

THE PENTECOSTAL HERALD

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

H. C. Morrison, Editor.

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Editorial—Rev. H. C. Morrison

Have They Gone Backward or Forward?

When the multitude turned back from following after Jesus, he asked his disciples: "Will ye also go back from following after me?" To which query the spokesman answered, "Lord, to whom shall we go? thou hast the words of eternal life." There is no hope for those who turn back from following after Jesus. We have known instances, quite a number of them, of persons who believed in, professed and preached the experience of entire sanctification, who have given up their faith, testimony, and preaching on the subject. Have they gone back or gone forward? Can a man go forward in the repudiation of this blessed doctrine and experience? Nay, verily. Those who have gone away from sanctification have gone back and gone down. No man who eliminates this doctrine and the experience it insures from his creed goes forward in devotion to or faith in the divine Master.

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"Blessed are the pure in heart for they shall see God." Without purity of heart, God will remain invisible, and there is no purity of heart outside the atoning merit of Jesus Christ's precious blood. We delight in a doctrine that exalts the blood of Jesus Christ, that glorifies the divine Master, that looks to him for deliverance, and a great, glad full salvation. Let those of us who have believed in and proclaimed this precious truth, remain faithful until death. We will not care if some one should appear at the judgment bar and accuse us of having proclaimed a full deliverance from sin in the precious blood of Jesus Christ. This will be our glory in that great day when angels and men assemble in the awful presence of God, where the one great, grand essential of eternal peace will be that "holiness, without which no man shall see the Lord." That holiness which comes through the atoning blood of the blessed Master.

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Let us not forget to pray earnestly for gracious outpourings of the Holy Spirit upon the summer camp meetings. The months of June, July, and August mean much for the spread of scriptural holiness over these lands. Doubtless some hundreds of thousands of people will come together on the various holiness camp grounds. Let us give them the gospel of full salvation in the clearest, most scriptural, and most forceful manner possible. Our mission is not to preach what the world calls great sermons, but to preach the truth as it is in Jesus, in simplicity, without the fear of man and with tender, holy solicitude for the welfare of all those who hear the gospel. What a privilege to preach a great Christ able to save to the uttermost, to offer to the hungry multitudes the blessed bread of life, to pour out our hearts in holy love and longing for the salvation of sinners and the cleansing of believers. There are many people who love the truths of a full redemption who will not be able to attend the camp meetings but they can pray. Let them be much in prayer. There is great need of a revival, wide-spread and mighty, a revival produced by the preaching of the word

and the outpouring of the Spirit in answer to importunate prayer and faith which will not give up or be denied.

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It will mean much to the moral life and spiritual tone of the church and nation generally, although there be those who might not believe it or recognize the fact, if our holiness camp meetings are largely attended and receive marked and powerful visitations of the Spirit of God. There is such a thing as producing an arousalment with good singing, forceful preaching, and earnest praying, which is very largely human. The times demand something far beyond and above the human. We need such manifestations of the divine presence that sinners will be convinced that God is in the midst, that the boastful and skeptical would bow his uncovered head in humility in the presence of God.

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It has always been interesting to us that the old king who had the three Hebrew children cast into the fiery furnace should have recognized the fourth person in that fiery furnace as the Son of God. He was evidently ignorant of the existence of such a being up to this moment, but the Christ can so reveal himself to the consciences of men that the skeptical and ignorant will know *he is*, and declare his presence. Oh, that we might have such visitations this summer all over this nation wherever our people gather in holiness camp meetings and conventions. Let us be done with doubting, and look to God for a marvelous manifestation of his power in our midst.

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We have a class of people that boast of their optimism, and are ready on any and all occasions to cry out "pessimist!" if any one bemoans the evil tendency of the times (and yet it is useless to ignore the fact that we are living in perilous times). Note the aggressiveness of the liquor traffic, the great worldliness that prevails in the church, the sad havoc that has been wrought among the youth of the land by the cigarette habit; the fearful state of Sabbath desecration, the multitudes that flock to the ball parks on the Lord's day, utterly indifferent to the church and forgetful of God and his commandments. It is no use to cry, "Peace! peace!" in the midst of the decay of faith and the fearful drifting into worldliness and sin of every kind. The only possibility of hope for the betterment of the times is a great turning to the Bible, to the simple, powerful gospel of Jesus Christ, to broken-hearted and contrite repentance; the Lord must be revealed, his Sabbath must be observed, his word must be believed, his Son embraced, his Spirit received, or naught but downfall and ruin can come to an individual, community, and in the long run, to the nation at large.

GOOD ROADS.

We are glad to know that the present congress has appropriated some \$16,000,000 for the improvement of post roads; that is, public roads over

which United States mail is carried. One of the greatest needs of our civilization from an economic point of view, is cheap and rapid transportation.

One of the chief causes of high prices for the necessities of life is the lack of cheap transportation. The resources of the country are abundant, but the heavy charges for bringing the supplies to the consumer is the difficulty. Millions of cords of wood are rotting in the forests and multitudes of people in the cities every winter suffer for fuel. Thousands of tons of fruit and vegetables decay in the fields, gardens, and orchards and millions of people suffer from lack of fruit and vegetables to eat. There ought to be some way to stop this waste and supply this want. Good roads would go a long way toward the solution of the problem.

We should like to see a bill passed by congress appropriating a certain sum of money per mile to every state in the nation for all of the good roads they would build. This bill should specify how these roads should be constructed and how to keep up and grade them, with a board of government inspectors to see that the requirements were complied with. Then each state should pass a law providing to give each county a specified sum for every mile of road builded within its limits, with the state board to work in harmony with the federal board and county commissioners. And so county and state should co-operate with the federal government in building a network of great thoroughfares all over the union.

As automobiles come more and more into use, and wagons propelled by gasoline or electricity are builded, farmers, gardeners, and fruit-growers would be able to bring their produce for twenty-five and fifty miles from the country over these excellent roads to the great city markets or right to the doors of the consumers. It would save a great deal of handling and make transportation economical, give the people country produce fresh and clean and much cheaper than it can now be had, being handled so frequently, passing through the hands of middlemen, etc.

The appropriation of the government to the amount of ten, fifteen, twenty, or fifty dollars to the mile, is almost like throwing it away. If our congressmen from old Kentucky could get a bill through congress appropriating a million dollars to the state of Kentucky, and then our legislature would appropriate a like sum, that would give us four or five hundred miles of splendid road and awaken and arouse the country to the importance and possibilities of cheap and rapid transportation without being under the heel of some great corporation. That sort of thing, with the cheapening of automobiles, would bring the railroads to time. It would be a very easy thing for Uncle Sam to turn over to every state in the union a million dollars a year for the next five years to be employed in the building of good roads. This would be far better than wasting vast sums of money in building of warships and the maintaining of a great standing army. Let all good citizens encourage in every possible way the building of good roads.

Since God is love, and loving
Is heaven, love keeps the gate;
And they who know love's secret
Need for no future wait.
In spite, then, of earth's sorrow,
In spite of all its sin,
The kingdom is before you:
Arise and enter in.

—Rev. Minot J. Savage.

Evangelistic Success.

By JENNIE FOWLER WILLING, Editor of The OPEN DOOR.

"Brethren, preaching is good business, when it is well followed." That was a word, ornamented by a perpetual smile, as broad and bright as June sunshine, given the beginners in our Conference, by Glezin Fillmore, an old itinerant, from the days when he rode through fields to get a chance to sing, unmolested,

"O, how happy are they,
Who their Savior obey."

The ungodly, who were so tremendously in the majority, bothered him so with their taunts and mockings, that, even in a field, a man was likely to jump out from a turn in the fence, and hoot after him. When his cousin Millard became President of the United States, and he, a prosperous presiding elder, had grown quite respectable, and what he said was quotable and worth remembering. "Brethren, preaching is good business when it is well followed." If that was true then, it certainly is now, when the world is rolling up into the light so rapidly.

The main thing in any line of services is to settle what God wants you to do, and then do it, for him, with all your might. One said, "I am only a cobbler; I can't make a decent shoe, but when I put on a patch I put it on to stick, because I belong to the Lord Jesus." Either God wants you to be an evangelist, or he does not. Settle unshakably your divine call. Only he who knows you thoroughly can make it clear to you, and he will, if you are honest and patient enough to "hearken diligently." That once settled is like one's marriage vows—never to be tampered with. It is a question never to be opened again, even by a hint. It is for life, and no time wasted in "reconsideration."

Then, as the old Methodists used to say, "Blow high, or blow low," you must trim your sails for any gale. You are to be an evangelist, and you will be the best one that ever was, according to your ability. Every habit you form, every "way you fall into" must help along what you are called to do.

Many go into evangelistic work at the point of the bayonet—hanging back till they have formed teacherly, or business habits. If they do not fail it will be because they have common sense—a most uncommon commodity—and let the Lord "make all things new." A hint or so, from personal experience may be helpful to those who are in the making process.

To do the best work the spiritual life must be kept at high water mark, even if it takes an occasional "day off" or an "all night" of prayer. One of Mr. Wesley's preachers seemed to spend too much time fasting and praying. He replied to the remonstrance, "When I get dull I have to stop and sharpen up. When I come from a day or so of heart-searching, alone with God, hell means hell, and heaven is heaven." He knows that it is a fearful thing to fall into the hands of the living God.

The mind must be kept in full strength or it will cripple the Spirit. If one were to treat an arm as most people do their mind, binding it down, so as to keep the blood from feeding its nerves and muscles, it would be paralyzed. Unused mental faculties deteriorate, as certainly as do unused muscles. The mind must have good food every day. Toward the close of his earthly life, Wesley declared that he was becoming a man of one Book. The Bible must be studied every day—no matter how busy we are—studied, not by lazily jogging through a lesson, picking out the plums of promise, to "get happy" over, but in every phase of all its meaning: till as the gamblers said of the young man they were trying to fleece, and who met them at every approach with a text of Scripture, "Best let him alone; he is chock full of the Bible." Com-

mit it to memory. It seems rude to keep the Spirit waiting while one turns leaves to find a text for a seeking soul. One must read other good books, so as to keep in touch with Christian activity elsewhere.

The body must have regular sleep, to keep its nerves behaving properly, exercise to make the blood circulate steadily, and not by its stagnation, overwork the heart. One must eat wholesome food, and not too much of it. When mind and spirit are busy to the limit, stomach and liver are apt to strike, and put the whole system out of commission.

Between services, one must be saving of talk. It may seem churlish not to give host and hostess a little time when the day's work is done, but it is usually better to be shut away with God, giving thanks and getting new strength and courage. I knew a successful evangelist who paid no attention to finance, ignored all social claims, always stipulating to have a warm room where she could be by herself to learn the will of God for the work, when not in service, or occupied with the scant table time. When a work grew to such proportions, eight or ten meetings a day, a prayer with seekers of pardon or purity for every "spare" minute, she had not vitality for the digestion of solid food; so she lived, in the main, on nourishing liquids, easily assimilated, and taken in her room, to avoid the distraction of thought from dinner-table talk.

That was an extreme case, and while evangelists make their hostesses as little trouble as possible, they must not forget to ask the Lord to do the biggest work he can, by them, in each place, and conserve their strength accordingly—not by any hard and fast rules, but by the best common sense they can muster.

Caughy, who, a generation or so back, led souls by the thousand into pardon and cleansing, when asked the secret of evangelistic success, replied, "knee work! knee work! knee work!" Knee work of the right sort takes time and seclusion.

He gave, as the key to the work God had wrought by him, a few lines from the pen of Dr. Adam Clarke, "God has said 'My glory will I not give to another?' If any one would have power to win souls, he must be simply a tool in the Spirit's hand, knowing that of himself he can do nothing. *The Lord must do it all, and have all the glory.*"

New York City.

HOW SHALL WE SAVE OUR CHILDREN TO THE CHURCH?

J. F. HASTINGS.

It is estimated that while 80 per cent of our church membership comes from the Sunday school, yet nearly 60 per cent of the boys and girls of the Sunday school never unite with the church. The so-called "New Theology" which is Pelagianism revived, and was effectually disproved 1400 years ago, will not prove a remedy for the depletion of our ranks. In the *Western Christian Advocate* of March 13, is an extract from an official statement to the Board of Sunday schools, by the Rev. John T. McFarland, Editor of Sunday school literature for the Methodist Episcopal Church.

He says truly, "Our church has taught from the beginning that the child, by virtue of the atonement of Jesus Christ, belongs to the kingdom of God." He says further, "Some have ignored this, and that we are called upon to believe that every child has been shapen in iniquity, and that every child begins life under the fearful handicap of a perverted moral nature; and all because David said with poetic exaggeration, Ps. 51:5, 'Behold, I was brought forth in iniquity, and in sin did my mother conceive me.'"

He further says: "I hold this view in utter ab-

horrence. I believe that humanity fell. I believe that through sin man forfeited his original estate. But I believe that the power of Christ's holy life and his atoning death, was as fundamental as the sin of Adam, and that it touched the human soul at the springs of being, just as those springs were touched by primal and generic evil. Christ meets the soul with his redemptive grace the moment it touches upon the shores of time, and every child born into this world comes into this life under the healing shadow of the cross."

Does he mean that initial salvation completely restores from the effects of the fall? That the infant is born pure? If this be true then our whole creed must be revised. Our Ritual for Baptism which says: "Forasmuch as all men are conceived and born in sin," must be changed to "born holy." The seventh Article of Religion is out of date, which says: "Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is far gone from original righteousness, and of his own nature inclined to evil and that continually." Dr. Mudge is out of date with his "Progressive Sanctification." For there is no place in the New Theology for any kind. From "Rock of Ages" must be eliminated,

"Be of sin the double cure

Save from wrath, and make me pure."

From "Love divine, all love excelling," we must erase, "The seed of sin's disease, Spirit of health remove." Many other Scriptures will need to be attributed to poetic license, such as Gen. 5:3. "Adam begat a son in his own likeness, after his own image." Also, St. John 3:6. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

Now I will quote from Rev. Charles W. Rishell's Book: "The child as God's child," p. 29. "Numerous instances are on record of very young children who experienced the pangs of remorse for sin, the blessedness of saving grace, and the ethical transformation familiar to instances of sudden conversion. Conversion presupposes a previous life of sin. (?) A religious life beginning with the life of the child and never lost would make conversion unnecessary, because the occasion for it would be obviated." Pp. 32 and 33. "The very best authorities on the subject of child character affirm that there are in the infant evil impulses which are not the result of imitation, but spring from heredity, or which are, at least, congenital. Thus far even the most scientific observers confirm the doctrine of original sin: not in the sense of its guilt or demerit, but of the corruption of human nature in its very beginnings. The infant incapable of choosing either good or bad, is in original character, both good and bad. P. 35. "Neither the adult nor the infant, is wholly sanctified, purified in his inmost being. In fact these evil impulses of the adult are just the impulses 'he carried with him from infancy.' P. 35: "If the child could be so trained as to avoid the voluntary indulgence of his evil impulses, he would not need conversion. (?) Every child comes into the world with a native character at least as pure as the adult. It may be improper from the standpoint of technical theology, to speak of the child as regenerated." P. 58. "Much is made of the joy of forgiven sin; but the joy of having followed always the voice of conscience is better." P. 59. "And even if it be supposed that there is some peculiarly blessed relation between the forgiven soul and God, still, unless the one trained from infancy should never sin, he too may know that relationship." P. 74. "It is not with a child so trained and taught, a question of being converted after awhile, which it may or may not choose; but of maintaining a conversion wrought in it by an act of God."

On church membership, p. 101, he says: "And when the time comes for the public avowal of Christian standing, there must of necessity be a regirding of the loins, and a summoning of all the moral powers for action. Serious meditations on past failures and manifest evil tendencies, will be inevitable at such a period, and all the sense of sorrow for sin needful will surely be felt." "It

is an experience in no sense inferior to that of the adult convert, though it is of necessity *vastly different*." P. 131. "If the term conversion is to be insisted upon, it must be said that the view now maintained proposes a gradual rather than a sudden conversion. The converting grace of God is progressively and steadily bestowed, not reserved for one great cataclysmic act. The action of the will, or the human co-operation, is secured as progressively as the grace, not allowing the sense and power of sin to accumulate for removal by one mighty upheaval." On p. 179 he says: "If young people knew how much pleasure they give their elders by their testimonies it is probable they would be heard more frequently."

Now, what would the "Ideal Testimony be?" "I was saved at my natural birth: my character was just as pure as the adult who is born again. I never consciously sinned, for I was very carefully trained. I never needed regeneration or the New Birth. I have maintained a conversion wrought in me by the sovereign hand of God. You adults talk of a conversion wrought by faith, by a mighty upheaval, which you call the New Birth. I know nothing about that. Oh! I had some sorrow for failures and evil tendencies; but as I had not sinned I never asked forgiveness for them. I gradually progressed in knowledge and will power, and the grace of God was progressively bestowed until I hope I am now converted." The Methodist Church has always counted the child as God's child, whatever has been the practice of some, who regard their children as too young to be received into the church. The moral depravity of the human family is too well authenticated by the Scriptures, and by the Theology of nearly all the churches, and by experience to need any defense.

That the pendulum has swung too far in the neglect of the child is true. But the peril now is that it will swing too far the other way, in this day of practical things, by depending too much on culture and too little on the divine work of the Holy Spirit. "Ye must be born again" has as universal an application, in order that a child may have a triumphant, joyful Christian experience, as has the natural birth that the child may have the life of this world; each has life before, but enlarged life after: so has the grain of wheat life before it bursts into a living, growing stalk: so has all nature life, before it awakes to living green.

There is no evidence from scripture or experience that in the dual nature of the child the spiritual dominates the natural. They seem to be about in equal proportion. Latent life becomes active by birth. John 1:12. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

All agree that there should be a "Decision Day" when the child is old enough to act for itself. It is in the kingdom; Christ atones for the child in its innocency; but it must come to the time when it begins to act, when by faith it clasps the hand of the Savior, and on its own account cries, "My Savior." When it does a miracle of grace is performed for that child, the evil spirit is subdued by grace divine, the graces of the Spirit control, and as great a change occurs and is manifest as in many older people. The theory of getting the child to do this before it ever sins is beautiful, but in ninety-nine cases out of a hundred it will never be realized. Every deviation from God's law is sin. The old law made provision for unwitting sins. Jesus stands for the unwitting sins of the child till it is old enough to wake up to the fact of sin. When it intelligently realizes what sin is, it looks back on its past life and says: "I have sinned." The Holy Spirit under the preaching of the word will bring conviction, and it will be among the first to seek Jesus for the pardon of past failures, which may not have appeared as sinful when committed, but now by the light of the Spirit are, and it must seek forgiveness or be condemned. If it has sinned wilfully, one sin will cause spiritual death; for, "The soul that sinneth it shall die." Then it has lost its infantile justification, and must come as any other sinner.

But suppose it had not wilfully sinned, when the Holy Spirit shines in then that which was irresponsible sin before, now becomes responsible

sin. John 15:22. "If I had not come and spoken to them, they had not had sin; but now they have a cloak for their sin." It won't do for you to tell them, "You are saved: you did not know any better." You need to keep hands off and let them settle it with the Lord. Dr. Rishell admits that if they voluntarily transgress they need conversion and then pleads for a progressive conversion through training, and a deep contrition over past failures at the time of being admitted into church membership, in no sense inferior to an adult convert. I don't plead for a cataclysmic conversion; but for a definite committal by faith, that brings a joyful assurance of acceptance, and the witness of the Spirit that the soul is saved. Nothing less than this will be satisfactory to the person, and make them competent to witness for Christ.

We might get straightened out on our theology by taking lessons from the children. We have just passed through a good revival. I did not tell the children that they need pay no attention, when I preached to sinners. They were among the first to come. I did not tell them they were saved, I feared they all had sinned. I will take one as an example. She is a girl of about seven, and belongs to one of our best families. When I asked for what she came, she said: "That my sins may be forgiven." I told her to ask Jesus to save her. She did and believed, and looked up with a smiling face and said: "He is my Savior." I asked her father the other day if he saw any change in her. He said, "Yes, she often reproves us for things she thinks are wrong." Another of the same age, who did not get to the meetings, where they have a family of nine, all of whom are converted but she and two younger, was asked to pray at the supper table, as was their custom, beginning with the oldest. When it came her turn, she said, "I can't pray," and asked her next sister to pray. After supper her father took her on his knee and said: "Why couldn't you pray, Mary?" She said: "I have been naughty all day. I didn't mind baby as mother asked me to, but went off and played, and let the baby cry." Her mother had not reproved her; but when she came to say her prayer at bedtime, she kneeled down and burst into tears, and said: "O Lord, forgive me for being naughty all day and not minding the baby." Was that child a conscious sinner? Then she lost her infantile salvation if she had not lost it before. If she intelligently accepted Jesus, she was born again. Children in Christian homes, if well trained, accept Christ, or lose infantile salvation very early: I should say from three to five years of age. So the training will be in the nursery, or while on the Cradle Roll, and the Sunday school and church will not have much chance at them till they are saved by faith or out by sinning.

Seldom does a child arrive at public school age without crossing this line. Bishop Taylor says he lost his infantile justification when five years of age. He went with his mother to visit an aunt several miles away and while there they went to a neighbors, and while playing with another boy, he picked up the boy's knife and put it in his pocket. The next day his mother took him to his own home; he soon got under conviction for taking the knife. He felt that he was a thief: he could not return it; but it burned in his pocket, so he threw it away in disgust. He prayed to be forgiven, and a joyful assurance of acceptance came to him. He says he was converted. We have too many in the church without any conscious salvation, and I am afraid that the teaching of this "New Theology," will greatly increase the number.

Now we have Dr. McFarland's "initial salvation" that completely restores the child at birth to perfect holiness. Dr. Rishell's "progressive conversion," Dr. Mudge's "progressive sanctification," or the old Bible way of salvation by faith in Jesus Christ, which takes effect in the child when it believes and accepts. God's salvation is all by faith to intelligent, responsible beings, both justification, and sanctification; each work is instantaneous, because an act of God. As Wesley says: "A man may be some time dying, but there comes a time when the breath leaves the body, and that is

the time when he really dies: so we may be some time in getting ready to let the Lord save us, but when we do, like a flash of lightning he does the work. Bishop Taylor says: "In this enlightened age, children, if properly taught, ought, not only to be converted, but sanctified wholly before they are ten years of age."

Democracy, Ohio.

LEAVING THE CHURCH.

J. W. HILL.

Withdrawing from the church is serious business. It is usually done in haste, under some real or fanciful provocation. We have had forty years in the pastorate and know whereof we speak. There are only three ways to get out of the Methodist Church: First, to backslide and sin out; second to withdraw; third, to die. Nine times out of ten there is no just reason for leaving the church. They get offended at somebody in the church and go back on the church. No man can leave the church and get into as good company as he left behind. The best people this side of heaven are in the church.

Others leave because they do not like the preacher. Perhaps he has offended them by exposing some of their darling sins, and they are quite sure some one has been telling him about them. They can't hear him preach any more and they withdraw from the church and go to the devil.

Others leave the church because they can't run it; they belong to the class that must either *rule or ruin*. If they can't be "Bell sheep" they won't remain in the fold. No man is fit to be promoted who can't go down as sweet as he went up.

Others leave the church because they are not willing to pay their share of the expenses. They won't be taxed. Any man who joins an organization tacitly agrees to pay his share of the expenses; to refuse to do so, is unmanly. I think of a man just now who is mad at the church and going to leave it because they don't make the sexton, to whom he loaned a few dollars, pay him. The sexton is not a member of the church, but he wants the church to form a real estate agency and collect his debts.

Some people leave the church because they get *too good* to stay in it. They propose to pull out and organize a church where they are all holy, and to bar the door against everybody who fails to measure up to their ideals. This experiment has proved to be a conspicuous failure. The church is a home for everybody who is sincerely trying to serve God. It is the best place on earth to get holy and the best place this side of heaven for holy people to live, grow and thrive.

It is a stupendous blunder for holy people to leave the mother church where they were converted and sanctified, and undertake to organize a church where they are all holy. Heaven is of no use when it is kept on the shelf. Any church which has nothing but holiness will not have that very long. Holiness must be sympathetic, loving and kind. It is to leaven this unholy world, prize out sin, throw out the lifeline and bring the world to Christ. The Pharisees were a holiness sect; they had the exclusive "more-holy-than-thou" kind. When people bottle themselves up and have nothing but holiness, they finally don't have that. The church should by all means, be holy and be open to receive sinners, bring them to Christ and lead them up the King's highway of holiness.

Holiness must progress or die. Carnality is at the end of all the trouble. If the "old man" and the "old woman" were dead these excuses would not have a bead's weight. The mission of the church is to save sinners and if she shuts herself up and goes into an admiration society, she must die. Holy people who live in the neighborhood of the thirteenth chapter of 1st Corinthians are welcome in the old Methodist Church. If they are driven out of the church it is generally because they do not keep sweet and humble. They get cranky and fanatical and are usually to blame for not being welcome.

When we think most for others, God thinks most for us.—Fr. Hall.

IN THE OFFICE

Mrs. Bettie Whitehead.

THE OLIVET MESSAGE.

Part I.

Come with me as I take a backward stroll to the first century. It is a quiet Sabbath evening and a group of eleven men are gathered to hear the parting message of their Master, as he was on the eve of taking his departure; but, before going he leads his little band out to the brow of Olives in the quiet solitude to unload the secrets of his great heart concerning the world he was leaving. His *last words*, what must they be? How important and serious must be the message.

Let us tread softly, as on holy ground, while we eavesdrop the Master as he whispers the sorrowful, sweet words into their ears, yea, their hearts. He says, "I am going to leave you, but it is expedient for you that I go away, for if I go not away the Comforter will not come." "It is better that I go for I am clothed in humanity's garb and my field of operation is necessarily circumscribed, but when he the Spirit is come, he will abide *with* you, yea, better, he shall be *in* you and will cause you to walk in my statutes." "But," says he, "I am leaving my prodigal world in your keeping; I commit my lost sheep on the mountains of sin to you, and my message of love you must tell, even to the uttermost part of the earth."

But Master? . . . I know and understand the greatness of the task, interrupted the Master, and I am not going to leave you without ample equipment. Before you go forth to this great work, I realize that you will need superhuman power and I want you to go back to Jerusalem to an upper room and tarry until ye are endued with power from on high, after which, begin to tell the world the good news that the Comforter has come.

Doubtless the disciples thought this a strange command when the world was so ready for reaping and the fields were bending with the ripened grain; surely it would be perilous to stop *now*, thought they, when there is so *much* to be done. So reason many today, but they are mistaken; it will be perilous *not to stop*. We might as well say it would be loss of time for the engine to wait for the steam. It seems so unreasonable to suggest such a thing as *tarrying*, when we have done so little these nineteen centuries, argue the disciples' successors. True, only too true. The fact that we have so signally failed to measure up to our responsibilities, leads us to investigate the cause of our failure and see where the trouble lies.

Let us draw a little nearer the Master and see how he answers these arguments of the over-zealous disciples. He says "that repentance and remission of sins must be preached to all nations, beginning at Jerusalem," but before you go forth to this great conquest, "Tarry in the city of Jerusalem until ye be endued with power from on high." Following this command, he declares that "All power in heaven and on earth is given unto him" and with this assurance he says, "Go ye therefore, into all the world and preach the gospel to all nations." Then as if to encourage their hearts for such a world-wide conquest, he says, "Lo, I am with you alway, even unto the end of the world."

It is said the word "always" means "all the days"; the gloomy days, the testing days, the hard days which try the soul to its utmost; but thank God, it means the bright days, the victorious days, the triumphant days—all the days, he will be with them until he descends in clouds of glory to gather unto himself those who love his appearing. With the *all-power* on one hand, and the *Lo, I am with you* on the other, they had an equipment which could withstand the powers of darkness and bring them out more than conquerors through him who loved them and gave his life for them. Yes, *more* than conquerors. That means after the battle is

over, they will have grace enough to begin the next one and urge them on to certain victory.

JERUSALEM FIRST.

Did you catch the words of the Master? Go to Jerusalem *first*, and stay there *until* you are endued with power? How much is comprehended in that word, "until"; how many battles between the *ego* and the higher claims which God makes upon us, are to be fought before the sweet resting place of "until" is reached. How the lower nature clamors for supremacy, when the inner and better nature cries out after the living God. The "old man" stands on the track of the divine will and signals "to stop!" You will lose your reputation, your prestige in the world; the criticism of your best and dearest friends will meet you on every hand; how foolish to give up *all*, to literally sell out for a ticket to the station of "Until." So argues the ego dominated by the selfish worldly spirit; but there is a vacuum in the inner man which refuses to be satisfied outside of the divine; the human heart is so large that only God can fill it; so on the struggle goes for ten days, when the suburb station, of "one accord" is reached and, rising from their knees, sitting upon their seats waiting with expectant hearts the Conductor, the conquered ego, calls out the station of "Until," and suddenly the power comes down upon them and they realize that they have reached the land where

"There shines undimmed, one blissful day,

For all their night has passed away."

If this was the plan and command for the first missionaries, yes, his very own disciples, is it not wisdom and divine economy for us to examine ourselves and see if we have obeyed our Savior's command to tarry for superhuman equipment, ere we launch out into the battle of sin against righteousness?

WHY WE HAVE FAILED.

The reason we have been running for these nineteen centuries and practically two-thirds of the human race have not heard of the tragedy of Calvary, is that we have not gone the gospel route via Jerusalem. We have been resolute and resolving, building air castles, and sailing in airships of self-congratulation, when we needed to take the *knee* method of transportation, which is, in the end, the sure road to success. Our machinery has been manipulated by human skill, and the plans hatched in the incubator of the world's wisdom, while the *all-power* has not been appropriated, hence we stand in chagrin before an unbelieving world who wonder what's the matter, and thus the cause of our Christ suffers through our neglect and disobedience.

The signal of distress, S. O. S., has been ringing across the seas on the wireless telegraphy of God's Spirit for 1900 years, but our hearts have not been tuned to catch the plaintive cry. We professed Christians are aboard the Titanic of ease and luxury whose siren voices drown the wail of distress as it comes from millions of crushed human hearts. The world was shocked when 1600 souls were plunged beneath the Atlantic's waves, but there are 133,000 Christless immortals who sink every day in the year beneath the waves of heathen superstition without God and without hope in the world, and the world, yea the church, does not seem to know about it. Does it take a philosopher to locate the difficulty? No, not if we are honest with ourselves. The command is plain, the conditions explicit, but the failure is on our part. The Holy Spirit is the current of divine power which is to permeate the Church of Jesus Christ, that will cause it to move with an acceleration compatible with the will, and command and power of the Savior of a lost world.

We hear it on every hand, "We need the power they had in olden times," which is but the echo in every Christian's heart; yes, we would like to be useful and have the power to perform great things. We would, and do give much of our means to save the world; but Mr. Simon Magus, this gift of the Holy Ghost is not to be purchased with money, but it requires time, talent, friends and earthly store—and YOU. This is an investment which literally costs *all* to get it, but when once in possession of it, you will think the price small indeed.

We fear the church is in the condition the early astronomers were when they were trying to adjust the planets and the sun. Pythagoras caught a gleam of the true light, when he discovered that the sun was the center of the solar system, but his plans did not materialize. Ptolemy sought to solve the situation by making the earth the center of the solar system, but confusion and dilemma met him on every hand. Later Copernicus accepted the Pythagorean theory and developed it until Kepler's three laws brought order out of chaos and the matter was settled. The point we want to make is, that there were endless hitches in the solution as long as the earth was made the center of operation, but when the sun was given his rightful place, all the planets moved smoothly and harmoniously. We have been revolving around the wrong center for these centuries, instead of giving the Sun of righteousness his rightful place. We have been looking too much to organizations, conventions, banquets, social service, and so-called forward movements of all kinds, when the key to the situation is found in the challenge of the Master who said, "And I, if I be lifted up, will draw all men unto me." What more do we need? What more do we want, than a magnet mighty enough to draw *all men* unto himself? These things which cater to the carnal desires of the heart, may draw when the social and animal appetites are to be served, but deep down in every human breast there slumbers a soul, whose hunger cannot be satisfied, save with the bread of life, and whose thirst refuses to be quenched with the draughts from earthly fountains; but with the Psalmist it cries out, "As the hart panteth after the water-brooks, so panteth my soul after thee oh God." "My soul thirsteth for God, for the living God."

THE ONE THING NEEDFUL.

Are we beginning to see the *one* indispensable qualification for our mission work? It is just as true as when uttered by the Master that, "Without me ye can do nothing." How can we hope to succeed when he, the Holy Ghost, must take the things of Christ and show them unto us? He is to convince the world of sin; he is to convert the penitent; he is to sanctify the believer and make him a vessel meet for the Master's use. If the Holy Ghost is the only agency through whom the world is to be convinced of sin, of righteousness and the judgment to come, how vain it is for us to attempt any other plan or depend upon any other power.

When we look at the marvelous growth of missions in Korea, we find it came about by letting the Holy Spirit have right of way. Look yonder in that great congregation is a man, very ordinary in appearance, and blind, but as he speaks his words fall with dynamic power upon the people until their hearts are broken to pieces like a potter's vessel. The solution do you ask? God found a man in blind Keel, so abandoned to him that he could speak through him the word of truth and life. It is just an illustration of the scripture we have so often read, but never fully believed, "Ye shall receive power after that the Holy Ghost is come upon you." Look at that humble Galilean fisherman, as he goes down to speak the word of life unto the people, daring to tell them they had crucified the Lord of glory, when a few days before he had scringed before an accusing maid. What had wrought such a marvelous change in him? There was a ten days' history back of the holy boldness which now possessed him and he could face the world for his Master's sake. No, they did not rail upon him, but pricked to the heart, cried out "What must we do to be saved?" Through the lips and soul of the mighty man of God, the holy flame caught from heart to heart until 3,000 were converted in one afternoon.

