

# 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

### Victories Do Not Come Without Battle.

Great and important victories are never won without heroic conflict. This is true of spiritual as well as of carnal war. There was once a minister of the gospel who longed for a great spiritual victory in his church and town, but he did not seem to understand that in order to obtain such gracious results and so glorious a victory over sin he must engage the enemy in determined and desperate battle. His methods were all of a conciliatory character; he sought to make friends with the enemy.

This minister seemed to think that by some means he could get on good terms with the wicked and the worldly, and then lead them into the kingdom almost without their knowledge of the fact that they were being saved. The truth is, he was always getting ready for something he was never just ready or able to do. He had evidently forgotten that the Scriptures plainly declare that "the friendship of the world is enmity with God." Having made friends with the world he seemed to be at a loss to know why it was that the desired victory did not come, that a great revival did not break out in his church, but instead there were evidences of deadness and indifference about him everywhere.

Without doubt those who would enjoy spiritual victories must have the hardihood to declare war on sin; they must have the courage to give and take the killing strokes of real battle. Of all men, the preacher of the gospel should be in the truest and highest sense a fearless man. We did not say a rough or insolent man, nor a reckless, indiscreet, unwise man, but a man of genuine God-given courage.

Those are thrilling words in Joshua, 1st chapter and 9th verse, where God speaks thus to Joshua: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest." How calm the peace and how fearless the ministry and life of the messenger sent of God who carries these precious words constantly in his breast. Such a man will speak with authority and unction, and men will hear and heed his words; from his lips the word of God will go forth not to return void, but to accomplish that whereunto it is sent. He never cringes before the rich or fawns over the fashionable and influential, walking lightly lest he should give offense to some miserable conceited sinner. Such a man will have enemies, no doubt, but God will love him, his labors will be fruitful, and men will rise up and call him blessed.

God grant us such men in our pulpits and all will be well, for such men are invincible. They are the salt of the earth and the light of the world. Men see their good works and glorify their Father which is in heaven. They are soldiers of the cross and march to repeated and constant victory over sin. They are towers of strength in a city or community. Where such men are not, Satan triumphs, and sin sweeps its multitude of victims into eternal night.

#### TAKE THE LEAD.

When Moses went into Egypt from the presence of the burning bush he went preaching two blessings to the captive people—*deliverance from Egyptian bondage, and an inheritance in Canaan.*

When the Hebrews crossed over the Red Sea, if Moses had refused to lead them further, claiming that all the promises made them had been fulfilled, doubtless many petty leaders would have risen up, and dividing the people into wandering bands,

#### A VOICE FROM THE LONG AGO.

I am not afraid that the people called Methodists should ever cease to exist in Europe or America; but I am afraid lest they should only exist as a dead sect, having the form of religion without the power. And this undoubtedly will be the case, unless they hold fast both the doctrine, spirit, and discipline which they first set out. Methodism is only plain scriptural religion, guarded by a few prudential regulations. The essence of it is holiness of heart and life; the circumstantial all point to this. If even the circumstantial parts are despised, the essential will soon be lost. And if ever the essential parts should evaporate, what remains will be dross.—*John Wesley.*

would have led them into many directions and countries greatly to their hurt. Under no circumstances could Moses have compelled the people to remain contented in the wilderness. They had given up the onions and garlic of Egypt with the understanding that they should be brought into a land flowing with milk and honey.

If Moses had failed to bring them into this goodly country, they would either have returned to Egypt or followed after almost any one who might appear and propose to lead them. People are not content with anything short of a full salvation. If the regular pastors do not lead them into the fulness of the blessing of Christ, they will seek leaders elsewhere.

Suppose our pastors should begin at once to lead their people into Canaan themselves; suppose the wants of the people were fully met in their own ministry, think you there would be any special demands for the work of an evangelist within the bounds of their charge? Certainly not. Let me say in this connection that the time has come in the history of the church when those who would lead, must take the lead.

It is folly to abuse the people for wanting to know things and try to bind them down to our narrow prejudices. One of the darkest crimes ever committed against humanity was committed by the Romish Church in keeping from her people

the Bible; and yet she knew that in order to maintain her sway over the minds of men they must be kept in a state of ignorance and superstition—they must not think. If the people read the Holy Scriptures they would think; Bible truth would arouse and provoke thought; hence, they have kept from their people the Scriptures, and the people under their control have fallen into a fearful depth of ignorance and brutality.

If a hint to the wise is sufficient, let me drop a hint to the holiness people just here. We hear brethren saying, "Keep to the main line, let nothing sidetrack you." To this we must heartily say amen. At the same time let us have an intelligent understanding of ourselves and the situation. If "keep to the main line" means that we are not to preach anything but sanctification as a second work of grace, then we beg leave to enter a kindly protest. Let it be understood that we will read, believe and preach the whole Bible. We need not fear any truth taught in the word of God. By all means let the holiness people "take the lead" in expounding and explaining to the people all of the word of God. Men do not die as soon as they are sanctified. They live and grow and thrive, and they have a ravenous appetite for all the truths contained in the word of God. If the holiness preachers fail to teach them, they will doubtless be led astray by adventurers who will appear on the scene with strange powers to deceive, if possible, the very elect.

Thousands of people who have run off into wild fanaticism on the subject of Christian Science could have been saved from it all by a clear, frank exposition of the Scriptures on the subject. Let us conceal nothing, let us evade nothing. Let the servants of God be thoroughly furnished to bring from their treasures things new and old, neither seeking popularity nor shunning criticism, but preaching the whole truth as it is in Jesus. Let us neither neglect nor sneer at the doctrine of the second coming of Christ, but frankly give the people the whole Scripture on the subject. Bring the people into Canaan and explore the whole land and possess all of it. As the eye cannot say to the ear, "I have no need of thee," or the hand to the foot, "I have no need of thee," so neither can any one doctrine of God's word say to any other doctrine contained therein, "I have no need of thee." If we would have a well-rounded, robust, graceful Christian character like the columns in the temple, with the lily work at the top, combining strength and beauty, we must develop that character by feeding the mind and soul on *all the word of God.*

"All scripture is given by inspiration, and is profitable for doctrine, for reproof, correction and instruction in righteousness." Let God's holy preachers *take the lead*, and forestall all cranks and fanatics by fully declaring his whole counsel. That God will have specialists there is no doubt. It seems to me quite appropriate and natural that it should be so. Any one great Bible theme is enough to fill the head and heart of a man. We ought not to be surprised or to object if one sanctified preacher dwells much of his time on depravity, or the carnal mind, while another confines himself largely to the baptism of the Holy Ghost, and a third magnifies the cleansing blood of Christ. While still another speaks with glowing soul of the delights of the life in Canaan, another speaks much of consecration, and his fellow laborer dwells largely on sanctification, and the mockery and scorn that must follow.

(Continued on page 8.)



# The Holiness Movement and Methodism.

JOSEPH H. SMITH.

## Part I.

I would preface this with a few general remarks. (1) While trying to press loyalty and service to "our" Church, we will remember that "the" Church is greater still than our own; and we recognize that real church loyalty may sometimes involve us in war against sectarianism even when it may show its head in our own denomination. Sectarianism is a sprout of carnality. It showed itself in the bigotry of the apostles before Pentecost when they would prohibit the ministry of others who were not subject to their control. It appeared among the Corinthians, after their conversion, when they wanted to align themselves with one apostle as against another, and it turns up today in similar forms. Nothing therefore, that we have to say about loyalty to our own Church must be understood as fostering any sectarianism among us as a people; or as repudiating one's larger loyalty to the true Church of Christ everywhere. The Holiness Movement has primary obligations to Methodism, and it has what we may call, pentecostal obligations to all Christians.

(2) *We would limit the mission of the Holiness Movement.* This is specifically to keep alive the doctrine and life of *Holiness*, together with the practice and power of *revivalism* in the Church. Now these two—Holiness and Revivalism, are essentially and historically the soul of Methodism, and Methodism is meant to throw her life-blood by these throughout the whole body of Christendom. Hence we feel bound to observe the lines and the limitations of our Movement; and, at the same time, the normal center and the arena of the same.

(3) *Our definition of Methodism would embrace the whole family of churches that are Wesleyan in doctrine, no matter what they may be in polity,* though naturally, we write from the standpoint of the Methodist Episcopal Church in America, (in which the movement started). Our remarks, however, must not be construed as applying so much to locality or to polity, as to exclude our sister churches, whether large or small; whether new or old; whether at home or abroad, that are of like faith. We assume that loyalty to a church is preeminently loyalty to her doctrines, then, after that to her polity and to her administration.

Still our question now is not one altogether of loyalty, but rather of ministry or of service. And we may put it thus: *"The Service of the Holiness Movement as related to Methodism."*

And our position is, that whatever our relations and our obligations may be to other churches and to the church at large *we have a prior relationship and a foremost obligation to the Methodist Church.*

First, we say, "A prior relationship." For, as we have said, this Movement was born in Methodism. All the original leaders proclaimed and pledged and proved an unfaltering devotion to the Methodist Church. Not only this, but our Bible doctrine of Christian Perfection, is derived through Wesley, is formulated in the original standards of Methodism and is the property of other churches chiefly through the influence and ministry of the Methodist Church. What if some within her border have not believed her doctrine! What if some have despised this, the chief depositum of our Church! She still stands historically, traditionally and theologically before the world and, (we believe), accountably before God as the Church of Holiness and Revivals. The holiness Movement, then, which has no other business on earth but to emphasize and enforce what Methodism was raised up and is set for, must most jealously respect its close and tender relations to the Methodist Church.

But secondly, that the service of this movement, is, at least primarily to the people called Methodists will appear from these considerations.

(1) Till this present time, notwithstanding the independent and interdenominational extensions of the Movement, a large majority of all those who enjoy the experience, and of those who are engaged in the work of Holiness, belong to Methodist churches. And a big percentage of these are of the ministry and membership of the M. E. Church. The subscription lists, too, of our distinctive holiness papers, I am told, are largely made up of the names of Methodists. This being the case, we are held under the most conscientious obligations to the Methodist Church; and especially, since besides the foregoing facts, we ourselves, who write and work in this Movement, are for a large part, under the vows of membership and ministry in the Methodist Church.

Yet not only because of these numerical and personal considerations, *but because of the great need of the Church itself*, we would devote our chief ministry to her. This need might be established by a score of serious and saddening evidences. To cite these might seem pessimistic to some, but to sane and spiritual men, it is but a sober and alarming fact. Waiving them for the present, however, we proceed to remark: that besides the usual and acknowledged needs and benefits of *Specialism* in all departments of life; and as for missions, temperance, education, etc., in the Church, there is *added reason for Holiness and Revival Specialism*; reason that grows out of the strong drift of the carnal mind ever towards rationalism, materialism, officialism and commercialism, and with this worldward drift, a trending ever away from true evangelism and from the hidden things of spirituality. Without, then, discussing at all, the extent to which these drifts may have gone in modern Methodism, we submit simply that underlying principles within her, as within all churches, make demand for an earnest, intelligent, persistent, special movement for the promotion of holiness and the preservation of revivals in our great Church.

For these, and for one other reason, we ask of Methodism in high places and low, a little fairer treatment, a little fuller recognition, a little freer opportunity for the Holiness Movement that is meant of God to be such a blessing to the Church. That other reason is this, that Methodism herself, has a mission of doctrine and experience in holiness and evangelism to all denominations. Just as she has well nigh succeeded in bringing all churches to acknowledge and teach a free salvation, so has she an unfulfilled mission to bring all Christendom to see and say what it has found that: *men are justified before they are sanctified in the present life*, and that they are "sanctified by faith."

## REJOICE.

JAMES V. REID.

"Rejoice in the Lord alway: and again I say, Rejoice.—Phil. 4:4. "Rejoice evermore."—I Thess. 5:16.

When God set Adam and Eve down in the Garden of Eden, he evidently meant them to be happy, considering the beauty and harmony of the garden in which he placed them. Everything that a wise and loving God might plan was at their disposal to enjoy. From the record that has been left us containing so many exhortations to praise and rejoice, God not only meant for Adam and Eve to be happy, but we, his children through the blood of his Son, should also be happy in him. In order to rejoice, one must be happy; hence to rejoice always and evermore, we must be happy always and evermore, which, thanks be to God, he has made possible for every one of us

through Jesus Christ, whatever may be our condition or environment in life.

In order to rejoice, we must have a "rejoicer," and that well oiled by the oil of the Holy Spirit. Some people get into the midst of a good praise service where the saints of God are rejoicing and shouting, and to keep up the looks of the thing and for the sake of their profession, will try to "put on" the same spirit of praise and rejoicing without the oil of the Holy Spirit, and the result is that it "squeaks" to such an extent as to grate on the ear of the spiritually discerned. It is indeed a useless undertaking to try to "rejoice in the Lord" without the "rejoicer of the Lord" on the inside to do the work; the result is as sounding brass and a tinkling cymbal.

A definition of *happiness*, as we find it given by Adam Clarke, is as follows: "That state of mind in which the desires are all satisfied by the full possession of that which is to be desired above all things as containing in itself everything suited to the nature, capacity and wishes of an immortal spirit, with the rational conviction that this state may be permanent; which state is nothing more nor less than the approbation of God in the conscience, and the image of God in the heart." Since our immortal spirits were originally created in the image of God and as companions for God, there is no temporal or material *quality* or *quantity* that can satisfy these longing souls,—nothing but the satisfying portion of the abiding "Comforter," the third person of the eternal Godhead. So that, though it may be sought by the millions in worldly pursuits and amusements, there is no *genuine happiness* except as it is found in God himself. And it is such a happiness that brings a true spirit of rejoicing; not rejoicing in the affliction of another; not in the downfall or adversity of a fellow creature; not in our own accomplishments, achievements or personal qualities, but *rejoicing in the Lord*, and that *always*.

There are some things that might hinder, and do hinder our rejoicing many times, but if we will only gird up our faith and search the Old Book we can find antidotes for all hindrances and in the end say with Paul, "Nay, in all these things we are more than conquerors through him that loved us."

One thing that will hinder our "rejoicing evermore" is disobedience to the Spirit of God. Now, it would seem strange to speak of a child of God being disobedient, and yet it is too often the case. If we have sensitive consciences and attentive souls the Spirit will speak to us and lead us in a great variety of ways, which, if we disregard, will bring condemnation upon our hearts. For instance, in a meeting the Spirit will impress one to speak to a certain soul; will prompt one to lead in prayer; or again, go into a home to pray with a neighbor, return thanks at the table or conduct family worship. The Spirit is often resisted in these cases with such an excuse as "Some one else is better prepared, more able, or of more experience to do these things than I," and the opportunities are let pass with the result that before long we have a lashing conscience and a heavy heart; our rejoicer has stopped work for the time being, the song birds refuse to sing; the only remedy is to get down on your knees before God, ask his forgiveness and promise him that we will not let such opportunities pass again. Paul exhorts the Ephesians (Eph. 4:30.) to "grieve not the Spirit"; and to Timothy (I Tim. 4:14.) he says, "Neglect not the gift that is in thee (i. e. the Holy Ghost) which was given you by prophecy, with the laying on of the hands of the presbytery." The Holy Ghost, typified by the dove, is of a tender, sensitive nature, and to neglect his leadings and pleadings would be to grieve him and cause him to take his flight from our souls to leave us void of all joy and happiness.

Again, how many times have we heard such expressions as, "Oh, I just felt like shouting; it was all I could do to keep my seat; but I held in the best I could and just kept quiet." Beloved, in a real Holy Ghost inspired shout there is glory for God. The world wants a joyful, free



salvation, and when they see it demonstrated it creates longing, hungry hearts for such an experience. When you quench the Spirit, in such a time, you are robbing God of glory that belongs to him by the demonstration of the Spirit's power through you. "Quench not the Spirit." (I Thess. 5:19.)

Another thing that would keep us from rejoicing evermore is a manfearing spirit. There cannot be perfect liberty and freedom as long as there is a self-consciousness and fear in the presence of others. John says "fear has torment" and there cannot be joy where there is torment; but "perfect love casteth out fear," (I John 4:18) so we see for our "rejoicer" to work perfectly we must have perfect love.

Again, that which might hinder our rejoicing, but should not, are the cares of this world. How easy it is to get so engrossed with laying up for a rainy day, or putting forth every energy to keep our wearing apparel up to the prevailing fashions, until we forget to keep our "rejoicer" oiled up and the next time we get into the class meeting, prayer meeting, or a camp-meeting, we find it completely stopped and we wonder where is the trouble. Again, we get to wondering where the next month's rent is coming from, what we are going to do when this sack or barrel of flour is all gone, with husband sick and nothing in sight. But if we will only take time to slip away from these cares, off up to the mountain-top among the lilies and the song birds, and sit at the feet of Jesus while he talks to us in the sixth chapter of Matthew, and hear him say, "Take no thought for the morrow; for your heavenly Father knoweth that we have need of all these things. If he feed the fowls of the air and clothe the lilies of the field, are ye not much more than they?" Will we not come back again with our faith renewed, our cares flown, and a spirit of praise and rejoicing in our hearts? Then hear Paul say, "But my God shall supply all your need according to his riches in glory by Christ Jesus." Is not that enough to make us rejoice evermore?

Does your "rejoicer" stop working when persecution comes? When the testings come piling up you get to thinking what a hard time you are having, and are tempted to wish that you did not have to endure such things? If such is the case there is sure to be a lull in the joy, for complaints, laments and joy do not mix. Let us again hunt for the antidote in the recipe Book. Paul says to Timothy (II Tim. 3:12.) "Yea, and all that will live godly in Christ Jesus shall suffer persecution." That is enough to go ahead rejoicing over, to know that we are among that class who shall suffer. But Peter comes along with still further assurance: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." (I Pet. 4:12-13.) And Peter had endured enough himself to know what he was talking about and to convince us that it is possible to keep on rejoicing under trial and persecution.

The condition of our minds will sometimes clog up our "rejoicer" for a time. Perhaps you have arisen some morning and prepared for the day's work, and where there is usually a spirit of joy and a song in your heart, this morning it is not there and you wonder what is the matter. You have said or done nothing wrong, and everything else is going as usual, but some way the birds are not singing inside like they ought to. If you will stop and analyze your case and retrace the time since arising you will find that you have been thinking. No harm in thinking, is there? No, but of what have you been thinking? Perhaps it was something unpleasant that transpired the night before; angry words spoken by a neighbor over the back yard fence; something that happened different from the way you would like for it to have happened; a disappointment in plans or expectations. You had no part in the unpleasantness, and acted justly and nobly in the disappointments, but you were thinking so intent-

ly on these things and your mind was going like a buzz-saw unrestrained, with the consequence that there was no room in your mental chambers for praise and song. Evidently knowing our need along this line Paul left us another remedy when he wrote: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things." Not the unlovely, impure, unjust and things of bad report, but those things which bring joy, gladness, lightness and holy inspiration into your own heart and life.

In our daily lives we are ever subject to a constant changing routine of circumstances, some pleasant and some unpleasant, affecting us in various ways according to our different dispositions and temperaments. There are perplexities of mind, problems of importance to be solved, difficulties to be straightened out, all of which have some bearing upon our moods and emotions. In the midst of these changing events we sometimes lose ourselves in care, anxiety, discontent or dissatisfaction. But through all these things we may come off more than conquerors by heeding Paul's admonition to "be careful for nothing, but in everything by prayer and supplication with thanksgiving, let your requests be made unto God, and the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus." (Phil. 4:6-7.) We have heard it said that Paul meant "in all things," but not "for all things;" but we read again, (Eph. 5:20.) that he says "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ," for "All things work together for good to them that love God, to them who are called according to his purpose." (Rom. 8:28.) Hence, we see again that it is possible to rejoice and give thanks through all things.

There are other things that might be mentioned which would rob us of our joy, but these will serve as examples showing that there is nothing that should break in upon our rejoicing and praising the Lord. When Paul said to rejoice always and rejoice evermore he evidently knew it was possible for us to do it, and that God had a supply of grace that would suffice for every need. The thought of rejoicing is not always that of audible or visible demonstration; to rejoice always is not to always be singing aloud, clapping the hands or leaping in holy glee; but it does mean that in all things and through all things there can be an ever-flowing well of joy and praise deep down in our hearts ever springing up as the artesian well.

When there is abiding joy in our hearts it will manifest itself through a shining countenance, thus distinguishing God's true saints from the careworn, downcast people of the world. It puts a glow in the soul that makes us "shine as lights in the world" in the midst of a crooked and perverse nation," (Phil. 2:15.). "The joy of the Lord is our strength," (Neh. 8:10), making us overcomers and conquerors through the precious blood. Praise the Lord! Then let us live up to our privilege and "Rejoice in the Lord always: and again I say rejoice."

#### A NATIONAL CRISIS.

REV. L. L. PICKETT.

Chapter I.

I wish to bring before the reader an eye-opening article by one of the foremost physicians, surgeons and scientists of America—Dr. T. Alexander McNicholl, of New York City. Dr. McNicholl is a student, a careful, painstaking investigator, accordingly a recognized authority. The facts here given by him are enough to awaken solicitude on the part of every lover of God, every friend of man. I shall cut his article into sections, making notes on such points as I especially wish to emphasize. Every reader should file these articles, till they are complete; there will be several in the series. Our investigator says:

A wave of degeneracy is sweeping the land, a degeneracy so appalling in magnitude that it staggers the mind and threatens to destroy this republic; numbering more victims than have been slain in all the wars and in all the epidemics of acute diseases that have swept the country within two hundred years.

The application of modern scientific methods has reduced the mortality from acute diseases such as typhoid, yellow fever, and the plague. The sources and the carriers of these infections have been discovered. By abolishing the sources and exterminating the fly, the mosquito, and the rat, the average length of life has been increased.

*With what marked contrast do we deal with alcohol, that most potent source and carrier of chronic disease.*

#### THE STRIDES OF CHRONIC DISEASE.

Degeneracy is shown in the increasing rate of mortality resulting from the spread of chronic diseases. President Rittenhouse, of the Provident Savings Life Assurance Society, shows that *within thirty years the mortality from chronic diseases has doubled, and today chronic disorders of the lungs, kidneys, heart, and other organs are responsible for more than half the deaths.* The Statistical Abstract of the U. S. for 1911, and the U. S. Census Bureau in its Decennial Reports, present an alarming array of facts that demonstrate national degeneracy:

*Within a period of fifty-three years the country's population, according to these reports, increased three hundred and thirty per centum, while the number of insane and feeble-minded increased nine hundred and fifty-five per centum. This shows a net increase in the rate per million of two hundred and ninety-one per centum.*

During the last twenty years there has been an increase in the mortality from hemorrhage in the brain of one hundred per centum; kidney diseases, one hundred and seventeen per centum; diseases of the heart and circulation, three hundred and seventy-eight per centum; cancer, four hundred and thirty-six per centum; diabetes, seven hundred and thirty-eight per centum. This slaughter of the race is accentuated when we recall the fact that one in every seven deaths is due to tuberculosis; and that one in every twenty will die of cancer.

Our author at this point speaks very forcefully and quotes some other very high authorities on the "lessened fertility of the race." He declares that wives are, in an alarmingly increasing number, refusing to become mothers. In the early settling of his country "there was an average in excess of eight children to the family." At present, he informs us, more than fifty-eight per cent of our native white married women "have had but one or two children." Less than ten per cent have borne more than five children.

But I will not dwell upon this phrase or quote more at length. It is, however, worthy of thoughtful consideration on the part of lovers of the race and of our own dear land. God's first command to the newly-made pair of Eden was, "Multiply and replenish the earth." A decent regard to this law of our race is essential to development and happiness. Those who purposely set this injunction at defiance are sinners against God and criminals against the human family.

In our next article we will let Dr. McNicholl answer the questions, "What is the cause of this degeneracy?" He will give you, reader, some alarming and astonishing facts.

(Continued.)

Away, then, with all feeble complaints, all meager and mean anxieties! Take your duty and be strong in it, as God will make you strong. The harder it is the stronger in fact, you will be. Understand, also, that the great question here is not what you will get, but what you will become. The greatest wealth you can ever get will be in yourself. Take your burdens and troubles and losses and wrongs, if come they must and will, as your opportunities, knowing that God has girded you for greater things than these.—*Horace Bushnell.*



## IN THE OFFICE

Mrs. Bettie Whitehead.

### FACTS AND EVIL SPEAKING.

The following incidents remind us of the frailties of human nature; how prone we are to see the objectionable and lose sight of the real beauty which glows in the unselfish devotion of those who count it a privilege to serve. We wonder if this party ever found out the mistake he had made in thus wrongly judging the faithful missionaries who denied themselves that their guest might have the best. May the Lord flood our hearts with that love that "thinketh no evil," that "hopeth all things," and that "never faileth." How different this spirit from that which Paul manifested when commending the Philippians that their care for him had "flourished again;" and lest they might think he was complaining, he said, "Wherein ye were also careful, but ye lacked opportunity."

Friends, we need to get where we do not demand so much attention, and then we will not feel the slights when they come; and if a little kindness should be dropped along the way, it will come as one of those sweet surprises which we did not expect, and which we feel that we did not deserve, so we will be that much ahead. Blessed is the person who does not live to be ministered unto, but who lives to minister, and counts it a privilege to serve, unnoticed by any eye save that of his Lord and Master.

Some one has said that the test of leadership is the readiness to be invisible. The rudder is under the water during the voyage, and is not seen by the passengers. If it were chiefly to be seen, its guiding power would not amount to much. Until we learn not to care whether we are observed of men or not, we shall never become as effective in leadership as we might. The great forces of nature work chiefly without attracting attention.

But the following is the point we wanted to get before you:

"A man traveling in a far-off part of the world came to a place where there were missionaries. All travelers expect missionaries to be hospitable, whether they themselves believe in missions or not. This man was no exception. He accepted the friendly invitations of the missionaries, to lunch with one, dine with another, and so on. They, on their side, spared no pains to make their guest comfortable. Their fare was very plain. But they clubbed together, and, for the visitor's benefit, bought some ham, which was an expensive luxury in those parts. Wherever the visitor went for a meal, the ham was sent there for him. He enjoyed it very much. But he did not understand their hospitable stratagem. He thought they all had quantities of ham in their larders; he went home and talked about the extravagance of the missionaries, who lived every day on the most expensive food.

"Another visitor accepted a missionary's hospitality in another spot. The missionary household went without butter themselves habitually; but enough butter for the guest was placed by him at every meal. He ate it. He never noticed that nobody else had any; and so he, too, went home and criticised the luxuries that missionaries have.

"Yet the facts in the case were facts. One traveler did have ham at the missionaries' tables; the others did have butter. Evil-speaking may follow facts. The trouble is, it usually doesn't have all the facts, or anything near all. More than that, it puts the wrong construction on the facts, and so makes them false in their bearings. These two true incidents, reported lately by one who knew, show the risk we run of slandering others by saying unkind things based, apparently, on fact. The only safe rule is to put the kindest construction possible on facts, and when they seem beyond favorable construction—why, then keep that golden silence which all the ages have taught wise men to praise."

### EVANGELISTIC AND PERSONAL.

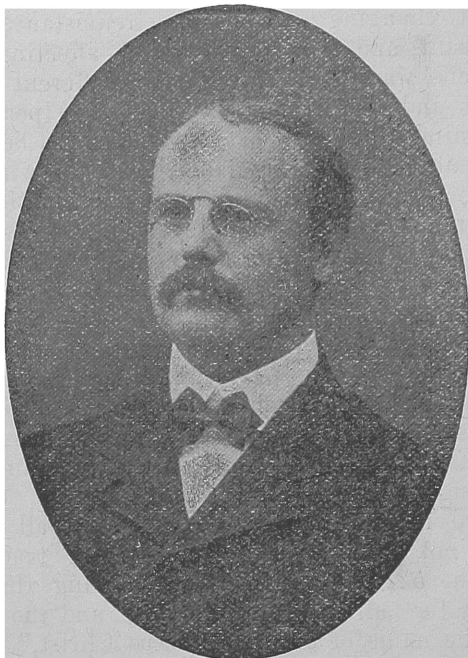
The Kentucky Conference is in session at Danville, Ky., with Bishop McCoy presiding. Rev. C. F. Wimberly will conduct pentecostal services twice a day during the conference.

\* \* \* \*

Rev. K. H. Bird: "The tent meeting began at Waco, Ky., last night. We are expecting great things from the Lord. I have an open date September 6-16, that I would be glad to give some camp or church as singer or preacher."

\* \* \* \*

Rev. Allie Irick: "We are in a great meeting at Olive Hill, Ky. Throngs of people surge over the grounds and the power of God is upon the



Rev. C. F. Wimberly who is conducting pentecostal services at the Kentucky Conference at Danville.

meeting. Salvation is flowing and there is joy and gladness in the camp. Calls are coming for camp meetings in Kentucky in 1913. We go next to Calamine, Ark., camp."

\* \* \* \*

Rev. E. A. Ferguson, so well known to many of our readers, recently passed away from his home at Mt. Vernon, Ill. He was in the camp meeting at Waco, Texas, but was sent home where he died a few days later. He leaves a wife and seven children. Let our readers remember them in prayer, that his grace may be sufficient.

\* \* \* \*

We have received the announcement of the marriage of Prof. E. D. Cornish to Miss Dedah Mae Burnap, of Urbana, Ill., September 4, 1912. We congratulate this young couple in behalf of THE HERALD readers and pray that they may have a long, useful and happy pilgrimage together. They will be at home after September 15, at Vilonia, Arkansas.

\* \* \* \*

Rev. E. C. Dees: "We have been at Keysport, Ill., for a week and there have been a few blessed up to date and the Christians greatly strengthened in the divine life. Our next place is Hampton camp. We shall not forget the kindness of Bro. and Sister Thurmond who entertained us so royally while at Keysport. The people all love them and they expect to be returned next year, and have invited us to hold another meeting for them. Pray for us."

\* \* \* \*

Rev. T. F. Maitland: "We have held a very fine revival since we last wrote to your good paper, at Birchfield, Kansas, in which there were over one hundred saved. At Anthony, Kansas, there were about two hundred converted and quite a few sanctified. We have seen great manifestations of the power of God in every meeting we have held. We have just closed a splendid meeting at Arkansas City, in which many were helped."

\* \* \* \*

Rev. J. J. Smith: "I have had the privilege of spending nine more days with the good people of Victoria, Miss. The services were good from start

to finish. Oscar Hardy, Cora Carrington and Bessie McCutcheon were organists and were ready to play or sing at any time. The last night was especially interesting and many pledged themselves to try to be ready when Jesus comes. We go to Hurricane camp, thence to Richwoods, Mo."

\* \* \* \*

Chas. K. Spell: "Twenty-five miles north of Gulfport, Miss., on the Gulf and Ship Island Railroad, is located the McHenry camp. They have quite a large tabernacle and beautiful grounds. McHenry camp has been favored with the ministry of such men as Morrison, Carradine, Huff, Pickett and Paul. We were there this year and had a splendid meeting and were invited back next year. We are now at Orangeburg, Ky., with the pastor of the Methodist Church."

\* \* \* \*

Rev. E. J. Moffitt: "We are glad to report another great meeting on the North Bradford work. This is our third meeting with Bro. Mays this year, and it was the old-time kind. One night there was a score of souls saved, and there were about fifty saved and sanctified during the meeting. Two old men nearly seventy years old, came to God. We find that where the full gospel is preached men and women begin to feel their need of Christ. Twenty-five members were added to the M. E. Church, so you see holiness is not a church breaker, but a church maker. We begin at Boonsboro, Va., next."

\* \* \* \*

Rev. T. J. Adams: "We are in a great meeting at Dyer, Ark. There was a break the fifth night, when the altar was filled and ten or more swept into the kingdom; one was sanctified the following day. The power so rested upon the people that some were converted on their seats and came forward without any one speaking to them. One young man prayed all night, and woke his sister up to pray for him; two were converted at a funeral service. It pays to preach the gospel of retribution."

\* \* \* \*

On August 8, the Rev. C. F. Weigle, of Pasadena, Calif., while filling his engagement at the Mooers Holiness camp, at Mooers, N. Y., was stricken with appendicitis, after preaching his fourth wonderful sermon. He was hurried by auto to the Physicians' Hospital, at Plattsburg, N. Y., where he was operated on immediately by Dr. Silver, assisted by Dr. Hanes, of New York City, and Dr. Taylor, of Mooers, and Dr. Briggs, of Champ-lain. It was a chance in a hundred; gangrene had already set in, but the doctors did their best, and God, who hears prayer, was on the throne, and we expect to have him restored to us, to push the battle of God and holiness. It will be a long hard pull for him, and we ask THE HERALD family to pray mightily for his recovery. Any mail addressed to me or the hospital will reach him. C. P. High, Pastor of M. E. Church, Mooers, N. Y.

### NOTICE!

We regret that Dr. Harris' article on Dr. Tillet's book, "Personal Salvation," did not reach us in time for this issue, but will come out next week.

## PURITY BOOKS

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## Question Bureau

Rev. John Paul.

1. Please give your views on Hebrews 6:4-6, also 10:26, 27. What constitutes such a fall and the wilful sin?—J. A. B.

The first of these passages shows the absurdity of that view that apostasy is impossible, that a man, when once converted, may backslide, yet cannot fall from grace, but will be restored to divine favor before he dies. Men do backslide without apostatizing, and go on for years as backsliders without becoming confirmed apostates. Indeed the confirmed apostate is very rare. Our definition of a confirmed apostate is a man who has so sinned against light and repudiated the blood of Christ and his past profession that the Holy Spirit has ceased to strive with him. God says that he is married to the backslider; but these passages teach us that he is utterly and forever divorced from the apostate. Such utterances as this are peculiar to the epistle to the Hebrews, because, while ordinary backsliding would be common among the Gentile converts, hopeless apostasy would be more liable to take place among the Hebrew Christians, because they had more light and a greater natural heritage in the things of God. Dr. Adam Clarke discovers that at the time Hebrews was written, when a Christian would backslide and seek the preferences and popularity incident to membership in the synagogue of the Jews he had to go into the synagogue and, upon solemn oath, publicly repudiate Jesus Christ as an impostor. An act of this character is calculated to make an apostate out of any backslider.

2. Did Jesus have the power of choice, to yield or not to yield, when he was led of the Spirit up into the mountain to be tempted? Or, in other words, was it possible for Jesus to yield, taking in his human nature as well as his divine nature?—G. N. G., Indiana.

To say that Jesus did not have the power of choice would be to deny his personality as a man. He was both God and man, but it was through his humanity that he was tempted. While we cannot imagine such a thing as his yielding to the tempter, and are consequently without terms to express a supposed alternative in such an outcome, it is necessary for us to say that his attitude in the case was that of *will not* rather than *can not*. Of course the second person in the Godhead could not have been severed or carried into error. We understand that the one thing impossible in the character of God is for him to do wrong. He can make himself weak, susceptible of being overburdened; he can make himself tangible, susceptible of being persecuted, arrested, crucified; he did this by becoming incarnate in a human personality; he can make himself a sacrifice for sin, but he cannot commit sin; he could sooner undo his unity with human nature.

