him Lord. The Spirit reveals Christ as the chiefest of ten thousand—the one altogether lovely. In his most secret thought no Christian would harbor the thought of Buddha, or Mohamet, sun, moon, stars—sacred cows, serpents, sticks or stones, devil posts—Satan himself, as objects of worship in comparison to him who died on the cross outside the Holy City.

Friends, if we fail him who counts on us, if we fail him, just that far we make Jesus' dying a failure.

"Salvation let the echo fly  
The spacious earth around,  
While all the armies of the sky  
Conspire to raise the sound.

"Fling out the banner! heathen lands  
Shall see from far the glorious  
sight;  
And nation's crowding to be born  
Baptize their spirits in its light.

"Fling out the banner! let it float  
Skyward and seaward, high and  
wide,  
Our glory only in the cross;  
Our only hope the Crucified!"

(Continued next week.)

### Oklahoma Holiness College.

Oklahoma Holiness College at Oklahoma City, closed a most successful year June 10, graduating nine in all departments. The commencement exercises were of high order. The address of Prof. R. T. Williams, of Texas Holiness University, was a fitting climax to the exercises.

Plans and specifications are out for the new college building, which is to be fireproof. It will contain a chapel, seating one thousand people. District superintendent C. B. Jernigan, is afeld raising funds toward this building.

The new catalogue is out. A complete Conservatory of Music is added, under the direction of Prof. D. S. Arnold, to open with the fall term. A department of Elocution is also added. Two Theological courses are offered, one a three years' Greek course, and a two years' English course. Several additions have been made to the faculty, adding strength. Prospects now point to a greatly increased enrollment at the beginning of the new school year, Sept. 12. Brethren, we covet your prayers.

Rev. H. H. Miller, Pres.

### Wanted.

About four young ministers to take charge of work in Illinois this annual conference. Young men or married men with small families, preferred. Rev. J. E. Garrett, P. E., Salem District, Clay City, Ill.

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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, August 17, 1910.

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## HOME AGAIN.

(This article was written sometime ago but has been delayed.)

We landed in San Francisco on our return from the World Tour of Evangelism, June 17th. Many letters of kindly greeting met us there. Bro. Piercy hastened homeward, but I had to go on to the Red Rock camp meeting. My plan was to have gone home first, but the date for the meeting had been changed, so I had to delay seeing my family another ten days,—I think the longest ten days of my life.

I desire from the depths of my heart to give praise to God for his care over us and his blessings on us during this long and eventful journey, and also to thank the many Christian friends who prayed for us, many of them daily, as we went on our way. The one sad thought connected with our home-coming is the thought that we will now be dropped from many a prayer list. Be that as it may, I believe it was the prayers of God's people that opened so many effectual doors and brought down so much blessing upon our labors in the mission field. I beg of our readers to continue to pray for those who were converted, sanctified, or stirred up for a better life under our ministry during our tour. God answers prayer. Let the holiness people everywhere be much in prayer for the great mission fields so white to the harvest. I shall ever feel grateful to the friends at Wilmore for their kindness to my family during my absence, and thankful to God for his constant care over them. I got back home on July 6, having left there July 19, of last year. Looking back over the miles traveled, the countries traversed, the cities visited, the oceans and seas sailed over, the peoples preached to, the contagions passed through, and the gracious revivals enjoyed, I am filled with inexpressible gratitude to God for all his mercy and care.

I returned home much reduced in flesh, having aged rapidly and in great need of a protracted rest, but I believe with some physical benefit and hope after some little rest to go forward with a larger faith, a deeper love, and a firmer grip for a more fruitful ministry. I have no hope either for myself or for others outside of the blood atonement and intercession of Jesus Christ.

I frequently came in contact on my journey with the Keswick teachings of *suppression* of indwelling sin, and was profoundly impressed with the wide difference between this and Mr. Wesley's clear teaching of the *eradication* of sin. This suppression doctrine is a dangerous, unscriptural and un-Methodist heresy, and has no place and should be shown no quarters in our great holiness movement.

Jesus Christ was not manifest in the flesh to *suppress* the works of the devil, but to *destroy* them. Isaiah does not promise that our sins shall be suppressed, but just the opposite of that. He says, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." There is no hint of suppression here. Take that famous text of the holiness movement, "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." Hark! not suppresseth, but cleanseth us from all sin. There is a great gulf fixed between the unscriptural teaching of suppression and the precious Bible doctrine of eradication or cleansing from sin.

I have been informed that some students have gone out from Asbury College, with pitiful notions in their heads of a sanctification which is simply a suppression of indwelling sin. I wonder if they will hold meetings and call believers to come forward to the altar and have their carnal nature suppressed. As a member of the Board of the College, I am ashamed of any minister who may have gone out from our school giving any such uncertain sound. The secret of the success of this school, with its students scattered broadcast about the world preaching with so much power and fruitfulness, arises out of the fact that the Rev. John W. Hughes, the founder of the institution, was and is a *radical*, when it comes to the great doctrines of the new birth and entire sanctification; he insisted that his theological students should experience these works of grace, and he hammered these great Bible truths into their heads and taught them how to preach and defend them, and sent them out with hearts on fire, and no uncertain sound. The results have been gracious, and tens of thousands of souls have been led to Christ.

I am profoundly impressed and my heart is stirred with sorrow, as I hear of the loose and false teaching in so many schools of theology. Many young men are going out of these schools with shallow experiences and no stirring message full of the unction of holy love and strong with the authority of a thus saith the Lord. If there was ever a time when our holiness colleges should hold close to God and his holy truth, that time is now. The world is perishing for a full salvation gospel. Let these schools do their utmost to equip and send forth earnest men to proclaim such a gospel.

There should be no sort of rivalry between these schools, but the truest fraternity and brotherly love, all striving together for the salvation of lost souls. Under no circumstances should one of these schools give an uncertain sound on the sub-

ject of the cleansing power of the blood of Christ.

A few years ago, the wolves in sheep's clothing in pulpit and college were making an attack upon Moses and the prophets, at the same time declaring their implicit faith in Christ; to-day the guns are turned upon the deity of Christ, and the doctrine of the blood atonement. Now every true soldier of the cross should rally about the world's Redeemer preaching with great plainness and zeal the deity of Jesus and the cleansing power of his blood. The Holy Ghost will attend the preaching of the truth and the holiness revival will move forward with glorious power, saving sinners and sanctifying believers. For myself, I will not give up the doctrine of a full cleansing from sin; I will not compromise; and I will not keep quiet. There never was a time when my faith was stronger, or when I felt more like pressing the battle to the gates. God grant us grace and strength for our day and work. Amen.

## OUR WORLD TOUR OF EVANGELISM.

### CHAPTER XLIV.

#### FAREWELL TO KOREA.

Leaving Pyeng Yang for Seoul, seemed like starting home. Every mile we left behind us brought us that much nearer the loved ones from whom we separated so many months ago, and whom we desired to see with unutterable longing. Our remaining meetings stretch across Japan on a line, with one small deviation, with San Francisco. The clatter of the car wheels seem to congratulate us and, as we pull out of the station, the exhaust of the engine sounds very much like home, home, home.

As we passed through Songdo, Dr. Reid ran out to say good-bye to us again, and we parted with him with a love much like that of a father for a son. We arrived in Seoul after nine o'clock. Bro. Gardine met us and the jinrikisha men soon trotted away with us to Dr. Hardie's. Piercy went up to Bro. Gardine's for the night and I remained at Dr. Hardie's. The next day we attended to some business in the city in the morning, and in the afternoon gathered with a party of friends at the home of Mr. Hugh Miller, Rev. F. G. Vesey and wife coming over with their two fine boys, one of them a babe in arms. Mr. Miller is, I believe, a Presbyterian while Bro. Vesey is a Congregationalist, he and his wife being from London, England. These men represent the British and Foreign Bible Society in Korea, and are doing a wonderful work in spreading the Scriptures among the people. The Miller's also have two fine boys, and at their request, I baptized the four of them, fine little Britons. May God bless them. It was one of the sweetest privileges of all the long journey; this baptizing of children seems to link you on to them and their parents with a golden link of friendship that puts sweetness and meaning into life.

After supper at the Miller home, I preached to an audience of missionaries that well-nigh filled

(CONTINUED ON PAGE EIGHT.)

## ✕ "The Former and Latter Rain." ✕

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

A class of "religionists" has recently sprung up, who seem to have discovered something "new under the sun." It is indeed "new," and belongs solely to regions "under the sun," having no place above the skies and no place in the word of God. I refer to the self-deceived errorists who claim that Pentecost, with all the especial features of that day, has returned after a long interval of many centuries between two events, during which, of course, the Holy Ghost has been absent from the church and the world, leaving undone the work for which Jesus sent him and which he came to do, and so he has come back to renew and complete the work which should have been finished long ago.

Why this neglect of his work, by the great wonder-working Agent? Did the Father and the Son discontinue his infinitely important work? Why he left his church to go on alone, without his presence and help, no one seems to know, at least, so far as the present writer is aware, and no great prophet or Divine has arisen to explain. If it be true, the mystery remains still in the councils of Jehovah.

For the support of their new and fantastic theory, these people go back as far as the prophecy of Joel, who foretold, conditionally, the coming of a "former and latter rain" to descend upon the dried and desolate fields, vineyards and orchards of parched and suffering Judea. For the persistent sinfulness of the Jewish people God had, according to his custom, sent severe punishment upon them. He had first withheld the rain, as in the time of Elijah, the two regular and seasonable rains of seedtime and harvest, so necessary in that country for promoting and perfecting the annual growth of grains and fruits, so that there was a dreadful and long-continued drought.

He had then commanded immense swarms of insects to devour, as he did in Egypt. "That which the palmerworm hath left" says the prophet, "hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten."

A dreadful picture, indeed, of desolation. "A nation has come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion. He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white. The field is wasted, the pomegranate tree, the palm tree, the apple tree, even all the trees of the field, are withered away from the sons of men." The domestic beasts were mourning for their pasture.

The Prophet, in view of all this, calls the people to repentance and prayer. "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; gather the people to the house of God, and cry unto the Lord and he will cause to come down for you the rain, the former rain, and the latter rain in the first month."

What has all this to do with the promise of the great outpouring of God's Spirit upon the Jew and Gentile world, eight hundred years afterwards? Only the most illogical mind could discern such a connection, and they do not find it,

but invent it. It is on a par with the man who, we are told, opened his Bible for divine direction and read, "Judas went out and hanged himself," and a moment later read, "Go thou and do likewise." The two are on a parallel; the one is as reasonable as the other. Both are equally childish and foolish and unworthy of one who professes a degree of heavenly wisdom.

The promise of rain was dependent upon Jewish repentance and obedience; that of the Spirit to be poured from on high, was altogether independent of Jewish obstinacy or unbelief. The two have nothing in common with each other. There is absolutely no shadow of a connection between them, except literary relation, and only exceedingly thoughtless minds, it seems to me, could ever have dreamed of any such relation on the part of this portion of the prophecy. They occupy two distinct sections of the book as any logical and sober mind will readily perceive.

The same is true of Zech. 10:1, which by the same inconsiderate people, is also appropriated to their own illogical use. It exhorts only to prayer to God for rain at a time of need, instead of listening to the vain and lying dreams of the prophets of idleness.

Any unreasonable fancy will find its devotees. Time is constantly making more and more plain that, whatever unreasonable "crotchet" may emanate from the brain of one who claims to be a "teacher" in Bible studies, he will find his followers who crowd around him, as moths about the candle that produces their destruction. "Blind leaders of the blind" have been rife in every age. That the Holy Spirit was ever withdrawn from the church and world, since his descent at Pentecost, is as patent a fallacy as the pretence that a new pentecostal dispensation has burst upon mankind.

The holiness people, those who accept the doctrine of entire sanctification as taught by St. Paul, St. John, Wesley and all truly Christian writers, recognize it by its Bible description, as sanctification of the spirit. It is the work of the Holy Ghost in the believing heart. Every degree of holiness, therefore, is in proportion to the extent in which the Holy Spirit "fills" the soul of the believer, and is consequently in proportion to the faith of the recipient.

If the faith has reached that perfect condition, when it can claim and grasp salvation to the uttermost of its whole being, then desiring, praying, believing, it has the long-sought blessing—the great "second blessing" of the Christian experience and life. Faith grasps the blessing she desires.

It follows then, that the soul can never be "wholly sanctified" until filled with the Holy Ghost, and in the moment it is thus filled, in that moment it is wholly sanctified.

It does not, therefore, require a "third blessing" in order to reach the highest degree of holiness, which is the highest step in the Christian life. There is, and can be, nothing higher, for when it reaches that plane, it is on the highest moral and spiritual pinnacle in the universe where God himself resides.

The highest attribute of Deity is not omnipo-

tence nor omniscience, but eternally, from everlasting to everlasting, it is holiness. Therefore he presents this lofty eminence before us as the highest object of our ambition. "Be ye holy, for I am holy." There is nothing higher, deeper, wider, than this great, supreme, crowning acme of divine emulation—the ambition to reach God's plane of spiritual life.

This is reached in that entire sanctification, in which the blood of Jesus cleanseth from all sin. If any imagine that they have attained to this, and yet look for a "third blessing" to perfect the highest, Christian character, they are entirely mistaken as to their own present attainments. Holiness or purity fits for the highest heaven. "Blessed are the pure in heart, for they shall see God." They shall dwell in the secret place of the Most High, forever and forever more.

There will come manifestations of God to the soul which has attained this lofty eminence, of which those far below can never know. This has been the case with vast numbers, with whose blessed experience the church of God has been long familiar.

Job discovered this after long and bitter experience. He was a good man, a perfectly upright man, a saint on rather a low plane. He was not up in that spiritual atmosphere near heaven, where he could see God, and where God could talk with him as a man with his friend, as he could do with Moses. He felt gratification with his immense flocks and herds, his great wealth, his honors among men, as some of his speeches show. God saw that there was in Job the material for a saint of the highest order, and so he set to work to bring it out. Job was of the finest marble, and so the infinite Artist determined to show to the world, a fine example of what a heavenly Artist could accomplish for his own glory and the delighted admiration of angels and men. When the work was finished, Job, was sanctified wholly, his earthly dress all burned out in the furnace of affliction; when under the terrific chisel blows (Satan was only God's chisel) the beautiful statue was completed, the perfected saint could say, "Lord I used to hear of thee by the hearing of the ear, but now mine eye seeth thee."

Middletown, Pa.

(Continued.)

### A CLEANSED LIFE.

Rev. H. L. Powers.

*Thou canst make me clean.* Matt. 8:2.

The good news of the healing of this poor, desolate leper by Jesus, must have spread far and wide through the country and filled all the inhabitants thereof with consternation and wonder. To be cleansed, healed and made whole, must have been the topic of the day. Let us now consider for a few moments the quality of this poor leper's faith. Hear him how he speaks, "Lord, if thou wilt, thou canst make me clean." Not in the future, not in degree, not in part, not by oft-repeated prayers and importunities, but *now*. Thou canst now! It is up to you, my Lord, now. My faith is fixed on thee now; it is not left to me any more, but to you, my Lord. I take you now as my healer; my faith takes hold of the decision of your will and my faith will not be denied. "If thou wilt," answer me now. "If thou wilt." Hear the answer, "I will: be thou clean." And immediately his leprosy was cleansed." This was not by degrees, or by growth, but instantaneously. So, my dear reader, if our Lord and Savior could cleanse the awful body of leprosy from the flesh of



this poor man, do you not believe that he is able and willing to cleanse the heart from the body of sin? The *old man*—Adam's sin—that all the human race has been plunged into by the fall, "for all have sinned." We will now consider the steps of this poor leper.

First, his cleansing came by *seeking*. "And, behold, there came a leper." This poor lonely and ostracized traveler of the hilltops of Palestine sought and found his Lord; his seeking was a fixed purpose not to be denied. So with every true believer seeking after true holiness. They must give up all trying, wishing, desiring, and hoping, only to find him, the "mighty to save from all sin," for he is always ready to be found. Hear this, ye seeking soul: "And ye shall seek me, and find me, when ye shall search for me with all your heart."

Second, This cleansing was by *faith*. I am more and more convinced of the all-important fact that every true seeker after holiness must get their eyes, ears and feelings laid upon God's altar of perfect consecration, for, "Without faith it is impossible to please God." To be rid of the body of sin, every believer must present their case, as did the leper, by an unshaken and undeniable faith.

Third, his cleansing was by earnest *prayer*. The leper not only came to Jesus, but "worshipped him, saying, Lord, if thou wilt, thou canst make me clean." This was a short, definite, pointed and comprehensive prayer, right to the point. It was also an opportune prayer. Perhaps this was the first time that this leper had ever met with Jesus; and he redeemed his first opportunity. Then why not, dear reader, be just as wise, definite and simple, and yet as persistent for heart-cleansing as this poor leper of the Palestine mountains was?

Fourth, this cleansing was for *all time*. This means that his leprosy was cleansed for all time; destroyed forever and ever. So with the old body of sin; it is by the precious blood of Jesus destroyed and crucified and cast out of the heart-life forever and ever. If the hand touch of Jesus upon the body of the poor leper could destroy that awful and degrading disease of incurable leprosy, how much more does the blood of his heart-life cleanse the believer's heart from all sin and destroy forever the old man with his deeds.

Fifth, his cleansing gave him *perfect liberty*. No one knows any better how to appreciate home and friends than they who have been left homeless and friendless; the same thought holds good with the man of the lonely prison cell. He knows by sad experience how to enjoy his liberty when liberated from his cell, and he also knows then what true liberty means. This poor leper was not only ostracized, but was a poor, homeless and friendless wanderer of the mountains; but after Jesus touched him, he then found his faithfully-sought liberty. So it is with the true seeker after holiness, when once the precious blood of Jesus is applied to the heart, and the body of sin is destroyed, then the heart bounds with perfect liberty. "If the Son therefore, shall make you free, ye shall be free indeed."

Sixth, his cleansing gave him *new companionship*. This poor man's companionship heretofore had been circumscribed to the class of lepers and no one else, but after Jesus had touched him his companionship became world-wide. So, my dear reader, when the precious blood of the Lamb of God is applied to the heart by the Holy Spirit, you will not only have the theory, but the real experience of holiness itself, and your companionship

will incorporate two worlds, the saints of the past and all of the saints that are yet to come. Glory! "And truly our fellowship is with the Father, and with his Son, Jesus Christ."

Seventh, his cleansing gave him *new language*. The leper's only cry has ever been in all ages, while passing up and down the streets of the city or upon the highway of the country, "Unclean! Unclean! Touch me not! Unclean am I!" But after Jesus had answered his prayer and had touched his poor, disfigured body and cleansed it from leprosy, his language was changed to that of a healed and a cleansed man, "I am healed and I am made whole. The great Physician, the holy man of Galilee hath cleansed and made me clean," and he became a living witness to the fact. So with the truly sanctified soul; the language is changed to that of Canaan's land, "For our conversation is in heaven."

Eighth, his cleansing gave him *new citizenship*. This leper of the commons had no citizenship upon the earth; he belonged to the common, traveling homeless, friendless tribe. He was interested in nothing but himself, a poor, disconsolate, depressed beggar. But what a change came over his soul after Jesus had touched his life. He now becomes a full-fledged citizen of the very highest type, and is introduced to all of the privileges and advantages of the land. So, my dear brother, you who are seeking after the highest standard of Christian perfection possible in this life, just let Jesus touch your heart with his all-cleansing blood, and he will make you a citizen of the holy land of promise. Just hear what St. Paul says about it, "Now therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."

Ninth, this cleansing gave him *new authority*. This poor leper was submitted to all the cruel treatment that could have been heaped upon him at all times and in all places. He was rejected by all and subjected to cruel mocking and persecution on every side, but after he met the holy Lamb of God at the base of the Palestine mountain, and had received the divine hand touch, he received divine authority to exercise his rights as a citizen of that land of freedom.

So dear pilgrim brother, when you meet Jesus at the cross on Calvary's mount, and feel his life-flowing blood touch your heart-life, you will receive authority to exercise your rights on the King's highway to the eternal city of God.

University Place, Neb.

## THE FULNESS FOUND IN JESUS

Rev. Leroy McWherter, D.D.

There is an infinite fulness in Jesus Christ, and of his fullness we have all received, and grace for grace—more grace for the proper use of the grace already received. And yet to most people Jesus is an empty vessel, a broken cistern, a dry fountain, a cloud without water, a storehouse destitute of supplies. They see him at best as a root out of dry ground, as one numbered with the transgressors, as a man of sorrows and acquainted with grief, as one not esteemed of men, but stricken, smitten of God and afflicted; hence they see no form, comeliness or beauty in him that they should desire him.

They see him only as one whom men despised, the nation abhorred and God forsook in the hour of his greatest extremity, his cruel death upon the cross, and yet to the saints, the sanctified ones of all ages, he has ever been the Lily of the Valley, the Rose of Sharon, the bright and morning Star,

the Dayspring from on high, the Light of the world, the Sun of righteousness which shall rise one of these days with healing in his wings upon all the nations of the earth.

Yes, he is to all his devoted followers the fairest among ten thousand, and the one altogether lovely. He is the coming Bridegroom of a prepared bride; he is the adored King of kings, the sovereign Lord of lords. He is all in all to his beloved; in him they find all their springs of joy and overflowing happiness.

The fulness of Jesus is an overflowing fountain of blessings to his saints. He is the center and circumference, the source and sum of all the good things we get in this life, whether they be temporal or spiritual. For every good and perfect gift is from above, and cometh down from the Father of lights through Jesus Christ his *Son*, who is the same yesterday, today and forever. All needed grace may be found in Jesus; even that abundant grace which if received, will reign through righteousness unto life eternal.

The love of Jesus is a boundless love; his peace passeth all understanding; his joy is unspeakable and full of glory. He is the very embodiment of purity, the capstone of perfection and the climax of all real greatness.

His entire being ever pulsates with a divine energy that is all-powerful; he is dominated by all that is true and holy and good; he is the true but unique ideal of the ages; and all this fulness is ours if we really have Christ formed within us the hope of glory.

But Jesus does not stop blessing when he gives grace for grace, but to the second grace he always adds the glory too, "for the Lord God is a sun and shield: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly." This is the fullness of him who filleth all in all.

In Jesus we may find a fulness of pleasure. The Psalmist says, "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the rivers of thy pleasures; for with thee is the fountain of life."

We may find in Jesus a fulness of peace. The Prophet says, if we obey the Lord our God, our peace shall be as a river, and our righteousness as the waves of the sea. There are no mere rivulets, branches or creeks of peace running dry every little while for the obedient, devoted followers of Christ, but an inexhaustible, full-flowing, overflowing river of peace that never goes dry.

We may also find in Jesus a fulness of joy. He said himself on one occasion to his disciples, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. And again, he said, "Ask and receive, that your joy may be full."

But best of all, we may find in Jesus the fullness of divine love. Paul said to the Ephesian saints, "For this cause I bow my knees unto the Father of our Lord Jesus Christ; that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Not that infinite fulness that belongs alone to God, but with that fulness provided for all his children in the gospel of his Son.

It is our privilege, as saints to go on until we reach the stature of the fulness of Christ. But to obtain this fulness, to be found alone in Jesus, we must completely empty ourselves of all things sinful or worldly. The way up at this point is first down, down till we strike rock bottom, then up, up, up till we reach the summit of perfection, as to character development, awake in his likeness and put on the image of the heavenly in the morning of the first resurrection.

Greeneville, Tenn.

#### "A LOST GOSPEL."

Mrs. Bettie Whitehead.

"A soul-saving gospel is the chief need of every generation. A recognition of this need and an effort on the part of John Wesley to supply it for his generation and his country brought Methodism into being. So the note struck by Bishop Wilson in his address at the close of the General Conference at Asheville was the keynote. There is need that we take up with renewed vigor the work of preaching the gospel of salvation to men, for it must be admitted that there is a whole lot of preaching among us that has not in it the power of convicting men of sin and bringing them to Christ. We Methodists have not fully obeyed the exhortation of the apostle: 'Let no man take thy crown.' Other denominations that once looked with contempt upon our revival methods have taken them up, and are prosecuting them more vigorously than we ourselves do. At the same time many of our strongest men, who ought to be leading the Church in a vigorous campaign of evangelism, steer entirely clear of this work, some being indifferent to it, and others treating it with contempt, as other denominations used to do before they learned a better way from us. There are some, sorry to relate, who began their ministry as soul-savers who have lost the power to preach the gospel so as to save men. The trouble is that the preacher has lost his gospel. Let us look a little while at this tragedy of a lost gospel, and it may be that we shall be able to find it to the joy of our own souls and the salvation of others."

The above paragraph is taken from an article in the *Christian Advocate* of August 5, on A Lost Gospel. To say it is opportune, is to voice the sentiment of every follower of the Lord who has bemoaned the barrenness of Zion in these latter years.

The writer suggests that it may not be a *lost gospel* so much as a *lost man*, which is a wise putting of it, as it would be casting a reproach upon the gospel to say it had suffered in its efficacy as the centuries have rolled by. The old gospel is still, and will ever be, the *power* of God unto salvation to everyone that believeth. Where then, lies the trouble? Why is it that a few words from some preachers strike terrific conviction to the hearts of the unsaved, while an hour-and-a-half discourse from others, fails to produce any effect whatever? We believe it is because the messenger is not *filled* with his message and cannot declare it from a burning, personal experience.

There was nothing in Paul's physical make-up, nor were his messages with enticing words of man's wisdom, but his power came from the fact that, "he *knew* whom he had believed" and

"What we have felt and seen,

With confidence we tell,

And publish to the sons of men,

The signs infallible."

There is nothing so advertises a thing, as to know from personal experience, the merits of your remedy.

The keynote was struck by the inspired writer in Acts 1:8: "Ye shall receive power, after that the Holy Ghost is come upon you." Look what happened in the afternoon of the day of Pentecost—Peter preached one sermon under the divine afflatus of the Holy Spirit, and as the fire burned and blazed in his own heart, the sparks flew through the crowd until three thousand souls were lit with the holy flame. Any candid person will have to admit that the power was not in the personality of Peter, for a short while before he had cringed before the accusation of a simple maid, and had yielded to the pressure of circumstances so far as to deny, with an oath, his Lord.

To our mind, one of the most important commands, one that means the most to the spread of Christ's kingdom among men, was when the Savior, in his parting message told the disciples to go back to Jerusalem and *tarry* until endued with power from on high. This command was imperative, for the Master was going away and the machinery of his kingdom could not run unless linked to the power-house on high. "Without me, ye can do nothing," is as true to-day as when uttered, but Satan has deceived men into believing their education, culture and social prestige will carry them through, and it may from a worldly standpoint, but the preacher of the gospel, the ambassador of Christ, is not sowing the seeds of time but seeds, the fruit of which, is to be garnered in the storehouse on high. Souls are to be his hire.

We would do well to return to the "old paths" seek for the power that made our forefathers flames of fire. Is it possible that we have drifted so far from the path which Wesley, Fletcher, Carvosso, and others, whose lives burned through the hearts of men, that we do not feel the illuminating influence of those spiritual lights?

It would not be amiss for our ministers to get upon their knees, with their Bible before them opened at 2 Tim. 4:2, and read the charge Paul gave his son in the gospel. The doctrines as set forth by Wesley, Clarke and Watson are all right. The old gospel is still the power unto salvation, so the *tarrying*, preparatory to *preaching the word*, seems to be the next thing in order for those who are still plodding through the desert sands of the wilderness.

Allow me to close this article with the last paragraph of the same article with which we introduced the above comments, for it is an exhortation we trust will be heeded.

"Let the Methodist preachers of America preach the gospel as it is believed among us, and Meth-

odism will do for America in our day what it did for England in Wesley's day. If the leaders among us will lift up the ensign, the people will rally around it, the God of our fathers will come to our help. He will pour out such blessings upon us that our hearts will not be able to contain them. Then shall sinners come flocking into the churches 'like doves to the cotes in the wilderness.'"

#### HARVIELL, MO.

I have just closed a gracious meeting at Harviell, Mo., a small town in the Black river bottoms, the lowlands of the southeastern part of the state, and on the Iron Mountain and Frisco railroads, about ten miles from Poplar Bluff, Mo. This country, a few years ago was worth only about one dollar per acre, but in the last twenty years or so, it has been drained, and is now selling for fifty and seventy-five dollars per acre. If we would only get to draining the swamp lands of sin, God's vineyard would spread and the kingdom would increase in the same, or greater, degree of prosperity and usefulness.

The pastor, Rev. Jones, is of the old English true blood, having come to this country in October of last year. He left his home and friends and came to preach the gospel to a strange people, not having any one to rely upon but God. How little some of us do along the line of self-sacrifice, and still we cry out that we are doing so much that we expect a special reward in the haven of bliss. He is a consecrated young man, living for the work's sake.

Rev. Gray was with us and rendered valuable service around the altar and in the singing. He is a gifted young man who has started in the ministry. The meeting was a great victory, resulting in the conversion of about twenty-five and the origination of a Methodist Church, South, with about sixteen members, with more to follow, and a great field open for the Master. Among the many who professed was the postmaster-merchant. A saloon keeper's daughter was wonderfully saved and united with the church. The people had great reverence for the house of God. The saloon, gambling dens, and other business houses closed for preaching services. How much people who have not had the privilege to attend church every Sunday, as some have, seem to reverence the house of worship. I met with many Kentuckians, some of whom were our acquaintances in Sebree, Ky., one being a Mr. Barran, who was tobacco buyer in the city of Owensboro, Ky. My home was with Kentucky people. Yours for the Master, J. G. CRAIG.

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## Question Bureau.

John Paul.

### MAKE ME TO KNOW TRUTH IN THE HIDDEN PARTS.—DAVID.

A brother writes upon an exceedingly delicate subject pertaining to his family affairs, failing to sign his letter. The envelope was not preserved, so we cannot give him the private suggestions desired. It would be too much for us to undertake privately every delicate perplexity of our readers, though we sometimes yield to requests and correspond about things of individual concern. Usually, however, when one man has a problem, somebody else has a parallel interest; hence the purpose of this department is to discuss things for the public good. However much it may be delayed, nothing is turned down, unless possibly there come an unimportant question requiring such unique research as not to justify the investment of our time. The Question Bureau is wide open for the simplest, the most foolish and the most important question. It is in this cosmopolitan character that it hopes to unite interest and utility.

Referring to the delicate problem above mentioned, the inquirer includes the request for a comment upon 1 Corinthians 7:5—"Defraud ye not one the other, except it be with consent for a time," etc. That has a plain meaning, which cannot be simplified; and although some men may take advantage of it to justify cruel and wicked excesses, no scripture occurs elsewhere to modify the teaching of the passage. The strength and normal wishes of the companion are to be considered; this is as truly an injunction against excess as it is against asceticism. The passage corroborates nature in teaching that the association referred to has more than one function in the human family. While its ultimate outcome is to replenish the earth, it is the basis of connubial affection and nature's method of promoting the life and spirit which ought to characterize family ties. I say the ultimate outcome is to replenish the earth; but pity the family life where this object is a cool calculation, where the emotions of nature are sacrificed to a Stoic philosophy. Damp is the fire that burns upon that hearthstone, and the affectionate life of that pair is a desert waste. I pity the young man or woman who before marriage reads some book on what a young man ought to know, etc., written by some crank (and I think about every other person who feels called to write books upon these delicate subjects is a crank), and tries to run nature in the molds of some subnormal legalism. Better talk with a good common-sense doctor than read a book written by some unauthorized amateur. But what of the companion of one disposed to violate the injunction in 1 Cor. 7:5? That companion will just have to make the best of it; and when he or she is not to blame, God will shield them from Satan's tempting power if they look to God. No use to chafe or make this an excuse for evil thoughts or wandering affections. Read 1 Cor. 10:13. God will not excuse you from a life of the highest saintliness on this account. We have evangelists and other traveling men who with their companions live lives of perfect purity; and since their living apart is for the glory of God and for the kingdom of heaven's sake, the fire of family affection burns normally upon their altars at home. He through whose flesh the tempests of passion

frequently rage, though inhibited, may, perhaps, be saved, but he is kept out of part of his heritage. He thinks it is the peculiar constitution and vivacity of the physical man, whereas it is a psychic trouble, a symptom of nymphomania. Such tempests rage as readily in the flesh of men of feeble virility, while men marvelously strong in all their physical capacities are known to possess their lower emotions like a tranquil sea. Pray God to heal your will if you are buffeted by appetites the gratifications of which would destroy your influence and damn your soul. They are not the evidence of a strong body, but of a sickly mind. Clear up your head by "the expulsive power of a new affection." Thoughts, if fostered, generate deeds. Think of one thing till everything else is excluded from the mind, and a span of mules could not hold you back from the action which is the sequence of that thought. Banish thoughts with thoughts, keep off of the wrong street, with its depressing associations, and lead a busy, prayerful life, and you can fairly revel in the rich emotions of virtue, no matter what your hereditary marks may be.

### EVANGELISTIC AND PERSONAL.

Rev. J. B. Kendall writes of a fine meeting at Covert, Kansas. The altar was full of seekers.

Bro. W. L. Clark is engaged in a meeting at Campbellsburg, Ky., with Rev. W. R. Johnson, pastor. The outlook is good for a great meeting.

Dr. Gross Alexander has been invited to give lectures this month at the Moody Bible Institutes and also at the McCormick Theological Seminary, in Chicago.

The camp meeting to be held at Pentecostal Park, near Glasgow, Ky., will begin September 2, continuing ten days. Rev. H. C. Morrison and Bro. W. C. Piercy will be the workers.

A gracious camp meeting has just closed under the auspices of the Middlesex, Va., Holiness Association. Notwithstanding the opposition and friction, there were between seventy-five and one hundred professions of definite salvation.

Rev. T. W. Weaver gives an encouraging report of a meeting recently held at East Tallassee, Ala., in the M. E. Church, South, of which Rev. John C. Martin is pastor. There were several definitely blessed and seven accessions to the church.

Brother J. J. Smith closed a great meeting at Douglass Grove Church, near Holcomb, Mo., August 7. Rev. John Hargraves rendered valuable assistance. Thirty-two were added to the church and about sixty were either converted or reclaimed. Bro. Smith began at Shady Grove, Ky., August 14.

Rev. L. J. Miller: "The Owensville camp was a good one. Rev. U. E. Harding was our co-worker, with Charles D. Lear as leader in song. Quite a number of souls were blessed. The children's service, the last Sunday, was a blessed one; twenty children found God in converting power. We are now in the fifth day of our meeting at Stuckey camp. Souls have already prayed through to victory and the fire is falling."

Miss Belle Bennett writes from the Assembly Hall of the World's Missionary Conference, Edinburgh: "The conference is great, too great for us to get the right perspective while we are yet a part of it. The talks limited to seven minutes have been immensely interesting. Missionaries are here from all parts of the world, and they are given preference on the floor, so we are getting things first-hand. Surely God's name will be glorified all over the world through the gathering. I shall be in London a few days and then go to Oberam-mergua."

The camp meeting at Silver Heights, New Albany, Ind., with Revs. H. C. Morrison and Ira M. Hargett in charge, is one of deep interest. Many are seeking God and at every service shouts of newborn and cleansed souls are heard. All tents and cottages are filled. Many ministers are in attendance, as well as visitors from a distance. A number of missionaries, deaconesses and prospective Christian workers are attending.

J. W. Manney: "We want to let the readers of THE HERALD know how the battle is going on at Indian's Creek. We closed there Sunday night. About twenty-five or thirty were saved, reclaimed and sanctified. We have one more meeting on our work after the Bowser camp and we are asking God for a revival at each place. We have had about sixty professions so far, in the two meetings on my work. I covet the prayers of THE HERALD family."

T. F. Maitland: "The meeting at Patton's Creek was a success. The crowds were large notwithstanding the wet weather. The Lord gave us victory in the singing and preaching of the gospel, and many were blessed and helped and some prayed through to victory. Rev. T. M. Anderson, one of our own Asbury boys, is pastor at this place. He is a faithful servant of the Lord and is doing a great work."

C. D. Erb: "We can report victory for the Kendall, Wash., meeting. It was a hard battle, a steady pull, and a glorious success. All glory to our God! We pitched our tent in the enemy's country; not a dozen were out for the first meeting, and only one that could pray in public, but God supplied the ammunition, and the fire, and the little preacher did the firing, and after two weeks of rapid and telling shots into the enemy's ranks, the walls began to crumble and some very fine trophies captured for our God. About a dozen heads of families definitely sought and found salvation and cleansing, and rose with the tell-tale shine on their faces. The last service was a most impressive scene. Most everyone was in tears, and all pledged to be true to their God, and go through with him at any cost. We expect to go to Canada next. Yours in the holy war."

### WANTED THE ADDRESS OF THE FOLLOWING.

Leroy M. Anderson, formerly of Denison, Tex.  
Rev. T. F. Barber, formerly of Leitchfield, Ky.  
Rev. E. F. Bennett, formerly of Texarkana, Ark.  
H. W. Bridges, formerly of Enon, Miss.  
S. J. Bond, formerly of Comanche, Tex.  
J. C. Capehart, formerly of Louisville, Ky.  
A. B. Craven, formerly of Laurel, Miss.  
Rev. Arthur H. Coleman, formerly of West York, Ill.  
Sam. Curry, formerly of Holly Hill, S. C.  
G. M. Evans, formerly of Patterson Creek, Ky.  
E. H. Farris, formerly of Louisville, Ky.  
Rev. W. P. Gordon, formerly of Owensboro, Ky.  
Ruby M. Haven, formerly of Longville, La.  
Rev. J. B. Hickman, formerly of Abilene, Tex.  
W. W. Hooten, formerly of Griffin, Ga.  
G. W. McClusky, formerly of Boulder, Tex.  
Capt. J. H. Ralston, formerly of Evansville, Ind.  
D. C. Robinson, formerly of Berrydale, Fla.  
W. M. Tomlinson, formerly of St. Paul, Minn.  
Rev. J. G. Pittman.

Any information you can give us as to the whereabouts of any of the above will be greatly appreciated.

PENTECOSTAL PUBLISHING COMPANY,  
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## EVANGELISTIC.

### BRILLIANT, ALA.

We closed a twelve days battle at this place last night amid shouts of praise. There must have been thirty in the altar in three or four minutes and they went to praying and most of them got through. In the entire meeting there must have been over a hundred seekers and about seventy-five got the victory. The crowds were immense; almost every seat was taken in the church long before the preaching hour. The people were there from miles away. At every altar service good work was done. The glory was on and many times the scene was beyond description.

A remarkable feature of this meeting was the grove meeting which was held every evening just before regular services. How the fire did fall and a great number got the second blessing.

The people are preparing for an old time camp meeting for next year and gave us an invitation to conduct it. They are anxious for our return and we expect to do so, D. V. Rev. C. H. Wright was my helper. Bro. Wright had charge of the singings. We had many precious friends at Brilliant. We begin at Manchester, Ala., this week. We have one date that we could put in Arkansas, Oklahoma or Missouri, the last of October and the first of November. We would like to put this date in either of these states as we will be in Oklahoma through September and October. Your brother in Jesus' love, C. H. LANCASTER.

Jasper, Ala.

### STRAIGHT CREEK, KY.

Just closed a great revival at Cary, Ky., in which a number were brightly converted and sanctified. This is a mining camp, and the people are hard to get to move, but the Lord has been graciously with us notwithstanding all the opposition that we have had. There is a class of people here who call themselves the "comeouters," and they tried to stand in the way of sinners seeking God, and probably prevailed in some instances, but God saved a number, and sanctified and reclaimed backsliders. This place is in a better spiritual condition than it ever was known before; the gospel took root. This is one of Bro. J. A. Sawyer's charges and he is a fine man to work with when a man wants to hold up the gospel to its full extent of saving and sanctifying to the uttermost.

I will begin a meeting at Straight Creek August 1, for the same man, and ask the prayers of THE HERALD family for us at this place. This is another mining camp, and they need salvation very much. I have a fifteen days' meeting here, and I would like to help anyone after this date is over; if you want help call me. I am an Asbury student and this is my first year out in the ministry and the Lord has rewarded me wonderfully this summer. I can help anyone after August 15. May the Lord bless the dear HERALD family is my prayer. Amen. My address will be up to August 15, Pineville, Ky., Box 217, and after this it will be 221 Hamlin Street, Latonia Station, Covington, Ky.

R. E. COLEMAN.

### EBENEZER, LA.

The records of Ebenezer camp, Montgomery, La., for 1910, are made up and filed away in heav-

en. The Father above gave us a good meeting. The interest steadily increased from the first to the close, and from the second day of the meeting to the closing service, there was effectual work done at the altar. There were seasons of wonderful power and blessing. Our children's services were of extraordinary interest, and nearly all present professed faith in Jesus.