Yes, the Holy Ghost must come for the Master was going to leave; he had gone to the limit for man's redemption, so the last one of the Godhead must be given a place in order to win man back to God; but his work must be wrought through human channels; he needs our personality through which to touch others. There is a beautiful thought in connection with the history of Gideon. It is said that "the Spirit of the Lord

came upon Gideon," but the thought in the original is that "the Spirit of Jehovah clothed himself with Gideon." Amazing condescension! Can you grasp the thought? The Spirit of God clothed himself with Gideon's personality and achieved one of the most remarkable victories in sacred history.

Let us linger for a moment and ask ourselves the question—Is the Holy Spirit the controlling power of my personality? If not, why not? The answer usually lies in the fact that we will not pay the price. What is the price? "If any man will come after me, let him deny himself and take up his cross and follow me." Ah, there is the secret. The footprints of Jesus would mean isolation, nights of prayer, rejection by friends, loneliness, yea, even the blood-drops of Gethsemane, the agonies of Calvary, and the "It is finished." Yes, this is a dark picture from which human nature recoils, but after the nights of prayer, the loneliness, the darkness of Gethsemane, the throes of crucifixion come the sweet rest in Joseph's new tomb and the glorious resurrection, when we shall stand upon the grave of a crucified self and shout, "Thanks be unto God, which giveth us the victory through our Lord Jesus Christ."

THE UNPOPULAR WAY.

We must indeed take the road of self-denial. It is said that in every heart there is a cross and a throne; when self is on the throne Christ is on the cross, and when Christ is on the throne, self is on the cross; but we believe upon the authority of the Scriptures, that it is our privilege to cast out self and the cross and give all the room to an enthroned Christ, and every moment be able to sing,

"Bring forth the royal diadem,
And crown him Lord of all."

This is what Paul meant when he said, "I am crucified with Christ." Truly the Holy Spirit moved through his personality, for he declared, "Nevertheless, I live, yet not I, but Christ liveth in me."

We like the title which is sometimes applied to the Holy Spirit, that of "Paraclete," which means *one called alongside to help*, and this is just what we and all other mission workers need. Jesus said this is why it was best for him to go away, for the Paraclete could be right with us all the time; to help when our strength fails, to guide when our feet falter, to comfort when cast down and to empower when a task is to be done. What the pillar of fire and the fleecy cloud were to the Israelites, the Holy Spirit is to us; but just as the Israelites had to keep their eye on the fire and cloud to know the direction of their movements, so we must have constant vigilance and prompt obedience. What a wonderful privilege, what a rich heritage to be able to sing,

"I have a wonderful Guest,

Who speeds my feet, who moves my hands,
Who strengthens, comforts, guides, commands,
Whose presence gives me rest."

(CONTINUED.)

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Question Bureau

Rev. John Paul.

1. *J. F., Mississippi.* There is no confusion in the use of the terms "sins," "debts," and "trespasses," in the Lord's prayer, as they are practically synonymous. When a Christian prays that prayer he does not necessarily profess to be guilty of sin yet unpardoned, nor does he compromise with a sinning religion. It is a representative prayer, in which the disciple is expected to come to the throne both with his own needs and the needs of his fellow man. Just as truly as "thy will be done on earth" means thy will be done in India, "Give us this day our daily bread" is in behalf of the man across the street and across the sea. So with the petition "forgive us our trespasses." It not only involves contrition upon our part for every mistake we have made, but it is vicarious, making the case of our fellow men our case, and bringing them with us to a throne of grace. The pronouns who and which, in the opening of the prayer may both be permissible. Strict grammarians are liable at first thought to say *who* is more correct; but when they are reminded that *which* is a designating pronoun, indicating that while there are earthly fathers, this is the Father addressed, they may prefer which.

2. *Did Jesus know from the beginning that Judas would betray him?—A. P. M., Maine.*

To what extent his humiliation in the encumbrance of human flesh involved the suspension of his fore-knowledge we are not informed. We find evidence that it did, to some extent. Mark 13:32. He gave evidence of a mighty grasp of both the immediate and remote future. One thing certain, he knew all about Judas' heart when he ordained him to be an apostle. John 2:24, 25. There is no inconsistency in supposing that he knew at that time all the details of Judas' future. God seems to call and promote men upon the basis of what they are, rather than what they will be. It is not reasonable to assume that the Judas whom Jesus ordained was at heart the same Judas who, Satan having entered into him, went out to betray Jesus. Saying that "Judas was a devil from the beginning" is a careless way to quote Scripture, yet I have heard this parrot-talk from a prominent pulpit.

3. *A Reader, Kentucky.* The recent agitation on the dancing and theatre question was not in the M. E. Church, South, but the M. E. Church only. The M. E. Church has for about half a century had in its Discipline a list of specified prohibitions, understood to be an elaboration of that passage in the General Rules which prohibits "taking such diversions as cannot be used in the name of the Lord Jesus." The M. E. Church, South, let the old rule stand as it was, continuing to apply it according to its traditional meaning. For the past eight years two classes have arisen in the M. E. Church to antagonize the paragraph of specified prohibitions. One class, because they want to dance, attend theatres, etc., or permit it. The other class, because they want to return to the Southern Methodist fashion of applying the general rule to all special cases without being limited by the stipulated list. Unfortunately, the former class started their agitation first, and the public press puts all in the same boat. Consequently, the M. E. Church cannot give up that paragraph of prohibited evils without a compromise with the world. The recent General Conference saw this point, fortunately, and refused to expunge the rule.

EVANGELISTIC AND PERSONAL.

Rev. C. K. Spell is in a meeting at East Bernstadt, Ky., with Bro. Armitage.

Rev. W. R. Cain: "We closed at Lyons, Kansas, June 2. It was in many respects, a fine camp. Bro. Charles Weigle was with us. Let THE HERALD family remember us in prayer."

Rev. J. L. Brasher and Joseph Owen will conduct the Vincent Springs, Tenn., camp which will be held August 30 to September 8.

Mrs. Elizabeth Kreitz: "I have just returned home from a very successful series of meetings. God owned, blessed and crowned our efforts with real salvation times."

Bro. W. O. Self is assisting Rev. R. N. Sanders on the Bristol, Florida, circuit, at Telogia and the meeting is growing in interest and attendance. He will be at Bristol from June 6-16 and requests prayer for that meeting.

Rev. W. U. Fugate will conduct a meeting at Henryetta, Okla., June 12-23. Misses Essie Osborn and May Salee, of Arkansas will be the evangelists. Special prayer is requested for the services.

Rev. W. W. McCord: "We closed a good meeting at New Hope Church, which resulted in twenty additions to the Methodist Church and two to the Baptist. We ran only one week but the church was revived. We are now at Westville, Florida, where we will continue for two weeks."

Rev. J. A. Mace: "I am in a great meeting at Elgin, Tenn. We have a tent up and are having splendid crowds. Thank God for a full gospel that we can preach to hungry souls. Bro. H. C. Henslee, R. E. Mathews, the celebrated cornetist, and Sister Florence Gump are singing and playing for us. The Lord is giving us a great time."

Rev. Fred St. Clair: "It seems a long time since I sent you anything, but I still love you. Have had a great campaign in Southern California, in which hundreds of souls have sought pardon and purity. We are now at Corcoran, which will be the last meeting in this state. Rev. R. B. Coons is pastor of the M. E. Church, where the meeting is being held. Our next engagement is Sioux City, Iowa, July 7-28."

The fifth annual camp meeting will be held at Olive Hill, Ky., August 16-26. Evangelists Allie Irick and wife, of Texas, will have charge, but other ministers will be present. We are expecting a great camp. Low rates for board and rooms, and workers cared for. Address R. J. Kendall, Sec., Olive Hill, Ky.

The Fort Jesup, La., camp will convene August 22, the principal workers being R. T. Williams and T. E. Smith. There have been many great revivals at this camp but they are expecting this one to be the best of all. A cordial invitation is extended to all to come praying and expecting a great meeting.

The Aliceton camp meeting will be held August 16-26, under the leadership of Rev. Joseph Hogg, Andrew C. Johnson, Miss Rose Yowell and Rev. E. K. Pike. Plans are being made for the greatest camp they have ever had and everything is propitious for a profitable meeting. The encampment is prepared to take care of a goodly number of visitors at reasonable rates, so let all who can, come to the feast of good things. They are prepared to care for a number of ladies who may wish to attend.

Rev. P. H. Crumpler: "We have held four meetings since the first of April and the Lord has been with us in every service. We have held up the banner of holiness in spite of the opposition in the country. It is sad to see some of our dear preachers look at this great Bible doctrine as a silly notion, instead of a Bible doctrine. One noticeable fact in every case of opposition is, the sad prayerlessness and disposition not to discuss the matter but to ridicule. It is glorious to be in the midst of a people where all is praise and joy and love. Will give a full report of my work soon."

EVANGELISTIC.

PILOT POINT, TEXAS.

My first meeting for the spring and summer was at Baconton, Ga., in the Methodist Church. The battle was hard at first, but in a few days the crowds were coming. Conviction was deep and souls were praying through to victory. My brother Earnest and his wife joined me later on and their preaching and singing added much to the meeting. They continued the meeting another week and the report is many were finding pardon and cleansing.

The pastor, Bro. Olliff, a fine man, stood nobly by us. We were royally entertained in the home of the pastor.

Our next meeting was at Jasper, Ala., in Nazarene Church, Bro. Lancaster, pastor. There are some fine saints here. The revival spirit was on when we came; the gospel plow is going deep. Yesterday (Sunday) was a great day, and we have just begun. More later.

Our next meeting will be at Jamestown, Tenn., with Rev. J. B. Chapman, of Peniel, Texas. We have some open dates for August. My home address is Pilot Point, Texas. Yours for a full gospel,
C. PRESTON ROBERTS.

THE SECOND COMING OF CHRIST.

For three or more years I have read THE HERALD, but not very closely until recently. I have been drawn to it by its missionary letters, its report of wonderful answers to prayer and its true, pure utterances on all subjects treated. Last week I read that a new feature would be added, viz., the Second Coming of Christ.

A few years ago I heard a Methodist preacher say in the pulpit that Christ was in heaven to remain forever. As I had recently made a talk on the Epworth League topic on the Second Coming of Christ I took it as for me. But as I have learned a great deal from negative preaching I set out to get a lesson from this. I found after much reading and many references that there is as much prophecy for the second as there is for the first coming of Christ. My position was correct.

I shall watch with much interest the coming views in THE HERALD on the subject. We trust its discussion will be spiritual rather than physical. Christ is no longer a physical, but spiritual being and when he returns he will be a spirit being and will be invisible to the world as he was after his resurrection, not being observed only by his followers.
L. T. COOPER.

CARLISLE, KENTUCKY.

We praise the Lord for a revival that does not stop when the evangelist is gone. The pastor of Grace Street M. E. Church, Indianapolis, took thirty-three members into his church a few Sabbaths after the meeting, and we took sixty-eight in during the meeting. A member who works at the Merchants' National Bank writes me that Dr. Hart takes in new members nearly every Sunday. The Hall Place Church is growing also.

We have been having some of the most enjoyable times in our hours of quiet prayer that we have ever had. We have never fasted so much as this spring and it has given us strength. How blessed it is to put your face between your knees by the hour and let our Father search with an X-ray, do the talking, planning, and make the way plain to us. When but a child, well do I remember how we would steal off into the woods and pour out our soul in prayer for him to make us good and help us to be an honor to our parents.

The deep, sweet, blessed prayer life fills us now and has been our salvation. We dare not enter upon any task without knowing his will; he will and can make it plain. He delights to answer his children and make his will known to them. In afflictions, trials, testings, keep on your knees and

you will conquer. We are expecting a great summer campaign. Our slate for 1913 has begun to fill up, so do not wait until it is full and then beg for a date. So many calls came this year after our slate was full; three to day and two the other day. We never had a deeper, sweeter experience, and these are good, restful days. His Book is so precious and we delight in living in it most of the time. Hard, constant study will reveal his mighty truths. Yours in earnest prayer,
WILL J. HARNEY.

MAYFIELD, KENTUCKY.

This Monday morning finds me with a heart full of love and a passion for winning souls for Christ. Since last meeting we have helped Bro. W. W. Adams in a meeting in his church at Union City, Tenn. We began with Passion Week and it was a splendid meeting; large crowds attended all the services. Bro. Adams is a fine man.

Our meeting at Providence, Ky., was postponed because of smallpox epidemic, so we rested three weeks, after which Bro. Neal and I joined Rev. B. M. Currie at Central City and opened battle against sin and the devil. The crowds were good from the start, and people from South Carrollton attended frequently. They have a beautiful new church at Central City and the people are proud of it. Bro. S. H. Prather was with us a few days ready to sing or do personal work, or whatever he could find to do. Rev. S. C. Nunley, the South Carrollton pastor, was with us several times; also the ministers of the Baptist and Presbyterian churches. The whole town was stirred; one bartender was converted and joined the Methodist Church, and never failed to testify and do personal work. He got a position with an insurance company and went to work to get men ready to die instead of killing them without preparation for death.

More than 150 professions had been made when I left and the meeting will run another week. We had old-time power manifested and shouting was common. Central City has some good people. I was entertained in the home of Bro. David Salisbury. As some of our engagements for the summer were changed, Bro. Neal and I will only be in two more meetings together; so any pastor desiring my services after the middle of October, please write me.
W. E. CHARLES.

Fredonia, Ky.

HUMBLE, TEXAS.

On May 4, at late bedtime the writer left the L. R. & N. train at Old Campti, and found the energetic and earnest pastor, Rev. J. H. Montgomery, in waiting with an automobile. We drove up to the new town, and he deposited me at the hotel, where, as is usual the night before a meeting, I lay awake a long time, praying and wondering what the Father had in store for me here.

An excursion had been arranged from nearby towns for the next day; but we had instead one of the downpours that has been characteristic of this section since the widespread floods have been filling the air with vapor, that every little chilling of the atmosphere caused suddenly to precipitate.

Our first service therefore was Sunday night, and there was only a small crowd at that. Nearly all the week it rained, and when the weather did begin to be favorable, the pastor, whose fervent and untiring zeal, and quenchless faith had helped so much, was taken with a violent attack of malaria, and we were left to face the enemy alone. However by this time the meeting had such a hold on the people that even the pastor's sickness did not interfere, but rather helped, for the people rallied to make up for the loss of his presence, and show their love for him.

We closed out Thursday night of the second week with thirty-eight accessions to the church, only four or five of which were by letter. One whole Catholic family were converted and came to us, besides two or three young people of that faith. Nine babies were baptized. Altogether it was a great meeting—a veritable Pentecost, when one considers that our little church at Campti numbered just about thirty at the beginning of the

meeting; and had the opposition of long established Romanism, and all the negative influences of a sawmill population.

We are just beginning at Humble, Texas, what promises to be one of the great meetings of our work this year. We are planning for a long summer's rest; and have some vacant time after October 1, which we would be glad to fill in with engagements in the North. WALTER G. HARBIN.

TELOGIA, FLORIDA.

We closed a meeting at Sumatra, Fla., last night with very good results. Praise the Lord! We opened up there last Friday night was a week ago and by Sunday night the crowds were very good and the people seemed to be very much interested, but there had been so much rain until the farmers were greatly behind with their crops and so it came to pass that the crowds fell off and we only had small numbers out during the week, but we went ahead and preached to the few and the word took real hold of some and souls were really blessed. I don't suppose that there had been a revival there in a long time, and there wasn't many to take hold and help push the battle, but you know the Lord does not save by the many and he is able to save sinners whether there is a warm church to work or not. "If two agree on earth as touching one thing, it shall be done of our Father which is in heaven," and so we prayed and preached and sang and the Lord did bless some souls. Four stood on the last night of the meeting and said they had been converted, and four joined the church. The Lord gave the truth and we believe that it is "bread cast upon the water and shall be gathered up many days hence." Amen.

We open up here tonight and are to be here till next Wednesday week, the Lord willing. We covet the prayers of all the Lord's people who read this article. Praise God for real salvation! I am saved right now from all sin through the precious blood. I know that I am growing in grace and in the knowledge of our Lord Jesus Christ. I want to say to the evangelists that if you haven't seen a copy of Charlie D. Tillman's new book "Church Hymnal and Sunday School Songs," you would do well to secure a copy and look it over. It looked like Bro. Tillman could hardly beat No. 6, but the new book is better both in old and new songs. He didn't tell me to say this, but I just volunteered and said it. I have a full slate and am glad to put one life in the service of him who died for me. Pray for me that I may be kept from the great transgression. Yours in him, W. O. SELF.

THE ST. LOUIS MEETING.

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Louisville, Ky.**

Holiness Union, of which Rev. W. T. Graham is the President, Rev. M. P. Gott and Rev. C. W. Sherman, vice presidents, a large tent was erected at 2947 Morgan St. to which large crowds came night after night to hear the sweet songs and the preaching of the Word.

Prof. W. B. Yates, of Marion, Ky., led the hosts in song. Brother Yates is one of the best singers in the movement and the people were delighted with his solo and chorister work. He certainly is a great blessing in song. We had seekers from the first. Many have prayed through to God and gone home happy to serve God and erect family altars. In some instances whole families were saved. Some very notable cases have gone down on record. A prize fighter of years standing was most blessedly saved. An editor of a secular paper came purposely to seek God in the sanctification of his soul and was not disappointed, went home praising God. People from the different parts of the city and a great many out of town have attended and gone back home to spread the fire. A goodly number of our friends from other states dropped in from time to time and some passing through the city that did not have time to attend the meeting came to the hotel to shake our hands and pray with us and bid us Godspeed.

We were most delightfully entertained in the Marquette Hotel, one of the best hostleries in the city. We have never had better entertainment anywhere. They seemed to show us every courtesy possible. One of the most delightful features of the meeting to me was, that I had the pleasure of having my wife, two youngest boys, and my oldest daughter, Marie, with me a few days. They enjoyed the trip very much. Brother Yates has just left for a meeting in the First Methodist Church in his home town, Marion, Ky., and I will soon be off to Oskaloosa, Iowa, my first camp of the season. Let me say before closing that I am indebted very much to the various churches, pastors, missions, etc., for their help and co-operation in these meetings.

At one of the night services I incidentally asked how many churches were represented and there were fully a score or more. This meeting goes down in my life as one of sweet victory from the very first service. I shall never forget the sweet spirit we had all through this series of meetings, no discord from any quarter that I heard, but every one seemed bent on getting some one into the fountain. Much prayer went up from earnest hearts. In fact the people literally prayed by the hour, and of course we had victory. It never fails to come where people pray and welcome the Holy Ghost. To God be all the glory. Your brother in holy love,
E. A. FERGERSON.

PILOT POINT, TEXAS.

I feel that we ought to give God the glory for what he did in Pilot Point during the recent revival, and for what he is going to do in that place. This is the first time that all the Roberts brothers have had the blessed privilege of holding a meeting together, where all six were present, and in their home town, where they met with all the business men, in their daily dealings, and who came out night after night, regardless of denominations and listened to the gospel as it was preached by the brothers and their wives.

There was not a big break in the meeting as we all would have liked to see, but lots of prejudice and opposition were broken down which meant much in Pilot Point.

There is a history to the Pilot Point work which space forbids me to give here, but the leaders of the work say, that it is now in one of the best places, spiritually, it has ever been. The saints who are there now, are the ones who have "come up out of great tribulation," but have kept their robes white and unspotted from the world. They have stood the tests, draughts, falling away, opposition, financial battles, and the sifting times that God so often sends to his church. Those who are there now and who have stood so nobly by, are gallant soldiers, and true to the core. We believe that the church here now is ready for the greatest victory in its history. We believe the saints have been tried, and proved true and God is sending in

those he wants there, now. God is melting together the hearts of the saints into one great family, which is now and going to be, one of the strongest fortifications against sin, worldliness and the devil, in the holiness movement.

We rejoice that it is our privilege to cast our lot among such people. It is now, and God willing, we intend to make it, the home of the Roberts Brothers, and we have cast our anchor here as our headquarters. Personally, I don't know of another place in the southland so conducive to me as a place of headquarters. It "fills the bill" in many ways.

Bro. J. P. Roberts, whom God has so definitely called as the leader of this work, has learned the secret of success among the saints. When the least thing comes up in question, he calls the whole church together at once and "prays it through." He keeps it so hot for sin, that if people don't intend to pay the price and go through, they quickly move. I have noticed one thing in my short stay in Pilot Point, that has blest my soul. Bro. J. P. Roberts has not only the love, confidence and respect of the church and every arm of his work, but the sinners and business men of the community have the utmost confidence in his religion, and are constantly giving of their means to support his rescue home and orphanage, which are run only on "faith" lines. He averages about one girl every week, who comes to his home, broken-hearted and blighted by sin. He never turns one away, and best of all, they always tumble into the fountain and get under the blood. Hallelujah! Pray for us at Pilot Point. This meeting is to be annually by the Roberts Brothers and Bro. Allie Irick, who has worked, prayed, shouted and wept together through the years that have passed, and now have united their efforts at this place for the salvation of their community as well as making it their headquarters and home.

A meeting will be held each spring here, to be called "The Annual Spring Gathering by the Roberts Brothers and Bro. Allie Irick." Everybody is welcome and especially the saints from far and near. Come and help push the battle against the devil and his powers. Mrs. C. E. ROBERTS.

ST. KITTS, B. W. I.

Greeting in Jesus' name! On March 23rd, I left my home in Georgetown, Ill., for Americus, Ga., thence to Waycross, Ga., to assist Dr. H. C. Morrison in meetings. God gave us victory at both places. I was delighted to be with Bro. Morrison again. Before starting for Georgia I had made arrangements to sail on Saturday, April 13, for these lands. Leaving Waycross on the 10th of April I arrived in New York City Friday, 1:00 p. m., and on Saturday at 2 p. m., we set sail on the S. S. Guiana.

I had often prayed for an opportunity to tell the sweet story of Jesus' love to the people over the waters. Now I realized that within a few days my prayers would be answered. My heart was filled with joy as I thought it all over.

After five days sailing on a smooth sea we landed at the Island of St. Thomas which is a beautiful island of about 13,000 inhabitants; we were anchored at Charlott's Amelia, a city of about 10,000 people. Many things there were very interesting to us American boys. The narrow streets thronged with a strong looking people; women with heavy loads on their heads, and others sitting in the market place, were a curiosity to us.

At 9 a. m. we held a service at the mission hall, then at 10 we went to what they called the field and held an open-air service. We played the horn, sang a song or two and had gathered upwards of 300 people. It was a new sight to me. 300 people present at a 10 o'clock open-air service. After another song or two, Bro. Taylor preached, gave an invitation for seekers, and upwards of 50 knelt on the ground covered with gravel in the center of the ring for prayer. There was no altar to kneel by or no carpet to kneel upon, nothing but a gravel bed. Nevertheless they came and poured out their hearts to God and I believe he heard their cry.

Our boat was to leave at noon so we had to leave these dear people behind on the banks waving us a

good-bye with their black hands as we sang, "Constantly abiding, Jesus is mine."

We stopped next at St. Croix, but held only one service and rushed on. We could not do otherwise for we had to go when our vessel sailed for another may not come along for several weeks.

Our next stop for meeting was at Nevis, where we spent four days; services there began at 6 in the morning and ran all the day; services being held at 8 a. m., 10 a. m., 2 p. m., 5 p. m., and 7:30 p. m. On Tuesday morning we announced preaching at 5 in the morning and the streets were crowded with eager people at ten minutes before 5 when the door of the mission hall was open. They packed the house; so it was on Wednesday. Bros. Taylor, Finch and myself went 12 miles to a little village where a missionary has not been for years. We gathered the people the best we could for an open-air service and after a short talk by Rev. R. G. Finch, most all those people knelt in the hot tropical sun for prayer. We left them begging for a missionary but we could not promise. It made our hearts ache as we rode off and left them. Since then Bro. Taylor has managed to secure a missionary for the place and will soon have him on the field at work. Please pray that God will bless this brother and wife as they preach to those neglected people.

From Nevis we sailed for Saba, "The Lone Rock of the Sea;" here we found a nice little city most of which is built in the crater of an old volcano which used to be the home of pirates. God gave wonderful victory here, souls were won and the work greatly revived. We go next to Antique, thence to Barbadoes, Trinidad and into South America. We have seen great things already but we can truly sing, "The end is not yet praise the Lord." Readers, please pray for us. Yours in him,
C. C. RINEBARGER.

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EDITORIAL

Rev. H. C. Morrison.

DO YOU WISH TO ATTEND COLLEGE NEXT YEAR?

If you really have a desire to attend college and have not the full amount necessary to pay tuition, fees, and board, it will be easy for you to go out into the villages, county seats, and community around about you, and get a number of subscriptions for THE PENTECOSTAL HERALD, sell a few Bibles, and a grip full of good books, and wall mottoes, and in a few days you can make sufficient money to pay your tuition, college fees, and for your books.

Write Mr. Hayden Pritchard, Business Manager, Pentecostal Publishing Co., Louisville, Ky., for terms. He will give you a very liberal discount and render you any assistance in his power. A hustling agent in ten days of active canvassing can clear sufficient money to pay for tuition, fees, and books for an entire college year, at the same time disseminate literature and get much valuable experience in coming in close personal contact with many classes of people.

Write to Mr. Hayden Pritchard at once and let him send you samples. The beautiful scriptural mottoes are selling by the car load. Almost everyone delights to ornament their walls with these mottoes. Write Mr. Pritchard and get into the field at once.

OUR YOUNG PREACHERS.

Sometime ago we made an appeal to presiding elders and pastors who desired young men from Asbury College to assist them in their revival work during the summer. Calls poured in from many directions, and before school closed, we believe that every young man in the theological department had ample calls to keep him busy through the entire vacation. We are very thankful for this, and trust that the young men will prove themselves worthy and efficient and that through their instrumentality many souls will be brought to Christ and that with their added knowledge of their need of qualification and a holy enthusiasm stirred by the same service, they will return to us next fall to begin their studies with renewed zeal and energy.

It will not be improper for us to suggest that most of these young men are fighting a hard battle

IT CAN BE DONE.

"Commit thy way unto the Lord, trust also in him and he shall bring it to pass."

The readers of THE HERALD will remember that some weeks ago I made an appeal to the holiness people for contributions and subscriptions for Asbury College. I asked for fifty thousand (\$50,000) dollars to remove the indebtedness, to enlarge and improve our plant for the accommodation of a larger body of students.

Since this appeal was made our Board of Trustees have met together and we have thoroughly canvassed the situation. We are all in hearty sympathy with the plan to make a strenuous effort to raise the above sum. This would place our school in excellent condition, and upon a self-sustaining basis with some income for repairs and improvements.

We have divided the fifty thousand up into the following figures, and shall undertake to find

5 persons who will give	\$1000 each, making	\$5,000.00
10 persons who will give	500 each, making	5,000.00
20 persons who will give	250 each, making	5,000.00
40 persons who will give	125 each, making	5,000.00
100 persons who will give	100 each, making	10,000.00
200 persons who will give	50 each, making	10,000.00
200 persons who will give	25 each, making	5,000.00
300 persons who will give	10 each, making	3,000.00
200 persons who will give	5 each, making	1,000.00
1000 persons who will give	1 each, making	1,000.00

Total \$50,000.00

In order to make these contributions easy, our plan is that these subscriptions shall be divided into five equal yearly payments. A person subscribing one thousand dollars, if convenient to himself, can pay the entire sum at once, otherwise he can pay two hundred dollars per year for five years. A person subscribing one hundred and twenty-five dollars can pay the entire sum at once, or twenty-five dollars a year for five years. We believe that this plan can be made to succeed, and will be very thankful to receive subscriptions from now on until the whole amount has been taken. The first installment due Oct. 12 1912.

It is not worth while for the holiness people and others of that class, to come to our assistance in carrying forward our great work of preparing young people to assist in the evangelization of the world with the gospel of full salvation. They do not understand us, and are not at all in sympathy with us. It is not at all impossible that God should raise up a friend of large means at some time to help us, for which we would feel truly grateful, but the holiness people are easily able to raise the sum of money above specified. We do not have to buy tobacco, feathers, jewelry, and many other things that levy a heavy tax upon the worldly-minded, and we can easily meet these responsibilities and establish a great educational institution for the promulgation of a full gospel.

We are glad to report the following subscriptions to the above appeal:

Previously reported in our thankoffering subscription to be paid in five, equal yearly payments

	\$5,766.17
J. S. Dever	25.00
Mrs. W. E. Combs	5.00
Rev. J. W. Jackson	25.00
A. W. Insko	25.00
Total	\$5,846.17

We are profoundly grateful to God and the brethren for this good beginning and ask the people to join us in prayer, and that every one who can do so, will send in their subscription at once.

to secure their education, and that a little effort on the part of the presiding elder, pastor, some good layman, or kind-hearted woman, in the place where these young men labor, will enable them to secure considerable financial assistance for their brethren which will make it possible for them to prosecute their college course. We know of nothing more delightful and remunerative in its way than the helping of worthy young men to qualify themselves for service in the vineyard of the Master. Help the boys and in this way help the cause of the Lord in the spread of the gospel and the upbuilding of the church of the Lord Jesus.

THE GENERAL CONFERENCE.

REV. G. G. VALLENTYNE.

The General Conference of 1912 has passed into history. The cries of "Mr. Chairman," and the vociferations of the point-of-order friend have died away; to this latter no serious objections have, as yet, arisen. The delegates and visitors, some thousands in number, have gone their way and the auditorium, which so lately was at once the storm-center and the metropolis of world-wide Methodism, is silent and deserted.

All observers seem pretty well agreed that it was a great conference. Numerically great it certainly was, the greatest yet. It was great, too, in its religious and missionary influence, the greatest in half a century many think. If it cannot be pronounced great because of new and startling things accomplished it deserves the rank of real greatness because of things it did not do. It did not restore the time limit and put all preachers, big and little, under the rule of three. It did not remove the paragraph on amusements and give the enemy an occasion to blaspheme. It did

not saddle the church with a supreme court, to nullify the legislation of the General Conference, and set up a rule of technicalities and quibbles, that would surely subordinate the Church to the domination of an irresponsible hierarchy, within a dozen years.

The religious influence of this Conference was very marked. At 8:30 each morning from 75 to 90 per cent of the delegates were in their seats for devotions. A hymn was sung, a prayer or two offered, and a fifteen minute sermon preached. These brief sermons were of a very high order. Bishops Berry, McDowell, Quayle, Lewis, Oldham, Warren and others equally worthy of mention, gave great addresses. For three mornings in succession, Bishop Bashford talked on the sanctified life. In simple language and with a charming spirit he set forth these great truths so much forgotten now-a-days. On the last morning of the Conference, Bishop Bashford was again called to the pulpit. For twenty minutes he set forth the nature and function of faith. His treatment of the subject was new and instructive. We who heard him cannot ever again drop back to the old levels. He lifted us up and showed us new things. One of the most telling of these morning sermons was given by Chitambar, a native of India.

The General Conference love-feast, held on the anniversary of John Wesley's conversion, was a notable occasion. Bishop Berry was in charge. A great mistake was made, however, that an additional hour or two was not given to this meeting. The tide was rising and God's Spirit was being poured out as the old-time testimonies, intermingled with songs and amens, proceeded. Dozens were on their feet at a time waiting patiently their turn to tell of how God was dealing with their souls and leading them on to victory. The gave

fell and this meeting, sweet and precious but tantalizingly brief, gave way to the question of privilege and the point of order. But it was held, and it revealed that in the church there is a mighty host of godly men, who have experienced religion, and now enjoy a fellowship with Jesus of which they like to speak and sing.

Noonday evangelistic meetings were held every day in the shops and on the street corners. Thousands of people heard the gospels in this way at the lips of the strongest and best men in Methodism. The evangelistic meetings held in the auditorium each afternoon were not a striking success and were abandoned in the midst of the Conference. This was about as many expected it would be. The place was too large; each afternoon a new speaker was in the pulpit; no definite objective seemed to exist in anybody's mind; no one man was under it with head and heart. Some one's heart must break before sinners turn to God, or the devil gives much ground.

One of the most interesting debates held during the entire session was that upon the amusement question. The spirit on both sides was admirable. Dr. Day championed the liberal side and presented the minority report which asked that paragraph 260 be removed from the book of Discipline. Dr. Day is a master of English and of debate. On this occasion he was master of himself, likewise, and made a very strong speech. The brother who led the conservatives spoke well and bravely and the debate was on. For some hours it proceeded with varying effect. When the previous question was finally called a roll-call was demanded and every delegate answered his name with Aye or No on the minority report. The count showed that by a majority of about 70 votes the Conference refused to hear the prayer of the minority of the committee, who came asking that paragraph 260 be removed and the bars thrown down.

Some interesting things were noted in connection with this question. All the general superintendents, but three, joined in a recommendation to the Conference that the paragraph in question be removed. Bishops Berry, Hamilton, and Warren refused to concur in this action.

The committee to which the matter was referred voted 100 to 51 to retain it. Many of the women delegates in the Conference voted to remove it. One of the most telling speeches made on the liberal side was by a woman. The missionaries and foreign delegates were, to a man, for its retention. The preachers seemed more anxious than the laymen to get rid of this restriction on the amusements of our people.

In one conference delegation it was interesting to note that the four ministers voted to remove the paragraph while the four laymen sitting with them voted to retain it. It is estimated that 100 votes were lost to the conservatives by the acceptance by Dr. Day of Dr. Mills' amendment to the minority report which ordered that the disputed paragraph be placed with the advices and that it be read to the congregation annually with the General Rules.