3. Please explain Revelation 2:2-5. Can a man do all this and still be a backslider?—A Subscriber, Maryland.

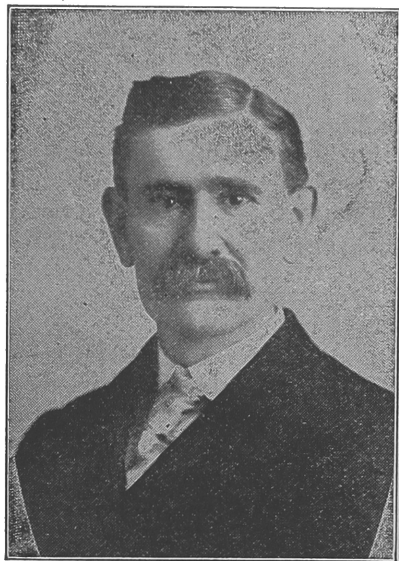
We may say that the interpretation all hinges upon the meaning of "first love," in verse 4, as it is distinctly said that they are not in possession of this first love any longer. There are three views upon this point, namely; (a) That they are fallen away from the grace of regeneration; backslidden in heart, though not in life. (b) That "first" refers to standard or quality, the highest order, which is perfect love, and that they have lost the experience of perfect love or holiness. (c) That love for God in the new-born soul is always fresh and fervent, but that their love had declined into a form, its earlier vigor and ardency having been given up. Perhaps the latter interpretation could be more easily maintained, in the light of the Lord's full estimate of the Ephesian church. In our judgment the truth lies between the first and last of these three interpretations, but is dangerously near to the first one, because: (1) They are

said to be fallen; (2) They are commanded to repent and do their first works again; (3) They are treated as upon the verge of apostasy; "I will come unto thee quickly, and remove thy candlestick out of his place, except thou repent."

### THE LEGALIZED SALOON AND PROTECTED VICE.

REV. A. S. HUNTER.

By that title, I do not mean the legalized saloon, *per se*, in its immediate relation to prostitution, gambling, thuggery, thievery, etc.; though the existence of such relation is common knowledge to every well informed person. What I have in mind is the parallel between the custom



Rev. W. E. Arnold, Presiding Elder of Danville District.

of saloon legalization and of vice protection. In essence, they differ not at all.

We, the people, as a whole, through our chosen representatives, grant the saloon the *legal right* to exist and do its nefarious work; knowing that it is in direct defiance of God's law and will, and therefore *morally wrong*! Likewise, the police of our cities give vice "official" permission to flourish undisturbed, knowing that it is in open defiance of the laws of the State, and therefore *legally wrong* (not to include the morals thereof). Is it remarkable that the police take their cue from the people at large? Where is the difference between the two, except in the degree of wickedness? Which is the more heinous, for the police to violate civil law, or for people to violate divine law?

It is charged, and with apparent truth, that the police, whose duty it is to prevent and suppress crime, keep on good terms with criminals, and collect large "graft" from them, in return for immunity from arrest and punishment. In like manner, we, the people, keep on good terms with the liquor traffic, and make it legally a business, when it is morally a crime. We collect "graft" from it in the form of tax, license, etc. We thereby "justify the wicked for reward." What do the police worse than we?

The exposure of police connivance with vice, which is now going on in New York and Pittsburgh, are but added incidents in the already long chapter of shame, including practically all our cities, which has been written in our land during the past twenty years. All along, it has provoked a flood of comment in the newspapers and magazines. There is a loud call, becoming more and more insistent, for a change in the police system, which will banish this custom of protecting vice, and substitute protection of the people from vice.

Important as that is, it is all rather tame, compared with our nation-wide rule of saloon protection, which has existed without interruption for half a century. For, in addition to the evils of the liquor itself, the law-protected saloon is the fostering mother of every form of vice, and of the protection of the same, which arouses such mighty protests everywhere. Saloon protection involves vice protection. Hence in supporting the regime of saloon legalization, we are morally responsible

for the system of vice protection, against which we exclaim with horror. Providing for it breeding places, why should we not have the spawn of vice? Shall we not first pull the beam from our own governmental eye?

We wonder at the brazen hardness of police officials, who tell on the witness stand of their official sanction of commercialized shame. Yet, those men are but the normal product of our system of legalized saloons, under which they have grown up, and through which they have received their official education. We listen with mingled pity and scorn, while they tell us that prostitution cannot be prevented; that its severe repression would render society unsafe for respectable people; that it should be permitted under certain regulation, etc., etc. But, they are only rehearsing our arguments regarding legalizing the saloon. They have learned their lesson in our school of misgovernment. If they are brazen before civil tribunals, what shall be said of this American people before God?

We have unspeakable amazement at people who live by the white slave trade, or who enrich themselves by graft from houses of infamy. But, we forget that all this is only the by-product of our governmentally indorsed saloon system. We choose not to think that we, as a government, of and by the people, have been in like manner, trafficking in the bodies and souls of men and women, and reaping a great revenue therefrom, all these years; doing this through the law-protected saloon. We prefer to imagine that, somehow, or other, we are individually innocent of all this; although we support the political parties by whose administration the lawful saloon lives, moves and has its being. We are loath to admit the bitter truth that we, the people, are "the man higher up."

We have inexpressible thoughts of a policeman who takes orders from his superior officer, and winks at the carnival of vice right under his nose. Yet, we, the voting citizens, virtually take orders from the political "boss" when we vote for the nominees of the "machine" knowing full well that their election means the continuance of the party policy of the lawful saloon regime. Language is barren when we would speak our thoughts of the "gun men," who, for dollars, shoot to death a "squealer," at the behest of some grafter. At the same time, "prosperity," which is only another name for dollars, has been the all-sufficient reason why the citizens of this land have repeatedly, on election day, knifed the only party beneath the stars and stripes which proposes to strike down the legalized saloon, and with it the infamous system of graft and vice protection which it promotes.

It is high time that the people of the United States should stop and do some serious thinking. We have no right to ignore the close and undivorceable relation there is between our governmental method of handling the liquor evil, and the horrifying system of police protection for vice. They are of the same infamous blood, and the second is the natural child of the first. If the latter is wrong the former cannot be right. If the second deserves human condemnation, the first cannot escape the divine anathema. If the civil courts may properly punish the corrupt police, God will not fail to chastise with scorpions a people whose votes make possible the whole rotten system, by upholding administrations which conspire with the liquor traffic.

The fifteenth annual session of the Gordon, Texas Holiness camp meeting was held by Rev. Sam S. Holcomb, and everything considered, it was the best meeting ever held at this camp. The morning sermons were marvelous in bringing the people of God closer together; the Bible readings given at 3 p. m. each day, inspired the people to a more diligent study of the word of God. The sermons at night were strong appeals to the sinners, bringing conviction on the entire audience. They were unanimous in calling Bro. Holcomb back for 1913. The choir did fine singing, with Miss Lula Butler at the organ, Mrs. Ada Ringo at the piano, and Mr. Thomas Dyer with cornet. Joseph F. Butler led the choir.



## EVANGELISTIC

### YELVINGTON, KY.

We have just closed the eighteenth annual camp at Yelvington, Ky. The meeting was in charge of Rev. C. W. Butler of Lapeer, Mich., assisted by Miss Nettie Springer, of Indianapolis, Ind. It was a success from many standpoints. While there were not so many visible results, yet I believe there were seed sown, that will bring forth an abundant harvest and I firmly believe that Yelvington camp is coming to the front. I was glad for the steps that were taken to organize all the holiness people of Daviess county and to stand by and support the great cause; also plans were made to build new cottages—more of them, and larger and better ones. Praise the Lord for Yelvington camp!

Their workers for 1913 are Bro. Bud Robinson, Nettie Springer and myself.

This will be my fifth meeting there and I am not tired yet. May a thousand blessings be showered upon those good people, and the abiding peace dwell richly in the precincts of every heart and home.

CHAS. D. LEAR.

### IN MISSOURI.

We are in a hard battle up here in north Mo.; too much water for good spiritual crops. The people though are hardly to blame for their condition as the pew will not rise higher than the pulpit, and in this town they had the two extremes. The preachers who tried to preach a high standard were incompetent and that confused some and disgusted others. The other extreme is more pitiful and hurtful; that is the fellow who has water on the brain and who preaches that you find salvation in the water and the latter gang are in the lead and of course their influence affects our church, and has its weight upon the unsaved.

But in spite of all these things we are having a good meeting; nearly everything in the tabernacle was forward last night and there was joy in many hearts. In spite of the continued rain, mud and slush, our crowds are large. We close here Sunday. Our next date is La Belle, Mo. We would like to make a date or two up in Ky.; can furnish best of references.

Any pastor who may desire help might write us. God bless THE HERALD.

Yours in him,

O. L. MARTIN.

### GREATEST ENCAMPMENT IN YEARS.

The 1912 encampment at Penn Grove closed Sunday night with the largest crowd present at a night service in many years. In fact, all the services, from the opening of the encampment, were more largely attended than in any previous year. The order was good, and more marked attention given by the audiences than at any time since the establishment of the camp ground.

Rev. Harney made no mistake in securing Dr. Charles Weigele for this encampment. Dr. Weigele was heralded as a powerful and grand preacher, and such he proved to be. It was stated he was a great singer, and the word great does not tell the half. No such singer has ever been here before. Rev. Harney delivered the ablest sermons he has ever given utterance to here. His sermon of last Thursday night was a masterly effort. The music, in charge of Mrs. Harney, was up to the usual high standard and enjoyed by all.

The auditorium was crowded every night. Saturday night the crowd was estimated at 1,000. Sunday, the crowd on the grounds was estimated at 2,000. All the cottages were taken, and there was demand for more. Truly, it was a glorious encampment.—*Tribune Democrat.*

### COLEMAN'S FALLS, VA.

This meeting started on August 1st and closed on the 8th. It was a success from the first. For some time the people of this community have been looking to God for an old-time revival, so in the fulness of time the power of the Holy Ghost came. Some of the worst sinners in the community were saved; there were over fifty saved and sanctified. To God be all the glory. Some of the men gave up the use of their tobacco. Thank God for a gospel that will clean a fellow up inside and out.

There were several family altars set up in the homes of the dear people. We also received a large number of subscribers for THE HERALD.

This meeting was with Rev. W. L. Mays, one of the best men the writer knows anything about. He is honored and loved by his people. The church could not begin to hold the people who came at night to hear the blessed doctrine of full salvation. We find everywhere we go that when Christ is lifted up in all his power to save from sin, men are drawn to him.

As a result of this meeting twenty new members were added to the Methodist Church and several went to the Baptist. We ask the prayers of THE HERALD family in this battle for our Christ.

E. J. MOFFITT.

### WACO, TEXAS.

God is with us at old Waco; several have prayed through. We are expecting great victory before we close.

Bros. Ed Fergerson and J. B. Kendall are doing some inspiring preaching. Bro. Fergerson has been somewhat sick since arriving but he lets Satan know he is on hand to give him a round. Bro. Kendall is small but the wisest little fellow I ever saw. His sermons are forceful.

Bro. Tom Talbot, the old standby, is on hands with his books. He has been coming to Waco camp for eighteen years and the people would miss him should he stay away.

Praise God for victory and for a great desire to see souls saved both at home and in other lands. Oh, how my heart aches when I think of and pray for those poor people I saw while in South America. Reader, you will never know how to appreciate fully the gospel of Christ until you get a real glimpse of the heathen land.

I am expecting to go to Central America this fall, D. V., with Bro. James M. Taylor. Pray for us. My prayer is, Lord help me to live the laid-down life with Jesus; willing to suffer, others to save. It is a blessed time when we gather to our holiness camps and sing and shout, but what a sweet, blessed privilege it is to tell the heathen of our Christ. Yours in him, C. C. RINEBARGER.

### OXLY, MISSOURI.

Our meeting at Oxly, Mo., closed August 11. It was a great meeting in many respects. 1, because God was in it. Second, the truth was preached and God blessed it. There were about thirty-five professions, about half of whom were members of the churches. The church members had been going to the Sunday baseball, or, a part of them had. God blessed us in getting the church members to quit going to the ball game. There had been a family moved in the community who would give a dance every week, or something as bad, if it could be, so we attacked the dance, and three of the main dancing girls professed to be converted and joined the church, and I think they got saved good, for we told them they would have to give up the dance and frolicking around to get to heaven; they put their hand on the Bible that they would stop the whole job. Thirteen gave names for membership to the Methodist Church, and some to the Baptist.

We would have had more to join the church but about half of the people that made a profession already belonged to the church, but I am glad we can preach so close that church members will come to the altar and get saved. We organized a League of twenty-six members. I praise God for the good people at Oxly. They treated us very nicely. We were entertained in the home of Bro. and Sister Adams, two of the best people I ever met.

I praise God for Bro. Morrison's editorials in THE HERALD, August 14. I don't know what the

International Bible Society will do with the devil since they have done away with hell unless they take him into their homes and keep him; they might shift him around that way. I would not vote for my brother or any one else who doesn't believe in the divinity of our Lord. Neither would I vote for a man that favored the Catholics. The Catholics say they would as soon administer the Sacrament to a dog as to a Catholic that sent his children to a free school. God help us to vote right.

A. A. MYRICK.

### FROM THE FIELD.

Well we have come to the end of another ten day's camp meeting at Eckerty, Indiana. We can't say that we are glad, neither can we say that we are sorry, but it is all over now, and it has gone into history and we are on our way for Blackwell, Okla., to conduct another camp and we are thinking every minute how will things be when we get there? Of course we are hoping for better things, but we have been defeated so often in these hopeful expectations, that we have about concluded that it is useless to look at all.

Eckerty camp was a fair sample of the most of our camp meetings this summer. There was nothing much done in a definite way; we had about eight reclaimed and two sanctified; not a soul saved from raw material and what did get through nearly wore us out tugging at them. Some of them spent more than half of the camp meeting coming to the altar but we were patient in well doing and never grew weary. We had much rain and the big tent leaked like a sieve, but when the weather was suitable we had good crowds. The last Sunday there were 2,000 or 2,500 people on the ground. We had a good deal of demonstration, especially in the testimony meetings; they certainly can testify, but there did not seem to be much praying, especially between services and we have never been able to have much of a meeting without a great deal of praying. This was one weak point in the meeting; then there was another thing: perhaps the worst cause for not having greater success was a spirit of coldness shown by some which was only known by a few that had good spiritual discernment; there was nothing said and it was kept a secret; but it made it very hard for us as the speakers. We had three services a day and we did all the preaching except three sermons. The singing was good; Miss Clara Lewis and Miss Cleo Flanagan were the leaders in song. Rev. Eskew did valuable service in leading the altar service and conducting the opening exercises. The last day was a blessed day; there were some real demonstrations of power.

The sinners and cold church members were hard to move. Good by, you will hear from me later. We are on the way for another place; if you do pray, please put one plea for poor "old John"; he doesn't need your sympathy, he needs your prayers.

JOHN THOMAS HATFIELD...

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## TWO GOOD MEETINGS.

We have held several good meetings since you heard from us, also passed through some afflictions, but thank God, we are still in the battle. We held a good meeting in the Seward Avenue Methodist Church in Topeka, Kan., with the Rev. A. S. Clark, pastor. The Lord gave liberty in the preaching of the gospel and quite a few souls plunged into the fountain. Among them were two good Methodist preachers who were sanctified wholly and who will be heard from in the future on holiness lines. We have had three Methodist preachers sanctified in the last meetings for which we praise God.

We have just closed a meeting in the large Nazarene Church in Ellington, Mo., with Rev. C. L. Williams, pastor. The Lord set his seal on our labors by giving unction, liberty and souls. Bro. Williams and Bro. Clark both are God's true blue holiness men; it gives me great pleasure to labor with such men.

Our daughter took sick in the Topeka meeting and continued to get worse until we got to Ellington. She has had fever 20 days but is convalescent. We had to leave her and Mrs. McBride in Ellington, while we go to the Cally Springs Camp, Ark. We need your prayers in these times of affliction. Pray for us that our daughter will soon be able to go into the work again and that all our needs may be supplied.

With Christian love to all THE HERALD family and blessings on the Editor and staff, we are,  
Yours in Him,

J. B. MCBRIDE.

## OAKLAND CITY, IND.

I suppose I had better give an account of my whereabouts. Since last I said anything to you through THE HERALD I had a good meeting with the Second Nazarene Church, Chicago. Right while Taft and Teddy were having a time in that great city, we were having a time too; several were saved and sanctified.

We were called home for a few days on the account of illness there, and then went through our home camp meeting at Olivet, Georgetown, Ill. I. G. Martin just spread himself and with Sister Wines and other workers we broke the record for Olivet.

I have just now closed my third camp meeting with an old-fashioned country camp meeting out here in the country, a child of Oakland City camp meeting, and they sure come out and try and take care of their offspring.

Rev. John Hewson was our co-worker here and let me say now that he is good as old wheat in the mill. The blessing of God was on the camp from the first and day after day the tide rose higher and higher, until all the driftwood and neighborhood trash was entirely washed away. It is fine to stand on the bank of these camp meeting streams when they are bank full, and see some of the stuff that floats away, some of it never to be raked up again; fusses, hard feelings, law suits, backbitings, etc.

Sunday last was a high day; the love feast was grand and a melting spirit was upon the people, and power was on every service. We closed Monday morning with a baptismal service and parted on the banks of the water to meet again, if not in this world, then on the banks of the river of life. Blessings from our heavenly Father be upon this band of saints. This was our third year with them and the more we are with them the more we love them.

We go next to Midway camp meeting to be with Myrtle and Joe Todd. Pray the Lord will bless us while there. Yours in the Master's service,  
U. E. HARDING.

## SCOTTSVILLE CAMP.

Breathes there a holiness person with soul so dead who never of the Scottsville camp has read? From the pine trees of Maine to the Pacific slopes of California, from the Lakes to the Gulf, people have heard of the far-famed mother camp of Texas. Spiritual waves of holy influences, started from this camp, have rolled throughout this coun-

try for more than a quarter of a century. Its services have been inspirational, instructive and superlatively beneficial. Decisions have been formed, battles have been fought, lives have been revolutionized, errors have been corrected, souls have been reclaimed, hearts have been washed in the blood and people sanctified for all time and for all worlds beneath the sacred enclosure of this pioneer institution. Long live old Scottsville camp! She has made a wonderful history which might well fill the pages of the world's greatest literary and religious periodicals.

The one great cardinal doctrine, along with all evangelical truths, that has been held aloft all these years is the grand *depositum* of Methodism, entire sanctification as a second work. This blessed truth is the strategic center around which all the religious activities revolve. It was for the sake of propagating this needful and neglected doctrine that Scottsville was called into existence. She has not deflected a hair's breadth from this original ideal. Whether with big crowds or small crowds she moves along the even tenor of her way year after year. The setting and surroundings of the camp claim the attention. There are the cedars on the bluff, the long rows of thousands of acres of peach trees in one of the greatest fruit orchards in Texas, the "green-robed senators" of broad spreading oaks, the towering tombstones and entangling flowers of the sad cemetery, the nearby church edifice and the cotton fields stretching away in the distance.

The recent encampment was the writer's third successive term as a worker. These strenuous days of evangelistic activity are marked upon the walls of my memory and will remain as a sacred souvenir for all time.

My peers, compatriots and fellow-laborers in the camp have done valiant service. There hasn't been a shock or jar or the least semblance of discord between the chosen leaders for the past three years. The most perfect harmony has prevailed. Peace as well as holiness has been followed.

Rev. R. T. Williams, President of Peniel Holiness College, Peniel, Tex., brought some splendid messages from time to time. His sermon on "The glory of the Cross" was a masterpiece.

Prof. Harry C. Maitland led the singing and preached a number of times. His sermons are direct and dynamic. He has held a number of successful revivals during the year. We rejoice in the success God is giving him. He puts all the vim and vitality of his strong constitution and commanding personality into his messages. Many are fearful that he will break himself down by such intensity and strenuousness and desire to see him marshal his sermon forces with more moderation.

Rev. L. L. Pickett, publisher, editor, prohibition advocate, and evangelist, stopped over and preached a fine sermon from the text, "She has done what she could." His message had the old-time ring. It was spiced with wit and freighted with denunciation of sin.

Among the visitors and attendants were Prof. J. W. Beeson, of Meridian, Miss.; Dr. Elrod, pastor M. E. Church, South., Marshall, Texas; Thos. B. Talbot, Louisville, Ky.; Rev. Z. B. Whitehurst, Peniel, Texas; Rev. J. M. Black, Hallsville, Tex.; Rev. F. M. Simpson, Mrs. W. R. Harvell, wife of a Southern Methodist pastor, Grand Cave, La.; Rev. R. L. Weldon, pastor of M. E. Church, Marshall, Texas; Rev. Kidd, pastor of Scottsville charge, M. E. Church, South; Rev. N. L. Sayers, Kinder, La.; Rev. C. L. Elliott, M. E. pastor, Houston, Texas and Miss Rosalie Edwards, Meridian College.

Next year the camp will be conducted by that princely pair of holiness heroes—Revs. J. L. Brasher and Bud Robinson.

While in the camp this year the sad news of the death of Bro. John H. Appell of Waco, Texas, reached us. Indeed, a great and brave soldier of the cross has gone from our militant ranks to join the church triumphant. Bro. Appell was quick, decisive, uncompromising, true, loyal, ever standing for holiness with sternness and stamina. He was a strong character, a born leader. He always reminded the writer of the pictures of that un-

movable military genius, Gen. U. S. Grant. Yours in Christ,  
ANDREW JOHNSON.

## DOUGLAS, MASSACHUSETTS.

At our last writing we were beginning a meeting with my Brother Ernest and wife for the Wesleyan Methodists at Bluffton, Ind. It was a stubborn battle because of some differences in the church. Near the close, the church came together and then God began to work mightily. It was hard to close for every meeting was getting better. Perhaps fully twenty-five people got definitely blessed at the altar.

Ernest and wife went next to Laper, Ind., and we came to Douglas, July 19 to 28. This was the thirty-eighth camp on these grounds. Many of the old workers said they never saw so many get salvation at the altar as this year. It was a great camp from the first.

That wonderful Baptist Deacon, George Morse, is the president and has been to every meeting since it was opened. He has put in thousands of dollars to make it go. Rev. J. N. Short is leader of the services. He has been there constantly for twenty-eight years. His sermon on the first Sunday was one of the greatest philosophical discourses of Bible truth we ever listened to.

B. S. Taylor, the Kentucky Sisters, Mrs. Crow and Miss Kell and the writer, were the special workers with a number of the pastors and workers throughout New England. Rev. Fogg, the District Superintendent of the Pentecostal Nazarene Church, was leader in song. The singing was splendid, being accompanied by a number of violins and cornets.

This camp has been the great gathering place for the holiness people of New England for near two score years. Such men as William McDonald was for a number of years the president of the camp. The place is made sacred by the memories of such men as Bishop Taylor, Gill, Updegraff, Wood, G. Hughes, E. I. D. Pepper, Bishop Mallalieu and Inskip who have all been to this camp and preached from the same pulpit.

Many of the old veterans who are still in the fight have been coming to this camp for many years. B. S. Taylor has been one of the main preachers a good portion of the thirty years he has been coming. Sister Cassie Smith, from Ocean Grove, has had a special meeting in her tent for more than twenty years. Rev. Riggs, from Lowell, has been there most every year for thirty years; and Capt. Randell from Brooklyn, a business man, has been coming for twenty-eight years.

The financial power of the camp now is Bro. Robinson, from Providence. He gives the rent of scores of tents each year and pays the expenses of a number of Christian workers to pray down the power in the altar, which is a very necessary part of a meeting. This year Bro. Robinson offered one thousand dollars to the denomination that had the most members at the camp, to be used for missions. When the test was given the first Saturday night there were quite a sprinkle of Baptists, Congregationalists, Presbyterians, Episcopalians and sixty-two Methodists, and one hundred and fifty Nazarenes. In all these were a number of preachers from different denominations in attendance. A Methodist preacher from Long Island, was powerfully sanctified. The power of God was mightily upon the entire meeting. Rev. Riggs counted those who professed to get definitely blessed in the altar and he said a fair estimate would go over three hundred. Some nights they were stretched out like dead men for hours. To the triune God be all the glory for ever. Yours in the battle,

C. EDWARD ROBERTS AND WIFE.

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## EDITORIAL

Rev. H. C. Morrison

### TAKE THE LEAD.

(CONTINUED FROM PAGE ONE.)

Some brother may be divinely impressed to say much on the subject of the healing powers of Christ. That Christ can heal all who will allow, then let every poor sufferer know it and have his chance to apply to the Great Physician. If it please God to heal him he will greatly rejoice; if not, let him possess his soul in patience and suffer on for God's glory. I have seen men all aglow with the message of his second coming. They seemed to know much more on the subject than we do, and they helped and encouraged our heart and we bid them Godspeed. Let one brother thunder out the law, and another shout out the gospel. There is one who prays with an unction and power that moves all who hear and there is another who sings with a sweetness that draws us all closer to Jesus. Let us praise God for the various members in the body and God forbid that there should be schism in the body.

Let no brother be so wise in his own conceit that he will not gladly take counsel and advice from the humblest of God's servants. Let no brother assume to dictate to or lord it over his brethren. Let all rejoice in the gifts possessed by others, and let us take the lead and preach to the holiness people all the truth that God has proclaimed in both Old Testament and New. Amen.

All the truths taught in the great system of divine revelation are so related to each other that they are dependent upon each other. They all together constitute one grand whole. Bible doctrines, like the stones in a great arch, sustain each other; no one of them can be removed without the damage of the entire system of truth. The great end of all is to "establish our hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

### AN EVANGELIST'S MISSIONARY TOUR.

Rev. Joseph H. Smith and his wife are to sail, in the providence of God, from San Francisco in a few weeks for a missionary tour of evangelism in the Orient. As the plan is now arranged their work will be in China, Japan, Korea and the Philippine Islands. They have had this trip under consideration for many months, and the decision is made to undertake the evangel after earnest prayer and very clear leading. To this writer it

is an important event in the history of the present holiness movement. Many times while traveling around the world on my evangelistic tour I thought of Joseph Smith and his remarkable adaptation to such work as he is now about to undertake. His large physique, dignified bearing, serious aspect and kindly manner will appeal to the oriental people as well as giving him the confidence and respect of the missionaries.

Bro. Smith is a great Bible student, with wonderful spiritual insight into the deeper meaning of the Holy Scriptures, and can preach doctrines of full salvation with as little ground for offence and as much effectiveness as any man I know. There is a class of preachers, very good meaning men too, who seem to feel that they are not preaching plainly if they are not preaching roughly; that they are not making headway if they are not giving a roasting to those who do not agree with them. Rev. Joseph Smith is remarkably free from anything of this kind. He is a great preacher of the doctrine of entire sanctification, in the spirit of perfect love. I am writing this article to commend him to the confidence and Christian fellowship of the missionaries and native Christians where he shall labor, and to ask for the prayers of THE HERALD family, that their lives may be spared, their health preserved, and that they may be especially anointed of the Lord for his service among the people with whom they shall labor. The expenses of the trip will be met by thankofferings sent to Mr. L. P. Brown, Meridian, Miss. Take part in this good work. Subscribe for THE HERALD now and get full benefit of Joseph Smith's missionary tour.

### THINGS TO THINK ABOUT.

#### GOD'S REGENERATION OR A CHILD'S DECISION.

The opposers of old-time Methodism made a long stride in their purpose to stifle out the supernatural in religion when they instituted the "Children's Decision Day." It is one thing to work up a general interest in a certain Sabbath school and persuade children to make a *decision* to join the church and it is quite another thing to preach the gospel of repentance and lead children in broken-hearted sorrow to Christ for the regenerating power of God's Spirit. The men who contend for *decision* seem to forget that Jesus Christ has said, "Ye must be born again."

Human resolutions are being substituted for regeneration and human education is being substituted for sanctification, and the devil is deluding men and leading them away from the supernatural, away from the blood of Christ and the Holy Ghost. The *decisions* that children make will not stand the test of modern day skepticism. It will take the mighty workings of the Holy Ghost and a deep consciousness of personal touch with God to keep the soul against the onslaughts of doubt and worldliness.

#### THE GUSHY BROTHER.

It is no help or advantage to the preacher or religious meeting for some brother in the audience to be constantly calling out "That's so." "Amen." "That's the truth." "I believe it," etc. It detracts attention from the preacher to the noisy brother who frequently is not the man in his general appearance and manner to make good impressions upon the beholder. It breaks into the line of thought, and hinders and hurts the deepest impression and the best results.

"Amen," "Praise the Lord," and other expressions during preaching are perfectly appropriate and helpful, but the noisy brother who will break in anywhere, and everywhere, and all the time, evidently does not stop to think of the appropriateness of things or ask himself what sort of service will bring the most benefit to the largest number of people. By all means let us have life, liberty and freedom in the Lord, but "let our moderation be known unto all men."

#### WHAT IS SOWN MUST BE REAPED.

If the Wesleyan doctrine of entire sanctification and the experience and life it promotes are a hurt and hindrance to spiritual life and Christian zeal, and higher criticism is a great stimulus to faith and earnestness of effort in the seeking and securing the salvation of souls, then there ought to be a widespread revival throughout Methodism.

That there has been a very general opposition to entire sanctification—the cleansing of remaining sin in the believer's heart with Christ's blood, there can be no doubt or question. That at the same time, there has been a most generous attitude in the church toward higher criticism, we must all admit.

Out of this opposition to sanctification and friendliness to higher criticism, there must come some definite results. What will the results be? Will it be an increase of faith, a deepening of piety, a quickening of zeal and a gracious, widespread revival of religion and the building up of the saints in that holiness without which no man shall see the Lord? Impossible! It will foster unbelief, quench zeal for souls, prevent revivals, promote worldliness, augment discontent, unsettle the minds of the people and help to bring on a world-wide storm of sin that will drive multiplied millions of souls into hell and endanger the life of the American Republic.

#### SPEAKING OF HUMAN CONTEMPT.

After some experience in the world of men, I do not believe there is in the human breast any more deep-seated prejudice or contempt and utter scorn, than that which is felt by your modern higher critic for the earnest Methodist preacher who proclaims plain Bible truth on the subject of sin, regeneration, sanctification, the judgment, heaven and hell, and who calls souls to an altar of prayer and weeps and prays with them for their salvation.

To your modern higher critic, such men are so stupid and ignorant, and so far behind the times that it is impossible to feel for them anything but pitiable contempt. Think of it! Such men believe that the books of Genesis and Job are inspired; they believe that Jesus of Nazareth was born of a virgin, that he was God manifest in the flesh, and that through the virtue of his blood, men may be renewed in their natures and sanctified from sin.

To your modern higher critic, such notions utterly unfit a man for the pulpit, and if they had it in their power to do so, they would relegate him at once and forever.

Do you find yourself longing for the recognition and praise and approval of men whom the world calls great? Then you should examine carefully into your consecration. If you have the approval of Christ, the full assurance of his saving power and his love abiding in your heart, you are wonderfully saved from seeking the approval and the honor they might bestow upon you. Keep close to Christ, and you can easily endure the slights of men.

### AN APPEAL TO EVANGELISTS, PASTORS, AND ALL PEOPLE WHO STAND FOR FULL SALVATION.

The 25-cent proposition will soon come to a close, as only a few weeks remain in which we will take 25c subscribers until January, 1913. A full salvation paper, loyal to every true interest of the church, zealous in the promotion of revivals of religion and missionary enterprise, fearlessly defending the faith and proclaiming a full and free salvation for all men from all sin, is a very important factor in the religious life of the people in the times in which we are now living.

The above sentence is rather long, but it contains some very important facts. We are coming to a tremendous conflict between *destructive criticism* and the *faith that honors Christ and saves from sin*. In these troublous times, the people must have a religious weekly that will give no uncertain sound. THE HERALD is entering upon the most aggressive and zealous campaign of its history; it will agitate, arouse and awaken thought, stir faith and increase devotion. Help us to spread it abroad, and put the paper into thousands of homes where it has not yet gone with the good news of full salvation. Help us in this great conflict, to spread Bible religion over the earth and around the world. The time is short, so send in the name of some friend today; pick up a list of subscribers now and plant the seed of holiness that will live and grow and reproduce themselves when you are dead and gone. H. C. MORRISON.



# THE HEAVENLY TELEPHONE.

REV. HENRY C. ETHELL.

The use of the telephone as a figure of speech to represent prayer is not new. It is common in the religious speech and writing of the time; but this thought impressed itself upon me in some new ways in a specially earnest and urgent season of prayer not long ago.

We naturally think of the long distance telephone as a symbol of prayer, because it is natural for us to think of God as afar off from us; and there is a sense in which this thought is a proper one. God speaks to us of himself, by comparison, as "the Most High," and "the high lofty One." In Eccl. 5:2, he says: "Let not thine heart be hasty to utter anything before God; for God is in heaven, and thou upon earth." But James says, (4:8): "Draw nigh to God, and he will draw nigh to you." When we undertake to communicate with a friend by long distance telephone, especially when we are unfamiliar with it, we begin by thinking of him as a long way off; but when we get the receiver to our ear, and hear his voice, the feeling of familiarity and confidence returns, and we feel as if we were face to face with him, though we cannot see him.

Did you ever, when in conversation over the telephone with some one for whom you had a high regard, find yourself giving anxious thought to the propriety of your outward conduct and appearance, as though that person were looking at you? Many times, in these late days, when in prayer, I have found myself taking thought as to the propriety of my postures and proceedings, in matters which we usually suppose concern only our relations to our fellow creatures, under the feeling, "Thou God, seest me." A very different sense this, however, from that which filled the mind of Hagar. Hers was the sense of God's watchful providence; ours is a concern to please him in all our ways, seen or unseen by men.

To take up again the thought of an unfamiliar communicant seeking to converse with a distant friend. A few years ago, Captain Paddy, a Duck Valley Indian chief, with whom I had become acquainted, and for whom I had done other little turns, came to me and told me that John Williams, another Indian, had sent word by the stage driver that he was on the way from the reservation to the town where we were, and wished Captain Paddy to send him by telephone a certain simple, but important message to a certain place thirty or forty miles back on the way. I went with him to the telephone office, made the arrangement with the operator and got a response from John Williams. Then I called Paddy to come into the booth, expecting him to do the talking. But Paddy blushed almost to a rose color, stammered, and asked me to send the message. When I repeated the response, it was satisfactory. But Paddy wanted still further reassurance. After a little hesitation, he asked; "Is that John Williams?" I brought him to the telephone, put the receiver into his hand and told Williams to repeat his message. A pleased smile overspread Paddy's countenance. "Yes," said he: "that's John Williams." He had faith to believe that such a thing could be done, or he would not have come to me; he had faith enough in me to believe that I could do it; but he did not have faith to believe that he could do it.