No one kept account, but I am sure that seventy-five or more passed through the altar for pardon or purity.

This is a large camp; the grounds are beautiful and commodious, there being some sixty or more buildings. The parsonage is off in a quiet secluded place—as it ought to be. The people are a royal lot, of the straightforward, sane, level-headed variety. If the Lord has a finer specimen of a consecrated layman than Frank Harrison, the secretary and manager, I certainly want to meet him.

My fellow workers were all genial and kind. Dear Bro. W. B. Godbey was with us several days, and blessed us with his sweet spirit and words of wisdom. Rev. Quin Bennett is a scriptural preacher and a mighty man of faith and prayer. Prof. W. B. Yates was song leader, and there are none known to the writer, better. The Spirit of the Master dominated all hearts, and so the sweetest harmony prevailed. If there was a discordant note among workers or people I failed to hear it. We were blessedly free from fads and fanaticism. Amen.

J. M. WEEMS.

### CALIFORNIA, MICH.

This has been a most sacred place. Conversions and sanctifications so clearly demonstrated as I have not seen for many years. Many so hungered for the clear light of the gospel in its fulness that they have agonized in prayer all night. This is truly what is termed by many in these days as the "old time religion." The God-sent messengers to lead this great meeting were S. B. Shaw and wife, of Grand Rapids, Mich., and I can say that more competent, careful, holy-hearted leaders I have never listened to, and I have heard them for eight days and a part of each night. This has been a union meeting, with ten denominations represented. Nearly thirty ministers representing these different denominations were present and took part in the services—all (apparently) with one accord were praying for the descent of the Holy Spirit on all Christ's disciples and the conversion of sinners, and of course they did not pray in vain and the world was compelled to say, "Behold, how these love one another."

Brother and Sister Shaw have a most remarkable talent given them of God, for conducting such union meetings, keeping in the background, so far as possible, all controversies on doctrines not essential to our holy religion. Their Christ-like patience and good sense, with their heaven-inspired, forceful preaching will bear fruit through time and eternity. Many pastors and others were used of God in preaching, song and prayer.

All these interesting days have been a great uplift to a man of almost eighty years, and it makes me feel younger by many, many years to see God's people coming together as never before in my Christian experience of over seventy-one years. We have "lighted the golden gate."

Brother and Sister Shaw are to take charge of another similar union meeting at Amboy, Mich., near Pioneer, Ohio, August 19-29. Any who desire further information should write Rev. L. S. Spring, Frontier, Mich. JACOB CLANCY.

### ELDORADO, KAN.

From July 15 to 24, we held the annual camp meeting of the Butler county holiness association, at Eldorado, Kan. The meeting was held in a large tent in city park, which was covered with beautiful trees, affording plenty of thick shade. The weather was very hot part of the time, though upon the whole it was favorable for our meeting.

On account of some comeouters having held meetings at different times in Eldorado, much prejudice prevailed against holiness there. By the courtesy of Rev. C. M. Gray, the pastor of the M. E. Church, we preached in his pulpit on the first Sunday morning of the meeting. We spoke at the camp in the afternoon of the same day; the daily papers contradicted the impression that we were opposed to church organization, and soon things were coming our way.

The congregations were good at first, and they increased up to the closing services, when it was estimated that one thousand people were on the grounds.

The work of salvation began early in the meeting, and continued up to the close. Many were converted, reclaimed or sanctified, and the Christian people were greatly blessed. Much prejudice against holiness and erroneous notions of it, were swept away, and the people of Eldorado expressed a desire to have a holiness camp meeting held there each year. The association is made up of excellent people, and they are enthusiastic in their efforts to spread holiness. They secured a number of valuable accessions at this meeting, among them a half dozen or more pastors.

We preached twice each day but one. The brethren assisted in the preaching. Bro. John Webster led the service of song, and Bro. Wilson and wife sang some beautiful duets in the power of the Spirit. Bro. Harry Hurscher, the president, was untiring in his efforts to make the meeting a

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success, and the other officers and members gave him royal assistance.

J. L. GLASCOCK.

### THE MEETING AT OAK HILL, GA.

This is not a post office, but a country community, where Rev. Charlie M. Dunaway lives, and where an elegant and large tabernacle has been erected by a consecrated man who knows how to use his money, Brother Hicks, who also lives at that place. Here annually for several years meetings have been held, first under the tent, then later under this beautiful and commodious tabernacle. It is weatherboarded around and partially latticed, with windows back of the pulpit. What privileges does that neighborhood enjoy! And yet it is not appreciated as it should be.

A few days there gave me the privilege of listening to Rev. J. L. Brasher, of Boaz, Ala., who did most of the preaching, and who spoke it out clear and straight, without adulteration or amendment. Brother Dunaway also preached a few times, and for good measure, this old preacher was given a chance to speak a few pieces, first, on "Inherited Depravity," just as taught in Watson's Institutes, and without excuse or apology whatsoever. Subsequently I had the opportunity to utter a few scattering remarks upon "The Baptism of the Spirit," then once again upon "The atoning blood, our only hope and security against wrath."

It was a hard fight, still on when I left, but the Lord was there and several souls had been definitely blessed. One pretty bright-faced, modest young married woman from Atlanta, was first restored to her first love, then two days later, after a very intense struggle was wonderfully blessed, and entered into the experience of perfect love. A

sweeter face I never saw as she lifted it heavenward, crying out, "Glory! Glory!"

While all has not been attained at this point which could have been desired, yet the enterprise is there to stay, and is putting in a divine leaven which will tell in years to come. It takes time for such a movement to move, and the fruits of it will not all be seen just now, but just as sure as God rules in heaven above and on earth beneath, those who have set it on foot, and who are backing it up will receive the blessing of the Lord, and their labor will not be in vain in the Lord.

This tabernacle movement is inciting others to build at other points, which may materialize after awhile. Let nobody get scared at these independent movements. They are not antagonistic to the church, but supplementary to it, and will help the church provided those high up in ecclesiastical places do not lose their heads, get unwise, and seek a club to crack the heads of those who are engaged in these movements.

Atlanta, Ga.

CLEMENT C. CARY.

### RIDDLEVILLE, GA.

Will you please give space in your valuable columns to note the revival of Riddleville, Ga. This was the annual revival. The preaching was done by the noted evangelist, Rev. W. P. Yarbrough, of Leesville, S. C. He is a man filled with the Holy Ghost and endued with power, and indeed a winner of souls. In this meeting God saved and sanctified many precious souls; this gospel was indeed the power of God unto salvation. Many altars were erected as a result of this meeting. God bless Bro. Yarbrough. May he live long and continue to win souls. I shall never forget what an inspira-

tion it was to me to be associated ten days with such a man of God. Anyone wanting help to run a revival can't do better than engage Rev. W. P. Yarbrough, of Leesville, S. C. He is down on tobacco, secret orders and all other sins, and out for God and a lost world, and God is wonderfully using his servant.

In this meeting, the pastor, Rev. E. R. Cowart and wife, did all they could for the success of this revival and they are not powerless by any means. God has and is using them in the salvation of a lost world; they are all on the altar and I'll never forget how God used them in leading me into the light and experience of entire sanctification. Bless God for such consecrated people. May they live long and continue to win souls for Jesus. Bro. Yarbrough and myself were royally entertained at the parsonage. Brother and Sister Cowart did all they could to make us happy; our prayers were united and God seemed to open heaven and fill us with his love. We shall not forget the people of Riddleville and the surrounding community for their kindness to us; they will ever have a warm place in our heart. God bless those dear people and save them for his own. God saved and sanctified one precious young girl and she was a power in prayer; her face gave evidence of the work done in the heart. God bless the poor blind man who was so faithful to ring the bell for services. Yours saved and sanctified and on the way for a home in glory.

MORGAN AKINS.

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Rev. C. C. Cary.	Rev. A. S. Watkins.
Rev. E. P. Ellyson.	Rev. C. F. Wimberly.

### EDITORIAL

### REV. H. C. MORRISON

### SPECIAL NOTICE.

Elsewhere in this issue, there is an announcement of my election to the presidency of Asbury College. I appreciate the confidence of the Board which has elected me, but have no sort of desire for any honor in this world, more than that of a full salvation evangelist. Financially, the indications are that it will be a decided loss to me.

I accept the position only because of my love for the great truths for which the school stands, believing that in this way I can assist in the spreading of holiness over the earth.

There are several considerations that influence me in accepting the position of presidency of the College.

First, the situation was represented to me as critical, with the possibility of unfinished buildings and no school next year, but my acceptance of the position would open up the way to financial relief and the rapid completion of the new buildings and the opening of the school on time under hopeful auspices.

I could not take the responsibility of seeing the school closed, and this emergency leads me to new duties to those that already tax my strength.

There was another high and tender consideration. In accepting this position I will be enabled to spend more time with my family, my children now being at an age when it is necessary that I should be with them as much as possible.

Then again my health demands that, for a time, I travel less, and rest somewhat from the strenuous toil of revival meetings. Physicians tell me this and I fully realize that I must have a cessation of constant revival campaigns or suffer a collapse.

I also believe that this position affords a great opportunity for the service of God and mankind in the preparation of ministers of the gospel for their life work in the pastorate, evangelistic field and mission work.

Of course the college will continue the training of young men and women who do not propose to enter these ministerial pursuits, but my personal work will be given to the Theological Department. I shall not enter the school as a mere figurehead, but to labor with the faculty and students in the great work in which we shall engage.

I enter upon these new duties with love for, and confidence in all the holiness schools, and trust that our relations will always be in harmony with that holiness we teach, and without which we cannot see the Lord.

I beg for the prayers and help of my friends. Send us students, or names of probable students. We especially desire a large class of sincere, God-fearing young men whose souls are burdened with a call to preach the gospel.

School will open September 14. Catalogs are now ready for delivery. Address me at Wilmore, Ky.

Yours in Him,

H. C. MORRISON.

### OUR WORLD TOUR OF EVANGELISM.

(CONTINUED FROM PAGE ONE.)

the chapel at the Methodist Girls' School. "The Coming of the Lord and the Wedding Garment" was the theme and I had close attention and a very kind reception. Bishop Harris, who had just come up from Japan to hold the Korean Conference, was present and prayed a wonderful prayer. His head and beard are white as snow, with as pure looking face as you could desire to look into. Use tobacco? No! The bishops and ministers of the M. E. Church do not use tobacco. In all my travels in China, Korea and Japan, I have not found a Southern Methodist preacher who uses the filthy weed. The heathen give up their tobacco with their other sins.

Some weeks ago, a little boy came to Bro. Gerdine and told him that he lived with the heathen priests and desired to leave them if he could find a friend and home. He was remarkably bright and talked in a very intelligent manner for one so young. Bro. Gerdine gave him a Testament and a Hymn Book and promised him a home, if he should return. The day we got in from Pyeng Yang, the little fellow turned up and brought with him a boy, a shade smaller than himself; they were dusty, dirty, poorly-clad little fellows, but as courteous in their manners as little princes.

Gerdine told them he could only take one of them, the boy who had first come to him. This broke their hearts, and two sadder, little dirty faces I never saw. The rejected one stood off with tears in his eyes, and looked as if he were sentenced to die. He too, had lived with the idolatrous priests, and had endured much hardship gathering fuel on the mountain sides, carrying it on little child shoulders to build fires for his big, lazy masters. The boy who had first come to the mission, and whom Bro. Gerdine had promised to keep, walked up in front of his benefactor and made a most pathetic speech for his friend. I of course, could

not understand his words, but his gesticulations and manners, showing how his little friend had been beaten, were most touching. On inquiry, I found that I could take the homeless boy and provide for clothing, board and schooling for twelve months, for \$30.00, so I swept away all the sorrows of the poor little fellows by telling them I would take the homeless boy and provide for him. It was worth a hundred dollars on the spot, to see the relief and joy that had come to them. I gave Sister Gerdine \$10.00 to begin with and promised to send on the rest. I hugged my boy and had a prayer with him and for a happy moment fully realized that "it is more blessed to give than to receive." After a month or so my boy will go up to the fine school at Songdo, where Dr. Reid and others will look after him; who knows but there is a great full salvation preacher in the "bud." I ask THE HERALD family to pray for him. I hope to see him through to a useful young manhood. May the blessing of the Lord rest upon him.

Wednesday morning a party of friends came out to the depot to see us off, and after a most hearty, Christian farewell, we boarded the train and pulled out for Fusan, the point from which we sail for Japan. We got a better view of the country coming down than we had going up, and were much pleased with the beautiful fields, without a weed or sprig of grass to be seen in the carefully cultivated growing crops.

Korea is an agricultural country; the people, with rather crude farming implements, get good results. They know how to fertilize, irrigate and terrace up the hillsides, and gather the crops in with careful economy. They raise considerable grain for export and, although the people are very poor, we encountered only two beggars during the several weeks we spent in the three most populous cities of Korea.

There are rich gold mining regions in the country. These mines are worked almost entirely by foreigners; that is, they are owned by foreigners, mostly Americans and English. The Korean is said to make a fine man as a laborer in the mines. He is strong and steady at his job, respectful and kindly in his disposition. He is larger and a whiter man than either the Chinaman or Japanese, and as dignified as the North American Indian. They have fine cattle in the country and it would seem to be a fine climate for sheep raising, but we saw no sheep. But little manufacturing is done in the country for export. The people make practically everything they need for their own use, and are very skillful in brass work, also in the manufacture of furniture, but they have sought little outside market for their trade in these articles.

The Korean Emperor is practically a prisoner in Seoul, and the Japanese government has control of all civil affairs. The financial outlook for the country seems to be anything but encouraging, but railroads are being constructed, new and modern buildings are being erected, country roads made, electric plants established, electric cars run into Seoul and there is the throb of a new life in Korea.

I suppose there never lived a more peaceable people than the Koreans; they have had neither the power nor the disposition to interfere with the affairs of other nations. They would have loved to have been left alone in peace among their beautiful hills and sunny valleys, but all unexpectedly the highway of war between Japan and Russia lay through their peaceful land, and all at once their far away secluded spot, became one of the centers of attraction, the stage upon which one of the



tragedies of human history is being enacted, with the scenes shifting so rapidly that the nations watch the rise and fall of the curtains with keenest interest.

The Korean people are turning to the Lord as no other people have ever done. The churches should deal with this situation with a wide-open hand and loving heart. The situation and the opportunity demand the most spiritual and aggressive men in the church. It is a crime against God and humanity for a missionary to be a commonplace Christian. One may necessarily be a commonplace man, but no one need be a commonplace Christian. It is our privilege to be cleansed from all sin, filled with the Spirit and burning with love for souls. If the Korean people are led to Christ and instructed in the things of salvation by such people, they will be a very high order of Christians. It is of the greatest importance that the standard set up be a high one—that of the New Testament.

If I were in command of the forces in Korea, I would set my heart on two things: church buildings in which to worship, and a well-trained, Spirit-filled ministry to preach the word to the people. The people of the villages are ready to do all they can in the way of building, but after they have done that, they should have help and their churches should be large enough for the great increase that is coming, comfortable and attractive enough to impress the outsiders, and strong enough to stand for a century or longer. Blessed is the man that dots Korea over with churches. No business can be carried on successfully, without a place in which to transact it; especially is this true of the great business of salvation.

If we would evangelize and lift up Korea, we must help her build places of worship; to hesitate is to delay, or to go about it slowly, is out of the question. If neglected now, the tide of revival will run down, false teachers will come in, in fact have already come in. If I were in command of the forces here, I would have money to push a great campaign of aggressive evangelism and church building, if I had to write letters to all the church papers, and to five hundred pastors of well-to-do home churches, and a thousand rich men, with an earnest appeal to the Missionary Board every week. If I could not get the money, I would go ahead and build the churches and plunge the Parent Board in debt, and while they were wrangling over the debt and scolding me for making it, I would be packing the new churches with multitudes of hungry souls and seeing others saved by the ten thousand, and those dark regions in hell in which the devil had intended to torture the Koreans, would be left with the sign, "To let to the Whiskey Trust."

We spent twenty-two days in Korea; during that time we traveled about six hundred and twenty miles, preached in eight different places and in these eight places preached forty-two sermons to many thousands of people. Bro. Piercy held up my hands with prayer and made several talks to the students. A goodly number professed sanctification and many sought salvation.

It was almost dark and raining when we arrived in Fusan. We hurried on board our little ship and got stowed away in time for supper, but the supper did not remain with me scarcely ten minutes; our ship was bobbing up and down like a cork as we came out of the harbor and finding my supper was not disposed to make the voyage, gladly left it behind and went forward in peace. We had a very good trip over, with restful sleep. By daylight the beautiful hills of Japan, arrayed in living green, were towering up in the distance from the water's

edge, high above the dashing billows of the sea.

(CONTINUED.)

#### RED ROCK.

It was a delightful privilege to be one of the workers at Red Rock holiness camp meeting again this summer. The Lord was with us in gracious power. Rev. Joseph H. Smith preached with his usual clearness and force. Brother and Sister Harris sang, if any difference, with more sweetness and unction than ever.

Bros. Vallentyne and Claire were at the helm in the management of the meetings. The attendance was quite good and many souls were blessed; I think eight or ten ministers obtained the experience of entire sanctification. In all we had a most excellent meeting, a report of which, Bro. Talbot has already given, but I add these words in praise to God, and love and gratitude to his people.

#### TEXAS HOLINESS UNIVERSITY.

In a personal note from Prof. Ellyson, President of Texas Holiness University, he has an encouraging word for the school. It would be hard to estimate the good accomplished by this institution in the past few years. The business department has been most successful, turning out a large number of young men and women well equipped for the duties of commercial life, and at the same time firmly grounded in the faith of Christ. Many excellent preachers and teachers have gone out from this school. The town council of Peniel, opens its sessions with prayer. Tobacco, whiskey and

profanity have no foothold in the place. May the blessing of God rest upon the school and village.

#### DR. H. C. MORRISON PRESIDENT OF ASBURY COLLEGE.

At a meeting of the Board of Directors of Asbury College August 5, 1910, Rev. H. C. Morrison, D.D., was unanimously elected President of Asbury College by the Board of Directors.

W. L. CLARK, Secretary of Board.

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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.

Beebe, Ark.—Aug. 25-Sept. 5. Revs. Will Huff and W. F. Dallas, preachers; Rev. F. H. Bugh, singer; Miss Pearl Lawrence, organist. Mrs. E. J. Sheeks, Sec., Beebe, Ark.

Main Springs Camp Meeting, August 26-Sept. 4.—Rev. Jefferies, preacher. B. F. Steele, Prescott, Ark.

Prescott, Ark. (Main Spring Camp)—August 26-Sept. 4. Rev. A. G. Jeffries. Willis N. Andrews, Sec.

Ozark, Ark.—Sept. 9-18. Rev. C. F. Weigle, of Pasadena, Cal., preacher; W. E. Charles, of Kentucky, singer. Rev. J. D. Edgin, Pres.; J. H. Williams, Sec., Ozark, Ark.

Calumaine, Ark.—Sept. 1-12. Revs. J. W. Manney and B. F. Neely. J. D. Sullivan, Sec., Grange, Ark.

## COLORADO.

Evans, Col. (Colorado State Holiness Association. 17th Annual Camp Meeting).—August 25-Sept. 4. Address Rev. F. D. Crook, Evans, Colo.

## FLORIDA.

Winn, Fla.—Aug. 25-Sept. 4. Rev. J. M. Glenn, preacher; J. A. Smith, singer. F. P. McCall, Sec.

## ILLINOIS.

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

Hillcrest Camp Meeting at Kampsville, Ill.—Aug. 18-28. Mrs. Carrie F. Crow and Rev. Joseph Owen. Goldie F. Dierking, Sec., Kampsville, Ill.

Green's Grove, Ill.—August 26-September 3. Rev. A. G. Proctor and Miss Bertie Crow. W. G. Miller, song leader. Bro. John Barrett will assist, as well as others. J. N. Allen, sec., Bonnie, Ill.

## INDIANA.

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. Cleek, Sec.

Oakland City, Ind.—Sept. 14-Oct. 2. Revs. L. M. Williams and I. G. Martin. J. V. Reid and Myrtle Hadd, song leader.

## KANSAS.

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

## KENTUCKY.

Kingswood, Ky.—August 23-September 1. Dr. B. Carradine, Miss Lydia Ward and others. Write Rev. J. W. Hughes, Kingswood, Ky., for further information.

Glenview, Ky.—Sept. 16-26. Revs. Andrew Johnson and T. F. Maitland and wife. W. W. Williams, Sec., Webbs, Ky.

## MISSISSIPPI.

The South Mississippi Holiness camp meeting, near McHenry, Miss., begins September 2, and runs ten days. Leading preacher, Rev. John Paul, song leader, Mr. Felix Phillips. Miss Zora Sauder, secretary.

Batley Holiness camp meeting, August 19-29.—Revs. J. M. Weems and Tom E. Smith, workers. J. Ford Hughes, Sec.

## MISSOURI.

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

Wisdom, Mo.—Sept. 5-15. Rev. Andrew Johnson, preacher; C. C. Davis, singer. W. T. Love, Sec.

## NEBRASKA.

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

## OHIO.

Mt. Lookout, (Wapakoneta, O.)—Rev. S. A. Danford and D. A. Hill, August 18-28.

## OKLAHOMA.

Cement, Okla. August 18-28.—Rev. J. B. McBride. Dora Williams, Sec., Cement, Okla., Rt. 3.

Morrison, Okla.—August 26-Sept. 4. Rev. C. B. Allen. Address Rev. H. Thomison. Morrison, Okla.

Anadarko, Okla.—Aug. 31-Sept. 11. Rev. T. J. Adams, preacher; Edgar Burkhardt, singer. For further information write Jas. R. McClung, Anadarko, Okla.

Oklahoma City, Okla.—State Nazarene Camp at Bethany Station.—Sept. 1-12. Revs. J. W. Goodwin and Arthur Ingler. Address R. L. Martindale, Chairman, Oklahoma City, Okla., Rt. 3.

## TENNESSEE.

Uba Springs, Tenn., seven miles from Martin—August 20-30. Several preachers will be on hand. Address J. B. McDowell, Fulton, Ky.

Dodier's school house, near Yorkville, Tenn.—August 26-September 4. Rev. C. B. Hardy, preacher. Write W. P. Young, Rutherford, Tenn.

Greeneville, Tenn.—Sept. 13-Oct. 2. Rev. J. L. Brasher. W. B. Yates, singer. Mrs. Flora Willis, Sec., 308 Sumner St., Greeneville, Tenn.

## TEXAS.

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

Mineral Wells, Texas.—Aug. 20-30. Rev. Nelson and Rev. R. G. Peach. Address J. R. Hamilton, Mineral Wells, Texas.

Pilot Point, Texas.—August 27-September 5. Rev. C. F. Weigle, preacher. J. P. and C. E. Roberts, Pilot Point, committee in charge.

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

## VIRGINIA.

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

The pentecostal meeting at Salem, Va., will begin September 9. Morrison, of Kentucky, Fuller, of India, Cowman of Japan, and others, will take part. Mrs. Munford will be soloist.

## WEST VIRGINIA.

Coopers, W. Va.—Aug. 18-28. Revs. T. C. Hodgkin, W. H. Hudgins and others. T. B. Stranger, Sec., Coopers, W. Va.

## Among the Schools.

## Saving a New State for God and Holiness.

By A. M. Hills, D.D., President of Southwestern Holiness College, Elida, New Mexico.

New Mexico has been given her statehood. Her constitutional convention will soon meet. The struggle is now on between the forces of good and evil. It will soon be decided whether prohibition will be the fundamental law of this commonwealth or whether the State will be in the grip of the liquor traffic.

Another question is up: Shall the youth be educated in godless colleges or trained in a college that is loyal to the Bible, God and holiness? The South Western Holiness Association is trying to settle this great question and all other moral questions according to the principles of eternal righteousness. Notice these facts:

1. New Mexico is well worth saving. It is twice as large as the State of Illinois and the State of Massachusetts added. It has a fertile soil and a far better climate than either of those States. People come here from other states a thousand and more miles away for their health. The air is bracing and invigorating. I have not seen a mosquito this summer. The malaria and the pests of lower altitudes are unknown. The Pecos Valley and the region of Elida from which I am writing is 4,000 feet above sea level. The nights are always cool and favorable for sleep.

2. I used to think of New Mexico as the abode of Spanish Catholics, Mexicans and Indians. There are indeed sections of the State where they have had possession for centuries, but after traveling about in thirty-six states to my great surprise I find myself in the purest Anglo-Saxon community I ever saw in the United States. In more than a month I have not found a Mexican, an Indian, or a negro, and but two foreigners, a Scotchman and a Swede who is sanctified. This newer New Mexico is well worth saving and is a most inviting field.

3. This new country had a crop failure last year on account of drouth, after a series of years of bountiful harvests. The effect of this drouth is not over yet. Just such a drouth came to Kansas in 1879 and 1880. The pioneers abandoned their lands and the same lands to-day bring \$100 an acre. A similar drouth came to Oklahoma followed by a similar prosperity. The richest and wealthiest belt of Central Texas had such a drouth last year. An older and wealthier State can endure such an experience, but it is severe on a pioneer community. The restless rovers move on; the adventurers, the very poor who have no reserve resources, the easily-discouraged and the homesick all give up, throw their lands on the market at half price and leave for their eastern homes.

New Mexico is passing through such an experience now. There never was, and probably never will be again, such opportunities for profitable investments. Quarter sections are offered for sale at one-half what they would have brought two years ago, and for one-half of what they will bring after another good season. Sometimes you find 160 acres of improved land with a good well of water offered for \$1,000 or \$1,200. This is the time for holiness people to come and invest in cheap homes.

4. At this time of trial and opportunity, God moved with South Western Holiness Association to plant a holiness college, and it called me to be the president. The town of Elida, forty miles west of the Texas line on the Pecos Branch of Santa Fe R. R., gave the college one hundred acres of land, and about \$3,000 in money subscriptions, and \$2,000 in labor.

This land has been platted into lots with the college campus in the center. The blocks of lots are 300 feet square, each lot 50x140 feet. The lots next to the campus are \$100 each, save the corner lots which are \$150. Lots farther away are \$50 and upwards.

The first college building, 80 feet long and three-stories high, has been started. Much material is on the ground, but the building operations are impeded for lack of funds. The town subscriptions are not yet due. The holiness people on the frontier in this time of crop failure cannot give as they would gladly do. We need immediate help.

5. This holiness college is not, like some others, owned by an individual and run for personal gain. No individual has one dollar of financial interest in it. It is simply held in trust by a Board of Trustees for the advancement of the kingdom of God and the spread of holiness. We there-

## Holiness Union Convention

Little Rock, Ark., October 19 to 24.

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fore have a moral right to appeal for help.

Let those who read these lines pray over this matter and then give as God has blessed them. If you have been blessed with means, then send us your check or a bank draft for a lot. It will soon be worth more than you pay for it, but the purchase will have all the effect of a gift just now in our hour of need. If you cannot do so much then send us by post office order any smaller sum as God moves you. Your gift will be acknowledged in our local holiness paper, and will be most gratefully received.

During the seven years we were president of Texas Holiness University we saw 1,450 find God at our altar and we trained more than two hundred students to preach holiness. Who can estimate the eternal results? Let such a work be repeated in this new State. To this end pray for us, and help us at once with your gifts. Gifts to such an enterprise will pay dividends in eternity.

#### Asbury's Gymnasium and Physical Instructor.

We feel sure the friends and lovers of Asbury College everywhere, will be delighted to learn of the addition to her equipment of a beautiful gymnasium in the new Administration Building. It is 30x90 feet, and will add greatly to her work. But the college is especially fortunate in the new physical director, Rev. A. F. Mosely. Bro. Mosely has been for seven years in the army, serving in the army of the United States and also of Great Britain. He has also been secretary of the army Y. M. C. A.—is now, and how they do hate to give him up. They beg him to stay at double the salary Asbury gives him, but he and his wife are both out and out for God and holiness and they want to be identified with a clear, clean-cut holiness work. Such words as the following could be greatly multiplied: "He is very capable and has a strong influence among men."

F. H. Warner, Ch'm.  
Geo. A. Sanford, Sec.  
of N. Y. Y. M. C. A.

Maj Hoan, of U. S. Coast Artillery, says: "His work has been very successful. He has the rare quality of getting close to the men and at the same time of assisting very largely the commanding officer to keep the proper military spirit in the command."

Lieut. Col. Allen, writing of Mr. Mosely, says: "His services were very gratifying; he conducted his services with enthusiasm and much tact. He was zealous and devoted to his work, and is thoroughly conversant with the conditions of such service."

Different ones have said to me that Asbury is very fortunate in securing him. Under his leadership the young men in Asbury will enjoy rare advantages in the gymnasium and field drill. His good wife also has been much used of God as a soul-winner. Her heart is also greatly enlisted in the work. We are now making an effort to put in an Industrial plant, so those who have no money can still secure their education within Asbury's consecrated walls. Let all who read this pray God to help us, to open the hearts of the people to furnish the money needed to secure this great plant.  
L. L. Pickett.  
Wilmore, Ky.

#### Sixty-Fifth Opening of Taylor University.

Taylor University will begin her 65th year September 13, 1910. It is with a feeling of thanks to God that she reviews the work of her students as they labor both in the home and the foreign lands. She sends this year eight of her students and three of her teachers to the foreign field as missionaries. Truly the mantle of Bishop William Taylor has fallen on many of the sons and daughters of this institution. She offers a course equal to any other Methodist institution of like grade. Her faculty is composed of men and women eminently qualified to teach their subjects.

Prof. B. W. Ayres, former president of C. H. U., will return to the chair of Mathematics and dean of the university. His friends gladly welcome his return to Taylor. He is regarded as one of the strongest men in the holiness movement.

#### The Herald's Introduction To The Sunday School Lesson. By John Paul.

FOR AUGUST 28, 1910.  
Jesus Entering Jerusalem. Matt.  
21:1-17.

Golden Text.—"Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; hosanna in the highest." Matt. 21:9.

#### The Statement.

Up to this time Jesus had traveled with great caution, had avoided publicity, and given no unnecessary offence. He desired not to precipitate an effort to kill him, as his ministry had set bounds and was subject to a time limit. Of course he could have thwarted any effort to bring him to an untimely death, but the most natural way to do this was by caution, not by startling and miraculous escapes; and God usually does things in the most natural way, working no profusion of miracles. But now the time is fulfilled, and caution is no longer necessary. The bounds of prejudice are to be unchained by providence. No one is cautioned to conceal the benefits he has received from Jesus, and in two distinct events the red flag is thrown in the face of ecclesiastical prejudice: Jesus is given the reception of a king upon entering Jerusalem, and he exercises the authority of a king, nay, of God himself, in cleansing the temple.

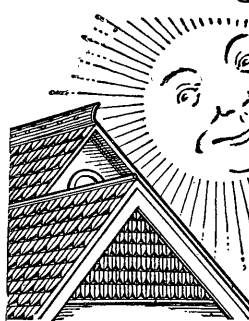
#### As If No Foes Were Near.

A king riding a mule was among the Orientals said to be upon a peaceful mission. In this instance Jesus was assuming the absence of war and ignoring the presence of foes. This suggests a good way for us to go into a campaign against sin and for the salvation of souls; not with the scalps of enemies dangling from our belts, not with threatening mien and glittering sword. None of these are necessary evidences of the consciousness of strength, nor are they the omens of final success. It is he that layeth down and not he that taketh up the armor that has a right to boast.

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## Des Arc Holiness Camp Meeting.

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We have secured J. B. McBride Evangelist, to hold our meeting. Several other preachers and workers will be present and best of all are expecting God the Father, Son and Holy Ghost to be present in great power. Meals and lunches in College Dining room near Tabernacle. Rooms for Ladies in Girls Dormitory. Rooms for Gentlemen in Music Hall. Tents for rent. Camping ground inside College Campus among the shade trees, no stock allowed inside of campus. Fine spring in center of College Campus that will supply water for thousands of people. Good comfortable seats at tabernacle. Come to the meeting and visit the good people at College and get acquainted with President R. P. Kistler, and the Faculty. For information, address W. W. Strother.

G. W. Wallace's President of Board.  
W. W. Strother, Secretary of Board.

These were the works of Jesus that day in the temple, and such have been the effects of his presence in many a church since then. Such achievements are constantly needed in the church of God.

#### The Crisis.

It was no small matter to priest, scribe or layman, which side he should take that day in Jerusalem. The issue had been joined, and any calculating man could see that there was a death grapple between the old and the new. If the mission of Jesus was divine, if he was the Son of God, in ways impossible to foresee, his side would win; otherwise, the charge of kingly pretensions must be met at the Roman bar, and that of presumptuous religious claims before the Sanhedrin; his day was at hand, and his cult must be mashed to pieces against the stubborn rocks. The reader of the twentieth century knows on which side was the rock, and which contention was ground into powder.

#### Request for Prayer.

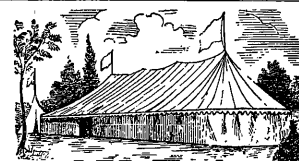
I desire the prayers of all the readers of The Herald for my son. My heart has long been deeply burdened for him. I'm having trouble with him and I fear greater in the future. I beg you to pray for the Lord to remove this trouble forever and save and sanctify him.

A Mother.

#### Request for Prayer.

Please ask the readers of The

Herald to pray for my husband who is a drunkard, also for my boys that they may not follow in his steps, and that God will bless our home and put new fire on my own soul. F. M. B.



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## OUR BIBLE CLASS.

Mrs. J. A. Pritchard, Teacher

### FLIGHT INTO EGYPT; HEROD'S CRUELTY; THE RETURN.

Matt. 2:13-23.  
Lesson 14.

Time, February, May B. C. 4. Place. Bethlehem, Nazareth.

Verses 13, 14, 15. And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. "Flee into Egypt."—Egypt was now a Roman province, and the rage of Herod could not pursue the holy family to this place. Much inhabited by the Jews, it was an easy and convenient refuge. At the birth of Jesus there was no room in the inn; now, flee from Judea. Oh, son of God, dwell thou in our hearts! "Took the young child and his mother by night,"—doubtless the same night, and was there until the death of Herod, which took place not very long after this, from a horrible disease.

Verses 16, 17, 18. Then Herod when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted because they are not. Herod was as crafty as cruel; he takes a large sweep, not to miss his mark. Herod was not mocked of the wise men, but of a Higher than they. He disappointed the devices of the crafty so that their hands cannot perform their enterprise, Psalm 2:4. It is almost impossible to conceive of a scene more truly heart-rending than that of a whole town of mothers wailing over their massacred children.

Verses 19, 20, 21. But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel. "Angel of the Lord,"—the same angel appears to have been employed on all these high occasions. "Saying, arise,"—not to the land of Judea, but to the land of Israel in its most general sense, meaning the Holy Land at large. So Joseph and the virgin had, like Abraham, to go out not knowing whither they went till they should receive

further direction. Herod died in the seventieth year of his age and the thirty-seventh year of his reign.

Verses 22, 23. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene. "Archelaus did reign,"—this son partook of the cruel and bloodthirsty disposition of his father. His character considered, Joseph with great propriety forbore to settle under his jurisdiction. "He turned aside into the parts of Galilee,"—the province of Galilee was under the jurisdiction of Herod Antipas, the brother of Archelaus. He was of less cruel disposition than Archelaus. "And he came and dwelt in a city called Nazareth,"—it being a good way off from the seat of government and considerably secluded, it was safe to settle there. Nazareth was a small town in lower Galilee, lying in the territory of the tribe of Zebulun, and about equally distant from the Mediterranean Sea on the west and the Sea of Galilee on the east.

#### Reference Scripture.

When Israel was a child, then I loved him, and called my son out of Egypt. Hosea 11:1. When God demanded Israel's discharge from Pharaoh, he called them his son, firstborn. These words are said to have been fulfilled in Christ when, upon the death of Herod, he and his parents were called out of Egypt (Matt. 11:15). So the words have a double aspect; speaking historically of the calling of Israel out of Egypt, and prophetically of the bringing of Christ thence; the former was a type of the latter, "I am the Lord that healeth thee." Ex. 15:26.

But tidings out of the east and out of the north shall trouble him therefore he shall go forth with great fury to destroy, and utterly to make away many. Daniel 11:44. When God's time is come to bring proud oppressors to their end, none shall be able to help them, nor perhaps inclined to help them; for those that covet to be feared by all when they are in their grandeur, when they come to be in distress will find themselves loved by none, none will lend them so much as a hand or a prayer to help them. If the Lord does not help, who shall? Thou art afraid of a man that shall die, and forgettest the Lord thy maker, who is also the maker of all the world, who hath stretched forth the heavens and laid the foundations of the earth. Happy is the man that fears God always.

#### C. N. U. Announcement.

This is to notify the public that the opening of school of the Central Nazarene University at Hamlin, Texas, has been postponed indefinitely. Our reason for postponement is because of the unfinished condition of our building and unavoidable delays in construction which make it impossible for us to arrange comfortable quarters for the students. Of course, we could go ahead with inadequate and unsanitary temporary arrangements, as other schools have done, but the Committee has deemed it inadvisable

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to do so.

We are making a strenuous effort to get the building entirely completed and equipped in such a way as will insure the health and comfort of our student body. Work on the building is still going on and it is our purpose to push it as rapidly as possible to completion. If the Lord continues to smile upon us and bless us our church will soon have in this country an institution that any people might well be thankful for. We earnestly covet your prayers to this end. Further announcements will be made as the work progresses. Yours in Him, Wm. E. Fisher.

#### Kingswood Camp Meeting.

I want to say to the friends of holiness in general and to those who are interested especially in Kingswood camp meeting, that our fifth encampment begins August 23, closes September 1. God has given us four splendid meetings. Scores of souls each year, saved and sanctified within a radius of twenty miles, at least fifteen hundred souls have been saved or sanctified.

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# Mr. Bryan's Position on the Temperance Question Clearly Set Forth in The Commoner.

Recently William Jennings Bryan arrived at his home in Lincoln, after an extended trip through South America. It is significant that at the same time the leading editorial in Mr. Bryan's paper, *The Commoner*, set forth at some length the position of the Nebraska statesman on the temperance question. The statement is clear-cut, does not need a diagram to explain it, and is in part as follows:

There is no excuse for the constant attempt on the part of unfriendly papers to misrepresent Mr. Bryan's position on the liquor question. He has been entirely frank in stating his position and in giving the reasons therefore. But as soon as he published in *The Commoner* a series of editorials dealing with certain phases of the liquor question the opposition,

instead of attempting to combat the proposition advanced by him, at once sought to impugn his motives and to accuse him of trying to make prohibition a national issue.

Surely no intelligent person can believe that Mr. Bryan is seeking political advantage in opposing the demands of the liquor interests. They have enormous resources and a multitude of dependents, not to speak of a still larger number of dupes, and they act as a unit and are utterly unscrupulous in the use which they make of their resources, their dependents and their dupes, while the temperance people are busy discussing other economic questions and do not act together on any question.

In speaking out against the evils of intemperance and in proposing remedies he not only has nothing to gain politically but he risks the alienation of valued friends who agree with him on other questions but do not agree with him on this. Nothing less imperative than a sense of duty could lead him to take a position that may separate him from men whose companionship he has prized and whose support he gratefully appreciates, but these issues are here and the citizen must meet them.

The liquor interests, recognizing the force of the moral movement which is everywhere at work for the uplifting of society, is audaciously and insolently endeavoring to coerce both the Democrat and the Republican parties into inaction; its lobbyists infest the capitol of the nation and the capitols of all the states.

Mr. Bryan would not deserve the confidence which has been reposed in him if he kept silent in the presence of this gigantic conspiracy against the home, society and the state. Whether he is able to accomplish much or little he will at least register his protest against the saloon in politics as he has registered his protest against the trust in politics, and if it "kills him politically," as the emissaries of the liquor traffic boast, he will die honorably and his political death may at least help to convince thoughtful people of the magnitude of the powers that are banded together to do evil.

While Mr. Bryan is himself a teetotaler and by precept and example advises total abstinence, he has no desire to force his personal views on others or to prevent the use of liquor under conditions which relieve its use of the evils which attach to it at present. He believes that the abuses which attend the sale of liquor are such as to justify the people in insisting upon the right to prescribe the conditions upon which it can be transported, sold and used. He further believes that those who desire to use liquor in moderation and under reasonable conditions ought to join with the temperance forces and enact laws which will discriminate between the legitimate and illegitimate use of liquor and reduce the evils of intemperance to a minimum. The moderate drinkers have too frequently co-operated with those who find a profit in cultivating an appetite for drink.