The retiring of Bishops Warren, Moore and Neeley by a vote of the Conference was a painful moment. Bishops Moore and Warren took it sweetly and spoke beautifully of it to the Conference. Bishop Neeley resented it and, a day or two later, read to the Conference a carefully prepared paper protesting against his retirement. Out of this grew a bit of new legislation that makes the retiring of the bishops automatic. At the General Conference nearest his 73rd birthday the bishop is retired without action by the General Conference. By this law no bishop will be retired under 71 years of age; nor can any bishop retain the effective relation beyond the age of 75 years. At the next General Conference Bishops Smith, Cranston and Hamilton will be placed on the retired list by the operation of this new law.

An amendment to the constitution of the church was recommended by the General Conference and sent down to the Annual Conferences for ratification which if adopted will make it possible to elect a negro bishop for negro conferences only, and a

bishop for any other race, language, or mission field. This amendment ought, by all means, to prevail. It would settle the interminable agitation on the question of a negro bishop. It would make possible the election of a bishop for Scandinavian countries with his residence at Copenhagen or Stockholm, a German-speaking bishop to reside at Berlin, and so with other fields. Then, too, if this amendment shall prevail it will do away with the missionary episcopacy, an unsatisfactory arrangement at best, while it will allow the election of bishops for India, China, Malaysia, Africa and other fields. But they will be bishops, if you please, not Missionary Bishops. This will place them on an equality with Anglican, Catholic or other bishops who may chance to be on the field and will greatly augment their prestige and influence among native peoples.

One of the tensest moments of the Conference was occasioned by the reading, by Dr. Buckley, of his resignation of the Editorship of the *Christian Advocate*, after thirty-two years of distinguished service. He had not intimated to any one that he intended to do this and as he began to read an unwanted silence fell upon the place; the bishops and reporters upon the platform rose and crowded about the president's table eager to catch every word. When the reading had been completed the Conference gave this aged servant of the church an ovation the like of which is rarely seen.

Later when a handsomely carved table, made by the boys in our industrial school in Venice, Italy, was put up for sale it was purchased by the Conference for \$500 and presented to Dr. Buckley.

The missionary spirit of the Conference was remarkable. An astonishing number of great missionary meetings were held, here and there, during the month. Conspicuous among these was the great rally of the Woman's Foreign Missionary Society, where very close to 3,000 women assembled to hear addresses by Bishop Wilson and Miss Jennie Hughes. The Secretary read the quadrennial report which showed that \$3,000,000 had been raised during the past four years and that the society owns real estate to the value of \$2,110,000. A similar meeting was held by the Woman's Home Missionary Society. Other meetings were held in several of the churches. Bishops Oldham, Lewis, Thoburn, Bashford, Hartzell, Scott, and others made great addresses, the effects of which ought to live for many decades. The Methodist Church has great reason to be proud of the men who represent her abroad. They are apostolic.

The retirement by his own volition of Dr. A. B. Leonard, from the missionary secretaryship, after long and pre-eminently valuable services, left that high office open. The Conference rose to the occasion and placed in that office three of the best and ablest men in the church. These men are to have co-ordinate power and responsibility, but each is to have a distinct branch of the work to attend to. Earl S. Taylor is to have charge of the office, Dr. Frank M. North is the organizer, and Bishop Oldham is taken from the Asiatic field and put upon the platform, to travel throughout this country, preach sermons, give addresses, and raise money. No man can do it better.

No mission field was so much in the eye of the Conference as China. The Church has two great leaders in China in Bishops Lewis and Bashford. These men have statesmanlike vision and red-hot hearts, and are prodigious workers. Under their inspiring leadership the work grows apace. They reported that in China we have 23 hospitals in which 310,000 persons were treated during the quadrennium. In our schools there are 18,700 students at work. In Peking University a revival occurred in which 160 young women offered themselves for missionary work. Of the young men, with all the honors and emoluments of governmental office before them, 150 enrolled themselves for evangelistic work in China. No university in the world has so large a band of volunteers for the mission field.

In India, China, Africa, South America, and various countries in Europe, the work grows; and ever multiplying evidences present themselves that God, who has made of one blood all nations of the

earth, is everywhere at work in the hearts of men. In the presence of these facts one instinctively recalls the old Mohammedan hymn a fragment of which reads,

"Allah's in the Orient,
Allah's in the Occident,
East and West the nations stand
In the hollow of God's hand."

May Jesus Christ, the Head of the Church, take all these men and all these forces, marshal them according to his infinite wisdom, endure them with the might of God, make them irresistible, and send them to victorious battle in his name.

STOP! LOOK!! LISTEN!!!

Stop long enough to read the Asbury College appeal on page 8. Look at the great work she is doing in sending out Holy Ghost baptized young men and women to spread scriptural holiness over the land at home and abroad. I know there are friends who are able and willing to come to our rescue in putting this great holiness college on its feet. Many have thought and said, "Yes, I intend to help," but have just kept putting it off from time to time. Now let me beg you to lay aside everything else as you read this, and sit right down and drop me a card or letter to 361 Lee St., Atlanta, Ga., stating how much you will give in five yearly payments, and we will promptly report through THE HERALD. God's blessing will be upon you. W. W. McCord.

THOUGHTS FOR THE THOUGHTFUL.

A very neat little booklet is that recently issued by the Pentecostal Publishing Company from the prolific pen of Rev. H. C. Morrison, entitled, "Thoughts for the Thoughtful," is well worth reading. It is only 56 pages, can be quickly read and has in it food for thought. It is not a publication for superficial readers of frothy literature, but just what its title indicates, one "for the thoughtful." And it will make such a reader do something of that kind in his thinking department. Three of the chapters are well worth pondering, one on the condition of things in the Church, another on a serious and delicate situation growing out of the inroads of Romanism in America, and still another on the sacredness and opportunities of motherhood. It is written in Brother Morrison's clear and engaging style. CLEMENT C. CARY.

Do you want to help your friends and neighbors spiritually? Write us for some suggestions.

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2. Beautiful, inspiring music; tunes that are simple and that can be easily sung by the congregations. "Let all the people sing" to the glory of our Redeemer.
3. We have felt that on certain lines many good books are deficient, especially, (a) In good invitation hymns; (b) In songs of a judgment day character, such as are calculated to produce conviction; (c) Temperance and prohibition songs. We have attempted to supply a few good songs on these lines.

We have tried to furnish variety as to both authorship and subject matter. You will find many old favorites here.

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**Pentecostal Publishing Company,
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The Missionary World

Lucknow, India.

Our many friends of Christ will rejoice to learn of the many victories for Christ in India in recent months. At the recent annual conference sessions hitherto unparalleled reports of achievements were made. In an unanticipated degree the work of the year has been effective. One of our conferences made a net gain of over 12,000 members, despite the fact that cholera and bubonic plague took away many of the Christian community. There were more baptisms in India last year than there are total number of Methodists in Korea or Africa. In one section of our country our workers are literally overwhelmed by applicants for baptism. If they would consent to baptize now as they once did without very careful examination, they could establish a Christian community in that one district equal probably to over half the total number of Christians in Japan.

Recently a well educated Moham-medan came to me inquiring about Christianity. On careful discussion with him I found that he had obtained a very good knowledge of the Scripture by reading it privately. He told me that he read the New Testament through in three days. He was compelled through fear of his older brother, to hide the Bible from him and keep him ignorant of his interest in Christian doctrines. He came to me intellectually convinced that Christ is the world's only Savior but he sought an experience.

One day after more than a week of study together he prayed very earnestly and when he arose I saw the shine on his face and he told me his burden was gone. He had the experience, and has since been baptized and is happy in letting the community about him know of his happiness.

We sent him from here to Allahabad to escape his angry brother, but he longs to get back in the hope that he can lead that brother to Christ.

There is a spirit of prayer upon the Indian Church now such as I have never seen elsewhere save at Asbury. At recent conferences whole days were given to waiting on God and such prayer ascended to the throne as we have not seen many times even at Asbury.

But I decided to write to you not with the purpose of telling about the prayer here nor of the recent great victories, but to ask you to pray for God's continued and increased blessing upon this great, needy and opportune work in India. Next Monday we begin a six weeks' series of special meetings in Lucknow. We will be in the midst of the campaign when this reaches you and your prayers will be mighty in our behalf. Except for the last week I will do all the preaching. At that time Bro. Stanley Jones will assist me.

We have secured a tent and will move from one section of the city to another closing up in the church. We believe it possible to reach five hundred souls in this campaign and are praying with that number as our minimum. Yours in Christ,

J. Waskom Pickett.

Kanda Mission Report.

We are praising God that as we look at the work accomplished during the past month, we are able to see a general progress along all lines. The number of meetings have increased as also has the attendance. As the weather becomes warmer, our street meetings are increasing in size and the attention there is always marked so we believe that the Lord is doing a good work through them. The Christians are growing in grace and many seekers are coming into definite blessing; thus the church of our Lord is being built up and we praise God for the band he is giving us and for the way his blessing is resting upon them.

We reported last month that we are having eight regular meetings for the upbuilding of the Christians. These meetings continue under the blessing of God and he is pouring out his Spirit upon us. These meetings are so helpful to the young converts as well as to the older Christians and this month twenty-four souls have sought the blessing of holiness here. Praise God! When they once enter this "second rest," this victorious blessing, we find them so much better established and of much greater service for the Lord in many respects.

The regular meetings for the unsaved are being wonderfully blessed and during the past month some one hundred and eighteen souls have sought and found the Lord here; there are also seventeen new seekers. Thank God for these fruitful meetings in which so many are coming out of darkness into the marvelous light of the Gospel!

We have now three sub-missions connected with this Mission. One in Ozabu district, one in Koishikawa district and the other in Honjo district; all three of which are proving fruitful in the salvation of souls and upbuilding of Christians. Please pray for them and for all the work here, especially for the young converts. Brothers Nakada, Hongo and Yamaguchi, Cowman and Kilbourne.

Mission Evangelica.

My Dear Mrs. Whitehead:

How I do praise God this morning for the privilege of the "Upward Gaze." Truly with the psalmist I can say, "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities: who healeth all thy diseases: who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies."

It will soon be six years since I first saw South American soil with the natural eye. By the way of the throne I had seen it long before. As I recall the bleak rugged coast off South America as one leaves Panama for the south and realize that the jagged, barren rocky coast without a tree to break the monotony for the eye is a fair index to the inhabitants. As one sees the real condition of the people, their inability to help themselves, their blindness, their souls a prey to all the traps of the wicked

one. How could we live but for the privilege of "Looking Up." Hallelujah.

In 1909 as we returned to South America from a ten months' furlough, we came down the East coast from New York to Buenos Aires. What a contrast as to the view that meets the natural eye on this side from that on the West. The most beautiful scenery upon which the eye can feast, but the people—oh, their condition—lost, lost.

As we come into Buenos Aires surely we come into a Babylon. The largest Spanish speaking city in the world, with a population of 1,500,000 people and constantly increasing by many immigrants from all over Europe as well as Turkey in Asia, and other parts. The gospel is being preached in something like 40 or more places in Buenos Aires, but so far as we know not one place is opened for the deeper truths of God's word. That will give some idea of the class of work being done. As we see a long train of cars on the track they are powerless to move, but when the engine comes, how they go.

I am reminded of the cars as I see the gospel work on many lines. It has not the power. Oh, pray for us that we may be absolutely clothed, yea, lost in the Holy Ghost. That in truth we may say with Paul, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

The Lord's blessing is on the work here but we long to see more of his power manifested. The needs are great on every line. Within a radius of 100 miles of us there are 100,000 or more souls and we are the only missionaries, there are two natives of whom we have heard, who hold evangelistic services.

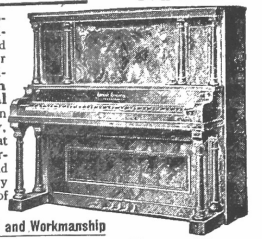
So many towns of from 2,000 to 12,000 and not even a witness for Christ. Somebody has failed to hear, "Tarry ye," "pray ye," "go ye." Is it you, brother, sister? These people are not crying after God, "they spend their days in mirth and in a moment go down to the grave." Christ is the one who is thirsting for the millions of lost souls here in your neglected sister continent.

One day a woman, who sold vegetables in the streets, came to our door weeping. She told us of the unhappy death of her son and wanted to know if we could do anything for him then so as to make his peace with God. We had her come in and read the word to her, and explained and talked and prayed and did our best to instruct her in the way of salvation. She seemed comforted, we know not if she got salvation. We had not time nor strength to keep up with her in personal visiting and a short while ago she was called to meet God with only three days' severe illness. She had a chance of salvation; how many are going out into eternity day after day from these neglected fields without ever knowing that "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

Surely the command has been given to carry "the message." At whose hand will their blood be required? These are days when the enemy presses hard, surely the coming of our Lord draweth nigh. I am so glad I

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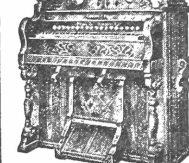
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know the Comforter has come. "When he, the Spirit of truth is come he will guide you into all truth." John 16:13. I am so glad the Lord will guide us in the little things. A few days ago we had with us a young

Norwegian brother. He was expecting to leave on Monday. That morning I thought we needed cabbage and meat. The money was running low. So after my Bible lesson we got the fire started for our 10 o'clock morning meal then we went in to prayer. While in prayer the Lord said, "Be content with such things as ye have; for I will never leave thee, nor forsake thee."

I said all right Lord, we will not buy meat. I thought but we surely will need the cabbage, then came again, "Be content with such things as ye have." I said, well, we will not buy anything. I had four eggs (eggs are a pso per dozen here now as it is fall) and thought well I will save my eggs for another day. Then came these words, "use hospitality one to another without grudging." 1 Pet. 4:9. So I cooked eggs and did not buy anything—the next day a lady gave me seven beautiful fresh eggs. "Take us the foxes, the little foxes, that spoil the vine." It pays to listen for God's voice. We have so much to do, we see so much that should be done, if we two, were two dozen people, each one would be kept just as busy as we are. One of my strongest temptations is to rush. The Lord gave me such a precious verse for this year on New Year's day. "Be still and know that I am God." Ps. 46:10. It pays to wait on the Lord. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint." Isa. 40:31.

The Lord has so blessedly verified this promise to me since we came here—now most two years. He has enabled us to visit seven other towns and give out the word. In the year 1911 we sold about 100 Bibles, over 100 testaments, a number of gospels and religious books besides giving away hundreds of gospels and thousands of tracts. We go from one town to another on train, always second class because it is much cheaper, and then walk from house, to house over the town and offer God's word for sale. In other words we are feet to the word. Hallelujah. I had rather be here in this neglected section, walking through dust shoe mouth deep, giving this people God's word than to be in U. S. going from one camp meeting to another traveling in a Pullman car. We enjoy **The Herald's** visits and do ask that each one who may chance to see this will pray earnestly for workers for this needy section and for their support. Also pray for the believers here that they may be baptized with the Holy Ghost and may know how to trust God for their bodies. Pray for the Sunday school. Last night three young men came to study the Bible and they all claimed conversion. You can only tell by their lives if they are really converted and that will take time. The Lord has heard and answered prayer in so many ways that we feel encouraged to ask. Since last writing the Lord has given us a neat folding organ.

Pray, please, for mighty conviction on souls that they may be made sick of sin and see Jesus as the loveliest among ten thousand. Mr. Ferguson and I will be glad to be remembered in prayer for physical strength.

Lula Hutcherson Ferguson.

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

(Two lessons are given this time, in order that we may resume the custom of publishing the Sunday school lesson a week earlier. Our readers in California and other distant lands may then get it in time.)

FOR JUNE 23, 1912.

The Penitent Woman. Luke 7:36-50.

Golden Text.—"Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." 1 Tim. 1:15.

The Statement.

The general tone of this situation makes it highly probable that it took place at Capernaum. The last specified miracle was the healing of the widow's son at Nain. Then comes the interview with John the Baptist's disciples, who presumably met him at Capernaum, known to be his headquarters, from which he would naturally elect to start on his thorough canvass of Galilee which is mentioned in the first verse of next chapter. A striking event, probably on this same day, was his illustration of the fact in the presence of John's disciples that the poor have the gospel preached to them. See verse 22 of the chapter in which our lesson occurs. We may infer that the dining mentioned in this lesson was at evening; that the Master had spent a busy day by the seaside, among the humble multitudes, doing works of mercy and preaching powerful sermons upon repentance and salvation. Among the wounded victims, as it were, upon the field of battle, was this sinful woman, who, with broken heart and pent-up feelings, pulled herself together the best she could and boldly followed Jesus and his party up into the more respectable part of the city, entered the side door of the Pharisee's dining-room and allowed her emotions of penitence and gratitude, mingled with the joy of forgiveness, to burst forth from her soul as she bowed at Jesus' feet. This is a tradition which tells us that this woman whom Jesus redeemed from disgrace was Mary Magdalene, whom the next chapter represents as having had seven devils cast out of her by Jesus. Later writers magnify the want of proof for this or for the assumption that Mary Magdalene was ever an unchaste woman; but we do Mary's history no violence by assuming that she was pre-eminently sinful before Jesus saved her. We hardly think note would have been made of the fact that Mary Magdalene was delivered from seven devils if she had been an ordinary sinner; and the number seven in its customary Hebrew symbolism would indicate the completeness of her fallen condition.

The Prodigal Daughter.

Woman untarnished has more praise than man; mother and sister furnish the theme for many an inspired poem; but it has been the custom to say many beautiful things about the prodigal son who returns, and to settle down in irreparable abhorrence of the prodigal daughter.



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The lesson teaches us that from the viewpoint of Jesus the prodigal daughter can be royally and gloriously reinstated. It is not at all unthinkable that one so highly honored as Mary Magdalene came to be could have been the same woman who was converted in this lesson.

Measures Of Salvation And Degrees Of Love.

He that is forgiven much will love much is the principle which crops out in the lesson. Must we understand that a converted moralist is debarred of the privilege of loving Christ with great volume of soul? By no means. Natural law has placed no such premium upon dissipation. The degree of one's love is the measure of the greatness of his salvation. Salvation may be great in two directions, downward and upward, nor is there any upward limit to its greatness; so any one may have a great salvation; but there must be an extraordinary magnitude about the salvation of a great sinner in order that it may go down beneath him and bring him up.

FOR JUNE 30, 1912.

Golden Text.—"I am not come to destroy, but to fulfil." Matt. 5:17.

Review.

We have had twelve lessons this quarter, and if I were to suggest a title that would more nearly suit the entire set it would be, **The Authority of Christ.** (1) His authority over the grave, (2) over the Sabbath, (3) over his servants with their manifold gifts, (4) over the heart, (5) over man's destiny, (6) over the law, (7) over forms and ceremonies, (8) over the nature of man, (9) over universal laws, (10) over the conditions of salvation, (11) over patriarchs and prophets, (12) over the bondage and pollution of sin.

A Thought From Each Lesson.

1. He who looks to Christ looks upward, and need not fear the grave.
2. That the rush of life may not crowd us away from God, the stream of toil was broken by a weekly Sabbath, and, furthermore, that it might not be forgotten, even where men forget God, it was incorporated in nature.
3. It is the glory of Christ that he shall multiply himself in the earth through human representatives.
4. The road to true happiness involves purity of heart and fulness of righteousness; but the conditions of inward happiness may lead to outward annoyance and distress.
5. A man is very poor who does not enjoy the favor of God.
6. The kingdom of heaven is a transubstantiation of the law of God; it becomes spirit instead of letter; it is a thing of the heart.
7. It is not the law that changes, but the way of securing adherence to it.
8. The tongue is an index to the nature of man; none but God can change a man's nature.
9. Directness and simplicity are fruits of heart purity.
10. Thoroughness, which should be the habit of life, is supremely important in religion.
11. It is better to have Christ's approval than to be apparently fortunate.
12. Whether we be saved from much or to much, our love will be great, for we shall have a great salvation.

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Among The Schools.

Notes From Nazarene University.

Rev. Seth C. Rees has been called as pastor of the University Church for the ensuing year and has accepted the call. Rev. J. W. Goodwin has very acceptably filled the pulpit since the organization of the church but his duties as financial agent of the University will call for him to be away so much that it became necessary for us to secure another pastor. The people of the community and the student body are delighted that Bro. Rees has accepted the call. He has very acceptably filled the pulpit several times this year. We anticipate a year of both numerical and spiritual development under his pastoral care.

The Board of Trustees at their meeting May 1, took some definite steps relative to the erection of permanent buildings for the University and vigorous campaign for the raising of \$80,000 was ordered and a committee appointed to solicit. Two buildings are to be erected to cost approximately \$40,000 each, one of them is to be begun as soon as \$40,000 is secured in cash and good subscriptions. Already \$24,000 of this has been secured and the committee expect to have the remainder in a very few days. Also a building committee was appointed which committee has secured an architect and is getting out the plans for the first building and it is expected that one of these buildings will be ready for use this fall.

May 3, the Alphasdelphian Literary Society gave a program in honor of the Philomathean Society which was very much appreciated by all who attended. The Alphasdelphian Society is composed of the young men of the Academy. Their program consisted of essays, readings, orations and music. Interest in the work of the literary societies has been deepening throughout the year.

Commencement At Taylor University.

Taylor University has just closed the most successful year in its history. Wednesday, June 5th, was commencement day which was the culminating event of a great commencement season extending over several days and including many interesting exercises. The season began with a graduating recital in voice in the School of Music and was followed by a graduating recital in the School of Expression and in the Piano Department of the School of Music. In their order then came the Hill-Sprague Contest in Vocal Music. The Parr Contest in Oratory, the Kerr Contest in Oratory, the Inter-Society Contests in debate, oratory, reading, essay, vocal music and piano by the literary societies.

Rev. W. B. Freeland, A.M., District Superintendent of the Richmond District, North Indiana Conference, preached the baccalaureate sermon, Sunday, June 2nd. It was a very appropriate and helpful sermon. The annual Love Feast, held at 3 o'clock on Sunday, was a great meeting. This is an established feature of Commencement at Taylor and is greatly enjoyed by visitors as well as by students and faculty. Prof. Edith D.

Olmsted, with a well trained chorus, rendered the Oratorio "The Holy City" to an appreciative audience on Sunday night.

The Class Day Exercises of the Senior Academy class were of a very high order.

The Alumni Association meeting and banquet brought together a number of old students. The emphasis in all the toasts and speeches was placed on the spiritual help which these Alumni had received from the school.

Among those present we make special mention of Rev. C. W. Scherer and wife (formerly Elizabeth Hastings) who have just returned from eight years of very strenuous and successful labor in India.

Rev. C. E. Line, D.D., Superintendent of the Muncie District of North Indiana Conference, delivered the address of Commencement day. It was a masterly address.

Forty-two diplomas were issued from all departments. The yearly enrollment is the highest in the history of the school. The material development has been marked. It was a matter of gratification that the new chapel, though not fully finished, could be used for the closing public exercises of the year. With the completion of the new Helena Music Hall which will be ready for us by September, and the securing of Prof. Matthew Lundquist, an artist and teacher of rare ability, as Director of the School of Music to labor with the efficient teachers who have already made this department very successful, a new era in the development of the School of Music is expected.

Never in the history of the school were prospects so bright and the friends of the school so hopeful and so inclined to help. An era of material development has come and the school is gaining many new friends. We thank God and his people for the help that has come and is coming.

President M. Vayhinger will be in the field visiting camp meetings and other assemblies most of the summer and in his absence Dean B. W. Ayres will have charge of the office.

Methodist Training School, Nashville, Tenn.

The Commencement exercises of the Methodist Training School closed on Wednesday morning, June 5th, at 12 o'clock. The Commencement was one of great interest not only to the students but to the friends of the institution throughout the Church. The occasion was opened with a dinner tendered the faculty and senior class on Friday evening, May 31st, by President and Mrs. William F. Quillian. On Saturday evening the young men gave an exhibition of the work done in physical training in the Gymnasium.

The Commencement services were held in the West End Methodist Church Sunday morning at 11 o'clock. The sermon was delivered by Dr. Charles M. Bishop of Southwestern University, Georgetown, Texas. Dr. Bishop read the story of Hagar from the Old Testament and announced for his text the words of Peter "Lord, to whom shall we go? thou hast the words of eternal life." He said that "the cry of Hagar is the great cry of the world, and that life as we know it, is radically wrong; that the world itself is wrong. Our only hope is in

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the answer of God to the cry of the world. Were it not for God, life would be a hollow mockery—a thing unbearable. We would fight against it—we would challenge it—we would defy it. The cry of Peter is the only cry which this world can make. The French infidel spoke of Jesus as a "walking vagabond" as one who went up and down through Galilee talking, talking, words that seemed foolish and powerless but the words of this man have rescued lives, transformed continents and changed the whole face of the world." He then closed with a beautiful application of the message to those who were going out to perform loving deeds, but more especially to speak loving words. He told them to never underestimate the power of their message to the lonely outcast in the dark places of the homeland and to the desolate seekers after God in the foreign fields. It was just such a sermon as will exalt the work of the Training School and the life of the Christian workers and make both feel their place of power and responsibility in making an adequate answer to the great cry of the world. At the close of the sermon Rev. W. F. Quillian announced the appointments of the outgoing class. Two deaconesses, three to China, six city missionaries, five kindergartners and two pastors. The closing prayer was offered by Dr. Ed. F. Cook and the benediction announced by Dr. Bishop.

The Consecration service was held in the parlors of the school just at twilight. Dr. Pinson presided. A soul-stirring address was made by Dr. W. B. Ricks, pastor of Taip Street Church, after which the entire company bowed and sang the hymn of consecration "All For Jesus." Dr. O. E. Brown then led in prayer. Many of the students and teachers gave testimony and expressed a purpose to reconsecrate more fully their lives to the service of the Master. The communion was administered by Dr. Bishop and Dr. T. H. Rawlings.

Wednesday was the day of graduation. Several excellent musical numbers were rendered, among them was the Chorus of the Junior class. The prayer was offered by Dr. W. B. Lowry, Presiding Elder of the Nashville District. The address of the occasion was delivered by Prof. A. M. Trawick, formerly Professor of Sociology and Psychology in the training School. He said "that the great object of Christian workers was the

building of the Church. Different ones have different ideas as to how this should be done. There are three methods which have been and are being worked out by those most loyal to the Church, viz: Homiletic, Theologic and the Social. The first two of these while good and necessary are not sufficient in themselves. There must be recognized on the part of each man that he is related to and responsible for his brother-man. We must not only be interested in the saving of a soul but in the saving of his life for this world. We all believe this to be true but the difficulty is that we have not a conviction that gets into the red blood of our lives and makes us earnest in the advocacy of this important truth. Above all things else we need to realize that the world of toil will not be satisfied so long as the Church commends the brother of wealth and has nothing to offer to the brother in poverty except in exhortation to patience. The Church should interest itself not only in the collecting of statistics but also in the relief of condition." We regret that we cannot give this address in full for it was one that will long be remembered by those who were priv-

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OF ASBURY THEOLOGICAL SEMINARY

ileged to hear it. Prof. Trawick is now connected with the National Committee of the Y. M. C. A., and is doing a notable work among the negroes of the South.

Rev. W. F. Quillian closed the program with a brief address to the graduating class. He said that the faculty felt toward the students as toward actual brothers and sisters because in the language of the Master, "He that doeth the will of the father is the same as my mother—my sister and my brother." We are sending this class forth with joy rather than with regret. We rejoice because we believe it to be the will of God that they should take up this service. May the class never forget that the way to become greatest is the path of service. He is greatest who serves most. Be content with the lowest, be worthy of the highest. Never lose faith in the certain victory of your cause and the ultimate conquest of this world for Christ. Commune often with God, and though you may not need the physical veil to soften the glory of your own face yet as you come down from the Sinds of life the people will take knowledge of you that you have been with Jesus. Ruskin says, "Tell me what you like and I will tell you what you are like." Yield yourself daily in loving devotion to Jesus Christ. Love him—serve him, trust him and you will become like him. May you so live and may your work be so wrought as that of each of your lives it may be said "At eventime it is light." Diplomas were given to the nineteen graduates. The doxology was sung. The benediction was pronounced by Dr. W. W. Pinson.

Life on a Big Banana Plantation in Mexico.

The Mexican day of labor does not begin with the rising of the sun and close with the setting thereof. At midnight, the bugle call re-echoes from hill to hill, and the native women whose duty it is to prepare the men's early meal, awake from their slumbers and lights appear in the many rows of houses, where dwell the laborers on the great plantation. The early meal consists of coffee and tortilles. The tortilles are made from corn, which is soaked in lime water to soften it, and it is then ground by the women, the mill consisting of two stones, one about the size of an ordinary washboard, and set in a position about the same slant that a washboard has when in use in a washtub, but the other stone is about the size of a rolling pin with which you roll out pie crust; with this rolling pin they grind the corn, which is soaked until it is soft, and when enough is ground to make a cake, they take it in their hands and pat it out into a flat cake about the size of a large pan cake, and lay the cake on a piece of sheet iron, under which is a charcoal fire in a stone that is hollowed out about the size of the crown of a hat. While the cake is baking, they continue to grind the corn for the next cake, and thus continue until they have enough cakes (tortilles as they call them), to feed the men for whom they are cooking. Each woman is expected to make tortilles for ten men. The tortilles contain nothing but corn, not even salt, not very palatable to an American

until you become educated to eat them, but they are the food of the natives, and greatly esteemed by them.

At 3 o'clock the bugle again sounds and the laborers spring from their cots and in a very few minutes their toilets are completed, as they only have to don shirt and trousers, very few of them wearing shoes. The tortilles and coffee are placed on their crude tables, and the early meal is heartily enjoyed. The coffee is the product of the immediate neighborhood, as coffee grows spontaneously in tropical Mexico; black coffee is the universal drink. You never see milk on the table of the natives. When the meal is completed, you will often hear sweet strains of music floating on the air, as the natives are natural musicians, and play the banjo and guitar, and various other instruments, with consummate skill. Their instruments are generally made by themselves, often quite crude, but the tone will be good and the fretting perfect. This music at such an unusual hour, long before daylight, seems particularly sweet and leaves a lasting impression on the listener. A few minutes before 4 o'clock the men all gather at the Administration Building and promptly at four the roll call bugle sounds. In answer to the calling of their names; each man answers "presente." After roll call each foreman with his men starts for the field where the day's labor is to be performed. You will often see numerous lanterns in the procession, as "The most dense darkness presedes the dawn of day."

With the first break of day, the work begins. The dawns and twilights in the tropics are of very short duration, the sun seems to make a sudden jump in rising and setting, as tropical Mexico is so near the equator, there is but little difference in the length of the days and nights any time during the year.

The men work until eleven o'clock when breakfast is served them in the field. The breakfast consists of tortilles, beans and three times a week, some beef is served with breakfast. After breakfast, if the weather is warm, the men rest until one or two o'clock. The day's labor closes at five o'clock, when the men march in for their evening meal, which consists of tortilles, sometimes some beans or rice, and occasionally some beef or pork. Then for a few hours the camps are enlivened by sweet strains of music, rendered by native musicians on native instruments. After a hard day's work the laborers retire early, and before nine o'clock the lights are all extinguished, silence reigns and the weary workmen sleep.

The chief amusement is the Saturday night "baile," or dance, which is greatly enjoyed by those who do not dance. The dance generally starts about eight o'clock Saturday evening, continues all night and all day Sunday, if the officials of the plantation will permit. The native Mexicans are like children, get them started and they don't know when to stop. They two step and waltz, and also execute many Spanish dances, but they play their music so fast than an American is soon out of breath and anxious for rest, but the endurance of the native is simply astonishing.

Mexico is certainly the coming country; the climate is ideal; the scen-

ery grand; the soil fertile, and the opportunities for making money unlimited. The banana growers in the valley where I stopped, figure on a net profit on their bananas of \$200 per acre, without any care or labor on their part, and you can still get good banana land for from \$5 to \$10 per acre, which, when in bearing, sells for \$1,000 per acre.

If Americans only knew what a lovely country tropical Mexico is, and of the wonderful opportunities for making money there, there would be such a rush for Mexico, that railroad accommodations would be inadequate to transport the homeseekers. My advice to everybody is, visit tropical Mexico before investing in any part of Canada or the United States; if you do not, you are missing the chance of a life time.

N. M. Callaway.

Jubbulpore, India.

My Dear Brother Brown:

I am enclosing a letter from Bro. V. R. Kakade for whose support you have so kindly been sending money. Brother Kakade is an energetic man and is anxious to see progress in his work. He was received on trial in our Mission Conference at its last session in January last.

For some months, about four, he has been compelled to live out some miles from the village, Patan, on account of the plague which took away persons who were living very close to the house in which he was living.

He was in Jabalpur a few days ago to see me about returning to his village and I suppose he is back there by this time. I am sending another man and his wife to live in the same village. Then the two men can go together and the two women can visit the zenanas together. As Brother Kakade has been away from his village since I took over the work of the district I have not visited his village or his circuit. For the other men also in the circuit have been living out in grass huts on account of the plague.

The hot weather is upon us now and I will probably not go out there until the rains have broken. As there is a good road from here to Patan I think I will be able to go out there during the rains. Brother Kakade says there are a number ready for baptism but more teaching will be a help to them and I like to have the people understand as much as possible before baptizing them.

Last evening one of our workers came and asked about a man who wishes to be baptized here in Jabalpur. He is a good caste man and he anticipates much trouble from his caste people.

We observed the month Feb. 15 to March 15, as a month of prayer and special evangelistic effort and helpful meetings were held in different parts of the district.