Friends, in the general decline of faith, especially of practical faith in prayer, among the people of the churches in these days, we will find many honest people who can hardly be induced to place their lips to the mouthpiece of the heavenly telephone, in public or in private. It is not so much their fault, sometimes, as the fault of their unfaithful instructors. They may believe that there are a few persons who can handle the telephone and get results from it, but they have no faith that they can. In a place "where prayer is wont to be made," they are ill at ease. They show that they are unfamiliar with the exercise. They feel that they would be awkward at it; and when they are pressed to pray, they are bashful and alarmed. But sometimes if they can be gently led to take the telephone themselves, open communications, however feebly, and hear their

heavenly Father's voice once, they will recognize it, and soon begin to feel at home with him. Their instruction, perhaps, was neglected in their early handling; and now it is doubly hard to make the beginning. In dealing with such persons, we need to learn the lessons of patience and delicacy from him who did not quench the "smoking flax nor break the bruised reed." When I was a pastor, and in other work later, I took great pains to seek out, break in, encourage and help young persons and unpracticed older persons in the exercise of prayer on their own account.

Everywhere, but especially in meetings, you will find people who believe God will hear you in prayer, but have no confidence that he will hear them. They become aroused, they feel the need of having some praying done, probably for their friends, and they come to you to do it. You may be glad to join with them, but it is so much better for them to learn to take the line themselves.

Recently, when I was earnestly seeking counsel of God in a very perplexing and distressing matter, this thought came to me; suppose a man should send his young son to perform a delicate and important mission some distance away; after the son had gone along the road a considerable distance, he came to a parting of the ways which he was not expecting. As he reflected upon the situation, he considered that the doing of his father's will in the whole matter he had undertaken depended upon his knowing which one of those ways to take; and he did not know at the outset there was but one way. It would be natural and proper for him to hunt a telephone, call up his father at home and inquire for more particular directions to help him out of his perplexity.

If that father were a wise man he would not scold his son for calling him up. He would be glad to see the evidence that his son desired nothing so much as to please him, dreaded nothing so much as to mar his father's business by ill-advised action, and was afraid to proceed when he came to a place where he felt that the knowledge he had was not sufficient to guide him safely. After the son's return, the father might take occasion to admonish him of the propriety hereafter of being sure he had sufficient instructions before he started. But not harshly. He would certainly take into account the son's inexperience in such delicate business as he had instructed to him. (Ps. 103:14.) Now I am sure that my heavenly Father is at least as wise as that, but I think I have found some people that are not.

I am glad that the telephone system connecting earth with heaven is so equipped that any one of God's family here below, no matter how unskilled in heavenly mechanics, is furnished with the means of making the connection with the main line wherever he may be, "in field or lane or crowded street." They cannot put me in a room where I cannot reach the telephone and ring up the central station, without asking anybody's permission or paying any toll. If I am in the woods, I can drop down beside any tree, and a line will be let down to me, all fully equipped for my use.

We are not subject to the insolence of any half-trained miss, who may put us off with the excuse that "the line's busy," while she finishes her flirtation with some loafer. No such persons have access to the stations of this line. I infer from such scriptures as Heb. 1:4, Ps. 103:21, Dan. 10:12 and Gen. 18 and 19 that our heavenly Father employs certain of his creatures in the operation of his line; but they are all expert and faithful. Hannah, childless and grieved in spirit, and the wronged widow the Savior told us of received the same patient attention, the same courteous treatment and the same effective service as Abraham and Job, the richest men of their ages, and David and Asa, the mighty kings of Israel.

In rural districts, one who gets the benefit of telephone service is often dependent upon a party line; and sometimes when he wishes to send a message in as much privacy as possible, he is annoyed by the knowledge that a train of gossip-

mongers along the line have taken down their receivers to hear what he is saying. But if we can secure privacy that the Savior recommended in Matthew 6:6, to get the message started, God will see that the line is guarded and the message goes through. The passage just cited from Daniel represents God's messengers as holding confidential relations to both their master and his servants with whom he communicates.

I have even carried my speculations concerning these matters to the point of questioning whether Satan and his imps had the power to play the eavesdropper on our communications with God, and take advantage of the information thus gained in their attempt to thwart our efforts and the plans of God concerning us, and blast our hopes.

Sometimes we have been obliged to ask our friend at other end of the line to wait until the distracting noise about us subsides so that we can hear and be heard. Well-bred people instinctively hush their conversation when some one goes to the telephone to deliver what they suppose to be a serious message. But I have been in some companies where, as soon as one began to "lead" in prayer, a score of others conceived it to be their part of the service to drown his voice if they could; and I have had my voice and my spirit so completely drowned that in two or three instances I have had to give up the attempt to get my message through.

Not only can we communicate with heaven by this line, but in a restricted, but very important way we can communicate with each other.

One interpretation of Matt. 18:19 carries this idea. In harmony with this is the thought of the hymn: "Though sundered far, by faith we meet around one common mercy seat." We can even communicate with persons by this line without their consent. We can call up the central exchange, file our message, and say: "This person will not receive this message from me, perhaps will not allow me in his presence;" and the Holy Spirit, against whom no door can be barred, will send it through to a lodgment on his conscience.

There is this peculiarity about my own private telephone: it is placed so close to the ground that I cannot hear my heavenly Father's voice distinctly, and my own voice sounds strained, hollow and powerless unless I am on my knees. I avoid, whenever I can, a call to pronounce an invocation on a state occasion where they expect a man to stand. From the time I was an unconverted boy, I have tried to conform to the modes of worship where I attended church, as far as possible. Recently, I attended several services conducted by a new preacher in a Methodist Church. I was acquainted there, and had always knelt in the general prayer, though very few others did. At this preacher's first service, when he got ready to pray, he arranged things for the people to be sitting in their seats, and he carefully disposed himself so as to rest on his forearms on the pulpit, and stood. I was caught in a trap. I leaned my head on the back of the pew before me, but it hurt my head. I tried that for two or three times, until I saw that that was to be the regular program; and then, the last evening, I dropped on my knees—the only person in the house, I think, who knelt. Immediately the line was readjusted, and I heard from heaven. It seemed so comfortable.

Bless God for the heavenly telephone. I never used it so much in my life as in the past year. Let us see to it that the line is always kept clear. Springfield, Oregon.

## GET BUSY!

What you do, must be done quickly, as the time is rapidly passing for those who want to take advantage of the 25c offer. Let us make September count in bringing the people in touch with the gospel of full salvation by sending them THE HERALD.

Don't miss the blessing of helping some one by giving them THE HERALD until January 1913, for 25 cents. Send four or more today.



# The Missionary World

## LAYMEN'S MISSIONARY MOVEMENT.

A General Missionary Conference Of The Methodist Episcopal Church, South.

At the request of the Secretary of the Laymen's Missionary Movement, there was a meeting of Mission Board Secretaries held at Nashville, June 19th, to consider with him plans for the conference of the Laymen's Missionary Movement to be held at the Southern Assembly Grounds, Waynesville, N. C., June 26th, 27th, 28th and 29th, 1913.

The discussion had not proceeded far before Dr. Pinson expressed what afterwards proved to be the feeling of all present, that the nature and scope of the conference should be enlarged so as to take within its purview all the missionary activities of the church. The epoch-making conference held at New Orleans in 1901 was reviewed and the question arose—is it not time and are not the conditions at home and abroad ripe and pressing for another great meeting of similar character, with reasonable prospects for equal or even larger results? As the discussion proceeded, enthusiasm grew until there was but one opinion and that was decidedly affirmative.

A study of the New Orleans conference showed it to have been largely a conference of preachers and women workers, the laymen of the church having but a comparatively small representation on the program and in the topics discussed, and it was suggested that from a conference planned and conducted in such wise as to secure the active interest and co-operation of our laymen, we might confidently expect far greater results than have hitherto been achieved.

In accordance with these conclusions, another meeting was held at Nashville, July 25th, at which were present Drs. Ed F. Cook, John M. Moore and E. H. Rawlings, of the Board of Missions, John R. Pepper, C. F. Reid and R. B. Eleazer, of the Laymen's Missionary Movement, and the day was spent in blocking out a plan of organization.

It was proposed that the conference be called "A General Missionary Conference of the Methodist Episcopal Church, South, under the auspices of the Laymen's Missionary Movement," to be held at the Southern Assembly Grounds, Waynesville, N. C., June 26th, 27th, 28th and 29th, 1913; that it should be similar in scope and purpose to the General Missionary Conference held at New Orleans in 1901; that the conference should embrace within its purview all the missionary activities of our church and that every available means should be used to make it the most significant gathering of the kind ever assembled in the South.

A general committee for promoting the conference was selected, of which Mr. John R. Pepper was asked to be chairman, Bishop W. R. Lambuth, vice chairman, and C. F. Reid, secretary. It was also decided to request others to become members of this General Committee as follows: All our Bishops; all members of the Ex-

ecutive Committee of the Laymen's Missionary Movement; all secretaries and members of the Board of Missions; all General Conference officers; all conference lay leaders; all conference missionary secretaries; all presidents of Conference Mission Boards, and others to be selected later.

Out of this General Committee, an Executive Committee of fifteen was selected to have immediate charge of all matters pertaining to the setting up and conduct of the conference. The other committees arranged for were: a Program Committee, a Publicity Committee, a Transportation Committee and an Entertainment Committee.

Bishop Lambuth is expected to return to America about the 20th of September and because of his extended experience it was decided to request him to assist in the practical direction of arrangements for the conference and to devote all the time to this work that can be spared from his other duties.

The Southern Assembly Grounds are being rapidly prepared for the reception of the conference. The great auditorium and the hotel are now in process of construction and we have from the management a guarantee that by the time set for the meeting of the conference there will be ample auditorium and hotel accommodation for four thousand delegates and guests.

The place selected for the meeting of the conference is one of surpassing grandeur and beauty. Shall we not be much in prayer that this gathering of the missionary forces of our great church in the midst of these manifestations of God's marvelous love and power shall mark the most decisive advance step our church has ever taken towards God's great objective in all his works—the redemption of a lost world? C. F. Reid.

## PENTECOSTAL EVANGELISM. E. A. Kilbourne.

The results of pentecostal evangelism were felt to the very extremities of the inhabited earth in the days of the early church. "They that were scattered abroad went everywhere preaching the Word," and "every creature which is under heaven," heard the "glad tidings of great joy." God has manifested to the church the possibility of evangelizing the world in one generation, for it was just about thirty years after pentecost when Paul made the startling declaration in Col. 1:23.

Of course, some may raise the objection that the inhabited earth of Paul's day was so much smaller than of today, that, therefore no comparisons can be made. But if we consider the transportation facilities which are available throughout the earth today, and realize that it is possible to travel almost anywhere in a few weeks, we must admit that conditions are in our favor. Against the camels, horses and sailing vessels of Paul's day, we must place the motor car, the lighting expresses and the ocean greyhounds of today, if we attempt to offer an excuse for the unevangelized

millions of Africa, Asia, and Latin America. There is hardly any part of these great heathen countries that could not be reached in a few weeks from any part of America and England, while Paul had to spend weeks traveling a few hundred miles no doubt. The facts are patent that we cannot trump up any excuses whatever to justify ourselves for the awful neglect of heathendom. There is certainly a great burden of responsibility resting upon the church of today, and upon every individual member of the body of Christ, concerning the awful conditions which still exist after nearly 1900 years of gospel preaching.

Not only have we no excuse as regards transportation facilities and accessibility, for the whole world presents a wide open door to the gospel today, but as regards numbers and wealth, the church of today is far in advance, proportionately, of the church of pentecost. There are millions of dollars today where there were only hundreds in the early church, and there are thousands of men today where there were only scores in the early church. If these things be true, what then has caused the awful failure of modern Christianity? Why are there nearly 1,000,000,000 heathen in the world today who could not be saved if they would, having no knowledge of Jesus "the way, the truth and the life?" This is a question which every true follower of Jesus, who longs to see the glory of God in the earth, ought to face and solve. A question to which those who love Jesus, and desire to obey his last great commission to his disciples, will surely seek an answer.

We are convinced that it is not a question of closed doors, inaccessibility, lack of transportation, or even of men and money, for all things are open and accessible to the thousands of young men and women of the church today. The only solution then seems to be a lack of pentecostal endowment. We have everything that the apostles had and more, save that. They had no express trains and ocean steamers; we have. Few of them were highly educated; many are today. They had little money; today millions are rusting in the coffers of Christendom, we have millions of pages of Christian literature; they had practically none; and there may be many other things which we have and they had not. Let us see then, what they had in the way of equipment, for surely, to accomplish the gigantic task of evangelizing the whole inhabited earth they must have had something which we have not.

First of all then, we know they had an endowment of power which came upon them at Pentecost when they were all filled with the Holy Ghost. As a result of this endowment they had power to heal the sick, raise the dead, stir whole cities, create consternation in the dead church, precipitate revivals everywhere, cast out devils, speak with other languages, do signs and wonders and bring fear upon every sinner they came in contact with. They had not much education but the educated folks saw they had been with Jesus and "took knowledge of them." They had not much money, but such as they had they freely gave and in the name of Jesus commanded the lame to walk. They had no New

## Poor, Foolish Woman!



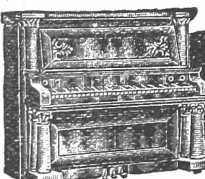
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Testament, but the early church "continued steadfast in the apostles doctrine and fellowship." They had little natural eloquence, but they knew how to talk to God and pray things through. They had no express trains—but Philip ran, and arrived on time. They had no ocean steamers, but Paul, the prisoner, was the biggest man on that old shipwrecked sailing vessel, and knew how to buy up the opportunities when he was delayed along the way. They had no holiness literature except the Old Testament, but whole multitudes received the Holy Ghost under their ministry and went through with God. They were not great in numbers, but wherever they went they left behind them a full gospel church manned mostly by native converts. Some folks hated them and put them in jail, but the prison doors opened and they walked out. Others stoned them and dragged them out as dead, but they rose up and kept on preaching Jesus and the resurrection. No one was able to stop those "rivers of living water" from flowing out and reaching every creature of the uttermost parts. The devil was awfully stirred to know how to handle them, but was utterly unable to quench the Holy Ghost fire which threatened to burn up all his miserable works. O! what a power they were in the earth for good, all because of this pentecostal endowment.

Well, but haven't we this same pentecostal blessing today? Oh, yes, of course, there are thousands and thousands who profess to have it, but when we read the Acts of the Apostles we have to confess that we are not seeing the "signs and wonders" following their ministry as it did in the early church. Those who have "turned the world upside down" have not "come hither to any great extent." We do not see the lame leaping and walking, the sick healed very much; the dead raised, the earthquake prayer meetings, and the holy boldness that characterized the ministry of the early disciples. Certainly in some measure we do see all these things, but why not the pentecostal measure of God's word? Has God lowered the standard, or has the Holy Ghost lost his power? No, beloved, we believe that the Acts is still God's standard for the church, and the Holy Ghost has not lost any of his power. Then the fault must be ours, so let us humbly confess it, and thus open the way for God to work out the full measure of his purpose in and through us even unto the ends of the earth. Beloved, if the fulness of the pentecostal endowment was in the church today there would be no unevangelized parts in this whole earth! So the responsibility is upon us, for it is our fault and not God's that these awful conditions exist today. No child of God is free from his share of responsibility, for God is no respecter of persons, and he has provided all things for us, even the fulness of the pentecostal endowment, to equip us for the work of evangelizing the whole creation.

That Christian whose aim is to fulfill Acts 1:8 in being "my witness—unto the uttermost part of the earth," has caught God's innermost thought for his children, and is in apostolic succession, being a true follower of Paul as he was of Christ Jesus. Such a church will produce her Pauls and Barnabases and influence millions of souls in all ends of the earth, while

other churches exert only a minor influence. Such a Christian will be heard from in Jerusalem and in the regions beyond, and his name honored of God and angels, while others receive honor from men only. It is just as true of the latter today as it ever was that "all their works they do for to be seen of men," and instead of seeking the lost of heathendom they desire to make a great showing in their home church by adding numbers, building greater buildings, and multiplying machinery that does not turn out anything but shoddy goods, and all this to the neglect of the perishing millions of heathendom, whose cries do not reach their ears, because so full of the wax of selfishness and pride.

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

FOR SEPTEMBER 15, 1912.  
Judgment and Mercy.

Matt. 11:20-30.

Golden Text.—"Come unto me, all ye that labor and are heavy-laden, and I will give you rest." Matt. 11:28.

The Statement.

From the summing up and the reflection which is found in this lesson it would seem that the utterances were made in Galilee, near the close of Christ's ministry there. The Master indulges in a comparison of the opportunities of different generations, indicating that the weight of a people's condemnation is to be governed by the extent of their opportunities as a people. This does not justify an individual who lives in a gospel community and goes without light and rebuke and warning, when he might have had it if he had attended church. All things being equal, each generation or each community is judged as a unit, touching the use and abuse of opportunity. The great truth of this lesson has its counterpart; for, while increased opportunity may lead to increased condemnation, it is always possible for it to lead to increased approval; so that in an age of great light a man has more to lose or more to gain, according to the course he chooses to take.

"More Tolerable."

By the above expression we are not to understand that hell will be cooler, as it were, that sentences will be lightened, although I have no right to dispute the possibility that some will be more wretched than others in perdition. It seems a reasonable conclusion. But the Master is discussing judgment, rather than hell, and we are to understand that demands will be less rigid upon men from Sodom than upon men from Capernaum. Not that men from Sodom will consequently be saved; they may go down under requirements less rigid; no doubt they will, in great numbers; but it still remains that they have sinned against less light than Capernaum. It may be that one man from Sodom will have sinned more flagrantly against what light he had than some individual from Capernaum. But summing it all up, the Judge-to-be alleged that Capernaum, for instance, had sinned more in proportion to its light than Sodom.

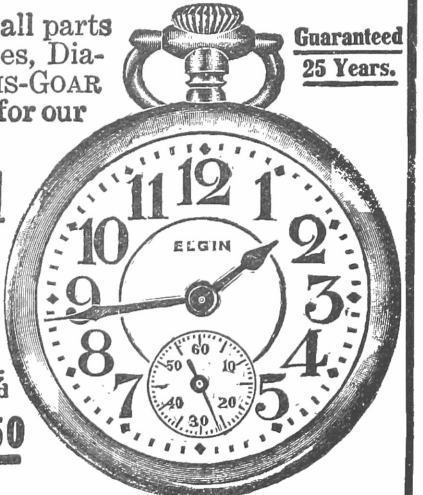
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### The Basis of Light.

"Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Light, with its attendant opportunities, is a gift of God. It may be increased upon given conditions, or it may be withdrawn under given provocations. A condition and a provocation is indicated in this lesson. "Wise and prudent" are employed in their worse sense, meaning the self-sufficient and talented who make their talent a substitute for dependence upon God. The babes are those who are meek and trustful.

### The Wonderful Invitation.

The invitation and promise with which this lesson concludes constitute one of the most consoling passages in the Bible. No reference is made to past failures and sins, no exception is made of those discouraged persons who think they have committed "the unpardonable sin;" all in every environment, regardless of antecedents, are bidden to come to Jesus; and they are invited to take his yoke—enter his service—with the assurance that they will find rest unto their souls.



## CONTRIBUTED

### "THE IDEAL LIFE."

Carrie M. Murray.

No doubt you have often wondered what an Ideal Life meant and have perhaps seen people whom you would like to call your ideal. It is a great thing to live a life so pure and beautiful that it will be an exemplary one. I once read of an incident where beside a coal mine grew a beautiful white lily. There in this common place where no pure air could come bloomed this lily. May this not be compared to a beautiful life in an ugly world?

Many a life, hampered by sin and darkness will shed its fragrance just as the lily, despite its surroundings. One life has been given us as the true ideal, and no other life has reached the standard that this one did. Through its tribulations it rose as conqueror over the hordes of sin in its purity and holiness to become the living example of the true ideal. This as you already know, was Jesus. Without Jesus a life is void of all that makes it beautiful. The characteristics of an ideal life can never be moulded by one's self. It takes both God and man to build a character. A life must have a true foundation. Faith and courage are two constituents of an ideal life and one of the fatal things is discouragement. One of the most helpful is cheerfulness. A very wise man once said that in overcoming temptations, cheerfulness was the first thing, cheerfulness the second and cheerfulness the third. We must expect to conquer. That is why the Lord said so often to Joshua, "Be strong and of a good courage." It is also the reason why he says to us, "Let not your heart be troubled." The power of temptation is in the fainting of our own hearts. Satan knows this well and he always begins his assaults by discouraging us if he can in any way accomplish it. If we give way to despondency; if we yield our energy and strength before the first whirlwind of misfortune we shall soon discover that we have made a sad calculation.

Life is made up of sunshine and shadow. None can expect exemption from trial and vicissitude and when these misfortunes come, they should be encountered with a brave spirit and a determination to deserve better for the future. We can conceive of no more noble-hearted being, than the individual who goes about encouraging and consoling: Who has a good word for all occasions and who endeavors not only to render his own pathway as bright and as cheerful as possible, but to inspire confidence, hope, and courage in the minds and hearts of others. However dark the day may be, he sees sunshine in the morrow. Whatever misfortunes may surround the present he encourages the sufferer to wrestle in a manly spirit, satisfied that a better and brighter season is at hand.

Another constituent of an ideal life is sympathy. Cold-hearted people are of little use to others. The world is not in want of icebergs. When a ship in the Atlantic comes near an ice-

berg the chill in the air tells of it. You can feel a cold shiver, and there are people who are just as cold. You get chilled every time you go near them. The best hearts are not made of stone; there is something warm about them. It does seem to me that the real secret of a happy life is one spent in helping others. And if you cannot feel the need of others in your heart and try to supply their need I believe that your prayers will be fruitless. The ideal life may be filled with many more virtues but to live an ideal life we must measure our lives with the life of the true Ideal.

Jefferson, Texas.

### WHY INFIDELS?

T. M. Anderson.

We are living in an age of much professed unbelief in Christianity; where to profess faith in Christ and follow his teachings means to incur the ridicule and be held in contempt by this unbelieving class.

No matter how capable of conducting the affairs of this life one shows himself, if he professes faith in Christ and lives in reverence of him, he is at once considered an imbecile by this unbelieving class. But why? Who are these critics that sit in judgment on us? Where did they originate? (Jno. 8:44).

What is it a Christian does that merits their criticism? Do they object to one living in fear of God, observing his law, keeping diligently his commandments? Must we regard neither God nor man, unchaining lust and greed, turning the world into a "Survival of the fittest," thus making hell on earth?

Do they possess a standard of morals that is higher than those of the Christian? morals more uplifting to society, producing better conditions among the masses? Are their teachings better suited to the uneducated masses than the simple gospel? Is the drunkard's home made happy by this disbelief, his money spent for food and clothing which was otherwise spent in wantonness?

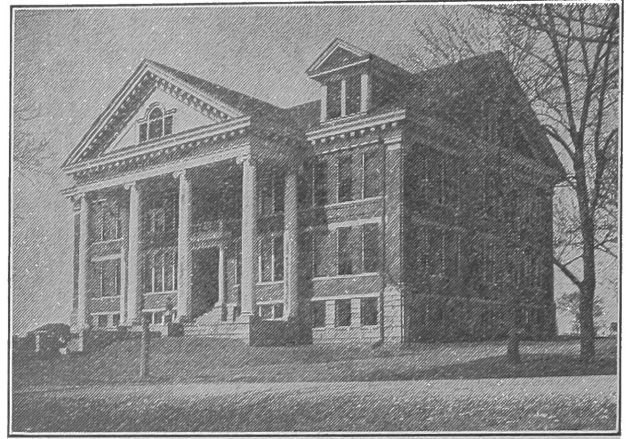
Does the prostitute receive new hope for life, and are the degraded restored? Are citizens and statesmen who are free from greed, having a love and respect for God and man, seeking the highest and best interests of man, folded to its breast, taught prayers from its lips? We ask for information. Does its hope for the future lie in the eternal God, or has it a hope and a God? Does the grave lose its victory and death its sting by inculcating its teaching? Where are its martyrs?

The Christian believes what he teaches, thus the land is dotted with churches, schools spring up, homes for the poor are built. Can they claim as much? They have existed since the Christian era, if they are right why does not that right assert itself, come out and make us see its claims in practice?

If they will give us something better than Christianity gives, we would be ready to heed. Surely if they love groaning humanity and have a patriotic spirit, they will not keep such a vast treasure securely locked within their own hearts, and never speak it out. Oh come with your oil of new thought and pour it upon these troubled waters! Speak peace through these gathering mists! Answer the

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The cry is, "Let each man be a law unto himself;" "give us personal liberty." Why a government then? Why any need for a leader? Who

cannot see but what a leader is needed from a section boss to a king? By such logic, why not permit the robber, the murderer, the libertine to run and not conflict with his "personal liberty?"

Who is he that says, "there is nothing in religion, only for the weak and superstitious?" From whence does he get his information? Be a judge of this: are not the prime teachings of Christianity that it is an experience, though not visible to the natural eye, yet an unmistakable experience of the soul? Only those who have



experienced a thing are competent judges. Are we not the sum and total of our own experiences? If I have not experienced a thing can I do it justice in judgment. Suppose this one enters a courtroom where a man is on trial for life. The witnesses are sworn, one witness says he saw the crime committed, knows the prisoner to be the criminal; his evidence is at once accepted; but suppose a man rises up in the room, interrupts the court, calling to the judge and jury, "gentlemen I am a competent witness in this trial," suppose he is then duly sworn in, and arises to give testimony; this being his testimony: "I do not know this man, I do not know of the crime for which he is being tried, I never saw him commit any crime, I am a stranger here." Would his evidence pass? What reflections would be cast on his sanity? What weight of evidence? What a reflection on one's sanity to say there is nothing in an experience, to which they are a stranger in every respect! Why does not some American-born individual deny there ever having lived such a man as Washington? No man now living ever saw him. But "history tells of him," "America stands a free nation as a proof." Then why are there individuals who do not believe in Christ and his teachings when history tells of him and Christianity stands as a proof? Here is the reason: For one to believe or disbelieve in Washington makes no difference in their life, but to believe in Christ necessarily involves one in a new life. "For if any man be in Christ he is a new creature," thus they disbelieve only to excuse their sins.

#### FASHIONABLE NUDITY. Oscar Raisor.

"I will therefore. . . that women adorn themselves in modest apparel." 1 Peter 2:9.

We can see the reasonableness of having the horseless carriage, wireless telegraph and some other "lesses," but when we have poked under our observation the "dressless" woman, we beg leave for protestation. We can see but little reason and less decency displayed in some of the modern apparel of women. They are scarecrows, or worse—lust breeders. Their taste must hinge on vanity tempered with the fickleness of fashion.

A few decades ago it was a display of dress—the "hoopskirt." Now it is the display of woman—the "hobble-skirt." We leave it to others to say whether these styles originate in Paris or perdition. While there may be decent women who attire their persons more or less "a la mode," yet no self-respecting lady will consciously adorn herself suggestively.

This attractive and stylish dressing conduces to perpetuate the "white slave traffic" and populates the "red light districts." Of course man(?) must be a factor here, a victim, a culprit, but this class is of no worth morally. Most surely the woman who fixes her person in loud, showy, and suggestive attire is not appealing to a real gentleman, but to the masculine buzzards, the scavenger of a rotten society.

Real worth does not have to be advertised, and a good character needs no adornments. Therefore, the most valuable assets of a pure womanhood are her virtue and modesty. Her

picture is given in the 31st chapter of Proverbs—virtuous, industrious, fearless and happy. These are the women upon whom it may be said that the hope of the future generations depends.

The extent of the dress malady is no less appalling than its nature, considering the audacity with which its hapless victims parade themselves. Our city streets are panoramic circuses, in which one beholds a confused, intermingling mass of varicolored "butterflies," a scene of nude chests and arms, loud hosiery, plumage, painted faces and other "attractions" and on this "scene" the "curtain" never falls.

Worst of all the house of God is not immune from this scourge of fashion. Women whose dress would ill become a lady, nowadays pose as Christians, and take active part in "church work." The attractiveness of the choir to the masculine part of the congregation is not always elicited by vocal display. Of course the devil has no objections to these things. His counterfeit church work must continue and human dupes are essential.

Are there any women among the holiness people who are guilty of this dress indecency? To this query, we leave the response to the observer. The apostle believed in "modest apparel" for Christian women. Let others be "likeminded" here. One's dress is largely a badge of character and a teller of one's moral status. The tramp is chiefly known by his habiliments and likewise the society parasite. Christians must adorn themselves as "becometh the gospel." This does not mean for women to wear "bonnets" and men to omit their neckties. Folks may make themselves appear ridiculously common and then feel proud of it. A brass collar button is more attractive than a decent necktie. "Wisdom is justified of her children" and the world is in need of sane Christians whose lives witness to that effect.

If ever the world was in need of men and women of common sense and courage, they are needed in this formal, compromising age in which we live. Assuredly, the real Christians, "the salt of the earth" are those who refuse to conform to the "world" either ecclesiastically or in attire or otherwise; rather living as befitting those who have washed their robes, making them white in the blood of the Lamb.

#### ENVY AND JEALOUSY.

By Mrs. J. S. Mullikin.

Envy and jealousy are twin brothers and are closely related to hatred. They go together, and look so much alike that it is difficult to distinguish one from the other. In some way they must have developed themselves in Lucifer, one of God's loftiest angels who made himself a devil. In the fall of humanity, man lost the likeness and image of his Creator, and partook of the nature of the evil one. We find as early as in the days of Cain and Abel, envy, jealousy and hatred in the nature of man. Abel's sacrifice was a lamb. He offered it in faith and it was accepted. Cain's was fruit of the ground and not being offered in the right spirit was rejected. Cain became envious and jealous, and hating Abel he slew him. Jacob loved Joseph more than he did his other

sons. Joseph's brothers became envious and jealous, of him, hated him and wanted to kill him. They cast him in a pit, an old dry well, and later, sold him to some Ishmaelite traders. Saul envied, hated, and desired to kill David; you know the history of Pilate, the Roman official, who desired to release Christ instead of Barabbas for he knew that it was for envy they had arrested him. We see that there is envy in the unregenerated heart. It is the depraved principle which is one of the last things to die. We find in some who profess to have taken the death route going by the way of the cross who have testified that they have been crucified with Christ, in whom we can see some envy. Unfortunate business men envy the successful ones. We find the same thing in the literary world. If one is not blessed with many natural powers of mind, he envies those who surpass him in literature.

Success on the part of others is a source of affliction to the envious. Their jealousy destroys the pleasure that they ought to have in their neighbor's prosperity. If parents unfortunately love one child better than the others they do the one most appreciated an injustice by letting it be known. The one most loved is the one most condemned. The punishment falls on the wrong party. Joseph ought not to have been held responsible for what his father Jacob did, but that seems to be a rule that holds good in almost every case.

Wilmore, Ky.

#### THE PARENTS' GUIDE IN SEX PROBLEMS.

By B. J. Kendall, M. D.

Rev. W. E. Doble, pastor M. E. Church, Sterling, Ill., writes: "I have just finished reading your book, 'The Parents' Guide in Sex Problems' from 5 to 75," and must say if knowledge is power, surely here is gathered power for both youth and parent to avoid ills too common in life and aids to live lives that shall be ideal, crowned with health and God's benediction. Its moral tone is lofty and should not fail to be a blessing to every reader. I heartily endorse it."

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# Our Boys and Girls

Mrs. Bettie Whitehead.

Dear Aunt Bettie: Will you let a Christian girl enter your happy corner? I am a member of the M. E. Church. Lucile Thornburg is a nice girl and a very good Christian. Who has my birthday, February 4? There are twenty-seven books in the New Testament. I will close and play with brother. Ruth Eaton. Sioux Rapids, Iowa.

Ruth, you must get your little friend to write also. Does she take The Herald?

Dear Aunt and Cousins: As I have been reading The Herald, thought I would send a few lines. I am O. K., and have just finished laying-by corn. I am a blue-eyed boy, and have brown hair and fair complexion. I would like to exchange cards with the cousins. My age is twenty-one February 23. I am six feet, four inches high and weigh 146 pounds. I hear the waste basket coming, so will say good-bye to all. Alfred Collins. Seventy-Six, Ky.

Alfred, you must be a pretty large cousin, for six feet, four inches is no small chap. Do you still go to school? Try to make a smart man, for all big men should have a brain to match their body.

Dear Aunt Bettie: This is my first letter to The Herald. I am ten years old. My father is a preacher and he takes The Herald. I like to read the Children's Page. I have light curly hair and gray eyes. As this is my first letter I will make it short. Would be glad to be one of the cousins. Kate Owens. Esto, Ky.

Kate, you are certainly welcome to our corner, and now that you have paid us a visit, you are a full-fledged cousin and must drum for our corner. The boys and girls get lazy in the summer, or it may not be so easy to write when the tablet and pencil are not at hand like when they go to school.

Dear Aunt Bettie: I am seventeen years old and am the older of two children. I have a brother six months old whose name is Melvin. The last time I wrote I was living at Crowley. We have been camping on the lake near Oil City ever since April. Neomia Harrington, I lost your address and could not write. Nina Baker, there are thirty-nine books in the Old Testament. I am a member of the M. E. Church, North. Will close for this time fearing the waste basket will swallow me up. Your niece, Bertha Darden. Oil City, La.

Bertha, you surely enjoy camp life as you have been on the lake so long. When will you move for the winter?

Dear Aunt Bettie: Will you open the door for a little brown-eyed Kentucky girl? I am not large enough to write as papa is writing for me. I will be five December 7. I know all of my letters and can spell some. I live close to my grandma and we go to church at Polsgrove. Bro. Woods is our pastor. I have one brother and two sisters. Ottusville, Ky. Jessie Pearl Waits.

Jessie Pearl, you have written us a nice little letter. You must hurry up and start to school, so you can write with your own hand.

Dear Aunt Bettie: Will you let a little Oklahoma girl join your happy band? This is my first letter to The Herald. I enjoy reading the Children's Page. I am a Christian and belong to the M. E. Church. I am twelve years old. I like to go to meeting. I will have to close. Good bye to Auntie and the cousins. Agnes Weaver. Mountain View, Okla., Rt. 4, Box 42.

Agnes, what a pretty name your town has. Is it named thus because the mountains are in view? You must come again and stay longer next time.

Dear Aunt Bettie: I am ten years old. I have two sisters and three brothers. I have a brother and sister dead. Who has my birthday, November 17? I would like to exchange cards with the cousins. If any of my friends see this, I would like to hear from them. I will close with love to Aunt Bettie and the cousins. Buckeye, Tex. Minnie Fitzgerald.

Minnie, your birthday is so far off, you will have to write again before your

birthday, so the cousins will remember to send you cards.