In Nebraska, county option has become an issue and Mr. Bryan believes that the people of each county should be permitted to exclude the open saloon when they see fit to do so. The

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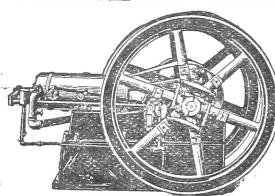
To undertake the training of young men and boys, and assume the grave responsibilities incident thereto, is indeed a noble work; a work that cannot be lightly entered into by any and every one, but when Prof. M. A. Beeson, President of the Meridian Male College, Meridian, Miss., undertook it, he proved a master of his work, and the world today acknowledges his eminent fitness to train the younger minds and develop real manhood in the boys at his school. This school, located in the suburbs of Meridian, Miss., is surrounded with a beautiful 60 acre campus, with lakes for boating, fishing, swimming, etc. The boys are thoroughly instructed in physical, mental, spiritual and social affairs. In the words of the distinguished



M. A. Beeson, B. S., President Meridian Male College

Mr. Chas. N. Crittenton, "The moral and religious training excels anything I ever saw in a college, and the development of character at this institution is remarkable. They educate the head, the hand and the heart." Prof. Beeson is truly a noble worker, and parents should get his catalog before deciding on a school for their boys. Catalogs and other information can be had by addressing Prof. M. A. Beeson, President of Meridian Male College, Dept. A, Meridian, Miss. Meridian Woman's College and Conservatory of Music, Department of Art and Education, near by furnishes a safe place for the girls of your community.

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exclusion of the open saloon does not necessarily deny to the individual the right to use liquor in his home or under other restrictions; it simply closes the public sale of liquor, when in the opinion of the people of the county the public sale is detrimental to the interests of the county.

Whether the people of a county should, in the exercise of their rights close the saloons, is a question entirely separate and apart from the right to do so, and Mr. Bryan is no more willing to deny to the people of a county the exercise of a clear and undeniable right merely because they make mistakes in exercising that right than he is to deny people the right to vote merely because they may, in the exercise of that right, vote the Republican ticket.

Is there anything undemocratic or revolutionary about these propositions?

The above measures relate to Nebraska; there are certain phases of the liquor question which are national. Interstate commerce is used to override state laws. What democrat is willing to put himself on record against the proposition that the right of the people of a state to control the liquor traffic is more sacred than the right of liquor dealers to dispose of their product in "dry" territory and in violation of the law?

Mr. Bryan believes that congress should pass a law recognizing the

right of each state to prescribe the conditions upon which intoxicating liquors can be transported, sold and used within its borders. He also believes that the federal government should dissolve partnership with law breakers and no longer issue licenses for the sale of liquor in communities where local laws prohibit its sale. If it is thought unconstitutional to discriminate, in the issue of licenses between different communities the same end can be reached by reducing the license to a nominal figure and requiring the applicant for a federal license to give written notice to the local authorities, and newspaper notice to the local public of his intention to apply for a license.

Now let those who oppose these propositions meet them with arguments.

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G. P. SIMMONS, Associate President



## Aunt Flora's Hour With The Young Folks

Dear Aunt Flora: As I see so many letters from the cousins, and only a few from Louisiana, I thought I would enlist and add one more to your happy corner. We take the Herald, and I enjoy reading it very much, and more than all, the Children's Page. I am 79 years old. I felt just a little embarrassed to write, as I do not see many of the cousins so old. I am a member of the M. E. Church. We don't have preaching in our church, but have preaching and Sunday school in the schoolhouse. I enjoy going every Sunday. We live in the country, and I enjoy country life, for I think most of nature's beauties are in the country. We have not many rose bushes in our yard, but I always have a pretty yard. The honey-suckles and lilacs are my favorite flowers. If this escapes the waste basket I will come again. I would like to exchange cards. Susie Malette.

Marthaville, La.  
Susie, we do not consider you too old by any means. Many of our aunts and grandmas have written, and we love to find a place for every one. I should love to see your flowers.

Dear Aunt Flora: I am a girl 13 years old. Papa takes the Herald and I enjoy reading the Children's Page. My school is out. Mrs. M. H. Campbell was my teacher, and I like her fine. I have four sisters and four brothers. Rev. W. T. Eldar is my pastor. I would like to exchange post cards with the cousins. I will answer all I receive. Love to aunt and cousins.  
Flemingsburg, Ky. Leila James.

Hello Aunt Flora: Will you let a little Kentucky girl enter the circle? We take the Herald, and I enjoy reading the children's letters. I will be 11 years old in March. I have light hair, blue eyes and weigh 72 pounds. I live in the country, near the little town of Goddard. I go to school, but my school is out now. I know that old waste basket is reaching out after my letters, so I had better go out the back door or he will be sure to get it.  
Flemingsburg, Ky. Lucy James.

Lucy, you just imagined you saw that claw reaching out for your letter, and you see it found the way to the page if it did come backward.

Dear Aunt Flora: (This is the third letter I have written, although I have not seen one in print. I do not know what is the matter. I am a Christian. I joined the Baptist church when I was 15 years old, and was a member for seven years, and then I claimed God's best, and they turned me out. Now can you guess how old I am? I take the Herald, and like it very much. I like to read the Children's Page, also Bro. Morrison's letters. I am a Sunday school worker and a prohibitionist. I want the prayers of all good people.  
Cabot, Ark. M. T. Gwin.

M. T., I would not mind their turning me out. I think as long as you can feel that you have the Lord's blessing, you should be happy.

Dear Aunt Flora: Will you let a little eight year old girl join the happy band? Mamma takes the Herald, and I like to read the Children's Page. My favorite flower is the rose. Who has my birthday, December 1? Grace Risen is my playmate. I want to spend the day with her last Sunday. I wish the cousins would send me some post cards. Your little niece,  
Webbs, Ky. Dixie Russell.

Dixie, it is good for you to have a dear friend to visit with.

Dear Aunt Flora: May a Kentucky girl enter the corner? I am 14 years old. I go to Sunday school every Sunday I can. I have four sisters and three brothers. Mamma takes the Herald, and I enjoy the Children's Page very much. Who has my birthday, January 9? I wish the cousins would send me some post cards. I will answer all I receive. Your loving niece,  
Webbs, Ky. Kathleen Russell.

Kathleen, I am glad you are forming the habit of going to Sunday school while you are young. That is a good habit.

Dear Aunt Flora: I am a little girl five years old. I have light hair and dark blue eyes. I go to Sunday school and the league. I have several souvenirs from the league. My papa is the pastor. I have one brother three years old. His name is Marion. I

would be glad to hear from some of the cousins. Your little friend,  
Owensboro, Ky. Vernelle Page.

Vernelle, I am sure you are a sweet little girl, and that your papa will have a good little helper some time.

Dear Aunt Flora: Will you please have this published in the children's corner? I want Mrs. Nina Love to send me her address. I would like to exchange post cards with the cousins. I will answer every one I get. Your little friend,  
Knoxville, Ia. Leona Rankin.

Leona, I am sorry you had to wait so long. I hope she will see and answer.

Dear Aunt Flora: Will you let a little Arkansas girl join the happy band? I am 12 years old. My father takes the Herald, and I enjoy reading. I have two brothers and two sisters living, and a brother and sister dead. Who has my birthday, April 27? We have 98 little chicks, and two incubators setting. One of them holds 120 and the other 220. I would like to exchange post cards with the cousins. If I see this I will come again.  
Levy, Ark. Loda Hardcastle.

Loda, if you keep those incubators running after awhile you will be like William Trimbletoe, you'll be a "good poultryman."

Dear Aunt Flora: Would you like to have a new cousin enter the circle? I enjoy reading the Children's Page so much. Aunt Flora, isn't it sweet to have a Christian life? There is so much pleasure in living for Jesus. I can never forget the day I accepted Jesus as my savior. It was in February, 1908. I lived the best I could for about two years, and then I began reading my Bible and asking God to make me just what he wanted me to be. At last I gave myself entirely to him, and he gloriously sanctified me. Oh, how it thrills my soul with joy to think the keeps me from sin every day. That was November 29, 1909, and I never ceased praising him, and never shall until I enter the pearly gates, and then I shall start a new praise through all eternity. I have a Sunday school class of about 15 children, and only three of them are Christians. Do earnestly ask God to save them all. I do want to be an instrument in God's hands in adding these bright boys and girls to Jesus. I am not going to stop praying for them till they are saved. Aunt Flora, I am going to pray a special prayer for all the little cousins who are not now Christians. I see the most of them love Jesus. I am between 18 and 22. Who can guess my age? I would be so glad to get a letter or post cards from the cousins. Much love to aunt and cousins. Yours in prayer,  
Ellenwood, Ga. Mattie Lou Sneed.

Mattie, it is a good thing to aspire to, the wish that you may be used for good to those about you. You will find that you can not do good to another without benefiting yourself, for the best thing about it is, the more good we give out, the more we have.

Dear Aunt Flora: Will you admit a Tennessee girl to the happy circle of cousins? I am 13 years old, have black hair and eyes, dark complexion and weigh 92 pounds. How many of you cousins have my birthday, January 31? My father is a preacher.  
Mashinn, Tenn. Persie Fletcher.

Persie, are you as sunny in disposition as your state is said to be?

Dear Aunt Flora: Will you let another little girl enter? I am 12 years old. I like to go to church and prayer meeting. I am in the fourth grade, and I like to go to school. Papa takes the Advocate and I enjoy reading it. Papa and mamma are Christians. I have three sisters and four brothers. I just know I shall never see this in print. If I do I will come again. I would like to exchange post cards with the cousins. I will answer every one. Good-by, auntie.  
Gads Hill, Mo. Carrie Walker.

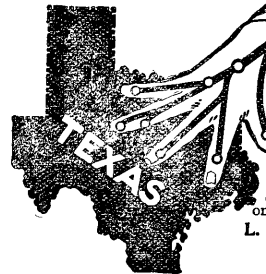
Carrie, you surely didn't have much faith in your auntie or you would have been expecting to see your letter. Come again.

Dear Aunt Flora: Will you admit a Georgia girl? I was 14 the 11th of December. I was converted in 1908, and joined the Methodist Protestant Church. I am trying to live a Christian. My mamma died when I was only 11 years old. I want to meet her beyond the stars where I shall never have to tell her good-by again. Aunt Flora, I wish you could have been here in December to go to meeting with me at Mt. Zion, my home church. It was conducted by Rev. C. M. Dunaway, of Atlanta, Ga. He is a holiness evangelist, and did some work here for eternity. I have blue eyes, light hair, am five and a half feet tall, and weigh 125 pounds. I would like to exchange cards. My favorite flowers are violets. I like to go to the woods and gather them. We can find a lot of them very close home. I like to go to Sunday school. Miss Mattie Lou Sneed is my teacher, and I like her fine. Aunt Flora, please hand

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me my bonnet, and I will take my departure. I beg to be called a niece and cousin.  
Ellenwood, Ga. Ruth Simpkins.

And that is what you shall be called, Ruth. You have my sister's birthday. I am sure you have many beautiful flowers in Georgia.

Dear Aunt Flora: As I was reading the loving little letters, I thought it was my turn. I want to tell you who my pet is. It is my little cousin Walter G. Moulin. He is from Sioux City, Ia. Aunt Flora, I wish you could see him. He likes Blanche, our little calf, and he milked quite a lot from our cow. He is only five and a half years old. Our school begins Monday, March 28. Miss Anna Brown, our teacher, is very nice. She is at our place. Mr. Ralston's barn was on fire this morning, and papa had to go and help put it out. I would like to receive post cards from the cousins.  
Harnick, Iowa. Ava Moulin.

Ava, I think I remember you. I believe you wrote a year ago. It certainly was your turn again after waiting so long.

Dear Aunt Flora: I am just another little Illinois girl coming into your corner. I am eight years old. I have light hair and blue eyes. I live in the country. I have two little sisters and a sweet little baby brother. I go to church and Sunday school all I can. My papa takes the Herald, and we all like to read it.  
Rose Hill, Ill. Edna Pearl Earnest.

Edna, I am glad to have a little Illinois girl in my corner.

Dear Aunt Flora: Will you let me enter the cozy corner just a moment? I like to step in once and awhile. I think the cousins letters are so interesting, and I am so glad so many are trying to be Christians. You will meet with many temptations, but look unto our blessed Savior; he will help you. Read your Bible much for it is a lamp to your pathway to guide you aright. How encouraging Aunt Flora's letters are to the cousins. I thank the dear sisters for the nice birthday greeting cards.  
Mosley, Mo. Addie Taylor.

Addie, your letter is very encouraging to all of us, I am sure. We are all stronger and better for a good word occasionally.

Dear Aunt Flora: Here I come for the second time. I like so much to read the Children's Page. My grandfather has taken the Herald ever since I can remember. I am nine years old, and am in the fifth grade. I like to go to school. I help mamma and papa too. I have a dear little brother two years old, named Berthold. I would like to exchange post cards with the cousins. Love to all.  
Wingo, Ky. Bettie Taylor.

Bettie, you have certainly done well to reach the fifth grade at nine. I am glad you are doing so well.

Dear Aunt Flora: I thought I would write to you as so many boys and girls are writing. This is my first letter. I am nine years old. My birthday will be September 7. Aunt Flora, I think the page is so much better since you came. My father takes the Herald, and I like to read the Children's Page. We think we could not do without it. Love to Aunt Flora and the cousins.  
Gibson, N. C. Clara Groons.

Clara, I could not quite make out your last name, but I hope I got it right. We have not many cousins in North Carolina.

## AGENTS—\$33.30 A WEEK

Jack Wood did it! He writes—“Hurry up 100 more—sold first lot in 2 days—best seller I ever saw.” Hundreds of agents making money—\$5.00 worth of tools for the price of one. Dropped from Antislavery low price to agents—1,200 ordered by one man. Write at once. Don't delay. Experience unnecessary. Sample free.  
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The most perfect summer tour of any offered, combining a cool and restful lake voyage, from Chicago to Northern Michigan on a safe and luxurious vessel, with a comfortable night journey on a faultless train, tempered and lighted by electricity, over a splendid road from Louisville to Chicago. Tickets will be good returning until September 8th and at a price so cheap as to solve the expense problem. Meals on Steamer Manitou are served a la carte; stateroom accommodations from \$1.00 to \$2.00 per berth, according to location. Party limited in number but accommodations on the Manitou are the very best. Further particulars will be cheerfully furnished by addressing E. H. Bacon, D. F. A., Louisville, Ky.



## OUR DEAD.

### WILSON.

The death angel visited the home of Mr. and Mrs. Mack Wilson and took their sweet little babe away. Her name was Elsie May; she was ten months, three weeks and four days old. She is now where she will never know the sins and sorrows of this world; she will never know anything but joy and happiness. She was too good to stay in this wicked world. The only thing we have to do is to live and do right and meet the darling little angel. No one will ever know the sorrow it brought to our hearts to give her up. Her aunt, Appleby, Tex. Lizzie Hickey.

### COOK.

The thought, "none are too small, feeble or poor to be of service to our Master," is brought forcibly to mind by the life and death of our beloved sister and neighbor, Miss Frances Cook, who was born April 25, 1830, and went to her eternal home May 24, 1910, aged eighty years and one month. She professed religion and was a consistent church member of the M. E. Church. She was a lover of the HERALD. She had taken it for a number of years, and she was never tired of reading its columns; she thought very much of Bro. Bud Robinson's corner, and would often tell her neighbors that Bro. Bud was still happy. She leaves two brothers and many friends to mourn her loss. She has been with us a great many years. We were filled with both joy and sorrow; at the loss in her home, joy that all would meet some sweet day in that haven of eternal rest, but heaven is made richer and the more real by her going home. It is hard to give her up, and our home is made desolate without her, but while she cannot come to us, we must live to meet her again in the mansions in the skies.

How we miss her no one knows but, thank God for the promise that we shall see our dear sister again and be reunited to live forever with Jesus our Savior, who hath said he was going to prepare a mansion for us.

Funeral services were conducted by Rev. H. C. Martain. Her remains were laid to rest in the family graveyard.

Sleep sweetly Miss Frances in your grave, Your soul has found a place Among the angels gathered 'round God's holy throne of grace.

We miss you, but 'tis joy to know, Our heart still fondly love, And that she's found a happier home, With those who dwell above.

The light, the life, the love of home, Which we no longer know, Is gone forever, since she left, One long, sad year ago.

We miss her voice, form and face, Her bright and happy smiles, But oh, the joy to know we'll meet In heaven after awhile.

Miss Frances, dear, departed one, We look toward the skies; We mourn for you with sorrowing hearts, While sad tears dim our eyes.

God wanted her at home with him, And she obeyed his call, He knew we loved her best of all. Her loving friend, Mattie P. Reid. Owingsville, Ky.

### SMITH.

Mary Smith, daughter of James and Frances Smith, was born in Pickens county, S. C., September 17, 1822, died June 8, 1910, in Atlanta, Ga., in her eighty-eighth year. She was married to Benjamin B. Fagan March 24, 1841, whom she survived nearly twenty-five years. Mother Fagan was converted when she was twenty-four years old and joined the Methodist Church of which she was a loyal member till the day of her death, and only those who knew her best know what that means. She was the mother of ten children, seven of whom survive her, and every one of them members of the Methodist Church, striving to live lives of faith in God. She has forty living grandchildren, forty-four great grandchildren and one great, great grandchild. There were present at her funeral all of her grandchildren except six, and nearly all of her great grandchildren, even the fifth generation was present. Truly her children rise up to call her blessed. She attended church up to within a few weeks of her last illness and had planned to attend the monthly holiness meeting at St. James on the first Sunday, but on that day she was very ill and went home a few days after. She fell asleep so sweetly that we knew she had only passed through

the shadow of death. Her's was a long life of consecration to God, so quiet and unassuming, yet she knew God.

For a score or more years she knew something of the experience of perfect love. Oh mother dancing, mother true, How much we loved, you never knew, How pierced our hearts, we cannot tell, But Jesus doeth all things well.

The same sweet Christ, who upheld you, I trust will light our pathway too, And as your happy spirit sang, When music sweet like heaven rang.

We'll meet you, joy beams through our tears, And faith lights up the lonely years, We'll meet before our Savior's throne, Where sin and pain no more are known. When Jesus calms each weary sigh— Yes, some sweet day—by and by. Atlanta, Ga. Her Children.

### OURS.

The death angel visited the home of Sister Ours and claimed her husband, Emory Ours. He was born December 28, 1838, in Dayton, Ohio, and he came to Evansville, Ind., about twelve years ago with his parents, and here he made his home until his death, June 11, 1910. He was twenty-two years, five months and thirteen days old. He was the third son of Mr. and Mrs. Charlie Ours. It was very sad to part with him, but God saw fit to take our loved one from us and have him dwell with him forevermore. He was a kind and loving friend, brother and husband, but we are very glad to know that he went home to live with Jesus. Like a shining star he has gone on before to light a way, and may the bright testimony he left behind lead others to live a better and higher life, that they may meet brother Emory in a happy eternal home, where no farewell tears are ever shed and no good-bys will be said. While we are so sad and lonely without him, we know he is much better off; we know the Lord doeth all things well, and so he thought it was best to call dear brother Emory home. Like the flower he budded on this earth to bloom in heaven. He is gone but not forgotten.

And never will his memory fade. He leaves a dear broken-hearted father, mother, seven loving brothers and a young wife. He went home to meet his dear little sister who went home many years ago, and how glad will she be to welcome him to his heavenly home.

He was kind to everybody; when he was a little boy he divided with the poor. O! it was so sad to give him up. The tears blind our eyes when we think about one so young having to leave, but we can say through our tears, it was the blessed Lord's will, not ours. We all know where we'll find him some sweet day. May God in his mercy temper their sorrow and give them that peace which will enable them to wait with patience until he calls them. He was a member of the Baptist Church, but his body was laid to rest in the Laurel Hill cemetery to await the resurrection morn. The funeral services were conducted by his pastor, Rev. Smith.

The golden gates were open wide, A gentle voice said, "Come." An angel from the other side, Welcomed dear brother Emory home. Written by one who loved him. L. M. R.

### STOVER.

"The best of all I will be with Jesus." These were the words of Sister M. E. Stover, of Louisville, as Brother Will, her son, talked with her the night before she died. He had said, you will soon be with pa and my brothers and the saints that have gone on before.

Sister Stover was among the elect. Her light had shone in this city for many years, and those who knew her saw in her all that Paul could have meant by the adornment of a meek and quiet spirit. We are satisfied that many souls have been blessed by the light of her life. Her husband, whom she has gone to join, was like her in divine things and died the death of a saint.

She was born February 15, 1844, in Harrison county, Indiana, and died May 7, 1910. She was converted at the age of twelve, being a member of the Methodist Church till late in life, when she joined the Pentecostal Church of the Nazarene.

Besides her many friends who looked upon her as a mother in Israel, she leaves behind as mourners two sons with their families, both in Louisville; Charles O. Stover and Willoughby W. Stover; it was with the latter, the younger, that she made her home till death. She has three children beyond the veil.

The funeral service, conducted by her pastor, Rev. Howard Eckel, was held in the First Pentecostal Church of the Nazarene, Louisville. John Paul.

### COLEMAN.

On Sunday evening, March 13, 1910, at 5 o'clock the death angel visited the home of our dear uncle, W. D. Coleman, and took



FOR BRASS  
SIGNS, BANK  
FIXTURES  
AND ALL  
METALS

USE

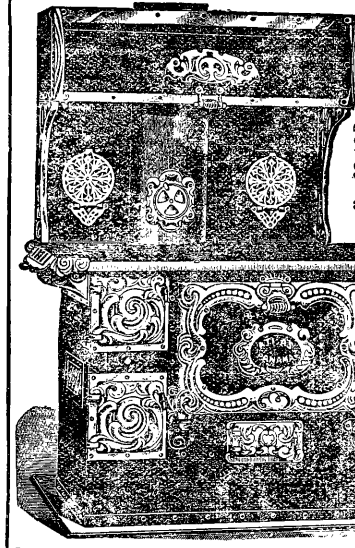
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Send us only one dollar as a guarantee of good faith and we will ship this SIX HOLE STEEL RANGE to you on approval. On its arrival at your freight station examine it carefully, and if you are entirely satisfied that it is the best value you ever saw, pay your agent the balance, \$22.00. Then try it for 60 days in your home and return it at our expense any time within that period if not entirely satisfactory, and your money and freight charges will be promptly refunded. In not this the fairest offer you ever heard?

\$45 Range For Only \$23

This range is extra strong and is as good as any range being sold in your county to-day for \$45.00. It has an ample porcelain lined reservoir, large warming closet, two hot water brackets, is asbestos lined and will burn either coal or wood. It is beautifully nickelled and an ornament in the kitchen. Size 36 in. over 18 x 20 1/2 inches, top 45 x 28 ins. Height 29 ins., weight 85 lbs. Larger sizes cost: 8-18, \$25; 8-24, \$27. Customers in the West will be shipped from our factory in Illinois to save time and freight. Write to the advertising manager of this paper or to the Bank of Richmond, Richmond, Va., one of the largest institutions in the South, and they will tell you that we always keep our promises.

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from him his dear companion and precious mother and friend to us all, Mrs. Mary Coleman. She was born July, 1843, being nearly 67 years old. She professed faith in Christ when a young girl and always lived true to his course; she was a faithful member of the Baptist Church at Forest Grove, Kentucky, but had been in bad health for many years with that dreaded disease, consumption, but was never heard to murmur or complain. When trouble or sorrow would come she would always say, "It is God's will, and he knows best. We must submit to his will." A short time before she died, her pastor called to see her and had a talk with her and asked her if she was ready for the summons when God called her home. She briefly told him that had been fixed with her for many years, that all was well with her. She was so good and kind to all; no one ever asked her for help in any way but what, if it were in her power to help, she would do so. She was a friend to the poor, a mother to the orphan; she had taken into her home three motherless babes and reared them to be grand men. She was never known only to be loved; was a faithful wife and devoted mother. Now that she is at rest, we want to say to the loved ones that our loss is her eternal gain, for we know God doeth all things well; although we do not know why she was called from us, we feel sure it

was for some good purpose. It is hard to part with our loved one, but let us say, as she often did, "It is God's will and we must submit to this will. We know Aunt Mary is just asleep in Jesus." She leaves a dear broken-hearted husband; he was one of the most devoted companions I ever saw, so good and kind to her, and also a sweet girl that will be very lonely without mother, and one son and two of the orphans she raised, and many other friends to mourn her loss. But we do not weep as those that have no hope, for we know she is at rest, and we look forward to the resurrection morn when we shall all meet her again. Her body rests at the Dripping Springs burying ground by one of the orphan boys she loved so well, and other friends there to await that happy day.

Her niece, Mrs. A. N. Hart.

### EVANGELISTS' SLATES.

CHARLES B. ALLEN.

Morrison, Okla. (Tent) . . . Aug. 26 to Sept. 4.  
Hoxie, Kan. (Tent) . . . . . Sept. 11-25.  
Beloit, Kan. (District Conf.) Sept. 27-29.  
Beloit Kan. (First M. E. Church) . . . . . Sept. 30-Oct. 16.  
Salina, Kan. (University Ch.) Oct. 23-Nov. 6.  
Sedgwick, Kan. (M. E. Church) Nov. 13-27.  
Sylvia, Kan. (M. E. Church) . . . . . Dec. 4-16.



## Our Weekly Review

By Mrs. Bettie Whitehead.

### Why We Believe in Foreign Missions. Tula C. Daniel.

(Continued from last week.)  
"Occupy till I come," bids this Master of ours, the Lord Jesus, the Christ. Then the responsibility is his. "The Government shall be upon his shoulder." In the olden days in Judea the bridegroom did not see the face of his bride until after the marriage ceremony, then he lifted the veil and if her beauty pleased him he tenderly laid the veil over his own shoulder, meaning that henceforth he was her caretaker, her husband, and that "the government was upon his shoulder."

When our Lord, our heavenly Bridegroom, comes for his Bride to share with him the banquet in the Father's house, he will lift the veil from her face, see her beauty, which is perfect through his comeliness which he has put upon her and will say, "Thou art all fair, my love," and henceforth the government will be upon his shoulder.

O friends, sisters, brothers, let us let him make us meet for the inheritance of the saints in light; for sharing with him in the rejoicing of many saved souls rescued from idolatry.

"This is no time to be resting,

Bound at humanity's cry.

Jesus! our watchword,

Perfection in love.

Show what a helper a pure heart can prove,

Wait to be honored on high."

"In China \$400,000,000 are given annually for idol worship, of this amount seven-eighths are given by women, and three-fourths of this seven-eighths are given by women too poor to obtain enough of even the coarsest food." Fear of their gods many constrains them to this giving. Love for our Lord who died for them as for us, constrains us to an average gift of a postage stamp a month. We had better get back to the old paths, and teach the people that our God is to be feared. The wise man said, "The fear of the Lord is the beginning of wisdom." Moses in Deut. 6:12, says, "Beware lest thou forget Jehovah. Thy God in the midst of thee is a jealous God." In Job we read, "The hope of the godless man shall perish—so are the paths of all those that forget God." So, friends, to forget is no little sin; it brings its punishment just as we see in Revelation that "the fearful and unbelieving" are to share alike with gross sinners in the lake of fire and brimstone where Satan, the beast and the false prophet are to suffer with the deceived nations the punishment of an outraged God, who of free grace (for he was not the author of sin) "so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life."

"He willeth not the death of any," but by our forgetting him we are "accessory beforehand" to the loss of souls to-day. "How shall they believe on him of whom they have not heard? How shall they hear without a preacher? How shall they preach except they be sent?" Satan to-day is busy, busy, deceiving the nations.

God's remembrancers are busy, busy, enlightening the nations. God's forgetters are helping Satan deceive.

On which side do you stand, my friend? Study the Revelation of Jesus Christ given to St. John the beloved, and see what has been fulfilled and what remains to be, and as you love your own soul, learn his purpose for yourself as a witness, and I beseech you be about the Master's business, for our Lord cometh in an hour ye think not. Remember he said "Watch and pray, for in such an hour as ye think not, the Son of man cometh." Have the oil of the Holy Spirit in the lamp of your profession. There will be no time to buy when the Bridegroom comes. Remember he tells us they that were ready went in with him to the marriage, and the door was shut. Shut out are the forgetters—the fearful, the unbelieving. God save us from their fate? Paul said "Outside of Christ, God is a consuming fire." "Knowing the terror of the Lord we persuade men." Jesus said, "Why call ye me the Lord, Lord, and do not the things that I say?"

As well as filial fear of our Holy God shall not love for him who is "counting on" us, who has "no other plan," constrain us to obedience to his command, "Go ye into all the world and preach my gospel to every creature, and lo, I am with you always, even unto the end of the world."

### ANNOUNCEMENTS.

The Fulton County Arkansas camp meeting commences Friday before the first Sunday in September. S. K. Harkleroad.

The Mineral Wells camp meeting has been changed from August 20-30 to August 26-Sept. 4. Let the friends especially interested in this camp take notice and notify others.

Our Annual Missionary camp meeting will begin August 27 and continue ten days. Rev. Chas. Weigele, of Pasadena, Cal., will be the leader under the Holy Ghost. We are expecting souls to be saved and sanctified. A special feature will be a daily missionary service. Everybody invited to come. For information address Rev. J. P. Roberts, Pilot Point, Tex.

On and after September 15, 1910 noon meetings every week day at "The King's Palace," Ps. 45:15, Dan. 14. 1 Prospect St., Boston, Mass. 12 to 12.10, "Praises" Ps. 47:6, 7. 12.10 to 12.45, Scripture Study Song of Solomon. 12.45 to 1, Prayer for the Peace of Jerusalem, Ps. 122:6; Perfection of the Bride, Rev. 19:7-9; Manifestation of the Sons, Rom. 8:19. Requests for prayer may be sent to Mrs. Arthur L. Brown.

A Missionary and Bible Training School, will be opened in Spencer, Ia., September 19, 1910. This will be an interdenominational and co-educational holiness school. Miss Matilda W. Atkinson, formerly Principal of the Los Angeles Training School for Christian workers will be the principal. J. William Chaney will be one of the instructors. For further information address Rev. E. L. McCargar, Spencer, Ia.

A Pentecostal camp meeting will be held near Salt Lick, Ky., August 16-30. Conveyance may be had from Salt Lick to the camp ground. Workers will be there whom the Lord sends in. Board and lodging may be had for a free-will offering. Those

who desire to lodge at camp ground would do well to bring bedtick which can be filled with straw at grounds; also pillows, quilts, sheets, towels, and such things as may be needed about a room, for nothing will be furnished. Mrs. Anna Harrod, Salt Lick, Ky.

The Staunton, Va., holiness camp meeting will be held September 4-18. Rev. J. B. Kendall and Prof. Rinebarger are the evangelists engaged. Here is a beautifully located camp ground within the city limits, and with a splendid tabernacle. Staunton is favorably situated as a railroad center, surrounded by a beautiful country thickly populated with a noble class of people, yea, with all things necessary for a great camp meeting. The success of this camp meeting needs you, and your success as a Christian worker needs it. "Come thou with us, and we will do thee good." Most truly, H. T. Hieronimus, Pastor M. E. Church.

The first annual camp meeting for the Oklahoma District of the Pentecostal Church of the Nazarene, will be held at Bethany Station, Oklahoma City, Sept. 1 to 11. Rev. J. W. Goodwin, District Superintendent of Los Angeles, Cal., and Rev. Arthur Ingler in charge. A beautiful shady camp ground has been located in Bethany and platted into camp lots 18x20 feet with 20 foot streets between and a 60 foot street all around the grounds. These lots are being sold to people who are erecting on them neat, painted camp cottages. The lumber is now on the ground for a large shingle-covered tabernacle and a well of splendid soft, cold water will supply all of the needs of the camp. Come and enjoy an old time camp meeting. Cars leave Oklahoma City every hour for Bethany. C. B. Jernigan.

In the Clutch of Circumstance is the title of a treatise in story form by Honorable Arthur L. Hardy of Georgia. It is quite as weird and ingenious a plot as Dr. Jeckyl and Mr. Hyde, written with a view to enlisting the sympathy of the whites with the work of elevating the colored race. The scene in which an aristocratic "white girl" suddenly finds that she has negro blood, and a fair negress is found to be a kidnapped white babe of high birth opens in the mind an arena of original emotions entirely new. The book is written by a Southerner, it gives the negro credit for what he is and no more, though maybe sometimes less, as it is a scene in the seventies, and rebukes the follies of both sides. It is a terrific arraignment of the social evil between whites and blacks which was once so rampant, and which is not yet a thing of the past, an evil for which in every offence the participants ought to have twenty years in the penitentiary.—Mayhew Publishing Company, Boston, \$1.

### Request for Prayer.

I am a reader of The Herald and find it the best paper I ever read. I write this to ask the earnest prayers of The Herald readers for my husband to become sanctified and for success in his revivals. A Texas Sister.

One of my friend's sons is in bad health and has gone to El Paso, Tex., for health. I am going to ask The Herald family to pray earnestly for

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him to be healed; his mother is one of my dear neighbors. Asking The Herald family to pray for my family, I remain as ever your sister in Christ,

Lizzie Beeson.

Pollock, La.

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OF ASBURY THEOLOGICAL SEMINARY



# THE PENTECOSTAL HERALD

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

H. C. Morrison, Editor.

Louisville, Ky., Wednesday, August 24, 1910.

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## ✂ Our World Tour of Evangelism. ✂

CHAPTER XLV.

A GRACIOUS TIME IN KOBE.

When we landed in Japan, our trunks which we had left behind at Moji, when we went into Korea, were on the opposite side of the river from the railroad station, at which we landed on our return. We telephoned for them to be sent over, but before they arrived our train had pulled out for Kobe.

Shimonoseki, the city in which we landed and in which we must wait for the afternoon train, is an interesting place. Great numbers of fishing boats come in here, and a large number of men were engaged in bringing fish on shore and packing them in crushed ice for shipment to the interior. They were beautiful specimens and of course Brother Piercy and myself mixed up in the crowd that had gathered to look on, and said to each other, how we would like to feel the pull of that ten or twenty pounder at the end of the line.

We found a nice, clean hotel near the station, had a quiet rest in the sitting room, a good dinner and got away for Kobe in the early afternoon. This was the first time we missed a train or boat since leaving home, and as it brought us into Kobe at a better hour and we missed no service, I did not regret it. This was our sixteenth night on the cars since leaving home, and our first night on a sleeper.

After the strenuous work in Korea, I felt much fatigued to sit up all night, and so we went down to Kobe on a sleeper. I paid \$1.25 extra and took a berth, and Piercy rolled up in our blankets and stretched himself on one of the long cushion seats. We had a good night and got into Kobe about eight o'clock in the morning.

Some twenty years ago, I assisted Dr. Sam Steele in meetings in old McKendree Church, Nashville, Tennessee. At that time there was a young Kentucky giant attending Vanderbilt University. He was one of the most powerful men physically, as well as one of the best students in the University. He had just been crippled in a football game and at the time of our meeting, had one of his limbs bound up in a cast of some kind and could only walk with crutches or by putting his arms around the neck of his fellow-students. He became deeply interested in the meetings and many a night came down one of the broad aisles of beautiful old McKendree with each arm around a schoolfellow's neck, his crippled limb sticking out in front of him. He became deeply interested in the experience of perfect love, sought full salvation and was blessedly sanctified. Later on he graduated, entered the ministry, was sent to the mission field and I had not seen him since the

meetings at McKendree, until our train pulled into the station at Kobe, and there he was to meet me—Rev. S. E. Hager. How happy I was to look into his strong, ruddy face. He is still the athlete, but a little heavier than in the days at the University, fully saved. He is presiding elder, evangelist, teacher in the college, financial agent, lover of souls and one of the best Japanese scholars of his age in these islands, and one of the best missionaries in any church in the Orient.

It was like going home to go to his house. He married a fine Tennessee woman and they had five interesting children. I preached twice that day, came home, took a good bath, prepared to retire, threw my pillows to the foot of the bed under the electric light, rolled up in my blanket and read Bishop Wilson's article in *The Review* on "The Atonement." It was a wonderful production; Biblical, Methodistic, sound and timely. The preachers in our church who have stood for the Wesleyan doctrine of holiness, will say amen to that article. A multitude of those who have departed from the faith will not, cannot accept it. It is too strong a putting of the natural depravity of human nature. With the change of two words in the article, I would gladly put it in pamphlet form at my own expense. I wish Bishop Wilson would write another article for the same *Review* on *The extent and application of the atonement*.

We found things ripe for a revival in Kobe. The people came out in large numbers, with a good sprinkle of missionaries present. I had a good interpreter and the Lord was present to bless. Several Japanese brethren were in attendance who knew the fullness of the blessing and their prayers and faith were a great help to the meetings.

Bro. Hager being my old friend, did not want to work me too hard, so on Friday, the day of our arrival, he only preached me twice. Saturday I must preach three times; twice at the Methodist Church and once at the Congregational Church to a convention of Christian women. There were said to be six hundred Japanese women present. I am sure it would have made the hearts of the missionary women on our side glad to have seen this gathering of their sisters in Japan. They had the appearance of being highly cultured and deeply pious. The theme for consideration was prayer for the baptism with the Holy Ghost. It pleased me to preach to them on that subject. It was a wonderful sight to look upon them from the pulpit—this audience of Christian women so neat, and yet so modest in dress and manner, so courteous to each other and with every outward mark of real devotion within, met here to pray for the outpouring of the Holy Spirit, which was announced in

large letters on a long scroll hanging on the wall at the pulpit.

Many people were at the altar of prayer in the two services in the Methodist Church on Saturday. I was told that the Japanese people were very cold and that I need not expect them to weep and cry out at the altar as I had seen it in other countries, but I have found them a most responsive people to preach to. They give the closest attention, see the point, get the truth and if the preacher warms up they warm up too. The revival spirit was on from the beginning and the seekers at the altar poured out their hearts in most earnest prayers, many of them weeping in their earnestness of soul.

There was a sanctified Japanese brother who had come in to attend the meetings, who prayed with an agony of earnestness, with a face white with the soul struggle for the salvation of the people, the perspiration breaking out upon his forehead, that I have rarely seen surpassed. The faith and zeal of Bro. Hager and several other missionaries who held up my hands, made it easy and a great joy to preach. One of the Presbyterian ministers led the singing for the meetings and put his whole soul and body into it, in Japanese of course, and the singing was a fine feature of the meetings. This same minister had the joy of seeing several young men of his flock in whom he was deeply interested, greatly blessed at the altar.

On Sabbath day I preached three times at the Methodist Church the Lord giving victory at each meeting, and late in the afternoon I preached at the English-speaking Church to a good congregation of missionaries and other foreigners. The Lord gave his blessing. We closed this meeting after dark and I leaped into a jinrikisha and hurried to the Methodist Church where we had a large audience, many unconverted people gathering about the door and windows. At the close of the sermon quite a number came forward for prayer and we had a gracious altar service.

We had testimony meetings frequently before preaching and many told of the blessing which the Lord had given them. Closing out the service late at night, I stopped at the Woman's Mission Home and School with Brother Piercy and ate supper. Bro. Hager came by for me and I was in bed before eleven o'clock without much fatigue, after the four strenuous services, and the Lord gave sweet rest.

Monday, the last day of our four days' meetings, I preached in the morning in the chapel of the Kwansie Gakuin, or Anglo-Japanese College. This is a splendid plant. The new brick college chapel is one of the most beautiful houses of worship I have seen in the East. The auditorium is large and handsome and was filled from front to back seat with one of the finest looking bodies of students I have seen in all of my journeyings. This school has a great dormitory which would look well on the campus of Vanderbilt University,

(CONTINUED ON PAGE EIGHT.)

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## Conditions of Discipleship.

A. M. HILLS, D.D.

"Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Mark 8:34.

All men are alike in this—they all desire better things. The prisoner desires purer air, more sunlight and more liberty. The diseased man in the hospital longs for the steady nerves and the strength and freedom from pain of the man of health. The reeling sot covets the steady steps and clear eye and victory over appetite of the temperate man. The ignorant all covet the musician's skill, the artist's touch, the orator's power or the scholar's wisdom. The weak admire the athlete's strength of arm and speed of foot, and the sinews of his loins. Precisely so do all men admire and desire the results of the Christian religion.