Since Patan has become the head of a circuit and Brother Kakade is now a member of conference, on trial, we should have property at Patan. \$500 would build a little church and parsonage and we will hope that some one interested in the spread of the kingdom and in the redemption of India especially, will be led to devote about that much for this purpose.

We are thankful for the share you are taking in this great work and pray that you may know the continued

presence and joy of the Lord. Yours in his service and for the saving of India.

D. G. Abbott.

Request For Prayer.

A sister desires the prayers of The Herald family that she may be healed of rheumatism. Also for her husband and son to be delivered from the tobacco habit and be converted.

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WANTED to correspond or hear from some President, or, Board of School, or College, that wants a music teacher for the coming fall term. Having studied from the very Best of Teachers, from the Laboratory Conservatory of Music in Cincinnati, and Denver, Colo., also of Nashville, Tenn. Would be glad to hear from any one wanting my help.

Write for further information.

MISS ELLEN BERIE, STURGIS, KY.

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Our Boys and Girls

Mrs. Bettie Whitehead.

Dear Aunt Bettie: My step-mother takes the Herald. My mother died when I was eight years old. I have one brother but no sisters. I have brown hair and brown eyes. Who has my birthday, December 9? I am fifteen years old. I will answer some questions. Lillie Mae Mercer, the ark was made of gopher wood; you will find it in the sixth chapter of Genesis. Bessie Owens, God repented that he had made man, you will find that in the same chapter as the above. I am saved and sanctified. What is the middle verse in the Bible? Ethel Deane Hale. Corinth, Ky., R. R. No. 4.

Dear Aunt Bettie: I am five feet and seven inches tall. I am sixteen years old. Who has my birthday, April 29th. I am a Christian and belong to the Methodist Church. Rev. Williams is our pastor. I am so glad so many cousins are Christians. I will answer Lillie Mae Mercer's question. The ark was made of gopher wood. Sallie Wright. Corinth, Ky., R. R. No. 4, Box 60.

Dear Aunt Bettie: I am eighteen years old and am five feet and four inches tall and weigh 145 pounds. I would like to exchange post cards with some of the cousins. I belong to the M. E. Church. I have been going to school. Floyd Ham. Barger Springs, W. Va.

Dear Aunt Bettie: I am twelve years old. Who has my birthday, June 11? I have light complexion and am five feet tall and weigh 117 pounds. I am a Christian and was sanctified last month. I would like to exchange cards with the cousins. Brooksmith, Tex. Pauline McCrary.

Dear Aunt Bettie: I am thirteen years old, weigh 110 pounds. My father died March 4, and mother died September 15. I am five feet and six inches tall. Leadhill, Ark. Liddle Ray.

Dear Aunt Bettie: I am a member of the Curry M. E. Church, having joined September, 1911. I am a Christian. My mother has been dead nearly seven years. She left five little children, four girls and one boy. I am with my grandma; she has my baby sister, who is seven years old. My birthday is February 28. I miss dear mamma for my papa lives in the city and we hardly ever see him, but we have a good home. May Hardin. Berry, Ky., R. R. No. 1.

Dear Aunt Bettie: I have three brothers and two sisters and four half brothers living and one brother and one half-sister dead. Come again, Blanche Farris, and give your postoffice and I will write to you. I love to read the book of Psalms. Goddard, Ky. Bettie Blanche Farris.

Dear Aunt Bettie: I am ten years old and in the fifth grade and weigh sixty-two pounds. My father takes the Herald. I am a member of the Methodist Church. I have a brother and a sister. I go to Sunday school. I would like to exchange cards with the cousins. J. W. Morris. Musella, Ga.

Dear Aunt Bettie: This is my seventh letter. I go to school every day. Our school closed the 23rd of March. What has become of Louisa Raber? I would like to exchange cards with her. Love to Aunt Bettie. Wessie Ferrell. Barger Springs, W. Va.

Dear Aunt Bettie: How are you and the cousins this bad weather? I am just fine. I guess the cousins have not forgotten me. Audra Garrett why don't you write any more and you too Lillie Oarmour. The ark was made of gopher wood. Gen. 6:14. I guess you are all getting tired of my letter so will slip out. Love to aunt and cousins. Sheller, Ill. Knita Monterey Audra Cook.

Dear Aunt Bettie and Cousins: I'm a little boy five years old. My mama reads the children's letters to me and the story of J. Cole. I love J. Cole because he would not tell a lie. Mama tells me about another boy who would not tell a lie. Can you guess who he is, his birthday is in February. I like Bible stories because they are true and love the story about Jesus and Moses and David and Daniel. Your new cousin, Bertram Threlkeld. Lafayette Springs, Miss.

Dear Aunt Bettie: Will you let a little

Kentucky girl join the corner. I will be eight years old the 17th of June. Good-bye Aunt Bettie and the cousins. Marlon, Ky. Margret Murphy.

Dear Aunt Bettie: I am a girl from Illinois. I am twelve years old and have blue eyes and dark hair. Miss Florence Cox, I have your birthday, June 23rd. The ark was made of gopher wood. I would like to exchange post cards with the cousins. This is my first letter and I had better close. If I see this in print I intend to come again. Fern McMeen. Texico, Ill.

Dear Aunt Bettie: Will you let another Kentucky girl join your happy circle. I am twelve years old. Who has my birthday, September 15? I enjoyed reading J. Cole. I am a Methodist and go to church the fourth Sunday and to the Baptist on the second. I enjoy going to school and am in the fifth grade. How many of the cousins like music? I do. This is my first letter. Clarice Patterson. Pierce, Ky.

Dear Aunt Bettie: I am nine years old and am in the third grade. I have a little sister six years old and a little brother in heaven. I live on a farm. I like country life. I like to read the cousins' letters. I will write again sometime. Your niece, Gladys Adkins. Depoy, Ky.

Dear Aunt Bettie: Some of the cousins write such good letters, don't you feel proud of them? I never fail to read your piece headed "In the Office." You surely have a lot to do. I am expecting a shower of cards October 8. Nona Brammer, the longest verse in the Bible is Esth. 8-9. Luna Echols, the longest chapter is the 119th Psalm. Vera Whitworth, the shortest verse is John 11:35. Who climbed the Sycamore tree to see Jesus pass by? I am a Christian. I wish some good Holiness preacher would come and hold a meeting here. My favorite song is "There is a new name written down in Glory." Garrison, Mo. Mae Jones.

Dear Aunt Bettie: Will you admit a Missouri boy to your page? This is my first letter to the Herald. I am thirteen years old, have brown eyes and am four feet, nine inches tall and weigh seventy-four pounds. I am in the fifth grade. I help my father on the farm. Charleston, Mo. Willie R. Clinton.

Dear Aunt Bettie: I am ten years old and in the fifth grade. I go to Sunday school. My birthday is April 7th. Who has my birthday? Lillie Mae Mercer, the ark was made of gopher wood. Velma Goss, Achan hid the Babylonish garment and golden wedge in the midst of his tent in the ground. Rigdon Ratliff. Grange City, Ky.

Dear Aunt Bettie: Spring is here and it will soon be hot. I am eleven years old and in the sixth grade. I go to Sunday school every Sunday I can. Papa and mama take the Herald and like it fine. Who has my birthday, October 5th? I want the cousins to send me post cards. What is the shortest verse in the Bible? Paducah, Ky. Mack Denton.

Dear Aunt Bettie: Papa takes the Herald and we like it fine. I am fourteen years old. Who has my birthday, February 25th? I have been going to school and like it. I will answer Lillie Mercer, as we were chums when Lillie lived in Texas. The ark was made of gopher wood. Gen. 6:14. I will ask the cousins a question. Who built Nineveh? I go to Sunday School every Sunday and preaching twice a month. Melissa Tucker. Comanche, Tex., Route 3.

Dear Aunt Bettie: I am twelve years old, have hazel eyes, light brown hair and fair complexion. I am in the seventh grade and enjoy going to school. My sister takes the Herald and I enjoy the children's page. I am a little Southern Methodist girl. Winnie Davis Walker. Advance, Mo.

Dear Aunt Bettie: I am eight years old and go to school; am in the fourth grade. I have two sisters and three brothers. I like to go to Sunday school. My papa takes the Herald. We all say we can't do without it. Eunice Eubanks. Dossville, Miss, Route-2.

Dear Aunt Bettie: I am ten years old. Who has my birthday, September 29th?

How many of the cousins like to go to school? I am in the fourth grade. I go to Sunday school every Sunday I can. Lillie Mercer, the ark was made of gopher wood. I help mama do the house work. I would like to receive cards from the cousins. Ruby Eubanks. Dossville, Miss., Route 2.

Dear Aunt Bettie: I am twelve years old and go to school; am in the sixth and seventh grades. I live on a farm and like it. I go horseback riding and boat riding often. Well, I close by asking for cards and letters from the cousins. Deadwood, Tex. Mairvine LaGrone.

Dear Aunt Bettie: I have brown hair and brown eyes. I would like to exchange cards with the cousins. My pets are a cat, a good rabbit dog and some calves. Mother and father are both Christians and are members of the Methodist Church. Brownell, Texas. James Black.

Dear Aunt Bettie: I am seven years old. My birthday is Feb. 5th. I go to school, and also to Sunday school every Sunday I can. I am a Christian. I got my Bible my birthday and am reading in Corinthians. I got a knife also for my birthday and some post cards. Ceresco, Neb. Merrill Bassett.

Dear Aunt Bettie: I go to Sunday school and Church. I want to ask a question. What is sin? I am nine years old. Who has my birthday, Nov. 6th? Ceresco, Neb. Leslie Bassett.

Dear Aunt Bettie: We moved to this place last fall. We have a lovely yard with tall cottonwoods and elms, we also have some fruit trees. We will have a nice time playing under these trees this summer. I go to school. I go to the M. E. Church in the morning and to the Free Methodist Church in the afternoon. I want to be a missionary to Africa when I am a woman. I feel like the Lord has called me. I have read the Bible through and the New Testament through about three times. Velma Goss, Achan hid the Babylonish garment and golden wedge under the ground in his tent. You are nearest my age as any cousin, just three days older than I. How many times did Jesus appear after his resurrection? Ceresco, Neb. Beulah Bassett.

Hello Aunt Bettie and Cousins: I have been reading the children's page for a number of years and received much pleasure and valuable information from its columns. I don't know whether the cousins remember me or not. Well cousins I have moved since I last visited our page. I live on a large farm and keep a store. Some of the cousins speak of losing their loved ones, I sure can sympathize with them for on October 30, 1898, the dear angel came and took from me a loving sister and on February 21, 1909 he came and took another little twin sister of nine years. So you see I have tasted the bitter cup of sorrow. Just think, our loss is their eternal gain. I will answer Lillie Mae Mercer's question, Noah's ark was made of gopher wood. I will ask you a question. How old was Noah when the flood of water was on the earth? Velma Goss, the answer to your question I found in Joshua 17th and 21st verse. The Babylonish garment and golden wedge was hidden by Achan in the earth. How long did Jesus fast in the wilderness? Audra May Garrett. Potts Camp, Miss., Route 2, Box 18.

Dear Aunt Bettie: I thank you for the good advice you give us. I have received much valuable information from your writing. We are having some beautiful spring days and the people are getting very busy about their field work. What has become of our dear old Grandma and Uncle Billy? Come again. I gave you a question and it has never been answered, it was: what kin was Christ's mother to John's mother? Ona Rea Garrett. Potts Camp, Miss., Route 2, Box 18.

Dear Aunt Bettie: I am nine years old and in the third grade. My oldest sister and I have the same birthday, which is July 19th. I go to Sunday school in the morning and afternoon both. My papa owns a store. My oldest sister is fourteen years old. Minnie Newman. Tioga, Nl.

Dear Aunt Bettie: Grandfather takes the Herald, but this is the first time I have read the children's page. I see so many of the children are going to Sunday school. We have a nice Sunday school. Our class and another class of boys have had a contest and the boys' class won so we have to entertain them. Who has my birthday? I would like to receive cards from the cousins. Anna Hawkins. Booneville, Ark., Box 134.

Dear Aunt Bettie: I belong to the Baptist Church and go to Sunday school every

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every Sunday and to preaching every third Sunday. I sure will be glad when summer comes and I get to attend three camp meetings, Baptist, Methodist and Christian, and I certainly do enjoy them all. I have two sisters and a brother teaching and I expect to be a teacher. I am going to college at Commerce in September. Longview, Tex., Rt. 4. Fay Bussey.

Dear Aunt Bettie: My grandfather takes the Herald and I enjoy reading the children's page. I am in the eighth grade. We have preaching twice a month and I love to go. Who has my birthday, November 5th? I am seventeen years old. Joy, Ky. Maude Parker.

Dear Aunt Bettie: Mamma does not take the Herald, but a kind neighbor loans her the paper. I enjoy reading the boys' and girls' page. I am ten years old and have dark hair and brown eyes. Virginia Lugendorf.

Dear Aunt Bettie: I am fourteen years old. Who has my birthday, March 1st? I go to Sunday school. Our pastor is Rev. E. K. Kidwell, and our P. E. is Rev. E. G. B. Mann. Lillie Mae Mercer, the ark was made of gopher wood. Velma Goss, your question is answered in Joshua 7th-21st and also Florence J. Cox, Psalms 119 is the longest chapter in the Bible. I will close by asking, who was it that had a bed nine cubits long and four cubits wide in the Bible? Grace Gaunce. Route 5, Box 57, Carlisle, Ky.

Dear Aunt Bettie: I am glad that spring has come. How many of the cousins like flowers? I had a nice lot of flowers last summer. We had many good meetings here last summer. We had a wonderful camp meeting, about seventy professions. Bro. Glascock and E. K. Pike were the preachers; they had an old-time religious meeting. My favorite songs are "Holy White City" and "I'm going through, I'm going through." Who can tell me where this verse is found in the Bible? "Suffer the little children to come unto me and forbid them not for of such is the kingdom of heaven." Virgie Tharp.

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OUR DEAD.

NICHOLSON.

On May 8th, 1912, the death angel visited the home of Edgar and Laura Nicholson, of Springerton, Ill., and claimed as its own their darling baby, little Renel. It was so hard to part with him, but God knows best. We know he is enjoying the bright home above and is watching and waiting for his papa and mama and two little sisters to join him. Little Renel was born February 1st, 1911, aged fifteen months and eighteen days. His little brother Earnest preceded him to the glory land eleven years ago. There was an angel band in Heaven, That was not quite complete, So God called our darling Renel, To fill the vacant seat. Earth has lost one look of gladness, Heaven seems to us more bright, Since the Spirit of our darling Took its happy homeward flight. The golden gates were opened wide, A gentle voice said, "come," And angels on the other side Welcomed sweet Renel home. He is gone, but not forgotten, Never will his memory fade, Sweetest thoughts will ever linger, Round the grave where he is laid. He leaves a father, mother, two sisters, and a host of relatives and friends to mourn his departure. His Aunt.

DASHER.

Mrs. Maria Smith, nee Dasher, was born August 12, 1834, died at the home of her daughter, Mrs. Ed Berry, of Duquoin, Ill., Wednesday, February 7, 1912, being seventy-seven years, five months and twenty-six days old. She was united in marriage to John Smith, December 25, 1857, and to this union eleven children were born, of whom only four survive. Mr. Mary McNeil and Mrs. Anna Berry of Duquoin, Mrs. Sarah McNeil, of Marion, and John Smith, of Ashley. She first united with the Freewill Baptist of Mt. Zion, and later moved her membership to the Minecon M. E. Church, of Jefferson county, of which she was a member at the time of her death. She lived a happy and consistent Christian life, departing with a bright hope and longing to go home and meet loved ones who had gone before. Funeral services were held at the residence of her daughter, Mrs. Ed Berry, in the afternoon, conducted by Rev. Charles E. Smith, of Duquoin. The remains were shipped to Ashley for burial the next day where she was laid to rest near her old homestead, the funeral again being conducted by Rev. Kinnison, of Marion, Ill., her former pastor. She leaves a host of relatives and friends to mourn her demise. Eld. C. E. Moore.

POE.

Little Ollie, the daughter of Mr. and Mrs. Poe, was born July 12, 1897, and died May 12, 1912. She was kicked by a horse and lived only three short days, after she was hurt, being only fourteen years, ten months old at her death. Her classmates have lost a scholar whose presence was always helpful, and we can say to those who are left, weep not as those who have no hope, but rejoice that dear Ollie is waiting and watching for her friends on that beautiful shore. Dear ones, look up through your blinding tears to him who doeth all things well, for it is only God, "Who can take the place of loved ones, Wipe the falling tears away, Turn our sorrow into laughter, Change our night-tide into day." The last word she spoke was: "Mama, do you hear that beautiful song?" It is sad to give her up, but cheer up dear parents, heaven is dearer since you have a tie over there. She leaves to mourn her departure, a mother, father, one sister, one brother, and a host of relatives and friends. Good-bye, little Ollie, we love you still, Your little place no one can fill; Good-bye little Ollie, 'tis hard to say, But in life we'll miss you all the way. Her schoolmate.

HICKS.

To the memory of my dear friend, Mamie Hicks, who died April 21st. She has gone to her rest, lies peacefully asleep awaiting the dawn of the resurrection morn. We buried her beside her father and her grandmother, beneath the cedar trees, which, like her precious soul, live forever. Dear Mamie, how we shall miss you, and we wonder why one so young, so useful and lovable must be taken from us; vainly we seek an answer. Was it that our heavenly Father, looking down in his infinite love and pity upon the frail form of his child, saw that the rough

paths of life were too hard for the tread of her tender feet, so transplanted her to the Paradise on high, where, in the sunshine of his presence, free from all earthly suffering, she will await the coming of those so dear to her here below?

No one knew her innermost thoughts more than did the writer, so closely were our lives blended. I have looked, as it were, into her very soul, and there like sparkling water, it was pure and sweet, with perhaps a shadow resting there. We "Give thee hearty speed on the homeward way" dear friend, and we thank God for the brief, beautiful life, and though it seems he took thee from us all too soon, still we thank him for giving to us the example of so pure a Christian life, whose chart and guide was his holy word. For more than a year Mamie suffered with consumption. During this affliction she was ever cheerful and patient. It was a positive encouragement to a burdened soul to view her. She knew for some time that she could not recover, and she breathed her last just as the Sabbath school bell of the church she loved sang out its welcome. She was buried from the M. E. Church by her pastor, assisted by Rev. McLean of the Presbyterian Church, and a great concourse of people followed her to the city of the dead. Blessed be her memory. "To me thou art not dead, but gone an hour, Into another country, fair and sweet; Where thou shalt, by some undiscovered power, Be kept in youth and beauty till we meet." —L. O. M.

ATKINSON.

On Wednesday morning, May 8th, Mr. John F. Atkinson, founder and superintendent of the Chicago Boys' Club, passed into his abundant reward. Born in a small town in Ohio, reared in the backwoods of Indiana, engaged in farming and in mercantile business in Iowa, this in brief is his history until he became thirty-four years of age. Then, obedient to a divine call, he left his business and his family of a wife and two children, and went out "not knowing whither he went." For about ten years he labored with a child-saving society in Iowa. Three years and a half were spent in similar work in Illinois. In 1901 he launched out into the unknown field of saving the neglected newsboys and street waifs of Chicago. Under his management the institution grew from one play-room with three small boys to three large industrial schools where from 1,500 to 2,000 poor boys from the slums are trained each year for self-support and for Christian manhood. Brother Atkinson was a devoted Christian, and a strong defender of the holiness cause. The institution which he founded and managed until his death has the enviable record of never being burdened with a cent of debt.

YOUNGBLOOD.

Mrs. Pearl Youngblood, daughter of T. J. and Nettie Rains, was born April 16, 1887, near Marthaville, La., and died at the home of her father at Lake End, La. She was married to Mr. G. E. Youngblood, September 27, 1908, and to this union were born three children, one of whom has preceded her to the great beyond. She joined the Baptist Church when quite small, and remained a member until October, 1905, when she joined the M. E. Church, South. She was converted at the camp meeting at Marthaville on July 11, 1904, under the preaching of Bros. L. L. Pickett and J. B. Harris. She took Christ as her sanctifier during the same meeting. She was a noble Christian woman and was loved by all who knew her. She enjoyed singing the sweet songs of Zion, such as "Where shall I be?" "He's More Than That to Me," and "Beyond the Sunset's Radiant Glow," and many others too numerous to mention. She sang and played the two first songs at the organ Saturday morning before she died Sunday at 2:30 o'clock. She leaves a father, mother, husband, two children and seven sisters, with a host of relatives and friends to mourn their loss.

Weep not parents, husband, children, sisters and friends, as those who have no hope, for she is only asleep in the arms of Jesus.

What a blessed thought it is to know that if we will only live true to God we will meet her in that beautiful home above. The funeral services were conducted by Rev. G. B. Miner, pastor of the M. E. Church, after which the remains were laid to rest in the family cemetery at Marthaville, La., in the presence of a large concourse of relatives and friends. A Cousin, Grover Berry.

VINEYARD.

The death angel visited the home of Mrs. Treacy Vineyard, April 25, 1912, and claimed her as its victim. She was only sick a few days with that dreadful dis-



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ease, blood poison. She bore her sickness patiently and was never known to complain but once.

She was born December 5, 1887. She was converted about three years ago, and was sanctified under the preaching of Rev. E. W. Wells, at Loneelm last summer. She lived a true Christian life until her death. She leaves to mourn her death, two little girls, one ten years, the other four. Her mother, two sisters and one brother, three sisters-in-law and father-in-law to mourn her death.

We weep not as those who have no hope, for she said she was perfectly willing and ready to die. She said she was prepared to meet death. She sang and shouted and talked to her friends and relatives, and urged them to give their hearts to God. Her husband died three years ago, and her baby died one year ago. We believe she is safely at rest this morning.

A precious one from us has gone,
A voice we loved is still,
A place is vacant in our home,
Which never can be filled.
Written for her little girls by her sister,
N. E. V.

REV. E. T. ADAMS' SLATE.

Mathews, Lebanon, P. O., Va.
June 16-July 1
Middlesex, camp, Va. July 7-17
Essex camp, Va. July 21-30
Buckingham camp, Va. Aug. 16-25
Permanent Address, St. Louis, Mo. general Delivery.

J. C. MCPHEETERS AND A. A. MYRICKS' SLATES.

Vanburen, Mo. June 16-30
Piedmont, Mo. July 3-21
Coldwater, Mo. July 28-Aug. 11
Anniston, Mo. Aug. 13-27
Concord, Mo. Aug. 28-Sept. 15
To Conference, Dexter, Mo. Sept. 25-30
Houston, Mo. Oct. 6-27

W. R. CAIN'S SLATE.

Knowles, Okla. June 4-9
Elk City, Kan. June 13-23
Hillsdale, Kan. June 27-July 7
Eldorado, Kan. July 11-21
Kansas City, Mo. July 25-28
Atlanta, Neb. Aug. 1-11
Wichita, Kan. Aug. 15-25
Burdett, Kan. Aug. 30-Sept. 8
Kansas City, Mo. Sept. 12-22
Clearwater, Kan. Sept. 26-Oct. 18

G. O. CROW AND WIFE'S SLATE.

Sallisaw, Okla. July 5-25
Ada, Okla. Aug. 9-25

MRS. D. A. BREWER'S SLATE.

Ft. Wayne, Ind. Trinity Church June 16-30
Mexico, Ind. July 7-22

GUY L. WILSON'S SLATE.

Pasadena, Cal. June 18-30
Batesville, Ark. July 5-21
Indianapolis, Ind. (Y M H L camp) July 25-31
New Albany, Ind. (Silver Heights Camp) August 1-11
Indianapolis, Ind. (Pent. Bands Camp) August 12-18
Wild Cherry, Ark. (Association Camp) Sept. 6-18
Permanent Address, Pasadena, Cal.

JAMES V. REID'S SLATE.
Didsbury, Alberta, Can. July 5-14
Calgary, Alberta, Can. July 19-28
Salem, Oregon. Aug. 2-11
Oakland City, Ind. Aug. 30-Sept. 8
Permanent Address, Oakland City, Ind.

C. M. DUNAWAY'S SLATE.
Woodbury, Ga. June 16-30
Comer, Ga. July 5-21
Porterdale, Ga. (Oakhill camp) July 21-Aug. 4
Cleveland, Miss. (camp) Aug. 8-18
Epworth, S. C. (camp) Aug. 18-28
Permanent Address, 276 W. 5th St. Atlanta, Ga.

ARTHUR C. ZEPPE'S SLATE.
Ellis, Kansas Aug. 1-11
Bladen, Neb. Aug. 16-30
Permanent Address, Upland, Ind.

WILL H. HUFF'S SLATE.
Red Rock, Minn. June 27-July 4
Carrollton, Ohio. July 5-14
Council Bluffs, Ia. July 19-28
Guthrie, Okla. Aug. 2-11
Kearney, Neb. Aug. 16-25
Alexandria, Ind. Aug. 28-Sept. 1
Hannibal, Mo. Sept. 6-15
Permanent Address, 1903 Morningside Ave. Sioux City, Iowa.

W. L. SHELL'S SLATE.
Carvoso camp, Elkton, Ky. July 18
Dixie, Ky. Aug. 11
Permanent Address, Marion, Ky. Gospel Song Leader.

W. R. GILLEY'S SLATE.
Ashland, Ky. July 2-14
Weldon, Ill. July 18-31
Grove City, Ohio. Aug. 8-18
Permanent Address, Ashland, Ky.


J. B. McBRIDE'S SLATE.
Deming, N. M. June 21-July 7
Open date. July 12-28
Ellington, Mo. camp Aug. 2-12
Irly Springs, Ark. (camp) Aug. 17-27
Irondale, Mo. (camp) Aug. 30-Sept. 8

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Mrs. J. A. Pritchard,
Teacher.

THE TRUE DISCIPLES OF
CHRIST HIS NEAREST REL-
ATIVES.

Time—Autumn, A. D. 28.

Place—Galilee. Matt. 12:46-50.

Verses 46, 47. While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

In his zeal and ardor he seemed different both to food and repose, absorbed in the awful warnings he was pouring, he felt this to be an unreasonable interruption, fitted to dissipate the impression made upon the large audience—such an interruption as duty to the nearest relatives did not require him to give way to. But instead of a direct rebuke, he seizes on the incident to convey a sublime lesson, expressed in a style of inevitable condensation.

Verse 48. But he answered and said unto him that told him, Who is my mother? and who are my brethren?

Our duty to God must have the preference. This Christ has here given us an example of; "The zeal of God's house" did so far "eat him up," that it not only made him forget himself, but forget his relations. We must deny ourselves and our own satisfaction, rather than do that which may anyway divert our friends from, or distract them in their duty to God.

Verses 49, 50. And he stretched his hand toward his disciples, and said, Behold my mother and my brethren. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

His disciples, that had left all to follow him, and embraced his doctrine, were dearer to him than any that were akin to him according to the flesh. All obedient believers are near akin to Jesus Christ. They wear his name, bear his image, have his nature, are of his family. He loves them, takes care of them, provides for them, sees that they want nothing that

is fit for them: When he died he left them rich legacies, now he is in heaven he keeps up a correspondence with them, and will have them all with him at last nor will ever be ashamed of his poor relations, but will confess them before men before the angels, and before his Father. "Stretched forth his hand." Filial subjection to the will of my Father in heaven is the indissoluble bond of union between me and all its members; and whosoever enters this hallowed circle becomes to me brother, and sister, and mother! We have already seen what the sin against the Holy Ghost is; no soul while believing in Christ, and fearing God can commit it.

—Verse 11. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.

The dignity obtained by our union with Christ; and our brotherhood with him flows from God being his and our Father. Christ's sonship (by generation) in relation to God is reflected in the sonship (by adoption) of his brethren. Though being the Son of God, since they have now by adoption obtained a like dignity, so that his majesty is not compromised by brotherhood with them (ch. 11:16). It is a striking feature in Christianity that it unites such amazing contrasts as "our brother and our God." God makes of sons of men sons of God, because God hath made of the Son of God the Son of man.

Some Good Suggestions.

Man is known by the company he keeps. A student keeps company with writers of books. There are the lives and thoughts of authors in print.

Methodism urges her preachers to circulate books. The camp meeting season is the harvest time of book evangelism. An evangelist who sells many works along his line lives and labors in that community long after he has left it.

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Beulah Camp Meeting.

The Beulah camp meeting association will hold its tenth annual session at Eldorado, Ills., Aug. 22 to Sept. 2, 1912. Preachers in charge, Rev. B. Carradine and Miss Bertie Crow. Leader of song, Prof. Rinebarger, of Georgetown, Ills., bookstand under the care of Rev. Julian Ware, books furnished by the Pentecostal Publishing Company, Louisville Ky.

Beulah camp is located within three blocks of the thrifty coal mining city of Eldorado. Parties wanting to attend our camp can easily do so as we have twelve trains in and out of our city daily. We always have a special hack to and from the camp daily. Plenty of shade and good water. Dining hall and sleeping apartments on the grounds. Parties wanting to camp will be furnished room for their tents free of charge. All who want tents will please notify the Secretary by August 10th. All tents ordered must be paid for. Our camp is destined under proper management and by the providential blessing of God to be one of the leading camps of the nation. We are an interdenominational body; we neither believe in wildfire nor deadfire, but we believe in Holy fire—with live coals from off the altar of God. We feel thankful to the great Head of the Church for all past blessings and are now looking to him for the best camp of our history. We ask the readers of *The Herald* to pray God earnestly, and daily for a flood of real salvation to come upon us; pray for the preachers, singers, the entire association, and for all who may attend. Please observe the first Friday of the camp as a day of fasting and prayer. We invite all to attend; we will make an effort to extend to you the right hand of Christian fel-

lowship and brotherly love. Remember the workers that are to be with us. Don't forget the date; and keep your spiritual eyes on the bright and morning star. Come praying. Stay the entire ten days through, bringing a blessing for others and receive a blessing for yourself. Our camp is at the junction of the L. & N., N. Y. twelve miles from the Ohio River which is connected with us by the L. & N. R. R. I. E. Turner, President, Equality, Ill., Guy. C. Morris, Treasurer, Gossett, Ill., W. G. Showers, Secretary Eldorado, Ill.

Mosheim, Tenn.

Will you fast and pray with me on Friday, June 14, between 5 and 8 o'clock p. m., as long as the Lord leads, for a great revival here in our community and for our annual camp in Greenville, Tenn. It begins Sept. 13, 1912. The Lord bless and help you to pray. In Jesus' name,

Lucy Myers.

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THE PENTECOSTAL HERALD

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

H. C. Morrison, Editor.

Louisville, Ky., Wednesday, June 26, 1912.

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Editorial—Rev. H. C. Morrison

HOW TO ENTER IN.

We frequently receive communications from friends who have been a long time seeking the experience of sanctification, and have failed to enter in. It is really a blessed thing to be seeking after purity of heart, and striving for holiness of life. So let these friends not be disheartened or give over the struggle. The Scriptures say: "Seek and ye shall find." Those who persevere will certainly win, and those who win, however long and intense the struggle, feel at once that they are amply repaid for their long, hard battle, and yet it need not be a long, hard battle.

Are you a child of God? Have you been born of the Spirit? Are you in a state of justification? Do you believe in, and long for a full cleansing from all carnal nature? Then, make your consecration complete, make it at once, and be done with that part of the whole matter. Be willing to risk the intelligence and integrity of God without hesitation, without wavering. If your sacrifice should remain for a while on the altar, do not permit yourself to be discouraged; remember that God tests the loyalty of those who would come into such high and holy relationship with himself. Stand the test, hold on by faith in his word, and the fire will fall. Remember that in addition to consecration, there must be faith.

We must not only have a belief in the power of Jesus' blood to save from sin, but actual trust in the blood of Jesus that he *does* save you *now* from sin. Do not be constantly making arrangements to make preparation, to see if you cannot get in an attitude where you may be able to prepare to trust, but trust in him just as you are and just now. Believe that he doeth it. Do not examine your feelings but lay hold upon the divine promise and rejoice in the Lord Jesus, as one mighty to save to the uttermost.

As to the walled cities and giants that are in the land, treat them as if they did not exist. May the Lord grant victory to that hungry heart that is clinging to his divine promise and believing that "the blood of Jesus Christ his Son, cleanseth us from all sin."

If you feel your faith wavering, pray aloud and sometimes put your prayer into song, and sing out your faith. Doubts often vanish before a glad song of faith. Sing out your faith; give voice to the trust that is in your heart.

Charles Wesley gave vent to his heart cry when he sang:

"Calmly to thee my soul looks up,
And waits thy promises to prove,
The object of my steadfast hope,
The seal of thy eternal love.

"Thy sanctifying Spirit pour,
To quench my thirst, and make me clean;
Now, Father, let the gracious shower
Descend, and make me pure from sin."

HISTORY REPEATS ITSELF.

Isaiah, in discussing the condition of Israel, says: "This is a rebellious people, lying children, children that will not hear the law of the Lord: Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits." Isa. 30:9-10.

We find the same conditions existing in many places in the church today. Many professing Christians will not hear sound doctrine. This is why we have so much poetry, higher criticism, and cultured human slush in many of the popular pulpits. Thousands of our church people love the world, delight in its amusements, seek after its pleasure, enjoy the association of sinners, who are in open and boastful rebellion against God. You may be sure such church members do not desire ministers who will preach to them on the subject of human depravity or broken-hearted repentance, or of sin and the hell to which it will finally bring the impenitent, of the sacrifices and agony of Jesus Christ on Calvary, and the full redemption there is from sin in his cleansing blood, of the baptism and abiding of the Holy Ghost. The judgment day will be hard on preachers who give comfort to these great masses of worldlings and sinners who have by some means found membership in the Church of God, but who trample under foot the blood of the covenant as an unholy thing and run to riot and excess in all manner of questionable business methods after money, and worldliness, and pleasure, hunting those things which cannot be indulged in the name and for the glory of Jesus Christ.