Dear Aunt Bettie: Will you admit a little country girl into your happy band? I have light hair and eyes. My little cousin from Montgomery who is writing, is visiting me and we sure have a fine time riding horseback. My father is a farmer; I like to live on a farm. My brother and I have to go three miles to school, but we have a nice gentle horse to drive. I read in the paper where one of the cousins had my birthday. It was Lucile Thornbar, September 6, 1912. I have one sister and one brother. I am the baby of all. I have two pets. I hope this letter will escape the waste basket. Your cousin. Ila May Dickey. Snowdown, Ala., Route 1.

Ila May, you and your brother must have lots of fun riding to school. Some of our city boys and girls would think that was a short distance if they could ride horseback. Hope you and Lucile will strike up an acquaintance as you have the same birthday.

Dear Aunt Bettie: Will you admit an Alabama girl to your corner? I have dark brown hair, brown eyes and fair complexion. I have six sisters and one brother. I am visiting my cousin in the country and we ride horseback nearly every day. I hope the cousins will remember me on my birthday, August 12. I will be eleven years old. I have some pet ducks and one pet chicken. I love to go to school. I will be in the fifth grade when I start again. I hope this letter will escape the waste basket. Your cousin, Montgomery, La. Grace Browder.

Grace, I fear this will not be in the paper until some time after your birthday, but hope your friends who know when it is will remember you with cards. I know you enjoyed visiting your cousin and the nice horseback rides. It has been so long since I was on a horse, I believe I would be afraid.

Dear Aunt Bettie: Here I come again. I have just gotten through reading the Children's Page. This is my second letter. I never saw the other one in print but am hoping this one will be. Who has my birthday, July 26? I was ten years old. I will ask a question: Who was the first president of the United States? Aunt Bettie, why don't you write a little letter under the cousins' letters? Write and tell me. Love to Aunt Bettie and the cousins. I want to see this in print to surprise mama and grandma. Raiford, Fla. Avery Lison.

Avery, you surely did not sign your name to your other letter, or missed seeing it, as we always put them in. The reason I have not been answering the letters lately, they got so many on hand that I had to cut my answers off in order to use the letters up before they got so old. Now we have caught up and I'll answer. I am giving you some nice stories which I think you will enjoy. Tell me what you think about them.

Dear Aunt Bettie: I will be eleven years old the 18th of August. I go to school and am in the fourth grade. My teacher is Miss Norman Brawner. My grandma takes The Herald and I like to read the Children's Page. I have two brothers, age two and seven. I will close as this is my first letter. Port Tobacco, Md. Aline Bateman.

Aline, I do not know whether I would want to live in your town or not. Can't you get them to change the name and call it Port Lavacca? It would be much nicer, don't you think?

Dear Aunt Bettie: If you will let me into your corner I will describe myself. I am eleven years old, weigh seventy-five pounds, have brown hair and eyes. I am going to school and we have some good old times. I have one brother and his name is Grover. He is seven years old and is ready for the third grade. I wrote once to the weekly Commercial but guess the waste basket got it for I did not see it in print. Who has my birthday, December 6? We have a good Sunday school. As this is my first time, I hope this poor letter will jump the waste basket. Please print it if you think it is worthy a space, for the sake of

Sweatman, Miss. Rt. 2. Lillie Carr.

Lillie, you have written such a nice letter I would not let the waste basket get it for anything. Your brother is doing well to be ready for the third grade so young. You will have to study hard or he will catch up with you.

Dear Aunt Bettie: Will you and the cousins accept the presence of a little Christian girl? I belong to the M. E. Church at Sioux Rapids, Iowa. Our pastor is Rev. S. H. Turbeville. I wish you and the cousins would come to see me September 6, as it is my birthday. Mary Yocum and I will have to have a party on our birthdays. We have for pets two dogs, one cat, a parrot. I have four brothers and four sisters. One little boy and girl twins. They are four years old; their names are Esther and Austin. I hope my letter will escape the waste basket. With love from Lucile Thornburg. Sioux Rapids, Iowa, Route 1.

Lucile, I am glad you told me who your pastor is, for he is a very special friend of mine. Ask him if he knows Mrs. Whitehead and see if he does not. Those twins must be cute and sweet. Do they look alike?

Dear Aunt Bettie: This is my first letter to The Herald. Papa takes it and I like it fine. I am eleven years old. I have four brothers living and one in heaven. I had a fine time with the measles this year. I would like to exchange cards with the cousins. Love to Aunt Bettie and the cousins. Girtha Meigs. Centerville, Ala., Route 1.

Girtha, did I get your name right? It is the first time I ever heard of it. I am glad that you enjoy The Herald and hope you will get others interested in it and take it.

Dear Aunt Bettie: I thought I would write a few lines to the page. I am an old woman seventy-seven years old, but am not too old to write. I am a Christian. I have been sick a long time and hope all The Herald family will pray for me to be restored to my health. I am Alice's and Mattie's grandmother. Good bye, your sister in Christ. Mrs. Tiney Reid.

Sister Reid, I am sure the cousins will be glad to give you the rocking-chair and let you talk all you please. I trust you may soon be well.

Dear Aunt Bettie: As it has been a long time since I knocked at your parlor door, I thought today while I was feeling so lonesome I would call around and chat awhile with our large family. I am quite sure some of the cousins have not forgotten me and some have. By seeing so many letters in the corner we are compelled to forget some of the cousins' names. I am an Alabama girl eighteen years of age, and would like to exchange cards with some of the cousins about my age. Say, cousins, I am feeling very lonely today as my sister, Mrs. Mattie S. Kesek, is going to Missouri Thursday, and I sure hate to see her go. She and her husband are going to see his people and my other sisters are going to Columbia, Miss., in September, so you see I will be very lonesome and it would be much company to receive letters and cards from the cousins. Say, Lena Echols, what has become of you? If Aunt Bettie will hand me my hat I will tell you good bye. McIntosh, Ala. Della Echols.

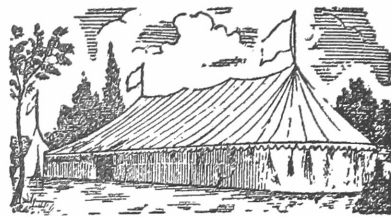
Della, it is rather hard on you for your folks to all leave at once, but you will soon get used to it and will not feel it so keenly. I think there are times when we naturally feel more lonely than at other times, and this, no doubt, is one of your lonely days.

Dear Aunt Bettie: Will you let a little Georgia girl enter your happy band? I read The Herald and think it is a fine paper. I am eleven years old today. Who has my birthday, August 1? I have fair complexion, blue eyes and golden hair. I would like to exchange post cards with some of the cousins. Love to Aunt Bettie and the cousins. Rosalie Cornelius. Homerville, Ga.

Rosalie, I am glad you like our paper. Don't you think the Children's Page is about the best part of it? Write again.

Dear Aunt Bettie: I am thirteen years old, and have fair complexion, light hair and blue eyes. I weigh ninety-seven pounds. I belong to the M. E. Church. Mama takes The Herald and we like it fine. I have four sisters and two brothers. I am the oldest one. Will close by asking a question: What was God's first command? Some of the cousins send me a card, please. Eva Herndon. Whitmell, Va.

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Eva, I am glad you have asked the cousins a new question. I hope they will answer it and at the same time, think up a new one themselves. I wish all the cousins had a Bible of their own and would start to read it through. How many of you will try it?



## OUR DEAD.

### NASH.

Ruth Amley Howard Nash, wife of Ralph Nash, was born April 21, 1884, died May 7, 1912. She was the youngest child of James T. and Martha Howard. Her father died when she was twelve years of age. She joined Musel Shoals Baptist Church, August 15, 1898, at the age of fourteen years. In January, 1891, she was converted at Wilmore, Ky., in the home of her sister. Well does the writer of this sketch remember while in prayer, how God spoke peace to her troubled soul, and she was made to rejoice in the saving grace of God. She sought and obtained the blessing of sanctification November 22, 1903. She united with the Methodist Church, (Kavanaugh Chapel) in March, 1904, in a meeting conducted by Rev. Andrew Johnson.

She was married to Ralph Nash, October 6, 1905, by Rev. Henry Holbrook. She was stricken with heart failure, Tuesday morning, May 7th, while going about her work. Death to her was very sudden, yet we feel that she has exchanged the cross for the crown.

While we miss her here so much, yet we do not weep for her as those without hope, for we know that if we live right we shall meet her on the golden shore where there will be no more separation. The funeral service was conducted by her pastor, Rev. S. L. Moore, at Kavanaugh Chapel, after which her body was laid to rest in Musel Shoals graveyard till Jesus comes.

She leaves a husband, mother, two brothers, two sisters and a host of friends to mourn her loss. She lived a devoted Christian life and is missed from the church and community in which she lived. Her sister, Lena Souder.

### BILLINGS.

On Saturday morning, August 3, 1912, the death angel came to the home of Mr. and Mrs. B. L. Billings and claimed for its victim, little Hilliard Billings, son of Mr. and Mrs. W. E. Billings, of Newington, Ga. We were looking for his coming, but still it was a shock on the family when he came. Hilliard had been sick for nearly seven months and bore up to his sufferings with great courage and patience, never seeming to tire of being sick. He was four years, one month, and eight days old when he died. His father and mother have the heartfelt sympathy of their friends in this great hour of trouble, but there is only one Comforter in trouble. He was laid away in Black Creek cemetery Sunday morning, August 4, 1912, by friends and relatives who expect his glorious appearing in the resurrection of the just, wherein the faithful shall say,

"Death, where is thy sting-grave where is thy victory? Thanks be unto God, which giveth us the victory through our Lord Jesus Christ."

"Weep not for me my parents dear, I am not dead but sleeping here. As I am you soon must be, Prepare for death and follow me."

His Auntie.

### BELL.

On the evening of July 25, the death angel came and took to rest the precious soul of our mother, Mrs. Alice Bell, age forty-two years. She had lived a devoted Christian life ever since her early womanhood. She left to mourn her death her husband, five of her own children and one stepdaughter, and went to meet our darling little sister who preceded her just two years ago.

Mother had been sick for the last three years but never complained, but always waited with patience that was really marvelous, for the spirit to take its homeward flight. She was fully prepared to go, and longed for the rest that she knew was in store for her. She was a member of the Episcopal Church, but always loved all kinds of religious services and was a reader of The Herald, and thought it a great paper. She was a wife greatly devoted to her husband, and a mother whose greatest care was for those that God had given her to bring up for his glory. Her instructions were always safe, and her motherly advice will long be remembered by us all. Her life was an example and worthy of note. She did all she could to make the home circle one of peace and happiness. She is missed, yes greatly missed, by her host of friends and relatives. Her spirit from earth has gone to rest in peace with Christ and her sweet influence will be forever felt by all who knew her. But dearly as we all loved her we would not call her back to this world to suffer as she did the last three months of her life, for now we know she is at rest, and we trust in God who "doeth all things well" to lead us safely

on so we will meet her in the sweet land beyond on that bright resurrection morn.

Written by her stepdaughter,

Mabel Bell.

### ANDERSON.

The death angel visited the home of Dave and Nora Anderson, October 17, 1911, and took from their fond embrace their precious darling boy, age fourteen years, five months and ten days. How hard to give our darling Gordon up; he was so kind to us all but God in his infinite wisdom knows better than we do. He was sick eight days with his head and spinal affection; his suffering was intense. He was converted in 1910. He has gone to that home of rest where there will be no more parting. What is life? It is a vapor, a passing cloud, a morning dew, a shadow on the wall. How it behooves us to live momentarily in fellowship with Jesus, that we be ready to meet our loved ones gone before. May God in heaven comfort the sad, broken-hearted parents in this affliction. His Grandmother.

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H. A. Kennedy, formerly of Ft. Towson, Okla.

Miss Naomi King, formerly of Wiggins, Miss.

Frank L. Kirk, formerly of St. Francis-ville, Ill.

Mrs. C. W. Lee, formerly of 1255 Gary St., Shreveport, La.

Mrs. Nellie Locke, formerly of S. Alice 196, Dothan, Ala.

Miss Etna Mackabee, formerly of Paris, Ky.

Cassie McCarver, formerly of Kennett, Mo.

J. H. Maddox, formerly 1903 19th Ave., Huntington, W. Va.

Mary Malone, formerly of Bowie, Tex.

Clarence Marble, formerly of Seward, Nebr.

R. L. Masten,

## 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.

Julius F. Stahl . . . . .	\$6,846.17
Miss Susie Storms . . . . .	15.00
James R. Boyles . . . . .	5.00
A Friend . . . . .	10.00
	25.00
	\$6,901.17

Thomas May, formerly of Bethel, Ky. Route 1.

I. H. Moore, formerly of 208 Myrtle Ave., Johnson City, Tenn.

Mr. Wiley Moore, formerly of Middle-boro, Ky.

Miss Martha Moore, formerly of 22nd St., Middlesboro, Ky.

Miss Carrie Ney, formerly of Hamlet, N. C.

E. M. Osbourne, formerly of Murrayville, Ill.

W. M. Perry, formerly of 21 Sumter Ave., Columbia, S. C.

Mr. W. G. Peyton, formerly of Hope, Ark.

Adda Phillips, formerly of Gage, Okla., Route 4.

J. D. Phillips, formerly of Wilmore, Ky., Route 2.

Miss Lillie M. Posey, formerly of Phila-delphia, Pa., Route 4.

Mrs. C. C. Powell, formerly of Ports-mouth, Va., general delivery.

C. E. Price, formerly of Beebe, Ark.

Capt. I. H. Ralstein, formerly of Evans-ville, Ind.

George B. Rice, formerly of 607 E. Main St., Richmond, Ky.

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Kirby Riggs, formerly of Poughuska, Okla.

Miss Lillian Ritts, formerly of Reeves, La.

Rev. S. G. Roberts, formerly of Harris-burg, Ill.

D. L. Robinson, formerly of Berrydale, Fla.

J. A. Robinson, formerly of Bryson, Tex.

H. L. Russell, formerly of Campbello, S. C., Route 4.

Mrs. L. C. Russell, formerly of Lafayette Springs, Miss., R. F. D. No. 1.

R. L. Schrader, formerly of Slidell, La.

J. M. Scott, formerly of LaLande, N. M.

Newton Shows, formerly of Crescent, La.

Maggie Sidebottom, formerly of Camp-bellville, Ky.

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Rev. Alfred P. Smith, Bellevue, Ky.

Mr. William Smith, formerly of 5743 S. Reade, St. Louis, Mo.

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Juett Taylor, formerly of Plainview, Texas.

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J. Richard Trimble, formerly of Jeffer-sonville, Ky.

W. M. Tomlinson, formerly of St. Paul, Minn., Box 72.

Rev. Walter Thomas, formerly of George, Ky.

Rev. John A. Tate, formerly of Pocas-sett, Okla.

Miss Maggie Taylor, formerly of 225 Cleveland Ave., Montgomery, Ala.

Mrs. Della Timberlake, formerly of 134 Letcher St., Henderson, Ky.

Rev. M. Van Arsdale, formerly of Bloomington, Ind.

Delbert Wilcox, formerly of Owensburg, Ind.

D. H. Wilhoit, formerly of Lafayette, Tenn.

Mrs. L. A. Wiggins, formerly of Way-cross, Ga., Route 2, Box 32.

Rev. John W. Willis, formerly of John-son City, Tenn.

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Rev. E. S. Wilson, formerly of Willows, Cal.

Mr. Sexton Windham, formerly of Lau-rel, Miss.

Cliffins Webb, formerly of Greenwood, S. C.

Warren S. Windham, formerly of Laurel, land, Texas.

Miss Mary White, formerly of Keysville, Fla.

### CAMP MEETING CALENDAR.

#### ALABAMA.

Nauvoo, Ala., Sept. 12-23. Allie Irick and Wife. Address John Romine, Nauvoo, Ala.

#### INDIANA.

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

#### MISSOURI.

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

#### TENNESSEE.

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

The Louisville, Tenn., Holiness Associa-tion. Rev. J. L. Brasher and W. B. Yates. Sept. 20-30. R. L. Cox, Sec.

One tract may save a soul. Order a pound for 30c and hand them out to the lost.

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and therefore does not make the carrying of notes or sermons so conspicuous as would any other form of book. It has no printed matter on the inside and no lettering on the outside.

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Pentecostal Publishing Co.,  
Louisville, Ky.

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OF ASBURY THEOLOGICAL SEMINARY



## OUR BIBLE CLASS

Mrs. J. A. Pritchard,  
Teacher.

## THE GALILEANS THAT PERISHED. PARABLE OF THE BARREN FIG TREE.

Time.—Autumn, A. D. 28.

Place.—Galilee. Luke 13:1-9.

Verses 1, 2. There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

Some think these Galileans were followers of Judas of Galilee, who, some twenty years before this, taught that Jews should not pay tribute to the Romans, and of whom we learn, from Acts 5:37, that he drew after him a multitude of followers, who on his being slain were all dispersed. If Pilate caused this detachment of them to be put to death as they were offering their sacrifices at one of the festivals that would be "mingling their blood with their sacrifices." Jesus cautioned his hearers not to make an ill use of these and similar events, nor take occasion thence to censure great sufferers, as if they were therefore to be accounted great sinners. We cannot judge of men's sins by their sufferings in this world; for many are thrown into the furnace as gold to be purified, not as dross to be consumed. If we will be judging, we have enough to do to judge ourselves.

Verses 3, 4, 5. I tell you, Nay: but, except ye repent ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish.

See how Christ improved everything for the pressing of that great duty which he came not only to gain room for, and give hopes to, but to enjoin upon us—and that is, to repent; that, if we repent not, we shall certainly perish, as others have done before us. Towers, that are built for safety, often prove men's destruction. "Better to let God have his way with us"

Verse 6. He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. The Church of God is his vineyard.

We are fig trees planted in this vineyard; Christ came into this world, came to his own to the Jews, seeking fruit. The God of heaven requires and expects fruit from those that have a place in his vineyard. He has his eye upon those that enjoy the gospel, to see whether they live up to it; he seeks evidences of their getting good by the means of grace they enjoy. Leaves will not serve, crying, Lord, Lord; blossoms will not serve, beginning well and promising fair; there must be fruit. Our thoughts, words, and actions must be according to the gospel, light and love. Those who do not do good commonly do hurt by the influence of their bad example; they grieve and discourage those that are good, they harden and encourage those that are bad.

Verses 7, 8. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it.

"Cut it down." The owner of the vineyard sayeth this to Christ, to whom all judgment is committed, to the ministers who are in his name to declare this doom. Christ is the great intercessor; he ever lives, interceding. Ministers are intercessors. Those we preach to, we should pray for, for we must give ourselves to the word of God and to prayer. When God has borne long, we may hope he will bear yet a little longer, but we cannot expect he should bear always. Reprieves may be obtained by the prayers of others for us, but not pardons; there must be our own faith, and repentance, and prayers, else no pardon. The dresser seems to say, "Lord, it may be I have been wanting in that which is my part; but let it alone this year, and I will do more than I have done towards its fruitfulness." Thus in all our prayers we must request God's grace, with a humble resolution to do our duty, else we mock God, and show that we do not rightly value the mercies we pray for.

Verse 9. And if it bear fruit, well: and if not, then after that thou shalt cut it down.

Unfruitful professions of religion, if after long unfruitfulness they will repent, and amend, and bring forth fruit, shall find all is well. God will be pleased, for he will be praised; ministers' hands will be strengthened, and such penitents will be their joy now and their crown shortly. There will be joy in heaven for it; the ground will be no longer cumbered, but bettered, the vineyard beautified, and the good trees in it made better.

## The Sin of Omission.

It isn't the thing you do, dear,  
It's the thing you leave undone,  
Which gives you a bit of heartache  
At the setting of the sun.  
The tender word forgotten,  
The letter you did not write,  
The flower you might have sent, dear,  
Are you haunting ghosts tonight.

The stone you might have lifted  
Out of a brother's way,  
The bit of heartsome counsel  
You were hurried too much to say,  
The loving touch of the hand, dear,  
The gentle and winsome tone,  
That you had not time nor thought for,  
With troubles enough of your own.

These little acts of kindness,  
So easily out of mind,  
These chances to be angels  
Which even mortals find,—  
They come in night and silence,  
Each chill reproachful wraith,  
When hope is faint and flagging,  
And a blight has dropped on faith.

For life is all too short, dear,  
And sorrow is all too great,  
To suffer our slow compassion  
That tarries until too late.  
And it's not the thing you do dear,  
It's the thing you leave undone,  
Which gives you the bitter heartache  
At the setting of the sun.

—Selected.

## "Thoughts for the Thoughtful."

This is a new book by Rev. H. C. Morrison. Some who have reviewed the book say: "It is the best product yet put in print by Dr. Morrison.

"There is a chapter on the blessedness and opportunity of motherhood; another with reference to the rapid growth and increasing influence of Catholicism in the United States; another on Ecclesiasticism vs. Evangelism"—all subjects of vital importance at the present moment.

It is a beautiful little volume, and sells for 25 cents. "It can be put in the pocket and wonderfully enrich the moments lost here and there." Get this book, and others like it, and thus keep awake on the mighty issues being transacted in our land today. The time is not coming, but is here, when every true soldier of Jesus Christ must have on the full armor of God, if we are to win in the great conflict now on between "pure and undefiled religion," and the errors, false religions, and worldly Christianity being foisted on the people by Satan and his myriads. Let us not only read, but think, and pray, and do.—God's Revivalist.

"Hand Book on Infant Baptism" is the title of a little book of 82 pages by Rev. J. M. Johnson of the Kentucky Conference—a member of the grand "old guard"—which has reached our desk, and we take pleasure in commending it to our brethren as a sane, forceful and scriptural presentation of this controverted doctrine. Price 15c per copy, postpaid. Pentecostal Publishing Company.

## A Correction.

Please pardon me for my blunder. My postoffice is Lucien, Okla. I would be glad to hear from any one needing my services. Also, if you are a good full salvation Methodist, and would like to purchase a general merchandise establishment, write me. Yours, etc. J. W. Oliver.

## Request for Prayer.

Please pray that I may be healed so I can work for the Lord. I want to be filled with the Spirit.

Mrs. Ben Murphy.

A sister who has consumption desires the prayers of The Herald family that she may be healed. She is not sanctified, but is seeking after it. M. E. S.

Do you know of some poor person that you could possibly help by sending The Herald to them. Try it and pray that it may prove a blessing. Till January, 1913, for 25c.

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## THE HOME SANCTUARY.

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spite the probable ruin of many of her harvest by the blast and blight, and mildew and frost of her remaining carnality, *her soil* is still most friendly to holiness, and her original type is best propagated by revivals.

True, there are virgin soils which are more quickly responsive, yet have they no such acreage, nor have they any such material and equipment for tillage. If, it be yet possible to have a great extensive revival of holiness in Methodism, what will it mean for all the rest of Christendom? What to the missionary world? What to that great national revival without which our loved country, some good men think, is as surely listed among the declining and degenerating nations as that night must follow day.

We may have holiness, we may enjoy holiness, we may to some goodly extent spread holiness outside of Methodism, and, God helping us, we will, *by all means*, spread holiness at home and abroad; and we will rejoice no matter how or by whom it is spread; but, beloved, I submit this to you, that *the greatness of the opportunity for doing this work in and through Methodism is more than an offset to the difficulty of it.*

Let us go into it afresh! Let us go into it as into a war! Not a skirmish; but a war! A holy warfare for holiness ends in holy wages. Let us stay in it for life! *A revival of holiness in the Methodist Church is worth all this!*

#### A NATIONAL CRISIS.

REV. L. L. PICKETT.

##### Chapter II.

##### WHAT IS THE CAUSE OF THIS DEGENERACY?

A hundred different intermediate agencies may contribute to the undoing of the race, but back of them all stands Alcohol as the chief degenerative factor.

Statistics compiled by the leading insurance companies, and presented by Sir T. P. Whittaker in his Report to the British Parliament, show that of every one thousand deaths among the population at large 440 are due to alcohol. This would mean a mortality from alcohol in the United States of six hundred and eighty thousand a year.

Without laying any claim to scientific accuracy, I have for some time been contending that each saloon in the nation will be responsible for one death, directly or indirectly, per year. I speak specially of murders, of deaths by delirium tremens, of accidents happening to drunkards or through their agency, such as train wrecks, drunken men ground up under trains, falling from windows, roofs, etc., and of their half-starved and impoverished families, perishing of cold and neglect, dying of pneumonia, consumption, and the like. But now scientific research comes to the front, investigates the origin of diseases of various sorts, especially of a chronic character, and I see at once that my apparently large figures of 260,000 deaths annually, as attributable to the murder mills of the nation's rum-god, are entirely too conservative. Over 600,000 lives snuffed out annually by "Uncle Sam's" legalized murder mills is a fearful toll to pay to the appetites of thoughtless sinners, who declare with great gusto, "It is no man's business what I eat or drink; no man shall interfere with my liberties."

##### WHERE THE DRINK BURDEN FALLS.

The great burden of drink is not borne by the drinker but by the drinker's children. The germ cell that is to be evolved into another being is the most highly organized of all the cells in the body. In its protoplasm lies the material and pattern of the perfected organism. Should such poison as alcohol lessen the nutrition of the cell or impair the quality of the protoplasmic material and deface the pattern, these shortcomings and defects would be manifested in the subsequent stages of development.

A defective germ cell cannot evolve a normal body; this is the reason that we find a large percentage of functional and organic diseases among the children of drinking parents.

In our studies among school children in New York City we find that sixty-two per centum are the children of drinking parents; and that ninety-one per centum of these children of drinking par-

ents suffer from some functional or organic disease.

In one institution for the treatment of physical defectives a recent study shows that every patient is the child of drinking parents.

The assertion is very common, "If you let liquor alone, it will let you alone." Such is the statement of a simpleton. It curses the drinker for time and eternity; but it also breaks the heart of his mother; drags his father's gray hairs prematurely to the grave; blanches with shame the cheeks of brother, sister and remoter kin; widows the drunkard's wife, orphans his children; indeed it freezes his family in winter, clothes them in rags continually and leaves his sorrowful wife and gaunt children hungry by the week.

But the facts given by Dr. McNicholl show that the drinking man's children are diseased and cursed by alcohol before they see light of life. But note the following facts:

##### A STARTLING COMPARISON.

A study of two groups of families will clearly show the difference in heredity between the children of the drinker and the children of the abstainer.

Ten families of regular drinkers show the following:

##### TOTAL NUMBER OF CHILDREN, 65.

Thirty died in infancy, one insane, one epileptic, four anaemic, three very poor teeth, one diabetic, three had heart disease, two imbecile, five neurotic, three adenoids, eight tubercular, four normal.

##### IN THEIR STUDIES THESE CHILDREN STOOD AS FOLLOWS:

Two were excellent, six fair, and 17 deficient. Ten families of total abstainers show the following:

##### TOTAL NUMBER OF CHILDREN, 70.

Two died in infancy, one anaemic, one tubercular, one neurotic, one rheumatic, sixty-four normal.

##### IN THEIR STUDIES THESE CHILDREN STOOD AS FOLLOWS.

Fifty-six were excellent, 10 fair, and two deficient.

*Of the abstainers ninety per centum were normal in mind and body, as against seven per centum of drinkers' children.*

A comparison of these two groups of families, living under the same conditions and in the same environment, shows that alcohol actually injured or destroyed eighty-three per centum of the children.

*Ninety-seven per centum of the children of total abstainers were proficient in their studies, as against thirty-two per centum with drinking parents.*

#### THE WORLD AND WORLDLINESS.

REV. ANDREW JOHNSON.

The Puritans were noted for their unworldliness, yet they did not manifest the natural, normal friendly and jovious side of salvation. Their separation from the world savored of phariseeism. Lord McCauley, the English historian, describes the Puritan as one who showed a great deal of sanctimonious white in his eye and had the nasal twang of religious affectation in his voice. From this it would seem that the Puritans' purity consisted too much in an outward, formal attitude instead of an inward state of heart and a happy, joyous deportment.

These different phases of non-worldliness, no doubt, mark one extreme of the question of the relationship of the church and the world. While the Bible commands us not to be conformed to the world, to come out from the world, to be delivered from this present evil world, to be unspotted from the world, to be transformed from the world, and while the very word church itself is from the Greek *ecclesia* meaning the called out (from the world); yet no member or minister of the orthodox Protestant churches, even though he believes in a high state of holiness, contends for puritanic or ascetic separation from the world. He rather advocates *being in the world but not of it.*

Having considered the centrifugal extreme from the world, now what is the centripetal ex-

treme toward the world? The writer believes that the extreme worldliness in the church comprehends a complete obliteration of all lines of moral demarcation between the church and the world. There are, to be sure, many worldly-minded church members who have a little conscience left and hence don't quite go their full length in the ways of worldliness. They are, nevertheless, classed with the crowd which go to the limit. The larger the world grows, the more complex it becomes, the more occasion there is for worldliness in it. The greatest problem, therefore, which confronts the church today is the increasing spirit and rising tide of worldliness. The dance, the circus, the card table, the race track, the theater, the moving picture show, the prize fight, without, and the "ankle auction," the broomstick parade, the sock social, the Martha Washington tea party, the oyster stew, the strawberry festival and lawn-fete within, cause many church members to be of the world, in the world, for the world and full of the world. They love the world and, therefore, have not the love of the Father in them. Instead of the church spiritualizing them, it is secularized by them; instead of controlling them, it is being too much controlled by them. This theater-going, tobacco-chewing, card-playing class are clamoring for supremacy. They despise discipline and want the law-making bodies of the churches to repeal all laws against worldly and sinful amusements.

In the face of all these alarming conditions what is the need of the hour? To your tents O Israel! Proclaim a fast. Let the priests weep between the porch and the altar. Pray the prayer of Jehoshaphat, "O Lord, we have no might against this great company that cometh out against us, neither know we what to do, but our eyes are upon thee." Then upon some Jehaziel will fall the Spirit of the Lord in the midst of the congregation and these words of encouragement will be heard: "Fear not, nor be dismayed by reason of this great multitude. The battle is not yours but God's. Set yourselves, fast, pray and appoint singers to worship God in the beauty of holiness," and Jehovah will bring victory. There are five points to be guarded by the Christian lest he come in touch with the world.

One, the home. If all the members of the household are sinners save one, that one will need to walk very circumspectly and guard against the worldliness of his relatives.

Two, the lodge. "Be not unequally yoked together with unbelievers." If most of the members of the fraternity are full of the world the poor preacher or Christian member must mind his corner or he will become tainted by worldliness.

Three, business. If the majority of the members of the business firm are worldly and worldly-wise the Christian partner will almost have to "paw the earth" at times to maintain his integrity and keep from imbibing the spirit of the world.

Four, politics. If most of the members of the political party, or parties in any community are in league with the world and a good church member is also a member of the party he must needs be very particular along about campaign and election times lest he touches the world by his ballot in the booth. If he can remain unspotted from the world as to boodle, booze and ballot, he is proof against corrupt politics.

Five, amusement. The old classification of the day was three periods of eight hours each. Eight hours for sleep, eight hours for recreation and eight hours for work. As long as people are busy at work in some legitimate occupation there is not so much danger of their going astray. While they are slumbering in the unconscious realms of dreamland they all can be good. The period of rest and recreation is the perilous one. The allurements of the world during this period of the day are hard to resist. O worldly amusements! What heart of man is proof against thy sweet seducing charms? The devil catches more church members at this point than at any other. The gray and the gay, the rich and the poor enter this wide gate and broad way which leads to destruction. Thrice happy, therefore, is the individual who can truly say, with the great apostle, "I am crucified unto world and the world unto me."



## IN THE OFFICE

Mrs. Bettie Whitehead.

### ACTION CAMP MEETING.

It was our privilege to be one of the workers at the camp meeting held at Acton, Ky., six miles out from Campbellsville. Revs. F. V. Harwood and Sitton were the preachers, while Prof. C. D. Lear led the singing, assisted by the writer who presided at the organ as well. It had never been our privilege to labor with any of the above mentioned brethren, but we are frank to say there was delightful fellowship among us and not the least tinge of friction in the whole meeting.

It is delightful to labor with workers who are not suspicious and afraid one will be regarded more highly than the other, but each one fits in his own little place, feeling it is a privilege to serve our Christ anywhere.

It rained almost every day during the meeting which hindered the attendance during the day, but the evening congregations were surprisingly large, though not as attentive at all times as they should have been. It seems there is such a feeling of unrest among the young people especially, in this day that it is difficult to arrest their attention long enough to inject a serious thought, hence the Spirit cannot work as freely as he otherwise could and would. Notwithstanding the apparent obstructions, the Lord gave us some of the most melting and gracious services we were ever in, and quite a goodly number were either saved or sanctified. There is no joy comparable to praying a soul through to victory after having been long in the bondage of sin. We remember one man especially, who came to the altar and prayed desperately until he reached the throne and deliverance came. My! what a change came over his countenance; his face looked like the sun on a May morning and the facial index told that it was all right within.

Rev. W. F. Hogard, the presiding elder of the Columbia District, spent two days and nights at the meeting, preaching one sermon on the "Syrophenician Woman" which stirred every heart that could appreciate such a message. When he touched on the point of humility, he made us feel like we wanted to hide under the bench and never be seen again. It was a blessed time and we prayed the Lord to so hide us away in him that henceforth and forever it should be "Not I, but Christ." Bro. Hogard is doing a wonderful work on that district in stirring the people up on missions, getting religious papers into the homes, and bringing them in touch with vital godliness as preached by one who is full of the Spirit.

We were glad to have Bro. Weldon, pastor at Columbia, present two days and nights. He is one of the humblest, most devout men we have met in some time. He has a revival in his church the year round, but expects to hold special services beginning the first of September, and will go to conference at Morganfield with a fine record for the past year.

Bro. Johnson, the pastor of the camp meeting, was an untiring worker and bore cheerfully and bravely the work which naturally fell upon him. He has the people upon his heart and longs and prays for their salvation. His wife is a true helpmeet and is instant in season and out of season in doing her part.

Bros. Dabney, Eades and Warren, members of the committee, were at their post doing what they could to make the camp a success. They may not get their reward here, but in the glad sweet time to come, they will meet many sheaves that have been garnered through their untiring faithfulness.

Notwithstanding the fact that the weather was inclement and we had what ordinarily would be called inconveniences, yet we are grateful for the privilege of being in the fight and coming face to face with what might be termed hard things, through him who never fails those who trust in him, we came out feeling that we were many

leagues ahead of what we were before, and had gone far up into the land of Canaan feasting on the richest fruits it was ever our privilege to enjoy. The Lord is faithful and true and will not suffer us to be defeated if we live low at his feet and trust in his almighty power. "He will not suffer thy foot to be moved: he that keepeth thee will not slumber. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore."



REV. E. A. FERGUSON  
Who recently fell on Sleep.