"But," asks some one, "If men admire Christ, why do they not have him and become like him?" The Savior's words give a complete answer to the query. Men do not like to comply with the conditions. Hundreds admire the costly fabrics exhibited in the show windows of the great establishments for every one who is willing to pay the price and get the goods. Likewise salvation costs more than many are willing to pay for it. The stern conditions of discipleship are distasteful to the carnal heart; this is the reason why multitudes followed Jesus and only few became disciples. Crowds are moved by the attractiveness of salvation, but only a lonely few are enduring the sacrifices and toils of a Christian pilgrimage. The throngs go to the house of God, and under the thrilling influences of the service almost resolve to follow Jesus. But they go home and meet pride and vanity and greed in attractive garb, and the Man of Sorrows with his seamless robe is allowed to pass on, while they welcome the cruel old world that "crucifies him afresh" to their poor, empty, hungry hearts.

We observe then:

I. That few leaders ever took such a course as Christ did to gain disciples. Most of them dilate upon the honors and rewards, the riches and the applause that await their followers—the admiration and the praise of men. A few, however, take the other course. When Garibaldi was going out to redeem Italy, his troops asked, "What are you going to give us for all this?" He replied, "I do not know what else you will get; but I know you will get hunger, and cold and wounds and death. How do you like that?" His soldiers were silent a moment, and then threw up their hats and shouted: "We are your men." And they redeemed Italy, and statues erected to their honor are in every Italian city.

Like Garibaldi, the Lord Jesus Christ calls to his service. He says, "I do not call you to an easy time and everything you like; you will have in this world sacrifices, toil, self-denial and crosses; the conflicts and struggles of good soldiers of Christ. You must face the opposition of men and the hatred of all the powers of darkness, but in the end there will be 'an eternal weight of glory.'"

Jesus does not deceive us. He appeals to the heroic in men and so makes heroes. A Scribe came to Jesus and said: "Master, I will follow

thee whithersoever thou goest." Jesus turned to him and said, "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." "If you wish to follow a disowned and disowned and homeless King, come on."

A beautiful, moral young man fell at Jesus' feet, and said: "Good Master, what shall I do that I may inherit eternal life?" Jesus looked at him and loved him, but said: "One thing thou lackest: Go thy way, sell whatsoever thou hast and give to the poor, and come, take up the cross, and follow me." The young man turned away sorrowing, to live without Christ and to die without the hope of heaven.

The sons of Zebedee wanted to sit on Jesus' right hand, and on his left, in his kingdom. He reminded them of his cup of sorrow and his baptism of suffering and said to them, "He that would be greatest among you let him be the servant of all; for even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

I met the other day in a Canadian city a thousand miles from here, a young woman who preaches holiness and is matron of a large home for fallen girls, and is signally useful. She used to be a fashionable daughter in a wealthy, but Christless home. But she got converted and sanctified and went to holiness meetings. Her proud parents informed her that she must abandon her holiness meetings and people or leave home. She continued to go with them, and one day she found her trunk packed and out on her father's porch, and she was a homeless exile for Jesus' sake. She is written down as a heroine in the books of heaven, but her present usefulness was bought with a price.

II. I observe that, heaven being so important, and Jesus being so anxious to save, *he would not impose any arbitrary terms upon those who would enter his service.* Therefore, *self-denial must be essentially necessary.* Not that Jesus likes asceticism for its own sake, but that selfishness must be overcome. We have pride of intellect, pride of station, pride of wealth, pride of accomplishments, and God loves the humble and lowly in heart. We are ambitious for self; we love self-gratification to the utmost limits, rather than pleasing God. This evil spirit within us must be crucified. What else, therefore, could Jesus say than this: "Whosoever will come after me, let him deny himself." Notice where the emphasis is placed: It is not on the verb; all men practice some kind of self-denial. The young men on the "Varsity crew" or "The football team" must deny the indulgence of their appetites and be very abstemious to win in the contest. The champion pugilist must be a model of sobriety or he cannot win and hold the champion belt. A man who wants to get rich, must forego ease and leisure and self-indulgence; so must one do who wants an education. But Christian self-denial is entirely different, in that, *the whole self* must be brought into subjection to the will of Christ.

"There is a foe of hidden power,

The Christian well may fear,

More subtle far than outward sin,

And to the heart more dear.

It is the power of selfishness,

The proud and willful I;

And ere my Lord can reign in me,

My very self must die."

Notice that the second essential is crossbearing. It differs from self-denial. Self-denial is going counter to all the promptings of the natural man; crossbearing is going contrary to the world. If Jesus had satisfied the carnal wishes of the people, he would have had no cross. It was laid upon him by others. Jesus met ridicule, anguish, shame, death, because he would not please the Jews and overcome by physical and temporal and carnal weapons, and win an earthly, rather than a spiritual, kingdom. It brought him the cross.

People would come to Jesus and to holiness now, were it not for facing fashion and public sentiment. The deeper experiences of grace are most desirable in themselves; but ah! the crosses! The editor cannot please both the world and God. The preacher cannot preach to tickle itching ears and also gain the approbation of heaven. If we are popular with the world, it is more than likely it is because the world loves its own.

There is one other essential condition of discipleship, viz., one must follow Christ. Self-denial and crossbearing are not enough; they might come in a wholly unchristian life. A fanatic like Dowie, or a Mormon missionary might be assailed by mobs, and even put to death. The crosses Jesus spoke of must come from following Christ; we must seek to represent Jesus in every circumstance of life.

Christ will not lead us into gambling saloons, or the dramshop, or the theatre, or into a dishonest business, or a godless lodge. He will not lead us into a life of self-seeking ambition, or indulgence, but Jesus will lead us into a career of self-sacrifice like that of Moses, or into a career of holy fidelity to duty like that of John the Baptist, or into a missionary career like that of Paul, or into a career of opposition to sin and deadness to the world like that of Wesley.

Are these conditions hard? Christ made them, and they could not be easier while holiness is holiness and God is God. Consider the alternative—deny yourself and take the cross, or take the frowns of God and the eternal pangs of hell.

Elida, N. M.

### MR. MUST SIN AND JOHN THE BELOVED.

Rev. J. A. Ellis.

John: My little children, these things write I unto you, that ye sin not.

Mr. Must Sin: Be careful John, you are getting into deep water; this is a very strong statement and I think you should be very careful; you certainly do not intend to teach that it is possible to live without committing sin?

John: My little children, these things write I unto you, that ye sin not.

Mr. Must Sin: Yes, yes, I know this is your doctrine, but such teaching is not acceptable; you will find that a majority of professors of religion do not accept it; you will make yourself unpopular and lose your influence; you are very presumptuous, John.

John: My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.

Mr. Must Sin: Very good John, I agree with you in the last part of this statement, for I too



believe that if any man sin we have an advocate, but when you affirm that we can live without sin you are going too far.

*John:* Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

*Mr. Must Sin:* Very true sir, I heartily agree with you in this statement, for sin is the transgression of the law and I rejoice that we have an advocate with the Father, and glad that I know him as such.

*John:* Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

*Mr. Must Sin:* This is the strongest statement you have made, much too strong, for do you not know that you unchristianize a large part of the Christian world? I object seriously sir, to being thus maligned. I hope you will see how terribly you have blundered in making such a rash statement.

*John:* He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose was the Son of God manifested, that he might destroy the works of the devil.

*Mr. Must Sin:* This Sir, is an awful statement and I take it as a real persecution. How dare you affirm that because a Christian contends that he cannot live without committing sin, he is of the devil? I am not surprised Sir, that you were cast upon the Isle of Patmos (See Rev. 1:9) for teaching such doctrine. I affirm Sir, that I have been born again and yet that I am not free from committing sin. What will you do with my testimony?

*John:* Whosoever is born of God doth not commit sin; for his seed remaineth in him and he cannot sin.

*Mr. Must Sin:* Stop Sir, how dare you make such a statement; you are going beyond all human reasoning and it seems to me void of good sense; such a statement is sure to lead to very gross presumption. You should be permitted to speak no further on this subject.

*John:* Whosoever is born of God doth not commit sin; for his seed remaineth in him and he cannot sin, because he is born of God.

*Mr. Must Sin:* I say emphatically that I do not believe such doctrine. Will you please explain to me what you mean by sin?

*John:* Sin is the transgression of the law.

(Will improve the world) "Of sin because they believe not on me." (Jesus.) All unrighteousness is sin. Whosoever is not of faith, is sin. To him that knoweth to do good, and doeth it not, to him it is sin. If ye have respect of person ye commit sin.

*Mr. Must Sin:* I perceive by these answers that you are teaching that sin is a willful transgression of a known law, but I am not ready to accept your doctrine of sinless living without further proof of what you have heretofore affirmed. What further proof have you to offer?

*John:* We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. And we know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even his Son Jesus Christ. This is the true God, and eternal life.

*Mr. Must Sin:* You seem very positive in your statements and of course I have no right to deny what you affirm that you know. I must confess

that I have not this knowledge. Will you kindly state how you obtained it?

*John:* Whosoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

Fort Collins, Col.

#### SOUND DOCTRINE.—A BIBLE READING.

By Jennie Fowler Willing.

In these hurrying, skurrying, three-ply-engagement days, there is sore lack of sound doctrine. Many think it does not matter what one believes, if he is thoroughly sincere. Some may have to be taken into heaven under the "baby act," the "sin of ignorance" clause, if they are taken in at all; but God holds human beings responsible for what they have a chance to know, that their beliefs may be reliable.

"The man was drunk. He didn't know he was killing the other." "No business to be drunk. The law holds him responsible for the murder—drunk or sober." One breaks a known law, because he wants to do so, and it is that inclination that justice deals with. One believes in polygamy. He is a polygamist in intention; and woe betide him, in a decently governed state, if he takes more wives than one. This belief will not save him from a wrecked home, and a term in the penitentiary.

To be good citizens of this world, or the next, one must know the law, and obey it, hence, the importance of sound doctrine. All right doctrine is from the word of God, hence the necessity of Bible study.

First, unsound doctrines hurt character. Isa. 28:9. "Whom shall he teach knowledge? and whom shall he make understand doctrine?"

The prophet's answer is negative—not babies. Bickersteth says, "A babe in heaven, is a babe forever." Perhaps he knew that, and perhaps he imagined it. Of one thing one may be sure—a church examination in doctrines would send most of the members back into the infant class.

Jer. 6:10 shows that some are ignorant of doctrines because they are wicked. Those to whom the word of the Lord is a reproach. They have no delight in it. We knew a woman who made fun of her husband for reading the Bible, one Sunday evening. He was "getting pious." The next morning, when she laid her hand on him to waken him, he was dead. Then she clung to the fact of that last reading of the Bible, as drowning men clutch straws.

In a young people's meeting in Brooklyn, a girl said, "Mrs. Willing says, we must read the Bible every day. I've begun it: but, to be honest, it's a real bore." A work of grace that made dying safe, changed that "bore" into a "delight."

Second, unsound doctrines make wrong character. I. Tim. 6:3-5, "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions, and strifes of words, whereof cometh envy, strife, railings, evil surmises, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such, withdraw thyself."

After this terrible list of vices, some of which, sometimes creep into Christ's own church, the Apostle adds, I. Tim. 1:10, 11, "Any other thing that is contrary to sound doctrine, according to the glorious gospel of the blessed God." Then he gives the final verdict, II. John 9, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." That makes the difference of the diameter of the universe—more than that—the distance between heaven and hell—whether, or not, one believes what the Lord has written in his Book.

Paul sends forth a clear note of warning. II. Tim. 4:3, "For the time will come when they will not endure sound doctrine; but after their own lusts, shall they heap to themselves teachers, having itching ears."

Third, if one is unstable in his beliefs, God can set him right. Eph. 4:14, "That we, henceforth, be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

There are so many strange, new "isms" blowing on us, no one is safe, who is not steadied in his course, by a good, full ballast of Bible doctrines.

Isa. 29:24, "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." Heb. 13:9, "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace." If one is unsettled in his beliefs, he must "cease to do evil, and learn to do well." As Sam Jones used to say, he must quit his meanness.

I. Tim. 4:13, 16, "Give attendance to reading, to exhortation, to doctrine. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this, thou shalt both save thyself, and them that hear thee." Rom. 6:17, "Ye have obeyed from the heart the form of doctrine, which was delivered you."

Fourth, sound doctrine helps make good character. Without it, one's character is like a child's cobhouse—ready to tumble down, at a touch; with it, one has a solid foundation, a strong frame, and plenty of good building material. Storms may beat on a well built life, but it does not fall. He that hears, and does Christ's sayings, builds his house on a rock. One has plenty to do, after his foundation is laid, and his frame is up. Titus, 2:7-10, "In all things, showing thyself a pattern of good works; in doctrine, showing uncorruptness, gravity, sincerity; that they may adorn the doctrine of God our Savior, in all things."

The framework of doctrine must be kept intact. The "foreman" of the carpenters who put up the little, Catskill cottage, was consulted about an "addition." "No, you can't have a door, or a window, where you have planned them. If you cut even one brace, you weaken the whole concern, and the winds may break it up, and toss it off into the clove. Got to keep your frame solid, or, you're nowhere."

One can be sure of strength of character, in this shift, uncertain time, only by studying hard, and holding fast the truths of the blessed Bible.

New York, N. Y.

Don't you think that a first-class new song book would be an inspiration to your Sunday school? If so, write us today, giving us the name of your leader.

## DOES IT PAY TO BE A CHRISTIAN?

Mrs. Bettie Whitehead.

Some one asked Senator Dolliver, of Iowa, whether it was any advantage to a man to be a Christian and his answer was as follows:

"I am convinced that there has been a great improvement in the morals of our public men during the past twenty-five years. I have made something of a study of this subject, examining into the habits and customs of the statesmen of the times of Clay and Webster, and for the intervening period, and I know that a great many habits and practices of those days would not be tolerated as honest. I think it is a decided advantage to-day to a public man to be known as a professing Christian. It is certainly true that no man who has openly scoffed at religion, has ever achieved a prominent place in the leadership of our people."

The above coming from one in authority, and who has, as he says, made a study of the subject, is a frank confession of a public man who has no 'ax to grind' by thus expressing himself, therefore we conclude that he is making a frank statement based on observation and candid judgment. We appreciate the above, coming as it does from a source which does not savor of the ecclesiastical, but however much we respect the opinions of men high up in civil affairs, there is no testimony so strong and forceful as that contained in the old Book, upon which all civil law is founded.

Let us hear what the wisest man said through the pages of inspiration in Prov. 14:34. "Righteousness exalteth a nation: but sin is a reproach to any people." If this be true of nations, as the margin reads, does it not apply equally as well to the individual? Let us read it thus: Righteousness exalteth an individual: but sin is a reproach to any man or woman. Paraphrasing it in this way we have an answer to the above query which the powers of evil cannot overthrow or refute.

Why is it an advantage to be a Christian? In the first place, we would say that it is an advantage because *right* is stronger than *wrong*. *Truth* is mightier than *error*. As one has truly said,

"Truth crushed to earth, will rise again,

The eternal years of God are hers,

While error writhing, sinks in pain,

And dies amid its worshippers."

In the second place, we believe in the old adage that, "Honesty is the best policy." One has but to keep his eyes open to see that the man who does the square thing in the sight of God and man, is the one who will be promoted to places of trust and influence. We do not say that a man who is not a Christian, will not be upright and honest in his dealings with his fellow-men, but we do not hesitate to affirm that the *Christian indeed*, will be found worthy of the confidence of those who have committed their interests to his keeping. A man cannot be a *Christian* and be *dishonest*, so the matter to determine is, are you a Christian?

In the third place, it is an advantage to be a Christian, because the highest code of morals known to man are those laid down by the Maker of all law, hence the only way for a life to be the best that it may, is to pattern after the tables of stone given to Moses. Paul felt the force of square-dealing when he said to provide for honest things, not only in the sight of the Lord, but also in the sight of men.

In the fourth place, it is better to be a Christian, for we have the Lord as the strength of our life. The Psalmist declared that, "Blessed is the man whose strength is in thee." Surely if the voice of inspiration pronounces a man under such condi-

tions, blessed, there is left no room for controversy on the matter. Man was never intended to be an independent creature as far as his relation to God is concerned, but we are ever to recognize the fact that, without supernatural help, we can do nothing, but rejoice in the marvelous truth that we can do all things through Christ who strengtheneth us. The consciousness of this superhuman power led the inspired writer to exclaim, "For by thee I have run through a troop; and by my God have I leaped over a wall." Thus we see that being a Christian, opens to us the resources of the divine storehouse, the keys of which are turned over to all who fully commit themselves to the Keeper. In answer to the prayer of faith, the Master said, "O woman, great is thy faith: be it unto thee even as thou wilt." Even stronger language than this is used when it was declared, All things are yours, and ye are Christ's, and Christ is God's," thus linking us on to the Father through Jesus Christ. What more need a human being desire? Surely with such a backing, no one should make a failure of this life, but allow the Creator to direct and plan our lives so they will be turned into those channels where the greatest good can flow from them.

Let us hear the advice that David gave his son, Solomon: "And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: For the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever." What a glorious reward on the one hand and what an awful fate on the other! To have God on your side, or to be cast off forever, is not a question that should be debated, yet men rush on in sin as if there were no higher tribunal than themselves, or no day of reckoning. It is no wonder that Paul exhorted the Corinthians to endeavor to be accepted of the Lord whether present or absent. "For," says he, "we must all appear before the judgment seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether it be good or bad."

Did it pay Paul to give up worldly ambitions, social prestige, prospect of position and all that he held dear from an earthly standpoint? We shall give him the witness stand and let him testify for himself. "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I

have suffered the loss of all things, and do count them but dung that I may win Christ." You say Paul was speaking under the impulse of a new experience, and that his ardor will cool down as the days go by? Well, let us hear his testimony as he is nearing his departure and see if he has changed his mind. "I have fought a good fight. I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

With these solemn facts before us which have to be met at the judgment, and the truth that whatsoever a man soweth, that shall he also reap, it behooves us to seek diligently the right way and walk humbly before our God, that we may shun the pitfalls of Satan, here and make sure of an abundant entrance into the everlasting kingdom prepared for the redeemed of all ages.

Rev. Sam E. Rose: "I have closed two meetings near Rock Hill, S. C., and one near Fort Mill, S. C., since writing my last note to the paper. These meetings were greatly honored of God. The Holy Ghost came down in mighty power, causing people to weep their way to the altar and seek God until he was found of them. Some shouted with the genuine ring, while many reached the happy shores of deliverance from sin. Family altars were erected and quite a number of persons united with the Methodist Church. I am in a meeting now with Rev. J. H. Danner, P. C., which is moving on to certain success. Praise God for the highway of holiness."

Rev. John Roberts: "Here we are in Glasgow, Ky., on our way to Whetstone to open our next meeting. Found the stage full and had to lie over till to-morrow. Whetstone is about fifty miles from the railroad and it is very hard to get a conveyance so far. We are near Bro. Morrison's old home. Our last meeting which was at Rock Island, Tenn., was a good one; we had many things which greatly hindered the meeting. The last Sunday a heavy rain came up and broke up the preaching; it rained nearly the entire day and as we were under an arbor and small tent the day was about lost. However, it was a revival and quite a few were saved and sanctified. There are some true saints there. Bro. Grissom had charge of the singing. We are not discouraged but pressing on towards the prize."

## 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. Order a sample at once.

Prices 15c, 20c, 25c.

Round Notes or Shapes. Always state choice.

Pentecostal Publishing Company,

Louisville, Kentucky.



## Question Bureau.

John Paul.

1. *A lady who seems to have a meek husband, unlettered, and who seems herself a strong character, has been before physicians and others testing his claim to speak in several heathen languages, on which he bases his call to the heathen field. She comes to us with a statement of his case asking an opinion, and asking where she can submit him to an ultimate test. She seems willing to go anywhere in the United States for the purpose, and he is strangely willing to be tested. Following is a copy of our reply:*

Dear Sister: My difficulty with those who claim to speak in tongues is that they say it is not a connected language, with which to preach to the heathen, but an evidence that they have the Holy Ghost. This is unscriptural. I therefore conclude that tongues people in this age are deluded, that the noise they make is an automatic prattle, expected, and hence realized, according to a well known natural law of psychology. This is not denying that they may be good people, and that some of them have the Holy Ghost. Though I saw one in Mississippi who was a very fluent interpreter, who proved to be a fugitive from Texas law for a misdemeanor. Your husband's case seems to be different from the ordinary; yet, though he is a good man, these strange sounds could be a naturally upset condition of his nervous system. It does not sound to me like God's way of working through a man, although I do not presume to sit as a judge. I fear he will meet with sad disappointment when he reaches the heathen field—I verily believe that his supposed ability to preach to the heathen will prove a fond fancy. You might write to some university that has linguists and arrange to have him appear before a linguist and see if there is any law in the utterances he makes, and if he will believe the linguists they can assure him whether it is a language or not.

2. *Is the gift of tongues anywhere promised in the old dispensation as a fundamental part of the program of the new? Did Jesus speak in tongues after the Holy Spirit descended upon him?—Inquirer.*

That our sons and our daughters should prophesy is about as near as we can come to the subject in the prophetic delineations of the pentecostal baptism. This may be safely held to include it so far as it is scripturally understood, for it was given in an age of emergency, that the gospel might reach the heathen. Read Acts 2:6. Emphasize the word *language*. Read also Acts 2:11. No, Jesus did not speak in tongues. He learned Greek, Hebrew and Aramaic in his youth. His ministry, being model and introductory, was confined to the Jewish coasts, and no other language was needed; and the Holy Spirit brings with him no superfluous endowments. That is the reason we know that most of what we meet with to-day that people call tongues is to be studied under the head of psychic phenomena instead of being made much over as something supernatural and divine.

3. *How may a man know he is sanctified, cleansed from all sin?—Inquirer.*

First, by the witness of his own spirit, corroborated by God's word. The word says that whatsoever touches the altar shall be holy; that if we present ourselves a whole offering, a living sac-

riifice, we shall be transformed, and prove what is that good and acceptable and perfect will of God. It is reasonable to expect that God will cleanse a man's heart when that man becomes wholly and unreservedly the Lord's. I must, then, know that I am wholly consecrated, and the other knowledge follows, in every prayerful soul. The crowning assurance comes in the presence of the Holy Spirit, witnessing the things that are freely given to us of God. 1 Cor. 2:12.

4. *Is the blessing of perfect love or Christian holiness easily forfeited?—Anon.*

That is not a fair way to put the subject. When a man makes a stupendous bargain, and calls heaven and earth to witness his solemn contract, does he easily rue the trade? The suggestion of such a thing sounds foolish; and as to the blessing, it is not only not easily forfeited, but it cannot be forfeited, as long as the price is paid by the individual. Earth and hell will assail him in vain. But will the average man keep the price paid, or does he easily rue the bargain involved in his consecration? The average man will hardly rue a small bargain, much less a great one; and when he does rue his trade we are in the habit of saying that he was weak and equivocal on the subject at the beginning. Well, God does not sanctify any man who is weak and equivocal in his consecration. He may get excited and feel good, but he has not the great blessing of perfect love. I will seem a little peculiar, but I am sure I shall be tolerated in this peculiarity, when I express the belief that few people lose the experience of sanctification. It is our duty to concede that they may lose it, and to warn them to watch and pray, lest they fall into temptation.

### EVANGELISTIC AND PERSONAL.

Rev. John Paul is completing a month of meetings in South Carolina in which interest and attendance have been large, and which have been fruitful in salvation work.

Rev. Sam S. Holcomb: "The Pine Hill camp at Atmore, Ala., starts off well, there being scores at the altar at every service and many praying through. The meeting will continue ten days."

Rev. J. C. Johnson was in THE HERALD office en route to Barren Plains, Tenn., where he is engaged for a meeting. He is just from the Aliceton camp meeting and reports a profitable time. Rev. E. K. Pike did the greater part of the preaching, assisted by Bro. Johnson and wife.

Rev. S. L. Porter writes that he has been down with typhoid fever for three weeks and is now at home at Atchison, Kansas, but expects to return to his work in DuBois, Nebraska, when he is able. He expects to evangelize next year. We can recommend Bro. Porter as a safe man for revival meetings and trust those in need of help will give him a call.

Rev. W. J. Harney passed through the city en route to Cabot, Ark., where he is to conduct a revival. He has recently closed a meeting of unusual success at Mt. Olivet, Ky. Though wearied with the labors of the summer campaign, Bro. Harney is still earnestly seeking the lost here and there. He is accompanied by his wife who is a great factor in revival work. They will have many sheaves to greet them on the other side.

Bro. Charles Lear gave a fine account of Yelvington camp meeting which has just closed. Bro. J. W. Bigham was to have conducted this camp but owing to illness had to cancel the engagement which was filled by Rev. J. T. Rushing, pastor of Virginia Avenue Church, Louisville, Ky. It would

have been hard to have found a better substitute, for Bro. Rushing is a man that will fit anywhere where good service is needed. Bro. Lear led the singing for the camp and reports a fine meeting.

Rev. J. B. McBride: "Our last meeting at Bokchito, Okla., was a great success, a goodly number praying through to pardon or purity. I am now in the beginning of Hamlin, Texas, camp; quite a number of campers are on the ground, prayers are ascending, the word is going forth in power, the fire is beginning to fall and souls are finding God. We praise the Lord for the old time demonstration of power. We are expecting a cloudburst soon; our faith is steady, the tide is rising and we are in the fight to the end. More later."

Bro. W. E. Charles: "I am in old Tennessee. The Hollow Rock meeting was good. It looked like a regular camp meeting; about fifty in the choir; we used Cream of Song, and how they did sing! I am with Bro. J. G. Williams, in Saulsbury, Tenn., this week and next week will be with him at Grand Junction, thence to Ozark, Ark. The meeting starts off well here—like an old time revival."

Rev. T. J. Adams: "We closed with great victory at Shilo Camp, Texas. All the way through the meeting the power would fall and souls would sweep into the fountain. Great conviction was upon the people from the beginning to the close; many were saved and sanctified and others greatly helped. There were large crowds and withal it was a great meeting. The Hines Sisters from Waco, did the singing and to say it was well done would be to express it mildly indeed. They are also fine altar workers and would prove a blessing to any camp. They are free from flirtation, their religion seeming to satisfy. Many good people at old Shilo will not forget them."

Rev. Solomon Irick: "We have just closed a good meeting at Jarvis Ranch, Okla., which continued two weeks. Rev. E. C. Cain and wife of Shawnee, Okla., had charge of the singing and rendered excellent service in that capacity. Bro. Cain is a good hand in revival work and is always at his best. The meeting was of an old-fashioned type being extremely spiritual. The altar work was deep and thorough; no hold-up-your-hand profession. The last day was indeed gracious; there were twenty-five at the altar Sunday night and seven were saved. I began at Keokuk Falls, Okla., a few days ago and will continue ten days. Bro. Cain will have charge of the singing there also. Pray that God will give us a real old-fashioned revival."

G. H. Shelley: "We began at Lee's Chapel M. E. Church, July 24, and had victory from the first service. Tuesday morning the revival began in earnest there being thirteen penitents at the altar; there were twenty-seven converted or reclaimed during the meeting, and twenty-two added to the church. This is my home church and my first successful revival as I am a young preacher. We had the assistance of Rev. Martin Shelley, our nephew, part of the time. Bro. Rufus Honeycutt led the singing most of the time for which we are grateful. The revival closed August 7 with victory and we feel more encouraged to press the battle to the gates of the enemy than ever before. We feel that every shore line is out and we are out and out for God. We preached from Hab. 2:15, at the close of the meeting; we feel that we must fight sin in high places. We are in the midst of stillhouses and blind-tigers right on the line between Kentucky and Tennessee."

## EVANGELISTIC.

### OSBORNE COUNTY HOLINESS CAMP.

We have just closed the Osborne Holiness camp meeting which was held at Covert, Kansas. The meeting was good throughout the entire camp and there were seekers at almost every service for either pardon or purity.

Rev. J. B. Mickey, known as "Bud," was my co-laborer, and he is a true man of God and a camp meeting in himself. Rev. L. A. Dugger, the M. E. pastor, attended every service and was a great help to the camp; he invited the writer to hold a meeting in his church in December.

I always enjoy going to Kansas; they are a great, loyal, big-hearted people. I stopped off one day and night at Junction City with my old friend, Bro. Brown, and preached for them.

I will be in Kansas from September 20 to January, 1911. We are at present in the Lebanon District Camp, near Campbellsville, Ky. Our next meeting will be the Herndon, Va., Camp, beginning August 29. Those desiring my services for 1911 camps, should write at once as our slate is filling rapidly.

Yours in the battle to stay and win,

J. B. KENDALL.

Wilmore, Ky.

### JACKSON, GA.

We ran our meeting at Olor's Church, Cataula, Ga., one week, and the Lord was with us; sixteen members were received into the church. This is a fine field for Bible holiness, and a real holiness meeting of about three weeks is very much needed.

After the above meeting, we moved some fifteen miles to Mountain Hill, where we waged the battle for one week. The Lord gave us a most gracious meeting; while there were only four who came into the church, old feuds were settled, a Sunday school was organized and altogether we had a delightful meeting.

Prof. Bob Milan, of Griffin, Ga., led the music. He is one of the cleanest young men it has been the writer's pleasure to know.

We are home now for Indian Springs camp. We sent some thirty-five subscriptions for THE HERALD. Wife and baby were entertained in the lovely home of Sister Gamble and Miss Lula Mobley, of Hamilton, while the writer was out in meetings. We can never forget these kind people. After camp meeting we go back on the same work.

With love to all, we are yours in him,

W. WALSTEIN McCORD.

### IN THE BATTLE FOR SOULS.

God is giving us victory in the work this summer. From July 15 to 25 we had charge of a union camp in California, Michigan. Pastors of several denominations composed the general committee and about 30 ministers of ten different denominations, took part in the battle. The Holy Spirit melted and united hearts so that the unsaved were astonished and declared that they had never seen anything like it before. The truth took deep hold upon hearts and a number were saved, others reclaimed, and many others testified of the great good received.

From California, we came here for a few days for a union meeting of United Brethren and Meth-

odist Churches, but the interest was such that we asked to be released from our promise to assist at camp at Hillsdale, and have stayed the second week. Souls are getting victory and many are under deep conviction. Wife is giving a series of Bible readings in the afternoon services on the personality, the deity, the work, the manifestations, the fruits, the gifts and the baptism of the Holy Spirit, and the truth is taking hold on hearts. Clear, scriptural preaching on these subjects is needed everywhere.

We have engagements at Indianapolis and Pleasant Ridge camps and then go to Amboy, Michigan, near Pioneer, Ohio, for another union camp in which six or more denominations unite. Pray for that meeting, that the Holy Spirit may have right of way in all hearts and God be glorified. For further information, write Rev. F. L. Spring, Pastor Methodist Church, Frontier, Mich.

Montgomery, Mich.

S. B. SHAW.

### DOUGLAS GROVE, MO.

We closed a great meeting at Douglas Grove Church on Sunday night, August 8. This church is near Holcomb, Mo., and has as pastor Rev. J. S. Newsom, who is wide-awake and is in love and favor with his people. Part of the time we had the assistance of Rev. John Hargraves, of the General Baptist Church. He also is a fine helper.

A few faithful men and women had been praying much for the meeting, so we had little trouble in getting started. We cannot mention all the good that was done, but there were thirty added to the church and about sixty either converted or reclaimed. The last day was a great time. We preached from the text, "For both he that sanctifieth and they who are sanctified are all one: for which cause he is not ashamed to call them brethren." At the close of the sermon crowds came forward and gave their hands saying they wanted to be saved to the uttermost.

At 3 p. m., we preached from Psalms 37:37, and had a great service. At night we preached from Josh. 24:19, and six were saved and others under deep conviction. They raised a liberal offering for the evangelist, also secured balance on preacher's salary. They will raise all the collections for the conference year.

My home was with Harry Douglas as headquarters, but had invitations to nearly all the homes. On Sunday we had dinner on the ground.

We commenced at Shady Grove, Ky., August 14, to continue ten days, then on to Hurricane Camp, the P. O. being Tolu, Ky.

Love to all the brethren,

J. J. SMITH.

### MOSCOW, MISS.

If you will allow me space in THE HERALD, we will tell our friends how the Lord has been dealing with us the past year. At the last session of conference we were read out for North Kemper charge, about thirty miles from Meridian. When we arrived at Moscow, we found some good people, and as we filled our various appointments we found a goodly number in the experience of sanctification. We began praying for a revival all over our work and others joined with us.

We commenced a meeting the fourth Sunday in July at Hopewell Church and from the very first service we had victory. About six or eight were saved and twelve sanctified. The church was greatly built up and there was the spirit of union and love. Methodists and Baptists were saved alike; both came to the altar and prayed through to God.

Surely there are some truly sanctified people at this church.

We next went to Big Oak, another church on our charge and opened up the battle against the enemy of souls. We never shall forget how the fire fell. There were about fifteen saved and nine sanctified. Rev. J. A. Wells was with us in the first meeting; he still has the blessing and does not keep as quiet as some preachers we have seen. Those who have crossed over into Canaan have gotten hold of such a good thing that it is almost impossible to keep quiet.

Rev. R. H. Kleiser, of Binnville, Miss., did the preaching at the last named place. I want to say to pastors who desire to have sin uncovered, send for Bro. Kleiser; he is one of the most logical preachers we ever heard. We have three more meetings to hold on our work and we request the prayers of THE HERALD readers for these meetings.

Yours saved and under the blood,

W. W. NELSON.

### WESTPORT, KY.

We have just closed a gracious revival at this place. Bro. Alfred Mullin conducted the services for us, and, through his untiring labor and by his gentle manner, he won the people to him. Not only were the people of all denominations pleased with him and the preaching but they were more revived at heart and living than ever before, in this place. Bro. Mullin preached the full gospel from start to finish. Above all, he failed not to preach *sanctification*, after the Bible and old Methodist style. Bro. Mullin is a clean, full-gospel preacher.

The results of the meeting are more than can be reported by mere numbers. There were some sky-blue regenerations, reclamations, and entire sanctifications. The grandfather of the writer was wonderfully sanctified in one afternoon service. It was the first experience of many of us, to see a man at the age of seventy-five, so in earnest and earnestly seeking God. Praise the Lord. Yes, God answers prayer.

The meeting closed on Thursday night and almost the entire congregation came forward and gave us their hands as a testimony of having been blessed during the services.

Young men wept, hardened sinners cried; truly it seemed that God had reserved the best wine for the last. One of the best features of the meeting was to see my dear aunt, who had been bedfast with tuberculosis, gloriously sanctified and claim the victory in Jesus' name. She has healing faith in him, who is able. Please join us in prayer for *his will* to be done in healing her. We leave all the results in the hands of him, with whom we have to do, that he may receive all the glory and bring all his redeemed of this place to himself in glory. We now go to help Bro. D. F. Walton. Do not fail to pray for us, dear HERALD family. Yours in him,

O. H. CALLIS, P. C.

### INTERIOR BRITISH GUIANA, SOUTH AMERICA.

It would be a difficult matter to date this article from any definite place, for we are now on the move every day. Since the departure of Mrs. Taylor and the last remaining members of our party, we have been on eight different gold fields and East Indian villages. God has been pleased to bless our efforts to the salvation of far more souls than we looked for. We have seen three and four different nationalities at the same altar, seeking the one Christ.

So far, the work in the interior has eclipsed my



strongest faith. Leaving Georgetown we were at sea that day and night, the next day we stopped a short time at Morawhanna, a place with a few hundred people and a Catholic and Anglican Church. After handing out tracts and praying with a dying Chinese we went on to Mt. Everard, further in the interior. I spent the time talking Jesus to the poor gold-diggers on board. At Mt. Everard we took a launch. I swung my hammock in it, and we left at 6:15 p. m. for an all-night run up the Barima river, reaching Arakaka at 6:15 a. m. Spent one day going from one "Camp" to another inviting the "Porknockers" out to "prayers" at night in a shed at a central place. For four nights we "kept prayers" and saw more than one hundred seek the Lord.

On we pressed in a boat thirty feet long and five or six feet wide, pulled by eight faithful black men, and "Buck Indians." We now have too many falls to travel at night. At times our men must get out, wade and jump from rock to rock, and climb about the bank carrying a long rope by which they pull up over the rapids. Around some we must walk, and at others we must unload, carry everything up the river, and get another boat. All along the way we find "Buck Indian" camps, and often stop to tell them of our Jesus. When we started up the river we had a cover over our boat which sheltered us from the pouring rain, but the second day this had to come down so we could run under the fallen trees. Rain pours and we "take it." We reached "Five Stars" gold fields just at night. Our hammocks were soon up, and we had on dry clothing. I will try and tell you later of how they come and beg me to preach to them.

Address to Bridgetown, Barbados, B. W. I., and it will be forwarded. JAMES M. TAYLOR.

#### EMPORIA, VA.

The writer has just returned from attending the first annual camp meeting of the Middlesex Holiness Association, which is an independent camp. Rev. Leroy Lee Banks and the writer, both members of the Virginia Conference of the M. E. Church, South, were engaged to hold the meeting, but just a few days before the camp was to begin, Rev. C. H. Fielding, pastor of East Middlesex Circuit, notified the preachers, his own brethren not to conduct any religious services in the bounds of his circuit, and while the law is both foolish and unjust, the preachers are loyal, and held no services at all, Bro. Banks not even attending, and the writer only part of the time. The pastor did not seem to know that there were any other holiness ministers in the country, and reports were circulated that there would be no camp, but Evangelist D. B. Strouse, of Salem, Va., and J. L. Early of East Radford, Va., were engaged, both of them being of the M. E. Church, and there was a great meeting. There were between seventy-five and one hundred professions of conversion, reclamation, and sanctification at the least estimate. The pastor did not go near the place. Large crowds were in attendance all the time at night, and very good congregations in the day.

Bro. Strouse is a dear old man of God, and has kept truer, sweeter, and clearer in teaching and life than any man the writer has ever associated with the same length of time, and Bro. Early is a fine young preacher and man. Rev. E. J. Moffit, a Southern Methodist local preacher of Deltaville, Va., where the camp is located, originated this work. Because of his Wesleyan, Bible teaching, the pastor refused to have his license renewed at the District Conference this year. The pastor had

never asked him not to build the camp, or not to preach in the mission chapel, there being no M. E. Church, South, at Deltaville, and his ground for opposing the renewing of the license, was that Mr. Moffitt was insubordinate. The pastor has no jurisdiction over that camp at all, and Bro. Moffit and all who are Southern Methodists have been loyal supporters of the pastor and church. He has now driven many of the people from him, and preferred some other church to hold the camp than two of his own who have stood by Southern Methodism and taken hundreds of members into her fold. When will the haters of purity learn wisdom?

The opposition of the pastor has created sympathy with the work, and the camp is permanently established so that all the powers of darkness cannot break it up, and God uses the wrath of men to praise him, and the meeting no doubt was better than it would have been, had Bro. Banks and the writer held it. They are both still in a good humor and loving everybody. Hallelujah!

The pastor tries to kill holiness, but allows horse racing among the people with all other forms of worldliness to go on. Surely we are living in awful times. May God wake the people up.

Yours fully saved, REV. J. W. HECKMAN.

Tell us if your church, Sunday school or mission needs a new song book; give us the name of your leader or buyer of books, and we'll take the matter up with them. Write us a card today.

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Rev. H. W. Bromley.	Rev. H. L. Powers.
Rev. C. C. Cary.	Rev. A. S. Watkins.
Rev. E. P. Ellyson.	Rev. C. F. Wimberly.

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

(Continued from page one.)

besides some of the old buildings which were built when the school was first founded. There are also a number of well-arranged residences for the families of the president and professors. The grounds are large and lay beautifully on a gradual incline with the bay at the foot and some splendid mountains in the rear of the campus. This property was bought very cheap in the far-out suburbs of the city which is now building up to it, and the land is worth many times its original cost.

I had a good time preaching to the students and at the close made a proposition which revealed the fact that a large per cent. of them were Christians; on another proposition, not less than thirty or forty arose indicating their desire to become Christians. I was delighted with this school, situation, grounds, buildings, professors, students and the spirit of the place. The atmosphere of a Christian college rested upon the beautiful plant.

Dr. J. C. C. Newton, who is much beloved, has poured out heart and brain here. He is now absent in the homeland to recuperate his health. Deal generously with this old soldier. We Kentuckians ought to put him in some good, useful place in Florida. The Lambuths and Dr. Wainright put toil and prayer into this place and it has all brought forth fruit.

I wish the Southern Methodists who have been dropping their offerings into the hat for Japan, could see this place, thank God for what they have given and give more.