In their case the Scripture is fulfilled, "But 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; and they shall turn away their ears from the truth, and shall be turned unto fables." Every fable in the pulpit, pamphlet, church paper, and book that has appeared in Methodism against the old Wesleyan doctrine of a full salvation from sin, has been pleasing to the church members who have no intention of crucifying the "old man," receiving the Holy Ghost, and walking with God in righteousness and true holiness.

Yes, history repeats itself in apostasy and sinfulness: and history will repeat itself in the just wrath of God revealed upon a false, perverse and wicked people.

THE WHITE SLAVE TRAFFIC.

There is nothing more startling, more shockingly outrageous in the criminal annals of human history than the White Slave Traffic as now being conducted in these United States. It is claimed that 37,000 girls are sacrificed upon the altar of cruel lust every twelve months in the city of Chicago. It is claimed that the money changing hands in this horrible traffic amounts to something over \$16,000,000.00 every twelve months in the

city of Chicago. This is a most startling condition. One would think that the governor of Illinois, the mayor, the chief of police of the city of Chicago, with the United States senators, congressmen, state senators, legislators, ministers, merchants, and mechanics of the state would rise up in righteous indignation against the indulgence of such a traffic and trample it out of existence.

The state of Illinois furnished a magnificent army to help put down black slavery in the South; it ought to muster a tremendous army just as resolute and determined at all hazards to put down white slavery within its bounds.

It must not be supposed for a moment that this horrible traffic in girls is confined to the state of Illinois. Chicago draws its victims from every quarter of the country and every part of the world. The other great cities of the union are marts and markets for this most shameless traffic. Can't we do something? Can't we form some sort of a union of resolute men and women, can't we combine into some kind of a society, can't we by some means get hold of the situation, and bring to the bar of justice the human monsters connected with this fearful traffic?

Having read the Bible and learned somewhat of the history of God's dealings with sinful men, we can't believe that the great God will permit such conditions to exist without fearful manifestations of his displeasure. It would seem that such a state of things reveals a fearful condition high up. There must be corruption among officials that will permit such a state of diabolism in our civilization. It will not be difficult to enlist men in an army to put guns on their shoulders and fight to the cannon's mouth, to overthrow this fearful evil, but who is going to lead the army, where would the army strike, where is the trouble, who is to blame? What must be done in order to reach and remedy conditions?

Gun powder may not be the need demanded by the times. A divine power, preaching, great tidal waves of revival, mighty outpourings of the Holy Ghost, tremendous movements of grace in city churches, down-town missions, and society might be bettered. With the growth of higher criticism every other evil will grow. With the decay of faith and the increase of unbelief virtue will perish and wickedness will run riot in every ramification of life and society. The bishops, pastors, editors, and college men who are friendly to the modern popular doubt, and who are opposed to the plain word of God and its saving grace and power, to the altar of prayer, the camp meeting, and consecrated straw, the groans of repentance and the fiery flame of Pentecost, they are the enemies of society, they propagate the conditions that contribute to heresy and immorality and evils that blight and destroy the land. The uplifted banner of a great salvation is the only hope of an apostate race. We must rally around the cross or we will in the end rally around the blazing cannon's mouth in blood and wreck and ruin. Those who trample the Bible under foot and trail the banner of the Christ in the dust, are sowing the dragon's teeth for wickedness and riot and war and ruin. They are sowing to the wind, and as sure as God's word is true, they will reap the whirlwind.

A humble man is a joyous man. There is no worship where there is no joy. For worship is something more than either the fear of God or the love of him. It is the delight in him.—*Frederick W. Faber.*

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Some Wrong Teachings of Modern Times.

REV. C. C. CARY.

There is unquestionably a tendency in the teaching of modern times to overlook and sidetrack personal religion in the great effort to make relative religion popular. It is not that religion should not move us to look after the bodies and souls of men, but it is that in emphasizing this practical phase of religion, personal religion is set aside or minimized. The finger of emphasis is taken from the fundamental idea that one must, first of all, look after his direct relations with God, and placed upon so-called "service." How far this is from the scriptural idea of religion will be seen when it is remembered that it is decidedly contrary to the whole trend of scriptural teaching.

In God's word, personal religion is the paramount thing set before men, the great fundamental question, the "one thing needful." This demands attention, first, last, and all the time, and nothing whatever, however meritorious, must be allowed to belittle it, to sidetrack it, or put it in the background. This one thing, one's relation to his Maker, must ever be kept in mind, and nothing must be put before it. It is first in point of time, and first in point of importance. Nothing must be permitted to push it aside, and no amount of so-called "Church work" can take its place or atone for its neglect. "What shall it profit a man if he gain the whole world, and lose his own soul?" This is but a type of Scriptures which gives special prominence to the personal idea of religion.

The wrong teaching of the times finds striking illustration in something which was read by me in a religious paper some years ago. It was a statement of a deluded religious man, whose head had gone far astray, and whose doctrine was wide of the mark. Some one was talking with him about personal and relative religion, and he excused neglect of his own salvation with the strange remark, "The truth is, I am so busy looking after the cases of others, I have no time to look after the interests of my own soul." Think of that, will you? And yet while such utterances are not heard direct from the mouths of preachers and people, there is a great deal of such stuff uttered practically. This is the simple interpretation of their teaching and practice.

Let no one think this is far-fetched or a mistake. In pulpit and pew the tendency is to put the emphasis at the wrong place. Relative religion receives far more attention than personal religion. Where one is strenuously urged to be personally religious, scores are urged to do church work, while so-called "service" is made much of to the neglect of the soul.

Only recently, an intelligent Christian minister, very active in some important lines of morals and religion, in addressing some preachers, became very enthusiastic, and desiring to make his point all the more striking, actually criticised that famous book, "Pilgrim's Progress," declaring that it was founded on a glaring heresy. He said that Bunyan's Pilgrim, instead of leaving the city of destruction, should have remained there, and sought to make it better with some other good men, thus totally misconceiving or mis-stating the whole teaching of the book, which represents a truly awakened sinner as fleeing from the wrath to come and seeking the salvation of his soul, first, from sin, and secondly, from an eternal hell. But like a great many other public teachers, in his zeal to stress relative religion, he must strike a blow at personal religion.

Excuse me, I shall not adopt any such idea, nor follow any such teaching. I shall continue to believe that one's first business, and his business every day till he dies, is to give special, earnest and constant attention to the welfare of his immortal soul, and to seek daily to know how he stands with Almighty God. Justification by faith, being born

again, having the witness of the Spirit, seeking the peace of God and coveting the joy of salvation—this is man's prime business. The other follows from this. This is the divine order. First, "take heed unto thyself," then take heed unto your neighbor. And not as modern teachers would affirm, look after your fellow-man first, then after ward, if you have any spare time, give your poor soul some thought.

No need to fear that by placing and keeping the emphasis at the right place, upon personal piety, that men will become so lost in looking after their own spiritual interests they will forget and overlook the needs of others. Just the contrary will be the case. God's plan is to *work because* you are saved, not work for salvation. And the best way to get men to be the right sort of church workers, and to make them efficient soul-savers, is to get them consciously saved from sin first and all the time. Then will you have those who do not have to be harangued and tormented into doing some church piddling, but you will find those whose hearts move them involuntarily to do something for others. The Holy Spirit will do some teaching and moving with such people, saved from sin.

What is the natural effect of this wrong teaching in making relative religion practically the whole of it, or of making it the first and most important thing? First, a wrong standard of religion has been erected. Many so-called church workers are losing sight entirely of religion as a personal religious experience, the work of faith in the heart, and are led to believe that doing some form of work constitutes them religious, while much of this so-called church work is nothing more than piddling, time spent on externals, incidentals, secondary affairs, which do not touch vital and fundamental things, such as salvation from sin.

The further result is that whereas church members can do much in the church and receive great praise for it, and at the same time be very worldly, so it comes to pass that these so-called workers can attend theatres, dances, card parties, and such like worldly places where the world rules and is in force, and yet be called religious, while they are in utter ignorance of experimental godliness.

Here is to be found one reason for the decline in prayer meetings, the one devotional meeting of the church left after we have abandoned class meetings, love feasts, and experience meetings, all of which ministered to and developed experimental godliness and were promoters of personal religion. What use to go to prayer meeting if we can be religious doing some form of church work?

So here also, we find one reason why secret prayer, devotional Bible reading, self-examination, religious meditation, and family prayer have been so fearfully neglected. Why the urgent need of working out one's own salvation by the diligent use of all these private means of grace, if we can be religious, counted as such by the church and the ministry, simply by giving money to the church and being church workers?

Here is the great peril of all such teaching as that referred to. It deludes, misleads, and blinds people as to what is religion, and induces them to fall into the snare of self-deception about salvation. Better go back to the scriptural way, and follow the fashion of old Methodism, and put the emphasis all the time on personal religion as the one thing needful. Let this always be kept in the forefront, never side-tracked, never allowed to be forgotten. Thus do we make room for the Holy Spirit to work effectually in the church and among sinners, and not otherwise.

Life is a long lesson in humility.—J. M. Barrie.

ALL THE WAY.

MRS. ABBIE C. MORROW BROWN.

"I'll go with Him all the way."
"Where He leads me I will follow."
"Anywhere with Jesus."
"Just so He leads."
"I'm going through, Jesus."

Dear saints of God, do not sing such words as these carelessly. Sing them softly, tenderly, thoughtfully, with your face set as a flint, your heart bleeding, yet your whole being going up to God in earnest supplication for the divine possibilities of such a surrender.

For going "all the way" is not a summer holiday. It is not reclining in a hammock, in a pine grove, with the latest religious novel in one hand, and a bit of delicious fruit in the other, and human friends about you to detail to you the latest scandal in the highest circles of the saints.

Going "all the way" means resistance unto blood striving against sin, means learning obedience through suffering, means severest discipline, means a fight of faith with the whole armor on, means wrestling against principalities and powers, and the rulers of the darkness of this world against wicked spirits in the heavenly places. Heb. 12: 4-8. I Tim. 6:12. Eph. 6:10-18.

Going "all the way" is not being an official in the best of churches, popular with the pastor and respected by the people, worshipping on the Lord's day and testifying in the mid-week prayer meeting and teaching in the Sunday school and being interested in missions. All this is but the beginning.

Going "all the way" means to go without the camp bearing his reproach, outside of every sect, every denomination, every church, every association, every organization, of any kind, secular, religious, philanthropic, educational, or so-called Christian; it means having no tie to bind you to any human being, except love, the bond of perfectness. Heb. 13:13. Col. 3:14; no unity with any fellow creature except the unity of the spirit in the bond of peace, for so will the sons of God come into the unity of the faith and of the knowledge of the Son of God, unto perfect men, unto the measure of the stature of the fullness of Christ; so will the watchman lift up the voice together and see eye to eye; so will his dove, his undefiled, be but "one," the only "one," the choice "one," in a divine union unspeakably precious.

Going "all the way" means to be "not of this world," not to be ruled by its fashions; not to be in touch with its politics; not to be governed by its maxims; not to be the recipient of its honors; and not to obey its laws when they conflict with the commands of God. Acts 5:29.

Going "all the way" is not always to be popular in your home or among your followers, or in holiness circles, or with your neighbors.

Going "all the way" means that at some time in your experience your family will think that you are beside yourself, that the congregation who have wondered at your gracious words, will put you out of the synagogue and thrust you out of the city bent on your destruction; that most of your disciples will go away, unable to stand the deep truths of God; that the religious rulers will take counsel against you to destroy you; they will question you only to accuse you; they will charge you with being in league with the prince of demons, they will cast your name out as evil; they will seek to kill you; they will take up stones to hurl at you; they will cry, "He hath a demon and is mad."

Going "all the way" means to lie in agony for the sins of others and have those you love best sleep while you suffer.

Going "all the way" means that the very people who have flung palm branches in your way and cried "Hosanna" will shout in frenzy, led on by the Pharisees, "Crucify, crucify," and compel you to bear the implement of your own crucifixion, and while you hang there in your shame will taunt you with impotency. Going "all the way" means a death, a grave, apparent defeat and oblivion. But this is only one side of the story. We are not only to have fellowship with Christ's sufferings, we are to share in his glory.

Going "all the way" means the fulfillment of all righteousness, the opened heavens, the descent of the dove, the voice of the Father, the guidance of the Spirit, the being kept from physical ill while in the wilderness and in all times of danger, the victory over Satan at every point, the ministry of angels, the consciousness that all we do pleases the Father.

Going "all the way," means overcoming even as Christ overcame. Going "all the way" means resurrection, translation, blessing, recognition, ascension, a throne, the ministry of intercession, the marriage of the Lamb, and glory, glory, glory through the ages of the ages.

WHY STUDY MISSIONS?

Mrs. W. H. PRITCHETT.

It is in the aftermath of every great calamity, that we pause for a while in our onward, rapid race through life to ask this question, what is life? What our aim and mission here? and whither are we bound? While so recently our whole country, and other nations, have been brought to sorrow on account of the great vessel, which for a time rode so proudly upon the mighty Atlantic, and then suddenly amidst the mirth and revelry went down to an ocean grave, it is fitting that we today, with the scenes of those awful hours, as depicted by the survivors of the Titanic, still before us, hours freighted with human suffering, agony and final separation from life and loved ones, consider for a while the problem of the hour—Why Study Missions?

Nearly 2000 years ago, another vessel, one not made by the hand of man, nor for pleasure, but for the saving of all nations, was launched upon the ocean of time; she has never yet been stranded and never will be, upon any wreckage or any obstacle in her path. Unlike the mighty vessel, now rocking in the bottom of the great deep, she was not proudly launched, nor did 2000 souls take passage upon her maiden voyage—made by the hands of an all-wise heavenly Father, fitted and framed together, dimensions no man knoweth the measure thereof, with decks wide and high, seaward and skyward, with a capacity for "whosoever will" with a Pilot who never slumbers, "whose eyes run to and fro throughout the whole earth," with love for its chart and compass, the whole world its sea, with the Holy Spirit moving over the face of the waters, bearing "The Lamp of Grace," this mighty ship, has through the centuries, safely landed many of her passengers into the port of everlasting life.

On the prow of this wonderful vessel, this mighty, unsinkable ship, I read not the name "Titanic," for Titanic means disaster, but, in the light of rosy dawn, soon to become effulgent, as the Sun of righteousness moves onward and upward, I read the name "Ship of Salvation." Yes, this ship whose foundation, whose keel and propellers are built on love, can never be overtaken by the cruel waves, for "Many waters cannot quench Love, neither can the floods drown it." This "Ship of Zion" carries no first, second nor third-class passengers. The captain invites all—the rich, the poor, the high and lowly, without money and without price, to become partakers of his shed blood, to register not only as passengers, but as workers, to become co-workers with him in saving the lost. He wants men and women to man the lifeboats, to become life-preservers to the derelicts drifting about, rudderless, helmless and without any knowledge of the open sea. This gospel ship does not send out her wireless messengers of S. O. S., but she is always near to hear the cry C. Q. D., as it goes up from the uttermost parts of the earth, to the ears of the heavenly Father, soon to be relayed to the faithful, earnest worker who stands upon the vessel, fully equipped and ready to go to the rescue.

Then Why Study Missions? Because the study and knowledge of missions are necessary to the salvation of these perishing ones; by divine appointment—the command is, "Go ye into all the world, and preach the gospel to every creature." We first, however, must be assured of our own personal safety, before we can hope to rescue others. Only by close study can a Christian become an earnest, in-

telligent worker—God planned that his work must be done, through human agencies. Some one has said, "The church is a coin of divine making, with the likeness of Christ on one side, and the map of the world on the other." The individual who has given himself wholly unto the Lord, who has had a vision of the world lost in sin, and, in the spirit of the Master, seeks to rescue the perishing, is a part of this church, with the impress of his Maker stamped upon him. The world then is our sea, and it is only by our fidelity and loyalty to our captain, that we may hope to rescue others.

The spirit of missions is the spirit of Christ, and this study brings us into intimate association with Christ, whose heart was set upon the saving of the world, as it was on nothing else. Some one has said, "If the religion we profess is not true, we ought to change it; if it be true, we are bound to propagate it even to earth's remotest bounds."

Then Why Study Missions? For our own enlightenment and to enlighten others. Christ said, "Ye are to be my witnesses," and a witness in a court is of value only, when he testifies to what he knows. Study is the fuel that keeps alive and burning, the mission fires in our heart; we cannot read the lives of those who have gone out from our own land, in Christ's stead, without being made better. This study of their heroic lives appeals to us, and not only deepens a desire within us for a holy life, but surely increases our strength and faith. One feature of Christ's ministry was to organize a band of followers to whom he could commit his gospel. He called twelve as his immediate followers; that they might be with him, and be more fully prepared for the work they were to do in after days. They at first, like many Christians at the present time, did not fully realize the importance of their position and ministry, and failed our Lord in his hour of greatest need. While some thought to go with him all the way, even unto death, when the crisis came, the hour for testing, all forsook him; faint and faithless they slept, while the Son of God agonized in the garden alone. After his crucifixion these faint and faithless disciples had a desire to preach this same Jesus to those near them; after his resurrection, they were commissioned to preach the gospel to the uttermost parts of the earth; not until the descent of the Holy Spirit, the spirit of life and power, were they qualified, enlightened and ready to preach this gospel of salvation to the whole world. The Methodist Church alone is responsible for the saving of 40,000,000 people in foreign lands, and if we have not the spirit of missions upon our hearts it is because we have never tarried for the baptism of the Holy Spirit. Oh, that every one might tarry with Jesus until spiritually enlightened and empowered, then sent out, "To tell the hungry nations waiting to be fed, of the living waters and the heavenly bread."

Sad as the great marine disaster was, there is still a sadder sight, and that is the ship-wrecking of other souls—withholding the true light that ruins others, as well as ourselves. We have no record anywhere, of the Holy Spirit's power remaining with any church or people, which did not use it in witnessing for Christ.

Then Why Study Missions? to assist in dissipating the ignorance and prejudice of others. Unlike the mighty "Titanic," crashing against the fearful mountain of ice, the icebergs that endanger the mission cause today are within, not without. Alas, many who for a time run well, forget the ship of their salvation, forget the great price paid for their passage, and, by their indifference and neglect, allow the spiritual tide of their lives to grow cold,—they have not the time nor inclination to turn on the searchlight of God's truth, nor consult their spiritual thermometer to warn them of colder waters, and their approach to danger.

Yes, sad to state the greatest foes to missions are prejudice and indifference, and ignorance is the mother of them both. A grandmother on being asked what ailed her grandchild replied, "I do not know what the doctors called it, but I think she has information on the brain." Oh, that all of us were afflicted with the same malady—not only "information on the brain," but in the life, and

in the heart. "When the mind is unfed along spiritual lines, you have a heart unfilled with the love of God, and without love for its fellowman." It is a self-evident and necessary truth, not to grow in knowledge and interest in the things that pertain to missions is to retrograde in our spiritual life. A skilful surgeon must be a thorough diagnostician; he must understand fully the mechanism of the human body, the relation one part sustains to another in order that his work may be successful. In order to gain this skill, and obtain this great knowledge, the physician must first be interested in his work. Interest is the keynote of information; interest promotes study, and study begets information. Christ said, "Go, teach," but we must first have knowledge, before we can impart it to others. We must study missions in order to have our seared consciences educated out of prejudice to foreign missions for:

"New occasions teach new duties,
Time makes ancient good uncouth,
They must upward, still and onward,
Who would keep abreast of truth."

It is a sad comment upon our Christianity when we think how many people living in this the twentieth century, have made so little progress in their spiritual life. Since the ancient days, when God commanded Noah to build an ark for the saving of his family, have people lived and died, with no other thought save for themselves and theirs.

"Just as if Jesus had never lived
As if he had never died."

Why Study Missions? That we may, by our knowledge of missions be enabled to withstand another iceberg, that would seek to undermine our glorious mission ship. Just as the rosy dawn comes on apace, some belated, selfish traveller just from the card table perhaps, or it may be the ballroom, takes down the foghorn and gives vent to the ancient cry, "I do not believe in missions"—neither my friend, does the devil believe in missions and his satanic majesty is always glad when those who profess to be followers of Christ make this statement. The death-knell has sounded for that worn-out excuse for not doing one's duty, and the time has come, when the individual must believe in missions or acknowledge that he has not the love of Christ in his own heart. What to-day I ask you, would have been the condition and the future of our own land, had not Christ and his immediate followers believed in missions? One has well said, "If we do not believe in missions, we had better burn our New Testament, for it is a record of missions with Christ as its head. Yes, the spirit of Christ is the spirit of missions, and we cannot have one without the other. Many, I opine, would be easily converted to missions if they knew their pocket-book would not suffer therefrom. They have no money to export. A selfish man once remarked "we have no religion to export," to which statement Van Dyke, made reply, "Yes, and if we maintain this spirit we shall soon have none in the home land." "Whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" "A religion," says Dr. Clark, "cannot really be strengthened at home by declining to extend its blessings abroad." It was said long ago, and in many instances proved, "The more Christianity we export the more we have at home." "Give and it shall be given to you; good measure, pressed down and running over." Some say, "I do not believe in missions, because we have the heathen at home." True it is, charity begins at home but does not end there; we might as well argue that education begins with the alphabet, and ends there only with the feeble-minded. If the early Christian Church had withheld the gospel from other nations, until its own nation had been converted, Christianity would have died in its cradle, for the land in which it had its birth, has never been fully christianized, and is today under Mohammedan influence. No, Christ did not tell his disciples, to withhold his gospel from other nations, until they had converted Palestine, but he told them to go into all the world, and it is because of their obedi-

(Continued on Page 16.)

IN THE OFFICE

Mrs. Bettie Whitehead.

THE OLIVET MESSAGE.

Part II.

THE HOLY SPIRIT THE MOVING POWER.

All that has ever been accomplished in the salvation of men, must be attributed to the Holy Spirit. The early church of 120 moved out under his tongue of fire and from that day to this, he has been the life-giving power which has aroused the slumbering consciences of men and called them out of darkness into the marvelous light and liberty of the children of God. Livingstone, Carey, McKay, Morrison and others, moved by the Holy Spirit, were shot across the sea like spiritual meteors bringing light and salvation wherever they bore the gospel torch. The Holy Spirit flashed the truth of justification by faith across the spiritual sky of Luther as he climbed the stairway of penance, which made him the liberator of thousands of benighted souls. Then as Charles and John Wesley were studying the word of God for light, the Paraclete was alongside to help and flashed the truth that, "without holiness no man shall see the Lord." So on and on, wherever great epochs have marked the world's history, it has been from some revelation made by the Holy Spirit upon honest hearts who were seeking the true light.

God forbid that we should ever forget that, "in him we live, and move, and have our being," and if it were possible to have everything else, and not have him, we would be as Samson shorn of his locks. We have already made a most fatal mistake in dismissing this Generalissimo of the skies and assuming too much responsibility ourselves. We have tried to materialize the things of the kingdom when long ago we were told, that it was not by might nor by power, but by his Spirit that we should conquer.

As some one has truly said, "The whole world might have been swept with victory, from end to end and from sea to sea, but alas, the little army of Christ's followers grow proud of what it had done, dismissed its General, the Holy Spirit, and went on with the war by itself. Those senseless fellows, those idiots, had a multitude of new and gaudy banners painted, and dressed themselves up in a multitude of odd and brilliant uniforms, and invented many new and strange war-cries, and divided the one army into many hostile divisions and contrived an innumerable variety of weapons. Thus they thought to conquer the world more quickly than under the orders of the Holy Spirit whom the Father had sent; but they suffered a series of dreadful defeats, and now, at the end of nearly nineteen hundred years, three fourths of the world are still in rebellion against the great King."

It is a sad day for any person, any church or any nation to come to the conclusion that they can get along without God, or to conclude that wheels within wheels are to take the place of the Holy Spirit. Yes, Ezekiel had a vision of wheels within wheels, but the glory of God was within them, causing every revolution to sparkle with divine brilliancy.

The evangelization of the world is too great a problem for human agencies to accomplish, a fact which Jesus knew or he would not have told the disciples to wait for divine equipment.

THE ACTS OF THE APOSTLES CONTINUED.

Some one has said that the history of modern missions is but a continuation of the Acts of the Apostles, and the Acts of the Apostles is but the first chapter of the history of the Holy Spirit in the Church; and, as we have said before, the preparation for primitive missions was the endowment of power, so this is the preparation for the church today.

It is evident that there came a time when the

onward movement of the first church was arrested, and the work began to wane, until the Christian and non-Christian world realizes the fact that there is something woefully wrong with our machinery. We find that about fifteen hundred years ago the church dismissed the Holy Spirit and undertook to fight the battle under its own banner and in her own wisdom and strength. A man who sees far into things spiritual, said, "If the church would stop depending on her beautiful banners, her graceful evolutions and her big guns of learned eloquence, and her mighty forts of theological disputation, and her annual and quadrennial reviews and dress-parades; above all, if she would stop criticising and tearing to shreds her Book of Orders and Rules of War—just receive the Holy Ghost as her teacher and general, the whole world might be evangelized and deluged with salvation in a single generation."

THE DECLINE.

History says, that evangelical missions began to decline subsequent to the enthronement of the church under Constantine; nor did his professed faith in Christianity mean good to the church; as Mr. Wesley said, "When the great and rich come into the church, her power would be lost." At this juncture Columba came upon the scene and it is said that, "To this one man the world owes it that not only the name Scot, but the whole character and results which that name has since implied, was given to the people of North Britain."

Then we had the period of the "Middle ages" when the Catholic Church almost merged the idea of missions into that of ecclesiastical conquest. About this time, Raymond Lull came forth to rescue somewhat the long lost secret of pentecostal power, and there was an outbreak of fervent missionary zeal, and had there been a responsive church, the fourteenth century might have been what the nineteenth century has been called—the "century of missions."

We ran on until the eighteenth century when Von Welz that devout German, appeared on the scene. He renounced his title and estate and went alone and at his own expense to Dutch Guinea and later filled a missionary's grave. Then we have Ziegenbalg and Schwartz whose mothers dedicated them to God and they became powerful missionaries to India. Later came that saint of God, Zinzendorf, whose motto was "I have one passion and that is He, He alone." These holy characters who were known as "Pietists," kept the spiritual tide running through these dark and trying times in the history of the church. We now come to the time when Wesley, while a student in Lincoln College at Oxford, sat at the feet of Christian David, a simple Moravian carpenter, to learn of the things of Christ. It was Herrnhut that proved to be Wesley's "upper room" from which he went forth to found the grand old Methodist Church and set the people to seeking after that holiness of heart and life which characterized the early church. Then came Brainerd, Fox, Edwards, Judson, Carey, Livingstone, and Gossner, that mighty man of faith who ran his missions on the faith line. Let me quote the commission that he put into the hands of his missionaries: "Believe, hope, love, pray, burn, waken the dead! Hold fast by prayer; wrestle like Jacob! Up, up, my brethren! The Lord is coming, and to every one he will say, 'Where hast thou left the souls of these heathen? With the devil?' Oh, swiftly seek these souls, and enter not without them into the presence of the Lord." It was he who said, that "it was his business to ring the prayer bell rather than the beggar's bell."

THEIR SECRET OF SUCCESS.

The secret of their success lies in the fact that these men cultivated the "inward life and upward look" as Dr. Gordon puts it. They re-enacted the first chapter of the Acts of the Apostles, gazing up into heaven and hearing the angels say, "This same Jesus which is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven," and then tarrying in the upper room for the fulfilling of the promise, "Ye shall receive power after that the Holy Ghost is come upon you." These were the starting points of

apostolic missions; and they have been such for every subsequent missionary movement, and will be such to the end."

We feel under the pressure which the recital of these holy characters bring, to admonish ourselves that we seek for the "old paths." Yes, in this day when "new thought" and new things are so prevalent, let us become "old-timers" and seek the way our fathers trod, because their way brought results; their way believed the word of God implicitly; their way believed in the personality and power of the Holy Ghost; their way believed in the power of the blood to cleanse and keep from all sin; their way was God's way and it is perilous to go in any other way but his. My heart cries out for God's way. Does yours? May our prayer be:

"Stir me, O stir me, Lord, I care not how!

But stir my heart in passion for the world!

Stir me to give, to go—but most to pray:

Stir, till the blood-red banner be unfurled

O'er lands that still in heathen darkness lie,

O'er deserts where no Cross is lifted high."

THE RESULT.

If we but heed the Master's command to tarry until we are endued with power from on high, the uttermost part of the earth will hear from us. Then will our altars be filled with young lives offering themselves for service; then our purse strings will be loosened to pour into the Lord's treasury that which love counts it a privilege to give; then will our Alabaster boxes be broken upon the head of suffering humanity; and, under such conditions, would it be too much to prophesy that such an army would be a mighty factor to help usher in the glad happy time when the kingdoms of this world shall become the kingdoms of our Lord and his Christ; when the earth would be full of the knowledge of the Lord as the waters cover the sea. Our heart grows jubilant as from the hilltop of prophecy we contemplate the glorious time when every knee shall bow before him and every tongue confess his name. That Name which is above every name! That Name the poet wrote about when he said,

"I know a land that is sunk in shame,

Of hearts that faint and tire:

I know a Name! a Name!! a Name!!!

That can set that land on fire!"

Do you and I know this Name? Then we are under the pressure of a responsibility, which if we neglect by indifference and delay, will result in eternal loss to

"The restless millions who wait

For the light whose dawning

Maketh all things new.

Christ also waits;

But men are late.

Have we done all we could?

Have I? Have you?

THE CONFESSIONS OF A BACKSLIDER.

There is one department of the literature from the pen of Rev. H. C. Morrison that is characterized by a peculiar thrill of pathos and conviction. His story, "The Confessions of a Backslider," belongs to that class. It is vigorously written, advisedly planned, and shot through and through with visions of saving grace. Instead of giving a charm to sin, as does the ordinary cheap romance, it disposes one to fall out with sin.

JOHN PAUL.

NO PAPER NEXT WEEK.

Owing to the fact that next week will be Fourth of July week, there will not be any paper, as this is one of our annual skips for the paper. July 10 will be our next issue.

The "Confessions of a Backslider," is an excellent booklet, well written, true to nature, and ought to be in the hands of every Christian.

J. W. BEESON.

"Revivals of Religion," do you want it? Order a copy of Bro. Glascock's book, the above title; price 50c postpaid.

Our Monthly Appointment.

A Pastoral Sermon By Rev. John Paul.

BEING BORN AGAIN.

"A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." Ezek. 36:26, 27.

THE PROMISE AND ITS MEANING.

The promise of this text is to God's chosen people, though its chief application was intended for the New Testament age. Ezekiel, first a priest, but afterwards a prophet, wrote from the captivity of Babylon. God's chosen people had been selected with the nation as the unit, but Ezekiel foresaw the coming of that day when the individual should be treated as the unit; when the nation would not have to go to Babylon as a whole, but when Babylon should be a spiritual rather than a geographical situation, and each individual would go or stay away as he was fitted. The same fact applies to Egypt, which once held the chosen people in bondage, the good with the bad, and from which one could not escape by himself. Now, Egypt is spiritual; and each individual is at liberty to observe his first passover and to beat a triumphant retreat out of the bondage of sin, and put the Red Sea of a New Testament conversion between himself and his taskmaster.

God's chosen people in the days of yore were them that he had chosen as a nation; now he takes every man that he can get, and his actually chosen people are them that choose him as individuals. Then, they were the children of Abraham by heredity, regardless of character; now, we are the children of Abraham by faith, and he is regarded as the father only of the faithful, so that they are not all Israel who are of Israel.

Probably in some of our churches there are more people in the captivity of Babylon than there are in the bondage of Egypt, having never been converted. But it is also true in other instances that our methods of getting people into the church, and habit of thinking upon the subject of conversion, leave us with myriads of respectable and conscientious people who have not been born of the Spirit. They have chosen God, and are therefore chosen of him; the promise of our text is to them, but for want of proper understanding in the premises, or because the doctrine of personal regeneration has not been brought home to them vigorously, they are strangers to the miracle of regeneration with its inward witness.

THE NEW BIRTH A MIRACLE.

When the Master conversed with Nicodemus, he taught him that a man must be born again. To a man outside the pale of Judaism, seeking the way of life eternal, such leaders as Nicodemus did not hesitate to give instruction. He should become "a proselyte of the gate," observing the seven rules, of orderliness, devotion, reverence, chastity, mercy, honesty, and humanitarianism, coming down from Noah. He should also become "a proselyte of justice," joining the Jewish Church, and receiving its ordinances, including a ceremonial washing, which was typical of his passage from the impurities of heathen life to the wholesome cleanliness of divine religion. It was coming from one world into another, so to speak, when a man became a proselyte of justice; but it was all an idea of externals, which was good as far as it went but did not go far enough. So the Lord enforced upon Nicodemus the truth that a man must not only be born of water, becoming a consistent member of the church, but also of the Spirit. "Born again" and "born from above" are translations that have been set over against each other by scholars, yet there remains no doubt, from his reply, that "born again" was what Nicodemus understood the Master to say.