### REV. E. A. FERGUSON'S DEATH.

No doubt many of you have heard of the death of our dear Brother, E. A. Ferguson, of Mt. Vernon, Ill. Strange as it may seem yet he has gone.

He left his home to go to Waco, Texas, where he was engaged for the camp meeting. He was sick when he went but thought he would get better on the road, but instead he got worse and was not able to preach at Waco, though he did preach a few times, but several days before the camp closed, was compelled to pack his trunk and start for home. Poor fellow! No one knows the loneliness and suffering of that long journey.

I happened to be in Mt. Vernon resting a day or two when his wife telephoned me that he had come home, and I hurried down to see him and to my surprise found him more dead than alive, still I was not fully awake to the situation. I thought he needed some rest and would soon be up with medical attention, and would soon be preaching and singing with his victorious head above the waves.

I went to Bonnie camp next day; the days passed by and I heard from him every day, and, while many times the news was anything but good, still I felt he would recover. Friday afternoon while I was on the platform singing, a man came slowly through the crowd with his eyes fixed on me; he walked to the front and I stooped to hear him whisper, "A telephone message came for you saying, Bro. Ed. Ferguson is dead." I bowed my head in submission to the sovereign God, but could not get strength enough to go forward with the song service. We all knelt in silent prayer and heart bleeding, and all but breaking.

Those who are best acquainted with Brother Ferguson and Bonnie camp know it is near his home and all the people love him very dearly. Bro. Proctor and I were called upon to conduct the funeral Sunday at the First M. E. Church in Mt. Vernon. The large church was crowded with relatives and friends. After the services, we laid his body away in the beautiful Oakwood Cemetery, to await the day when our loved ones will burst the tombs and rise to go down no more forever.

Personally, I lost one of my best friends; he was good to me, always ready to help me in any way possible. I am so lonely without him, but there are others more lonely than I. He leaves

a widow and seven children, none of them grown but one, and now is a good time to show how much we care for the widow and children. I am in a position to know that he had no insurance, not a dollar, and did not have enough money to pay burial expenses, so they are without a dollar and no income except Marie's small wages. Winter is coming on, coal is to buy, shoes and clothes are to be gotten for the children; we can and must help, and we must do it now until some arrangements can be made to support the family.

I know some people think the evangelists have easy sailing and are all getting rich, but what is true in this case, would be true in many cases if the men were called on short notice as was Bro. Ed. We can all help a little. Send help to Sister Ferguson, at Mt. Vernon, Ill. The need is urgent. Your sorrowing brother, W. B. YATES.

### RIGHT WILL HAVE VICTORY.

My friend, if thou hadst all the artillery of Woolwich trundling at thy back in support of an unjust thing, and infinite bonfires waiting ahead of thee, to blaze centuries long for thy victory on behalf of it, I would advise thee to call halt, to fling down thy baton, and say, "In Heaven's name, No!"

Thy "success?" Poor fellow, what will thy success amount to? If the thing is unjust, thou hast not succeeded; no, not though bonfires blazed from north to south, and bells rang, and editors wrote leading articles, and the just things lay trampled out of sight, to all mortal eyes an abolished and annihilated thing.

It is the right and noble alone that will have victory in this struggle; the rest is wholly an obstruction, a postponement and fearful imperilment of victory. Towards an eternal center of right and nobleness, and of that only, is all confusion tending. We already know whither it is all tending; what will have victory, what will have none! The heaviest will reach the center. The heaviest has its deflections, its obstructions, nay, at times its reboundings; whereupon some blockhead shall be heard jubilating: "See, your heaviest ascends!" but at all moments it is moving centerward, fast as is convenient for it; sinking; sinking; and by laws older than the world, old as the Maker's first plan of the world, it has to arrive there.—Carlyle.

Miss Lela Montgomery: "The Pentecostal Holiness Association closed their camp at Callis Grove, Ky., August 25. Truly the strongholds of Satan were torn down and the searchlight revealed the hidden things. Much confession and restitution were made and old grudges were settled. There was not a barren service; none was urged to the altar, nor were any urged from the altar, but went through to the bottom. Sunday at the p. m. service there were 19 at the altar. W. J. Harney did the preaching and sent the gospel plow deep, and it plowed up some things. Mr. Ernest Frost led the host in song, while Mrs. Ida Driskill and myself presided at the instruments. The enemy was defeated and the army of the Lord strengthened. To look at those beautiful beech trees and nice camp grounds, we felt like we were stepping on holy ground. Pray for this young camp that is coming up the line."

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# Question Bureau

Rev. John Paul.

## CLEANSING FROM THE CARNAL MIND.

1. We are asked to comment upon a comment from a certain religious magazine editor, of whom the following question was asked: "When a man is wholly sanctified, is the carnal mind entirely destroyed, or only subdued?" and who gave the following answer: "The expression 'wholly sanctified' (the idea being scriptural, I Thess. 5:23) has several interpretations among Christians. Leaving off the adjective 'wholly,' the vast majority of evangelical teachers believe that the carnal mind is not entirely eradicated, but is under the control of the spirit. A perpetual conflict between the will of the flesh and the will of the spirit is waged, as Paul presents the matter in Romans 7."

Our first comment would be modestly to submit that the editor of the magazine did not answer the question that was asked him; but, granting that the idea was scriptural, proceeded to show what others thought of something else. His answer is reducible to this: A is scriptural, but the vast majority of evangelical Christians believe B, and disagree as to what is A. We would consider it our duty in editing a department like this either to tell you what is A from our point of view, or else frankly to say that we have formed no conviction, we are still at sea, *we do not know*. In this particular case, however, we are happy to say that we have formed a conviction that verges upon certainty. On the question of regeneration or partial sanctification, the view suggested by the writer we quote is as correct as a clock. How any expositor can go back on it and face squarely the Scriptures which assume to deal with it is to us a problem in mental phenomena. And certainly that writer is correct in saying that the vast majority of evangelical teachers hold that view. You cannot lead a majority of normal minds astray at once upon such an open and shut case, so plainly corroborated by experiences of every day religious life. Those who have developed a conflicting view upon this subject have usually drifted to it in an effort to sustain some contention with which the orthodox view of sin in believers is incompatible. But let us come to an answer to the question.

The carnal mind is *mind*, not matter; it is referred to as flesh because of its antagonism to heavenly and spiritual things; but it is so far from being a part of man's material physique that it may die while the body still lives, and in all cases where the man becomes Christ's in the sense of a high and full consecration, he crucifies the carnal mind (Gal. 5:24) and proves or experiences what is the good and acceptable and perfect will of God. Romans 12:1, 2. The possibility of this is *known*, not surmised. (Romans 6:6.); and while it is natural that differences should arise upon technical conceptions and modes of presenting, we are not able to see place in the Scriptures for opposing views upon the main fact.

The carnal mind is sin or it isn't. If it isn't, there is no use to worry about it. Those who walk in the light are eligible to an experience where the blood of Jesus Christ cleanseth from all sin. I John 1:7. If the carnal mind is sin, the blood cleanseth from the carnal mind. If the carnal mind is not sin, why worry? But the carnal mind is sin. Romans 8:7.

2. Please explain Matthew 11:11. At what time did the new Christian dispensation begin?—T. O. J., Mississippi.

The new dispensation was "at hand" when John the Baptist preached. The new began to appear with the ministry of Jesus and the old began to be dissolved. The dissolution of the old was completed at the death of Christ (Col. 2:14.); the perfect sacrifice had been made, and the sacrifices of the Jews were at an end, being no longer in order. Christ's ministry represented a kind of middle or transitional dispensation, which was characterized by the setting aside of natural

means, the immediateness of God, the bursting forth of heaven upon society. These features were largely temporary, as Jesus explains at the close of his ministry, Luke 22:35-38.

Business methods are now to be employed, hospitals built, laws of cause and effect carefully taken into account, with the assurance that the supernatural will appear where necessary, but mainly in the realm of the spiritual. The final features of the new dispensation were realized upon the day of pentecost. John was greater as a prophet than his predecessors (see Luke 7:28), his greatness being explained by his vantage ground or nearness to Jesus. But the New Testament witness has a greater vantage ground and experience.

## EVANGELISTIC AND PERSONAL.

Rev. Joseph Harkness has changed his address from Le Sueur, Minn., to his former address, 434 Baker street, St. Paul, Minn.

Rev. W. J. Harney: "The outlook is good for a fine meeting at Waynesboro, Miss. The saints are crying mightily to God and the victory is sure. We mean to go through."

Rev. Thos. H. Leitch: "The Lord is blessing our work in old South Carolina. In July and August we held meetings at Anderson, Travelers' Rest, Dacusville, Central and Gap Hill. We have seen some old time dying out to sin and the transforming power of God."

Rev. B. L. Patterson: "We are at Tribune, Ky., for a two weeks' meeting under a tent. This is on Bro. Wheeler's work, near Bro. Joel Hill's home. He has done a great work for THE HERALD, but I'll try to get a few more subscribers. The work opens well, with a splendid service today. Several were forward for prayer, either for conversion or sanctification."

Rev. W. W. Owen: "Bro. Kendall and I have just closed a good camp at Waterloo, Ohio, in which many were blessed. The people were greatly helped by the plain gospel messages of Bro. Kendall and have engaged him for another year. We were glad to work with him again. Our next camp is at Vincent Springs, near Dyer, Tenn."

Rev. W. P. Cupples: "Just closed a ten days' meeting at Mt. Zion, twelve miles from Harrisonburg. There was much opposition caused by different opinions and slack living, but notwithstanding this we had a very good crowd of intelligent young people, and at the close visitors gave us a good uplift in our singing, and we closed with a fine feeling, and some results."

Rev. John C. Crippen: "We closed our meeting at Fouke, Arkansas, August 25. It was a most wonderful meeting. We made no attempt to count the professions, but there was a great number. The crowds were the largest we have had at Fouke, and this was our third year, and God willing, we will be back next year. This was a union meeting of the Methodists, Baptists, and Seventh Day Baptists. We leave for Bigelow, Ark., then to St. Augustine, Fla., and back to Clayton, N. J. We are rejoicing in a full salvation."

Rev. L. B. Simpson: "Have closed a tent meeting at Terre Haute, Ind., which was one of wonderful power. There were thirteen saved and twenty-three sanctified. We have organized the First M. E. Church, South, in Terre Haute and it has great possibilities as it is in one of the best sections of the city and we have fine people there who want to do the whole will of God. They will start their church soon and I will return and hold another meeting as soon as the church is finished. My next tent meeting will be at Marion, Ky. Pray for us."

W. J. Burkhead: "We have recently closed a good meeting at Sixty One, Ark. Bro. T. J. Adams did the preaching and it was well done. The crowds were large at night and very quiet. The Freewill Baptists and the M. E. P. came right

into the meeting and worked faithfully. There were about twenty-three who found the Lord in converting power and one who was sanctified. I shall spend the remainder of my days in the holiness ranks and aim to die in the faith if Jesus delays his coming. The longer I live, the more I am persuaded that we should live above sin. I was wholly sanctified December 1899 and am better pleased with the holy way as the years go by."

Rev. A. A. Myrick: "The Lord was with us in power at Anniston, Mo. There were a goodly number of old people saved, and sixteen united with the Methodist Church and some went to other churches. In many respects this was the best meeting we have had this summer. While only sixteen united with the church, yet there were several converted and reclaimed who were already members of the church. A man who has been selling beer and whiskey was reclaimed and said he was through. Should any of the evangelists be called to Anniston for a meeting, go, for they will treat you right. We go to Concord, a country church, four miles from Anniston."

Rev. E. J. Moffitt: "We closed out our fifth meeting Sunday night, in which God was with us in his usual power. There were quite a number who were saved. Although it was a hard fight at first, we cried to God and he heard and saved many precious souls. Some of the people say it was the best meeting they have had for fourteen years. The people came fifteen miles over the mountains and hills to hear the gospel of full salvation. Some fixed up old grudges; while we were singing the doxology at one service, they began to shake hands with each other and the fire began to fall and they were praising God all over the house. We go from here to Elko, Va., to be with Rev. P. H. Clements."

Rev. Preston Roberts: "One of the best meetings of my life was recently closed at Pleasant Ridge, M. E. Church, Rev. G. W. Pangburn pastor. We ran for twelve days without a break, but finally scores knelt at the altar the most of them praying through to conversion or sanctification. There were four times during the meeting that we did not get to preach, but called seekers and got them through to victory. Bro. Pangburn and his wife stood nobly by us and did all in their power to make the meeting a success. I am now at Liletown with Bro. Ernest and his wife. Bro. Penncuff is the pastor. The fire fell the first service; there was more than a score of seekers in the altar yesterday and several found pardon and purity."

Rev. Aura Smith: "Had a good meeting at Owensville, Ind., in which souls were saved and sanctified and the truth presented to the crowds that came. I was entertained in the home of Bro. and Sister Emerson, old friends of years ago. God has them in that town holding forth the great truth of full salvation. Bro. Emerson is a merchant, who, when sanctified, not only quit using tobacco himself, but quit selling it and the Lord has blessed him in his business. It was a nice thing to go into a store where no tobacco was handled. There is a number of other good people at Owensville. The Lord bless them."

The Raleigh, Miss., camp meeting began this year under depressed conditions, but steadily grew in attendance, interest and spiritual power, to the last service, the altar being filled in several services, and a goodly number being blessed. The meeting was not denominational, but all pastors present were invited to stand and receive members, and some applied for church membership under the tabernacle. The camp has improved prospects for another year. Rev. John Paul did the preaching, assisted by Rev. Louis May, who also led the singing. Rev. W. A. Hayes, the Methodist pastor, Rev. H. A. Wood and Rev. R. A. Breland, each preached a sermon in the meeting. Bro. Breland, as President of the meeting was faithful in promoting the interests of the meeting.



## EVANGELISTIC

### INDEPENDENCE, MISSOURI.

We recently closed a meeting at the above place in which God was glorified in the salvation of many souls. It makes our hearts sad to see the great masses going into eternity without God and hope in the world. All we can do is to tell them of the wonderful salvation that can save people from sin. It will soon be ten years since we started in the work of the Lord and he has given us many precious souls, some of whom are out preaching the gospel today.

The years seem brighter as they come and go; it would pay us a thousand times over to suffer persecution in order to be co-workers with the Lord, who gave his Son for us. What are we doing for him, brother, sister? Let us resolve that our lives shall count for more in the future than in the past, and when the roll is called up yonder we shall find our names written in the Lamb's book of life. He has made the way so plain that we need not miss it, for his Spirit bears witness with ours that we are the children of God. As ever your brother in Christ, N. A. HUEY.

### CALLIS GROVE CAMP.

The above camp is the greatest soul-saving meeting I have been in this year. How men and women run to God! A fox hunter who was so miserable he could not work, came driving in one morning, got out of his buggy, came down the aisle saying, "Men, for God's sake gather around and pray for me. I am lost." He said, "Please get in earnest and pray, for I am in an awful condition." He cried, confessed, repented and got through good.

The people have real soul travail and pray clear through. The tide kept rising and souls fell at the altar and repented. There was no card-signing, no holding up one finger, but a repenting and dying out to sin. It pays to go to bed rock, for there is no other way to heaven. Midnight wrestling, fasting and prayer will bring pungent conviction upon the people and they will confess and pray through.

We did not have to do much talking to the seekers, but they prayed through to definite victory. Our camps should be centers of mighty power and altars should be crowded with souls getting through at every service. We would suggest that the Christians not talk and visit too much, but stay in their tent and pray mightily to God. A meeting is no social gathering, but where the lost and hungry get to God, and there should be much praying between the services. This is a prayerless age and if we would save the lost about us, we must go through the soul agony necessary to bring forth sons and daughters into the kingdom of God. When Esther and Mordecai fasted and prayed three days and nights, things broke loose and God saved the Jews from destruction. We crowd our poor, tired stomachs three times a day, stuff melons and fruits between times and feel drowsy, then go to the tabernacle fireless and with no power, and make the excuse that the people are hardened, when the truth is, if the people would stay under the burden in earnest prayer conviction would fall upon the people and souls would get to God. This has been the best summer of my life. Yours on the victory side, WILL J. HARNEY.

### ONEONTO, ALABAMA.

We closed our Oneonto camp Sunday night. It is located on Straight Mountain some eleven hundred feet above the sea level, four miles from Tate's Gap, a station on the L. & N. Railroad some forty-two miles northeast of Birmingham. It is in the heart of the coal fields, lime beds, and ore mines. This mountain is the foothills of the Adirondack and Catskill which have their origin in New York, known as the Appalachian system. Just above the camp the Altoona mines are

sending out train loads of coal, while below the camp one can hear the blasting of the lime mines, while off in another direction they are busy hauling iron ore. These mineral rights were sold years ago for almost a song, to a large syndicate which is now reaping large incomes, while the land owners are scratching and tickling the soil, making a bare living raising cotton, corn, etc., and just beneath them are large fortunes.

We are persuaded that in the Christian realm, many are struggling along on the surface, when just a little deeper down there are great mines of truth and riches of grace experienced only by those who are willing to pay the price.

Bro. Murphree, of Boaz, Ala., our co-worker, proved himself to be a true yokefellow and seems never to tire in altar services; at the same time he is useful in playing the organ, preaching and singing.

After closing the camp, wife and I came through Birmingham to Montgomery where we were met by our good friend, Sister J. H. Smith, of Snowdown, and were soon motored down to her home where we enjoyed four days of much needed rest. Then we came to Ochlochnee to engage in meetings on this work with Bro. C. E. Dell. We go then to Rev. C. E. Cook, of Collins, Ga. Let all remember us in prayer. Yours and his, W. W. McCORD.

### PORTSMOUTH, R. I.

We wrote about the camp meeting at Douglas, Mass., in our last report. On Monday after this camp closed we hurried away to the old Portsmouth, R. I. camp for it had begun on Friday before Douglas closed.

Portsmouth is located on the island that the State takes its name from. On either side you can see the water, and the salty breeze that comes from these waters makes it very pleasant for a family that has been housed in a hot city all year or for a tired preacher that has traveled several hundred miles on a smoky train. Seven miles down this island is the famous Newport beach, perhaps the most famous bathing place along the Atlantic coast. On Monday after the camp closed we went to Newport and had a fine swim in the Atlantic where the waves came rolling against the shore as high as our heads. Then after we had eaten our shore dinner we took what is called the "Ten mile drive" through the millionaires' summer home district. Here the Vanderbilts have a summer cottage that cost three million dollars, and Mrs. Belmont's marble cottage put up at a cost of one million dollars. There are two electric car lines that run from Newport right by the camp ground, and none of the millionaires took the time to come to the camp for a single service.

This was the 22nd year for the camp. Rev. Seth C. Rees is the president of the meeting. He has only missed two years since it was begun, this year being one in which he was absent. Rev. John Norberry was the leader this year and did it well. Rev. Howard Hoople was one of the engaged workers, but was detained at home. B. S. Taylor was there five days and his stirring messages were a great blessing to the camp. There were several visiting brethren who added much to the success of the camp. Prof. Archibald gave one splendid sermon and Prof. Angel preached a number of times to the profit of the camp. The writer preached once each day.

It was a great camp; many souls found either pardon or purity. There were a number of Catholics and Jews converted. The last day was indescribable. From the early morning service until midnight the power of the Lord was falling and people were praying through. The last night two services were going on—one in the back of the tabernacle and one on the platform. Some were stretched out like dead men.

On Monday after this camp closed we went to Providence for a week's meeting in the Emmanuel church, called the home camp. Emmanuel church has had a great history. William McDonald used to preach there. It has a large auditorium with galleries all around, and a big pipe organ. For many years it has been an independent church. Such men as Seth Rees and John Pennington have

served as their pastors. Rev. John Norberry is the pastor now. B. S. Taylor was with us here and remained for another week after we had to leave. Great crowds were coming and numbers were getting the blessing when we left.

C. EDWARD ROBERTS & WIFE.

Home address, Pilot Point, Tex.

### HOPKINS, MICHIGAN.

The Western Michigan Holiness camp meeting came to a close Sunday night, August 18. From the beginning of the encampment the Lord was with his people and the power of God was deeply manifested as the people labored and prayed through. Evangelist W. A. Vandersall, of Findlay, O., led as a true captain, the forces of salvation against the powers of darkness and victory came in on every side. There were seekers for salvation or sanctification at every meeting. Some went through into a very bright experience. We were unable to count every case that came through, but think 75 a low figure, that made a definite experience. Glory to God for free and full salvation.

We wish to say in the fear of God, that we believe we were led to secure Brother Vandersall. He is a man of God and preaches the Book. His presentation of a full gospel is sane and scriptural. He does not cater after the good will of any, but presents the truth without reserve, and last, but not least, he is thorough-going in the altar work. He is not telling the people, that they are saved, when they are not, but insists that they should wait until God gives them the evidence and then they will know themselves.

Some brethren from various denominations were present and assisted in Bible reading and altar work and helped greatly to make the camp a success. During the first week of the encampment the rain poured in torrents, but this did not keep the people from coming to the large gospel tent, which proved too small to accommodate the large crowds on Sundays.

The camp meeting was a direct result of a great holiness revival that swept this part of the country for the last two years and the steady growth of it has been looked upon with jealousy and ridicule by other churches, but God was in the movement and God being with us, who can be against us. The faithful people who supported this movement prayed much and expected great things and God surprised them and did exceeding abundantly above all their expectations.

On the last Sunday the evangelist led in raising pledges for future improvements on a permanent camp ground and the magnificent sum of \$2,351 was raised. God opened the hearts of the people and the success of the Western Michigan Holiness camp meeting association was evident to all.

Another great feature of this meeting was, that, after Brother Vandersall gave one of his Bible studies on scriptural giving, 53 people pledged themselves to tithe all their increase. Glory to

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God. Surely if this is carried out, God's cause will never suffer on account of money.

During this first encampment the Western Michigan Holiness Association was organized with over 100 charter members. A board of trustees and efficient officers were elected, a constitution was adopted and committees appointed to do the work preparatory to camp 1913. Krug's Grove is to be secured, a dormitory, dining hall, tabernacle and other improvements are to be provided in the near future.

All glory to him who has laid down his life for our redemption and sent his Holy Spirit as our Comforter. Yours in the love of Jesus,

F. W. MAGDAUZ.

#### SALEM PARK, INDIANA.

The Pentecost Bands of the World, held their annual Harvest Home camp meeting at Salem Park, Indianapolis, Ind., August 2-18. This is not an ordinary camp meeting, but a time when the annual conference of the Bands meets, and the pastors are appointed to their work for another year, and when their mission fields of the world are reviewed, and missionaries are sent out to those various fields.

Salem Park is a beautiful plot of forty acres of land, lying at the western extremity of the city of Indianapolis, with Big Eagle creek on the west of it, and Little Eagle creek on the east. The whole Park is carpeted with a mass of green grass, and shaded with fine large forest trees of natural growth. There is an abundant supply of pure cold water on the grounds, and altogether it is an ideal place for a camp meeting.

They have one of the finest wooden tabernacles we have ever seen, which, they say, will seat 4,000 people. The acoustic properties of it are perfect. They have a ladies' dormitory, and several cottages on the grounds, and about eighty tents were pitched in addition. Throngs of people attended from the city.

The Rev. Thos. H. Nelson, President of the Band, had charge of the meeting, and was assisted by the writer till the last two days, when he was excused to go to another meeting. Evangelist John Wesley Lee was present three days, and preached as many times with blessing to the people. The Rev. J. W. Hughes, President of Kingswood College, Kingswood, Ky., came and shot off his gospel gatling gun three times, while the people shouted and rejoiced and sang. Evangelists Carrie Crow, and her sister, Miss Kell, were present three days, and added fuel to the flame already kindled, with their singing, shouting and other ministries. The Rev. J. M. Taylor, missionary to South America, and the Islands south of the U. S., was present, and delivered some of the most thrilling missionary addresses we have ever listened to. Prof. T. W. Shannon was in the meeting a few days, and delivered some profitable lectures on Social Purity, to meetings held for men only, and for women only.

Seven regular services were held daily, beginning with the holiness meeting at 6 a. m. At 8:30 the missionary meeting was held. At 9:30, the testimony meeting, at 1:30 the Children's Meeting, in charge of Miss Maud Kahl, who is soon to go as a missionary to South America. Three preaching services were held daily at 10:30 a. m. and at 2:30 and 7:30 p. m.

The office was in charge of Brother Otto H. Nater, the secretary and treasurer, of the Bands, assisted by a corps of competent helpers who kept a book store, bureau of information, etc. The grocery was in charge of Brother Arther Pedler, and his clerks, and the dining hall was conducted with great efficiency by Miss Lillie Eshelman, who will sail for India as a missionary this fall. Brother Cresop had charge of the business pertaining to the two papers published by the Bands, and otherwise made himself efficient in the office. He preached one unique sermon during the meeting.

Evangelist Guy Wilson was present as one of the preachers the last week, and made his ministry felt. He and Brother Nelson and other workers were left to close the meeting, which we have no doubt was well done. Different returned missionaries delivered missionary addresses from time to

time, among the number being Brother Atchinson, and Brother Spindler and wife.

We have given only a few mountain-top visions of this cosmopolitan feast of tabernacles. It was such a large affair we could do no more in the limited space we had. No one could estimate the visible results of this meeting. The man who counted those who came as definite seekers told us 405 were forward, and three days of the meeting were left. In the face of these facts, who will dare say the time of old-fashion revivals is passed?

There was plenty of special Holy Ghost singing, shouting, and all the rest that are concomitants of such a feast of fat things. The most beautiful harmony prevailed, and there was not a semblance of fanaticism of any kind manifested. The people were too busy getting souls converted and sanctified to give much attention to other things.

J. L. GLASCOCK.

#### THE TEXAS CAMPS.

SCOTTSVILLE.

Scottsville did not have as large an attendance this year as usual, but there was a good deal of interest shown in the meeting. Revs. R. T. Williams and Andrew Johnson, assisted by Rev. H. C. Maitland as song leader, had charge of the services. Bro. Williams is the president of the holiness college at Peniel. He is a young man, not yet having reached the age of thirty; but he is a very strong preacher, and a most excellent man in every way. Bros. Johnson and Maitland are so well known to our readers that it is useless to say much of their work. Bro. Johnson, however, on account of illness, was not able to preach very often, and Bro. Maitland preached several times most acceptably. Scottsville is one of the most delightful spots in all the Southland, and one comes in touch with as fine a class of splendid Christian men and women as you rarely meet; men and women of prayer and consecrated lives. Some few are dropping by the wayside each year, but they have just gone on ahead. Bro. Wynne is still here, pushing the work; Bros. Bedell, Matime, Black, Dickard, Woodall, J. D. and Lee Scott with others are ever faithful and true.

There were not a great many salvations this year, but a few found the Lord. The meeting was deep and thorough, and I believe all were richly helped in their spiritual life.

WACO.

On account of the death of Bro. John Appel the impression got abroad that there would be no camp meeting at old Waco this year. It was a wrong impression, but it kept many away from this old camp ground. The meeting began on time, and it was a good one to the close. Bros. J. B. Kendall and E. A. Ferguson were the engaged preachers. Bro. Ferguson came, preached only a few times and returned to his home in Illinois. He was not well at any time during the camp, although he preached with great earnestness. I had never heard Bro. Kendall during a camp meeting but I unhesitatingly say that he is one of the most intense and persistent soul winners I have yet come in touch with. His preaching is excellent. Although frail in body, he does not complain, and keeps everlastingly at it until the last benediction is pronounced. Bro. C. C. Rinebarger had the music in charge, and gave splendid satisfaction. There were about seventy-five or one hundred people who were either graciously converted or sanctified. There were several seasons of power, and the shouts were many.

We all missed Bro. Appell. How sad to think that he is gone. A great man; mighty in the Scriptures; one who knew God and walked with him. He helped the poor, cared for the unfortunate, shed light and love all around Waco, and thousands of people who have looked into his face, and been helped by his hand, will shed a tear of regret that he is no more. We all know where to find him. Bro. Upchurch has already written splendidly of his life and character. Others will write.

The camp at Waco will go on. Bro. D. W. Linville, one of the most faithful men in the great holiness movement, will be in charge, assisted by Rev. B. F. Gassaway, M. C. Moore, R. S. Damron, R. G. Wright, Bro. Hunt, Curtis Green and others.

Bro. Gassaway lives in Oklahoma. He has been elected president of Waco camp. He has promised to attend each year. His presence and preaching this year were a great help and inspiration to the people. Bro. Upchurch gave a great rescue address. The meeting next year will be held August 8-18.

PENIEL.

Peniel is now connected with Greenville trolley line, and it seems that all the people come to camp meeting. I was at Peniel two and a half days, and the attendance was remarkable. At night the people could not begin to get under the tabernacle. At the close of every service the altar would be literally lined with penitents seeking the Lord. Many—very many—found him. Bros. R. T. Williams and Fred St. Clair alternated in preaching. Bro. St. Clair is from California. He is a splendid camp meeting man; earnest, true and persistent. Bro. Williams was at home and his people delight in him. Prof. A. S. London, of Des Arc, Mo., led the song service, assisted by a great choir, and many instruments. It was an enthusiastic meeting. There is a great company of faithful souls at Peniel, who keep the fire burning all the time. The people are kind to you all the time, invite you to a meal, take you home with them, and are always "scattering seeds of kindness." God bless them all. Dr. W. B. Pinson and his good Christian wife had the dining room in charge, and cared well for all.

THOS. B. TALBOT.

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## EDITORIAL

Rev. H. C. Morrison

### KEEP UP THE AGITATION

We must not be silent with reference to the use of tobacco by ministers of the gospel. In sermons, addresses, personal letters, newspaper articles, and in table and fireside talks we must keep before the people the wastefulness and folly of the tobacco habit.

It is entirely possible that throughout this dispensation men will defile their bodies, damage their health, and befoul the atmosphere with tobacco. The redeemed of the Lord should be a pure people; they ought not to touch the filthy weed. Tobacco belongs to the world, the flesh, and the devil.

### HIGH PRICES OF LIVING.

Much is being said with reference to high prices for the simplest necessities of life—potatoes, wheat, meat, vegetables of almost every kind seem to be steadily rising. It occurs to the writer that if the vast area of land and the outlay of labor that is devoted to the culture of tobacco which is neither food, drink, clothing or medicine, was given to the culture of cereals, vegetables, poultry, and the dairy products, the country would be in far better condition, and there would not be such a struggle for necessary food.

Suppose that the vast quantities of grain which are turned into strong drink to debauch and destroy the homes of the people, was converted into bread stuffs, what an abundance there would be for every hungry mouth on the continent and what great quantities we would have to send abroad to the people on other shores.

It must be remembered also that the multitudes and millions of people who are idle, who consume much and produce nothing, mere drones in the social hives, are largely responsible for the tremendous pressure that rests upon those who are doing the world's work. It would be a great boon to the race in more ways than one if the idle multitudes could be induced to engage in honest, healthful, and remunerative toil. Industry is next to religion. We can hardly conceive of true religion separate from both industry and economy. Labor is the law of God, and those who shirk labor, live in indolence, eat and clothe themselves at the expense of the toil of others, are criminals, and if not before, in that great day of accounts, they will receive justice.

The indolent, those who will not work, are usually extravagant and wasteful in their habits. If

the tobacco and whiskey traffic could be wiped out of existence and the multitudes of idlers could go to work, the earth would fairly groan beneath her load of plenty and no one need go unfed, unclothed, and unsheltered. Existing conditions are no fault of God's. He furnishes conditions, if we could only meet them, to give abundant supply for the wants of all his creatures.

### DO NOT FORGET THE POOR.

It is interesting to notice in reading the scriptures their frequent references to the poor. The infinite Father speaks of them again and again, always in merciful compassion, promising help and blessing to those who consider the poor.

There are many people so poor, so weak, so helpless in the circumstances that surround and oppress them, that a very little kindness and practical help is highly appreciated. Help the poor.

A basket of vegetables, a roast of meat, a loaf of bread, a little sack of potatoes, even some cold food, or some cast-off garments that cannot be utilized, and all of it in the spirit of humility and love, in the spirit of the infinite Master will bring sunshine into the heart and life of the struggling poor. No one should be content with doing little things when it is possible to do great things, and yet the little things count in the aggregate. We have an idea that God is wonderfully pleased with those who cannot do much for his poor, but do with glad and cheerful heart what they can do to help those who cannot help themselves. Let the reader cast about in his or her mind and do something for the poor.

### ATTENTION HOLINESS PEOPLE!

The sad news of the death of Rev. Ed Ferguson has been heralded through the country. On investigation we find that while Bro. Ferguson owned a good house and lot in Mt. Vernon, Ill. his family was entirely dependent upon what he received from his work in revivals for their support. He leaves a wife and seven children; four of them quite small and dependent, and we learn from good authority, that Sister Ferguson is practically moneyless.

There was no more faithful preacher among us than Bro. Ferguson. He went day and night, far and near preaching a full salvation. Thousands of people were blessed under his ministry. He has fallen at his post in the midst of the battle. Let those of us who knew and loved him, contribute something to the support of his family and let us do it now. Enclose check or post office money order to Mrs. E. A. Ferguson, Mt. Vernon Ill. A kindly note along with your contribution would be a source of comfort to her aching heart. Let us also earnestly pray that God's blessing may rest upon the widow and children.

Fraternally yours,

H. C. MORRISON.

### TO ALL MY FRIENDS IN THE MISSION FIELDS.

I wish to say to the missionaries, whom it was my pleasure to meet while on my tour of evangelism, that I commend to them most heartily Rev. Joseph Smith, who is to start in a short time for an extended preaching tour in China, Japan, Korea and possibly the Philippine Islands. I have known and associated with Bro. Smith for many years; he is a great preacher of the gospel, a deep and constant student of the Holy Scriptures, a man who combines the simplicity of a devout Christian and the dignity of the messenger of the Lord in a most remarkable degree. The missionaries of all denominations will be delighted and blessed by his ministrations. Let all of God's people use their influence to give him open doors and a large hearing.

Yours in the Master's service,

H. C. MORRISON.

### THE PROHIBITION PLATFORM.

We give below the platform of the Prohibition Party. As far as it goes, it is excellent but it should put in a plank positively declaring for separation of Church and State. It should have condemned the high protective tariff and declared for an open port on the necessities of life.

### PLATFORM OF THE NATIONAL PROHIBITION PARTY.

The Prohibition Party in National Convention at Atlantic City, N. J., July 10, 1912, recognizing God as the source of all governmental authority, makes the following declarations of principles and policies:

1. The alcoholic drink traffic is wrong; is the most serious drain on the wealth and resources of the Nation; is detrimental to the general welfare and destructive of the inalienable rights of life, liberty and the pursuit of happiness. All laws taxing or licensing a traffic which produces crime, poverty and political corruption, and spreads disease and death, should be repealed. To destroy such a traffic there must be elected to power a political party which will administer the government from the standpoint that the alcoholic drink traffic is a crime and not a business, and we pledge that the manufacture, importation, exportation, transportation and sale of alcoholic beverages shall be prohibited.