After preaching, I went to dinner with Professor Hayden, a delightful Christian gentleman who has for his wife Miss Jennie Conway, granddaughter of Bishop Soule, whom we boys knew at Wesley Hall in the good old days when Mrs. Conway and her three daughters did what they could to keep us civilized and put some refinement into us, while Professors Ship, Tillett and Dodd whipped us up the theological hill. We had a good dinner with homeland flavor and two delightful hours of conversation about the old days of McTyeire, Garland, Baskerville and Tigert. They have all passed away and the boys are scattered to the four winds, and not a few of them are resting quietly under the sod. They have a precious place in our memory and

times but only once in English. I had to stand and listen to twelve of my sermons preached by my interpreter paragraph after paragraph, so preaching and hearing, I went through twenty-five sermons in the four days. Each day of the four Bro. Hager was up a little after dawn, on his wheel and away to the church where he was met by the devoted Japanese pastor and a few other earnest souls and they waited at the throne of grace and they waited not in vain. The God of the universe answered prayer. The last meeting closed late and Bro. Moseley walked up the hill with us and we said good-bye to each other under the stars, and my feet were heavy as I pulled up the stairs and reflected that there is no tenderer, truer friendship on earth than that which Methodist preachers feel for each other.

(CONTINUED.)

**TO YOUNG MEN OR WOMEN DESIRING TO ENTER THE MINISTRY.**

To young men or women desiring to enter the ministry, I wish to say, by all means take some time for preparation for your life work. The great need of the times is not profound scholars in our pulpits. The church has always had her scholars, men with peculiar gifts for close study, wide research and deep thinking, and she will always have them, but the great need of the times is a well educated young manhood with a clear, workable knowledge of the Bible, cleansed from all sin, baptized with the Holy Ghost and full of unquenchable zeal for the salvation of lost souls, and for the perfecting of believers in Christ Jesus.

It is the highest desire of Asbury College to help such young people in their preparation to enter the great human harvest field and gather rich sheaves for the kingdom of God.

In the great holiness movement many young men have been saved and sanctified on the farm, in the shop, store or factory, who have but little education but feel the call of God in their hearts to go out and preach the gospel; they have limited means, the time is short perhaps, they are well up in years and they hardly know what to do. It is to such that we gladly reach out a helping hand. You will find sympathy and help at Asbury College. You want to be able to use good English; you desire to get a clear, practical knowledge of the teachings of God's word, and you want to learn how to preach. Come on to Asbury; this school was built largely for just such persons as yourself. It is our purpose to give very special attention to the preparation of young people—men and women, for evangelistic work and the mission field.

H. C. MORRISON, President.

**WORTHY OF CONSIDERATION.**

There are many institutions of learning to-day that, not only neglect the proper religious training and instruction of their pupils, but the whole trend of influence, both in class-room and social life, is away from God and his revealed truth.

How often in these modern times of such general unbelief and love of the world, Christian parents send their children away to school with high hopes for their usefulness here, and their salvation hereafter, and receive them back, poorly educated, having lost their faith and thoroughly imbued with the spirit of worldliness and opposition to the teachings of the Bible.

In Asbury College, we seek to educate both head and heart. It is our purpose to instill into the minds of all our students Bible truths, and the love of the same. It is our great desire that all

"We shall still be joined in heart,  
And hope to meet again."

In the afternoon we had a meeting in the church in which the Holy Spirit graciously melted and blessed our hearts. Brother Piercy and myself went to supper with Rev. C. B. Moseley. We were in Wesley Hall together and this is the first sight I have seen of him since we parted there. He has wrought faithfully here for many years. He is principal of *Falmore Institute* and resides in the house in which the beloved Dr. Lambuth lived and died. He has a charming family of a wife and five or six children—children that make your heart glad.

At six o'clock I preached to his High School; many of the boys stood for prayer and Brother Moseley announced that all who desired to go to the revival meetings at the church might do so and about one-fourth of them slipped out and hurried to the church. We went at once to the church and the Lord gave us a good time with all the altar space packed with earnest seeking souls. These have been four great days; I preached thirteen

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students coming to us shall be saved from sin, established in the faith in Christ and become aggressive Christians.

We believe that "the fear of God is the beginning of wisdom." For the statesman, the soldier, the business man and in all the honored professions of life, "Godliness with contentment is great gain." Generals Robert E. Lee and O. O. Howard were none the less great soldiers, because they were devoted disciples of Christ. Premier Gladstone and President McKinley were none the less great statesmen, because they loved the Bible and walked with God.

It is our purpose to give the Holy Trinity and the Scriptures the first and highest place in Asbury College. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

#### SPECIAL NOTICE.

The readers of THE HERALD who desire to make contributions to our holiness missionary work, will please remember that Mr. L. P. Brown, of Meridian, Miss., is our treasurer. Forward money to him. If you desire to specify the field, tell him where you prefer that the money be sent—India, China, Japan, Korea, or elsewhere. Money sent to us is not scattered in a haphazard way but is placed where every dollar will count. \$25.00 will support a Bible woman; \$75 will support a native preacher in India for twelve months.

Remember we have Brother Stanley Jones as the representative of our Holiness Union who begins his evangelistic work very soon in India. He will work in harmony with the church and the fruits of his labor will be carefully garnered. We expect also to have Dr. Yandell, one of the most cultured and devout Chinese gentlemen among all the Christians in China. He will represent us and his work will be in the churches where it will be carefully nurtured and protected. These men are church members—one of the M. E. Church and the other of the M. E. Church, South. They are men of wisdom and culture, deeply pious, and I do not know of a better investment than to help them in the preaching of the gospel in their fields. Send your money to Brother Brown and pray for the outpouring of God's Spirit on the mission field.

Your brother with great faith for the salvation of souls,  
H. C. MORRISON.

#### SCOTTSVILLE, TEX.—THE MOTHER CAMP IN THE LONE STAR STATE.

It was a great day in the history of the religious world when Martin Luther drove the nails that fastened the famous Theses to the church door at Whittenburg; it was a glorious epoch in the annals of time when John Wesley unfurled the white banner of Christian Perfection; it was a red-letter day on the calendar of the kingdom when the fourth of a century ago, the grand old Scottsville Camp, the *alma mater* of annual encampments, was launched upon the rising tide of a new religious era. The leaven of infidelity, formality and indifference was at work and its dark and dreadful influence was becoming widespread. As an antidote or counteraction to this force of evil, God rolled the holiness movement across the broad plains and waving prairies of the great southwest. Scottsville was the historic spot—the strategic point—for the pioneer camp of this resourceful country.

Looking back over the past and considering the condition of things in those days one imagines that the feelings of the organizers of this inspirational encampment must have been similar to the emo-

tions that swelled in the breasts of the early settlers at Jamestown, Va., and the Pilgrim Fathers at Plymouth Rock. No doubt a convoy of angels encamped on Texas soil at that memorable period and desired to look into the deep mysteries of an evolving institution.

Year after year and decade after decade this camp has continued its operations touching thereby the lives of the lost and the souls of the saints. It has, of course, been beset with the *juvenile ailments* incident to all early forms of organized life. The many surrounding camps some of which are held the same time as the Scottsville meeting have somewhat depleted the former multitudes of the camp once seen in its unrivaled attendance. The solid features and enduring forms of a permanent success however, remain and victory is perched upon the banner.

The present session of the camp meeting association is taking on a new impetus. From the very first of the meeting signs indicative of success were apparent. The camp was well advertised, many prayers had ascended and "a sound of going in the tops of the mulberry trees" was caught by the ear of faith. When the workers arrived on the ground they soon adjusted themselves to the situation and opened fire on the ranks of the enemy. A congenial and harmonious spirit and a mutual helpfulness has prevailed among the leaders. This felicity has proved a winning feature at the great annual feast.

Rev. C. M. Dunaway from Georgia, is a fine co-laborer. With a joyous experience, smiling face, happy soul and strong faith he meets the audience and proclaims to them the fundamental doctrines of Christianity. His wide experience in revival work affords him a rich fund of live illustrations with which to embellish the rugged truths of the gospel. Withal he is a natural sermonizer and beautifully analyzes the word of God. His ministry has been unusually fruitful. May it please the Most High to raise up an army of such workers to supply the wide-felt need in the world's great harvest field.

The song service was in charge of Prof. Hamp Sewell, of Georgia. Bro. Sewell is a good chorister and a fine Christian gentleman. He is the author of that splendid song book, "Hymns of Glory." It is certainly one of the best song books on the market.

It was the universal opinion of all the old campers and casual attendants that the present meeting has been the most satisfactory and fruitful meeting the camp has known for several years. From the introductory remarks of the first service to the last benediction of the closing day there was not a dry service. It is thought there must have been in

the neighborhood of fifty conversions, reclamations and sanctifications. A prominent Presbyterian elder was among those who received the blessing of entire sanctification. All the saints were greatly benefited, highly pleased and wonderfully edified. It was to be regretted that the faithful secretary, Bro. B. P. Wynne, was unable to be present except at the closing service on account of illness. His place on the committee was filled by Mr. Thos. B. Talbot, PENTECOSTAL HERALD representative who has been a regular attendant at the camp for the past sixteen years.

There exists at present a more fraternal relationship between the camp and the church than ever before. There is a friendly recognition and appreciation on the part of the Holiness Association of the various evangelical denominations, all of the members of the Board being allied with the church. They seek not to hinder but to assist the church in its great mission of saving souls. A goodly number of preachers were in attendance upon one or more of the services. Among those present were Presiding Elder Cunningham, District Superintendent Hervey, Dr. Elrod, Revs. J. M. Manly and W. L. Weldon, Rev. Harwell and a number of other pastors, workers and missionaries. Dr. Godbey was present part of the encampment. Rev. J. W. Carter, of Lexington, Ky., passed by, preached one sermon and helped us push the battle. Prof. A. C. Johnson, of Wilmore, Ky., was with us over the last Sunday and assisted greatly in the singing.

One of the happy features of the camp was the meeting of Rev. C. M. Dunaway with his brother J. M. Dunaway, whom he had not seen for twenty-seven years. The last service of the twenty-fourth encampment closed with shouts of victory, handshakings, farewells and "God be with you" till we meet again. Amen!

ANDREW JOHNSON.

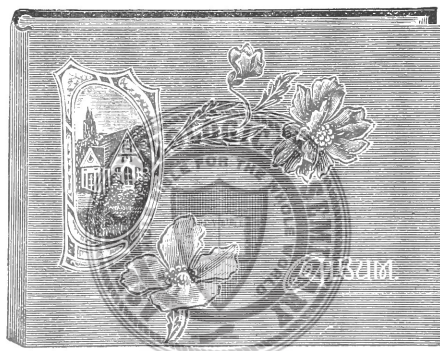
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## Among the Schools.

### Improvements at Meridian Colleges.

J. W. Beeson, Meridian, Miss.

The Meridian Male College and Meridian Woman's College of Meridian, Miss., have been making many improvements this summer, which serve to put the college on a higher plane than ever before.

The interior of the buildings have been very much improved by the skillful decorators. The grounds have been further graded and improved.

New opera chairs have been ordered for the large Auditorium; the walls have been beautifully tinted. A great pipe organ, thirty-two feet wide, eighteen feet high and with over eleven hundred speaking stops, has been installed. The Auditorium is one of the most handsome to be found anywhere in the country. A master of pipe organ, direct from London, England, has been employed to teach this fine new instrument. He is one of the greatest pipe organ teachers to be found anywhere in the country. A fine Band Master, who can teach all kinds of band instruments, and direct the cadet military band, has been recently added.

Two car loads of new pianos have lately arrived from the factory, to replace the old ones. A great master musician has been recently employed as director of music. He was for ten years the favorite pupil of the great De Konski, who was court pianist to the Emperor of Germany. He also was the only pupil De Konski ever took into his home, and too, he was the only pupil who ever received a diploma from De Konski. This great master has fifteen teachers under him. With great teachers, new pianos, magnificent pipe organ, and about five hundred music students in the various branches of music, the Meridian College Conservatory is one of the leading music schools of the land.

A few months ago the campus was enlarged to an estate of sixty acres; with lakes for boating, swimming and fishing; athletic grounds for tennis, basket-ball and the beautiful field drill, that adds much to the health of the students.

A strong faculty of specialists has been engaged, who are Christian men and women, who will be the proper examples for the young people entrusted to them, who will look after the moral and spiritual training as well as the intellectual and physical.

Prospects are very bright for this session. More students have made application for rooms than ever before at this time of the year. These colleges are taking a high stand in the educational as well as in the spiritual world.

A graduate of last year was entered in the Columbia University, N. Y., for Doctor of Philosophy course; the work of this college being accepted as the same as that of Harvard and Yale. One student took an A. M. degree there in only one year after having completed the A. B. degree here. Another one of our students took high honors at Harvard University. What more could any one ask for intellectual training? Best of all, these fine advantages in literary, music, art, el-

ocution, domestic science, etc., can be obtained in the finest religious atmosphere. In this age of "destructive criticism of the Bible, this age of libertinism and rowdism in college, it is refreshing to see modest, quiet, earnest, Christian students, such as come out of Meridian College.

### From Holiness College, La Lande New Mexico.

We the Board of Trustees of this college, having been studying the other holiness colleges of the movement, and having perfected ours under which we are being incorporated, we feel that the public would naturally desire and expect that we give at least an outline of this charter and the plans, policies and principles of this institution that God has enabled us to found in this new, needy and ripe field of great possibilities.

Giving you an outline and quoting somewhat from the charter: 1. Our institution exists not for profit, but for benevolent, charitable and educational purposes; to instruct in and promote the languages, literatures, arts, sciences, industries, professions, religion and philosophy of mankind; to promote research for and propagation of the truth as it may be found in nature, mankind and God, with especial reference to the greatest possible present and eternal good of the masses of the human race; further to promote searching for the truth and extending the experience of entire sanctification received as a definite work of grace accompanied by the filling with the Holy Spirit of the whole man as may be found revealed in all the Holy Writ, (1 Thess. 5:23; Jno. 17:17-23; Titus 2:14, and as experienced by individuals, to the end of spreading the full gospel of Jesus Christ and advancing the kingdom of God throughout the world. It is the distinct purpose of the promoters of this institution to make it a people's institution, one where the masses, poor, well-to-do and rich, alike are welcomed and where it is hoped no worthy young person, certainly no absolutely surrendered child of God will ever be turned away for lack of funds, the industrial feature being designed to supply the work and means for their support, while preparing in God for their life-work. It is confidently expected that expenses will be reduced rather than raised, as the institution grows.

2. Our institution has the God-given mission of bringing the essential truth to be found in the study of all nature through the sciences of the same, the entire human races from the earliest dawn of history to the present complex life through all the sciences of the same, and God as he has revealed himself in his word and all this in the atmosphere of perfect love, helping to make this truth to become incarnate in the lives of the consecrated students and workers in the institution. Truth is not antagonistic when properly learned and is ever too valuable to the lost, and no segment of truth can be really understood until it be seen in the light of the whole circle of truth. God wills that his sanctified children should be so well-equipped physically and intellectually, and of course they are ahead spiritually as any people on the globe. Hence our curriculum is as high and thorough as Princeton, Yale, Chicago, or any other college.

3. Our charter requires the President of the college, members of the Faculty and the Board to be either in the experience of entire sanctification or earnestly seeking God's fullness.

4. The Board of Trustees shall have power to exclude from its membership and from the presidency of the college any guilty of immoral conduct or who opposes the principles, plans and policies of the institution or of this charter or articles of corporation.

5. This Board of Trustees being self-perpetuating and empowered to carry on this work designed for the institution as outlined above, it is expected that the institution remain for all times a people's institution of growing importance and usefulness, but in case of some unforeseen future condition may arise so that this corporation must be dissolved the Board of Trustees shall have power to dispose of the property of the corporation for the greatest amount of money or property value and the revenue thus gained shall not be used by any individual for private or personal gain, but must be used in founding a similar institution on some foreign field or at home, the former being preferable, suited to the demands of the times and to the needs of the community in which it is located.

6. No amendments of these essential points are permitted.

It will be seen from the above that all money put into the institution will be held in trust for all time, whether this institution stands or falls, to propagate the gospel of entire sanctification as a second definite work of grace throughout the world; and none of it can ever be used for private or personal gains by any one; and that it is a people's institution where the masses of God's people—with or without a penny, can with proper devotion and application get an education for and pleasing to God; and that this education is thoroughly practicable and workable as well as truly scientific. We challenge and beg the world to show us how we can make this more safe as a holiness institution and how we can help the people glorify God more in and through it.

We have to offer for your prayerful consideration the following:

### Holiness Union Convention

Little Rock, Ark., October 19 to 24.

"Hymns of Glory" by Hamp Sewell will be the song book used throughout the entire Convention.

### "Usersknowwhy"

Sample Copy 18c.

Hamp Sewell, Publisher, Atlanta, Ga.

Special prices to Holiness Camps.

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One corner lot with new four room house just finished at Illinois Holiness University. For full particulars write.

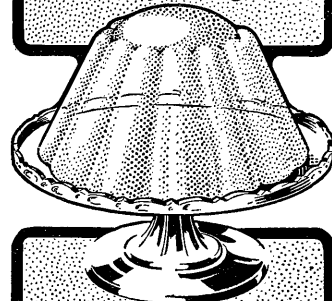
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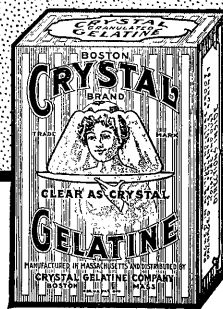
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3rd. One for the varied interest and works of which you are assured of a rich reward by joining the daily fervent Prayer Circle.

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President, W. J. Beeson.  
Secretary, W. P. Hart.  
Treasurer, R. L. Helm.

### The Herald's Introduction To The Sunday School Lesson. By John Paul.

FOR SEPTEMBER 4, 1910.  
Two Parables of Judgment.

Matt. 21:23-46.

Golden Text.—"Therefore say I unto you, the kingdom of God shall be taken from you." Matt. 21:43.

#### The Statement.

The week of his crucifixion, Christ rode into Jerusalem, cleansed the temple, and retired to Bethany to spend the night. On the road, returning he enforced a symbolic lesson by cursing a barren fig tree and causing it to die a death of supernatural abruptness. The lesson in this to his disciples was upon the possibilities of faith; but for the Jewish Church it was a rebuke of their fruitlessness and a foretoken of their doom as an ecclesiasticism. By the time he arrived in the temple that morning the forces of opposition had rallied from the shock of yesterday and fallen upon a plan for attacking him. They began by asking of his authority, which question he answered with a question about John the Baptist's authority, which they could not answer

either way without an embarrassing concession. In short, he refused to tell them where he got his authority. After he had thus disarmed them, he proceeded to preach to them in parables, giving the two parables of the lesson, which went home to the leaders of the Jewish Church with telling force. In the first of these, the two sons represent the Jews and the Gentiles, the former having agreed to serve God, but having proved unfaithful to the trust, while the latter had wandered far from him, but were now about to repent under the preaching of Christianity. The passage is parallel in its teaching to the primary thought of the story of the prodigal son. The second parable, of the leased vineyard, is a photograph of Jewish Church history, and an ingenious way of making the Jews pronounce their own judgment sentence. It is an awful climax of a skilful preacher.

#### Wisdom.

The spirit of wisdom was upon Christ. He went into nothing as an irrational fanatic, but dealt with the disease of the human heart and of the church as a trained scientist takes hold of a malignant disease. He counted not upon incantations and mesmeric spells, but did a thorough work, upon a moral, spiritual and rational platform.

#### The Prominence of Repentance.

The gospel of repentance is made significant in the parable of the sons. All rebellion is forgotten, the past is a clean page, no matter how far the wanderer has gone, and he is received into the Father's favor with no mention of his disobedience if he truly repents.

#### No Faith Without Repentance.

"Ye repented not afterward, that ye might believe." (verse 32). The human heart is the slave of its own doubts as long as it is in sin. To disbelieve the truths of the Scriptures is not the sign of a flat head, but of a perverse heart. Good men do not dispute God's word. Even a flat head can see the compelling consistency of the gospel, if under it beats a pure or even a contrite heart.

#### Bringing Forth The Fruits of The Kingdom.

A failure to do this was why the kingdom was taken from the Jews and given to the Gentiles. Are we bringing forth the fruits? What are the fruits? Many Jews, through the centuries, brought forth the fruits and were saved, but as a nation they failed. Shall we as Gentiles ultimately fail of our trust? If so, what will be the consequence? Will the Jews ever be reinstated as a part of the divine institution? Interesting answers to these questions may be inferred by reading the 11th chapter of Romans.

#### 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.

Beebe, Ark.—Aug. 25-Sept. 5. Revs. Will Huff and W. F. Dallas, preachers; Rev. F. H. Bugh, singer, Miss Pearl Lawrence, organist. Mrs. E. J. Sheeks, Sec., Beebe, Ark.

Main Springs Camp Meeting, August 26-Sept. 4.—Rev. Jeffries, preacher.

B. F. Steele, Prescott, Ark. (Main Spring Camp)—August 26-Sept. 4. Rev. A. G. Jeffries, Willis N. Andrews, Sec.

Ozark, Ark.—Sept. 9-18. Rev. C. F. Weigela, of Pasadena, Cal., preacher;



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Calamine, Ark.—Sept. 1-12. Revs. J. W. Manney and B. F. Neely. J. D. Sullivan, Sec., Grange, Ark.

#### COLORADO.

Evans, Col. (Colorado State Holiness Association, 17th Annual Camp Meeting).—August 25-Sept. 4. Address Rev. F. D. Crook, Evans, Colo.

#### FLORIDA.

Winn, Fla.—Aug. 25-Sept. 4. Rev. J. M. Glenn, preacher; J. A. Smith, singer, F. P. McCall, Sec.

#### ILLINOIS.

Green's Grove, Ill.—August 26-September 3. Rev. A. G. Proctor and Miss Bertie Crow, W. G. Miller, song leader. Bro. John Hargett will assist, as well as others.

#### INDIANA.

Bryantsburg, Ind., one mile north of town.—Sept. 4-10. Revs. Aura Smith and C. E. Driskell, and Miss Lela Montgomery. H. A. Kirk, song leader. Chas. E. Cleek, Sec.

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

#### KENTUCKY.

Kingswood, Ky.—August 23-September 1. Dr. B. Carradine, Miss Lydia Ward, and others. Write Rev. J. W. Hughes, Kingswood, Ky., for further information.

Glenview, Ky.—Sept. 16-26. Revs. Andrew Johnson and T. F. Maitland and wife. W. W. Williams, Sec., Webbs, Ky.

#### MISSISSIPPI.

The South Mississippi Holiness camp meeting, near McHenry, Miss., begins September 2, and runs ten days. Leading preacher, Rev. John Paul, song leader, Mr. Felix Phillips. Miss Zora Saucier, secretary.

Bailey Holiness camp meeting, August 19-29.—Revs. J. M. Weems and Tom E. Smith, workers. J. Ford Hughes, Sec.

#### MISSOURI.

Hannibal, Mo.—Sept. 2-11. J. M. O'Brien, Luvana M. Terrell, Edwin F.

Phillips, and H. P. Beck. Missouri State Camp Meeting.

Wisdom, Mo.—Sept. 5-15. Rev. Andrew Johnson, preacher; C. C. Davis, singer. W. T. Love, Sec.

#### OKLAHOMA.

Anadarko, Okla.—Aug. 31-Sept. 11. Rev. T. J. Adams, preacher; Edgar Burkhardt, singer. For further information write Jas. R. McClung, Anadarko, Okla.

Oklahoma City, Okla.—State Nazarene Camp at Bethany Station.—Sept. 1-12. Revs. J. W. Goodwin and Arthur Ingler. Address R. L. Martindale, Chairman, Oklahoma City, Okla., Rt. 3.

#### TENNESSEE.

Uba Springs, Tenn., seven miles from Martin.—August 20-30. Several preachers will be on hand. Address J. B. McDowell, Fulton, Ky.

Dozier's school house, near Yorkville, Tenn.—August 26-September 4. Rev. C. E. Hardy, preacher. Write W. P. Young, Rutherford, Tenn.

Greenville, Tenn.—Sept. 23-Oct. 2. Rev. J. L. Brasher, W. B. Yates, singer. Mrs. Flora Willis, Sec., 308 Summer St., Greenville, Tenn.

#### TEXAS.

Mineral Wells, Texas.—Aug. 30-30. Rev. Nelson and Rev. R. G. Peach. Address J. R. Hamilton, Mineral Wells, Texas.

Pilot Point, Texas.—August 27-September 5. Rev. C. F. Weigela, preacher. J. P. and C. E. Roberts, Pilot Point, committee in charge.

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

#### VIRGINIA.

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

The pentecostal meeting at Salem, Va., will begin September 9. Morrison, of Kentucky, Fuller, of India, Cowman of Japan, and others, will take part. Mrs. Munford will be soloist.

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### CHILDHOOD AT NAZARETH.

Luke 2:39, 40.

Lesson 15.

Time. B. C. 4. Place. Nazareth.

And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

"There is no spot in Palestine that so suggests a gospel cradled among the quiet hills, but carried out from thence over the habitable world." The life upon which the eyes of the boy Jesus looked from the southern hill, Dr. Smith thus pictures. Across Esdralon, opposite Nazareth, there emerged from the Samaritan hills, the road from Jerusalem, thronged annually with pilgrims; and the road from Egypt, with its merchants going up and down, the Midianite caravans could be watched for miles coming up from the fords of Jordan, and the caravans from Damascus would round the foot of the hill on which Nazareth stands. From the northern edge of his hollow home, there was another road in sight where the companies were still more brilliant—the highway between Acre and Decapolis, along which legions marched and princes swept their retinues and all sorts of travelers from all countries went to and fro.

"The child grew"—as to his body being in perfect health. Being strong in spirit, his rational soul became strong and vigorous, the divinity continuing to communicate itself more and more in proportion to the increase of the rational principle. We should never forget that Jesus was a perfect man as well as God.

The house of David was reduced and brought very low at the time of Christ's birth; witness the obscurity of Joseph and Mary. The Messiah was thus to begin his estate of humiliation, by submitting to which, he should be highly exalted, and would thus give notice that his kingdom was not of this world. He shall know how to administer his spiritual kingdom in all branches of it, so as to effectually answer the two great intentions of it—the glory of God and the welfare of the children of men. Treasures of wisdom shall be hid in him; he shall be our counsellor and shall be made of God to us wisdom.

Our faith in Christ was never designed to supersede and jostle out, but to increase and support our fear of the Lord. They have divine illumination, who know their duty and how to go about it. In conformity to Christ, his followers must have the girdle of truth, and it will be the stability of the times. Eph. 6:14.

Those who bear the injuries done them with meekness and patience, are in a special manner entitled to divine care and protection. "I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth. Thus I was as a man that heareth not, and in whose mouth are no reproofs."

Psa. 38:13, 14. Herein David was a

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## ANNOUNCEMENTS.

**The Mineral Wells, Texas camp meeting** has been changed from Aug. 20 to August 26. Rev. Thomas H. Nelson and Rev. R. G. Peach will have charge. A great meeting is expected. J. R. Hamilton.

**The Staunton, Va., camp meeting** will be held September 6-18. Rev. J. B. Kendall will have charge, assisted by C. C. Rineberger, of New Albany, Ind., who will conduct the music. For further information address Rev. H. T. Heironemus, Staunton, Va.

On account of the rain and condition of crops, the camp meeting at Marthaville, La., is postponed until September 16-20. Evangelist T. J. Adams will be in charge. L. F. Berry, Secretary.

**Camp Meeting, Oakland City, Ind.,** Sept. 14-Oct. 2, 1910. Interdenominational. Evangelists: Rev. L. Milton Williams, Oskaloosa, Iowa; Rev. I. G. Martin, Los Angeles, Cal.; J. V. Reid and Myrtle Todd, leaders in song. Other Holy Ghost workers will be present. Object: That sinners be



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saved, that backsliders be reclaimed, that believers be sanctified wholly, that real Bible holiness be promoted. Let all Christians pray for a great revival. Bring your Bibles and song book, "Songs of the Comforter" No. 2. This will be the 15th annual camp of the Southern Indiana Holiness Association. Beautiful grounds, large new tabernacle, abundance of water, dining hall and lunch counter. 5 meals for \$1.00 or single meals 25c. Camping tents with cots and bedding furnished except blankets, bring your blankets. Free hitching ground for horses. All who desire to camp on grounds please notify secretary by September 10. D. C. McCullough, President, N. W. Benton, Sec.

**Seventeenth Annual Encampment** of the Beebe Holiness camp meeting association, Beebe, Ark., will be held on its beautiful grounds, August 25-September 5, 1910. Leaders: Rev. Will H. Huff, with Rev. W. F. Dallas assistant. Rev. F. H. Bugh will have charge of the singing, Miss Pearl Lawrence, of Waldron, Ark., organist. A cordial invitation is hereby extended to all to come and help us make the camp meeting a success for God in the conversion of sinners, the restoration of backsliders and the sanctification of believers. There will be in attendance a number of preachers, workers and singers, who will assist in pressing the battle against sin. Beebe camp is a beautiful place, affording plenty of good water and shade for man and beast, and here the soul may feast on the King's bounties until "Abundantly satisfied." This camp is one of the largest in the South and has always been well attended, but we are expecting a much larger attendance this year than in any year previous; already the Board has had more applications for camps than they can supply, but arrangements can be made with the Little Rock Tent & Awning Co., for camping tents if you will put in your application in time. Those wishing to bring tents or covered wagons, will be furnished a camping place free. The hotel will be run by competent parties who are under contract not to charge more than 25c per meal and 25c per night for lodging. Cheaper rates for families and those staying the entire ten days. A grocery store will be run on the grounds under contract to charge the same for supplies that the grocers charge up town. The butcher shops will have solicitors to call daily and take orders for and deliver meat to the customer. Remember the place, Beebe, Ark. The time, August 25-September 5. For further information and for tents and rates apply to Mrs. E. J. Sheeks, Secretary, Beebe, Ark.

#### Mountain Lake Bible Conference.

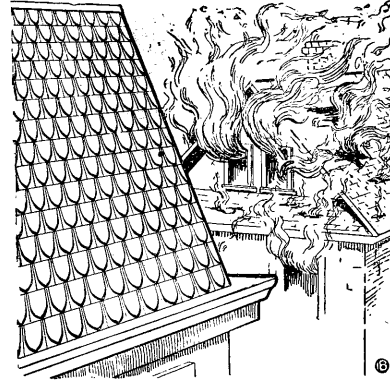
When Jesus heard of the death of John the Baptist he "withdrew to a place apart" evidently to meditate. He once graciously said to his disciples, "Come ye yourselves apart—and rest awhile." Did those ease-loving Orientals need to go apart for meditation and prayer? Much more do we feverish Occidentals. Many, weary with work, have "come apart" and are resting at Mountain Lake Park. Not only has refreshment of body been gained and the mind electrified, but the spiritual uplift has been such that one desires to stay here always. This

mountain top is a good place to rest. There may be thousands here, but the grounds are so ample and the people so much like your very self that you can rest to your heart's content.

The great spiritual uplift came through the Interdenominational Bible Conference just inaugurated. The services opened Friday evening July 22nd in Auditorium B. The leader of this new Conference is the noted evangelist, Dr. Henry Ostrom. In his opening address he gave the following points which he declared to be vital to this initial gathering: first, the integrity of the Bible; second, evangelism; third, missions; fourth, spiritual power as the maximum, with oratory and display of talent minimum. His address was one of great power. All who listened to his burning words felt the call to greater consecration. A call to more and more help those about us; a call to put the love of self out of our lives and let Christ rule in our hearts. "Oh, the cry for bread" said Dr. Ostrom, "this cry cannot go unheeded by good people. It is sincere and serious. The people must be fed and we the professed followers of Christ must do it." "We must not stop to study laws" continued Dr. Ostrom, "or think we know more than Jesus. He knew better than we how to feed the multitude."

Saturday was a full day. Morning worship was held at 6:30 led by Evangelist A. B. Davidson. At 8:30 the boys and girls gathered in the Hall of Philosophy to be given practical lessons by Mrs. A. G. Crouse, of Columbus. Few can command the attention of the little ones as can Mrs. Crouse. At nine o'clock a most helpful address was given by the Rev. Dr. Andrew M. Shea, of Wilkinsburg, Pa. Dr. Shea spoke on the "Claims of the Bible as a Study." "Its contributions," he said "are beyond all price." Its a soul-feast, a rich legacy, a copious fountain. It is indispensable in culture." He declared that all down through the ages the men who have done things have been students of the Bible. The Rev. Dr. George Heber Jones who has spent over twenty-five years in Korea as a missionary spoke three times during Saturday and Sunday. He held his audiences spell-bound, as it were, while he told of what the gospel has and is doing for the Korean people. The Bible he said, has surely gotten into their hearts and lives. They read it as Americans do the newspapers. It has taught them the sinfulness of sin. They read the word and through it hear the voice of God and that is the secret of the great revival in that land. The sincerity of the Koreans he said is a lesson to all Christians. Sunday was given to missions. The annual meeting of the Mountain Lake Woman's Missionary Society being in session at this time the services were combined. Dr. Ostrom preached the morning sermon taking for his text, "And ye are witnesses of these things." "If our living," he said, "does not speak louder than our words, people do not understand us. We are not called to judge but to witness." Dr. George Heber Jones gave the evening address and laid it upon the minds and hearts of the women that they ought to give their life work to Christ as he is the only teacher who respected or recognized the character of woman. If it were not for the Bible, he said, woman

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in America would be as down-trodden as are the women in heathen lands.

Space will not permit to tell of the great feast of good things that were spread before us. The whole week was crowded with gems. The speakers heard are men and women well known in religious and educational circles. "A workable plan" is the subject of 5 addresses of special interest to pastors. Dr. Frederick Taylor, who will give these addresses is a successful pastor and is especially gifted as a soul-winner. Dr. H. A. Gobin, of De Pauw will speak on "The Importance of the Visible Church." The Rev. Dr. J. Wilbur Chapman will give three addresses on Evangelism. Other prominent speakers are Dr. Arthur J. Smith, of New York City; Melvin Trotter, Fred Willis, Dr. C. L. McKee, Dr. J. W. Mahood, Bishop Lewis, of China and Rockwell Clancy of India.

The music was in charge of Mr. John P. Hillis, the noted gospel singer. He was assisted at the piano by Prof. Charles H. Marsh of New York City; also Mr. and Mrs. A. D. George,

Mr. Charles E. Rykert and Mr. Jay Carpenter. M. A. Martin.

### A Mother's Desire.

Mothers have a great many desires, but there is one that stands out bold from all the rest, and that is the desire for a thorough education for her girls and boys. Realizing this, Prof. J. W. Beeson, President of the Meridian Woman's College, of Meridian, Miss., is placing this desire within the reach of parents, through this wonderful institution.

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J. W. BEESON, A. M.  
President Meridian  
Woman's College.



## Aunt Flora's Hour With The Young Folks

Dear Auntie: I will come again. I think the page has grown more interesting since you came. I have received a great many post cards and a letter from the cousins. The last time I wrote I did not see my letter until about February. I have been going to a protracted meeting at Thruston, Ky., about four miles from here. How many of the cousins have my birthday, November 4? I am 12 years old. Auntie, I wish you could come to our camp meeting this year; it is not very far. We have a fine time. We move every year we can. Bro. Bigham and Sister Springer will conduct it if it is the Lord's will. Love to Aunt Flora and the cousins.

Owensboro, Ky. Nina Baker.  
Nina, it does take a long time for one to get in, but do not stop writing on that account. Now, wouldn't I enjoy that camp meeting?

Dear Aunt Flora: Will you let a west Texas boy enter the happy corner? I have just been reading the Children's Page, and saw so many good letters from the cousins. I thought I would write. This is Sunday. I spend Sunday reading the Bible and good books and papers, as we have nothing to go to. Bro. Smallwood, a Methodist preacher will preach once a month at a schoolhouse near by. I will answer Oliver McMahon's question. Abraham lived to be one hundred, three scores and fifteen years old. Who has my birthday, April 23? I will be 15 years old. I would be glad to receive post cards from the cousins. Your new cousin, Big Springs, Tex. Dee Stewart.

Dee, that is the very best way to spend Sunday, since you can not be in Sunday school and church. I hope you will soon have a church.

Dear Aunt Flora: May I chat with you and the cousins awhile? I am 10 years old, and am in the fifth grade at school. I live in the country nine miles from town. Aunt Flora, how did you and the cousins enjoy Easter? I went to the negro church in the afternoon to hear them speak. I have about 15 cards from the cousins and have answered them. My birthday is the 27th of June. If the cousins will send me some more post cards I will answer all. Aunt Flora, have you ever seen any violets? We have lots here, and I like to go violet hunting. Good-by. Your cousin, Abbeville, Ga. Ruth Barrett.

Yes, Ruth, the violets grow here in Kentucky, but I do not know if they are as fine as the ones you gather. I love them, too.

Dear Aunt Flora: Will you admit a South Carolina woman to your corner? I certainly do enjoy reading the cousin's corner. I think it is so much better since you joined us. We have been reading the Herald for over three years. We would not be without it for anything. I think springtime is a lovely time of the year. The dear little birds are singing, the trees budding out and the flowers blooming. My favorite flowers are Marshal Neil roses and cape



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jasamine. I would love to have a post card shower on the 29th of May, that being my 36th birthday. I will answer Sister Almira's question. The word "pate" is found in Psalms 7:16. Love to all.

Easley, S. C. Mrs. John F. Lesley.  
Sister Lesley, I am so sorry your letter could not appear in time for that shower. I hope the cousins will shower you any way.

I think the reason we love spring is that all things are awaking from their winter sleep. The winter does seem long and wearisome but we forget it when spring comes.

Dear Aunt Flora: Will you admit a little Kentucky girl to the happy corner? This is my first letter. We do not take the Herald but our neighbors do. I enjoy reading the letters very much. I am 11 years old. I would like to exchange post cards with the cousins. I am not going to school now, but our school will begin in July. I have two brothers and two sisters, and am the youngest one of the family. We live on a farm, and I like the country fine. I like to go to church and Sunday school. I go to church every second Sunday. My parents are Christians. I am not, but I hope to be some day. Love to aunt and cousins.

Susie, Ky. Hannah Ragan.  
Hannah, school time will be here soon. Isn't it wonderful how the time flies? I always loved school.

Dear Aunt Flora: Will you let a little Missouri girl enter the happy corner? I am nine years old. I love to go to school, and am in the third reader. I love to go to Sunday school and church. We have some holiness preaching in our schoolhouse. Bro. Strother preaches some for us. He is a fine preacher. Papa takes the Herald, and I love to read Aunt Flora's page. My grandparents are not living. I help papa and mamma work. I have three brothers and four sisters. For pets, I have three cats and a hen. I would like to exchange post cards with the cousins. Good-by. Edna Harrison.

Gad's Hill, Mo.  
Edna, when I was a little girl I often went to church in the little country schoolhouse, and enjoyed it as much as I do now.

Dear Aunt Flora: It has been some time since I have written to the Herald, but every one of my letters appeared. I live in the country and help papa plow. I am 13 years old. I have gray eyes, brown hair and fair complexion. I would like to exchange post cards with the cousins. I will answer all I receive. Your nephew, Abbeville, Ga. William Barrett.

William, I am glad you had the pleasure of seeing your letters.  
Dear Aunt Flora: Will you let me have a seat in your corner a little while? I am 28 years old. I am a child of God. I started to serve the Lord 13 years ago. I was raised by good Christian parents. They are dead now. I was saved, then sanctified, and about two months ago, I was baptized with a baptism of the Holy Ghost. I have two children living and two dead. I am so glad I serve a Savior that can help us all when we come to him with faith. Perry, Ark. Mrs. Nellie Furr.

Sister Nellie, it is indeed, a comforting thought that there is one who is both able and willing to help.

Dear Aunt Flora: Will you allow a Kentucky girl to enter your cozy corner? This is my first letter. If I see it in print I will come again. Mamma takes the Herald I enjoy reading it very much. And I surely enjoy the Children's Page. I am 17 years old. I am a Christian, and like to go to Sunday school and church. Our pastor is Bro. Muncie. I like him fine. I have three brothers and two sisters, and a good Christian mother. All of our family are Christians but two. Asters and salvee are my favorite flowers. I would like to exchange post cards with the cousins. Love to all. Florida Stratton.

Goddard, Ky.  
Florida, I used to know a preacher named Muncie. Is not his wife's name Lou? If it is, I think she is my old teacher. Ask her.