The new birth, being a divine work, cannot be

brought about by breeding, schooling, or any scientific or religious formula. It is even more wonderful to the mental scientist than to any one else; and the second-rate philosopher, whose scope of investigation has been curtailed and whose prejudices have been with scepticism because it is more convenient than religion, does not hesitate to say that our supposed change of heart is a superstition, and that it is contrary to mental science to suppose that a man, crusty with the habits of a sinful life should suddenly form another set of neural connections, having the old effaced, and turn from inward and outward wickedness to inward and outward holiness, learning in a day, nay, in an hour, to love the things he had neglected and antagonized for years, and to hate the things he had indulged in and adored for a lifetime. It is to this class of philosophers, and they are more numerous than any other kind, that Lord Bacon referred when he said, "A little philosophy inclineth men's hearts to atheism; but depth in philosophy bringeth men's minds about to religion." Such persons as these refuse to bring into their laboratory for psychic research such specimens as Mary Magdalene, Jere Macaulay, and that host of notorious sinners who have been delivered in a day through repentance and faith in Christ Jesus. But others quite as learned have brought in these specimens, and have admitted that science cannot answer the question, that the new birth is a fact, though a miracle, and that it must be divine. Another class, at the opposite pole from scientists, are those fashionable and formal adherents to the Christian religion who think it quite the thing to object to a change of heart, and feel that the phenomenal things which occur in the church are accidents. Science knows that there are no accidents; that that which is not in line with natural laws is either miraculous or illusive.

One instance of scriptural conversion is no more truly a miracle than another, though the conversion of a great sinner into a faithful Christian will more easily be referred to as a miracle, since it cannot be explained upon natural grounds. A parent may raise his child in an atmosphere of morality and Christian belief, so that the regeneration of that child will involve no change in his doctrines and practically none in his life; he eschewed evil before, he eschews it still. The critic will say no wonder has been performed, simply because the wonder is beneath the surface. The miracle of grace is within that son's heart. A fountain of joy and peace breaks forth that a thousand earthly fortunes could not induce. An inward witness appears which fills the individual with a first-hand knowledge of the things of God. He believed them before, because of the collateral evidences with which he had been surrounded in childhood; now he knows that his Redeemer liveth, that he has passed from death unto life, and that Christ abideth in him. A new note of authority is in his testimony. He speaks no longer his opinion or what he has derived from reputable witnesses, but he is a witness himself. "What do you know about this case?" is as far as a rigid court will allow a witness to testify.

If any people exclude the supernatural in religion, if any reduce the new birth to a water baptism or a full communion ceremony it will usually be those who were raised respectably, who have inherited a measure of self-control which enables them to sustain their profession of Christ without a change of heart. It is easy for such people to deceive themselves into a fictitious conversion and continue in that delusion many years. Only a continuous siege of the most heart searching sermons, from a pulpit which they respect and trust will cause them to imagine higher things than they have obtained, and awaken them to the fact that they are living under the old covenant rather than in the new, with its new heart and its new

spirit. This is true even in churches where the theory of regeneration is correctly held, but it is more stubbornly true in those churches which have come to substitute ordinances and professions for the new birth, and have forgotten or denied that Christ has provided for his people a new heart and an inward fountain, springing up unto eternal life. But great sinners, if converted at all, will probably cling to New Testament regeneration, for it takes that to save and keep them from the pit of sin.

The new birth is a passing from death to life; it is a resurrection of faculties of love, joy, peace, consolation, sympathy, hope, appreciation, and courage, which slumber latently in every human breast, but which never put on their symmetry in any man unless he find the washing of regeneration. It affects intellect, sensibility, and will. It thus lends a new color to one's judgments, revises his premises, and sanctifies his conclusions. It finds fountains of emotion within his soul which he never suspected were there, takes the stone out of his breast, and gives him sympathy for the poet who sang, "O the rapturous height Of that holy delight Which I felt in the life-giving blood! Of my Savior possessed, I was perfectly blest, As if filled with the fullness of God." It redirects his choices in the main, and, no matter how correctly he has been raised, it reinforces his will in the right direction, reduces the probability of compromise in questions of right and wrong, and destroys his fellowship with sin.

THE PSYCHIC MOMENT.

There is no doubt that in every denomination, however warped their creed at this point, there are some whose honesty of heart, under the guidance of the Spirit, has led them into the mysteries of the new birth. It is wrought by faith, after earnest repentance, and the work takes place when faith takes hold on Christ. The individual reads his promise, "Him that cometh unto me I will in no wise cast out;" he believes that promise, and comes. He reads, "Come unto me all ye that labor and are heavy laden, and I will give you rest." He knows that he is heavy laden, he takes that promise at its face value, and comes. But faith is a psychic fact; and when faith for regeneration takes place the soul is born again. Because the releasing condition is essentially instantaneous, regeneration is essentially an instantaneous work of grace. The tendrils of faith are in every contrite breast. They are reaching out after God; and as soon as they reach him the soul finds its haven, the heart bounds out into newness of life. The things upon which these tendrils of faith climb up to God are often very secondary; they are sometimes very significant and sacred. It may be upon the unctious public prayer of a friend; it may be upon the limbs of a gospel sermon; it may be upon some quotation of scripture, or through the melody of some sweet song; but the psychic moment must come, and it may be induced. Sometimes among those who are taught to lay great stress upon the agency of "H2O" in regeneration the soul exercises faith in the act of water baptism and is then and there scripturally regenerated. I have seen negroes on the event of their immersion in water experience uncontrollable joy. They felt that this ceremony was an essential part of the conditions to salvation, that their ultimate preparation had been made, and their faith, no longer restrained by misgivings, made final connection with the throne. I have no doubt that among people so instructed there have been instances of scriptural regeneration in the creek. One of the most legitimate psychic moments for the act of faith which connects one's heart with the fountain of life is in the act of joining the church. Many thousands have given God their heart as they gave the preacher their hand. Sam Jones wrote that the experience of regeneration came to his soul as he joined the church. This can be overestimated and abused; but it can also be underestimated in a hurtful degree. The visible organized church, regardless of its faults, and regardless of them that are in it and not of it, is a divine institution. This is not the place for us to prove this, but we can prove it. With this understanding, joining the church means that the

(Concluded on Page 9.)

EVANGELISTIC.

GEORGETOWN, ILL. COMMENCEMENT.

The commencement occasion of the Georgetown, Illinois Holiness University was one of victory, power and salvation. The tide of spirituality was fine, the literary exercises were excellent.

The writer preached four times including the Sunday morning baccalaureate sermon. The messages were well received.

Rev. L. Milton Williams preached Sunday evening. His sermon was searching and penetrating.

Tuesday morning the writer delivered the literary address and Prof. E. T. Franklin, President of the University, delivered the diplomas to the graduates and closed the commencement with a few farewell remarks. Prof. Franklin goes to Asbury College next year and Dr. E. F. Walker takes his place as president of the Georgetown College.

On Wednesday night following the close of the commencement we gave our lecture on "Boodle and Booze," at the public square in Georgetown. Standing in Mr. Spang's automobile, surrounded by members of the school and many citizens, after the music of the college band, and a prayer by the Methodist pastor and an introduction by an old-time prohibitionist, it was our privilege to address the congressional constituents of "Uncle Joe" Cannon on the illegality, unconstitutionality and criminality of the demonized traffic in drink. During the "roar of the rousing remarks" a special stenographer from Danville, Ill., plied the pencil to the paper in shorthand characters to catch the speech for publication. It will soon be in printed form and ready for sale by the Pentecostal Publishing Company. Yours for holiness and prohibition,

ANDREW JOHNSON.

BLOOMFIELD, MISSOURI.

Our meeting at Bloomfield, Mo., was a union meeting with M. E. and M. E. South Methodists and Baptists. The Lord was with us from the start to the close. About sixty were saved; reclaimed or sanctified; thirty-one united with M. E. South, fifteen with M. E. and one with the Baptists, with more to follow.

The preachers in charge of these churches are, Rev. Limes Eaker, M. E. South; Rev. O. R. Sides, M. E., and Rev. B. M. Shacklette, Baptist. They stood by us in this great battle. May the Lord bless their labors.

Bloomfield is the county seat of Stoddard Co., a nice little town, with about 1200 inhabitants, and some as good people as you will meet anywhere.

Rev. P. B. Wise, our old stand-by, was with us. We closed our engagement together for awhile. I start to Texas soon for a meeting there. Bro. Wise has some open dates; any one needing him write him at Calvert City, Ky.

I made my home while here with Bro. and Sister Eaker. I was royally entertained, and I shall never forget them and their kindness to me. May they live long and do much good in the Master's cause. We leave many dear friends here.

All reading this, pray God to bless our labors this year. I am happy on the way. Bless the Lord. I am yours for full gospel,

REV. E. C. DEES.

WAUSAU, FLORIDA.

We closed with signal victory at Vernon, Fla. There were such crowds the last day that wife held an overflow meeting at the schoolhouse with the children. Some of the results were as follows: a large number seeking sanctification, some claiming to get through. The church was greatly revived and forty-four members came into the church by profession and one by restoration; some eight or ten went to the Baptist Church. We raised \$102.51 for conference claims for the pas-

tor. The church increased the pastor's salary \$400. The people will long remember this meeting.

We were entertained in the home of J. D. Parish. We shall never forget this kind people. Pray for the meeting here at Wausau, which began this afternoon, Rev. T. W. Weaver, pastor. Vernon is the county seat of Washington county, which county is said to be larger than the State of New Jersey.

Bro. Sam Lash led the host in song and made a large number of friends. He will return to teach vocal and instrumental music.

W. W. McCORD.

ATLANTA, GA.

Evangelist W. P. Yarbrough, of Leesville, S. C., began a meeting with us at Congregational Church, McDaniel St., this city, May 25th. Throughout the whole week the battle was stubborn, but God gave gracious victory. While Bro. Yarbrough gave us the plain simple gospel, the people prayed, and God led us on to victory. On Sunday, the last day of the meeting, the Lord gave blessed victory and made it the best day of the meeting. A number were either saved, reclaimed, or sanctified during the day.

This was a real revival from the fact that it was prayed down from heaven. Not only had there been much prayer previous to the meeting, but every evening before the service the young people met in one room, the older in another, and spent at least thirty minutes in agonizing prayer for the service, which resulted in a gradual, but complete victory, and real salvation work was done. Thank God for a revival prayed down and not worked up. A goodly number were saved, reclaimed, or sanctified during this meeting. About twenty-four united themselves with this church.

Bro. Yarbrough is a humble man of God, and certainly knows how to "lift up Jesus." Prof. O. L. Sutton led the singing, and did it well. He is one of the few Spirit-filled singers that can sing with power. All the good that was accomplished we want to say "the Lord hath done it." Praise him.

H. H. McAFEE.

SHOWERS OF BLESSINGS.

In a Union Tabernacle Meeting of the Protestant Churches a most gracious revival has come to our city of Ludlow, Kentucky. In answer to earnest prayer for guidance in the selection of an evangelist, Bro. C. Fenwick Reed, of Greencastle, Ind., and Bro. C. C. Grant, of Evansville, Ind., a sweet singer of the gospel message who accompanies him, were made the choice.

Here on the Kentucky banks of the Ohio River, Mr. Reed and his helpers pitched camp with us. Under his great tabernacle, with which he came fully equipped, great crowds of people assembled—crowds, such as Ludlow has never before gathered together in any one place. Bro. Reed needed no sensational attraction to draw his audiences. The people that came, heard the simple gospel story as told by a man who is full of love to God and love for man.

During his three weeks' stay with us five hundred and forty-two persons came forward on the invitation "to get right with God." The two Sunday afternoon meetings for men only, were a great feature of the campaign, in which scores of men decided to forsake sin and came out on the Lord's side.

The closing scene of the tabernacle meeting on the last Sunday evening was one long to be remembered, when the vast number of converts were gathered together in the front part of the tent. Although the meeting had lengthened to quite a late hour, evangelist, pastors, and people, all were loathe to bring such a service to a close.

Mr. Reed, whom God has used as being instrumental in bringing about this great work in our midst, has left our city, but the revival is still here, living in the hearts of the people, and scores are now being received into the churches. The Christian men and women of this place are united as never before and under the direction of faithful pastors, are now banding together to work shoulder

to shoulder for the salvation and uplift of Ludlow. May God's richest blessings attend Bro. Reed and Bro. Grant and their families, is the wish of their Ludlow friends.

H. W. BUNTON.

COLORADO SPRINGS, COLO.

Settled among the foothills in sunny Colorado Springs, where sunshine prevails 95 per cent of the year, is situated the Western Holiness College and Bible Training School, connected with the People's Mission Church.

Beautiful of situation indeed is the location of this school. Away to the west rises the far-famed Pike's Peak with its glittering coat of snow, emblematic of the holiness without which no man shall see the Lord. The writer had the privilege of attending the commencement exercises Monday evening, June 3rd. The faculty had arranged a splendid program and all who took part did well. Worthy indeed of mention were the graduates from the Theological Department, Mr. Beckman and Miss Summers.

The writer was very much impressed with the direct solid testimony of this school, no unsavory sound, no bloodless salvation, no separation of the principles of the cross, no slipshod, guess-so salvation.

The faculty and students alike believe and possess old-time religion. Not only does the school aim to educate the boy or girl but it has a vision of the lost, also of the Christ who is the chief cornerstone. Bless the Lord for schools where Jesus is not a myth, where holiness is the cap-stone. I am informed that every student in this Western Holiness College has a real definite knowledge of saving grace. Rev. Wm. H. Lee, the superintendent of the Mission Church work and President of the Board of Trustees, gave the address to the students. It was worthy of the hour and of the man who gave it. Solid as the rock. No fade, no spread eagle, practical, sound, broad and deep. It was the heart talk of a man who has the vision of a lost world, who sees beyond diplomas or parchments, who makes everything bend to the salvation of souls. The diplomas were presented by him with a charge which the recipients will not soon forget. We are praying God to increase the number of holiness schools.

JAS. S. THOMAS, Pastor.

GARFIELD, GA.

If you will allow me a little space in the columns of your valuable paper I will try to give you an idea of what is going on in this neck of the woods and that the Garfield Mission is on the upward march.

"Jesus Christ, the same yesterday and today, and forever." Heb. 13:8. We certainly under-

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stand from this statement that God has the same power to save he had while here on earth in his Son reconciling the world unto himself. His arm is not shortened nor his ear heavy that he can't save, but sin is keeping the door of the human heart closed against his entrance. I understand that this epistle was written by the inspired Apostle who also said: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." No particular sect or country, but to every tribe both collectively and individually on this earth, to save from sin. This is what some call a hard place and it is in according with what we term hard. True, sin is here as at other places, but the gospel is the power of God unto salvation.

We ran a meeting in the town of Garfield in February, and although the weather was bad we had a good meeting. The Lord was present, two or three professed conversion and three united with the church. Bro. Yarbrough, of Leesville, S. C., did the preaching, and he needs no recommendation from us as he is well known as a power in the hand of God throughout several states. The Lord has continued his presence with us all the year and is manifesting himself in saving power. On last fourth Sunday we preached at an old blind man's home, as he is almost in the grave, and said on our third visit to him he wanted to hear one more sermon before he died. We promised him the fourth Sunday evening at 3:30 and was on hand by the help of the Lord. We began the services with an old hymn, "Amazing grace how sweet the sound," and that poor old man tried to sing, and how it penetrated hearts. The old man told us on our first visit he was lost, if he died in his present condition. We were led to the 10th verse in the 5th chapter of 2nd Cor., and did our best and the Lord wonderfully helped. At the close of our remarks we had an altar service, and men and women fell at their seats, wept, prayed and cried, and two professed conversion, and several resolved in their hearts to do better. Two united with the church, and the poor old blind man prayed and cried, and begged people to not live as he had lived, but to live for God. It was a time of refreshing to our soul. Last first Sunday here (Garfield) our regular appointment one old brother united with the church on profession of faith, and I hope will get home to heaven. The Lord is helping. Pray for us. It pays to preach a gospel that can save from all sin. We are growing in grace. Yours in Christ, E. K. COWART.

BUCKLIN, KANSAS.

The annual camp meeting of the Ford County Holiness Association was held at Bucklin, Kansas, May 16-26. We have not been in a camp for a long time where the Spirit of God was so manifest from the very beginning.

Rev. Thomas G. Rodgers, of Los Angeles, Cal., and the writer were the engaged workers. Bro. Rodgers is one of the most delightful men it has been our privilege to be associated with in the work for a long time. He has a broad experience, as he has been in the field of holiness evangelism for some twenty-five years. He is a man of the Book. He knows the word of God and is full of faith and of the Holy Ghost. His presentation of the truth, from all standpoints, is clear and convincing, and is followed by blessed results. People always catch fire where he preaches. He is a sound, careful, safe man and will prove a great blessing wherever he goes. May the Spirit of God graciously rest on this precious brother in his splendid ministry for a lost world.

Bros. Imel and Wagler had all arrangements well matured and every comfort that could be provided for the workers and people in general were well looked after. The success of the camp was largely due to these two excellent men of God. They certainly know how to both work and pray.

Bro. Heppel, an excellent young man and pastor of the Nazarene Church at Dodge City, Kan., led the singing and helped nobly in the work in every way. We are glad to meet such intelligent, consecrated young men in the holiness movement. People came in from surrounding towns in large numbers. About forty of as fine young people as we have ever met came in early in the meeting and

stayed throughout. They did not come to the camp so much to get a blessing as to be a blessing. They had the fire when they came and it kept burning with a holier fervor as the meeting went forward. Most, if not all of them, are members of the Nazarene Church at Kingsdown and Dodge City, Kan. We have not met their equal in, the ordinary walks of life anywhere. They simply make it hot for the devil wherever they are.

It was estimated that between fifty and seventy-five bowed at the altar either for pardon or cleansing. We have never seen more earnest, intelligent work at the altar. The object was to get them thoroughly settled in a definite experience. Most of them came through with a shout of victory in their soul.

Where there is a genuine, old-fashioned revival there is sure to be some one called to the work of the ministry. The same was true here. Several heard the call and are waiting the will of God in the disposition of their consecrated young lives. There is a great need that I would like to call the attention of those who have God's money to. Many excellent young men are anxious to enter some holiness school but have not the money. We do not know any better way of using consecrated means than by helping these worthy young men. A little will prove a great blessing to them and then in a life of ministry to a dying world. I am earnestly praying that God will lay this on the hearts of his people. We must have young men educated for the ministry in our holiness schools in order to save the situation.

Wichita, Kan.

JOSEPH HOGG.

ANNONA, TEXAS.

After having a delightful rest and visit of two months with the home folks at Pilot Point, we went to the little village of Annona down in East Texas. Our meetings there were held in the M. E. Church, South, of which Rev. George Glasspool is the pastor. People said there could not be any interest or crowd at such a busy time of the year, but when God works, and men get to praying the prayer of faith, it removes the mountains of impossibility and the victory comes. So the crowds came, from the very start until the last; in spite of crops, work hands, and busy hours, every night the house was well filled and some nights the multitudes were remaining outside. The day services were attended with interested hearts, some seekers through the day.

Bro. Glasspool is an honest, truth-loving soul. He took all the straps off and said, "Preach the truth; it's truth the people need, and what we have to have for a revival." He is a hard worker and although he is still a young man, he is wearing himself out in the service of the Lord, and certainly is a devoted pastor to his flock. He spares no energy nor time to the welfare of those around him. His wife is an earnest, patient soul, untiring in her duties to God, man, her home and babies. We believe that God has a great field of usefulness ahead of them, and if they stay clean and humble some day, they will receive a reward only due to those who have kept their garments unspotted in this wicked world. Pray for this young couple.

We preached, sang and shouted as the Lord gave us liberty and freedom, and while the tide of worldliness and the powers of evil were strong against us, yet God saved a few who we believe went to the rock bottom and paid the full price. A section boss on the railroad got gloriously saved and almost his entire family. He was baptized by immersion by the writer and then joined the church with a goodly number of others. What work was done, went deep and we believe will be lasting. Every denomination in town took hold and joined in heart and prayer for the revival.

We never found kinder hospitality in any community. We took dinner at many of the different homes, and especially did we enjoy putting our feet under the table of Bro. and Sister Lawson, Boswell, Jackson, Thompson, Bishops, Craigs and Daniels, and a host of others who love the Lord. There were two deaths in the community during the meeting, one very sudden; which was a great warning to the town.

They begged us to come back again (we hope we can), and we believe the ice is broken, a foundation is laid, and a confidence won that will be stepping-stones to a permanent camp ground and lasting results in the future toward God and holiness.

C. E. ROBERTS AND WIFE.

FACTS WORTH KNOWING.

There are 15,015,569 Catholics in the United States, according to advance sheets of the 1912 edition of "The Official Catholic Director," published by J. P. Kenedy and Sons and made public recently. There has been a gain of 396,808 in the Catholic population in one year and an increase of 4,038,812 in ten years, which means a doubling in the number of Catholics in this country in twenty years.

There has also been an increase in the number of clergymen, churches, schools, and academies. There are 17,491 Catholic priests. Of these 12,996 are secular clergymen, and 4,495 are members of religious orders, a gain of 407 priests for the year.

Four hundred and seventy-eight additional churches are recorded in the Kenedy publication, and the general summary shows that at the beginning of this year there were 13,939 Catholic churches in America.

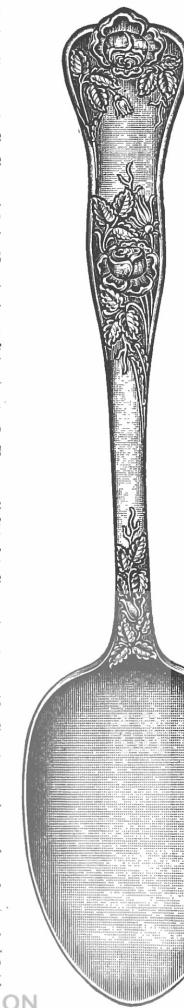
There are at present fourteen arch-bishops, two titular archbishops, ninety-seven bishops, two archabbots, and fifteen abbots in the United States. There are eighty-three seminaries in this country and 6,006 students preparing for the priesthood. There are 229 colleges for boys and 701 academies for girls.

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EDITORIAL

Rev. H. C. Morrison.

THE EDUCATION OF OUR GIRLS.

It would be difficult to exaggerate the importance of the education of our girls. The advantages of the educated girl over the uneducated in the battle of life is almost beyond estimation. The girl who has to make her living with her bare hands at hard labor with no preparation for school or office or other work, but must give herself up to the hard drudgery of the kitchen, the laundry, the shop or the factory, where she must work hard for small wages and oftentimes little or no respect, has before her a life without large promise. All parents who can possibly do so, ought to equip their daughters for higher services than that of the kitchen. Of course, kitchen work is perfectly honorable, but it is laborious.

The uneducated girl also suffers in her association. School teaching is remunerative as well as philanthropic. It develops the mind and builds character, and the young woman who fits herself and secures a position as a teacher is granted a good position in the best society of the community in which she follows her vocation. Teaching is one of the highest callings. It offers large opportunity for doing good for the moral as well as the intellectual development of those under the teacher's care. By all means educate the girls, fit them for the high duties, excellent opportunities, social privileges, and remunerative income of the teacher.

We had a very fine group of young people in Asbury College last year, fitting themselves for teaching. Some had taught one or more schools, but came to us desiring to qualify themselves for a higher grade of work. A number of our students left at the close of the college year expecting to begin their schools very soon. Some will teach through the summer and return to college in the fall. Others will teach up to the beginning of the winter term, thus securing the means with which to pay their way through college to their graduation. It is a very admirable way of getting an education. While engaged in teaching one is enabled to discover their weak points, also their strong ones and come to college with their minds made up with reference to what studies they should take up, and what branches they should give more special attention. They thus carry theory and practice along together to excellent advantage.

IT CAN BE DONE.

"Commit thy way unto the Lord, trust also in him and he shall bring it to pass."

The readers of THE HERALD will remember that some weeks ago I made an appeal to the holiness people for contributions and subscriptions for Asbury College. I asked for fifty thousand (\$50,000) dollars to remove the indebtedness, to enlarge and improve our plant for the accommodation of a larger body of students.

Since this appeal was made our Board of Trustees have met together and we have thoroughly canvassed the situation. We are all in hearty sympathy with the plan to make a strenuous effort to raise the above sum. This would place our school in excellent condition, and upon a self-sustaining basis with some income for repairs and improvements.

We have divided the fifty thousand up into the following figures, and shall undertake to find

5 persons who will give	\$1000 each, making	\$5,000.00
10 persons who will give	500 each, making	5,000.00
20 persons who will give	250 each, making	5,000.00
40 persons who will give	125 each, making	5,000.00
100 persons who will give	100 each, making	10,000.00
200 persons who will give	50 each, making	10,000.00
200 persons who will give	25 each, making	5,000.00
300 persons who will give	10 each, making	3,000.00
200 persons who will give	5 each, making	1,000.00
1000 persons who will give	1 each, making	1,000.00

Total

\$50,000.00

In order to make these contributions easy, our plan is that these subscriptions shall be divided into five equal yearly payments. A person subscribing one thousand dollars, if convenient to himself, can pay the entire sum at once, otherwise he can pay two hundred dollars per year for five years, the same plan to hold good clear through the series. A person subscribing one hundred and twenty-five dollars can pay the entire sum at once, or twenty-five dollars a year for five years. We believe that this plan can be made to succeed, and will be very thankful to receive subscriptions from now on until the whole amount has been taken. The first installment due Oct. 12 1912.

It is not worth while for the holiness people to expect men like Mr. Rockefeller and Carnegie and others of that class, to come to our assistance in carrying forward our great work of preparing young people to assist in the evangelization of the world with the gospel of full salvation. They do not understand us, and are not at all in sympathy with us. It is not at all impossible that God should raise up a friend of large means at some time to help us, for which we would feel truly grateful, but the holiness people are easily able to raise the sum of money above specified. We do not have to buy tobacco, feathers, jewelry, and many other things that levy a heavy tax upon the worldly-minded, and we can easily meet these responsibilities and establish a great educational institution for the promulgation of a full gospel.

We are glad to report the following subscriptions to the above appeal:

Previously reported in our thankoffering subscription to be paid in five, equal yearly payments

	\$5,825.17
W. S. Vanderpool	25.00
F. M. Walton	5.00
Rev. C. M. Humphrey	50.00
H. G. Arnold	25.00

Total \$5,930.17

We are profoundly grateful to God and the brethren for this good beginning and ask the people to join us in prayer, and that every one who can do so, will send in their subscription at once.

There is many a bright girl today whose life is counting for but very little, who if properly educated would have made an excellent teacher and become a splendid factor in the intellectual and moral life of her community and the nation. We should be very glad to correspond with parents who have daughters who in all likelihood will have to make their way in the world. We earnestly suggest to such parents to impress upon their daughters the importance of securing a good education and to make any sacrifice possible in order to prepare them for first-class school teachers.

We would be glad to correspond with such parents with reference to Asbury College and the advantages it offers to young people who desire to prepare themselves for teaching.

FOUR YEARS LATE.

The recent Gen. Conference of the M. E. Church passed strong resolutions against the Taft administration, which reads as follows:

"Resolved, By the General Conference of the Methodist Episcopal Church in conference assembled, that while we pledge ourselves to remain loyal citizens to the United States and to support those in authority in every laudable, lawful and legal way, we do hereby announce as our conviction, that in so aiding the beverage liquor traffic by their persistent endorsement of the said Brewsters' Congress, in the face of our most earnest protest, those in authority have forfeited all claim to future franchise of the Christian and sober manhood of the nation."

The old files of THE PENTECOSTAL HERALD will reveal the fact that we protested vigorously against Mr. Taft's election to the presidency from the first mention of his name, for the nomination. The church, blindly walked up and voted for him,

but has finally awakened to its folly. Mr. Taft's party did not want him for their candidate, but T. R. who is now crying "down with the bosses, and let the people rule," who absolutely bossed his party, walked roughshod over the will of the people, nominated Taft, elected him, and left the country fully expecting to return in time to take over the government and reinstate himself in the White House at the close of Mr. Taft's four years. There has never lived in this nation a more absolute political boss than this same T. R.

GENERAL CONFERENCE ITEMS.

J. L. BRASHER.

In response to your request to give to your readers a glimpse of the General Conference of the Methodist Episcopal Church held in Minneapolis, Minn., May 1 to 29th, I now attempt to give you some of my impressions of that body and of its spirit and deliberation.

Its personnel was made up of 819 delegates from world-wide Methodism. There were the turbaned sons of India, the silk-vestured sons of China, and also noble specimens of European nations, together with the dusky sons of Ham, and representatives from Pan-America. Equal numbers of lay and clerical delegates were seated; men of great prominence, in business and in state and in soul-winning. Sober, thoughtful, wide-awake sons of John Wesley who gave every evidence of loyalty to God and his plans for the saving of the world. The temper of the body was markedly conservative. Half-baked and radical measures went promptly to the table and every one seemed bent on making no change in our polity unless it should be clearly proven to be better than the old. I think it safe to say that Methodism never had a General Conference composed of delegates more

wedded to those things which have been her glory in the past.

Doctrinally, the Conference was orthodox to the core. There was not a breath, or a word spoken during the Conference either in debate or pulpit, which did not ring clear in its loyalty to the great fundamentals of the gospel, nor was there a single utterance, as I recall, which reflected directly or indirectly on the doctrine of holiness. All who spoke seemed to take for granted that Wesley's views of the matter were not to be called into question. At the morning devotionals, bishops and speakers generally emphasized the fulness of the Spirit and holiness of heart and life.

EVANGELISTIC.

If any one note was dominant during the session, it was the evangelistic note. The half-hour devotional 8:30 to 9:00 a. m., witnessed one-half to two-thirds of the delegates in their seats, with the galleries pretty well occupied. Each afternoon until the last week, evangelistic services were held which were well attended in spite of the fact that so many committees were in session at that hour. The personnel of the speakers varied, but they emphasized above all else the responsibility of every Christian for the winning of lost souls, and the need of deeper spirituality in order to its accomplishment. Bishop Walden, who has attended twelve general conferences said, "The spiritual level reached by this Conference is greater than any of the twelve."

On the 24th of May, the 150th Anniversary of the day when John Wesley "felt his heart strangely warmed," an experience or love-feast meeting was held which could hardly be closed, so eager were the delegates to tell of God's dealings with them. The man who thinks the old Church has wholly become corrupt and has no salt in herself is deceived. There is a tremendous lot of soundness in her and the drift is unmistakably back to the revivalism and gospel which have made her famous for a century and a half past.

THE AMUSEMENT QUESTION.

Here was the battle of the Conference. In the General Conference of 1872, the paragraph under dispute was inserted in the Discipline to check what the legislators called "A flood of worldliness sweeping in after the Civil War." There has always been a considerable number who thought the paragraph in question weakened the general rule adopted by Wesley which forbade "the taking such diversions as cannot be done in the name of the Lord Jesus." For two General Conferences the episcopal address has advised the return to the original statement of Wesley. The sub-committee on the state of the Church which had the matter in hand reported to the main committee favoring the removal of the amusement clause. The sub-committee also sent in a minority favoring its retention in its present form. The majority report was championed by Chancellor Day, of Syracuse University. The minority report by Robert Warner, of Puget Sound Conference. After two afternoons of masterful debate, the minority was accepted as a substitute for the majority report. Those who wanted the clause removed gave notice of the minority report to be brought before the house, which when presented, a motion was made to substitute it for the majority report. Two whole sessions were occupied in the debate, at the close of which by and aye and no vote, the minority report was rejected by a vote of 446 to 369, bringing out the largest vote of the Conference. Then amid tremendous applause, the majority report was adopted, and thus as I think the standing of Methodism in the eyes of the world was saved. In the debate, no one's motives were impugned and all speakers had the respect of their opponents. On one side the plea for expediency, better form, appeal to the conscience, rather than law was the argument. On the other side, the conviction that such a step would be a retreat from high standards, and that it would be so regarded by the world, and the further conviction that the things named were so manifestly evil that they should not only be *skunned* but *specified*. The climax at this moment was easily the most tense moment in the Conference, but God was present and was pleased.

The most dramatic moment was reached when Dr. Buckley declined to be a candidate for reelection to the Editorship of the *Christian Advocate*, which he has so ably edited for the past 32 years. He is without doubt the most influential man in Methodism.

The addresses of the various fraternal delegates from other Christian and Methodist bodies were very fine; two of them, great. I refer to the address of Dr. Stafford from the English and Irish Conference, and of Dr. Thomas, from the M. E. Church, South. A closer fellowship and a more speedy union of Methodism must result from those addresses.

Nationalism and patriotism ran high when the Conference adopted resolutions offered by Pastor Uong, of China, urging our Government to a speedy recognition of the Chinese Republic. Amidst applause the flag of the Chinese Republic was hung up with the American flag over the platform.

THE NEW BISHOPS.

A matter of far-reaching importance and influence was the election of eight general superintendents and two missionary bishops. The men chosen are splendid specimens of Christian manhood, scholarly, clean in habits, as far as I can learn orthodox in faith, for the most part intensely evangelistic in temperament, some of them avowed supporters of the Wesleyan doctrine of the experience of holiness, they compose a board whose life and spiritual influence will tell mightily for the building of the kingdom and the spread of the spirit of evangelism.

The six foreign and home mission secretaries are men of evangelistic fire, missionary zeal and large information. All the general officers are worthy men and most of them are beyond peradventure true to the standard and ideals of Methodism.

It was felt generally by those in attendance that the Centennial delegated General Conference of 1912 created an epoch in the history of the Church to be regarded by future historians as *The Conference of a generation*. But alas, I must close. I cannot bring to you the ocean in a tin-cup. My faith in God and the Church is greatly helped and I shall be sorely disappointed if mighty works do not follow.

EVANGELISTIC AND PERSONAL.

The Brownsville, Tenn., tent meeting will be conducted by Rev. Joseph Hogg and Rev. Joseph Owen, July 25 to August 10.

Rev. Will J. Harney, preacher, and C. W. Davis, singer, will have charge of the Ramsey camp which begins August 1 and continues ten days. Address G. F. Pinaire, Ramsey, Ind.