We favor:

2. Suffrage for women on the same basis as for men.

3. A uniform marriage and divorce law. The extermination of polygamy. And the complete suppression of the traffic in girls.

4. Absolute protection of the rights of labor, without impairment of the rights of capital.

5. The settlement of all international disputes by arbitration.

6. The abolition of child labor in mines, workshops and factories, with the rigid enforcement of the laws now flagrantly violated.

7. The election of United States Senators by direct vote of the people.

8. A Presidential term of six years, and one term only.

9. Court review of Post Office and other departmental decisions and orders; the extension of the Postal Savings Bank system, and of Rural Delivery, and the establishment of an efficient parcels post.

10. The initiative, referendum and recall.

11. As the tariff is a commercial question it should be fixed on the scientific basis of accurate knowledge, secured by means of a permanent, omnipartisan tariff commission, with ample powers.

12. Equitable graduated income and inheritance taxes.

13. Conservation of our forest and mineral reserves, and the reclamation of waste lands. All mineral and timber lands, and water powers, now owned by the government, should be held perpetually, and leased for revenue purposes.

14. Clearly defined laws for the regulation and control of corporations transacting an interstate business.

15. Efficiency and economy in governmental administration.

16. The protection of one day in seven as a day of rest.

To these fundamental principles, the National Prohibition Party renews its long allegiance, and on these issues, invites the co-operation of all good citizens, to the end that the true object of government may be attained, namely, equal and exact justice for all.

### DEATH OF REV. E. G. MURRAH.

On Wednesday, August 28, in Macon, Ga., this excellent Christian brother left earth for heaven, for which place he had been living for many years. He went to the place for which he aimed. He was for many years a member of the North Georgia Conference, and for some time has been superannuated. Back as far as 1884, he definitely sought and obtained the experience of entire sanctification, and ever since was a faithful advocate of this higher grace. His health has been declining for some months, and his end was not unexpected. He leaves a son, Bascom Myrick, and a daughter, Mrs. E. L. Knott. We will see him again.

CLEMENT C. CARY.

Thousands are hungering for full salvation. Won't you try to help one or more into the experience by sending them **THE HERALD** till January, 1913 for 25c?



# **BROTHER BROMLEY'S LETTER.**

SILVER HEIGHTS' CAMP--TWO FAITHFUL PREACHERS  
—THE POSSIBILITIES OF THE PRESIDING  
ELDERSHIP—OVER 3,000 PROFESSIONS

Upon our arrival at Silver Heights' camp meeting, to which we could only give half the time, we found in charge as two companionable yoke-fellows as it has been our privilege to associate with during the years of our evangelistic labors.

Rev. Guy Wilson of California, we had known in other years, but it was our first meeting of Dr. S. A. Danford, the peerless presiding elder of the Northwest.

Brother Wilson a few years ago was a student in Asbury College. He is now an evangelist whose circuit is nation-wide, and whose ministry is being blest in the salvation of many souls.

Brother Wilson has grown in mind and soul. And we see no reason for its being otherwise. So many preachers are satisfied to drift along in the same intellectual and religious channel year after year, when with a little more religious snap and intellectual acumen they could every year be leagues beyond where they were twelve months before.

A young preacher should be perpetually busy, not merely preaching, conducting revivals, going from house to house, and taking up his benevolent collections, but in reducing his work to system, and intelligently applying his energies to a better preparation for winning souls to Christ.

Why occupy a little place, when a larger field is waiting for you?

Why save a few souls, when you could be saving a multitude?

Life is short; time is fleeing rapidly; what is to be done must be done quickly; and efficiency is the measure of our work.

To be efficient we must take time to think, reason, observe, study, pray.

Paul's well-known but little-digested recommendation will apply to the case in question:

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth."

Dr. S. A. Danford is one of the most remarkable men in Methodism. He is better known to the Bishops than he is to the church in general, "more's the pity." A record of his achievements in the Northwest reads into the history of Methodism a chapter that must stir every servant of God in the connection. As a District Superintendent he has done a work that has no equal in the church, either North or South.

Soundly converted in his early days, and equipped with a splendid education, he entered the ministry, and saw hundreds saved; got later tangled up with higher criticism; finally crawled out of the brush; received the baptism with the Holy Ghost; was made District Superintendent in the North Dakota Conference, and has done an amazing work for God ever since.

He has simply done what can and should be done by every presiding elder in Methodism. What is Methodism for, if not to evangelize the world? And what is a Methodist preacher for, if not to energetically, consistently, and everlastingly be helping to do that very thing—from Bishop to circuit exhorter?

Oh, what an opportunity Methodist preachers, presiding elders, and Bishops have! And how

far short of both opportunity and duty we have come!

May the Chief Shepherd stir up the keepers of his fold!

In the first place, Dr. Danford is a sanctified man. And not a Bishop in his church has discounted him for that. Why should they? The Bishops of the M. E. Church have good sound judgment as well as piety and *they want real spiritual men in their pulpits*, and especially in the district superintendency.

If our Southern Bishops had only encouraged the placing of full salvation men in the presiding eldership and then stood by them in a great revival of religion! Ah! Fathers and brethren! We have lost a great opportunity! It must make angels weep to think of what could have been done, if the church leaders had only encouraged, fallen in with, and helped to direct and spread the great line of work that has swept over our Southland the last fifteen years.

Dr. Danford, after receiving the experience of full salvation, was put into the eldership and has been reappointed for seven successive years, making eight in all, every Bishop enthusiastically standing by him.

Dr. Danford is pre-eminently evangelistic, has *sixty-four preachers* in his district, and *every one of them is in the experience of full salvation*. Just think of it! *Sixty-four preachers preaching in the Holy Ghost!*

This presiding elder insists on his preachers having the experience and being evangelistic in their ministry.

*And the Bishops like it!*

And instead of removing him and sending him to a five-point circuit and putting in his place a man who has not seen a conversion under his ministry in twenty-years, they thank God for him and re-appoint him to the superintendency from year to year. I am told that the Bishops unanimously regard him as one of Methodism's greatest and most useful servants.

And mark you: *Danford preaches entire sanctification.—And the Bishops all know it and discourage him not.*

Is it any wonder that at a recent annual conference, Dr. Danford and his preachers reported *three thousand two hundred professions* during the year?

This can be duplicated in any conference in Kentucky, Tennessee, Georgia, or any other Southern state where like conditions of consecration and intelligent aggressiveness are met.

What this superintendent is doing for Christ should be told in all Methodism as a memorial of him.

The Lord gave us gracious victory at Silver Heights. It was a hard pull at first but the truth bored through, and the old gospel triumphed.

There are some mighty fine people connected with this camp, and they showed us all great kindness.

May grace, mercy, and peace abide with them and you forever. Amen!

They may not read it all every week, but one article may be the means of their soul's salvation. THE HERALD till January, 1913, to you children.

THE HERALD till January, 1913, for 25c

## **NOONDAY CAMP.**

The fourth camp on our slated calendar culminated in meridian splendor at Noonday, Texas, being the fifteenth annual encampment of that particular Holiness Association. The first two days of the meeting the crowds were not so large, as a big dashing rain swept away 118 bridges in county and rendered travel very inconvenient, and in some places impossible.

A rising tide of spiritual victory and an ever increasing attendance marked the closing days and climacteric services of the camp. On the last Sabbath the hillsides were full of horses, buggies and autos. Multitudes of people were present. Souls were saved, sanctified and the saints greatly blessed. It was generally thought to be the best camp the association has had for years. The singing led by Bro. Will Davis, son of Prof. J. W. Davis, of Center, Texas, was simply fine, splendid and inspiring. Organ, cornet, mandolin, guitar and human voice blended and swelled the chorus and captured the audience. The sweet and lively strains of that charming music carried us to the realms of delight. Thinking of the enjoyment of the occasion the mind reverts to the immortal words of the poet:

"My soul is an enchanted boat  
Which like a sleeping swan doth float  
Upon the bright waves of thy sweet singing."

"Songs in the night" and  
Hymns in the day

The holiness people have come to stay.

Rev. F. M. Simpson, pastor of the Noonday M. E. Church, was my co-laborer. He is a good preacher and a fine young man. Rev. Z. B. Whitehurst, of Peniel, Texas, spent a few days in the camp and raised his voice in prayer, sermon and song. Miss Rosalie Edwards, President of the Y. W. C. A., Meridian Female College, was in attendance during first part of the camp and rendered fine assistance in testimony and a special talk to the young people. Rev. J. W. Hervey, Presiding Elder M. E. Church, came by and preached a strong sermon on being "Filled with all the fulness of God." Rev. Brown, pastor of the M. E. Church, South, attended four or five days, preached once and assisted in other ways. Rev. J. M. Black and family, Mr. W. B. Woodall and Secretary Dickard, Bro. Bowles, Dr. Morrison and others constitute the rank and file of local supporters. The savour of the salt of the community centers in them. May God bless them and all who attended the camp.

We are now at the Ozark, Ark., camp. Prof. Hamp Sewell is leading the singing. Yours in Christ,

ANDREW JOHNSON.

Bishop F. D. Leete, in speaking of Rev. Joseph Harkness says: "To my personal friend, Joseph Harkness, with whom I have labored in evangelistic campaigns at three different times, extending over a period of twelve years, and who in each case rendered to the church excellent, devoted, able service. I wish God's blessing in all the labors of this honest, fearless and effective exponent of the divine word and gospel." Any one desiring Bro. Harkness' service address him at Le Sueur, Minn.

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## Letters From The People.

### Wesleyan Grove, Ky.

We have just closed a siege of meetings that we believe in the eyes of the Lord was a real success. It was conducted at what is known to be Wesleyan Grove, down in old Anderson county, a blessed place, dedicated to the Lord by Bro. D. G. Burkin, a spirit-filled, fire-baptized man. We can only remember him and his precious wife, with the very sweetest of memory. We had the devil of course, but God broke down opposition and gave us a sweep of victory. Sinners wept their way through to God, and found pardon; others crossed over Jordan into the fruit-bearing land of Canaan, and were sanctified wholly. Praise God for victory. We feel encouraged to press the battle and never leave the banner of holiness unto the Lord. Yours in his service,  
M. E. Smith.

### Prairie Creek, Indiana.

I feel that you all will be glad to hear about our camp meeting which closed the 4th of August. We had a great feast the whole ten days.

Although this was our first attempt, God was with us. The meeting was well attended and at night the tabernacle wouldn't hold the people. We had fine order. There were eight souls converted and eight believers sanctified. The meeting had the old-time Methodist ring, and we had a shout in the camp quite often. Bro. Lee surely preached some deep Holy Ghost sermons and Sister Hughbanks helped him with her good sermons. Bro. Horton and Sister Horton were here with their prayers and testimonies. How glad we all were to see Bro. Horton's face once again. Surely God has laid his hand on him. Although holiness is new to the people at this place, I feel that this camp meeting has opened several eyes and hearts on this second work.

A faithful few of the M. E. Church at this place have been holding on to God and praying that the way might be opened up and a Holy Ghost preacher be sent here to preach a full and free gospel, and praise God, he heard and answered. I am so glad that I ever heard the way of holiness, and will preach it and sing it till the Lord takes me home, and then I will go sweeping through the gate saying, "Holy, Holy, Holy." Dear brothers and sisters, if you haven't plunged into the fountain and been made whole, don't wait another day, but plunge in and be sanctified, then you won't have to keep your religion but your religion will keep you. I hope to meet you all at that great day, where we can shout and sing forever. Yours in his name.

Annie Liston.

### Folsom, Okla.

I have been a reader of *The Herald* for quite a number of years. I think it is the best paper I ever read; the more I read it the more I love to read it. It is food for the soul.

I praise God for his saving and sanctifying power. Bless his holy name, he can save and keep saved. I have heaven in my soul today. Thank God for the highway of holiness

where there is peace and rest to the soul. The happiest days of my life are those since I have been made perfect in love. I care nothing for the world and all of its so-called pleasures. I have consecrated my life to God, and I want him to use me as he sees best. I want to help some one to enjoy the peace and love that I now enjoy.

I have got two sweet little children, a girl and a boy, and I want *The Herald* family to pray God to help me to teach them the way that he would have them to go, and that they may never depart from it. My whole heart's desire and prayer to God is, to raise them for him, that they may be a blessing to him and glorify his blessed name. There is a great responsibility on us mothers and fathers in the way we teach our children. Let us stop and think for a moment; are we teaching them to love God or are we teaching them to love the world and all of its so-called pleasures and fashions? Great is our care for them, and let us teach them to love and obey God. Your sister in Christ, saved and sanctified.

Mrs. Josie McCormick.

### Carrollton, Georgia.

I am here three Sundays in each month, and have one country church ten miles North of Temple. Wife and I have just closed a good meeting there, in which there were at least forty conversions or reclamations, possibly more. There were thirty accessions to the church, of which I am pastor, and some will go to other churches.

Conviction was deep and pungent, and penitents confessed and prayed their way through to Jesus.

During the summer I have assisted pastors in three other meetings. One in Columbus, Ga., and two in Jackson county. God honored his word, and there was definite salvation work in these meetings. To God be all the glory.  
E. B. Aycock.

### Saucier, Miss.

The South Mississippi Holiness camp meeting at McHenry closed Sunday night, Aug. 11. Rev. C. K. Spell was the preacher in charge. He came to us with shouts of victory, which had the genuine old-time ring. During the first day or two special attention was given to prayer and heart searching among the Christians. Bro. Spell gave some soul-stirring messages. Several souls were converted and a few sanctified. Many others were under conviction during the meeting, but would not yield. I praise God for all who were blessed, and hope some good seed were sown that may yet bring forth fruit.

I received great blessings from God during the meeting. It was truly a week of spiritual refreshing for us all.

Bro. Spell is a good preacher. He gives the truth plain and straight, and just lets it strike where it is needed. I am sure the Lord is with him, and no one can make a mistake in getting him to help in revival meetings. We have called him back to

hold the McHenry camp meeting next year. Jesus gives me victory in my soul today. I am his to follow where he leads.

(Miss) Zora Saucier, Sec.

### Canadian, Texas.

The sixth annual holiness camp meeting of Blue Mound, Okla., convened July 20, and ran over to the night of August 4. This meeting was held on Rev. Zook's Place, and Bro. J. C. Robertson had charge, assisted by Bro. Worschester, of Tabor, Ia. We also had with us Sister Glin, a missionary from Japan. All of the brethren did fine preaching and Sister Glin gave us some good talks about what was going on over in Japan. The meeting was good from the start, as the saints were all ready for work. There were something like thirty souls saved and twenty-one sanctifications. They came through with the shine on their faces. People from a distance came; some from Arnett, Oklahoma, some from Kansas and sixteen from Canadian, Texas. The Lord was there with great power; some would start for the altar, fall down and cry out for pardon of their sins; others came to altar, made the consecration and received a clean heart. The singing was led by Bro. Vence Ferguson, and he did it well. Sister Collins was the efficient organist. I don't think I ever heard better singing. It just seemed like heaven to me. I am so glad the Lord let me be there to hear glad shouts that went up to our Lord. This camp meeting is growing better each year. There were thirty-seven regular camps on the ground; the eating department was well conducted and everybody had plenty. Some were healed in body; some who came on crutches went away well, for which we give God all glory. The last day there was a freewill offering taken for expenses which were all met and some left over for another year. I close by saying I am in the service of my Lord for the salvation of sinners and sanctification of believers.

W. C. Ratliff.

### Davenport, Oklahoma.

It has been some time since I wrote anything to *The Herald*, but thinking that some of your readers would like to hear about this part of the west and its religious status, concluded to give a few pointers.

We have a good many kinds in this town. Have four churches and probably will soon have a fifth, while others use halls, schoolhouses and store-rooms. We have two kinds of Baptists, Presbyterians, Campbellites, Methodists, Nazarenes, Church of God, Come-outers, Christian Science and the Apostolics, or tongues people. The standard of all is a little low, except the Nazarenes. They are all that seem to be much in earnest, unless it be the "Unknown Tongue" folks who can surely do something in the way of talking, so that they themselves nor anyone else can not understand what they say. It would certainly take a miracle to make the people understand it. They say God understands if they do not. Not understanding is there not danger of asking for something we might not want? The Nazarenes have just concluded an 18 day tent meeting here in Davenport; the best meeting that I have ever seen in the town. Seemed almost like I was back



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at Wilmore, Ky. Services twice a day and I think never a service that some one was not at the altar for pardon, reclamation or sanctification. A goodly number was blessed; just how many I do not know, and the town was considerably stirred up. Bro. Lee Hameric, of Arkansas, brought the message to the people, ably assisted by the pastor, F. A. Daniels, who worked with the energy and fire that you might expect from a fire-baptized, red-headed Irishman. Hameric and Daniels were both Missionary Baptist, but the church turned them out after they got the blessing and began to tell it to the people. Some few of our Methodists are joining the Nazarenes. How long will our people be awakening to the fact that others are getting the blessings that all Methodists should have and what will be the result?  
Fraternally,

J. M. Gossett.

### Mathews County, Va.

I take great pleasure in telling the readers of *The Herald* what the Lord has done for me. I was converted about three years ago in a Methodist Church and lived up to all the light I had, but still I felt like there was something higher for me. About six weeks ago Bro. E. T. Adams held a



meeting in Middlesex county, and a few of us went, and praise the Lord I had only been there one day when I was willing to give up all for the One who died to save us from sin. I was gloriously sanctified and I will never forget how the fire fell that day on me. I am glad to say at this time I have a heart cleansed from all sin; it has been the happiest six weeks of my life. I love to read **The Herald** because it's a holy paper and I love holiness because it saves us from all sin and gets us ready for heaven. Then God says, "Be ye holy for I am holy." I know God is holy and heaven is holy; his people must be holy to see his face. I feel that if we don't stand up for this truth God will hold us responsible. May God bless the dear old **Herald**. Please remember me at the throne of grace that I may go all the way through.

Mrs. May Hudgins.

Hartford City, Indiana.

Have just read your editorial in **The Herald**, August 21, and my heart says amen. You say, "Down with the common enemy," and I say down with it, because I believe in sobriety, temperance, and good government. Intemperance undermines the very foundations of civil society, and causes the sighs and sorrows of broken-hearted wives and neglected children.

There are five hundred thousand homes in this Christian land where home happiness is unknown, five hundred thousand women who suffer more than death every day because of drink, more than seven thousand little children deserted every year by drunken fathers and drunken mothers. You say, "will men always submit to this worst foe of the race?" Ah, will they? I believe they will not. The heaven that the woman took and hid in three measures of meal is working as never before. All over the world there is unrest and activity. Struggling for the right ways, feeling after God, and God wants to lead them, if they will only walk in the light. You say, "We must get together and exterminate this bloody incendiary, the liquor traffic." Sound the alarm brother, I believe God wants the Christian men of this nation to rise up in their manhood and kill the liquor traffic. They will have the opportunity on the fifth of next November to say at the ballot box whether they want to kill the liquor traffic or do as they have for years, protect this iniquitous soul and body destroying business. You say, "Let every lover of home and children arouse the indignation of the nation against the liquor traffic." I am a lover of home and children, half my family (husband and two children) are in heaven; this deadly monster never touched them, but God gave me a heart to "weep with those that weep" and for that reason I have for forty years been crying out against this enemy of all righteousness.

I hate the legalized liquor traffic because it hates my Christ and my church. It will kill the church if it can; the church can kill it if it will. So my brother, "cry aloud, spare not, lift up thy voice like a trumpet and show my people their transgression." The saloons furnish the dens, pitfalls and hiding places where unprotected and weak girlhood and womanhood are drawn to their ruin at the rate of fifty-thousand a year. I am told there are fifty-two of these speak-easies ly-

ing within the district between the White House and the Postoffice at the National Capitol of this Christian nation, eight of them within one block of the White House, fourteen of them are within the same block as police station No. 1; thirty-one are within a stone's throw of the new office building of the House of Representatives.

The liquor traffic fills our jails and prisons with convicts, our hospitals and infirmaries with patients, our orphanages with homeless children, and our insane asylums with inmates. The prohibition party is the only political organization that holds that the liquor traffic is wrong and must be destroyed. If Christian men want to kill the liquor traffic let them show it where it counts, at the ballot box. I am a prohibitionist because where prohibition has been tried and allowed to prohibit, it has lessened crime, relieved suffering, dried tears, brightened homes, emptied jails, promoted peace, and been a blessing in every respect. If I could have my way Mr. Chaffin and Mr. Watkins, two noble Christian men, would be the next occupants of the White House. It is significant that in all of the platforms of the Republican, Democratic and Bull Moose parties no mention of the liquor traffic is made.

Mrs. S. M. Stahl.

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

FOR SEPTEMBER 22, 1912.

The Feeding of The Five Thousand.  
Mark 6:30-44.

Golden Text.—"Jesus said unto them, I am the bread of life." John 6:35.

#### The Statement.

It was the uniting of two events. The news had reached them of Herod's beheading of John the Baptist, and the apostles had returned from their mission by twos through Galilee. All were tired, there was much excitement, and there must have been no little danger. The popularity of Jesus had become great, his scheme to multiply himself in his disciples had proven successful, and the rulers were afraid for their positions. They must have been fearful that he would crown himself king of the provinces, so great was their estimate of his magnitude. But they had underestimated him. Instead of his being the king of a few Mediterranean provinces he was the king of all kingdoms. But his kingdom was not of this world, and the time for him to be crowned was not yet. He did not care to have a clash with Herod, who had heard of him, who feared that he might be John the Baptist, risen from the dead, and who was no doubt in a desperate state of mind. All this might have been among the unexpressed reasons for Jesus taking a quiet retreat into the unsettled region northeast of the Sea of Galilee. Then, he and his disciples needed rest, counsel and meditation after the exciting times which had been upon them. Many of the multitudes had already left the moorings of home to rally around Jesus and enjoy his ministry, and they were in that state of excitement where they had

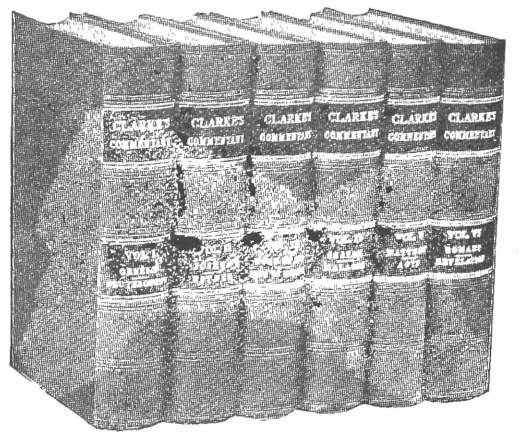
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nothing to do but watch which way his boat went and start out upon a half days trudge to intercept the Master. Much traveling was done in those days on foot, and even the women and children were hardened to it. Matthew tells us that there were some women and children in the company, and we are informed that some sick people made the trip, and were healed.

#### "Rest A While."

This is a command that people sometimes may overdo, or they may pervert their rest into diversions which destroy spirituality; but properly understood, this represents to us a duty which we should faithfully fulfill, in order that we might be more efficient. Any man who is intemperate in his work will experience a painful emptiness of soul, not to speak of the reduction of his physical health and strength. Evangelists sometimes become excited over their work, or distorted in their idea of how badly the world needs them, and go on holding revival after revival without stopping for a season of mental improvement and physical rest. The result is that their sermons become painfully stereotyped, and they often suffer from paucity of thought and emptiness of soul, and are obliged to manufacture energy and fervor which should be spontaneous.

#### The Care Of Jesus.

It is easy to be impatient with people who frustrate your plans to rest and meditate. But Jesus gave the people what they went after, dismissed the crowd, and got his retirement a few hours later. His care for them moved his great soul when he saw them on the shore, clamoring to meet his boat. He thought of their shepherdless condition more than he did of their moral wanderings, or ill manners. Nor is there a need, an ache, or a distress, in our lives that is hidden to our Master. He thinks of us at every point; he cares, and bids us cast all our care upon "him who careth for us."

#### Standing Between Christ And The People.

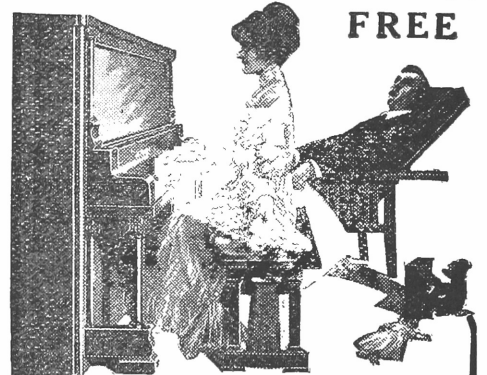
The apostles, feeding the five thousand, represent all servants of God in their appointment to serve and save mankind. Some of us may feel that we have but little to devote in this service, but if we will first bring that little to Christ in full consecration

and let him bless it and break it up for distribution, there is no telling what may be accomplished through us.

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## CONTRIBUTED

### OBSERVATIONS.

By W. Y. Demaree.

Man's responsibility is measured not merely by his ability and opportunity, but by his ability and opportunity, plus whatever increase of them might be his by proper desire and effort; for by these latter he attains to the maximum of ability and opportunity. Ignorance limits ability and he who has no desire and makes no effort to lessen his ignorance is guilty of the sin of omission and is responsible for what he might have accomplished through more perfect knowledge.

Wilful ignorance spells indifference, inefficiency, degradation and degeneracy. It spells, also, lack of power both to do and to enjoy.

The greatest bar to the highest efficiency is found in selfishness, the very tap-root of most of man's moral obliquity. It exhibits itself chiefly in the guise of love of ease and in the gratification of those carnal desires so deadly and detrimental to any spiritual growth or excellence, and that characterize and proclaim man's fallen nature.

Illiteracy is not necessarily ignorance, except in the line of literary culture. There's many a wise saint in glory who, while on earth, wrought wondrously for humanity, and today with stars in crown and harp in hand swells, with the redeemed hosts, the glad "Hallelujah Chorus" never missing a note.

The command, "search the scriptures, for in them ye think ye have eternal life," has as its corollary "Search your church paper for in it you will find additional glad tidings of great joy." In it you will find that help and inspiration that no earnest child of God will willingly do without. All sane and saved men desire that others should possess a like blessing. The church member who does not desire to see others saved would better examine the evidence upon which he rests his own hope—if hope he has. Knowledge increases both interest and power. The real, representative church paper, is a magazine of power and inspiration, and the pastor who fails to make the most of this great auxiliary is, to say the least, exceedingly shortsighted. Its influence for good cannot be computed in dollars and cents. The layman who neglects this source of information and inspiration neglects both a source of joy and an arm of power. He remains ignorant alike both of the great needs and the great achievements of his church throughout the land. No worthy follower of the Nazarene is content to remain ignorant of what the great leaders are planning and doing to bring the world to Christ.

That self-complacency, that smug satisfaction, which leaves one ignorant of all Christian activity beyond the spiritual progress and denominational doings of our own little congregation, or parish, is really rib-tickling to the devil, and presages spiritual death to the victim thus affected and afflicted. It would seem that it should be altogether unnecessary to say to any church member, other than the

uninformed, listless, indifferent, doing nothing ones, don't limit your possibilities, dwarf your powers, cheat your mind, starve your soul, lessen your zeal and minimize your influence, all for want of the help and inspiration of your church paper. Loyalty to your own spiritual interests, to the interests of your church and to the Master's kingdom, demands that you thus get service which shall keep the old world forward and upward.

### DIVINE GUIDANCE.

Mrs. G. H. Josephson.

It means something in this life to have this guidance.

Christ said before he left this world, "He would send the Holy Spirit who would guide us into all truth." The promise was fulfilled on the day of Pentecost, when the 120 were baptized in the upper room by the Holy Ghost, and from that day to this he has been the Guide of all who would yield allegiance to him.

We are told in Ps. 46: 10, "Be still, and know that I am God." The reason so many are not guided by the Spirit because it leads to a life of self-denial, and they had rather have the pleasures of this world than to deny themselves, and live the Christ life.

The Spirit guides to the foot of the cross. But you say: I went there when I was first pardoned; but if we would keep humble we must stay there.

To be guided by the Holy Spirit means a life of daily crucifixion. We must give up the things of this world. We must come out and be separate from our former associates.

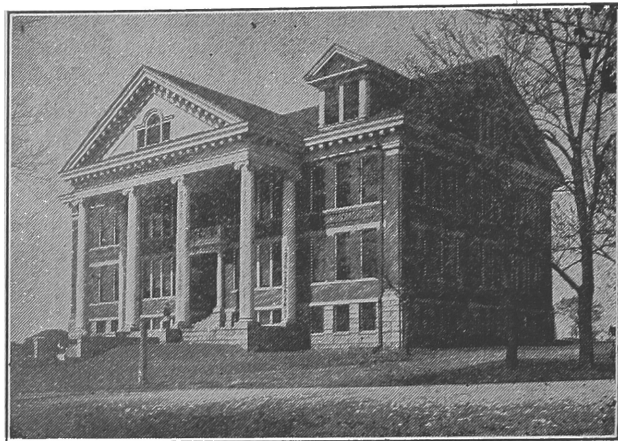
How hard it is for moral people to understand this; they think this is only meant for those who have been great sinners to leave their companions when they become converted, but, if we as Christians, after we are converted, continue to mix with the same worldly people and the same worldly pleasures unless it is to do good, we had better go to our knees for something is decidedly wrong. Some one says: "Christ went with and ate with sinners, but we have yet to find an instance where he went to any of their houses, only to do good, and if we follow in his footsteps, we should follow him in this also. 'Come out from among them is a direct command, and means that we must let them know we are standing on the Rock Christ Jesus, both by our words and our lives. If we do not, they will say we are no better than they and we will simply be stumbling-blocks for them to fall over."

How sweet it is to come out from the bustle of this busy life and sit down perfectly serene as did Mary of old, at the feet of the Master and learn of him. We are told: "Be careful for nothing." If we are truly the Lord's if we are letting the Holy Spirit guide our every step, he will bring us to the place where we will not worry over the cares of this world. We can only wait on him and in his time he will bring everything to pass.

We heard a pastor not long ago in the pulpit say; that "God never moves in a hurry." This has been a source of much study on our part, but lately it has been brought to our notice and we see it is true, and if we would follow him we must not be in a hurry either.

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One reason there is not more work done for God is that we depend too much on our impressions, we do not try the spirits to see if they are of God. We simply go ahead with a rush and do something we think is his work, to come up against a stone wall (as it were) and wonder why. We let the devil come to us too often as an angel of light and tell us what to do and if afterward we meet obstacles in the way we can almost hear his satanic laugh.

Why will we not "be still?" If we could only realize how much really depends on our letting the Spirit lead us we would be more willing and anxious to do so. We would save so much useless talking to people

who will never yield to God, in other words we would quit "casting our pearls before swine." We would quit worrying over home and church affairs, we would leave it all with God, and continue on our way rejoicing knowing that our Guide has charge of it all and bring it to pass.

How many lessons we can learn every day from the teaching of the Spirit; if we would realize that God is never heard in the thunder or in a rush of any kind, but only in the still small voice, and if we would hear his whispers we must cast all our burdens at his feet, thereby keeping our hearts free from care and then only, can we hope to hear him when he speaks to us. We need his guidance every day



and every hour. Even in the smallest thing that concerns us, our Guide is interested, and how much easier it would be if we would turn it over to him. We often sing in our meetings:

"I'll go where you want me to go, dear Lord, O'er mountain or plain or sea, I'll say what you want me to say dear Lord, I'll be what you want me to be."

But do we mean this? What is it he wants us to be? A half-hearted, luke-warm Christian? No! for he says "He will spue those kind out of his mouth."

What then? A consecrated, Spirit-led Christian, one who, by all the rights of adoption into his family, can look into his face and call him "Father." One who is willing to do and dare; one out of whom perfect love has cast all fear. A fearless man or woman who is not afraid, who is filled with, and being led by the Spirit. Until we are all this, we have no right to sing this:

"I'll be what you want me to be," for, if we do we are simply singing a lie. Another song we often sing is this:

"He is everything to me." He ought to be, if he is not. If we would only stop and sing from our hearts, how many less lies we would sing and how we would study to get nearer to our God who has done so much for us. Has any one ever fathomed yet the depth of the love of God? No! and never will. Neither will any one ever get to the bottom of what the guidance of the Holy Spirit means to a human soul.

#### SANCTIFICATION.

"This is the will of God, even your sanctification."

L. Wilkins Throgmorton.

A great many eminent divines are greatly at variance as to the primary significance of the term sanctification, and of course this word as a great many other English terms, admits of a number of constructions and applications; however, when we come to consider the fundamental meaning, there is little room for speculation, the three prominent constructions of the term are: first, to set apart; second, to cleanse; third, to make holy. The ordinary orthodox preacher has no trouble as to the first two propositions, but when we come to the last he is confused. The great trouble my brother is, the last finds its best and only true interpretation in experience.

As it is impossible to convey to the conscience and mind of the unregenerate the just and full significance of regeneration and pardon, so it is impossible to fully enlighten the mind of the unsanctified as to the deep significance of the term sanctification in the immediate experience of it; this is in keeping with the sayings of the Master when he said, "If you do these things you shall know of the doctrines, whether they be of God." This has been verified in the experience of every sanctified soul. When you as a sinner sought pardon in regeneration, you approached the matter with great doubt and misgivings, yet you felt you were a great sinner in the sight of God; you felt you were lost, and unless you could get help you must sink into hell. You had heard the promise of the Master, "Come unto me all ye that labor and are heavy laden and I will give you rest;" you had seen others in the same experience, you had witnessed their

agony of soul and believed in their sincerity. You have seen their joy of soul when they accepted Christ by faith, and when you came to the end of your own resources, you felt yourself sinking into hell, you cried out in your agony of soul, "Lord, save or I perish," then in an instant your soul was flooded with glory and a peace that passed all understanding.

At first you thought this blessed experience would ever remain, but doubts began to arise; when you would do good, evil was present with you; you found there was still a bent to sin, temper, anger; the passion for sin still rent the soul and made you doubtful and unhappy, and while you still maintained your integrity to God it was a war within and your soul was unhappy; it was then you longed for joy and peace and the blessed promises began to appeal to you. "Great peace have they that love thy law, and nothing shall offend them." This is the will of God, even your sanctification. "Blessed are the pure in heart for they shall see God"; and while you longed for this peace yourself you observed others seemed to have it and finally you made up your mind that you must seek it on the terms of the gospel and you went to God and he verified his promise to you and now you have joy, peace and the desire for sin has been eliminated and you are happy all the day. Praise his holy name.

Flat River, Missouri.

In *The Herald* of August 14th, I read a statement from the pen of Bro. L. Hibner, who is now engaged in revival work in our state, that was quite a surprise to me. Some pastor of the M. E. Church in Missouri ran a foot race for a box of cigars the Fourth of July. This same pastor also said to him that the church did not believe in sanctification.