Dear Aunt Flora: I am a little boy nine years old. I want to tell you about our Easter time. I go to school every day to Miss Linnie Bell, and she surely is a good teacher. She took all of our grade to her home on Saturday before Easter, and gave us an Easter egg hunt and an ice cream party. We had over four hundred eggs. Aunt Flora, maybe you don't know what an Easter egg hunt is down here in Texas. We had our eggs dyed all colors. Part of the children would take the eggs out in the pasture among the flowers, and hide them, and the others would go and hunt them. The ones who got the most eggs would hide them again. Miss Jessie Smith also took her music class out for an egg hunt. My little sister was with them. Grandma takes the Herald with the children's letters in it. I wish you could look down in Tex-

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as, Aunt Flora, and see how pretty and green it is. Orval McKay.  
Luling, Texas.

Orval, your letter came in March when we certainly needed a glimpse of spring to keep up our hopes. You certainly do things up right in Texas. I hope to have the pleasure of visiting your state.

Dear Aunt Flora: Isn't the page improving fast? I think that as long as the Herald is published, if I live that long, it will find a welcome in my hands. And you Aunt Flora, must undoubtedly be half the life of the paper, for if it were not for you, the paper would not have such a wonderful attraction for the young folks. I think it is just like for us cousins to have a page to ourselves, and it is nice too, to have a visit from some uncle, aunt or grandma. They are always welcome as far as I am concerned. Aunt Flora, I heard a Methodist preacher say this about you: "That woman is doing an unlimited amount of good work, which will last for all time and through eternity." That shows that other people have a good opinion of you as well as I. I will ask some questions of the cousins: First, How many rivers ran through the garden of Eden at the time of man's creation? Second, How many of these are traceable at the present time? Third, Who

was the first to be translated? Who next? Good-by to all. T. J. Bowling.  
Jennings, Okla.

T. J., you my tell our Methodist brother that I greatly appreciate his kind opinion of my work, and I am glad you told me about it. I have always wanted to be a help in the great work, and if I have helped the young folks I shall certainly feel very thankful that I have been given the opportunity.

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## OUR DEAD.

## CULLERS.

On June 17, 1910, Mrs. Sarah Elizabeth Cullers, beloved wife of Mr. J. M. Cullers, bade farewell to all things earthly, and took her flight for her home beyond the skies. All that loving hearts and willing hands could do, was done to stay the grim messenger of death, but nay, she had indeed fought a good fight, had finished her course and was ready for her departure.

Sister Cullers has for many years been a consistent, and noble member of the Methodist Church, and not only was she a member of the church but knew what it meant to die to the world, and be born of the Spirit. She loved her church, she loved God's people, and nothing gave her more pleasure than to entertain God's servants in her home. But now that home is oh, so lonely, because wife, mother and grandmother is not there; her kind and gentle voice is hushed forever, her sweet, smiling face has gone from our view, but dear loved ones, weep not as those without hope, look not to the silent tomb as her resting place; she is not there, but gone to that beautiful home of the soul, where no farewell tears are shed, or goodbyes ever spoken. She is now wearing her crown of righteousness that she so nobly won.

Dear husband, cheer up; she has only gone on before, to await your coming. Children, grandchildren, imitate her beautiful example, follow her footsteps as she followed those of Jesus, and one glad day follow a grand and glorious reunion there will be around God's throne when loved ones meet to part no more.

Mother is gone, but not forgotten,  
Never will her memory fade,  
Sweetest thoughts shall ever linger,  
Around the grave where she is laid.

It was hard indeed to give you up,  
We loved you all too well,  
While we are drinking sorrow's cup,  
Happy with the saints you dwell.

The earthly home you made so bright,  
Is now so drear and lonely,  
All seems still as stillest night,  
Since you from it have gone.  
—Written by her sister in Christ,  
Rileyville, Va. Miss A. E. Wood.

## HUGHES.

The death angel again entered our circle and claimed our much beloved sister, Nellie Adline Hughes, daughter of Mr. and Mrs. J. W. Hughes. She was born December 30, 1893, in Calloway county, Mo., and died June 16, 1910, at Manitou, Okla. She was sixteen years, five months and seventeen days old at the time of her death.

She was just in the bloom of youth. She was converted on New Year's Eve 1908, and a little later was gloriously sanctified. She joined the M. E. Church at Manitou and lived a consistent Christian life until her death. She was always in regular attendance at all the means of grace, ever ready to do her Master's bidding.

She was sick only a few hours and told her mother a short time before she died that she was tired of this old world and was going to rest. When she died it seemed as though she just went to sleep. She leaves a mother, father, four brothers and four sisters, together with a host of friends and relatives to mourn her death. She was loved by all who knew her. Weep not dear ones as for one that we shall never meet again, for we have a hope of meeting her again, for our loss is heaven's gain.

The funeral services were conducted at the M. E. Church at Manitou, by her pastor, A. J. Taylor, and her remains were laid to rest in the Manitou cemetery to await the resurrection morn.

The golden gates were open wide,  
A gentle voice said, "Come,"  
And angels on the other side,  
Welcomed sister Nellie home.  
Her sister-in-law, Fannie Hughes.

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not

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**ESTEY, Brattleboro, Vt.**

## APPELL.

The many friends in Waco of the Appell family were grieved to hear of the death of the estimable woman, wife of Rev. John H. Appell. She passed from life at 3:30 p. m., Monday, June 6, after a brief illness, not regarded as really serious until Sunday. The announcement of her demise caused general sorrow and expressions of sympathy for the husband and children.

The funeral took place at the family residence, corner Eighteenth st. and West avenue. The attendance of friends and acquaintances was large, for the Appell family is held in highest esteem in Waco and the lady who is dead had an extensive circle of loyal friends, her associates in church and social matters. The floral tributes sent to the home during the day were many and beautiful, expressive of the love and sympathy of the senders.

The services were simple, but impressive and beautiful, the ritual of the M. E. Church South, of which Mrs. Appell had for many years been an earnest and especially useful member and worker. Rev. E. Hightower, pastor of the Morrow Street Methodist Church, which she attended regularly, was the officiating minister. The interment was at Oakwood cemetery and the mother rests beside the lovely and talented daughter, Lizzie Appell, whose death in July, 1907, just as she was budding into young womanhood so saddened this community. The pallbearers were as follows:

Active—R. G. Ard, E. H. Bruyere, J. F. Cason, S. B. Edens, W. W. Dudley, J. M. Hale, Honorary—John Collins, L. B. Black, H. H. Bruyere, A. G. Smith, Eugene Kellner and N. S. Hill.

John H. Appell wedded his wife in Galveston, of which city he was a native, some thirty years ago. Her maiden name was Clara V. Baldinger. Of the union these children, now living, are fruits: Mrs. C. C. Lastinger, Mrs. W. G. Sparks, Marguerite and Ruth Appell—four daughters. Of sons there are three—John H., Jr., C. S. and W. A. Appell.

The family had resided in Waco a quarter of a century. Their home life was of exemplary nature and happy, and the value of the home training, the influence of father and mother, finds evidence in the lives and characters of the children, for in no family are there sons and daughters that parents had better right to be proud of than in this—the children who now sorrow for the loss of their mother. Mrs. Appell was an educated, cultured, Christian woman, and as wife and mother, as a member of society, she filled her place well—so well that our sympathy for the husband and children is profound, knowing as we do what they have lost.

## McKEE.

The home of John McKee of Tilton, Ky., was visited by the death angel April 11, 1910, and took from him his wife. She had been in declining health for several years before being called home. She was born January 15, 1847. She was a member of the Methodist Church. She was married to John McKee April 2, 1866, and there were born to them six children, three boys and three girls, only two of whom are living.

We miss thee from our home, dear loved one,  
We miss thee from thy place,  
A shadow o'er our life is cast,  
We miss the sunshine of thy face.

We miss thy kind and willing hand,  
Thy fond and earnest care,  
Our home is dark without thee,  
We miss thee everywhere.  
She leaves to mourn her loss, a husband, two daughters, one brother and many relatives and friends.

She was converted at Battle Run under the preaching of Brother Gifford, and later sought the Lord as her sanctifier. She lived a true Christian from that hour until Jesus called her home to be with him.

Aunt Mary loved to hear the songs of Zion and now she has gone to join the angels in their chorus.

'Tis hard to break the tender tie that binds our hearts to our loved ones, but we bow in submission knowing they are better off.

Dearest loved one, we have laid thee,  
In the peaceful grave's embrace,  
But thy memory will be cherished,  
Till we see thy heavenly face.  
Her niece, Bertha Harris.

## TIPTON.

Minerva J. Tipton was born April 23, 1842, and died May 24, 1910, aged sixty-eight years, one month and one day. She was married to F. J. Tipton at the age of nineteen, and to their union were born eleven children, nine of whom are still living, four boys and five girls. She was loved by all who knew her and leaves many friends to mourn her departure.

She loved The Herald and it was a source of solid comfort to her heart. Sister Tipton will be greatly missed by the Methodist Church of which she was a faithful member. While she was young she gave her heart to God, and her life was consecrated to her Savior. She was a good wife, a loving mother. She was visiting her daughter

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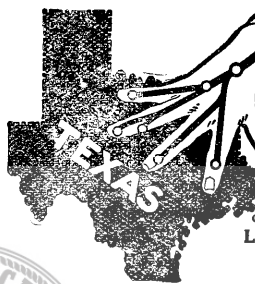
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## Our Weekly Review

By Mrs. Bettie Whitehead.

We give place to another this week as we have space on another page of **The Herald**. We trust our readers will enjoy the incident given below.

### A Bible Miracle Repeated in Swaziland, South Africa.

In studying the life and ministry of our Lord and Savior Jesus Christ, we find that he was ever mindful of the poor, the sick, the maimed, the halt and the blind. It seems that he often passed out of his way, that he might reach and bless some one whom no one else cared to reach. The good Book declares that the poor heard him gladly. Is it any the less true today? Nay, verily; we find away back here in this dark heathen country, that the poor people, poor financially, poor educationally, and worst of all poor spiritually, hear him gladly.

The subject of this article is the healing of the demoniac, almost a perfect coincidence with the one in the tombs of Jesus' time. Some time ago a strange glare-eyed, distracted-looking man, with only a piece of a goat skin on for a dress, a little hair tied around each wrist, and a string of white hair around his neck, and his own hair standing in all directions, presented himself before us in the mission yard. Immediately our attention was called to him by the missionary who told us the story. He said, "There is a perfect type of the demoniac in the tombs; that man lives in the mountains, his howling and screaming are something awful beyond description and the natives are afraid of him. He is really devil-possessed."

Naturally the sight of the man would drive one away from him, but remembering that the Lord Jesus loved such as he, we gave him a place in our heart. A few days after this the devil took possession of him afresh, he was on the verge of killing a woman, but she escaped in the midnight darkness and took refuge in the mission home, where prayer was offered in his behalf. Hallelujah, and this wicked man's spirit became subdued, his wild nature was checked, and his heart was broken before its Maker.

Sunday morning, April 24, the church was crowded beyond its capacity and many were turned away. This dejected, forlorn-looking man had found a place where he could listen to the gospel. He had added to his dress one yard of calico which was thrown over his shoulders. The subject for the morning was the last words of our Savior on the cross. The congregation listened from start to finish with undivided attention; this poor man watched the speaker carefully and occasionally moved about uneasily as though the place was strange; and why should it not be, for so far as the writer knows, he had never been in a church before. As we closed with the last thought, "Tis finished," and applied the truth to the people showing that their salvation was finished if they would only accept

Jesus, this dear man was the first to rise from his seat, and come to the altar; eleven others followed and what a time we had. He cried like a child, and prayed to God. He then and there confessed Jesus Christ; his face was changed and I believe the devil was cast out. Glory to God. Heaven rejoiced and hell was defeated. Reader, pray for this man that he will stand true to Christ.

One thing I noticed about these twelve seekers was, that not one had ever been to an altar before; it was their first time to come to Jesus. Our mind then wandered across the ocean to the homeland. We remembered the hundreds we had seen at the altar, but we do not remember one time of having twelve people seek God that had never sought him before.

This is a new field and there are thousands who have never sought the Lord and are only waiting for some one to tell them of Christ and his power to save. A revival is on and scores are turning to God. Oh beloved, the Spirit of God is working in heathen Africa. And what a privilege is ours to do our utmost in co-operating with the blessed Holy Ghost. The working of the Spirit alone is not sufficient to Christianize the heathen world, else it would have been accomplished centuries ago, and though they be divinely awakened and impressed with their lost and undone condition, this cannot save. For, "How then shall they call upon him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Beloved, here comes in our part in the divine plan for the salvation of the world; here and here alone we can and must begin with renewed vigor, and bravely press the battle on for God and the heathen.

Yes, it is true, few are interested, few are willing to carry the gospel to the heathen world, but there are those who will go; God has them here and there, and they must be awakened. "Pray ye, therefore, the Lord of the harvest that he may send forth more laborers into his harvest field." And as the laborers go forth, follow them in every way you can; you can do much by way of strengthening and encouraging those who have gone.

Remember they are laborers, and you must pray for their spiritual equipment, that they may have the wisdom of God in dealing with the heathen. Then, if they are to labor successfully, they must have plenty of provender, for what wise husbandman will place laborers in his field without providing plenty for their physical sustenance. Even so God's laborers must be physically sustained, and here again he must have the co-operation of human instrumentality. Beloved, the evangelization of the heathen world rests upon our shoulders. It remains with us. Will we be faithful? Will we be true?

Many of God's true children will never see a real heathen upon earth, but you will meet them all at the judgment bar of God's justice, and the only way for us to clear our skirts of their souls' blood, is to wait before God and learn what he would have us do, and then be faithful to our trust. Remember the Lord Jesus will help us.

Chas. L. Slater.




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### My Opinion of The Herald.

Kindly allow me space to express my opinion in behalf of **The Herald**—the ever welcome visitor to my home. I thank God for the day that I sent my name, as a subscriber to your paper. It has been a source of continual light unto my path. I would consider it cheap at twice the cost of subscription, and would not be without it for ten times the price; have learned to love it next to my Bible and read some of the articles over and over again, finding something new and strengthening each time.

The "Question Bureau" by Rev. John Paul is a rare treat and affords its many readers the privilege of the opinion of this efficient, capable man of God.

I would mention the other departments had I the time to do so, but suffice to say they would do honor to any much higher priced paper.

I would not close these few lines without a word in behalf of our beloved editor, who, for the past ten months, has suffered the separation from home and loved ones, the hardships of disease and travel in foreign countries that he might spread and publish the gospel of Scriptural holiness in the dark and sin-cursed land beyond the seas. May the Lord grant him and Brother Piercy a pleasant and safe journey home, and may they both be spared many years to preach the gospel of full salvation.

Mrs. Josie Eldridge.  
Canton, Miss.

### Wanted.

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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, August 31, 1910.

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## ✂ Christ, The Sinner's Hope. ✂

The blood of the Lord Jesus Christ was shed  
for thee,  
Make that atoning blood thine only plea.

Any doctrine, theory or teaching which discounts the blood of Christ, is false and leads to the destruction of souls.

Let us not trust in past experience, our own works, or the fruits God has given to our labors, or the love of friends; let us trust alone in Jesus Christ. He is our only hope and our full salvation.

There is much fine talk about Jesus Christ being the greatest teacher and the best man that ever lived in the world, but that is not enough. He was the Son of God; he combined in himself the two natures. He gave himself a ransom for lost souls; he is a Savior of sinful men. Let all sinful, troubled hearts come to him.

There is no new gospel; the good news of salvation for the lost, is as old as the day that Jesus Christ said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Men may get new views of the old gospel; they may get greater conceptions of Christ's power to save from sin; they may come into deeper experiences of grace, and broader sympathy and love for their fellowmen but that is not a new gospel. In the old gospel of Christ and Paul, there is exceeding abundantly above all that we ask or think.

There is too much of man's wisdom in the pulpit today and not enough of Christ and him crucified. It is the gospel of atonement from sin by a suffering Savior, that is made quick and powerful by the Holy Spirit. This is the gospel that breaks the hearts of men and brings them to the mercy seat in tears of repentance and prayers for mercy. Let us be done with showing our poor wisdom in the pulpit, and hold up Christ.

### OUR WORLD TOUR OF EVANGELISM.

#### CHAPTER XLVI.

##### WITH THE FREE METHODISTS.

The morning after our closing out in Kobe, we started for Osaka, which is only some twenty-five or thirty miles away. We were invited there by Rev. August Youngren, superintendent of the Free Methodist mission. Bros. Kawaba and Sasao, two Japanese, came for us. There are perhaps no more devoted and fruitful Japanese preachers in these islands than these men. Bro. Sasao was to be my interpreter in the Osaka meetings. He was converted in California some years ago and later on was blessedly sanctified. He is clear in the

doctrine and rich in the experience; he is also a man of fine intelligence and tender heart, with fluent speech and full of action and an excellent interpreter in Japanese for full-salvation preaching.

The Free Methodists have a mission in one of the business streets where shops and stores are thick all about them and throngs of people are constantly passing. The one great drawback with which they have to contend, is room for the crowds eager to hear the gospel. They have a number of small missions in the city, all of which seem to be prospering, but the point at which we preached was a sort of common center for their salvation work; here they have a small lot and on it a mission room that will seat about two hundred people. They were packed into it in a way that our people at home could not believe possible. There is a lot now for sale, immediately adjoining this one; if it could be bought they would then have ample room for a church adequate for their imperative need. Here is a great opportunity.

Osaka is one of the largest cities in Japan. The Free Methodists have two good homes for the housing of their workers; they have a group of as spiritual and zealous native Christians as I have met in the Orient. There is a ripe harvest all about them and the people are eager to hear the gospel, if they only had a place to accommodate them. These native Christians are liberal and will do all in their power toward the building of a large church; they have already given out of their poverty, several thousand yen for a building fund and wait with longing hearts for help from over the sea for the purchase of the land on which to build.

I have touched the Free Methodists of the United States from the lakes to the gulf and from ocean to ocean, and have found them standing with unflinching loyalty to the doctrine of holiness, and always ready to lend a hand in a meeting for the salvation of the souls of men. If there is a people who live more separate from the world and closer to God than the Free Methodists, I have not found them, and I can say without hesitation, that the Japanese child takes after its American mother.

At the first meeting with these people, I found them full of the old Methodist fire. They pray in Japanese, but say Amen in English. A thrill went through me during the first prayer at this mission, when at a certain point in the prayer, a dozen or twenty voices, mellow with devotion, said, Amen! The Lord blessed every meeting. After the first service I made the altar call at the close of each sermon and the people crowded to the place of prayer. One night I counted thirty

persons at the altar, and so they came in large numbers, some seeking sanctification and others seeking pardon, and many were blessed.

These people were well instructed in the fundamentals; these Christians know the difference between indwelling sin and actual transgression. They understand the necessity for pardon and cleansing; they know of the natural depravity of the nature and the guilt because of wicked actions. They have found forgiveness in Christ, felt the movings of the remains of sin, and found cleansing in the precious blood.

We were entertained in the home of the pastor of the Free Methodist Church, whose mother-in-law, a faithful woman, who walked with God and trained her family in his fear and has given several children to the mission field, was on a visit in their home from Seattle, and we had delightful communion and times of refreshing in their devoted, Christian home. I would to God the Free Methodists of the homeland would arise and build at this place. I do not believe there is a spot at which they could invest to a greater advantage. We remained here four days and preached twice each day, with the exception of one day, when we put in two sermons in the mission and one in English to the missionaries at the home in which we were entertained. A number of missionaries attended our meetings, some coming down for a few services from Kobe. There were Japanese brethren from other points who came in and joined with us in the work.

The Nazarenes, four or five of them, headed by Bro. Chenault, came down from one of the nearby stations and spent two days with us. It was a great pleasure to meet Bro. Chenault; we parted last winter at Gallatin, Tenn., and he then thought of going with me on this world tour, but the Lord led otherwise. I had arranged for him to take charge of an English-speaking Church in India, but before I could reach him with a letter, he had sailed for Japan, at the head of a group of Nazarenes, to open up a work in Japan. He and his people are full of faith and hope for a good work in their field. Bro. Chenault is one of the most devout and zealous men in his love for souls, that I know in all my acquaintance. May the Lord's blessings rest upon him and his collaborators.

There is not the slightest need for any holiness preacher to lower his flag or be idle. If one church will not have them, another will, and the people all around the world are waiting for a Spirit-filled, warm-hearted ministry to tell them of a Christ who is able to save from all sin. I do not know of a class of men to-day, who are further behind the times, and more ignorant of the facts as they actually exist, than a class of Methodist preachers chewing tobacco, squirting amber at toad frogs, (poor frogs) and sneering at the holiness movement.

The Orient is ripe for a revival. The school, book and tract work, and the preaching of the gospel through the years, with native Christians

(CONTINUED ON PAGE EIGHT.)

## "Have Ye Received The Holy Ghost Since Ye Believed."

W. A. STEWART.

*It came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? Acts 19:1, 2.*

The Jews accepted God, but they did not recognize Christ. During our Lord's earthly life a few who believed in the Father believed in the Son also, but they did not recognize the Holy Spirit. Christ told them, "He is with you but shall be in you." But after Pentecost, the way in which the Holy Spirit was recognized and spoken of, impresses one particularly in reading the Acts of the Apostles; and the particular desire of the early Church seems to have been that all who professed the name of Christ should also possess the power of Christ through the baptism of the Holy Spirit.

The Revised Version renders our text slightly different: "Did ye receive the Holy Ghost when ye believed?" In Acts 10:44-47 we have the account of the Holy Spirit falling on the household of Cornelius as soon as they believed, while in Acts 8:14-17 we read of believers in Samaria who did not receive the Spirit until some time after they had believed and been baptized. But whether the Holy Spirit was received immediately upon believing or at some time subsequently, the point was: "Have ye received the Holy Ghost?"

If this was a pertinent question in the days of Paul, it is a pertinent question now. "But," perhaps you say, "What is the Holy Spirit?" The majority of Christians today are like the disciples before Pentecost. The Holy Spirit is with them but they have not yet been "Filled with the Spirit." (Eph. 5:18.)

Just as in the newborn babe there is an implanted desire for nourishment, so that it may grow and thrive, there is implanted in each newborn soul the desire to grow in grace and to be able to exercise that power which alone can give victory and enable one to attain to those ideals which are set before us in God's word. But this power is not in ourselves, and so many go through life, blindly groping for something, they know not what, stumbling and struggling, longing and not getting, yet believing there must be something better for them although they never seem able to attain it. There is just one source of power. "Ye shall receive power, after that the Holy Ghost is come upon you." (Acts 1:8). Therefore if you are in the position in which Paul found those disciples at Corinth who had not received the Holy Ghost, consider the command of our Lord to his apostles, and "Receive ye the Holy Ghost." (John 20:22).

"What is the Holy Spirit?" Who the Holy Spirit is, is best understood by a study of his character and attributes as revealed in the word. Of the hundred or more references to him, in the Bible, let us select one which reveals to us his personality, divinity and a little of his wonderful work in the believer. Such a passage is I. Cor. 2:9-16. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." Here we

are told that the things man has not been able to imagine, even in the spiritual realms, are made manifest to us by the Spirit, for the Spirit seeks into the deep things of God. "For what man knoweth the things of man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." In other words each man's mind in the natural world perceives the things which transpire in connection with the individual and stores up impressions of knowledge concerning many things; but each man's mind knows only his own business except as the affairs of others may be communicated to him. "Even so, the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things are freely given to us of God." Thus God makes us like himself, implanting within us his Spirit, his very nature, and so fits us for a place in the heavenly kingdom.

This Holy Spirit, then, a divine, living entity, knowing all the things of God, comes to us and as fast as we can receive, imparts to us knowledge of the deep things of God. "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." The preacher who is depending upon his man-taught theology and his self-learned style of language to convey God's truth, cannot expect to obtain the result that a Spirit-filled and Spirit-taught man can obtain, for God has ordained this as his way; and while all knowledge that is made subservient to the Spirit can be a help, a man with all knowledge, but without the Spirit, cannot obtain results.

This explains the failure of many of the highly educated and polished preachers today, and also explains the success of a man like D. L. Moody, who could not always use proper grammar, but who could win souls, because he was taught by the Spirit of God. "But the natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." The natural man does not have a spiritual nature, therefore compared with one who has received the Holy Spirit, as far as understanding spiritual things is concerned, he is as a Hottentot compared to a college graduate in understanding Greek and astronomy. "But he that is spiritual, judgeth (examineth) all things, yet he himself is judged of no man." The man who has thus received the Spirit of God, the one who searcheth the deep things of God, this man will then delight to examine and search out the truths and knowledge of God.

"For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." This, it is self-evident, cannot be acquired by any effort on our part beyond placing ourselves in that position where we may receive this gift. It is the supernatural conveyance to us poor, human creatures though we are, of a part of himself. When this is understood, and the fact that the Holy Spirit is seeking to enter into and fully possess all who name the name of Christ, we begin to realize a little of our "riches in Christ"

and will better understand such messages as "I will live in them and walk in them," and "Christ in you, the hope of glory."

It is one thing to enter the palace of a king, and another thing to have blood royal in your veins. But we have "Given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust," (2 Peter 1:4). This privilege of being made a partaker of the divine nature, is for those who have escaped from the snare of the world, been born again and are endeavoring to live by the word,—the "Exceeding great and precious promises."

As soon as one is born of God, that one is made a partaker of the divine nature, and yet, when we look at most Christians, even those whom we have reason to believe have been born again, we see a great many manifestations that evidently do not spring from the divine nature. What is needed is to be "filled with the Spirit," so that the presence and love of God himself will crowd out the earthly and natural tendencies.

Now practically, how can we each receive the "baptism of the Spirit?" I know of but one way and that is the way in which we are taught to receive everything from God, namely, by prayer and faith, by asking and believing. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." (Luke 11:13?) This shows that we must realize our lack of the Spirit and ask, and, Gal. 3:2, "Received ye the Spirit by the words of the law or by the hearing of faith?" shows that after asking, we must believe that God, who is more willing to give him to us that we are even to give good gifts to our children, has heard and answered our prayers.

But when we ask for this priceless gift the Holy Spirit himself, generally subjects us to a heart-searching and soul-cleaning and self-yielding experience. For we read in Acts 5:32 of "The Holy Ghost whom God hath given to them that obey him." And we must come down to the place where we are willing to obey God in all things and in everything; in short, to make a complete surrender and consecration to God, before we can ask with faith. Very few are living where their only desire is to be in complete obedience to God, but until we arrive at that point our lives will be torn by conflicting emotions; those on one hand tending to draw us upward and those on the other hand trying to drag us forever into the desires and lusts of the flesh. Of course the Spirit-filled man has temptations, and perhaps harder ones than before, but he realizes also a power within him, enabling him to conquer, which he did not before possess.

So then, when we can truly say that we are willing to forsake all things that have hindered, and kept us back and are willing for God to use us and do with us as he sees fit, if we then ask him we cannot help but receive the baptism of the Spirit. For is he not more willing to give him than we are to give good gifts to our children? And we, if we see a gift is good for one of our little ones we even force it upon them should they not desire it. How much more then if the child desires the gift and we desire to give it, will there be any impossibility of the gift not being possessed by the child. And how very much more is there an impossibility for the fully yielded child of God who asks him for the Holy Spirit, to fail to receive.



The only point of failure, is that he may not believe God, that he does give. If the eyes are turned inward, looking for some ecstatic feeling, for which we have no warrant in the word, we will then be seeking to receive in our own way; but if with steadfast gaze on God and his word we believe that "He is faithful who has promised," and arise from our knees and go about our business, not looking for feelings but still believing him we will find a new power and joy in our lives. A brother who had received the light on this subject and had made a full surrender and asked fervently for the Spirit, wrote to me: "Brother, pray that God will give me the baptism." I wrote back, "I can't pray God to give you this baptism for he has already done so according to the word; but I will pray him to open your eyes to see and believe him, that you have received." This opened his eyes and he then took by faith and has since had the manifestation of the Spirit's power and presence in his life. I believe if Paul could come back from the tomb and stand before the church today, that more than anything else the theme of his preaching would be, "Have ye received the Holy Ghost since ye believed?" Let us therefore make it the first concern of our lives to receive him and to impart this great truth to others.

Philadelphia, Pa.

### THE SPIRITUAL BIRTH.

Rev. C. B. Allen.

#### PART III.

People already born in the flesh, need to be born again of the Spirit, according to the word, for without this second birth there is no hope of eternal life. Jesus says we must be born of the Spirit. He also said to a company of living people, "I am come that ye might have life." They already enjoy physical life, hence the life he refers to is something additional: something more.

Christianity has to do with the supernatural. We hear the term, "Holy Ghost religion." Well, the fact is we have no suggestion in the Bible of any other sort of Christianity except the Holy Ghost type. Jesus insists upon the spiritual birth in the third of John. St. Paul in 1 Cor. 12-3, puts it like this, "I give you to understand, that no man can say Jesus is Lord but by the Holy Ghost." Certainly he could consent to the fact of the history of Jesus; that such a man lived back in the centuries and wrought a unique and enduring work and left an impress on human life that abides. All this does not mean that such a person has received a change of heart and the new birth to renewal of life and conduct. The Bible experience of personal salvation has to do with phases that are more than mortal, more than human. A Christian experience that can be accounted for on the basis of the human, and that can be fully explained, is far short of what the Bible offers in its plan of Holy Ghost religion in the spiritual birth.

Dear friend, do you know Christ in the new birth? The mystery of the new, sweet, spiritual coming of Jesus into your unworthy life to abide? Are you trying to get on in the right way without any inner light, without the vital living touch of Christ? I beg you to immediately claim your full right and privilege in the blood of Jesus whereby you are allowed the knowledge of the new life, in the gift of a new heart, by the spiritual birth. You need it. Your heart will never know satisfaction till the Spirit comes in saving power to your own life. Do not try to explain your privilege away; do not let formal professors explain it away for you, but just plead the promises till the fire falls

and you have the blessed witness that your sins that were many, are *all* taken away.

#### THE SPIRITUAL BIRTH NECESSARY.

Why is the spiritual birth necessary? Because something has gone wrong with the natural man. He is a fallen creature: he has a fallen nature; he acts like a sinner. No amount of training will bring the new nature. Christianity is not a matter of training. It is a new creation, a new creature, a new birth. Something has gone wrong in the heart-life, and according to the Bible is so radically wrong that all this old condition will need to be rooted utterly out of the life by the cleansing blood of Jesus before there can be any hope of eternal life. The difficulty is not exceptional, it is universal. It applies to *all* men, "For there is no difference; for all have sinned, and come short of the glory of God." (Rom. 3:22-23). "The heart is deceitful above all things and desperately wicked." (Jer. 17:9). "To be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." (Rom. 8:6-8).

Jesus again puts the matter plain in Matt. 18:3, when he says, "Except ye be converted, ye shall not enter the kingdom of heaven." Man was born in the image of God but he sinned and fell, and the result of the fall was to efface or rub out the image of his Maker. He must be converted, turned about, face around, or he will never know eternal life. The effect of the first sin was that the culprit fled from God and hid, and all descendants of the first Adam have faithfully followed his example—turned their backs on God and fled. God called after the first Adam, "Where art thou." He has called like that after every fleeing Adam since. Every sinner has heard this call of God in multiplied warnings and admonitions of conscience when walking in wrong ways.

According to the word, the natural man, the unawakened sinner, the unconverted soul is dead, helpless, hopeless. He knows absolutely nothing about spiritual things. These things he *cannot* know until born again, thereby being rid of the impediment of sin that blinds and casts him into darkness. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. 2:14). Out of all this we are pressed to the conclusion that the spiritual birth is a necessity; that without it there will never be any life with Christ in God. Learning, culture, good society, refinement, good surroundings carry no regenerating power. We may have the very best in all these important directions and not have an atom of vital piety and personal salvation. *Ye must be born again.*

#### THE NEW BIRTH IMPERATIVE.

"Ye must be born again." Thrice in the third chapter of John, Jesus speaks in this way. I heard Gipsy Smith, in speaking to thirteen thousand people on this subject, say, "I am not here to defend the doctrine of the new birth; it does not need my poor defence. I am not here to explain it; it cannot be explained. I am here simply to preach it without apology." I took from the book shelf the other day a volume of Spurgeon's sermons. I found one of the words of Jesus spoken above. How this mighty preacher cleared the deck for action. As I read I could not wonder that souls were won to Christ under his preaching.

He used this illustration at the beginning, "Sup-

pose a law were in force in England that no one should see the Queen unless born on the British Isle. A native of one of the colonies comes to us; lives here ten years, then applies for audience with her Majesty on the grounds of his ten years' residence. His request is denied because not born here. After another ten years spent in learning the language, and perfecting English habits and dress, he renews his request on the basis of his fluency in the use of our tongue and his dress and manners. He is refused again because not born here. Another decade is given in amassing wealth and lavish giving to all good causes until his name is known to all the people as a great and good man. He comes again claiming his right to see the Queen on the basis of his works of righteousness. He is refused on account of his foreign birth." The preacher made telling application of this illustration. "Some of you have taken on the manners and airs of Christians and hope by these to gain the kingdom, but they will avail you nothing."

"You must be born again." Some of you are depending on your baptism for your salvation. That rite will not save you. "Ye must be born again." The new birth is imperative; nothing will take its place. "Not by works of righteousness which we have done, but by the washing of regeneration and the renewing of the Holy Ghost." The kingdom of the natural means death; the kingdom of the spiritual means life. The new birth is passing from "Death to life and from the power of Satan unto God." Jesus assures us that unless we have that much help we *cannot* see the kingdom. The basis of the natural, is too low to catch a vision of the spiritual. We must be lifted up from above. Since Jesus declares it without qualification, would it not be well for us to cease our quibbling about it and surrender quickly and cheerfully to Christ and be saved on the easy terms of the gospel?

Denver, Col.

### YELVINGTON CAMP A SUCCESS.

The Daviess county holiness association closed its annual meeting Sunday night, August 14, in a blaze of glory. The preaching was done by Rev. J. T. Rushing, of Louisville. He is a man of strong character, broad mind and deep intellect. His sermons were plain, powerful and effective which resulted in many being saved and sanctified. We also had with us Miss Nettie Springer, of Indianapolis, who is fine, orthodox help. I would advise any one to secure this lady to help them in meetings, for she will do you good. Bro. John Smithson was also present and gave us some strong sermons. Many of you know him and to know him, is to love him. We had a number of other good preachers present and they all did good work. The writer had charge of the singing; we had a fine choir and I have never found as good singers at any camp as we had at Yelvington. I want to especially thank Miss Harris for her excellent services at the piano, also Miss Duncan as organist, and Miss Baker and Bro. Moore for their help as cornetists. If you want to have a good time, do not fail to attend Yelvington camp.

Bro. Andrew Johnson, of Wilmore, Ky., will be in charge in 1911 and the Lord willing I'll return to lead the singing. "Hymns of Glory" became very popular during this meeting and we will use them next year. My next engagement will be Madisonville, Ky. Any one desiring my help, please address me at Tolu, Ky.

CHAS. D. LEAR.

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OF ASBURY THEOLOGICAL SEMINARY

**"ASK FOR THE OLD PATHS."**

Mrs. Bettie Whitehead.

There is being much said and written these days about "The New Theology," and its influence is being felt to the detriment of many who, like the Athenians, spend their time in telling or hearing some new thing. We believe it would be well for us in this changing, restless, dissatisfied age to heed the admonition of the inspired writer to the Hebrews where he tells them not to be carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace.

We see the cause suggested by the writer for all this instability and unsettled state of things. They were not *established in grace*, otherwise they would not be so easily moved from their foundation of faith. We believe that is the trouble to-day with those who are running after these new things which have arisen in the theological sky. Men are not led by the star which guides them to the place where the Son of man is, but they are following their own fancies and will inevitably land in the regions of eternal night.

It is claimed that the "scholars" are on the side of "New Theology," and therefore it must be right. That, to our mind, is no evidence at all when their teachings run counter to the old Book. In fact the deep, spiritual truths were never intended to be fathomed by an intellectual process, but the Book declares that a wayfaring man, though a fool need not err therein. Jesus rejoiced in the fact that the mines of spiritual gems were hidden from the wise and prudent and were revealed unto babes. In talking to his Father about these things he said, "I thank thee, that thou hast hid these things from the wise and prudent and hast revealed them unto babes."

There are many who understand Greek, Hebrew, Science and Theology, theoretically, who are in company with Nicodemus. They hear of these things and wonder how they can be, and because their natural minds cannot grasp the supernatural, they conclude that it is not true. They are inclined to discard everything as untrue and unreasonable, that their finite minds cannot comprehend, forgetting the fact that spiritual things can only be discerned with spiritual eyes. This is why the simple and unlearned can stretch themselves full length upon the promises of God, find rest and joy to their hearts, and the scholar and theologian fail to get one crumb of comfort by all of their scientific research.

We have no sympathy with the New Theology or Higher Criticism from the fact that in their efforts to establish a new line of salvation, they are ignoring one of the last warnings written in the old Book, for it says, "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life." So we see in their effort to extract the unreasonable, as it seems to them, they are taking from the prophecy of the Book.

What advantage is to be gained by all this ecclesiastical dissecting? Does it tend to strengthen the faith of the followers of the lowly Nazarene; does it bring comfort to the weary-hearted; does it afford solace in sorrow's night to doubt portions of the sacred Book; in the hour of trial, does it help to patiently bear our afflictions, to doubt that Job is a real character and the man who has been a source of inspiration to the tried and tempted, is just a picture of the impossible? Nay, God does not so tantalize his children, but holds these examples of Christian fortitude and faith up to us

that we may be encouraged to endure, as seeing him who is invisible.

Oh, that men would quit cavilling over the things that belong to realms of the supernatural and learn that the source of all wisdom is found in him who said if we lack wisdom, ask of him who giveth to all men liberally and upbraideth not. The wisest of men wrote under the Spirit of inspiration when he said: "Whence then cometh wisdom? And where is the place of understanding? God understandeth the way thereof, and he knoweth the place thereof: And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."

No, let us take heed unto ourselves and unto the doctrine, as Paul admonished Timothy, and we shall not be sidetracked on the dangerous ways of error and false teaching, but stick to the old guide-board which has landed many a wayworn traveler in the land of pure delight, where eternal day excludes the night and pleasures banish pain. The great I AM hath said, "Let not the wise man glory in his wisdom, but let him that glorieth glory in this, that he hath understanding, and *knoweth me*, that I am Jehovah." This harmonizes with what our Master said, when he struck the keynote of all true knowledge. "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." After all, this is the only knowledge that will stand the searching light of the judgment, and it were better to have believed *all* that is written in the old Book, than not to believe enough and at last find our names taken from the book of life. We feel like praying, "So teach us to number our days, that we may apply our hearts unto wisdom."

**A WORD TO MY FELLOW WORKERS.**

I hasten to avail myself of the courtesy of our church papers to send a word of greeting to my brethren throughout the connection who are interested in the Laymen's Missionary Movement of our Church.

The call to the office of General Secretary comes to me as a gift from God, the responsibility humbles me, the opportunity for large and fruitful service inspires me and the difficulties to be overcome stir all the fighting blood inherited from my Scottish forebears. On my knees I cry, "Lord, who is sufficient for these things," and the answer comes back, "Lo, I am with you alway."

Brethren, we have before us a big man's job. Let us undertake it in manly fashion. This is no time for idle dawdling or the discussion of trivial issues. With two-score perishing who never heard of Jesus Christ and three-score going out into darkness without hope every minute, an hour becomes precious and the spending of a day without an effort to relieve the situation seems a crime. The supreme question is—What does Jesus Christ think of the thousand million people in the world who have never yet heard the mention of his name and those who call themselves his followers and dole out less than a penny a week to send the gospel to them?

O, the patience of Christ who waits and waits "To see the travail of his soul and be satisfied." The crying sin of Christendom is its indifference to a Christless world. Our only excuse is that the real situation has never been brought home to us. We are like the man at our Denominational Rally during the Laymen's Convention at Fresno: After an earnest presentation of the need of the mission field, he arose and said, "Why, I never dreamed of these things. I have been giving ten dollars a year

for all the benevolences of the church including missions. No one asked me for more and I supposed I was giving my full share but I want you to understand that from this time on, I give a hundred dollars a year for foreign missions alone."

It is the business of the Laymen's Missionary Movement to make people dream of these things and dream to some purpose. The Movement has already made good and is here to stay until its purpose shall be accomplished.

Twenty-one of the southern conventions of the recent campaign have reached, in actual subscriptions, the immediate standard of giving set and several have passed far beyond, is a prophecy of ultimate victory throughout the land. The action of our recent General Conference has placed upon the Movement the authoritative seal of the Church and made it a part of the regular work of all our conferences. It now only remains for us to carry it into effective operation throughout all our borders.