There will be a holiness tabernacle meeting at Morrillton, Ark., beginning Friday, July 5, and running until the 14th, conducted by Evangelist James W. Pierce, assisted by Prof. London, song evangelist. There will be plenty of water and room for campers.

Dr. W. W. Pinson, General Secretary of the Board of Missions of the M. E. Church, South, will sail from San Francisco on the Mongolia, June 28 for Japan. He will spend several months in the Orient studying the various phases of mission work.

On July 4, Rev. O. H. Callis will conduct an all-day meeting at the tabernacle at Oakland City, Ind. This meeting is held under the auspices of the Southern Indiana Holiness Association and every one is invited to attend and bring their dinner.

Rev. A. A. Myrick: "We have recently closed a great meeting at West Eminence, Mo., in which there were about thirty-three professions and twenty-five united with the Methodist Church. We begin next at Vanburen where my wife will join me and will remain with me until September 15. The Lord is giving us the best year of our life."

Rev. L. Milton Williams will conduct a ten-day meeting June 21-30 in the Church of the Nazarene, Manchester and Lyle Aves., St. Louis, Mo. The holiness tabernacle has just been purchased from the Church of God and is a new commodious brick church.

The East Tennessee Holiness Association will hold its annual meeting in the holiness tabernacle at Greeneville, September 12-23, under the direction of Miss Bertie Crow and W. B. Yates. Those desiring to come address Mrs. Flora Willis, Secretary. Prayer is requested for the meeting.

The Mineral Wells, Texas camp will be held from July 26 to August 4. Rev. Sam S. Holcomb, of Pine Bluff, Ark., will do the preaching and Rev. R. G. Peach, of Gordon, Texas, will lead the singing. All are invited to come and camp, or if they want board there are a number of boarding houses. Address J. C. Shaver, Mineral Wells, Texas.

Bro. W. W. Matheny, of Fulton, Ky., will preach at Vincent Springs, Tenn., camp the Fourth of July. There will be an all-day service and every one is invited to come and bring their dinner. Pray that the Lord will be present and that souls may be saved and sanctified.

Rev. H. W. Bunton, pastor of the Ludlow, Ky., Methodist Church, received into the church on a recent Sunday seventy-three members, converts from the Union Tabernacle meeting conducted by Rev. C. Fenwick Reed. There will be added to the churches of Ludlow perhaps four hundred new members within the next month. Rev. Reed is a strong and very successful evangelist.

Rev. W. H. Hudgins: "I praise the Lord for his unspeakable gift to me. I realize more and more my lack of praising the Lord for his compassionate love to me. I shall be very glad to assist any one who may need a singer or preacher. Just why my plans for the summer have been thwarted, I cannot tell, but am so glad he understands it all. Address me at Rogers, Va."

The Green County Holiness Association will hold its eighth annual encampment at Glenview August 15-25. Revs. John and Ernest Roberts with their wives, will be in charge. A gate fee of ten cents will be charged each Sunday. Cottages and dining room on the grounds. Last year was the best and they are expecting this year to be better in every way.

Rev. J. B. Kendall: "We are in the first meeting of our summer campaign, at Greensburg, Ky. We are opening up well; it is a union meeting of all the churches of the town. We go from here to Hepler, Kansas, then to Waco, Texas, Waterloo, Ohio, Troy, Kansas, and Sonora, Ky. Thousands will attend some holiness camp this summer with a hungry heart. Oh, how we holiness evangelists need a mighty filling of the Holy Spirit. I want to ask the readers of these lines to pray for me. I am not asking in a formal way, but I want you to pray."

NO PAPER NEXT WEEK.

Owing to the fact that next week will be Fourth of July week, there will not be any paper, as this is one of our annual skips for the paper. July 10 will be our next issue.

BEING BORN AGAIN. (Continued from Page 5.)

Last difference between us and God is yielded; sin is forsaken, duty is espoused, open acknowledgment is made, and there is an avowed enlistment in the army of righteousness. It is a time to shout, with one who knows the meaning of the act. It is one of life's crucial moments, and it is natural that this should be the "psychic moment" in many lives when faith takes place and the blessing of a new life is shed abroad through the soul by the Holy Spirit.

Letters From The People.

Aline, Ga.

I have been talking to sinners about sin and the danger there is in sin. Satan with his sinful works is abroad in our land and I am trying to point sinners to the Lamb of God who spilled his precious blood for you and for me.

Reader stop for a moment and think that we are traveling with a steady pace to that long home. There is a home for both saint and sinner.

I am standing on the promises of my God. I have been an invalid for several years but to trust in Jesus gives me sweet relief. Jesus will bear our burdens if we will trust him. It is so sweet to trust in Jesus and look to God for help. He ever waits and bids us come home. Why not do something for Jesus today, don't put it off until tomorrow, for you may be in Eternity, so turn and live, why will ye die? I will ask the prayers of all who pray.

"Pray without ceasing and in all things give thanks." Your brother in Christ,

A. J. Randall.

Temple, Okla.

I feel this morning that it would be pleasing to the Lord for me to write a few lines. I have just been reading the testimonies and I feel like the Lord wants me to testify for him through **The Herald** and tell why I am a holiness man. I am praising his holy name for saving then sanctifying me wholly. I am so glad I ever found this sweet peace, it makes me happy at home and abroad; it makes me love the Lord with all my heart mind and strength, and my neighbor as myself.

My first reason for being a holiness man is, that the Bible teaches it from first to last. We read in Paul's letter to the Ephesians the first chapter and fourth verse: "According as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." We notice it goes back before the foundation of the world. In 1st Thes. 4:3, "For this is the will of God, even your sanctification, that ye should abstain from fornication." Now my dear reader the fact that God wills us the blessed experience proves to my mind that we can get it. Surely he would not will us something we could not get, no indeed, bless his holy name forever.

We read in 1st Peter 1:15, 16, "But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy, for I am holy." We notice at first it was God's choice, next his will and third his command. Again we read in Acts 20:32, "And now, my brethren, I commend you to God, and to the word of his grace, which is able to build you up and to give you an inheritance among them which are sanctified." You see this is the birth-right of every child of God if they are willing to come and get in possession of their own estate. We read in Heb. 13:12: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

If God willed it, Jesus died to accomplish it, the blessed Holy Ghost witnesses to us that the thing is done that settles it, glory to God. We read in Heb. 2:11: "For both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren." This shows that a sanctified person stands well in heaven, glory to God.

Now dear friends, let's get right with God and get wholly sanctified and live for God. I read my Bible and study it and pray over it and God is helping me and I find that the dear old book is full of holiness doctrine. I can't see how people will live in sin when God has given us the sweet way of holiness. Why not cross over the River Jordan and get on the highway of holiness and live for Jesus.

My aim is to live the rest of my stay on this earth in the service of my Lord.

We are having good times here in Oklahoma going to holiness meetings nearly every Sunday and to prayer meeting and Sunday school. We will have a camp meeting in August and are planning to have a good time if it is God's will. As ever your sister,

Mrs. S. E. Carter.

The Need of Deep Conviction.

Some time ago there was an article in **The Herald** concerning an altar or mourners' bench, to which I would like to add a few words.

I have seen the Lord convert a mourners' bench into a shouting bench. There are two ways of plowing: First, with a little bony team and a little plow, which only cuts the top; such plowing does not get much of a crop. Second, is a large team with a big plow going down into the ground about ten inches; then comes the crop that is worth while.

We are not going to have a real crop of salvation, without first having a real deep conviction. As I see it, no one needs to go to the altar except he has said he won't, and in that case he must become willing, and if he has the right kind of conviction, he will be willing to go anywhere.

When the heart is made entirely ready for a perfect work of grace, then it is closer to God than at any altar or church. About 98 per cent of the church membership has the stand-up or hand-up kind of religion, when they need the go-down kind; the kind that knocks them down before they get to the altar. When a person has the right kind of conviction, he cannot be kept down; he not only has salvation but salvation has him. The Bible is the word of God to him, he is in love with it and all the saints of whatever creed or color. He is the child of a King. Blessed is he who has the salvation of our absent yet present Lord Jesus.

J. M. Berwick.

Harrold, Texas.

I feel like a few words from this part of Texas might be interesting to some one. I have been enjoying the privilege of reading **The Herald** for several months now and the inspiring

letters from so many people and places have certainly been a help to me and my faith and hopes in a holy life are very much strengthened. I am still trusting and praying for some one to bring the gospel of full salvation to this part of the country for if there are a half dozen people here that believe in the second blessing, I haven't met them. The fight against sin and the devil has been very hard at times for me, but I know that the blood that cleanseth me from all sin can cleanse others, and all we need to show the people here what God can do is just a true consecrated preacher that doesn't fear men nor devils. I have received and read "Twentieth Century Holiness Sermons," and now am sending for the book "Thoughts for the Thoughtful," that I may give them to my friends and neighbors to read, for I feel that I can do more good in that way at present than any other since my family of four little ones takes most of my time. If I had the money to send for more books I would gladly send for them, but the Lord is good and I hope to be able to do more for the cause of holiness another year than in the past.

The way grows brighter every day to me and I ask the prayers of **The Herald** family for myself and husband that he may be sanctified, and that we may train our children in the right way and also educate them in some holiness school under the right influences. I know Bro. Morrison personally; was in two of his meetings at Peniel, Texas, while I was attending school there, and I feel sure he has the right place and that God is using him in a most wonderful way. I pray God's richest blessings on the whole **Herald** family. I remain, your sister in Christ,

Mrs. Ola Mason.

Matthews, Ga.

Please ask the great **Herald** family to join in prayer with us for a revival of religion at Mt. Moriah camp meeting, Jefferson county, Ga. The church is sadly in need of a revival and I'm taking this opportunity of asking God's children to pray for us and so help us to have a meeting of the "second blessing" type.

God's richest blessings upon the dear old **Herald** and its family. This paper is doing more spiritual good than any paper I know of. May it live long in the service of the Master; and God grant to always keep such a consecrated force behind it. Please pray for me to get well. Have been unable to be at church but once in six months. Sincerely yours for a lost world,

Mrs. Sam M. Goodin.

Kildare, Texas.

I want to write this beautiful evening and thank you for the nice Bible you sent me some time ago. I appreciate it so much, and I want to praise God this evening for a good paper like **The Pentecostal Herald**. I find so much in them that encourages me and helps me, and I want to praise God for a Savior that is able to save to sanctify and to keep. Praise his matchless name. May **The Herald** find its way into many homes, and bless many hearts, and may its dear editor live to send forth many more encouraging words. In Christ,

Mrs. Birdie Dodd.



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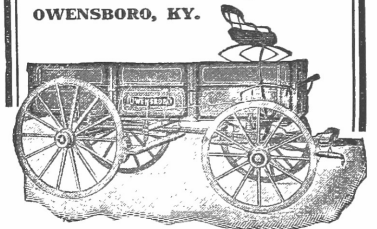
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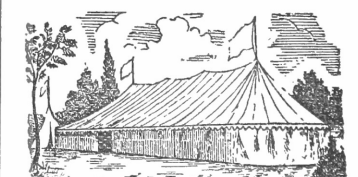
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Sometime ago I saw your request in *The Pentecostal Herald* for testimonies to the reading of good books, but have seen no response as yet. Having been one possessed with an insatiable thirst for good books ever since I can remember, I'll give the dear *Herald* family a short list of some I have read while I spend the long, dark rainy nights by the bedside of my dear sick mother; who has been helpless for over four years.

Now as to the books that had an influence over my early life, was first songs from that old Christian hymn book by Alexander Campbell, such as "He dies, the friend of sinners dies," and "As on the cross the Savior hung," and good old songs from that old Baptist sweet songster; my precious mother taught me the poetry before I could read. Then the Catechism which was given to me by my first teacher, Mr. C. P. Terrel, and while going to school to him I memorized it from back to back.

Next, Stevenson's Elements of Methodism taught me that it is no small, or trifling thing to be a Methodist, but means not only doing good, but avoiding evil of every kind.

Then after I was sanctified Bro. Godbey's books, Moody's Sermons and John Bunyan's Complete Works, Memoirs of Bramel and Carvosso, Life of John Fletcher and his appeal, matter of fact Biography of John and Charles Wesley and Wesley's Sermons; also his Plain Account, J. A. Wood's Perfect Love, M. W. Knapp's Revival Tornadoes, Revival Kindlings and Impressions, Touching Incidents and other smaller books published by the Revivalist. Later I read Mr. World and Miss Church Member, (which is a splendid sequel to Pilgrim's Progress), Redford's Methodism in Kentucky, and last, J. M. Taylor's library. All of these have helped my soul along on the highway of holiness for I love to read them and lend them to others to read. The above was written about the middle of March but was not sent on account of other duties.

Phillips.

The spirit of my dear mother was called to God who gave it at 4 o'clock, April 18, 1912. Just as the warm days of spring began to bring back the verdure of nature, we planted her mortal remains beneath the sod to await the resurrection morning. Paul tells us that that which thou sowest thou sowest not that body that shall be, but bare grain it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased him. 1st Cor. 15:37, 38

I was thankful that she was not taken away from us in the melancholy days of fall when "wailing winds and naked woods with meadows brown and sear" foretell us of death, but when nature was bursting forth into new life prefigurative of the resurrection when this mortal shall put on immortality.

My mother was converted at the age of sixteen years in the Methodist Church at Liberty Hill, Tazwell Co., Va. Then removed to Floyd Co., and joined the M. E. Church, South, after two years we removed to Elliott Co., Ky., where she gave her letter in to Rev. V. B. Daugherty. After seven years we removed to Fleming county, where she was sanctified in

August, 1887, under the ministry of Rev. W. D. Powers, from which time her life was fully consecrated to God, and her greatest delight and joy was in God's service and very often at home and at church she shouted his praises. She always took great delight in preparing the best she had for his ministers when they came to her house. She suffered more than we can tell and became very anxious to go and would often say, "I want to go home; welcome death, I don't see why the Lord lets me stay here." But he who does all things well knows why.

She was married to R. T. Phillips, Nov. 22, 1867; to this union were born three children, the eldest and youngest dying in infancy, the husband, my father and I are left to mourn the loss of a good wife and mother; but thank God we "sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 1 Thes. 4:13, 14.

Finally, brethren, pray for us and for our camp meetings at Mt. Hope and other meetings in Fleming county this year, that they may be great soul-saving occasions so that the angelic messengers may carry back the news to our dear departed ones that many for whom they have prayed have received "forgiveness of sins, and inheritance among them which are sanctified by faith." Acts 26:18. Your sister under the blood,

Miss Isabella Phillips.

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

(We give two lessons this issue because there will be no paper next week.)

FOR JULY 7, 1912.

Malignant Unbelief. Mark 3:20-35.

Golden Text.—"This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John 3:19.

The Statement.

It was during those crowded days following the ordination of the apostles and the Sermon on the Mount. They were strenuous days, remarkably filled with miracles of mercy. The Master himself must have been filled with a holy excitement commensurate with the occasion, and we get glimpses of the fact that his loved ones in the flesh were solicitous about the condition of his health. It is probable that many of them who were near him by natural ties were not strongly allied with him through spiritual affinity. The attitude of these relatives inspired boldness in the Jerusalem scribes, who attributed his zeal to insanity, induced by the possession of the devil. Each of these classes, his solicitous kindred and the grouty scribes, furnished him a text and an illustration to enforce a vigorous gospel truth.

Necessary Unity.

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asunder by secondary disagreements, such as modes of baptism, forms of church government, or theological solutions. They are akin to their Redeemer and to one another. Schism is always due to a want of the Spirit of Christ. Kindred spirits flow together, in defiance of artificial classifications; but those who do not possess the kinship of the Spirit of God are liable to fall into factions, in spite of improvised bonds and formulas. We can be one while in two churches, or we can be two while in one church.

The Unity of the Devil.

There is no sweet harmony in Satan's kingdom, but all forms of sin, and every evil spirit, agree in one ultimate object the defiance of God and the ruin of man. Satan never casts Satan out. The adopting of one evil habit does not cure another evil habit. A man cannot cure the whiskey habit by adopting the morphine habit; to be filled with drunkenness will not crowd the adultery out of his heart; he may be filled with hatred and still have plenty of room for dishonesty or lust.

Sin Against The Holy Ghost.

What is this sin? It is any wilful or bold rejection or blasphemy against an evident manifestation of the Holy Spirit, by one who is duly intelligent and instructed. We may say that such a thing would be impossible; but men are often led by their hearts rather than their heads. This may be safe where the heart is pure, but an evil heart of unbelief, a heart full of prejudice and envy, will lead a man to desperate words and deeds, in violation of his better judgment.

FOR JULY 14, 1912.

The Seed In Four Kinds Of Soil.

Mark 4:1-20.

Golden Text.—"Receive with meekness the engrafted word, which is able to save your souls." Jas. 1:21.

The Statement.

As in the physical world there is protoplasmic life, which has residing in itself a mysterious force which amazes the scientist, so in the spirit realm there is represented to us the life germ. Before it can become potent it has to incorporate itself in a form. That form is the word of God. It is likened to seeds, which have tucked away in their dry shells the embryonic plant. It is more than a figure when we say that the word of God has quickening power reposed in the very imagery and concept which it conveys. We need a revival of

confidence in its efficacy. Such a confidence need not involve superstition. In this apt lesson the Master teaches us how the word is frustrated or prevented from accomplishing that which it has in it to accomplish. There is one more way by which it may fail, and that is, through the want of a sower to sow it. In the three ways that the word of God is said to fail, three problems are presented in this lesson. Will you state these problems and furnish a solution for them?

Where You Are And What You Are.

The wayside hearer represents one who fails to retain the word in his heart, not because of the condition of his heart alone, but because of his position in the business and social world. Life is so full of hurry that the place in his heart for God's word is only temporary. Too little privacy, too little of meditation and prayer. The birds that scour the public street devour the word in his heart.

The Shallow Heart.

The shallow heart is such because the individual does not break up the fallow ground in true repentance and forsaking of sin. His soul is stony and unresponsive of gospel truth because sin has hardened him, as it does all men, and he has never become mellowed in humble contrition. Such converts do not stick. So also, evil seed is in every heart from the beginning. Suppose a man should be mellowed by contrition; yet unless he is sufficiently exercised in repentance and faith to have the thorn and brier seeds eliminated from his heart he may run a short race and then be choked out.

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OUR BIBLE CLASS

Mrs. J. A. Pritchard,
Teacher.

AT A PHARISEE'S TABLE JESUS DENOUNCES WOES AGAINST THE PHARISEES AND OTHERS.

Time—Autumn, A. D., 28.

Place—Galilee. Luke 11:37-54.

Verses 37, 38. And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. And when the Pharisee saw it, he marvelled that he had not seen first washed before dinner.

"As he spoke," even while he was speaking, a certain Pharisee interrupted him with a request to him to come and "dine with him," for it was dinner time. We know not the mind of this Pharisee; but, whatever it was, Christ knew it. If he meant ill, Christ does not fear him; if well Christ is willing to do him good.

Verse 39. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

Outward purity will not avail in the sight of God, where inward holiness is wanting. Reader, see that thy heart be right with God.

Verse 40. Ye fools, did not he that made that which is without make that which is within also?

Can you think that the purpose of God can be accomplished by you while you only attend to external legal purifications, your hearts being full of rapine and wickedness?

Verse 41. But rather give alms of such things as ye have; and, behold, all things are clean unto you.

Here is a plain allusion to the law of Moses, by which it was provided that certain portions of the increase of their land should be given to "the Levite," the stranger, the fatherless, and the widow; and, when that was done what was reserved for their own use was "clean to them," and they could in faith pray for a blessing upon it. Deut. 26:12-15.

42. But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

The scribes and Pharisees neither begun nor ended their works in God; nor had they any respect unto his name in doing them; they did them to be seen of men. The Pharisees tithed all, even to small herbs, yet they neglected "weightier matters of the law," which were "judgment," "mercy," "faith." The literal observance of the law is not condemned.

Verses 43, 44. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.

It is not sitting uppermost, or being greeted, that is reproved, but loving it. These Pharisees were within, full of abominations, as a grave of putrefaction; full of covetousness, envy, and malice; and yet they concealed it so

artfully with a profession of devotion that it did not appear.

Verses 45, 46. Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also. And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

This lawyer espoused the Pharisee's cause and so made himself partaker of his sins. "Bind heavy burdens." They were severe to others, but very indulgent to themselves. Christ denounces woes against them, for he sees not as man sees. This was just upon him for taking the Pharisee's part, and quarreling with Christ because he reproved them.

A Great Man Gone To His Reward.

On returning home from a seven months' evangelistic campaign on the plains and in the mountains of Colorado we read of the death of our old friend and brother, J. F. Atkinson of Chicago. We have known this brother for many years, in fact before he undertook the great work of the Chicago Boys' Club. We have worked with him in his meetings and he has assisted us in our gospel work in Chicago more or less for many years. He was a man of God and of strong faith. He believed the Bible and thousands of poor homeless boys found a true friend in the time of their greatest need in Brother Atkinson. He was a great lover of boys and has done much to add to their happiness as well as temporal and spiritual good. His work was a miracle of grace from the beginning. We do not know of another person in all our acquaintances that could have taken his place. His devoted wife has always been a great help in his work. We trust that with her many friends the work will be continued successfully to the glory of God. We copy the following from the *Northwestern Christian Advocate* of May 15th.

"Mr. John F. Atkinson, founder and superintendent of the Chicago Boys' Club, died on May 8th. In 1901 Mr. Atkinson and his wife opened at 262 State Street a small play room for the newsboys. Out of this small beginning grew an institution which now maintains three large industrial centers where from fifteen hundred to two thousand slum boys are each year trained for Christian manhood. Professor Solon C. Bronson of Garrett Biblical Institute is president and R. M. McKinney, cashier of the National Bank of the Republic, treasurer. The clubs are located at 1144 Gault Court, 657 Willow street and 3759 Wentworth Avenue, the general offices being located at 440 South Dearborn street."

S. B. Shaw.

Prayer.

When we pray we should think only of God, not of what others are saying or thinking of us. Jesus warned his disciples against being like the heathens who think that if they repeat the same thing over and over their God is more likely to hear them.

Simply to "say prayers" repeating the words without thinking of what they mean is not to pray truly. This is only to mock God. Because "words without thoughts never to heaven go." In Matt. 6:9-15 Jesus further explains the spirit of true

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prayer by giving an example of the right kind of a prayer. We call it "the Lord's Prayer" because he gave it to his disciples. He did not mean that his disciples should always use these words and no others, but should pray in the spirit. It also is given to us today as a suggestion concerning the spirit and substance of prayer.

Our Father.—The very first sentence gives a fatal blow to selfishness that destroys the efficacy of all prayer. Hallowed be thy name.—Our first concern must be to exalt the character of the thrice holy God. So will he receive the worship that rightly belongs to him, and that will readily be given by all who realize the greatness and goodness of his glory.

Thy Kingdom come.—He is best honored when his sovereignty is practically recognized and realized in lives of purity, truth and peace. Thy will.—His purpose is that all the world may be brought to redemption. Our Daily Bread.—This is the petition that the needs of the common day may be supplied. Forgive . . . as we forgive.—If we harbor harsh thoughts against those who have done us injury and are not willing to be lenient and long-suffering how can we expect to rejoice in the divine love that shows mercy to us?

Temptation.—The trials of life may become temptations to lead us astray, or tests to give discipline to our character. Deliver us from evil.—This is the prayer for grace to resist evil temptations and to overcome by faith. For thine.—Is a fitting conclusion to a prayer that gives God the first place.

Adah Sensabaugh.

Among The Schools.

Central Nazarene University Commencement.

Surely the Lord hath done great things for us whereof we are glad, are the sentiments voiced by the many who were in attendance at the commencement exercises, held in the University Auditorium from June the first to third.

The first division of the exercises, was the rendering of the Literary program and although the students had been rushed to within a few hours of the opening exercises, with their examinations, they in no wise disappointed the host of friends and patrons, who greeted them as they entered upon the rostrum, but showed their ability as masters of the situation.

The next division of the program was an all day missionary service. At eleven o'clock Rev. W. F. Rutherford delivered the missionary sermon. After this zealous and thoughtful discourse was delivered, an offering, which amounted to one hundred and fifty-six dollars was taken. In the afternoon a very effective missionary program was rendered by the C. N. U. students. At night the missionary

exercises were opened by a stirring address by Rev. I. M. Ellis, D. S., being followed with select recitations and a dialogue, "The Home Missionary Society." At the close of the program a collection was taken by the C. N. U. Missionary Society, which amounted to about seventy dollars, for the support of a native worker in India. Large crowds assembled for each service and best of all the divine presence was manifested from the beginning to the close. The success of the rally was due to the untiring efforts and unusual ability of the program committee, consisting of Mrs. W. F. Rutherford, chairman, Mrs. W. S. Moss and Mrs. M. H. Johnson.

The last but not the least feature of the program was rendered Monday morning, which were the declamations of the Graduating Class, after which the baccalaureate sermon was preached by Rev. J. E. L. Moore. The discourse was delivered with a scholarly degree of thought, also in the demonstration of the Spirit and of power. Tears flowed freely from many eyes while shouts of victory burst forth from hearts overflowed with praise and gratitude to him, who hath done for us that above which we had asked or thought. Truly in this instance the best of the wine was reserved until the last of the feast.

The hopes that had buoyed the spirits of the founders of Central Nazarene University amidst the discouragements of drouth and financial stringencies were partially realized, when eight graduates received their diplomas. The star of hope of C. N. U. is far above the horizon and already we see the breaking of the day.
J. E. L. Moore, Pres.
W. F. Rutherford, Bus. Mgr.

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OUT OF HEATHEN DARKNESS INTO LIGHT.

"Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing!" Rev. 5:12. What a marvellous song, with its piled-up ascription of praise, and surely this testimony is just a small part in that wonderful chorus which we shall one day hear, when the Lamb receives his own.

"I am giving all the glory to the Ever-Blessed Trinity—God the Father, who sent his only begotten Son to die for a lost world, and to God the Son who gave himself the just for the unjust, and to the Holy Ghost, who has revealed Christ in me the hope of glory.

I was among those who killed the Prince of Life, by my many sins and iniquities. I had a proud, hard, disobedient heart and was also very sick in body, so that my life was spent in sorrow and tribulation. My husband was much given to wine and immorality, so that in my distress I tried to kill myself many times. The only thing that saved me from doing this wicked thing, was the love I had for my only daughter; and this kind of life I lead for forty-two years!

Hallelujah to the Lamb who has saved me from my sins and washed me in his own Blood, though I was such a sinner! Yes, he has forgiven me and made me a child of God. In my past life I had no hope for the future, but now I thank God I have great joy in thinking of heaven, and also in looking for the coming of our Lord Jesus.

My husband was a "gentleman," called in Korea a "Yangban," and therefore I was not permitted to go into any church to hear the gospel. It is very difficult for a foreigner to understand how we are shut in, and although I was longing to hear about the story of Calvary for many years, I could not go to church, nor ask any man to explain it to me, so that my life became even more sorrowful and sins increased. However, in the providence of God, we removed to another place and there were some Christians near by. I heard them singing and longed to go to them, but was unable. More than that, I felt if I did go, I could not sing such songs of joy, because my life was so bad and besides I did not possess a Bible and did not know how to get one.

Thanks be unto God who had such pity on me, and knew the longing of my poor heart! In the year 1907, my husband was saved from the dreadful sins, and began to attend church, but as he was a "Yangban," he would not allow me to mix with low people and so I could not go, nor even to a Christian's home.

After a long time he came home from the church bringing a New Testament, saying "This is the Christian's Book!" and as I received the precious book such a joy came into my heart, and I spent day after day reading it; even neglecting my sewing. But it was very hard for me to understand.

(Does not this remind the reader of Philip and the eunuch, Acts 8:30, 31. "Understandest thou what thou readest?" and the answer, "How can I, except some man should guide me?")

While I was in darkness, I thought the blue sky was God; but as I read the Bible, I saw that God made the sky, and more, I saw the sin of my heart and became very sorry for all the sins I had committed. I saw the awful condition of sinners and my eyes were full of tears, but as I had no one to help me I was a long time in darkness, and did not know how to confess my sins, hence I was only a Christian in name, and had no experience of the new life.

During the winter of 1908 there was a revival meeting held at the church and I was enabled to go, and by the help of God, I confessed my sins and received the assurance of forgiveness, being born again by the Holy Ghost—Hallelujah! For quite a long time I was happy, but then a greater trouble began within and I saw that there was something in my heart that made me dread the coming of Jesus. I found it was the carnal nature, and as I read Heb. 12:14, I saw that it must be gotten rid of somehow, or I should not see the Lord; but I did not understand how it could be taken away. During this time of trouble I was led to the Gospel Mission Hall, Seoul, where special revival meetings were being held, and on the second day, I offered my soul and spirit to God, that he might take away the inward sin, and whilst I was praying, the precious blood was applied to my heart and the burning Spirit came and has since remained in my soul, giving me a continual hunger and thirst for the salvation of others, and a joyful song in my heart. God has also healed me of my bodily diseases and has done much more for me than I have time to write. Asking your continual prayers for me, I am, one of your Korean Sisters,

Kyung Sin Won."

This sister and her husband have suffered loss and bitter persecution for his name's sake and are peculiarly fitted to be workers among their own people. What an opportunity for some mission hall, or some holiness church to have representatives like them in this wonderful land!

If you only knew that there are millions, with just such a life story, with just such heartaches and longings who can only be won by means of their own people! Beloved, we are so cramped, so hindered, so bound, because of lack of knowledge and our hearts are burdened for many at home who would experience such joy as never before if only they would launch out into the deep and attempt some new thing for God; some new sacrifice in order that women like Mrs. Wou might have "life and life more abundant!" Mrs. John Thomas.

THE VOICE OF THE SOUL.

Courtney Fowler.

If the voice of the soul had a tongue to speak—

Not a tongue by the sins of the world misused—

But could ask that a love of divine we seek;

And would turn to the Christ that our sins have abused;

Oh what songs would be borne through our voiceless air,

To the hearts of the world bowed with care.

If the voice of the soul with its spark of divine,

Had a tongue all its own that its truth might impart;

And the ear could but hear from that inner shrine,

What a change it would make in the sinful heart!

O, what joy in the knowledge of love within

We should have in our hearts, if but free from sin!

If the soul of the man spoke the words of its own,

And not on a tongue whence lies have come,

Could but speak from its place so near God's throne;

And aside from a medium marred by rum;

How the lives, now blind, from their fate would shrink,

And flee to their God from destruction's brink!

If a single soul had a tongue unstained;

And untouched by sin, from our vice kept free;

By base lies, by life's falsehoods, unprofaned;

And could speak to our souls and make them see—

How they'd rouse! How they'd leap from the sordid clay,

To the broad, pure air of the Heavenly Day!

But the soul, free from sin, is a spark condemned

To be hidden away from mortal sight,

By the power of the mind of the man overwhelmed

It can see, but it cannot proclaim for the right,

Since it looks from its windows glazed with sin,

And its murmur is stifled and kept within.

As Conscience it tries in its speechless way

To declare for the right, to uphold all that's good;

But the sin stains its windows, its light fades away,

And it's left by itself in the dark to brood.

O, what charges of crimes and of sins that reek

Through this land of ours, if the soul could speak!

If the soul of the man with untarnished grace,

Could but break from its bonds in the sinful frame

Could but speak of itself to our mortal face,

And the truth of its purity yet, proclaim,

O, how many a soul from its bed of mire

Would climb like a star, just a little higher!

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Rev. H. C. Morrison's Slate.

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Our Boys and Girls

Mrs. Bettie Whitehead.

Dear Aunt Bettie: Who has my birthday, February 19? Florence Cox, the longest chapter in the Bible is the 119th Psalm. Lillie Mae Mercer, the ark was made of gopher wood. Gen. 6-14. Velma Goss, Achan hid the Babylonish garment and golden wedge in his tent under the earth. Joshua 7-21. I will ask, what is the middle verse in the Bible? Willard De Haven.

Grassy Creek, Ky.

Dear Aunt Bettie: Come Texas girls and boys and let's not let the other states beat us in writing to the Herald. My father has been taking the Herald for several years. My father is a preacher and will be gone a great deal this summer. I wish another nice story like J. Cole would come out. How many read it? Deadwood, Tex. Geneva LaGrone.

Dear Aunt Bettie: I am twelve years old October 3rd. I have one brother living and one little brother in heaven. I have no sisters. I want to be good and meet my little brother in heaven. My papa and mama are both Christians and belong to the Free Methodist Church. I go to Sunday school. My grandma is my teacher. Buckeye, La. George Smith.

Dear Aunt Bettie: I am a subscriber to the Herald and I think it is a fine paper. Who has my birthday, October 17th? I will be fifteen years old. I am going to school and am in the fifth grade but haven't gone for two months as I have the rheumatism and am not able to go. Buckeye, La. Fred J. Smith.

Dear Aunt Bettie: I live near LeRoy, Mich. I have a dog and a gun. I shoot many rabbits during the seasons. I like to take care of my pets. I do the cultivating in the summer and pick cucumbers. I like to go to the Lake for a swim in the summer. LeRoy, Mich. Frank Lowden.

Dear Aunt Bettie: I am thirteen years old and am in the eighth grade. I like to go to school. School will not be out until May. I am going to be a music teacher. Mama lets me take music lessons. We live in a seven-room house and on a 320 acre farm. Who has my birthday, August 14th? I would like to receive cards from the cousins who have my birthday. East Prairie, Mo., Rt. 1. Zora Alfright.

Dear Aunt Bettie: I am a country boy of Michigan near LeRoy. My pets are pigeons and sheep. I go to Sunday school nearly every Sunday. I carry water and wood for my mama. I go to school most of the time. I am in the third grade and am nine years old. LeRoy, Mich. Freeman Lowden.