Just how any one can study the Bible and the polity of the church and then dispute their theology is something I cannot understand. Whatever the Methodist Church may or may not stand for the one definite object of its being brought into existence was the spread of scriptural holiness. Is it possible we have in Missouri pastors of our church, either because of ignorance of its theology, or coldness of the heart, who deny our attitude on this great Bible question?

I know we have preachers, who are anxious to accomplish all the good they can, who have never made a complete and entire surrender of their all to God, hence they have deprived themselves of "being filled with all his fullness." Then I am sure we have others who once enjoyed all the blessedness of the Master, but because of opposition, and fear of public sentiment, failed to preach and live this important doctrine, have become backslidden and formal, but I did not know we had pastors who would deny the doctrine.

Again I am amazed when I read of an M. E. pastor running a foot race for a box of cigars. What on earth can he do with them? He can't use them and preach in the M. E. Church? There is not a licensed preacher in the church but has been asked, "Do you use tobacco?" If the answer is made in the affirmative, the second question is, "Will you quit?" If this is not answered in the affirmative the examination goes no further, hence you see

the attitude of the one who disregards their obligations.

I only write this letter that person, who are not informed may know that the M. E. Church does believe in sanctification, and does not tolerate the use of tobacco by its ministers. I would not ask you to come out in public with our pastor's name but I do ask that you write me a personal letter giving me the name of our Bro. and I will see that our District Superintendent comes in possession of the evidence, and if the pastor still persists in running foot races for cigars, I don't believe he will be pastor another conference year, hence the influence will not be so detrimental to the church. Very truly, your brother in the cause of holiness. D. E. Barrett. Pastor M. E. Church, Flat River, Mo.

#### RUSKIN-CAVE COLLEGE.

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Ruskin, Tenn.

R. E. Smith.

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Rev. J. G. Rogers, of Long Beach, Cal., is to be with us for a series of meetings beginning Sept. 8, 12.

School opens Sept. 17. Pray for us.

Your brother in Jesus,

H. M. Chambers, pastor.

#### CENTRAL NAZARENE UNIVERSITY OPENING.

The Second session of Central Nazarene University, Hamlin, Texas, will open Sept. 10, 1912. The opening meeting will be held by General Supt. H. F. Reynolds beginning Sept. 10 and continuing until Sept. 22.

J. E. L. Moore, President.

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# Our Boys and Girls

Mrs. Bettie Whitehead.

Dear Boys and Girls: I am giving you a nice little poem entitled "The Power of a Smile." I am sure you will say there is a lot of truth in it, for had you not rather meet a person who has sunshine playing all over his or her face, than to meet one who is frowning and grouchy and does not seem to see good in anything? We grown-up people call the former an "optimist" and the latter a "pessimist." Now which one do you want to be like? I know there are some people who are just naturally sunny and happy in their dispositions, while others were born on a cloudy day, and they seem never to have realized the fact that all days are not gloomy, and that it is not necessary for them to live with a frown upon their faces all the days of their life. I remember a copy that used to be in my copy-book when I was a little girl at school, which ran thus: "We are born crying, live complaining and die lamenting," and this seems to be the fact in many lives we meet today. I know we cannot help being "born crying," for this is the only way we have to inform the people we are on hand, but we can keep from living complaining and dying lamenting, by making the very best out of ourselves, and practicing looking on the bright side of life. Here is my poem, which I hope every one of my boys and girls will put into practice. Wouldn't there be a lot of smiling among us?

## THE POWER OF A SMILE.

There's a wondrous lot of power  
In an honest, wholesome smile;  
It often starts a blessing  
That will travel for a mile.  
Why, when hearts are sad and heavy  
And the days are dark the while,  
You can notice that things brighten  
From the moment that you smile.

What the rose is to the bower,  
What the jewel to the ring,  
What the song is to the robin  
In the gladsome days or spring,  
What the gold is to the sunsets  
That oft our souls beguile,  
All this, and more, to people  
Is the blessing of a smile.

When you see a face that's saddened  
By the cruelty of strife,  
Into which have come the wrinkles  
From the toils and cares of life,  
Just send a ray of sunshine  
To smooth its brow awhile,  
And bestow a passing blessing  
By the giving of a smile. —Sel.

Dear Aunt Bettie: I am twelve years old and am in the fifth grade. I came from Indiana last fall and am in Oklahoma for a while. I help my father farm. I have a dog and a little kitten for pets. I will ask a question. What did Jesus tell his disciples to do? I like to read about Daniel and Nebuchadnezzar. My birthday will be August 7 and would like to receive some cards. I will ask one more question and quit. How many books are there in the Bible? Ralph Anderson. Griggs, Okla., Route 2.

Ralph, how do you like the west compared with Indiana? You must tell us more of that country next time you write.

Dear Aunt Bettie: I have brown hair and eyes and am eight years old. I go to school at Fairview and will be in the fourth grade next term. I have a little sister and she will be in the third grade next term. Her name is Susie Ruth. We live on a farm and raise many things. Fairview, Ga. Lella Mae Ray.

Lella Mae, I know you and your sister have great times on the farm and no doubt you have many pets. You are both doing well in your school work and I hope you will continue.

Dear Aunt Bettie: Can I come in a little while? I was just thinking how nice it would be if we could talk to each other over the wireless telephone like we talk to Jesus. Mrs. Rose is going to have the dear old Herald sent to some folks; if I had plenty of money I would try to have The Herald in many homes. Beulah Warf, I received your picture, I thank you for it. Did you get my picture? Don't you miss Aunt Bettie's answers to our letters? Ethel Dunn.

Cynthiana, Ky., Route 7, Box 48.

Ethel, I am glad you wrote and assure you I will try to answer the letters from now on, unless we get so many we have to stop again.

Dear Auntie: How are you and the cousins? This makes three or four times I have written to The Herald. Papa takes The Herald; he has taken it for years and I enjoy reading it especially the Children's Page. I am ten years old and in the fifth grade. Who has my birthday, Jan. 25th? My pets are my little baby sister and a pet canary bird. I wish you would put your picture in The Herald so I could see it. I am a member of the M. E. Church, South. Mae Jones, Zaccheus climbed the sycamore tree to see Jesus pass by. Little Mae Mercer, the ark was made of gopher wood. Velma Goss, Achan hid the Babylonish garment and golden wedge under the ground in his tent. Florence Cox, the 119th Psalm is the longest chapter in the Bible. Where will you find this verse: "Purge me with hyssop and I shall be clean; Wash me, and I shall be whiter than snow?" Your cousin, Julia J. Henderson.

Webster, Fla. Box 145.

Julia, you have done well to answer all these questions and I know the cousins will be glad to read your answers. Some day I will put my picture in The Herald.

Dear Aunt Bettie: I have come to join the children's club. My sister takes The Herald and I enjoy reading the letters, so I decided to write. I am fourteen years old. Who has my birthday, Feb. 25th? I have brown hair and blue eyes. I go to Sunday school every Sunday I can. I am a member of the Baptist Sunday school but am not a member of their church. My home is on a farm near the railroad. Alice W. Moore.

Reads, Ky.

Alice, we are glad to receive a letter from you. I know you enjoy the country in the summer time, when you can be out of doors most of the time.

Dear Aunt Bettie: Will you let a little Georgia girl enter your corner? I am eleven years old and in the sixth grade. My mother died last August and we have been at grandma's ever since she died. I have two brothers and four sisters younger than I. The baby was only a week old when mother died. The baby is still living and my aunt has it, the rest of us are at grandpa's. My papa and grandpa take The Herald and I like it fine. Irene Vanlandingham.

Irene, we are glad to welcome you into our corner and hope you will come often. We are sorry to know that your mother died last August but we feel that she must have been a Christian and we hope that her children may all live to be true Christians and with their father, meet her in that land where there is no more parting.

Dear Aunt Bettie: Will you let a little Oklahoma girl in your corner? I am ten years old. My birthday is August 11th and I am in the fourth grade. I love to read the Children's Page. My pets are a cat and my baby brother, four years old, he says he is going to make a holiness preacher. Aunt Bettie, I can read in the Bible as good as any other book. I am a Christian and belong to the M. E. Church. Love to Aunt Bettie and the cousins. Palsom, Okla. Silla McCormick.

Silla, I am glad to know you are a Christian and belong to the church. I do hope your little brother will be a holiness preacher for we certainly need more such preachers. Continue reading your Bible.

Dear Aunt Bettie: As I am sending in a few names on the 25-cent offer I thought I would write a few lines to the corner as you say none gets too old. I am sixty years old and saved and kept by the blood of Jesus. Am glad to see so many of the cousins Christians. I have three children and one niece to raise. I have taken The Herald five years and could not do without it as it is food to my soul. We have a good Sunday school and mission and we send every fourth Sunday's collection to the missionary fund. Please pray that my husband and children may be saved before it is too late. Grider, Ky. Mrs. Nancy McCluskey.

Dear Mrs. McCluskey: We are glad to hear from you. We trust The Herald will prove a blessing to you and your family this year.

Dear Aunt Bettie: Who has my birthday, November 25? I am fourteen and in the fifth grade. I live in the country about four miles from town. How many children did Abraham have? Mary Campbell. Depew, Okla.

Mary, no doubt you have a great time out in the country during the summer. Hope you are a Christian girl and belong to some church.

Dear Aunt Bettie: I am six years old. Who has my birthday May 24th? I go to school and have a good teacher. Papa takes the Herald and we all like it very much. I was in Louisville last January but did not have time to come and see you for I just stayed long enough to change trains. Maude Campbell. Depew, Okla.

Maude, we would have loved to have seen you when you were in Louisville, and the next time you come here be sure and come down to the office and see us. We like to meet the cousins.

Dear Aunt Bettie: We would like to join your happy band, we are sister and brother. I am seven years and six months old and have brown curly hair and brown eyes and weigh forty-three pounds; my little brother is five years old and had light hair and brown eyes and weighs 38 pounds. We go to Sunday school at the M. E. Church at Mount Zion, Mo., we love to go. I went to school last winter and got a dollar and thirty-six cents for not missing a day or being tardy. I am in the first reader and I love to go to school. We have two mockers, our pets and we have a nice spotted colt. We do not take the Herald but our uncle takes it and then we get it and mamma reads the letters to us. Pray that we may be washed in Jesus' precious blood and grow up to work for him and win souls for him and be helpful to some one. Grace Dee and Howard Phillip Schneider. Brownington, Mo., Route 39.

Grace and Howard, we are glad to welcome you into our corner and know you will enjoy reading the letters from the other cousins. We pray God to keep you and make useful workers for his kingdom.

Dear Aunt Bettie: As you wrote such a nice letter to the boys in the last Herald, I feel that I should write and express my thanks for your good advice. Yes, I have resolved never to touch the two great evils, and hope more of the boys will do likewise. I think the Herald is fine. With best wishes for your good work with the boys and girls, I am

Box 451, Miami, Fla.

Wm. H. Saunders.

William, I am glad that some one has resolved to not touch the two great evils and shall ask God to keep you clean. Be true to God and he will keep you and strengthen you.

Dear Aunt Bettie: Will you let a little Henderson girl of ten join your happy band? I am a Christian and belong to the M. E. Church. I go to Sunday school and I play the organ for Sunday school and prayer meeting. I am taking music lessons and am in the sixth grade. My mother is my Sunday school teacher and is sanctified. Mattie Lee Foster, Methuselah was 969 years old when he died. Gladys Bearin.

944 First St., Henderson, Ky.

Gladys, you are doing a good work by helping in the Sunday school and prayer meeting. I am sure your mother is proud of her child and I know God is pleased when he sees his children working for him. May God bless you.

Dear Aunt Bettie: I am a little North Carolina girl, am ten years old, have dark hair, blue eyes and fair complexion. Who has my birthday, October 7th? My papa is a new subscriber to the Herald. I like to read the Children's Page. I belong to the M. E. Church, South. Papa is our minister and I go to Sunday school and preaching every Sunday. Emma Hall, the shortest verse in the Bible is "Jesus wept." Mabel Stampers.

Salisbury, N. C.

Mabel, I know you have a sweet Christian home and that you have a great deal of encouragement. How thankful you should be for this home for how many girls have to live in a home where perhaps they are the only one that is a Christian.

Dear Aunt Bettie: Will you let another Kentucky girl join your band? I have blue eyes and brown hair. You said there was a lot of aunts and uncles that sat on their back porches to hear from us merry cousins and I think they sure do see some fine letters. I was saved and sanctified last fall and am still praising the Lord for his goodness to me. What were the last words Jesus spoke while here on earth? I was sixteen years old the 29th of last April. Sallie Wright. Corinth, Ky.

Sallie, I am glad that you have given your life to the Master and that you are going through praising your Lord for his goodness to you. Live true to him and he will keep you day by day, yes moment by moment.

Dear Aunt Bettie: Here I come again. I am not going to tarry long. I am going to school, my school begun the fifth of August. Rigdon Ratcliff, I have your birthday, April 7th. I am thirteen years old. I go to Sunday school every Sunday. How old was Joseph when he was sold? Route 4, Corinth, Ky. Blanche Wright.

Blanche, we are always glad to hear from the cousins and hope you will come again real soon.

Dear Aunt Bettie: May I slip into your cozy corner once more? I suppose you all have forgotten me. I will answer Mattie Lee Foster's questions. Noah lived three hundred and fifty years after the flood. He was nine hundred and fifty when he died. Emma Hale, the shortest verse in the Bible is "Jesus wept" (John 11:31.) Grace Stanfield, Nicodemus came to Jesus by night. Who helped Jesus carry his cross? I am seventeen years old.

Louise M. Raber.

Wadesville, Ind., Route 21, Box 46.

Louise, you have done well in answering all these questions and I know the cousins will appreciate it.



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Dear Aunt Bettie: Will you admit a little stranger to your corner? I am six years old, have light hair and brown eyes, fair skin, am two feet and nine inches tall. I am in the country now with my grandma. My aunt is writing this for me. Will the cousins send me some cards?

Rosalena K. Zeuschel  
25 E. Georgia St., Evansville, Ind.

Rosalena, we are always glad to admit a new cousin. I know you are having a fine time in the country visiting your grandma, for we all have good times when we go to see grandma.

Dear Auntie: Here comes a little Indiana nephew. I finished my first year in school and got along very nicely and received my Roll of Honor for being neither tardy or absent. I started in the primer and when school closed I was promoted to the second grade. I am writing this myself. I was seven years old in March.

Wadesville, Ind. Roy Raber.

Roy, we are always glad to hear from the boys and hope you will not forget to write us often. It seems like the boys are afraid of the girls, but I tell you boys must not let the girls get ahead.

Dear Auntie: As it has been so long since I wrote I thought I would come again. We are having some rainy weather up here, it has been raining all morning. How are you enjoying these warm summer days. Who buried Moses?

Sophia, V. Raber.  
Route 2, Box 46, Wadesville, Ind.

Sophia, we have been having a great deal of rain down in Kentucky, so you see it did not all come to Indiana. We have had some very warm days this summer and we are thankful for the few cool ones.

Dear Aunt Bettie: I guess you have forgotten me for I have not written for a long time. School will open again soon.

Lena C. Raber.  
Route 2, Box 46, Wadesville, Ind.

Lena, your letter was rather short, but we are glad to know you thought of us at least. Come often and tell us about your school.

Dear Aunt Bettie: I am a little girl twelve years old and hope to join your band. I am a member of the M. E. Church and was converted when I was nine years of age. Our pastor is Rev. White. We take the Herald and I like to read the Children's Page.

Ohlie Parido.  
Hudson, Ill.

Ollie, we welcome you to our band and are always glad when a new cousin comes in to see us. I am glad the cousins do not forget to tell us if they are Christians. Hope you will live to be a useful child.

Dear Aunt Bettie: Here I come again. I go to school every day and am in the fifth grade. Mother takes the Herald and I enjoy reading the Children's Page. I read your poem "Two Boys and a Cigarette" and think that any boy who reads it will never touch one again. I have never smoked. I certainly enjoy Frances Moore's letters, especially her description of the "Red Men," which was fine. How old was Solomon when he became King of Judah?

Avery Tison.  
Raiford, Fla.

Avery, I trust you will never touch a cigarette and that you will be God's man in God's place for God's work.

Dear Aunt Bettie: May a little Ohio girl join your band? I am eleven years old, have no sisters or brothers. I got your paper the other day and decided at once to write. I belong to the Baptist Sunday school. Who has my birthday, April 13th?

Helen Bradbury.  
Route 1, Box 92, Amelia, Ohio.

Helen, I know you will enjoy reading the letters from our boys and girls for they are very interesting. Come again soon.

Dear Aunt Bettie: Here comes those Grassy Creek girls again. Although it has been more than a year since I paid my respects to you I am coming again. I am attending school now. Aunt Bettie, you asked me what happened when the train went over the new road. Nothing at all happened but people were almost made deaf it made such a noise. The line is completed now but I have not as yet had the pleasure of riding over it. I would love to step into your office and see you.

Grassy Creek, Ky. E. Gertrude Hale.

Gertrude, we are glad you did not forget us and that you thought of writing again even if it was a year since you wrote. We would love to have you pay us a visit any time you come to Louisville.

Dear Aunt Bettie: I am still in the mountains and it is very nice here, cool and pleasant. I had the toothache last week and have just a little touch of it now,

guess I will go to the dentist Saturday and have it extracted, that is a sure cure for it. Rev. William Fryman is intending to begin a meeting at the M. E. Church at Grassy Creek tonight, we are hoping for an old-time revival. He is a young man of twenty-three years and has been in the ministry since he was sixteen. Mr. Rice, the answer to your question is Prov. 20:1. What book in the Bible is God not mentioned? Who were the Maccabees? Miss Edna Harrison, I will endeavor to answer your question. The exact age of Job is unknown. "Grandfather's Bible Stories" says he is supposed to have lived about two hundred years.

Anna Hale.

Anna, you do well in answering these questions and it will help you find things in your Bible quick. You must attend church whenever you have an opportunity for you can always find something good in every sermon or song sung. Hope your tooth has gotten well by this time.

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Cassie McCarver, formerly of Kennett, Mo.

## 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.

Lois Norris	25.00
Mrs. Wilder Sebring	25.00
Mrs. Georgia Binkhart	25.00
Ada Spratley	25.00
Mr. and Mrs. H. B. Macrory	25.00
Thelma Sebring	25.00
	\$7,051.17

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Cliffins Webb, formerly of Greenwood, S. C.

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### CAMP MEETING CALENDAR.

#### ALABAMA.

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

#### MISSOURI.

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

#### TENNESSEE.

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

The Louisville, Tenn., Holiness Associa-tion. Rev. J. L. Brasher and W. B. Yates. Sept. 20-30. R. L. Cox, Sec.

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## OUR BIBLE CLASS

Mrs. J. A. Pritchard,  
Teacher.

## THE PARABLE OF THE SOWER.

Time.—Autumn, A. D. 28.

Place.—Lake of Galilee; near Capernaum. Luke 8:4-9.

And when much people were gathered together, and were come to him out of every city, he spake by a parable:

Jesus spoke to the Jews in parables to lead them, by a familiar mode of instruction, into the knowledge of God and the interest of their souls. He adds parable after parable, to make the whole science of salvation as plain and intelligible as possible. Christ honored poverty by subjecting himself to it. Crowded into the stable when he was born, and now to the sea-side, upon the strand, where all persons might come to him with freedom. Christ will be glorified in spite of all opposition; he will be followed.

Verses 5, 6, 7. A sower went out to sow his seed: and as he sowed, some fell by the wayside; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it.

The result of the word depends upon the state of the heart. The word of God is the seed. Every scatterer of that precious seed must be regarded as a sower. "He that soweth the good seed is the son of man. He that soweth the tares is the devil." (Matt. 13:37, 38), but these are only the great unseen parties, struggling in this world for the possession of man. Each of these has his agents among men themselves; thus, as in all the cases about to be described, the sower is the same, and the seed is the same, while the result is entirely different; the whole difference must lie in the soils which mean the different states of the human heart. The word of the gospel will not be a saving word to us, unless it be mixed with faith, therefore, the devil does all he can to keep us from believing, to make us not believe the word when we read and hear it; or if we heed it for the present, to make us forget it again, or create prejudices in our minds against it, or divert our minds from it to something else; and all is "lest we should believe and be saved," lest we should believe and "rejoice," while he believes and "trembles." The pleasures of this life choke the word. "The cares of this world"—anxious, unrelaxing attention to the business of this present life, the enjoyments, of this world may be innocent within themselves, but all these "choke" or "smother" the word; drawing so much of one's attention, absorbing so much of one's interest and using up so much of one's time, that only the dregs of these remain for spiritual things, and a fagged, hurried, and heartless formalism is at length all the religion of such persons. What a vivid picture is this of the mournful condition of many who hear the word.

Verse 8. And other fell on good ground, and sprang up, and bare fruit

an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

The goodness of this last soil consists in its qualities being precisely the reverse of the other three soils; from its softness and tenderness, receiving and cherishing the seed; from its depth, allowing it to take firm root, and not quickly losing its moisture; and from its cleanness, giving its whole vigor and sap to the plant. In such a soil the seed "brings forth fruit," in all different degrees of profusion according to the measure in which the soil possesses those quali-

ties; such "bring forth fruit with patience;" or continuance, "enduring to the end," in contrast with those in whom the word is "choked," and brings no fruit to perfection. There must be both bearing patience and waiting patience; patience to suffer the tribulation and persecution which may arise because of the word; patience to continue to the end in well doing. The closing words of this introductory parable seem designed to call attention to the fundamental and universal character of it.

Verse 9. And his disciples asked

him, saying, What might this parable be?

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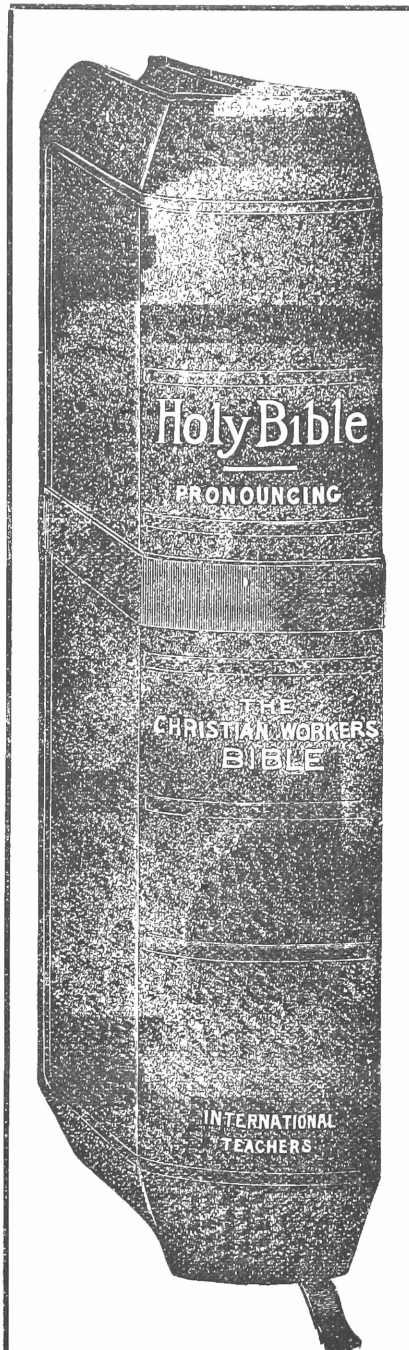
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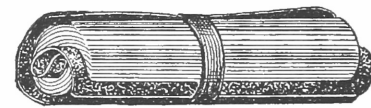
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# THE PENTECOSTAL HERALD

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

H. C. Morrison, Editor.

Louisville, Ky., Wednesday, September 18, 1912.

\$1.00 Per Year.  
Volume 24, No. 37.

## Editorial—Rev. H. C. Morrison

### Let Us Not Forget The Perfect Love.

It must not be forgotten that entire sanctification, cleansing out of all sin, makes way for the incoming of *perfect love*. How wonderful is perfect love! Have those of us who have professed entire sanctification, exemplified perfect love? Have we evangelists, when we have gone and preached, and argued, and contended for a full salvation, have we been so humble, so patient, so full of solicitude for souls, and kindness, even to our opposers, that people have been compelled to believe we have no carnal hatred or anger left in us, but we are full of pure, holy love?

How unfortunate if the evangelist who preaches entire sanctification and claims the experience, should manifest again and again great lack of unselfish love. Oh yes, a man may be full of love, and yet be a very unsparing preacher against sin, and very fearless in correction and reproof, but at the same time free from anything approaching abuse of the people.

Not willing to be told of your faults? No doubt that is a bad sign; there must be some pride, self-love, something unholy down in your heart, if you find yourself flaming in anger, if your attention is called to your faults.

Not willing to hear others praised? What sort of a heart is this that feels injured and insulted if some one else is spoken highly of in your presence? That must be carnality.

Speaking of entire sanctification and the slights and rebuffs that have come to you since you entered into the experience, may I ask what are your feelings toward those who treat you thus? Have you felt a compassionate pity and prayerful solicitude for them? What! you have not? It is quite likely that you had best go to the altar for self-examination and prayer.

#### KENTUCKY ANNUAL CONFERENCE.

The Kentucky Annual Conference met in its annual session on the morning of September 4th in the beautiful Southern Methodist Church at Danville, Ky., Bishop McCoy presiding.

Danville is one of the most beautiful little cities in the state of Kentucky, and gave the Conference ample and delightful entertainment. A more attractive, sociable and high-toned little city than Danville, Ky., could hardly be found on the Continent. I suppose it has been fully thirty years since there has been a licensed saloon in the place; it is the center of churches and schools, sobriety and culture.

The preachers were well dressed, clean shaven, bright faced, up-headed and happy as an army of soldiers just returned from victorious battle. I have never seen an annual conference conducted freer from debate and fuller of brotherly love. The Kentucky Annual Conference is made up of a splendid body of brave, devout and earnest men.

There have been many revivals during the year, some thousands of souls converted and quite a number sanctified.

This was Bishop McCoy's first visit to the Kentucky Conference and it is safe to say he made an excellent impression on everybody. He is not a man of large stature, but in height and girth is equal to John Wesley or Napoleon Bonaparte. That will pass a man as to *avoids*. He presided well, despatched business without haste or hesitancy; was full of courtesy and kindness and in every way showed himself a Christian brother among the brethren as well as a Bishop over them. As man, preacher, chief pastor, he met the requirements and in every way rendered excellent service. His sermon Sabbath morning was a clear, forceful discussion of important truth and showed a wide range of thought, clear views and a strong grip upon vital subjects. It was the privilege of the writer to be with him frequently in both drawing-room and dining-room, where he appears to good advantage; a cheerful, sweet-spirited Christian gentleman of high order, without any sort of self-consciousness or disposition to play the part of a superior. We were greatly pleased with Bishop McCoy. From what we heard him say, and what we have heard of him, he is a clear case of profound faith in the old Bible and the saving gospel of Jesus Christ.

Rev. C. F. Wimberly, of the Louisville Conference, was invited to be with us and preached twice a day during our conference session. He preached the opening sermon on Tuesday evening, Sept. 3rd, and closed his work with us Saturday afternoon, Sept. 7th, preaching for us to large congregations every afternoon and evening during his stay. Many people attending the conference and residing in Danville were greatly pleased and blest under his ministry. Numbers of persons of various denominations gave him most hearty expressions of gratitude for having the privilege of hearing so earnest and fearless a presentation of a gospel of full salvation. After he left on Saturday, in order to fill his own pulpit on the Sabbath, this writer took up his work, preaching several times to the Conference. First and last, many persons asked for prayer and quite a few were at the altar. Many souls were strengthened and blest as a result of the meetings.

One of the sad incidents of the Conference was the placing of Rev. John R. Peeples on the superannuated list. Bro. Peeples has been a faithful Methodist preacher since directly after leaving the Southern Army at the close of the Civil War. He is a man of ardent nature, beautiful faith and zealous spirit. We all love him devotedly, but years and disabilities have crept upon him and it seemed best that he should be relieved of the burden of a pastorate. May the blessings of God attend him. His home will be in Winchester, Ky. Those who have been blest under his ministry may address him a word of good cheer to that place.

Rev. W. F. Noland and Rev. Benton Cook died during the year. We love them dearly and shall

hope to join them on the golden shore. The wives of four of our itinerants passed away during the year, and have gone home to rest, where there will be no more tearing up of furniture and boxing up of effects to move.

There were quite a number of changes and swapping around in the appointments. The brethren seemed to accept their appointments cheerfully and to gird themselves up with strong faith for one of the best years in our history. May God grant to pour out the spirit of gracious revival and give us a great year of salvation.

#### THE KANSAS STATE HOLINESS

##### CAMP MEETING.

The camp meeting was held, as it has been for many years, at the Riverside Park, Wichita, Kan. The crowds in attendance were perhaps larger than at any time for many years. The people came from all over the state, with not a few from Oklahoma and many other states were represented. The attendance from the city of Wichita was very large. The tent under which the meeting was held was the largest and finest I have ever seen erected for gospel meetings. The main tent, with eating tent and many living tents, cost the camp meeting committee a rental of \$700, for the ten days, which indicates something of the size of the cloth city.

I have never seen better order at a camp meeting in my life. With thousands coming and going day and night, I did not see one indication of strong drink, but few smokers and not one rude or boisterous action. The great tent was packed, seats set outside at night, and then many people stood to hear the word with that reverence and attention that were an inspiration.

The revival began with the beginning and great numbers of people were at the altar, fully two-thirds of whom I should say, were seeking sanctification. There was an early morning prayer meeting, a people's meeting at 8:30, preaching at 10:30, at 2:30, a vesper prayer meeting in all of the tents, and evening preaching at 7:30.

There must have been from thirty to forty persons at the altar every day, sometimes the same persons coming frequently, but most all of them were blessed. The last Sabbath we must have had not less than sixty people at the altar of prayer. It was a day of great power.

The invited workers were Rev. E. A. Fergerson, Isaac Hodge and this writer. We were all disappointed when we heard that Bro. Fergerson was sick and could not be with us, and later on were shocked and greatly saddened by the news of his death. Bro. Fergerson had preached frequently at this camp and at many places in this region and was much beloved by the people, many of whom had been converted and sanctified under his ministry. The loss of Bro. Fergerson threw the work heavily upon this writer and Bro. Hodge, the writer preaching morning and evening, and Rev. Hodge, in addition to conducting the singing, preaching in the afternoon.

Toward the closing days of the camp, Dr. McLaughlin, Editor of the *Christian Witness*, and President of Central Holiness University located at Oskaloosa, Iowa, came by and greatly helped us with three sermons that were a blessing to all who heard them. His few days' visit was one of the most delightful features of the meeting to this writer. The C. H. U. was fortunate in securing a man of so many excellent qualities for the presidency of that growing institution of learning.

(Continued on page 8.)



# Dr. W. F. Tillett's Book, Personal Salvation.

J. W. HARRIS.

## CHAPTER IV.

### DR. TILLET'S DEFINITION OF HOLINESS.

On page 257, Dr. Tillett tells us, and correctly so, that "Sanctification and holiness are translations of one and the same word both in Hebrew and in Greek, and hence they mean the same thing—" both in the Old and New Testaments. The reader should keep this fact in mind, since in writing I shall use these words interchangeably.

I now take up for review Dr. Tillett's definition of holiness, or sanctification, as they mean the same thing.

Page 35, the Dr. says, "If we define holiness as that attribute of a free being under probation which results from right volitions and virtuous acts; and guilt as that attribute which results, under probation, from wrong volitions and sinful acts, we have a definition that is at once clear and self-consistent, and is the only definition that can harmonize with the doctrine of moral free agency."

This is a carefully and shrewdly-stated definition. All admit the free agency of man to be true. The definition is so stated that if we admit the free agency of man to be true, we must accept the definition as likewise true, since, according to the Doctor, it "is the only definition that can harmonize with the doctrine of moral free agency." Therefore, we must according to this statement, in rejecting the truthfulness of the definition, reject the truthfulness of the doctrine of the free agency of man. The young student, thus hemmed, and knowing that the moral free agency of man is true, is apt to free himself by accepting the definition as also true. But the definition is faulty in words, unsound in doctrine, and untrue in fact. Its faulty wording is shown in the use of "attribute." In common use an attribute is not something acquired, but—"That which is considered as belonging to or inherent in a person or thing; an essential or necessary property of a person." Can we correctly speak of holiness as belonging to, or inherent in, or an essential property of a fallen man? Holiness may be *predicated* of man, but holiness is an *attribute* of God. It is a necessary and inherent property of his being or character. But to say that holiness is a necessary or inherent property of sinful man is out of harmony with the prevailing good usage of language.

Another defect in the use of language, is the use of "holiness" and "guilt," antithetically. Unholy or some equivalent is usually antithetic to holy. But to put "holiness" and "guilt" in antithesis is out of harmony with good usage. But one might infer that as the Dr. put "holiness" instead of "innocence" as antithetic to guilt, he meant "holiness" to have the meaning of innocence. But that could not be, since innocence is not "the result of right volitions and virtuous acts, but is the *absence* of wrong volitions and vicious acts."

For these reasons I think the definition faulty in its wording.

It is unsound in doctrine. 1. God is holy. Is his holiness the result of his right volitions and virtuous acts? No. To say so is to put the effect for the cause. God's holiness is the cause and not the result of his right volitions and virtuous acts. But God is not on probation, you answer; but man is. That does not change the matter, since, "Out of the heart proceed evil thoughts, etc." So a pure heart is the source and not the result of right volitions and virtuous acts. The Dr. reverses Christ's teaching, putting the result for the cause.

We find in the Bible: "Holy ground," "Holy Sabbath" "Holy mount," etc. Was the holiness of these things the result of their right volitions and virtuous acts? No. Being incapable of volitions, they were by the inspired writers called "holy" for an entirely different reason, which shows that, as used in the Bible holiness is not the result of right volitions and virtuous acts. But some one says,

because incapable of volitions and not being on probation, these things should not have been, in strict truth, called holy. But God called them holy, and we must not amend God and the Bible to make them harmonize with the man, but amend the man, and his definition to bring them into harmony with God and the Bible. Does the reader recall a single instance in which the Bible uses the word "holiness" in the sense given it by Dr. Tillett's definition? I do not. What value then is a theological doctrine even if given a Bible term for a name, if the term is used with a meaning which it never has in the Bible? However "clear," "self-consistent" and harmonious with free moral agency it may seem to be to the author, it is worthless to those who regard the Scriptures of higher authority than man.

The definition is unsound in doctrine: Page 340 the Dr. says: "Holiness is not so much an element of salvation, or a special experience of some of the saved, as it is religion itself; it is but another designation of personal salvation." If "holiness is another designation of personal salvation" then "holiness" and "personal salvation" are the same thing.