Let me suggest that the conference and district leaders make a special effort to attend their annual conference and during the session endeavor to arrange with the presiding elders to have the district conferences follow one after the other at such convenient intervals that a thorough campaign of the conference by districts may be had during the year. It would also be well to jointly make an attractive program for Laymen's Day at the district conferences and to secure the best available speakers and workers for the addresses.

It shall be the business of the General Office to facilitate this work by supplying suitable literature for sale and free distribution and by suggesting programs when requested to do so.

Brethren, let us unite our prayers and join our hearts and hands to wipe forever from Southern Methodism the disgrace of only giving forty-eight cents per member to place within the reach of one thousand million people the knowledge of Jesus Christ. Yours sincerely, C. F. REID.

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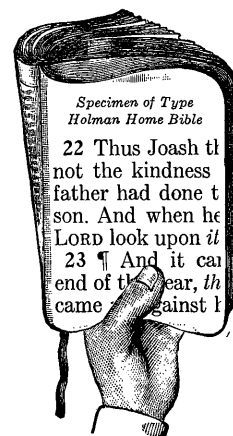
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WHEN THE HOLY GHOST COMES IN.

"Ye shall receive power;" "As many as received him, to them gave he power;" "Tarry ye till ye be endued with power." Such was the emphasis that Jesus placed upon spiritual power. What is it? It is positive Christianity; it is the experience of God in the soul, eradicating devilishness, removing helplessness and supplementing feeble human strength. Some one says, power is the ability to do things.

The enduement of power in the soul of the believer marks the passing of a most miserable feeling—the feeling of helplessness in the presence of a great task, of being unequal to a great obligation. Most of people have had that blood-chilling emotion at some time in life. The definition of a nightmare is a dream of some event calling for activity on our part, with the consciousness that we cannot act; as when a child is falling from a precipice and we cannot move a limb to rescue or lift the voice in warning; as when a rabid dog is coming toward us and we cannot fly nor cry nor fight. Every one knows that such an experience in our night visions means curdling blood and freezing heart, and death at last, except for a merciful provision of nature by which the dreamer usually wakes up; and I have seen a few who seemed near death while in this state, and were saved only by being waked up by friends. Nothing is more painful, at times, than helplessness; and to be saved from helplessness is a wonderful provision of grace. How wretched it is to stand facing the billows of sin as they sweep away their thousands, and not be able to pray an effectual prayer, to lift a warning voice, or reach out a helping hand. What must be the feeling of the Christian parent who must sit feebly by and see Satan walk boldly up to his own hearthstone, seize in his clutches a precious son or daughter, and drag them from the home hearthstone down to disgrace and death and hell. Would you give battle under such circumstances? Most certainly you would if there were any life in you at all, but suppose that with your spiritual life there was no power. Would not the forces of hell romp on your threshold and laugh in your face? Would they not rob you of your precious treasures and dare you to do your best?

But, aside from this, your personal victories are measured by the enduement of power in your soul. It is a tug of war with some Christians to do right. They pull the hill of service like a scrawny pony moving a loaded flat. They puff under their trials and temptations like a half-sized locomotive pulling a transcontinental freight train. Let them tarry and receive the Holy Ghost, and there will be a victory in their lives that will enable them to turn the conquest to the enemies' gates, to beard the lion in his den. They may not, before their enduement, be like the seven sons of Sceva, who fled from the devils naked and wounded, yet it will be a case of mutual hands off; but let them have this enduement, this enthronement of Christ in the soul, and Satan will quail before them, they can effectually resist him, and he will flee from them. One can put a thousand to flight, and two, ten thousand!

JOHN PAUL.

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EVANGELISTIC AND PERSONAL.

Rev. E. L. Sanford: "The last meeting we had charge of was at Cadd, Ky., with Rev. I. R. Word. The Lord was in the meeting and several came to the altar, the fire fell and the old time power was manifested. We go from Maysville, Ky., to Mt. Carmel, for another meeting; anyone desiring my services for the fall months, please write me at Grand Rivers, Ky."

Bro. B. D. Sutton: "Bro. J. E. King and I have just closed a meeting at Custer, Ky., in which many souls were blessed. The altar was full when the meeting closed. I led the singing and Bro. King preached with power. The Lord used me to bring the message in song. I am now with Bro. King at one of the other churches during the singing. I request the readers of THE HERALD to pray for me."

I. M. Martin: "We closed one of the greatest revivals at Lohn, Texas, August 18, that this country has ever known. It was a union meeting, people of all denominations co-operating. Mrs. Anna Tetrick came to us on Wednesday at 3 p. m., taking for her subject "The Single Standard." The service was well attended. Mrs. Tetrick is a forceful speaker and is doing a great work. We recommend her to any community."

Rev. J. W. Carter and Andrew Johnson, who have been in the great Waco camp meeting, were in our office a few days ago and reported a wonderful meeting at that place. Bro. Carter has been there for three consecutive years and has done excellent service in winning souls for Christ. This is Bro. Johnson's first camp and they have invited him back for next year.

W. T. Currie: "I am at Dry Creek, Miss., in a fine meeting where souls are getting saved. One day we had a veritable pentecost; some said we were drunk while others scoffed. The tent is full three times a day. Our last meeting was at Sartinville, and God gave great victory although the battle was hard. The presiding elder and other preachers there say they don't think hell is a lake of fire, but Jesus says there is and I preach it like the word says it. If any one desires me with my tent address me at Clinton, La."

I. M. Ellis: "We are in the midst of the fight at old White Cross camp. There were thirty-four seekers at the altar last night and twenty-one prayed through yesterday. We are looking for a great time before we close. The saints are on fire and God is blessing in every service. This is an ideal place for a camp meeting; they have a large tabernacle and a beautiful shady grove, with plenty of good, cool water. It makes a splendid place for a ten days' outing each year. The meeting is fine this year and prospects bright for this camp. My next engagement will be Arlie, Texas."

John D. Edgin: "The Paris, Ark., meeting closed July 25. This was a tent meeting and great crowds came night after night. Quite a number were at the altar but only a few were blessed. Bro. J. C. Crippen was with me the last week and did some good preaching. Bro. C. V. Spell led the singing; to hear him sing means a blessing to you. I am now at Sallisaw, Okla., in a good meeting; souls are being blessed and a number have been saved and sanctified up to date. I go from here to Arkansas, August 25-Sept. 4. I have an open date the last of September."

Rev. E. M. Gibbons: "We had the pleasure of visiting Marcus Lindsey Memorial Church recently. This change, under the ministry of Rev. C. F. Wimberly, has the hum of industry in all departments of church work. He has served this church

five years, lacking two months, the first ten months being the unexpired time of Rev. T. H. Morris. He has wrought well and large crowds attend his ministry. We had the pleasure of filling his pulpit Sunday morning and preached to loved ones and friends of the long ago; schoolmates and even the playmates of my childhood. We also heard Dr. Coleman preach an excellent sermon. The Lord's blessing upon THE HERALD."

Rev. Sam E. Rose: "One of the best meetings I have held this summer was the one just closed at Waterloo, S. C. God was with us in mighty power, convicting, converting, reclaiming and sanctifying at least one hundred persons, while fully two hundred stood testifying to a special blessing received during the meeting. Forty-two united with the church, family altars were erected and a prayer meeting is to begin this week. God bless the pastor, Bro. Danmer, who is an energetic, Spirit-filled man with an evangelistic turn."

Rev. J. M. Wines: "The Lord has most graciously poured out his Spirit upon the Nazarene Church in Indianapolis recently. Eighteen months ago wife and I took the pastorate here; there have been times of great testings but God has always answered prayer. There is scarcely a service but what we have seekers at our altar. The Lord opened up the way for us to buy the little church where we have been worshiping for the last two years; the price to be paid was about what the lot is worth. We had to have \$400 for the first payment. We all prayed and gave as the Lord directed; when we counted the money there was \$550. We paid it all on the purchase price and for the furniture. A short time ago on Sunday morning we asked for \$100 to do some needed repairing and in just eleven minutes we had it. Praise the Lord. September 11 we will have an all-day meeting. Brother C. W. Ruth will preach in the morning and at night. We will then dedicate The First Pentecostal Church of the Nazarene in Indianapolis and give it to the Lord and holiness. Everybody please pray for the work and the workers here."

Rev. C. H. White: "Bro. J. H. Stacy and myself recently closed a ten days' meeting at Stacy, Texas, which resulted in seven being saved or sanctified. We are invited to return in the fall. My next call was to Hardin schoolhouse, six miles from Stacy to help Rev. C. C. Montandon, of the Congregational Church. He and his wife have a monthly appointment here. The interest was good from the first and after two weeks, there have been seventy-six either saved or sanctified. People are coming for forty or fifty miles and tidal waves of glory are rolling high and the devil is raging. Some went so far as to declare that if we had the Holy Ghost, we could take up serpents without harm, so one man caught a snake to bring to us but it died before night; another tried to catch one and in the effort it bit him. Notwithstanding all these obstacles, God is with us and people are filling the altar and souls are repenting of their sins; men and women fifty and sixty years of age are seeking the Lord and finding him precious to their souls, for which our hearts rejoice. Whole families are being saved and sanctified. We mean to be true and humble."

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## EVANGELISTIC.

### MERIDIAN, MISS.

Since I penned my last lines to your paper, the Lord has seen best to take our only baby to heaven. We miss him so much, and loved him so dearly, and our hearts are sad, yet amid it all our Father has given us "joy for mourning and the garment of praise for the spirit of heaviness," and knowing from actual experience that he never makes a mistake, but doeth all things well we can say with Job: "The Lord gave, the Lord hath taken away; blessed be the name of the Lord."

The week following the third Sunday in July, the Lord gave us a very profitable meeting at our church conducted by Rev. G. S. Harmon and the writer, but we have had almost a perpetual revival all the year and the Lord adds to the church such as should be saved.

Real pentecostal showers come upon us often at our regular services and souls are brought to Christ and saints praise his precious name. The week following the fourth Sunday in July, I assisted Rev. W. W. Nelson, on North Kemper charge, Mississippi Conference and a goodly number of souls were brightly converted and entirely sanctified.

The next week I was with Rev. F. B. Ormond, on Hickory charge in the above mentioned conference and helped him in song and prayer and preached twice. On August 7, I began with Rev. J. W. Thompson on the Pachuta charge in the same conference and waged the warfare against the enemy until Thursday night, with partial victory.

We believe complete victory will come there later. At this writing I am to leave in a few hours to help Thompson in another battle. My heart "burns within me" as I go from place to place and see so many souls hungering for God and holiness. My wife was with me at all the above places rendering valuable service in prayer, song and testimony. Let prayer be made for us that we may be soul winners. Yours, J. A. WELLS.

### SCIENCE HILL, KY.

I desire to give an account of the revival which was conducted by Bro. B. J. Talbott, of Lewistown, Ill. On July 20, Bro. Talbott and his daughter, Miss Florence landed in our little town and began in a quiet way, with the assistance of one or two friends, to pitch his large tent. A good crowd attended from the beginning which showed that the people were hungry for the truth, and Bro. Talbott did not lose any time, but began at once to preach and time salvation which makes men clean up and cut out and out for God.

Bro. Talbott belongs to the Nazarene Church and is a legal minister of the gospel, but is working independently for the salvation of souls, and leaving the matter of church membership with the converts. He believes in getting them saved and cleansed from all sin and then letting the spirit lead them in the matter of what church they will identify themselves with. He is not a church fighter at all, but says his work is to get men saved and leave them in the hands of the Lord who will teach them all things. He comes down on sin and lets the chips fall where they may. He has certainly brought the people of this town out into the light of sanctification and I feel that it has

been a meeting that will tell for God in the judgment.

Our meeting closed Sunday night, Aug. 7; it leaves the churches of our town in good condition, especially those members who accepted the Bible truths Bro. Talbott brought them. Miss Florence, his daughter, is certainly a fine singer and is wholly consecrated to God. They will continue to hold meetings in this county for a few weeks, and we pray God's richest blessings to rest upon them. We hope to have them back at Science Hill some time in the future as there is a great work to be done, and we believe Bro. Talbott is the one to do it.

W. M. LOWRY.

### SILVER HILLS' CAMP.

The meeting at Silver Hills' camp was one of victory, a large number being reclaimed and sanctified. The preaching was done by Rev. H. C. Morrison and Rev. I. M. Hargett, of Inwood, Ia. All who know Bro. Morrison, know that he is a man of God and his work is honored of the Lord. Bro. Hargett is a pastor in the M. E. Conference of Iowa and is an excellent preacher. He was a student of Asbury College for three years, at which place he found the Lord.

The singing was fine. It was the writer's privilege to lead this great camp in song and we were ably assisted by a large choir of about seventy-five voices at most of the night services. They made the woods ring with their strong voices.

We were much pleased to have with us several returned missionaries, among whom were Rev. W. Taylor, of China, Rev. Sasao, of Japan, and Charles Lee, of Korea, and others whose names we cannot recall. We also had a number of outgoing missionaries present, one of the number being Rev. J. Waskom Pickett, who will sail for India the first of October. He will succeed Rev. Stanley Jones, at Lucknow, India. Bro. K. Garrison, of New Albany, Ind., will also sail for India in September. There were ten others present who expect to go to the foreign field when they complete their course of study.

I am now at Croppers, Ky., for a week's battle after which I go to Herndon, Va., thence to Staunton, Va., and then on to Asbury College. We have been very fortunate in securing Dr. Morrison as President of Asbury College and I am sure I voice the sentiment of all the old students, when I say that we welcome him to our midst as President.

Asbury is a dear spot to me and I love to be there. It is known for its spiritual atmosphere and it is a comfort and blessing to any one to enter her walls after a hard summer in the field. If there are any who have felt the call of God for special work and feel the need of an education, make a pull for Asbury, bring what you have and trust God for the rest. If you have grit, backbone and a strong determination there is no cause for defeat in your getting an education. Let us make our plans to attend this fall and pray that this may be the best year Asbury has ever seen.

C. C. RINEBARGER.

### EAST TALLASSEE, ALA.

The meeting closed at the above place, Sunday night, July 10, with victory. It was held in the M. E. Church, South, the writer having been engaged by Rev. John Martin, pastor, who is as fine a young man as I ever met. He stood faithfully by the preacher and rendered valuable assistance in conducting the song services. Bro. Martin is not in the experience of sanctification, but was

convinced thoroughly in the meeting that without holiness, no man shall see the Lord, and is seeking it with all his heart, and we ask THE HERALD readers to remember him and his wife in prayer. Bro. Martin has only been in the conference about three years and is competent to do a great work for the Master.

On account of the illness of my little daughter, I was delayed in reaching East Tallassee on time, however, the pastor had begun the meeting and was having success when the writer arrived. Time and space forbid the mention of a goodly number who were blessed in the meeting; there were seven accessions to the church, all of whom were brightly reclaimed or converted. The meeting should have run another week, but being slated for Coffee Springs, Ala., had to leave.

We were entertained in the home of Bro. Martin and his good wife and we shall never forget their kind treatment. May the Lord continue to bless them in their work for him, and when life is over give them an abundant entrance into the everlasting kingdom. I was delighted to find that Bro. Martin was an old Georgia boy, having been brought up in early life in the pine woods of South Georgia, not a great way from the home of the writer; however, I had never had the pleasure of meeting him before. If there is a spot on earth that I love more than another, it is old South Georgia, because it is the place where I first saw the beautiful world in which I live, and where I spent my childhood days. The happiest of all other days, is when Jesus came into my life and spoke peace to my poor, sin-sick soul a little over eight years ago, and put a new song in my mouth. I have had my face turned homeward and heavenward ever since.

A word about the meeting at Coffee Springs, Ala. It was a success from start to finish, notwithstanding we were greatly hindered on account of the abundant rainfall; however, there were a number blessed in the meeting and several united with the church. The meeting was still in progress when the writer left. Bro. William Trammell is pastor, and I certainly enjoyed my stay with that people. I go there for another meeting next year. Bro. Trammell is a fine man to work with and has a class of people who stand faithfully by him.

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Bro. Earnest McCall, a young preacher, was licensed to preach; he was converted last year in a meeting held by the writer and a real live wire for God, preaching holiness straight.

When I left Coffee Springs, I went to Blue Springs, Ala., and on reaching this place found my tent had been delayed and the devil was trying to make the people believe the tent meeting would injure their business; that may be true, but a business that holiness will kill, is as black as hell itself and ought to be killed. It rained for three days, after which time the tent came and we finally got started. It was a hard pull at first but the Lord helped and the obstacles were soon cleared away and people came in great crowds, numbers of them being blessed. They want the writer to hold another meeting next year; they have found out that it will not kill their business, but feel sure that it will help.

Blue Springs is a summer resort, seven miles from Clio, Ala., on the Central Georgia Railroad, and we believe the meeting was just the beginning of a great work at this place. It will take the judgment to tell all the good done. We began at Greensboro, Ala., Sunday, July 31.

T. W. WEAVER.

#### CABOT, ARK.

The Mt. Olivet camp grounds is one among the most beautiful plots of ground we have ever seen. Nature has shown her hand in the graceful, giant oaks and wild shrubbery which grace the walks and furnish dense shades for the tired traveler. The hilltop, the large tabernacle, the cold water, a fine breeze, comfortable cottages, a great dining hall are some of the enjoyable features of this camp. The Holy Ghost, in answer to the wrestling, agonizing cries and protracted soul travail, came upon us in mighty power the second service, and on Monday night the power fell, saints laughed, shouted and thirty-one sinners ran to the altar. No going back, and begging the sinner to come to the altar. They came in a hurry and there were twelve to fifteen bright professions that night. The altar was crowded almost twice daily. Many souls swept through to victory. The ring meetings were delightful times of refreshing from the Lord. A number of preachers attended and preached and worked about the altar faithfully.

We had larger crowds, deeper interests than ever before. All the cottages were filled and a number could not get cottages; people began engaging cottages for 1911 before this camp closed. This was our third year and we were called back for 1911. This was an old-fashioned soul-saving camp.

The Cabot camp is rushing on to a mighty vic-

tory. The fire fell the second service and the altar was full. What a scene to-day; altar full, and we have never heard more earnest praying in all our ministry. God is here; he will hear when we pray clear through. Some are praying all night; some are fasting much. They are coming for miles. One drove thirty-six miles in a buggy yesterday.

We go from here to Cally Springs Camp, Paragould, Ark., being our P. O. Come to the great camp, Gibson, N. C., beginning September 8.

We as directors of the Board of Asbury College, are rejoicing and when the people of Wilmore heard that Dr. H. C. Morrison had been elected President of Asbury College, broke loose shouting and clapping their hands for joy. The holiness people too, are rejoicing with us, because Dr. Morrison is President of Asbury. Asbury will be a great place for young men and women to prepare, who have been called to his vineyard. Dr. Morrison's ability, ripe experience and extensive travels will certainly be a great factor in preparing workers for successful missions in his kingdom. Sister Morrison will be a power among the girls. Send Asbury your boys and girls and they will come back to you stalwart men and women, full of faith and the Holy Ghost, and on fire for God and lost humanity. How could they come out otherwise, when such a mighty man has hold of the helm, as our own Brother Morrison. Young men, listen to me. If you want to be great soul savers and do a mighty work for God, pull to Asbury. It has a great future. Yours,

WILL J. HARNEY.

#### EVANSVILLE, IND.

Perhaps I had better drop you a line for fear you will think something is the matter. Well, there is: I have a case of old time religion that the devil can't shake. I have been in some blessed meetings this summer, but the hardest fought battles of my life. It seems that the Lord calls me to the hardest fields, and it just suits me; I would just as soon be called a thief as a coward. The last two meetings were the hardest. Bro. Andrew Johnson and I were engaged to hold the camp at Waycross, Ga. We went and found the work in bad shape, divided, and you know what that means. It seems that Satan has turned loose all the powers of hell to split up the great holiness movement, and he is succeeding apparently, in some places. Say, Brother Evangelists, turn right about face and point your guns on the devil, and not only point but shoot to kill. We must not have our forces stamped.

We went to Waycross and found a beautiful

camp ground and a splendid tabernacle that will seat about twelve or fifteen hundred and well arranged, but there were many drawbacks and a great many sore backs, as usual, but God can heal the sore backs and overcome the drawbacks. The chief difficulty was that the camp was too far from the city, without any street car or conveyance to and fro which was against the meeting. If some of those sleepy, southern fellows had had some Yankee ginger in them they could have made some money. While the devil had been at work and succeeded in dividing the people, the Lord laid his hand on a little woman who was hid away with him in the secret place and told her to establish a camp at that place. It is wonderful how the Lord has led her. There are some good people there who are opposing her, but we believe their eyes will be opened and they will some day erect a monument to her memory.

Bro. Johnson did some great preaching which was well received and some found God. Your humble servant led the singing and preached a few times in his weak way. Young Albert Haines was with us and preached a few times; he was a great help with his violin also.

We succeeded in getting a permanent organization on foot which, we think, will unite all the forces in a short time, it being interdenominational. We are still praying for them and believe God will answer. Our next place was Cypress, Ind. You may not know where that is but the devil does. We went there and locked horns with him and the hide and fur have not quit falling yet, and we hope it won't for the next year. The pastor could not be there, but Bro. Olth, a local preacher, was with us and he was like the old time local preachers, on fire for God. While the fight was hard, we had some visible success and we believe seed were sown that will bring forth a good harvest.

We closed on Sunday night and the writer preached on the Second Coming of Christ, and people shouted and hardened men cried. There are some true ones there who have been tried in the fire. I go next to Wisdom, Mo., where I'll have Rev. Andrew Johnson as my yokefellow. Your Brother in Him,

C. C. DAVIS.

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### EDITORIAL

**REV. H. C. MORRISON**

### OUR WORLD TOUR OF EVANGELISM.

(CONTINUED FROM PAGE ONE.)

who are sprinkled through every land, have prepared the way for a great revival. Every day there is an element of people outside of the church, who are convinced of the truth of the gospel. The present need is a mighty revival to bring them into the kingdom of God. Immediately behind them, another rank of people would march to the border land of the kingdom and as the saved moved forward, the lost would move up and over.

There is no use arguing or evading the question; the whole mission field is ripe for a revival; the time has come to put in the sickle and gather a countless host of souls; to preach the gospel, make simple propositions, draw the line, get people committed, visit, instruct, give out tracts, get them to reading the Scriptures and press the battle for souls. Frequently people are converted on the first hearing of the gospel, so I am informed by reliable missionaries. We must not forget the Holy Ghost is in the world and he is not idle. If we will preach the word, he will illuminate the minds of the people and bring them to Christ. Of course a faithless ministry cannot do anything except hinder the work of God. If a wholly sanctified, Spirit-filled ministry, with a great faith in Christ and the power of his gospel, could march upon the situation,

the heathen would come to Jesus by the thousand and the ten thousand.

I think we fail in the matter of faith in the Holy Spirit to illuminate the mind of the heathen, apply the gospel and reveal Christ as a Savior. The Lord Jesus made some very remarkable statements about the power of faith and the efficacy of prayer. The earnest preaching of the simple gospel, attended by the day and night cry to God for souls, with undoubting faith, will bring the multitudes to Christ.

Osaka is a great city with hundreds of factories, electric cars, electric lights, large modern hotels, handsome stone library and many modern buildings with indications of progress everywhere. No man with the love of God in his heart, can live and labor among the Japanese, without becoming profoundly impressed with their many interesting and attractive traits of character.

(CONTINUED.)

### "THE VULTURE'S CLAW."

This remarkable book with a striking title will appear in a few days. The great HERALD family ought to get and read this book as soon as it comes from the press. It combines the highest and purest literature, with a story that will thrill its readers from the opening to closing sentence. There is not one dull, heavy, monotonous page in it. Here is what an efficient critic has to say, who read the manuscript before it went to the press:

Rev. C. F. Wimberly has given something to the world; a work which will be in circulation long after he has gone. It is a work that perhaps no other author of his class has ever produced, in this respect, if nothing else; it will be read by saint and sinner with equal fascination. It does among other things the following:

It compels your deepest interest and holds you spellbound until you read the last page.

It takes the common every-day events of life and out of these weaves a most remarkable fabric.

It shows how the "church boss" lives and thrives. It shows the power of God to save from sin, and tells of a salvation that regenerates.

It rivals Hugo for style, John Fox, Jr., for fascination, and Andrew Murray for profound, religious teaching.

The book will be published in the very best style and type. Watch for the special announcements; and order from this office.

PENTECOSTAL PUBLISHING COMPANY.

### NAPLES, ITALY.

My trip to Egypt and Palestine has been made and I am back at Naples waiting for the steamer "The Koenigin Louise" to sail for New York.

Before leaving Rome July 30, my soul had been greatly refreshed in fellowship with Rev. Walling Clark and family, District Superintendent of the Rome District M. E. Church. The Methodists and several other evangelical denominations are making great progress in Rome, Naples and other points in Italy. It is very natural that the great adversary should be jealous of them and in bitter opposition. In Rome alone they have over a million dollars worth of property for schools and churches and over two thousand members of the evangelical churches.

Sunday, July 24, I attended the services in the Wesleyan Methodist Church in Naples, and heard Rev. Nicoba Lettieri, the native pastor, a most excellent, cultured, spiritual minister, preach to a goodly audience of the best type of Italians in their own language. I understood very few words

in the service, but the earnestness of the minister and his congregation was very impressive and the presence of the Holy Spirit was manifest. The pastor's wife and daughters speak English quite well and I learned from them that the property of the Wesleyan Methodist Church in Naples is valued at \$60,000. The M. E. Church and other evangelical churches are prospering here also. There is hope for Italy.

Egypt is the Western gateway to Palestine. By the combination of poor steamer connection and quarantine I was compelled to tarry in Egypt six days on my way to Palestine. These days of bondage, like the Israelites, was a valuable time of preparation for me for entry into the promised land. It is quite necessary to learn the Orientals gradually, hence I had time to learn somewhat of the Arabs in Egypt before coming in contact with the Bedouins of Palestine.

On board the "Schleswig" leaving Naples July 1 for Alexandria, I met several of the missionaries of the United Presbyterian Mission of Cairo, on their way home from the Conference at Edinburgh Scotland. They made arrangements for me to preach on board the ship on Sunday and I had a very attentive congregation of Italians, Greeks, Jews, French, Arabs and English, of as many different religious beliefs. I felt the Spirit's power helping me in this first effort at preaching as a foreign missionary and my soul magnified the opportunity for personal work after the sermon. I am trusting God to give the increase by saving some of that congregation in whose hearts the seed was sown.

The United Presbyterian (U. S. A.) have much church property, fifty-five ordained ministers and over ten thousand members in Egypt. They are doing a very great work. I saw too many things in Cairo to mention here. I climbed to the top of the largest pyramid and watched the sun set across the desert. It was sublime.

At Port Said Sunday, July 10, I visited the Peniel Mission, Mrs. Mary L. Richardson superintendent. The services were conducted in Arabic by a Syrian from Damascus. I felt the power of the Holy Spirit's presence in the service and thanked God for this bright star of hope in dark Egypt.

The British and Foreign Bible Society is doing a great work here at the entrance of the Suez Canal where the ships of all countries stop on their way to and from the far East. Two days I went with Mr. James Lowder, one of the colporteurs, out to work among the ships and my cup of joy often ran over and my eyes filled with tears as I beheld the eagerness with which the non-Christian peoples took hold of the Bible in their own languages. The Bibles were not given away but sold at a nominal price. Mr. Lowder sold one to a Japanese for a pair of chopsticks and gave them to me. This work is doing untold good here.

Leaving Port Said for Joppa, I was very fortunate in finding a company of eighteen Americans on their way to Jerusalem and I joined the party. This gave me the very best opportunity to visit and learn Joppa, Jerusalem, Bethany, Bethphage, Jericho, Jordan, The Dead Sea and Bethlehem, with the very interesting intervening country. All of this information is of incalculable value to me. In Jerusalem the places of worship are numerous, more Moslem than any other kind. The Jews have several synagogues. Roman, Greek, Coptic, Syrian and Armenian churches are very much alike in their devotion to priests and dead images and saint worship. The Church of England, the German Lutheran, and the Adventists have prosperous



churches. I think the British and Foreign Bible Society and the Christian and Missionary Alliance plants are doing more real spirit work than all the other organizations together in Jerusalem. I very greatly enjoyed the sweet Christian fellowship of Mr. M. S. Haim (Jew) Colporteur, Rev. Davis, pastor, Rev. Melki Hannosh, native evangelist and interpreter, Rev. C. S. Leonard, evangelist from Louisville, Ky., their families and collaborators. I spent Saturday and Sunday, July 16th and 17th with them and preached twice through the interpreter, Rev. Hannosh, to the Arabic-speaking congregation and once directly to a mixed congregation who could understand the English. The Lord helped me greatly in these services and made these some of the happiest days of my life. My soul holds to God's promise, "My word shall not return unto me void," and I expect the fruit from these services in the New Jerusalem above.

In the midst of the most interesting studies of the past months' travels, I often found myself longing for home, the sweet fellowship of the congregation at Rivers Memorial Church and my good friends in Kentucky, hence it was a happy hour when I sailed from Joppa, homeward.

B. F. ATKINSON.

#### WACO HOLINESS CAMP MEETING.

I have had a longing for many years to visit the Sunny South and to get in touch somewhat with the holiness movement. The opportunity came when I was invited to be one of the workers at the holiness camp meeting, Waco, Texas. It is simply impossible for me to express my admiration for the country and people. The Waco camp is well known throughout the length and breadth of the land. This was the nineteenth annual encampment. Some of the greatest preachers of the land have proclaimed full salvation to the multitudes at this place, and thousands have been saved and sanctified during the nineteen years of its history. It was a veritable inspiration to hear the testimony of many who were perfected in love years ago and are still standing true. Among the most prominent leaders are Brothers Appell and Linville. What heroes of the cross, what champions of full salvation they are! The existence and success of Waco camp and the spread of scriptural holiness throughout that part of Texas is largely due to their indefatigable efforts, self-sacrifice and devotion. What splendid men they are. As a result of the work at Waco, holiness camp meetings have sprung up all over central Texas. In looking over the field one cannot but be impressed with the magnitude of the holiness movement. It is truly marvelous what the Lord hath wrought.

The name above all others on the lips of the people is that of Rev. Henry C. Morrison. Everywhere we met men and women who told us that they were saved and sanctified through his ministry at Waco.

The workers this year were Rev. J. W. Carter, Prof. A. C. Johnson and the writer. The attendance was not as large as in former years but large enough for the best results. On Sunday between three and four thousand people were on the grounds. Through the entire time the attendance was good. Rev. J. W. Carter is one of the younger holiness preachers. He is a strong, earnest, forceful preacher. His messages carry conviction to the hearts and consciences of his hearers. It has not been our privilege to often meet such a lovely, lovable, unselfish character. We shall always entertain delightful memories of this man of God. It is indeed refreshing to listen to a preacher who is true

to the whole Bible and proclaims its truths without fear and in great love.

Bro. Andrew C. Johnson is a strong leader of song. What a future this splendid young man has before him in the cause of holiness. His genial, gentlemanly manners, his earnestness in giving out the gospel in song and his work at the altar gave him a large place in the hearts of old and young. We prophesy for him a splendid future.

Bro. Tom Talbot was present, as he has been for fifteen years. The people love him. He is doing a great work in spreading holiness literature and by putting THE PENTECOSTAL HERALD into hundreds of homes. The people seem to be in love with this excellent holiness paper by the way they subscribe for it.

The Spirit of God seemed to be present from the very first service to the close. People were either saved or sanctified at almost every service. Eternity alone will reveal the great good which was accomplished. The work was thorough and deep and we believe, lasting. There was no foolishness nor fanaticism. It was refreshing to see them leap to their feet when they got through, with shining faces, and full hearts. The inspiring song, "I'm going through Jesus," seemed to be used by the Holy Spirit in getting seekers to a definite decision more than any other. We shall never forget the happy scenes and faces. We went on the grounds a total stranger and confess to a little feeling of loneliness, but that was soon dissipated. What a splendid people those Texans are! They just opened their arms and hearts and took us. We have learned to love them. They are large-hearted, generous and religious. What they do they do it heartily as unto the Lord. The memory of Waco holiness camp meeting shall always linger with us as the most pleasant and delightful experiences of our life. What the church of God and the world needs is the strong, earnest, intelligent presentation of the doctrine of holiness from every pulpit in the land. How glad and happy it does make those who have the experience. We love the holiness people. How happy and congenial they are. Our prayers shall always ascend for the holiness work and people at Waco.

JOSEPH HOGG.

Guthrie Center, Iowa.

Tell us if your church, Sunday school or mission needs a new song book; give us the name of your leader or buyer of books, and we'll take the matter up with them. Write us a card today.

*The Hereafter* is a great book and it is having a fine sale. Order a copy to-day and read something on this great subject. Price 50c postpaid.

#### FOR ADMISSION ON TRIAL, LOUISVILLE CONFERENCE.

Any young man to be admitted on trial into the Louisville Conference will please meet the committee for examination at the Methodist Church, in Russellville, Ky., Monday, September 26, at 7:30 p. m. Let no one fail to be there at that time. Please note that the examination will be on the following subjects: English Grammar, Rhetoric, Geography, Arithmetic, with special reference to book-keeping, "Outlines of World's History," (Swinton) "Manual of Christian Doctrine," (Banks) Wesley's Sermons on "Justification by Faith" and the "Witness of the Spirit." The Book of Discipline, Written Sermon.

S. G. SHELLEY, Chr. Com.

#### TO SONG LEADERS.

We want to call your attention to our new song book, Tears and Triumphs No. 4, and ask that you send for a copy and give it a thorough trial examination. We are sure you will be so pleased with it that you will want to use it in your work. We have used and tested the wearing qualities of many books, and we feel safe in saying that you will find in Tears and Triumphs No. 4, all you need to make it take in revival services. The more I learn about it the better I like it. Any song leader who is interested enough to ask for a copy, we shall be glad to send them one for examination.

BETTIE WHITEHEAD.

#### A WORD OF COMMENDATION.

"After carefully examining Tears and Triumphs No. 4, I do not hesitate to pronounce it one of the leading song books on the market. Besides some splendid new songs, such as Andrew Johnson's "Kept by Power Divine," J. E. French's "Just Because He Loved Me So," I. G. Martin's "I'm Glad I'm One of Them," C. F. Weigle's "I Love to Walk With Jesus," it has some songs we used to sing in the immortalized "Gospel Hymns," such as Fanny J. Crosby's "Close to Thee," "Safe in the Arms of Jesus," "Rescue the Perishing," "I am Thine, O Lord," and many other pieces not so old that are very popular, such as "The Firing Line," "I'll go where you want me to go" and in fact it is full of splendid songs." So writes Bro. W. E. Charles.

"Will the Circle be Unbroken" is the title of a great new song in our new book, Tears and Triumphs No. 4. Send for a copy today. It is the latest and best book on the market; manilla 15c; muslin 20c; cloth, 25c.

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To any boy or girl who will sell five of our beautiful Scripture Text Mottoes at 20c each. The Album is beautifully bound in imitation Morocco, stamped in gold and will hold 200 cards.

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Please send to me by mail, postpaid, five of your 20c Mottoes, assorted texts and I will sell and send you \$1.00 within two weeks. If I fail to sell any or all of them, I will pay for what I sell and return the others to you in good condition by mail at the end of the two weeks.

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PENTECOSTAL PUBLISHING COMPANY,

LOUISVILLE, KY.



## The Missionary World.

### To The Readers of The Pentecostal Herald.

The letter appended is just one of many. All bring tidings that the moneys sent through us are bearing much real fruit for our God. To retrospect, furnishes strength for our prayers and ought to inspire each one of us to greater deeds. In ten short months Bros. H. C. Morrison and J. L. Piercy have, under the Spirit's guidance, touched the heathen world, finding open doors in every field. The most impartial reports tell of a work done by them that has not been excelled since the days of William Taylor.

Not only has in answer to faith and prayer, the money been sent in for their entire expenses, but we have already forwarded for salaries in full or in part for one year for missionaries, native preachers, or Bible women from one to eight in the following countries: Porto Rico, Mexico, British West Indies, South America, Java, Persia, Egypt, Japan, China and India. All of this has been without begging appeals and every dollar has gone on its mission without expense, but covered with prayers. The fields are needy and let us reach forth, asking, not how little but how much Lord, will you let me do. In faith and prayer,  
L. P. Brown, Treas.,  
Meridian, Miss.

Rev. L. P. Brown, Meridian, Miss.,  
U. S. A.

Dear Brother: I wrote you some time ago, it seems but a week ago, but time flies when one is busy. I received the remittance of Dr. Hopper, of which I wrote you, and the other \$85 from yourself and Bro. Bradley. I have put your \$50 to the support of Bro. John Samson, the head native preacher under Bro. Grey on the Arrah circuit. Samson, like his namesake, is a very large man, very energetic, and has his heart in the work. His wife is working among the women. They live in a town called Dumraun (Doom-rah-oon). Dr. Morrison met the man and was delighted with him. Your amount is not sufficient for Samson's entire support, but will help a great deal. Dr. Morrison was so pleased with Brother Samson and his work that he promised to see his son through Asbury College provided the boy could reach America.

You know that Bro. Grey started an independent holiness mission in Arrah about six years ago, but his money became so short that he asked us to take his work. As we preach the same doctrine, and as Grey was a Methodist, it seemed that we were the ones to take it on, as our work bordered his. We took on his work and himself and wife in October, 1907. He had one convert. I put him on a different line of operation, and now there are about 1,200 converts and many more waiting baptism. These are nearly all from among the shoemaker caste of whom there are 121,000 in that circuit, and 900,000 in our whole district. The work on that circuit began in Dumraun. Bro. Samson is about forty-three years of age, has

been preaching all his life, and I think we shall have him ordained this next conference time.

I am using the money of Bro. Bradley for the training school as directed. The summer training begins this week. We expect a number of young men and their wives to come to Muzaffarpur and live here for three months studying the Bible, catechism, and several doctrinal subjects, then they will go back to their homes and preach the gospel to their people. Some of them will be retained as permanent workers and others will go back to their vocations, but will be in condition to act as class-leaders and under-pastors. We are anxious to raise up an indigenous ministry who will lead their own people to Christ.

We have many lines of work in operation and are kept very busy. The field is great, workers are few; we are so anxious to get more of the field occupied. There are plots of territory within my district containing two to three million people and which have no one at all to preach the gospel to them. This ought not so to be in this twentieth century. Some one is to blame for this state of things; we are trying our best to make it otherwise. Pray much for us and for the work. We hope you will be able to do much for the work in a financial way. Money means more workers and that means more souls brought to Christ.

We thank you very much, indeed, for your interest in the work. May God bless you richly. Your Brother,  
J. O. Denning.

### God's Work at Hiraga, Japan. T. Sasao.

In 1907 during the gospel tent meetings held at the Exposition in Ueno Park, Tokyo, a man from Hiraga, a village about one hundred miles northwest of Tokyo, passed by the tent. One of our Bible women handed him a tract and invited him to come in and hear the preaching. He was really sick in soul and body and had great anxiety in his business. He was deeply convicted under the preaching and brightly saved in the after meeting. Remaining in Tokyo for a while he continued to come to our converts' meetings and to Mission No. 2, and grew in grace. Then he received the baptism of the Holy Ghost during the winter convention in the Bible School, finally returning to Hiraga and taking up his old business of stone cutter. But he was a new man now and everybody could see the great change in his life. He testified with power to his friends and relatives of this great salvation and soon "there was a noise and behold a shaking" among the dry bones.

People began to inquire eagerly the way of life and soon after, Brother Nakada was sent for to go and hold evangelistic meetings. He found fourteen reading their Bibles and anxious to be saved. It was very easy for him to reap them and also a number of others.