Dear Aunt Bettie: I am twelve years old. My birthday is Nov. 11th. I go to school at Russell Chapel. I have two brothers and one sister. I would like to receive cards from the cousins. Will answer all I get. My father is a doctor. I have read the cousins letters and like them. Boatwright, Ky. Charley Noll.

Dear Aunt Bettie: I am fourteen years old; my birthday is March 27th. I have received several cards from the cousins. I live on a farm ten miles from Murray, Ky. My father has a store and I help him. I have five sisters and no brothers. One of my friends is going to write. Boatwright, Ky. Olin Boatwright.

Dear Aunt Bettie: I am eight years old. My papa takes the Herald and we like it. We wish Bro. Morrison could come out here, so we could hear him preach. I go to Sunday school every Sunday. I have a pony, two hens and a dog. I go to the Methodist Sunday school. I wish you were here to ferry the river with us and see our country. Buhls, Idaho. Ila Morence.

Dear Aunt Bettie: I am twelve years old. I am in the fifth grade. We have Sunday school every Sunday. Our preacher's name is Rev. G. W. Green. My teacher's name at Sunday school is Mrs. Lizzie Neatewin. Tloga, Ill. Edith Newman.

Dear Aunt Bettie: Who has my birthday, May 2nd? I am ten years old. I will answer Velma's question; Achan hid them in the ground in the middle of his

tent. My father takes the Herald and I enjoy reading the children's page. Banks, Tex. Alpha Stacy.

Dear Aunt Bettie: I am twelve years old. I go to Sunday school every Sunday. I belong to the M. E. Church at Highland. Our pastor is Bro. Couch. He preaches here every third Sunday. My father is superintendent of the Sunday school. My oldest sister is teaching school at Cynthiana, Ky., and I have two sisters and a brother in Louisville. There are four of us at home. My mother had poor health and Roberta and I do all the work. I got a prize for getting the most headmarks in my Sunday school class. Cyrus Manions I was proud to see a letter in the paper. Who has my birthday, April 24? Highland, Ky. Lucile Young.

Dear Aunt Bettie: I have five sisters and three brothers. I have a little nephew and we all love him. Who has my birthday, August 14th? Brother is a Methodist preacher. I saw you, Aunt Bettie, at the Pentecostal Herald office. I belong to the Methodist Church. Roberta Young. Highland, Ky.

Dear Aunt Bettie: I am in school today. I am fourteen years old. How many of the cousins like to go violet hunting? I am a country girl and live about nine miles from Abbeville. I have no brothers or sisters. I would like to exchange cards with some of the cousins. Rt. 4, Abbeville, Ga. Lula Batton.

Dear Aunt Bettie: I am in school today. I am in the sixth grade, and am twelve years old. I like to go violet hunting. It is cold here. I haven't seen many violets. I saw your picture in the Herald and like it. I am a member of the M. E. Church. We have a good Sunday school and I enjoy going. I live about two hundred yards from the school-house and I go home to dinner every day. Abbeville, Ga. Ruth Barrett.

Dear Aunt Bettie: I am a little seven year old girl. I go to school and am in the second grade. I have two dolls. How many of the cousins like to play with dolls? Who has my birthday, July 4th? Maryville, Tenn. Blanche Morrison.

Dear Aunt Bettie: I am thirteen years old. We have an organ and I am taking lessons and can play most anything I want to. "Jesus wept" is the shortest verse in the Bible; it is found in St. John 11:35. Who has my birthday, June 15th? I would like to exchange cards. Rt. 2, Maryville, Tenn. Anna Davis.

Dear Aunt Bettie: I am in the fourth grade and am eleven years old. Our school was out in December. With love to Auntie and the cousins. Nina Davis. Maryville, Tenn., Rt. 2.

Dear Aunt Bettie: I live in the country two miles from town. We raise turkeys and chickens. I help my mother all I can. Who has my birthday, November 9th? I would like to exchange cards with the cousins. Big Spring, Ky. Lillian Board.

Dear Aunt Bettie: I am ten years old. Papa takes the Herald. My little brother is going to write. I live on a farm. Big Spring, Ky. Lena Board.

Dear Aunt Bettie: I am a little boy seven years old. I live on a farm. I have a dog and a calf for pets. Who has my birthday, October 13th? I would like to exchange cards with the cousins. Big Spring, Ky. Ezra Board.

Dear Aunt Bettie: I am twelve years old and am in the fourth grade. I go to Sunday school every Sunday I can. I live in sight of the church. Mama has taken the Herald a year and I enjoy reading the children's page. I have one sister and one brother. My birthday is September 4th. I would like to exchange postcards with some of the cousins. This is my first letter. Garrison, Mo. Bessie Mae Poe.

Dear Aunt Bettie: I live on a farm. I am going to school every day I can. Mama takes the Herald and I do enjoy reading it. Who has my birthday, July 12th? I will be fifteen. Cleo Floyd, the word apple is found seven times in the Bible. Florence Cox, the longest chapter in the

Bible is Psalm 119. I will ask a question: How old was Sarah? Ollie Poe. Garrison, Mo.

Dear Aunt Bettie: I am thirteen years old and in the sixth grade. I go to Sunday school every Sunday. I belong to the Baptist Church. I live at Selma, Mo., but am down on a visit at Garrison, Mo. We don't take the Herald but I know it is good. Selmore, Mo. Helen Stevens.

Dear Aunt Bettie: I have been helping mama with her spinning, but she is about done now. I intend to plant some flowers before many weeks. Cousins, how did you like J. Cole's piece? I thought it was a good one and enjoyed reading it very much. I wonder what has become of Ava Moulton? Ava Brake. Bow, Ky.

Dear Aunt Bettie: School is out now. I am in the seventh grade. I am helping papa with the farm work. I have two brothers older than I and they are working off from home. Lillie Mae Mercer, the ark was made of gopher wood, some think it was like pine or cedar but I think it was like cypress. Velma Goss, Achan hid the Babylonish garment and golden wedge in the earth in the midst of his tent. I hope some of the cousins will remember me with cards the 17th of June. will be thirteen years old. Brownsville, Fla. Fred Montgomery.

Dear Aunt Bettie: I am nine years old. Who has my birthday, May 13th? I am in the sixth grade. I have six brothers and no sister. Cleo Floyd apple is mentioned in the Bible seven times and I will also answer Allie Allen's question, there are thirty-nine books in the Old Testament and twenty-seven in the New Testament. Leona Montgomery. Brownsville, Fla.

Dear Aunt Bettie: There are just three of us little sisters, all of us were born in the State of Louisiana and now live on a ranch in Uvalde, Texas, just five miles out from town. We have a fine school building that cost upwards of \$85,000 and have about 1400 pupils enrolled. We go to school five days in the week and are at home where we can trouble papa to catch the little ponies for horseback riding of a morning before school. I am twelve years old and my little sisters, Jewel and Veva are five and ten years old. Sylvia, Jewel and Veva Franklin. Uvalde, Texas.

Dear Aunt Bettie: I think that the Herald is a fine paper. I am not going to school for I have had the pneumonia fever. I am a Christian now and I was not when my other letter was written. I am reading the Bible now. Velma Goss, Achan hid the Babylonish garment and wedge of gold in the earth in the midst of his tent, it is in Joshua 7th and 21st verse. The ark was of gopher wood. Laura Helen Faulkner.

Dear Aunt Bettie: I went to school every day this winter, but school is out now. Mama was my teacher and will be my teacher next year. My baby sister is Kathleen. Papa is a Methodist preacher. Love to all, Mary Breland. Derby, Miss.

Dear Aunt Bettie: My grandmother takes the Herald and I like it fine. I am going to school every day and am in the fifth grade. I will ask the cousins a question. How many times is the word "eternity" mentioned in the Bible? Scotland, Ga. Margaret Lee Adams.

Dear Aunt Bettie: I am ten years old. Who has my birthday, June 21st? I am visiting my grandmother, who takes the Herald. In reply to Edna Lee Hubbard's question, Joseph was seventeen years old when his brothers sold him. Lillie Mae Mercer the ark was made of gopher wood. I hope the cousins will write me a card and I will answer. Perthes Chenoweth. Mount Clare, W. Va.

Dear Aunt Bettie: I have pieced a quilt since school closed, January 2nd, and have worked two sofa pillows and a dresser scarf. Another school will begin April 1st. My teacher will be Miss Josie Butler. Lillie Mae Mercer, the ark was made of gopher wood. The shortest chapter in the Bible is the 117th Psalm, Maude Rath. What has become of you Daisy Newsom? Aunt Bettie, my mother says she knows you. Bessie Galloway. Roft, Ky.

Dear Aunt Bettie: Mother takes the Herald and I enjoy reading the children's page very much. This is my second letter to the Herald. I would like to exchange cards with some of the cousins. Love to Aunt Bettie and the cousins. Rt. 4, Hodgenville, Ky. Sue Boyd.

Dear Aunt Bettie: I am a little girl

eight years old. Mama takes the Herald and I like it fine. I have three sisters and two brothers. I have brown hair and brown eyes and dark complexion. I love to go to Sunday school and church. I will have to close. Bertha Wells. Abbott, Tex.

Dear Aunt Bettie: Will you admit a girl from southern Illinois? I am thirteen years old and have dark hair and eyes. Allie Allen there are sixty-six books in the Bible. The only pet I have is a black eyed baby sister. If this jumps the waste basket I will come again. Love to aunt Bettie and the cousins. Ferne Arnold. Ina, Ill.

Dear Aunt Bettie: I like to read the Herald. I got a card from Jessie Floyd the other day. She lives at Ball Ground, Ga. Jessie, I will answer your card in a few days. Laura Sparrow, my birthday is the 14th of August and yours is the 15th. I will write you a card in a few days. Aunt Bettie, did you ever read the book, "Ruth, and how she felt?" How many times is the word "cat" found in the Bible? Rosa French. Vinson, Ky.

Dear Aunt Bettie: Mama reads the letters to me each week. Papa has been taking the Herald for nine years. He is agent for the C. V. R. R. Co. I have one little brother two years old and we play together. Brother and I belong to Rest S. S. I have a little garden. I am five years old. Oneida Kibler. Ridgeway, W. Va.



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CAMP MEETING CALENDAR.

ALABAMA.
Nauvoo, Ala., Sept. 13-23. Allie Irick and Wife. Address John Romine, Nauvoo, Ala.

ARKANSAS.

Ozark, Arkansas, camp, August 23-Sept. 1. Rev. Andrew Johnson and Hamp Sewell. J. H. Williams, Sec.
Calamine, Ark., Aug. 30-Sept. 9 (Allie Irick and wife). Secretary, J. D. Sullivan, Calamine, Ark.

CALIFORNIA.

Los Angeles, Cal., German Methodist camp grounds, June 28-July 8. Address M. L. Haney, 118 Glorietta St., Pasadena, Cal.

Nazarene camp meeting, Pasadena, Cal., August 22-Sept. 2. Revs. E. F. Walker and A. S. Cochran. Singers, Haldor and Bertha Lilinas. C. E. Corneli, Sec.

COLORADO.

Colorado Springs, Col., eighth annual Pike's Peak holiness camp meeting, Aug. 1-12. Rev. A. G. Jeffries, T. G. Rogers and Lulu B. Rogers.

GEORGIA.

Waycross Holiness Camp, July 11-21. Rev. C. W. Ruth and Miss Nettie Springer. Mrs. J. W. Adams, Sec., Waycross, Ga.

Indian Springs, Ga., Aug. 8-18. Ruth, Babcock. Address G. W. Mathews, Thomasville, Ga.

INDIANA.

Elwood, Ind., June 14-July 1 (Allie Irick and wife). Address Miss Stella Caldwell, Elwood, Ind.

Prairie Creek, Ind., camp, July 25. Evangelist Edna Huggbanks and Rev. Lee. For price of tents and cots, address Mrs. Bertha Starkey, Prairie Creek, Ind.

Young Men's Holiness League camp, July 25-Aug. 4. Henderson, Wilson and Martin. Address Mrs. Olive Freshney, 1311 E. N. Y. St., Indianapolis, Ind.

Silver Heights, Ind., Aug. 1-11. S. A. Danford, Guy Wilson, George Shaw, A. C. Johnson and Mrs. T. B. Talbot. Address E. E. McPheeters, 212 Cheery St., New Albany, Ind.

Rumsey, Ind., camp, Rev. W. J. Harney and C. W. Davis. August 1-11. Address G. F. Pinaire, Ramsey, Ind.

Indianapolis, Ind., Aug. 2-18 (Glascoc, Wilson, Crow, Kulp, Lee, Hughes). Address J. W. Crawford, 223 N. New Jersey St., Indianapolis, Ind.

Madison, Ind., Aug. 9-18. (George B. Kulp, C. S. Driskell and wife and Emmet Frost). Charles E. Cleek, Sec., Madison, Ind.

Oakland City, Ind., camp, Aug. 30-Sept. 8. E. A. Ferguson, I. F. Hodge and J. V. Reid. Address, N. W. Benton, Oakland City, Ind.

Evansville, Ind., Sept. 1-10 (National). Address Geo. H. Hardy, 1306 Fulton Ave., Evansville, Ind.

ILLINOIS.

Riverside, Ill., June 24-July 8 (Brasher, Henderson, J. M. and M. J. Harris). Address B. C. Beezley, 739 South Leavitt St., Chicago, Ill.

Springfield, Ill., Aug. 9-18. (Craig, Mesch, R. M. and Maud Kell). Address Thos. Mason, 616 New Street, Springfield, Ill.

Bonnie, Ill., Aug. 16-26. A. L. Whitcomb, A. G. Proctor, W. B. Yates. Secretary, H. L. Hayse, Mt. Vernon, Ill.

Tennessee, Ill., Aug. 23-Sept. 2 (Powers and Beck). Address Ermine V. Murray, 322 N. Ward St., Macomb, Ill.

Beulah Camp, Eldorado, Ill., Aug. 22-Sept. 2 B. Carradine, Bertie Crow and C. C. Rinebarger.

IOWA.

Council Bluffs, Ia., camp, July 19-29. Rev. W. H. Huff, Mr. and Mrs. Dean. Address Rev. J. F. Hughes, 24th & Broadway, Council Bluffs, Ia.

Des Moines, Ia., Aug. 2-12 (Whitcomb, Jennie Reeves Walker, Vollmar, Bruce, Zook). Address J. R. Zook, Des Moines, Ia.

Mt. Airy, Ia., Aug. 2-11 (McLaughlin). Guthrie Center, Ia., June 28-July 7 (McLaughlin, Bruce). Address Jennie Reeves Walker, Guthrie Center, Ia.

KANSAS.

El Dorado, Kan., July 11-21 (Hogg-Cain). Miss Ida Ludwig, Potwin, Kan.

Ellis, Kan., August 1-11 (Zepp). Address O. A. Runyon, Hayes, Kan.

Hepler, Kansas, camp, July 2-23. Rev. J. B. Kendall, Ray S. True. Address Rev. R. S. True, Hepler, Kan.

Wichita, Kan., Aug. 15-25. (Morrison, Ferguson, Hogg, Hodge). Address W. R. Cain, 415 S. Vine St., Wichita, Kan.

Burdett, Kan., Aug. 30-Sept. 8 (Cain). Address Lester Preston, Burdett, Kan.

Clearwater, Kan., Sept. 26-Oct. 13 (Hogg, Cain). Address Miss Myrtle Bigbee, Clearwater, Kan.

KENTUCKY.

Ashland, Ky., July 2-14. Newberry and Hanks. Address W. R. Gilley, Ashland, Ky.

Central Holiness Camp, Wilmore, Ky., July 12-21 (Carradine, Wimberly). Pres. W. L. Clark, Wilmore, Ky.

Claymore Camp, Ky., July 18-28. Patterson, Niles, McMullen. Sec., T. H. Stokes, Claymore, Ky.

Corvoss, (near Guthrie, Ky.) July 18-28. Miss Ella Morrison and Mrs. Welburn,

Rev. J. L. Reid and Rev. C. F. Hartford. Prof. W. L. Shell, song leader.
Mrs. T. S. Mims, Sec., Trenton, Ky.
Mobley Camp, Water Valley, Ky., July 19. (Rev. J. J. Smith, Bertie Crow). W. J. Willingham, Sec., Water Valley, Ky.

Kingswood camp, July 30-Aug. 8. Rev. E. K. Pike, Rev. W. M. Maxwell and Mrs. Carrie Crow, preachers. Rev. R. M. Kell, song leader. Address Rev. J. W. Hughes, Kingswood, Ky.

Yelvington, Ky., Aug. 2-11. C. W. Butler and Nettie Springer. Chas. Lear leader of music. Address Dr. S. J. Harris, Philpot, Ky.

Olive Hill, Ky., Aug. 16-26 (Allie Irick and wife). Address R. M. Kendall, Olive Hill, Ky.

Lebanon District Camp, Aug. 16-25. (Harwood, Sittin, Lear, Whitehead) E. E. Eades, Sec., Campbellsville, Ky., Rt. 2.

Pentecostal Holiness Association, Callis Grove, Ky., August 17-27. Rev. W. J. Harney, Emmett Frost, Lela Montgomery and Mrs. C. S. Driskell. D. B. Taylor, Pres., Rev. I. H. Driskell, Sec., Milton, Ky., Route 3.

LOUISIANA.

Spring Lake, La., July 26-Aug. 5. Revs. Jos. Owen and W. F. Dallas, preachers. Prof. London, song leader. Mrs. M. J. Walker, Homer, La.

Ebenezer, La., camp, July 19-28 (Lantrip, Andrew Johnson and W. B. Yates) Postoffice, Montgomery, La.

Marthaville Holiness camp, July 26-Aug. 5. Revs. H. A. Wood and A. K. Bracken. L. F. Berry, Sec. Postoffice, Marthaville, La.

MAINE.

Riverside, Me., Aug. 2-12 (C. H. Post). Address H. C. Archer, Woodstock, N. B. Old Orchard, Me. (National), Aug. 16-26. (Fowler, Ruth, Weigle, Hanna, Fogg). Address Rev. H. Chase, Old Orchard, Me.

MARYLAND.

Mountain Lake Park, Md., July 5-15. Bishop J. F. Berry, Hyde, Oliver, J. W. and Emma Malone, Allen, Dunham, Dolbow, Sec., E. S. Dunham, Delaware, Ohio.

Frost Bridge Holiness Camp—Aug. 28-Sept. 8. W. J. Harney, J. R. Norton, Sec., Waynesboro, Miss. Route 8.

MISSOURI.

Goss, Mo., Aug. 2-12 (Allie Irick and wife). Address A. W. Austin, Goss, Mo. Hannibal, Mo., Sept. 1-9. Address E. P. Phillips Holiness Mission, Hannibal, Mo.

Kansas City, Mo., Sept. 12-22 (Hogg-Cain). Address H. M. Carter, 909 E. 14th St., Kansas City, Mo.

MISSISSIPPI.

Mt. Carmel camp, July 24-Aug. 5. Rev. Sam S. Holcomb, leader. Dr. J. Smith, President. Coffeeville, Miss.

Cleveland, Miss., camp, Aug. 8-18. Rev. C. M. Dunaway and Hamp Sewell. R. L. Beevers, Sec., Cleveland, Miss.

Raleigh, Miss., camp, August 14-23. Revs. John Paul and Louis May. R. A. Breland, Sec.

MICHIGAN.

Maybee, Mich., July 18-28 (Stalker, Hodge, Mieras). Address S. Y. Dobbins, Maybee, Mich.

Eaton Rapids, Mich., July 25-Aug. 4. (Carradine, Brasher, Smith, Walker, Vennard, Arthur). Address Geo. A. Brown, 611 Phelps avenue, Kalamazoo, Mich.

Hopkins, Mich., Aug. 8-18. (Vandersall, James Taylor). Address F. W. Magdanz, Hopkins, Mich.

Simpson Park, Mich., Aug. 2-11 (Walker, Bennard, Nixon). Address Rev. Reuben Crosby, Detroit, Mich.

MINNESOTA.

Red Rock, Minn.—June 27-July 8. Huff, Ruth, Maitland, Mrs. Talbot. Rev. F. E. Reynolds, 1129 Lumber Ex. Minneapolis, Minn., Sec.

NEBRASKA.

Atlanta, Neb., Aug. 1-11 (Cain). Address Rev. Sam Laeger, Holdrege, Neb.

Lincoln, Neb., June 14-24 (National, Fowler, Ferguson, Babcock, M. J. and J. M. Harris). Address Geo. I. Wright, Lincoln, Neb.

Kearney, Neb., Aug. 16-26. Huff, Hill and Maitland. Address J. G. Hurlbut, Upland, Neb.

NEW YORK.

Moors, N. Y., National, Aug. 2-12 (Fowler, Weigle, O'Brien, Fogg, M. J. and J. M. Harris). Address I. L. Rock, Moors, N. Y.

Wilmington, N. Y., July 4-14 (J. T. Hatfield and others). Address H. E. Cooper, Wilmington, N. Y.

NEW BRUNSWICK.

Beulah Campmeeting, National, St. John N. B., July 2-14 (C. H. Babcock, L. M. Fogg). Address H. C. Archer, Woodstock, N. B.

OHIO.

Sebring, Ohio, July 19-29. Smith, Morrison, Babcock, J. M. and M. J. Harris, McNutt. Address Mrs. Will Murphy, Sebring, Ohio.

Reeves Park, July 11-21. Dr. F. E. Yoakum in charge. Address D. O. Tussing, Findlay, Ohio.

Sychar, Mt. Vernon, O., Aug. 2-12 (Jos. Smith, H. C. Morrison, J. L. Brasher, A. H. Johnston and wife, Walter Malone and Mrs. A. G. Crouse). Address T. L. Lewis, Pavia, O.

Hollow Rock, Toronto, O., Aug. 15-25. (Brasher, Jos. Owen, J. M. and M. J. Harris). Address E. K. Householder, Empire, O.

Waterloo camp, Ohio, Aug. 16-26. J. B. Kendall, W. W. Owen. Secretary, W. D. Hall, Waterloo, Ohio.

OKLAHOMA.

Hugo, Okla., July 5-15 (Allie Irick and wife). Address T. E. Werner, Hugo, Okla. Newburg, Okla., camp, August 2-11. Rev. J. W. Pierce, preacher. L. H. Ritter, Sec.

OREGON.

Portland, Ore., July 11-22 (E. F. Walker, Harry Hayes). Address Le Grand M. Baldwin, 288 Washington street, Portland, Ore.

PENNSYLVANIA.

Connellsville, Pa., July 5-14 (Aura Smith). Address Geo. W. Hartman, Box 115, Connellsville, Pa.

Ridgeway Park Camp, Pa., July 12-21. (J. H. Smith and wife, Babcock, Owen, Ward, Jennings). Rev. W. J. McIntyre, Washington, Pa., Sec.

Beulah Park, Allentown, Pa., Aug. 2-18 (Elsner and wife, Grum and mother, Jos. H. Smith, Boyd Larkin, Babcock, Shay, Imhoff, Barnes, Kunz). Address T. L. Wleand, Allentown, Pa.

Beaver Valley, tent meeting, Aug. 6-25. Hyde, Jennings. Sec. H. R. Ross, Freedom, Pa.

SOUTH DAKOTA.

White Rock, S. D., June 30-July 14 (Isaac, Wilson, Daniel). Address Clay Ward, White Rock, S. D.

Mitchell, S. D., June 27-July 7 (Fowler, Weigle). Address R. A. Leggett, Pierre, S. D.

TENNESSEE.

Brownsville, Tenn., camp, July 25 to August 10. Rev. Joseph Hogg and Joseph Owen. Address F. F. Ramsey.

Vincent Springs, Tenn., Aug. 30-Sept. 8. Rev. J. L. Brasher and Joseph Owen. W. P. Young, Sec., Rutherford, Tenn.

East Tenn. Holiness Association, Greenville, Tenn., Sept. 12-23. Miss Bertie Crow and W. B. Yates. Secretary, Mrs. Flora Willis.

TEXAS.

Mineral Wells, Texas camp, July 19-28. Rev. Sam S. Holcomb and R. G. Peach. J. C. Shaver, Sec.

Plainview, Tex., July 19-29 (Allie Irick and wife). Address S. E. Fullingine, Plainview, Tex.

Scottsville—July 26-Aug. 5. Johnson, Williams, Matland. B. P. Wynne, Sec., Marshall.

Howe—August 2-11. Neely, Pinson. J. H. Hayhurst, Sec., Howe.

Waco—August 6-16. Ferguson, Kendall, Rinebarger. John Appell, Sec., Waco. Greenville—August 8-18. St. Clair, Williams, London. E. C. DeJernett, Sec., Penial.

VERMONT.

Ithiel Falls, Johnson, Vt. Aug. 9-26. (Rev. I. T. Johnson). Address I. T. Johnson, Perkinsville, Vt.

WISCONSIN.

Spring Park, Racine, Wis., July 6-21 (Compton, Whitcomb, Rhinebarger). Address E. R. Hausche, R. 4, Box 13, Racine, Wis.

B. S. TAYLOR'S SLATE.

Wilmington, N. Y. July 4
Douglas, Mass. July 19
Moors, N. Y. August 1

T. P. ROBERTS' SLATE.

Alceton, Ky., camp last of July
Hillcrest camp, Ill. August 15-25
Union City, Ky. Aug. 26-Sept. 9

B. T. FLANERY'S SLATE.

Edgmont, Ark. July 2-14
Higdon, Ark. July 15-28
Rumley, Ark. July 29-Aug. 11
Hillcrest camp, Ill. Aug. 15-25

REV. E. J. MOFFITT'S SLATE.

Boonsboro, Va. August 1-10
Mt. Gilliland, Va. August 11-20
Ivey Chapel. August 21-31
Elko, Va. Sept. 1-10
Elko, Va. Sept. 12-25
Lynchburg, Va. October
Lynchburg, Va. Nov. 1-15

J. B. KENDALL'S SLATE.

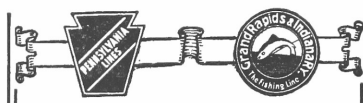
Hepler, camp, Kan. July 3-21
Coway, camp, Ark. July 26-Aug. 4
Waco, camp, Tex. Aug. 6-16
Waterloo, camp, Ohio Aug. 16-26
Troy, Kansas. Aug. 28-Sept. 12
Permanent Address, Willmore, Ky.

CHARLES F. WEIGLE'S SLATE.

Mitchell, S. Dak. June 27-July 3
Carrollton, Ohio July 5-15
Mt. Olivet, Ky. July 19-29
Moors, N. Y. Aug. 2-12
Old Orchard, Maine Aug. 16-26
Permanent Address, Pasadena, Cal.

W. C. SWOPE'S SLATE.

Cannon, Texas. July 7-21
Hartselle, Ala. PERMISSION. Aug. 2



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Millington, Tenn. Aug. 18-Sept. 1
Stratton, Miss. Sept. 6-15
Water Valley, Ky. Sept. 20

C. A. IMHOFF'S SLATE.

Dayton, O. July 10-21
Bentonville, O. July 23-Aug. 4
Permanent Address, Clarion, Pa.

J. J. SMITH'S SLATE.

Moblys camp, Water Valley, Ky. July 20
Hurricane camp, Tolu, Ky. Aug. 21-Sept. 2
Richwood, Mo. (Sikeston P. O.) Sept. 3-15
Permanent Address, Big Springs, Tex.

WILL H. HUFF'S SLATE.

Carrollton, Ohio July 5-14
Council Bluffs, Ia. July 19-28
Guthrie, Okla. Aug. 2-11
Kearney, Neb. Aug. 16-25
Alexandria, Ind. Aug. 28-Sept. 1
Hannibal, Mo. Sept. 6-15
Permanent Address, 1903 Moringside Ave. Sioux City, Iowa.

GUY L. WILSON'S SLATE.

Batesville, Ark. July 5-21
Indianapolis, Ind (Y M H L camp) July 25-31
New Albany, Ind (Silver Heights Camp) August 1-11
Indianapolis, Ind. (Pent. Bands Camp) August 12-18
Wild Cherry, Ark. (Association Camp) Sept. 6-16
Permanent Address, Pasadena, Cal.

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Louisville, Ky.

Why Study Missions? (Continued from page 3.)

ence that we have the gospel today—and now the command to us is "To Go," and but for us many will perish without ever hearing of Christ. "Why Study Missions?"—To persuade others, and lead them to see the beauty of missions, and the joy of service. It has been said, "We are the children of missions, and fairness means that I must do to others, what men once did for me"; furthermore, that "every man, woman, and child in heathen lands is a challenge to the church at home." Foreign missions began a long time ago, with only 120 despised Galileans—today "This army of evangelization is a great one"—to fight in its ranks will be a glorious privilege even in a losing cause, but this army never lost a battle, knows not defeat. The onward cry is, "Not by might, nor by power, but by my spirit," saith the Lord. "We have no apology to offer for being in earnest on this subject, and the necessity of studying missions," nor will we need to make one, until that one, who said "Go preach my gospel to every creature," tells us he made a mistake in coming to this earth to redeem it, and, in the command he gave his disciples upon the sunlit crest of Judea. The question of the hour is, will our women rise to the opportunity which confronts them? Oh! that they might roll the stones of unbelief, ignorance and self away, and let the Christ within them rise. Let us remember that the cause of Christ is straightened, not by the Holy Spirit's power, not by the heathen, but by ourselves, by our lack of love and devotion to his cause. John Chalmers, a missionary, once said, "The word 'sacrifice' ought never to be used in Christ's service." Fifteen years later just before his death, he said, "As I recall the past with all its experiences, with its shipwrecks, many times standing in the face of death, surrounded by savages with spears and clubs, spears around me, clubs knocking me senseless to the ground, give me these hours all back, and I will count it a privilege to minister unto you." Henry Martin, as he lay burning up with fever sent this message to the homeland, "Tell them to live more with Christ to catch more of his spirit; I came to Persia in the name, and for the sake of Jesus, and now, with my latest breath I want to thank God for his goodness in allowing me to work for him." As followers of Christ we are supposed to be, and must be in love and sympathy, with every method of reaching and saving souls. Phillips Brooks says, "Duty makes us do things well, but love makes us do things beautifully."

If every woman of this Louisville Conference would learn to do things beautifully, it would not be long until the whole world would be filled with the knowledge and glory of God. "Fling out Christ's banner, heathen lands

Shall see from far the glorious sight
And nations, crowding to be born
Baptize their spirits, in its light."

Why study missions? That we may arouse and enlist the indifferent ones around us—often, when urging others to enlist in this great work do we hear this reply—"Why should I study missions when I am not interested in missions?" To this question we have

but one answer: No profit is derived from a course of study where no interest, and no pleasure is taken, but listen, "Diving, and finding no pearls in the sea, blame not the ocean the fault is in thee." At this day and age, students are considered as unfortunates mentally, or as incorrigibles—subjects for the reform school, if after hearing a thing over and over again, they derive no profit therefrom; so, after nearly 2,000 years having had Christ as their teacher, the Bible their text-book, what must our Father think of his children who are going up and down in the world, the recipients of his many blessings, not interested in missions? Let us ask ourselves the question, if we fail to interest and enlist others, may it not be that the lack of interest on their part, is largely due to the seed of indifference from our own heart's garden? Why study missions? In conclusion, I would say, if we would keep abreast of truth, if we would have our prejudice removed, we must study missions to know how rapidly the world is looking Christward—looking to that one who said, "If I be lifted up, I will draw all men unto me." Our country today has a knowledge of the non-Christian world that the past with all its greatness never knew—Christian America with her Christian civilization, aided by the gospel of our Lord Jesus Christ, is no longer ignorant of other countries, their customs, religions etc. No, to that one who said, "Not by might, nor by power, but by my spirit," be all the glory. The printing press, the greatest discovery of the age both secular and religious, has been one of the most powerful agents in God's hand to disseminate knowledge, and to dissipate the mystery and the prejudice that have for so long hidden the ancient world from view. Today individuals are without excuse, who have no knowledge of missions; it is their duty to inform themselves, to know intelligently how and for what the money is collected, how carefully and judiciously expended. Missions is the greatest enterprise we can engage in—the greatest task in the world, but we are not conducting it alone. The present is the most strategic point in all the history of missions—the spirit of unrest is abroad in the land. "A sound of going is heard in the top of the mulberry trees, and the hour for battle has come, God has gone forth to smite the hosts of darkness." Who follows in his train?

Lead on, Oh King Eternal, the day of march is come,
Henceforth in fields of conquest, thy tents shall be our home,
Through days of preparation, thy grace has made us strong
And now, Oh King Eternal, we lift our battle song.
Lead on, Oh King Eternal, we follow not with fears
For gladness breaks like morning, where'er thy face appears,
Thy cross is lifted o'er us, we journey in its light,
The crown awaits the conquest, Lead on, Oh King of Might.

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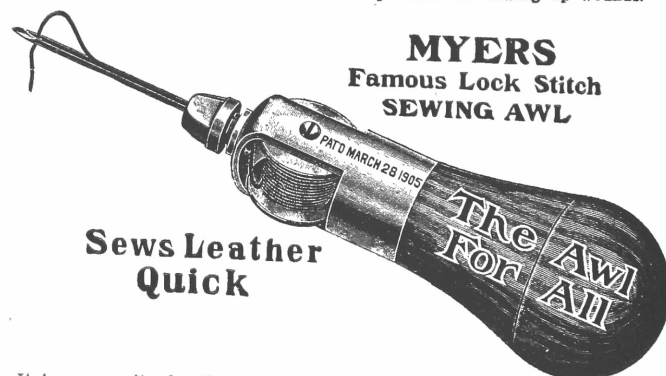
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