About a year and a half ago, Brother Kutsuzawa was stationed at Hiraga. The work grew rapidly, and later

on, two Bible women were sent there—Miss Nagao and Miss Komatsu. They were kept busy most of the time, because the Christians would continue coming and they would bring others to these workers. Brother Nakada visited them again and many more were saved. The time had come for them to have a Holiness Convention, and on January 3, they started early morning prayer meeting, and continued asking for the Holy Spirit for over two weeks. They were to meet at half past five. Twenty-one or two gathered every morning. Some of them having no time-pieces, would rise with cock-crow, and come to the meeting. Another would look at the stars and guess the time for the meeting. But the star-gazers would sometimes come to the mission at 3 o'clock. Our workers gladly let them in and entertained them though they felt rather sleepy. When I went, three brothers came to meet me at the station walking about ten miles over the snow. We were led to hold the convention from January 18 to 23. We held a workers' meeting at 6 a. m., Bible study at 9 a. m., Holiness meeting at 9 p. m. The afternoons were spent either in holding seekers' meetings or women's meetings, divine healing meetings, or visiting. The last two evenings were given to evangelistic meetings and the Lord's presence was very real in every service. Most of these dear Christians had a very definite experience of conversion, but they felt that the "old man" was still alive in their hearts, and they were desperate to get rid of him. They would remain until 11 or 12 o'clock at night and pray through and when they received the Holy Ghost, they were full of joy and praise. One repeated in his prayer, "Never before in my life was I so happy as I am now." Another said, "Oh, how I praise thee for this gift of the Holy Ghost!" Another said, "Wonderful love of God." They immediately tried to lead others into the blessing; they would also try to lead unbelievers to Jesus. It was beautiful to see them pray and work and bring their families and friends, and praise God heartily when they were saved. Dear Brother Ikeda, the stone cutter, was so thankful to witness the scene. He was so full that he seemed as if he could bear no more. It was very interesting to hear the testimonies of these Christians. One brother had an awful quick temper before he was converted. When he was angry he would take hold of anything near at hand and throw or break it. Once he seized his own little child and tried to throw it out of the upstairs window. The child, fortunately was caught in the fence and did not fall. This brother is as meek as a lamb now. Another brother had also a quick temper and said he was often compelled to pay the doctor's bills for the wounded parties, on account of his mad spells. He changed remarkably at his conversion but his temper would trouble him sometimes. Once he saw a man and wife quarrelling and he tried to pacify them but they would not listen to him. Then he scolded them saying, "Does not the Bible say a man and wife are one. Why then don't you obey me?" and he struck down both of them with his fist. He was deeply convicted of his inbred sin and was gloriously sanctified during the convention and is

## Holiness Union Convention

Little Rock, Ark., October 19 to 24.

"Hymns of Glory" by Hamp Sewell will be the song book used throughout the entire Convention.

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### 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.

### For Men Only.

Here's your chance to get the famous "Sun Brand" Socks at less than one-half the regular price. Panic forced Mill to shut down. Large stock on hand to be sold direct to consumer. Fall and Winter weight, in black, list finish, fast color guaranteed. Double toe and heel, very durable. Sizes, 9½, 10, 10½ and 11. Retail at all stores at 20c and 25c per pair. Special offer to readers of the Pentecostal Herald; 1 dozen pairs (any sizes) for only \$1.40 postage prepaid to any address. Send money order, check or registered letter to Clinton Cotton Mills, Station A. Clinton, S. C.

## FOR SALE.

One corner lot with new four room house just finished at Illinois Holiness University. For full particulars write.

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now so tender and kind. Another brother said that some years ago, he gambled in a certain place and lost all he then had in his pocket. He felt that he could not go home to his wife in that way, and taking up a heavy pole, threatened to kill the other party unless he gave back 15 yen. The man trembled at his words and gave him the money. Now this brother is a

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lovely saint. The manifest change in the lives of these Christians at home, in business and in society, is a living witness to the villagers, and many of them are seeking salvation.

About forty were saved during the convention. All praise to Jesus' name. Pray that these Christians may be kept and our workers be strengthened and used more and more under the increasing responsibility and that the fire may spread all over the province of Shinano.

Cowman and Kilbourne.  
Tokyo, Japan.

#### San Luis Potosi, Mexico.

Dear Herald: I enclose a page from The Ofrenda Escolar, published by our theological school at this place. This "Grand Raffle of Souls" or similar notices, as the note says, has been posted on Roman Catholic churches in this country. The man who furnished this copy is Rev. F. S. Barton, who has charge of the theological department of the school of the M. E. Church in Puebla, Mexico.

#### J. Barney Butler. Grand Raffle of Souls and Abundant Treasure-Store.

On behalf of all the souls that may be entered for this Raffle, there will be held, according to the following plan, a solemn nine days memorial service for the dead. At half past six in the morning, mass, with responses for the departed, at four o'clock in the afternoon a Rosary of souls, together with sermon, meditation, and solemn responses. In the evening, before the last day, the Raffle will be publicly celebrated in the church. The scheme of prizes is as follows: There will be One Extraordinary Prize consisting of the 30 masses of Saint Gregory, which will be applied in favor of the soul that draws this first prize; said masses to begin on the day following the Raffle; One Principal Prize, consisting of a solemn mass, preceded by the celebration of the office for the dead; and Seven Smaller Prizes, consisting of a like number of masses to be applied in favor of the souls that shall draw these seven prizes. During the nine days solemn services, the holy schools of Gentlemen and Ladies, together with the female slaves of the Immaculate Heart of Mary, will partake of the sacrament. During the first three days the benefits of this communion service will be applied to the relief of the souls of their relatives; during the second three days, to the well-being of the souls that are entered for this Raffle; during the seventh day, for the souls of the worthy priests departed; during the eighth day for the souls that are in greatest need; and during the ninth and last day, for the souls that shall draw prizes in this Raffle.

Inasmuch as the before mentioned Associations (of gentlemen and ladies and female slaves of Immaculate Heart of Mary) form a group of no less than 600 pious souls, it can easily be seen what a great treasure of spiritual options there will be, (the fruit of the prayers, mortifyings, communions, and other good and meritorious works on the part of so many worthy persons), who, in the course of the coming month, will dedicate all this spiritual riches to the good of all the blessed souls in general, and in particular that of the souls that

take part in this Raffle, and draw prizes in the same.

Over and above all these spiritual favors, to be distributed during the coming November, suffrages for the blessed souls will be enjoyed during the course of the whole year in the following order. In enjoyment of the privilege granted to the Parishes of this Diocese, by virtue of the Decree of the Holy Congregation of Rites, dated May the 30th, 1892, on each Monday of the year, according to the terms of said privilege, there will be celebrated a votive mass, with a solemn Requiem (such as has been now regularly observed during the last four years).

The benefits of this mass will be applied on the first Monday of the month, on behalf of all souls in general; on the second Monday, on behalf of all the souls that shall take part in this Raffle; on the third Monday, for the souls of the worthy priests departed; on the last Monday of each month, for the comfort of the souls of us who take chances in this Raffle, and should happen to die during the course of the year.

In due season, public announcement will be made as to the date on which will begin the nine days service in November of this year, by means of notices displayed on the door of the church.

NOTE—This is not called a raffle for masses, but for SOULS. In an ordinary raffle the one who gets the lucky number gets a prize but the Mexican who draws the winning number, gets a soul out of Purgatory. The above is a faithful translation of a raffle notice such as are posted on the doors of some of the Roman churches in Mexico. The Roman Church in the United States will deny this, but it is common here. This miserable traffic is under the ban of the Council of Trent as well as Pope Pius IV, but what is that when the spirit of greed predominates in the hearts of these men. (Editor.)

### The Herald's Introduction To The Sunday School Lesson. By John Paul.

FOR SEPTEMBER 11, 1910.

The King's Marriage Feast.

Matt. 22:1-14.

Golden Text.—"Many are called, but few are chosen." Matt. 22:14.

The Statement.

It was in the last week of Christ's ministry, Tuesday following the Sunday on which the triumphal entry took place, when Jesus cleansed the temple. He was meeting the hierarchy in battle array in those days; it was a time of strained interviews. Into the heritage of Abraham, supplanters had come, and the false representatives of divine religion were determined to hold their place against all reform. To this determination was added a morbid dread lest the popularity and power of Jesus should introduce a new system. They seemed to have some presentiment that their days as a hierarchy were numbered. Along with another dreadful arraignment of Jewish prejudice and stubbornness in this parable is a beautiful



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lesson on the subject of personal salvation. It is understood that a king's invitation amounts to a command, and that to ignore a king's command is to set aside his government and invite anarchy and destruction.

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#### Making Light of the Gospel.

Under this head, two classes are illustrated in the lesson; those who made light of the invitation, and those who, leaving off the wedding garment, made light of the preparation. The first were left to their fate, and the other careless soul, after a hopeful start, was sent forth to a similar doom. It was the custom, we are told, for kings in some states to furnish wedding garments for their guests at a royal marriage, which forcefully illustrates the provisions of grace in the cleansing blood, whereby we are prepared for the gospel feast here, and at last to enter into the mar-

riage supper of the Lamb. We should remember that it is one thing to accept the invitation, which many have done, and another thing to accept the preparation of personal salvation from all sin.

#### Speechless at the Judgment.

He had come to partake of the feast, but he had not met the conditions; yet there was no excuse for leaving off the wedding garment. So God has provided that none of us who have the light need go to the judgment unprepared; and if we do, we must stand without excuse.

#### Those Who Reject The Invitation.

Those immediately charged with rejecting the invitation were the Jews. Swift judgment was to be visited upon them in this world, not to speak of the outer darkness of the next. But since that day many a nominal Christian and some whole organizations have rejected the heart of the gospel and fallen into formalisms and abuses parallel to those of the Jews. In the light of this lesson, what is their future in this life? Nay, what is their prospect in the life to come?

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## OUR BIBLE CLASS.

Mrs. J. A. Pritchard, Teacher

### VISIT TO JERUSALEM WHEN TWELVE YEARS OLD.

Luke 2:41-50.

Lesson 16.

Time, April A. D. 8. Place, Jerusalem.

Verses 41, 42. Now his parents went up to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

"His parents went up every year"—This was their constant custom, because positively enjoined by the law. Exod. 23:17. All the male children were positively ordered to make their appearance at Jerusalem thrice in the year, Exod. 34:23, and our Lord being twelve years old, accompanies his parents to the feast. Long ere he beheld it he had doubtless "loved the habitation of God's house and the place where his honor dwelt," a love nourished, we may be sure, by that "word hid in his heart," with which in after years he showed so perfect familiarity.

Verses 43, 44. And when they had fulfilled all the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

If the duties of life must give place to worship, worship, in its turn, must give place to them. Jerusalem is good, but Nazareth is good too; so we should be careful to take care of both home and church. "Tarried behind,"—accustomed to the discretion and obedience of the lad, they might be thrown off their guard. In these sacred journeys, whole villages and districts traveled in groups together, partly for protection and partly for company, and as they would beguile the tediousness of the way by good discourse to which the child Jesus would be no silent listener, they expect to find him in the group.

Verses 45, 46, 47, 48, 49. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hear-

ing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

They find him still in Jerusalem, not gazing on its architecture or surveying its forms of busy life, but in the temple where the rabbis or doctors taught their scholars. The method of question and answers was the customary form of rabbinical teaching; teacher and learner becoming by turns questioner. This would give full scope for all that astonished them in his understanding and answers. Not that he assumed the office of teacher, for his hour had not yet come, for he had yet to increase in wisdom as well as in stature. In fact, the beauty of Christ's example lies very much in his never anticipating the duties of another. All would be in the style and manner of a learner, "His soul breaking for the longing that it had unto God's judgments at all times."

Verse 50. And they understood not the saying which he spake unto them.

Probably he had never expressly said as much, and so confounded them, though it was but a true interpretation of many things which they had seen and heard from him at home.

"My Savior, can it ever be, That I should gain by losing thee?" The design of our blessed Lord in staying behind in the temple seems to have been twofold. First, to prepare the Jews to acknowledge in him divine and supernatural wisdom, and second, to impress the minds of Joseph and Mary with a proper idea of independence and divinity. Their conduct on this occasion may be a lasting lesson and profitable warning to all the disciples of Christ. Reader, if you have lost Jesus, take no rest to body or soul until you have found him. Without him all is confusion and ruin; with him, all is joy and peace.

#### Reference Scripture.

And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. Isa. 2:3.

"Come, and let us go up to the mountain of the Lord." Those who entering into covenant and communion with God, should bring as many as they can along with them. God's ways are to be learned in his church. "Out of Zion shall go forth thy law." Christ himself began in Galilee, but when he commissioned his apostles to preach the gospel to all nations, he appointed them to begin at Jerusalem, and it was by this gospel which took rise from Jerusalem, that the gospel church was established on the top of the mountains. This was the rod of divine strength that was sent forth out of Zion.

When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the

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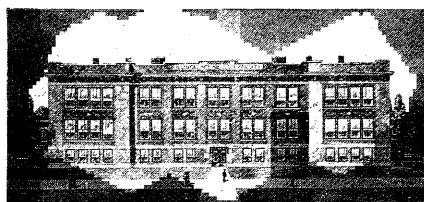
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voice of joy and praise, with a multitude that kept holiday. Psa. 42:4

David was a courtier, a prince, a man of honor, a man of business and yet very diligent in attending God's house and joining in public worship. Even in the days of Saul, when he and his great men enquired not at it, 1 Chron. 13:3, he went with the multitude and thought it no disparagement to his dignity to be at the head of a crowd in attendance upon God. He went with the voice of joy and praise in his heart, but with the outward expression of it, proclaiming his joy and speaking forth the

high praises of his God.

"The Lord shall send the rod of the

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strength out of Zion: rule thou in the midst of thine enemies." Sinners are without matter of excuse and saints are without matter of boasting; whoever are to be Christ's people, it is the free and mighty grace of God that makes them so. Holiness is the heritage of Christ's family and that becomes his house forever. "The armies of heaven follow in fine linen, clean and white." Rev. 19:14.

## Among the Schools.

### The Work at Olivet, Georgetown, Ill.

About six weeks ago I was called to this place to take charge of Illinois Holiness University. Upon arrival I found Brother Hodge of Wichita, Kansas, and Brother Shelhamer, of Atlanta, Ga., holding a camp meeting in the new tabernacle, a recent gift of Bro. H. C. Wilson, and they were preaching the gospel with power and without compromise. The camp lasted eighteen days. There were a goodly number of visitors here to enjoy the camp and to look in upon the school plant.

The Girls' Dormitory was open to inspection and all who viewed it were delighted with its most excellent facilities as a home for college girls. The Administration Building is now under construction and when completed will be a credit to any state and a delight to the holiness people of the whole country. It is large, roomy, modernly-equipped with steam heat, electric lights and water, and is a beautiful piece of architecture. The surrounding country is most excellent in fertility and beauty and if I had been dropped down here without knowing whence I came I would believe myself to be in the famous bluegrass of Kentucky.

While these things are interesting the most impressive feature of this place is the zeal and simplicity of the faith of this band of holiness people. They are known in this community for their uprightness as well as their religion. When I arrived at Danville I heard about them. I stopped off at Georgetown and heard something more about them. I was scenting the field, for not all is gold that glitters. But when my informant said, "They pay their debts and treat their neighbors right in spite of their queerness," I thought of the statement in the word that the purified unto himself are a peculiar people zealous of good works.

The work here was born of prayer and is being built up in the same way. These people certainly know how to pray and they depend upon God for guidance even in little things. My reception into their midst has been the most pleasant, and a laborer could be no better satisfied with his field than I am with this one. Watch for our advertisements in this paper from time to time. Ezra T. Franklin.

### A Voice From Ruskin-Cave College.

After four years absence it was my privilege to return last fall and resume duties as teacher in Ruskin-Cave College, Ruskin, Tenn. I found this institution greatly improved. A substantial concrete wall at an expense of three thousand dollars has been built to protect the campus from the high tide of beautiful Yellow Creek, which flows to the east and north. The electric light plant, steam heat, and laundry add much in the way of the more modern improvements. The new three-story west wing to the main building is not only something of added attraction, but of valuable service—every room was taken last session. An east wing like the one on the west is much needed. From the number of applications received before the Spring term closed, it is evident that more room will be necessary for next year.

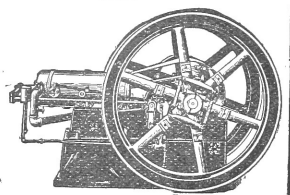
Anyone having a donation to make to the cause of Christian Education should consider the great work that is being done in R. C. C. and the possibilities of a greater work if only a few thousand dollars could be secured for the erection of other buildings. Friends, teachers and students are encouraged to stand by the school as they have never been at any previous time. A large graduating class goes out to advise others to take the way they have gone. We are glad to announce to the friends of R. C. C. that President Smith will devote his entire time to the broadening and strengthening of the real Christian character in those entrusted to him in the "village school," and that he will not teach in Vanderbilt University. He has not gone back on holiness or the second blessing, and his contact with the great University better qualifies him for the great work at Ruskin-Cave College.

We have had a good year and are looking for still better things next season. If any parent is looking for a safe place to educate son or daughter; if any young preacher wants sound, thorough training for the ministry I cite such to Ruskin. Brethren pray for us. C. L. Hawkins. Ruskin, Tenn.

### Crowley Holiness Camp Ground.

This camp is interdenominational. The Lord has helped me through the influence of the United Brethren Church, which is planted two miles North of Crowley, La., to organize this new camp ground on Plaquemine Bayou. This camp is being built in a French community on Mr. J. M. Stewart's farm. Mr. Stewart is a fine man; the Lord saved him and he did as Andrew of old, he began to help his neighbors and family find Christ. Let me say just here, that these poor French people that have always been shut away from the true gospel, are to be pitied; they are hungry for the truth and they make the most devout and zealous Christians I ever met. The Lord only knows how many of those poor people were saved in that meeting; they would come to the altar by the dozen and God would bless their poor hearts; then they would cry and shout and immediately would work with their friends. I believe the Lord will make this a great camp; the town of Crowley has agreed to stand by it; the population of the town of Crowley is seven thousand. Eight

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Protestant churches in the town. This camp is in the rice district and I am sure the leaders of the camp mean business. They have taken out a charter for the camp and they haven't only got religion but they have means and good judgment. Rev. C. C. Martin is pastor of the United Brethren Church at Crowley, La., and he and Will Kilmer deserve the credit for this camp ground. The Herald family please pray that this camp may be a great blessing to those poor French people. Yours in Christ, saved, sanctified and kept by the power of the blood, Q. L. Bennett. Hudson, La.

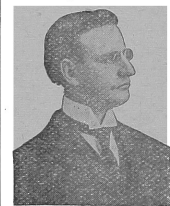
### Wanted.

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The Carthage, Miss., meeting will begin September 2 and close September 11. Rev. E. A. Ferguson will be the preacher in charge and Rev. A. B. Barry will lead the singing. W. M. Jordan, Sec.

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## Aunt Flora's Hour With The Young Folks

Dear Aunt Flora: I see so many writing to your interesting paper it made me want to write too. I am 11 years old. My birthday is the sixth of August. I am not going to school now. Our school will begin in July. Our teacher last year was Miss Flora Powell. She was a good teacher. I have three brothers and a sweet little niece. My papa died two years ago. We miss him so much. My mother is a Methodist. Our pastor is Bro. Coughran. We like him. My pet is helping mother all I can. I would like to exchange post cards with the cousins. I like to read their letters. We do not take the Herald, but I get it from a neighbor. I live on a farm and like the farm life fine. Love to all.

Susie, Ky. Nona Laura Brammer.  
Nona, it was hard to give up your good friend as your father, and his memory should always be very dear to you.

Dear Aunt Flora: I have been a silent but constant reader of the Herald for a long time. But if you will allow me, I will come in and chat with you for awhile. I have no nice news to tell you, but it does me a lot of good to be with you. It seems as though I could not get on without the dear old Herald. It is a good religious paper that should be in every home, and should interest every Christian and those who are not Christians, that it may cause the careless to strive harder to gain that point. I certainly enjoy reading good literature, and have a nice collection of good books. I have "Best Stories From the Best Book," and "Fable Footlights." Well, Aunt Flora, I guess that none of you are sorry that the harsh, icy winter is over. We certainly have had a bad winter, but now the warm sun is back again, and all the trees of the forest have adorned themselves in beautiful suits of green, and our orchards are scenting the air with their sweet odor, and have already given us keen appetites for the ripe juicy fruit. The dear Lord has given us so many things to be thankful for. The beautiful flowers that we love so much are tokens of purity, and the dear little birds are emblems of blessedness. Let us give our hearts and lives to Jesus, and be willing to do his will in return for the many blessings he has bestowed upon us. Let us always be gentle and true, and urge our friends to attend Sunday school and become followers of Christ. Well, Aunt Flora, it will soon be vacation, and then I am counting on having a nice time. I have been wanting to spend part of the summer visiting among relatives and friends, but I do not know whether I will get off or not, as my mamma's health is very bad. I am small, but I can help a lot. I think I like the white Lily best. Perhaps that is because that is my name. My full name is Lily Myrtle, and papa calls me his little flower girl. I would like to exchange cards. With much love,  
Lily M. Hill.  
Forest Park, Ga.

Lily, I am glad you are mother's helper. I hope she will be better, and that you may have your trip, but I can plainly see that you will stay if it is your duty. I like that kind of a girl.

Dear Cousins: I do not believe there is anything else in the Herald as interesting to boys and girls as the Children's Page. Bro. Adair has just closed a big meeting here, and he had about 300 conversions. I am proud to say that I was one of them. Uncle Billy surely wrote us an interesting letter. He says that reading the Children's Page makes him feel young. I hope every one who reads it will feel the same way. I love to read such letters as Uncle Billy's. I have three brothers in Oklahoma. One is married, and the others single. I have three brothers and one sister at home. I also have a brother dead. He died last October. I want every Christian who reads this to pray for my father and mother that they may be saved. Please remember this request, they are sinners.  
Stanford, Tex. Tom Goodwin.

Tom, I earnestly hope your parents may see your request and be touched by it. I hope also that the Christians will unite in a prayer for them. Just keep on praying, your prayers will be answered.

Dear Aunt Flora: Here comes your little West Virginia boy again. Dear aunt, I told you in my last letter that I lived in one mile of the highest peak in the state. I also live in eight miles of the great Kanawha Falls, where we go fishing. My school was out last Friday. I would like to exchange post cards with the cousins. Auntie, do not let the waste basket in till I get in and out.  
Jennings Barrett.  
Powellton, W. Va.

Jennings, I should love to go to those

falls and fish with you. I succeeded in keeping the waste basket out, you see.

Dear Aunt Flora: I will send you this pretty post card for a remembrance. I am well, and hope you are the same. Dear Aunt Flora, I wish I could see you and your picture. This is Sunday eve, and it is so warm out here. I got a birthday present. It was a pretty white waist given me by my sister's husband. Best wishes to all.  
Oxford, Miss. Nora Slaughter.

Nora, I thank you very much for the card. It is very pretty, and when I look at it I shall think of you.

Dear Aunt Flora: May I step in and chat awhile with you and the cousins? It has been so long since I wrote that I guess you have forgotten me. My school was out the last of December. Mr. Frank Patterson was our teacher, and we liked him so much that I think he will teach for us again. We have a pet lamb and 21 little pigs. I have two half brothers who are preachers. One is a Baptist and the other a Methodist. Where did you go Easter? We had an Easter egg hunt, and hid 32 eggs. There were about 22 here. I am corresponding with two cousins. I sent a letter to one who has not answered yet. I have forgotten his name. The other was Kenneth Black, Cedar Springs, Mich. I have been fishing some this warm weather. I caught 92 one week, and sold 20. I hope to see my letter in print.  
John Hobbs.  
Rineyville, Ky.

Cousins, now don't you think John might have divided those fish with us. But we'll forgive him if he will do better next time.

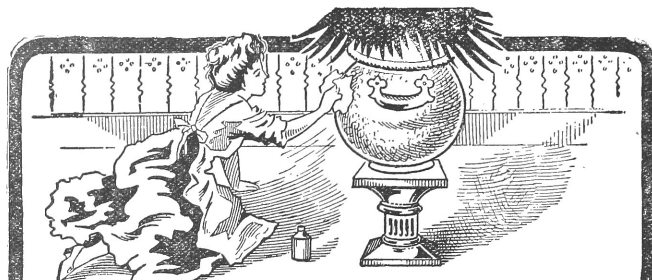
Dear Aunt Flora: Will you welcome a new Illinois cousin? I have brown hair, gray eyes, and fair complexion. I am five feet five inches tall, and am 15 years old. Who has my birthday, December 10? I correspond with Mae Wells, of Mississippi, and Nina Newton, of Oklahoma. We are going to dedicate our new Methodist church April 17. You had better come to see us and we will go. I am a Christian. We have had cottage prayer meeting all winter on every Wednesday night. At some of the poorest homes, every one who went took a pound or more of something. How are you going to spend vacation? I want to spend a part of mine visiting my cousin at East St. Louis. I have only one pet, a little lamb that papa gave me. My lilacs are in bloom, and my sweet peas are up. Well, auntie, open the door and let me pass out, as I guess I have stayed long enough. I hope to see this in print, but I guess I can wait my turn, only don't let Mr. Waste Basket get me and keep me.  
Nina Ruth Smith.  
West Frankfort, Ill.

Nina, I know you are a nice little girl to be so willing to wait your turn. I hope you had a good time at the dedication.

Dear Aunt Flora: May I step in and chat awhile? We had a good rain last night, and everything looks so green and pretty. The birds are singing so sweetly, and the little flowers are peeping up through the ground, and it makes me want to sing too. Auntie, you can't imagine how much I appreciate your good letters. You always write something that helps me along in my life. I suppose most of you cousins read Bro. Morrison's letters, don't you? I think they are splendid. My mother gave me a book for Christmas. Can you guess the name of it? It was "Stepping Heavenward," and of course I thought it was fine. I let some of the neighbor girls have it to read. I have just finished reading the "Life of John G. Paton," and I think it among the best of books. I suppose all of you enjoyed Easter. I have no interesting trip to tell about as I have some, for I have never been outside of this dear old state. Auntie, I sent cards to two of the Herald grandmothers. I have received a great many cards and letters from the cousins, and would like to receive more. I am 13 years old. Has any one my birthday, October 2? Much love to you and the cousins.  
Rineyville, Ky. Ruby Hobbs.

Ruby, I am so glad if anything I have written has helped you in your daily life. It helps me to know I have helped another. I hope you found "Stepping Heavenward" helpful, too.

Dear Aunt Flora: I have just finished reading your page in the Herald. We will not talk about my age please, but I will say I have four children. The oldest 17, the youngest 11. They are both Christians. My two boys are not. I do so want my children to make useful men and women in our father's service. I am interested in young people, and often take part in my children's play. I am an advocate of holiness, and I almost envy those people I read of in the Herald, who can hear such men as Bud Robinson and others preach a full sal-



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St. Louis, Mo.

vation. I have been a reader of the Herald as far back as when it was "The Methodist," but have not been a subscriber that long. I have written to the Herald before, but the publishers did not see fit to use my letter. As the children always get a hearing from Aunt Flora, I am trying this department. I am hoping that some time this year we may get an evangelist from the great holiness band to come our way. I think there are few places more in need of such a meeting. I must tell the children that we members of the M. E. Church are going to give the Sunday eggs of three Sundays past to the church tomorrow, Easter Sunday. Children, if any of you have a kind word for any one, give it while they are here. I'd rather get a few words of appreciation while I am alive to enjoy it, than to have my coffin covered with flowers that my old clay can know nothing about. May the Lord bless Aunt Flora and her work and the readers of this paper. To the children I am  
Aunt Vick.  
Nicklesville, Va.

Aunt Vick, we are glad to have you visit us. I hope you have not given up watching for your letter. Just keep on praying for those boys. There is an old hymn that says no prayer is forgotten, and I think I can say from experience that it is true.

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## OUR DEAD.

## TOSH.

A precious one from us is gone,  
A voice we loved is still,  
A place is vacant in our home,  
Which only Christ can fill.

The golden gates were open wide,  
A gentle voice said, Come,  
An angel on the other shore

Welcomed dear brother home,  
On the morning of April 4, 1910, at the home of his brother-in-law, E. D. McCray, Roanoke, Va., the pure and gentle spirit of G. C. Tosh, fourth son of G. K. and M. J. Tosh, took its flight to a better and brighter world. He was the brightest, dearest, flower in our home. We wonder why he was taken so young, yet we bow in humble submission to him who doeth all things well, and has never made a mistake. For thou, oh Lord, art worthy of the best.

He asked mother and friends around his bed, not to grieve after him; if the Lord called, all would be well and that he thanked God there was a place he was going where he would suffer no more.

Oh, how we miss his sympathizing words, and the hands that were always ready to do for those he loved best, will never move again.

Pain and sickness never shall enter,  
Grief nor woe his lot shall share,  
But in that celestial center,  
Grove a crown of life doth wear.  
The remains were brought to Pen Hook, Va., and interred in Mt. Zion cemetery at the Methodist Church, of which he has been a member ever since a child.  
Earth has lost its look of gladness,  
Heaven seems to us more bright,  
Since the spirit of our loved one,  
Took its happy homeward flight.  
Sleep on dear brother and take thy rest  
God called, and he knoweth best.  
His sister Mollie.

## SMITH.

A beautiful little bud has been plucked from the garden of this world and transplanted in the paradise of our Lord to bloom in the bright beyond.

Little Loiselle Dorfman Smith, infant son of Dr. C. E. and Susie Smith, was born December 11, 1909, died June 14, 1910.

Little Loiselle was a bright, beautiful baby boy and he did fair to make a strong and useful man in future days; his stay with father and his sweet mother in this world was of short duration, but, alas! how soon are the fond hopes of loving parents blighted by the cold, chilly hand of death. His short little life was by no means devoid of good. Little Loiselle left the impress of his sweet life on the fond hearts of his parents, grandmother and his little brother, and they will never forget those tender, little cheeks and sweet, little smiles. No never! He had two little sisters who preceded him to the better clime, and he is now with them in the better land, shining in the presence of the King. Little Loiselle came to cheer the home for a while, but his little place is now vacant in the home, no more can they hear his little prattling feet to make music in the home here upon earth. It is hard indeed to part with those

whom we love, but God's will, and not ours be done. Our sympathies are with the parents, for, while they cannot call their little darling baby back, they can go where he is; weep not for he is at rest.

The funeral services were conducted by the writer on June 15, at 3 o'clock p. m., where a large concourse of people were gathered together to pay tribute to the memory of this sweet baby, after which the little form of Loiselle was laid to rest in the Baxterville cemetery, to await the resurrection morning.

The child's friend, Hilary Westbrook, Oakville, Miss.

## BARRON.

On May 29, at about 8 o'clock p. m., the death angel visited the home of Oscar Barron and took his darling wife to that place where there is no more pain or death. She said just a few days before God called her home, "I have to suffer lots here but it will soon be over." Yes, it is over now and she has gone to be with Jesus and the angels—blessed thought. She died of dropsy. She was the eldest child of J. D. and M. E. Boddie, and was born December 6, 1881, in Bienville, Parish, La. She joined the M. Church, South, when quite young. In the year 1905 she was married to Oscar Barron, and to this union were born four children, three having preceded her to the glory world. She very often spoke of meeting them there. In the year of 1907, she moved with her family to Callahan County, Texas, and lived there until the winter of 1909, when she moved with her husband to Wood County, Texas, where she died at her home near Mineola, May 29, 1910.

She was a consecrated Christian, an obedient child, a loving wife and sister. Oh! how hard to give her up and to think we will never see her dear face, nor hear her voice again on earth, but it is a joy to think how much more beautiful her face and sweeter her voice when we meet her again.

She suffered much and didn't go to church as often as she wanted to on account of sickness, but lived her religion at home.

She leaves a loving husband, a little girl two weeks old, father, mother, five sisters and two brothers to mourn her loss. She is gone but not forgotten. May God help us to be submissive to his will. We know Bettie is at rest. She very often spoke of dying and of her willingness to go. It is hard to say this will be done, not ours, but we know Bettie is better off out of this world of pain and sorrow. What a grand thing to exchange a home like this for one like that where there is no more parting.

How sweet will be the meeting,  
When we shall gather home,  
With all the ransomed millions,  
Before the great white throne.  
With ne'er a care or sorrow,  
With ne'er an ache or pain,  
We will gather with our loved ones,  
In heaven once again.

Oh, heaven is nearer than mortals think,  
As they look with trembling dread,  
At the mist of future that reaches on,  
To the silent home of the dead.  
Yes, heaven seems nearer since we know  
We have loved ones dearer on that  
Blissful shore,  
Waiting and watching and longing,  
For us all to come home  
Where all the dear angels are thronging,  
Where sorrow and death never come.

Yes, we are patiently waiting  
Till the blessed Lord says all is o'er,  
Then we expect to meet our loved ones,  
Where heartaches and parting are no more.  
So let's all be cheerful,  
For we have ties over there,  
And we have no time to be losing,  
Should be helping others to prepare.

Sister has gone from earth to heaven,  
She has left us here alone,  
But again we hope to meet her,  
Where no parting will be known.

Cheer up, husband, father, mother, brothers and sisters, let's try to meet our darling Bettie in heaven.  
Written by her sister, Ida Boddie, Clyde, Texas.

## EVANGELISTS' SLATES.

B. T. FLANERY.

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Wayne City, Ill. .... Aug. 29-Sept. 15  
Second Nazarene Church, Chicago, Ill. .... Sept. 16-Oct. 5  
Hammond, Ind. .... Oct. 6-26  
Sugar Grove Free Methodist Church, Ill. (near Ellis, Ill.) .... Oct. 27-Nov. 20

## CAMP MEETING CALENDAR.

ALABAMA.

Jasper, Ala.—October 6-16. Rev. Bud Robinson and W. B. Yates, Jr. Randolph, Sec.

ARKANSAS.

Ozark, Ark.—Sept. 9-18. Rev. C. F. Weigle of Pasadena, Cal., preacher. W. E. Charles, of Kentucky, singer. Rev. J. D. Edgin, Pres.; J. H. Williams, Sec. Ozark, Ark.  
Callamaine, Ark.—Sept. 15-25. Revs. J.

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## INDIANA.

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

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

## KENTUCKY.

Glenview, Ky.—Sept. 16-26. Revs. Andrew Johnson and T. F. Matland and wife. W. W. Williams, Sec., Webbs, Ky.

## MISSISSIPPI.

The South Mississippi Holiness camp meeting, near McHenry, Miss., begins September 2, and runs ten days. Leading preacher, Rev. John Paul, song leader, Mr. Felix Phillips. Miss Zora Saucier, secretary.

## MISSOURI.

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

Wisdom, Mo.—Sept. 5-15. Rev. Andrew Johnson, preacher; C. C. Davis, singer. W. T. Love, Sec.

## OKLAHOMA.

Anadarko, Okla.—Aug. 31-Sept. 11. Rev. T. J. Adams, preacher; Edgar Burkhardt, singer. For further information write Jas. R. McClung, Anadarko, Okla.

Oklahoma City, Okla.—State Nazarene Camp at Bethany Station—Sept. 1-12. Revs. J. W. Goodwin and Arthur Ingler. Address R. L. Martindale, Chairman, Oklahoma City, Okla., Rt. 3.

## TENNESSEE.

Greeneville, Tenn.—Sept. 12-Oct. 2. Rev. J. L. Brasher, W. B. Yates, singer. Mrs. Flora Willis, Sec., 308 Summer St., Greeneville, Tenn.

## TEXAS.

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

C. J. Menefee, Floydada, Texas.

## VIRGINIA.

The pentecostal meeting at Salem, Va., will begin September 9. Morrison, of Kentucky, Fuller, of India, Cowman of Japan, and others, will take part. Mrs. Munford will be soloist.

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# Southern Indiana Holiness Camp Meeting.

Oakland City, Ind., September 14 to October 2, 1910.

D. C. McCullough, President. N. W. Benton, Secretary.

Evangelists: Rev. L. Milton Williams, Oskaloosa, Iowa. Rev. I. G. Martin, Los Angeles, Cal

J. V. Reid and Myrtle Todd, Leaders in Song.

## CONTRIBUTED

### TRUE LOVE.

J. A. Carpenter.

It was once the privilege of the writer to live, for a few months, next door to one of those big-hearted Saxons, of whom we have read, in Eastern Kentucky. The home had been blessed with a half-dozen or more bright-eyed, sweet-faced children and from all appearances, the relationship between parents, children, husband and wife was lovely and sacred.

The husband and father, by occupation, was not a traveling man but was often called to different parts of the country and sometimes to the neighboring states on business. One bright June morning the children, on arising saw the luggage, that was usually taken on such trips, placed in the hall. Without asking they all knew that "papa" was going somewhere. At the breakfast table it was made known that he was going to one of the southern states to remain for several days.

Breakfast over, the father went about his preparation. The children did not run off to play as was their custom, but waited patiently on the front steps to tell their father good-bye. Having made the necessary preparation, the stalwart, manly man walked out and in an affectionate way, bade his children good-bye. He then stepped into the buggy that was waiting for him and was driven hurriedly to the station which was so situated that in his southeastern course he would have to pass within a few hundred yards of his home. The children knew this quite well.

Only a few minutes had passed, when a passenger train was seen thundering down the track. As it passed the house, little hands and handkerchiefs were to be seen waving in the air, through respect and in love to their father who they thought was on the train. On being told by a by-stander that he was not on that train but would be on the one that was to follow in a few minutes, they replied, "O he might be on this one," and continued to wave until the train was out of sight. Nor, this train having gone, did they go away to play. They waited and waved as much or more at the next one.

If we who are Christians, who profess to want to live right, would decide as these little children did, we would often escape great and danger-

ous snares, cunningly set by that wicked one who goes about as a roaring lion, a wolf in sheep's clothing, an angel of light ever seeking in any and every way to entrap the sons of God. When the question comes, "Is there any harm in this?" or "Would the Father be grieved if I do that?" why not decide as the little children, there "might be" harm in this or the father "might be" grieved if I do that? O reader, if we have true love in our hearts, we will never think of doing those things that we think will not grieve him but we will do with diligence those things that we think "might" please and honor him.

Wilmore, Ky.

### A Tribute to the Aged.

One of the meetings of the Mountain Lake Park Bible Conference, recently conducted by the Rev. Dr. Henry Ostrom, will long be remembered by the aged and by those younger in years, who were in attendance. It was the first meeting of this kind ever held in connection with a Bible Conference and one of great encouragement and cheer to those who are burdened with the weight and cares of many years.

This meeting was arranged by Dr. Ostrom, as a greeting and tribute to the aged in and about Mountain Lake Park. Despite the rainstorm the auditorium was filled to its utmost capacity. Quite a large space in front was reserved for the aged soldiers and every seat was taken.

After the singing of the choir and congregation, Dr. Ostrom took charge of the meeting, calling upon the Rev. Dr. Mahood to lead in prayer. After the prayer Dr. Ostrom read the twenty-third psalm, making most beautiful and helpful applications, verse by verse during the reading. This was followed by a vocal selection by Prof. John Hillis, entitled "The Land Where we Never Grow Old." There were many tears during the singing of this touching song, but they were tears of joy and cheer; old and young were prepared for the message which followed.

Dr. Ostrom announced his text from Luke's Gospel, second chapter, verse 25: "And behold there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel; and the Holy Spirit was upon him." The speaker assured the old people present that they had not been called together in this meeting to be reminded of the delusion that their best days are over. In the text, God gives a special tribute to the aged in the story of redemption, in that the aged servant of the Lord was

privileged to receive him, the promised Savior first. Old age, he declared, is the cream of life. The usefulness of old age does not appear in the hustle and bustle of life, but in its quiet influence. If this influence is good, how good; but if it is bad, how bad. Old age, 'tis true, cannot make much fuss, but it can shine.

Youth is like the overhead wires that break in the storm and refuse to carry messages when most needed, while old age is like the underground wire, always ready for service. Old age may step back to the more or most obscure places in life, but as a rule, the machinery of life would stop without these obscure workmen.

Dr. Ostrom, taking the example of the stoker on a ship, although begrimed and obscure, yet without whom all the rest of the equipment of the ship would be helpless and useless. He made mention of the most note-worthy classes of stokers; first, the ministers' wives, and second, the aged. In the first instance, paying a pleasing and beautiful tribute to the ministers' wives as the real moving power behind the minister.

The secret and beauty of old age, he said, is experienced in the words of the text, "And the Holy Spirit was upon him." Then with these ringing words: "Fathers and mothers of Maryland and from other states here

represented, stay with us as long as you can. We need your prayers; we need your counsel," the address came to a close.

During the singing of the Glory Song by the choir, the old people arose and passed from one to another, giving each the hand of fellowship and friendship. Some met with friends whom they had not seen for over half a century. The closing scene will never be forgotten by those who witnessed it. In the judgment of many, it was the greatest meeting of the Bible Conference. It is hoped that this feature introduced by Dr. Ostrom will stay with the conference as the years go by. Mrs. M. A. Martin.

### Notice.

Let all communications concerning the Southwestern Holiness College, which is located at Elida, N. Mex., be addressed to President A. M. Hills, or Manager B. H. Bates, Box 62, Elida, New Mexico.



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