But the Doctor's definition says that "holiness" results from right volitions and virtuous acts. Then if "Holiness" and "personal salvation" are the same thing, personal salvation is the result of right volitions and virtuous acts. But volitions and acts are man's work. Hence personal salvation is the result of man's works, which with Methodists is erroneous doctrine.

Page 45 the Doctor correctly says: "Volitions put forth result in acts; acts oft repeated fix habits, habits long continued in make character."

Page 47 he says, "In formation of character free will and volitions are cause, and character the result. True again. Then right volitions and virtuous acts form good character, and bad volitions and sinful acts form bad character. Then by the Doctor's own reasoning good character, and not holiness, is the result of right volitions and virtuous acts.

Page 260 the Doctor says: "To make salvation from sin complete, not only must sin be pardoned in justification, and its dominion broken by regeneration, but there must be a tearing up as it were, by the roots; either a tearing up of the man from his sin, or a tearing of sin from the man, it matters not which it be. This is the work of sanctification in conversion." This statement shows the Doctor's Zinzendorf teaching and is utterly irreconcilable with his definition, since if sanctification be "a tearing up of sin by the roots," from the heart, and this can be done only by an inner work of the Holy Spirit, it cannot be the mere result of man's right volitions and virtuous acts. Hence the definition is untrue in fact, and utterly irreconcilable with what the Doctor says the work of sanctification is. The lexicons previously quoted certainly do not give such a definition to the word.

So it seems to me that the Doctor in his definition is at variance with fact, the lexicons, the standards of his church, the Bible, and himself.

## CHILDHOOD CONVERSION.

A. G. RAKESTRAW.

There is a tendency clearly manifest in much of modern religious teaching to substitute gradual development for critical experience, human effort for the work of the Spirit, ethical culture for the new birth, and intellectual training for the revelation of God in the soul—in short, to set aside the miraculous, minimize sin, deny or weaken the atonement, and exalt human effort and human goodness.

The effect of this teaching in its relation to the religious experience of children is vital. We are now told that if our children are surrounded by the proper religious influences, taught their catechism, and kept out of gross sin, that they will not

need a definite conversion, but that their soul life will gradually unfold and develop into a complete Christian character. We are pointed to well-known religious leaders who "have never known what it was not to have loved God" as proof that a person may become a Christian without any definite conscious change. We are informed that children are born into the kingdom of God when they are born into the world; and that they possess a latent religious nature which under favorable surroundings will develop into a well rounded Christian experience without the necessity for conviction, repentance, or conscious decision.

In opposition to this we hold that the essence of divine wisdom, a real knowledge of God a conscious spiritual existence, cannot be obtained by culture, growth or self effort, but that it is distinctly a work of revelation, marked by a crisis, and conditioned upon an act of decision. We hold that all children, while not conscious sinners, and therefore not under condemnation, are yet impure and possessed of natural tendencies which cause them, very early in life to commit sin, and that they need the processes of conviction, repentance, and the new birth to bring them into the kingdom of God, and that this will be attended by a clear witness of the Spirit.

In order to make our position more clear we make the following general statements: First, *The spiritual life is not a development of the natural life.* They are distinct, separate, opposed. The one tends upward, seeking after God; the other tends downward, seeking after earth. No amount of process, culture, education or environment can possibly produce spirituality from carnality, any more than rain, cultivation or sunshine can make a dead seed sprout, or nourishment and fresh air give life to a dead body. The natural man is without spiritual life. *To produce life there must be antecedent life.* This is a law of the spiritual as well as of the natural world, and as we come into this world through the crisis of birth, so must we enter the kingdom of God through the new birth, or as we may translate the word, we must be born *from above*. Once spiritual life is imparted it is subject to culture and development the same as our physical and intellectual faculties.

Second. *The individual must be recognized as a free moral agent.* While we by no means deny the effect of environment, yet we recognize the power of the individual to over-rule it. We claim that natural tendencies, if allowed free course, will cause a person to degenerate even amid ideal surroundings, while through divine grace a man can rise from the gutter. The theory, taken in its entirety, that children are the product of their environment, would free the child from the responsibility of decision. All that we would have to do would be to surround a child with certain influences and we would get a certain definite character as a result. Observation will convince us that this is not so. While none of the modern teachers have gone to quite this length, yet the emphasis put upon the external influences and the light weight attached to the element of decision are tending strongly in this direction. We claim that children as well as adults are free agents and must exercise the act of decision.

Third, *a decision implies a crisis.* This element precludes a gradual coming into an experience. A decision cannot be gradual or unconscious. We may be a long time making up our minds in reference to a matter, but the actual decision is made in an instant. The so-called gradual conversion is a fraud. Some who admit the element of decision claim that we can not always remember the time of its occurrence. While not wishing to be dogmatic on this point, it seems that a so-called decision which was speedily forgotten would leave correspondingly little impression on the life and would be of no value. It is certain that to teach such a doctrine opens the way for a great deal of self-deception. It is remarkable that while the ordinary experiences of childhood gradually fade away in recollection, that the knowledge of sins forgiven, even if it occurs while very young, remains vivid through life.

The tenor of Scripture agrees well with the foregoing statements. The natural man is described everywhere as being corrupt, deceitful and desper-



ately wicked. The natural man receiveth not the things of the Spirit of God. Flesh and blood cannot inherit the kingdom of God. The flesh lusteth (or warreth) against the Spirit and the Spirit against the flesh. There is no hint at a gradual or evolutionary change, but the conversion is compared to a birth. The constant call is to repentance, and children are nowhere excepted. The fact that Jesus took the little ones in his arms and blessed them is no argument that all children, per se, good, bad or indifferent are unconditionally members of the kingdom of God.

Observation will prove to us the existence of a carnality in the hearts of children. A child three years old, the daughter of pious parents, a preacher and his wife, committed a transgression, and deceived her parents about it. She is scarcely morally responsible and probably does not realize that deception is sin, and yet the father clearly recognized the evidences of the carnal mind. This was not the result of environment. Children when very young develop evil tendencies, anger, pride, temper, jealousy, no matter how carefully reared. Medical testimony exists to the fact that children less than a year old have died in fits of passion. In fact, environment has but little to do with it. The root of these passions, as Jesus said, lies in the heart.

The testimony of adult Christians bears this out. While there is not space to relate those in detail which we would like, yet there have several come to our attention of late which while varying in detail, all bring out certain facts in common. In each case the person was raised in a Christian home, among pious parents. *Now note*, in each case the result of early religious training was *not* to develop spiritual life, but to *arouse early conviction*. This burden of sin, finding expression in tears and secret prayer, even in one case as young as seven years, could not be understood by friends, who urged church membership upon these children, since they were "naturally good and not in need of repentance." In later years, God in his mercy led these ones up to the point of repentance, surrender and a conscious assurance of salvation.

As an instance of this kind, Mrs. Hinshaw of the "Christian Standard" staff relates. "A most estimable young woman—perhaps thirty years of age or less—a faithful worker in church and Sunday school, recently confided to her pastor the fact that she had never experienced the change of heart called conversion. She joined the church when a young girl because her father desired her to do so, and she was convinced it was her duty.

"During all these years," she said "I have been trying to serve God to the best of my ability, but if a definite change of heart is necessary, I am not a Christian at all." Instead of taking advantage of this opportunity to lead this young lady into a rich experience of grace, her pastor assured her that, in her case no change of any kind could be needed, because the purity and devotion of her life was sufficient proof of her acceptance with God. He exhorted her to lay aside all groundless misgivings and regrets, and to consider herself most fortunate, because she had never strayed far enough from the Lord to need conversion.

Such testimony could be given time and again, of those whose heart hunger was unsatisfied for years through erroneous instruction, some of whom found the Savior after a life spent in feeding on the husks of legalism and formality, and it is clear that the only really satisfying testimony to a satisfactory religious experience is to be given by those who sought the Lord in repentance and who were conscious of being born again. Let us watch carefully for the appearance of conviction in our children, and when we recognize it, instead of treating it lightly, let us lead the child into the exercise of saving faith before the hardening effect of sin has made the task difficult.

The modern teaching that our children can be kept in a saved condition simply by culture and proper surroundings, is a dangerous heresy and is and will be the means of bringing large numbers of children within the church who are in utter spiritual darkness, and who will grow up with strong tendencies to introduce worldly methods into the church and be a positive drag on her

spiritual life. As well pointed out by one writer on this subject, from children to adults is but a step, and all kinds and conditions of persons are admitted without reference to other spiritual condition.

### THE LEGACY OF DEATH.

L. L. PICKETT.

#### Chapter III.

A nation that mortgages its future generations to disease and death, to sin and hell, is very short-sighted, not to say very wicked. It looks as if the unborn should at least have a "fighting chance" in the battle of life. What right have we to debauch our offspring and handicap and curse the children of the tomorrow?

When Jesus was before Pilate, his persecutors cried out "Crucify him," and then in the height of madness committed the future of their race to wrath saying, "His blood be on us and on our children." God took them at their word and the blood of the Nazarene has clung to this afflicted people through nineteen long and weary centuries. They, like Esau, have found no place of repentance even though sought in tears; blood-guiltiness is not easily erased. Dr. McNicholl forcefully says, under the caption, "Posterity's legacy of Death and Degeneration":

Were the transmitted marks of alcohol degeneracy limited to one generation, could improved sanitation and medication correct and remove disordered nerve centers, bad heredity would receive partial compensation.

But the laws of nature are fixed—"Whatsoever a man soweth that shall he also reap." He reaps in person or in offspring for the curse is entailed "to the third and fourth generations."

The degenerate factor becomes more potent with each transmission and renders posterity more and more susceptible to disease.

An illustration of this heredity law may be noted in the children of ten families of drinking parents traced through three generations.

#### TEN FAMILIES OF DRINKING PARENTS.

*First generation, 47 children, of whom 50 per centum suffered from organic and functional diseases.*

*Second generation, 90 children, of whom 62 per centum suffered from organic and functional diseases.*

*Third generation, 82 children, of whom, 95 per centum suffered from organic and functional diseases.*

Thus, with increasing posterity, the curse grows and unborn of today fall heirs tomorrow, in the beginning of life's journey, of the sin and folly of their parents. What of the simpleton who with bravado exclaims, "Liquor doesn't hurt me, so it is none of my business!" We are all more or less heirs of each other. Our children will marry and intermarry, till, though I never touch whiskey, my grandchildren may inherit the appetite for the bowl through the convivial habits of my neighbor. Your habits may break my heart in old age through our joint offspring. My neighbor's sins may thus prove my own burden of grief and thus emphasize the fact that we stand or fall together—and that I am indeed "my brother's keeper."

#### DEFICIENT SCHOOL CHILDREN.

My studies of school children show that one in every three is mentally deficient. If this percentage holds good over the entire country there are seven millions of children of a school age that are mentally deficient, and less than sixty-seven thousand of these are free from hereditary alcohol taint.

Three out of five school children are afflicted with some functional or organic disease. This percentage has been verified in Reports of the New York Superintendent of Schools. If this percentage holds good over the entire country, there are thirteen millions of children of a school age that are afflicted with functional and organic diseases, and less than two and a half millions of these are free from hereditary alcohol taint.

Thus the liquor traffic proves to be the enemy of both home and school. Its antagonism to the church is known of all. Thus it is arrayed against the three pillars on which the whole structure of

our civilization—shall I say Christian civilization?—is built.

#### THE MENTALLY DEFICIENT.

*A nation half diseased and half well cannot live, but here we have three-fifths of the rising generation mentally and physically diseased.*

For every child of total abstainers that dies under two years of age, five children of drinking parents die. If this percentage holds good throughout the United States, we are confronted with the fact that since the dawn of the twentieth century to the first of January, 1912, one million babies, under two years of age, died as the result of the drink habit of their parents. This is race suicide on a colossal scale. It is a significant fact that during the past five years we have registered the highest per capita consumption of alcoholic liquors in the history of the country; and during this same period the mortality among children under five years of age has increased 147 per centum.

Detroyed mentally and then their young lives snuffed out, the innocent children are thus made victims of this Bacchanalian Juggernaut.

(To be Continued.)

### "THE HOLY SPIRIT THE CONSERVATOR OF ORTHODOXY."

REV. E. S. QUIMBY.

I desire to emphasize this truth which was the theme of a sermon to which it was my privilege to listen nearly thirty years ago. The sermon was delivered by a highly esteemed preacher, teacher and author, who still "in age and feebleness extreme," tarries with us, but is apparently singing his swan song.

Abel Stevens in his History of Methodism written about sixty years ago, (not the history of American Methodism) said: "Methodism reverse the usual policy of religious sects who seek to sustain their spiritual life by their orthodoxy by devoting its chief care to its spiritual life; and for more than a century it has had no serious outbreaks of heresy, notwithstanding the masses of untrained minds gathered within the pale and the general lack of preparatory education among its clergy. No other modern religious body affords a parallel to it in this respect."

The crying need of the religious world today is a revival of experimental religion. We have education enough, too much of some kinds. But we do need Spirit-filled men for some responsible positions. No man is qualified to occupy a professor's chair, to edit a religious paper, to fill a high office in the church, to expound the word of God, to bring the message of salvation to dying men, who is not baptized with the Holy Ghost. He, he only, will guide you into all truth.

The words of Stevens have a marked relation to modern tendencies and conditions. The Holy Spirit is the Conservator of orthodoxy.

Bellefonte, Pa.

### ALL THE LORD'S

"Lord, I am thine, and not my own,  
Thy servant, purchased unto Thee;  
My every power is Thine alone,  
The dear-bought right of Calvary."

The moment you make the entire surrender, that moment (and not till that moment) does it become not only your privilege, but your solemn duty, to believe that God accepts you wholly. God has given you grace to present yourself a living sacrifice. You come through Christ, and an offering presented through Christ is holy—acceptable. Yes, it is holy and acceptable because it is presented through that precious blood which cleanseth from all unrighteousness. And who would dare doubt that a sacrifice presented to God through this all-cleansing, ever-purifying medium, is holy and acceptable to God? To doubt it were sinful:—

"If all the sins which men have done,  
In thought or will, in word or deed,  
Since worlds were made, or time begun,  
Were laid on one poor sinner's head,  
The stream of Jesus' precious blood  
Could wash away the dreadful load."

— Sel.



## IN THE OFFICE

Mrs. Bettie Whitehead.

### "I DO SET MY BOW IN THE CLOUD."

Had you ever thought my reader, that the rainbow of promise was equally dependent upon the cloud and the sunshine? And that it spans the vault of the sky and becomes a link between earth and heaven? Some one has said that, "The bow is a type of mercy following upon judgment, a sign of connection between man's sin and God's free and unmerited grace, connecting gloomy recollections of the past with bright expectations of the future."

How kind of our heavenly Father to cover the sad past occasioned by man's transgression, with the rainbow of his unfailing promise. The Lord is doing his best to make atonement for the failures and sins of the human race, yet how stupidly slow we are to understand his providences and love. There are promises in the Word that we have read time and again, but we have received no more benefit from them than if they had never been read. There is one alone, "My grace is sufficient for thee," which, if believed and trusted, would line the galling yoke of service from a sense of duty, with a love that would count it a privilege to do the most humble service for the Master who bears the heavier end of the yoke.

A man was riding home after a heavy day's work; he felt weary and depressed, when swiftly, suddenly, as a lightning flash came: "My grace is sufficient for thee." He said, "I should think it is, Lord," and burst out laughing. He said he never fully understood what the laughter of Abraham was until then. It seemed to make unbelief absurd. It was as if some little fish, being thirsty was troubled about drinking the river dry; and Father Thames said: "Drink away, little fish, my stream is sufficient for thee." "Or," said he, "it seemed like a little mouse in the granaries of Egypt after seven years of plenty fearing it might die of famine, and Joseph might say, "Cheer up, little mouse, my granaries are sufficient for thee." Or imagine a man away up on yonder mountain saying to himself: "I fear I shall exhaust all the oxygen in the atmosphere." But the earth would say: "Breathe away, O man, and fill thy lungs; my atmosphere is sufficient for thee." Then he exhorts us to be great believers, saying, "Little faith would bring us to heaven, but great faith would bring heaven to us."

It seems to be one of the enemy's chief tactics, when he cannot get a soul to commit overt sin, to play upon their spirits causing them to grow despondent, and inject the feeling that, after all, the Christian life is one beset with things hard to bear. Just at the time when Jacob thought the last ray of hope had vanished and he exclaimed, "All these things are against me," the Lord was working through Joseph to give the old man one of the happiest surprises of his life. Joseph told his brothers to tell his father of all his glory in Egypt and to hasten and bring his father down to him. When they broke the glad news that Joseph still lived and had sent for him, it is said the old man's heart fainted, but after a convincing recital of the facts, he said "It is enough."

Can we not get a lesson from this mysterious, providential dealing with Jacob? Have there not been times in your life when it seemed that the cogs in your wheel of daily duties were clogged; when nothing seemed to go right and your strength was tested to the utmost? You really felt like Jacob, that, "All these things are against me," and the devil would suggest that you had as well give up the fight and cease the struggle. But then we may ask, what would be gained if we were to surrender to the enemy of our souls? Does he promise anything better? Nay, but at this juncture, we may put him to flight by reminding him of Romans 8:28: "And we know that all things work together for good to them that love God, to

them who are the called according to his purpose." This, if believed thoroughly, will put the enemy to flight and leave you on shouting ground every time.

It is a comforting thought that we have a Father who loves us, and who seeks our highest and best good in everything, and if it is necessary to use the chisel to trim us down and polish the rough places, we must have the confidence in him to hold still, even in the hottest fire, until his purpose has been fulfilled in us. And be assured of one thing: he will not keep you in the furnace one moment too long, but will remove you when the dross is all consumed and the image of your Master is clearly reflected in you. Then, like Jacob, you will say, when you fully understand, "It is enough." The following little poem brings out the thought that is in our mind, so will pass it on praying that some soul whom "Satan has been sifting as wheat" may read and find hope and comfort that will gird him for the conflict that is yet ahead.

#### GOD UNDERSTANDS.

It is so sweet to know,  
When we are tired, and when the hand of pain  
Lies on our hearts, and when we look in vain  
For human comfort, that the Heart Divine  
Still understands these cares of yours and mine.  
Not only understands, but day by day  
Lives with us while we tread the earthly way,  
Bears with us all our weariness, and feels  
The shadow of the faintest cloud that steals  
Across our sunshine, ever learns again  
The depth and bitterness of human pain.  
There is no sorrow that he will not share,  
No cross, no burden, for our hearts to bear  
Without his help, no care of ours too small  
To cast on Jesus: let us tell him all—  
Lay at his feet the story of our woes,  
And in his sympathy find sweet repose.

—Selected.

#### GUTHRIE, OKLAHOMA.

As I have not reported all summer, it is time I was telling the "Brethren" how it fares with my soul. The Lord is blessedly saving my soul, and his "Perfect Love" now fills me with "All joy and peace in believing" to which I give praise and glory.

June found us at Hartshorne which was the first pastorate we ever had. A little handful of devoted folks who would not give up the ship, invited us to come, and as some kin-folk resided there who wanted to see us also, wife and I went. We had a great time preaching the good word of God with some results. However, it was an opportunity to preach a "Full Gospel" which we could not deny ourselves.

July 1, found us at Bliss, Okla., with the M. E. preacher there. Bro. and Sister Morrison have the "blessing" good, and it is always a pleasure to work for them. We had a hard battle with some blessing upon the people.

July 15, we went to Red Rock on the same charge, and there against the "World, the flesh, and the devil," in the shape of a City Carnival, which is a fine invention of the devil, we pressed the battle for ten days. Some good was done here, but we were much "hindered by Satan." Then we came to Guthrie to our own State Holiness Camp meeting. The Oklahoma State Association has had some hard times, but this year has proved a critical year to our very life. We had more campers than ever, and a better camp meeting. Our workers kept saying it was one of the best little meetings of the year. So many got blest of the Lord, and the City is just awaking to the importance and power of this state camp. We had Bro. Aura Smith and wife, whom the holiness people all know so well; Bro. Will Huff proved himself the hero of the hour, for taking the lead in raising the finances; after a little sermon on giving, he illustrated what he said, by taking twenty-five dollars out of his pocket, and laying it down on the table, called on all who would follow his example, and the financial question was settled. The other workers gave liberally, and by their sacrifices, cheered our fainting hearts to greater determination for a greater camp.

Bro. Yates again captured all hearts by his fine personality, and splendid singing. He is a great big brotherly fellow any way; bless him. Our State Camp closed with a "Hallelujah March," from one end of the park to the other, and the citizens of the town lined up and watched us go by, many falling into line and enthusiastically singing with us. It was a good camp. Then I turned my way to Independence, Okla., and there we had a great meeting, under an old fashioned brush arbor; the Lord poured out his Spirit upon the people, and many found their way to the Lord. The pastor, Rev. H. M. James, had sown "Holiness Seed" all over that country, and a splendid harvest was the result.

I stop a moment to lay a tribute of praise in memory of our brother, Rev. Ed. A. Fergerson. He was to have been with us in our camp for 1913. He was my friend and I loved him, and he loved me. My soul cries out after him, and I will not be comforted. What a leader in this great battle for holiness. How his smile always cheered, his shout heartened us for the battle. We will meet him some day up where the holy God will gather all of his holy workers who fall at their post. Peace, peace be with thee, dear man of God.

We go to Olive in the morning. Pray for The battle is fierce now in Oklahoma, but God is giving the victory. We are jubilating over the fact that Bishop McIntyre has joined our State Association. We are looking ahead, and the light shineth brightly. Glory.

ERNEST B. COLE, Conference Evangelist.

#### SIN.

BY JAMES STOLBERT.

Sin is the great troublemaker in the world, and the cause of all misery and unhappiness to mankind. It is all bad and no good, being baneful instead of beneficial. It is a polluter and putrefier of the heart, and spoiler of the lives of all that it touches. It is the worst, and most destructive poison in all the earth for it destroys the body, demoralizes the mind, and demonizes the soul, and renders man unfit for the fellowship of God who created him. This world would be a delightful place to live in, if sin was banished from the land, and righteousness reigned supreme. Then there would be peace and plenty, happiness and harmony.

Rev. J. J. Smith: "The Hurricane camp meeting closed its 24th camp, in which many souls were saved. Holiness of heart and life has been kept in the front of this battle; we have never encouraged any preaching that differed from the Wesleyan doctrine of entire sanctification. We have a steady, firm people. Rev. G. Y. Wilson is the pastor and is in favor with his people. He has done a good year's work. Rev. Robert Slymaker preached three times. Rev. J. M. Sitten was one of the called workers, and always ready for his part of the work. S. H. Prather led the singing, assisted by his son Marvin and wife. Bro. Charles Lear came in the last day of the meeting with his musical voice. Miss Lena Yates was organist."

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# Question Bureau

Rev. John Paul.

(Unless there are exceptional reasons for the immediate answer of a question, no question is answered in the issue ensuing its arrival. We are never up with our answers, and all ordinary questions have to await their turn.)

1. *Will you give me a thorough explanation of Colossians 2:16. I especially refer to the Sabbath question. Some argue that every day is a sabbath, and it is no harm to work on Sunday, etc.*—J. H. O., Kentucky.

Error usually manifests itself in extremes. Upon the sabbath question we have the legalists and the libertines. The class to whom you refer would so generalize the sabbath as to destroy it, whereas "the sabbath was made for man." The legalists would enact the rigorous provincial sabbath of the Mosaic dispensation upon the round world, and make it Saturday, hard and fast, whereas when it is Saturday in one part of the world it is Sunday in another, and the orderly observance of every seventh day is the sensible demand of the Scriptures. Referring to Col. 2:16, the Jews had several extra sabbaths or holy days in connection with their feasts, besides the weekly sabbath. There was a Judaizing Christianity which on a more elaborate scale tried to do in the early church what our Seventh Day Adventist friends are trying to do now—make catholic Christianity tally with Judaism or Mosaic worship. There was only a small faction in the church, but as people in error usually are, they were fearfully hard-headed; and if a man was weak or a new beginner and not able to stand his ground, they would soon have him observing Jewish ordinances of circumcision, feast sabbaths, and contending for the old interpretation of the weekly sabbath, all of which things had been consummated and cancelled at the crucifixion of Christ. Read the entire chapter with this interpretation in view.

2. *Mrs. F. W., Tennessee.* The people to whom you refer, "Seventh Day Adventists," are materialists. They agree with Mr. Darwin and other materialistic infidels at the point where they identify soul and body as the same. They disagree with St. Paul, who holds that the soul may exist, apart from the body, that to die is but to depart and be with Christ, being absent from the body and present with the Lord. They do not believe that Lazarus, after the death of his afflicted body, was borne by angels into Abraham's bosom, and they believe that any man who can with his weapons put your body in the grave can put your soul there also, notwithstanding Christ's statement that we were not to fear them who could kill the body but could not kill the soul. They do not believe that the redeemed thief on the cross has yet reached paradise. They believe that Moses, whose body God buried, did not really meet Christ upon the mount of transfiguration, but that it was purely a vision, that the apostles thought they saw and heard Moses and Elias, but they were simply enjoying a sacred trance. Some, however, agree that Moses was really present, but hold that he must needs have risen from the dead in order to be there. Of course these do not believe that Christ became "the firstfruits of them that slept." In short, the belief of these brethren, amounts to this: There was a man, a sinner, named John Jones, who died during the war and was buried in an orchard. His decomposed flesh and bones were taken up by the rootlets of the trees, turned into fruit, and assimilated into other bodies of man and beast. The resurrection came; and out of the chemicals which lay in the sod of the orchard God made a man, proportioned and tempered like the above mentioned sinner, told him that his name was John Jones, charged him up with the deeds of his counterpart in a former age and burned him to ashes. You ask me to explain the clipping which you send, being a comment of these misled brethren on such passages as "the dead know not any thing," Eccle. 9:5, "their memory is perish-

ed," all that are in their graves shall hear the voice of the Son of God," etc. Of course it is natural for these brethren to see these passages from the standpoint of materialists, and to make vigorous use of them as the defense for their dogma. A man who reads them, keeping in mind the Bible doctrine of the soul, will know that they refer to the body as distinct from the soul. Indeed the passage in Eccle. 9:5 is simply an utterance put in the mouth of a worldly wise man who, as verse 2 puts it, believes that "all things come alike to all," that all is vanity, that it is a waste of time to be just and prudent and pure in heart. These Adventist brethren are very fond of quoting the unchanging belief of the Jews in identifying Saturday as the actual Sabbath of God's ancient people; but I haven't see them quoting God's ancient people upon the traditional Bible doctrine of the soul. Here it is as stated by Rabbi H. G. Enelow, D.D., for The Central Conference of American Rabbis; "What becomes of the soul? Do we believe in a hereafter? Briefly speaking, we certainly believe that the soul survives the dissolution of the body, but just what occurs after death, and what the state of the soul is, the purest teaching of Judaism has never attempted to define." . . . "In this respect, the good Jew, rather than engage in idle fancies and theories, is content to walk in faith, and, in the words of the beautiful old hymn, he says:

"Into his hand I commend my spirit  
When I sleep and when I wake;  
And with my spirit, my body also;  
The Lord is with me and I will not fear."

## WACO CAMP MEETING.

B. F. GASSAWAY.

After a long interval it was my privilege to attend the Waco camp meeting, which closed Aug. 16. Many changes were apparent. The faces of many once prominent in the meeting were absent. With some the cares of this world, the love of money, and the love of pleasure, had choked out the "good seed" formerly "bringing forth fruit to perfection," and they had fallen away from the truth. Others had passed over the river—chief among whom was dear Brother Appell—many of them rejoicing in the triumphs of an "utmost" salvation, while a few of the old guard were still on hand, standing firmly for "the truth once delivered to the saints," spending and being spent in the service of the Lord. New recruits had come in to fill vacancies, and quite a number of these were zealous and faithful in the work.

The meeting was good. Many souls were blessed, either in entire sanctification, restoration from backsliding, or conversion. The character of the work done was quite satisfactory. The preaching by Brothers Ferguson and Kendall was earnest, searching, scriptural and effective. These brethren made many friends, and carry with them the love and prayers of those to whom they ministered so faithfully in the meeting. Bro. Upchurch delivered an address on Rescue Work, and the White Slave traffic, bristling with startling facts and figures, and producing a profound impression. He, and Sister Upchurch, not only deserve the prayers and sympathy of the Lord's people, but their active co-operation and financial aid as well. Brother Adams, of Arkansas, spent a night and a day at the camp and preached a strong sermon which was much enjoyed. The attendance, while not comparing with former days, was yet good, 1,000 or more being out on Sunday. The order was good and the attention encouraging.

Bro. Talbot looked after the interest of THE HERALD, led children's meetings, and made himself generally useful. No one would be missed more from the meeting. Long may he wave to push THE HERALD, sell good books, and work for the Master.

Bro. Rinebarger led the song service. He not only sings well, but he enlists and enthuses the congregation in singing, and his selections were always appropriate, contributing greatly to the success of the meeting.

A memorial service was held for Brother Appell, in which a number of the brethren paid tribute to his memory in words of affection. His memory will live, and his influence for good will long be

felt in Waco and the surrounding country.

In conclusion, the meeting was not up to the standard of former years. The attendance, though large, was not as it formerly had been. The fire and enthusiasm of former years were in a large measure lacking. Many holiness people in attendance seemed to be there—not specially to do good, but to have a pleasant outing and a good time. The spirit of prevailing prayer was markedly absent; consequently the meeting, though good, was not what it should have been, and what it must be under God for the future. The holiness movement needs reviving. It has in a large measure ceased to "move," and when we stand still stagnation ensues, and condemnation is the next station beyond this. Let everybody pray, "Oh God revive thy work!" We trust next year to see not only former things restored at Waco camp, but greater, grander victories for the truth and the Master, than ever before. Is this impossible? By no means. Many true and tried ones have fallen, but "God buries his workmen and carries on his work." We want volunteers to fill up the ranks depleted by death and backsliding. We want—we must have—more prayer, more faith, more consecration, more loyalty to God, more love for fallen humanity. Let us begin now to get ready for the next meeting. Meanwhile in our neighborhoods, in our homes, let us try to lead souls into the fountain of cleansing, and then when we come together next year, D. V., let us have such a red-hot case of full salvation that it will be "catching" under the shed, in the tents, all over the grounds, and Pentecost will be repeated, and the "glory of this latter house shall be greater than of the former."

Let the Waco constituency turn and read the two chapters in Haggai, then turn to Revelation and read in the second and third chapters the messages of Jesus to the seven churches in Asia. Scan very closely and prayerfully verses 2-5 in the second, and verses 1-3 and 14-18 in the third chapter, and then pray some more, and try yourself by the standard you find there, and let the revival start in your hearts just now. Next year we call for a "family reunion" of all former campers on Waco camp ground who are yet alive. If you are backslidden "Come and let us reason together . . . though your sins be as scarlet, they shall be as white as snow." Come and bring others with you. Begin now to pray and plan for next year's meeting, and let all upon the altars of whose hearts the holy fire is burning remember that Jesus expects us to be ready—watching, waiting for the coming of the Bridegroom, with lamps trimmed and burning.

D. W. Linville is secretary. His address is McGregor, Texas, R. F. D.

Rev. J. C. Johnson and wife: "Since our last report, we have had two gracious awakenings in Tennessee. The first meeting was Berlin, with Bro. Miller. The church was somewhat backslidden, but some of the most active members came to the altar, confessed out and were definitely reclaimed. A gracious work was wrought both in the salvation of sinners and the church. In these days when the churches are having "decision days" and taking people into the church without any signs of repentance, many awaken to find that they never knew God. Everywhere we go, we are reminded of the saying of Bishop McIntyre: 'Cold religion is obnoxious, cold Methodism poison.' Our second meeting was for the Presbyterian denomination and the Methodists at Farmington. A good work was done in quite a number of sinners being converted and church members restored and several accessions to the different churches. Several were at the altar for the baptism of the Holy Spirit, and a few rejoiced in that victory. We began at Verona, Sept. 1."

\* \* \* \*

Rev. A. J. Moore: "From August 18 to Sept. 2nd, we were in battle at Willie, Ga., near Savannah. Great crowds were at every service, some coming for ten and fifteen miles. There were as many as 150 at the altar during the meeting, with about fifty definitely blessed. There were thirty-two accessions to the church and \$5,000 raised to build a new church."



## EVANGELISTIC

### COFFEE, VIRGINIA.

We closed out our last meeting last night on the North Bradford work. This was our sixth meeting. God has wonderfully blessed these people. As there were over three hundred precious souls reclaimed, saved and sanctified during the six meetings. We have never seen people so anxious to hear the truth of full salvation. Many of them would come for over fifteen miles over rough mountains and hills to hear the blessed word of Christ.

We did not have a church large enough to hold the people at last, and there were almost as many people on the outside as on the inside, and they were packed in front as long as one could get in. On Friday of our last meeting we had a glorious scene, when a man and wife who had been separated for over two years, met in the aisle of the church and fell into each other's arms.

This entire charge is on fire for God. Men and women are telling others all over the work what a dear Savior they have found. As a result of these meetings there have been nearly one hundred added to this work, which is under the leadership of Rev. W. L. Mays, a holy man of God. We leave today for a two weeks' meeting at Elko, Va.

E. J. MOFFITT.

### FAYETTEVILLE, GEORGIA.

Two meetings, the last which closed last Friday evening, with Bro. W. J. DeBardeleben on the Fayetteville, Ga. charge closed our campaign for the summer. Our heart wells up to God in praise and thanksgiving for the presence of his Spirit in every meeting during the summer. The last two with Bro. DeBardeleben were unusual in many respects. In the two meetings there were at least one hundred and fifty professions. The altars were filled, and many times penitents had to bow at their seats and in the aisles for lack of room at the altar. One young man was called to preach and began his work at once. An effort is being made to get him in one of our holiness schools.

Family altars were erected, and the Herald placed in a number of homes. Our preachers can do nothing better than get people to subscribe for the holiness papers, for when the evangelist is hundreds of miles away the paper comes each week to keep the fires burning.

Forty-seven united with the Methodist church and a number went to the Baptist. God will honor the word if preached in its fullness. It doesn't pay to compromise with the devil by using circumlocution in preaching holiness. It shows a spirit of cowardice, and the preacher who is doing this should examine his own heart for, "Perfect love casteth out all fear."

Bro. DeBardeleben is a man of God full of faith and zeal. He has been sowing seed all the year that brought a harvest of souls to his credit in these meetings. He stood by the word manfully, for which God has honored him by the salvation and sanctification of a large number of his people. "Not by might nor by power, but by my Spirit saith the Lord of Hosts," hence we lay all the trophies at Jesus' feet. J. R. SASNET.

### MERIDIAN, MISSISSIPPI.

Since the seventh of July, I have helped in seven meetings, all within the bounds of the Mississippi Conference, and tried to preach seventy times.

I went into the first meeting of the season weak in body caused by affliction during the winter months, but I have gradually gained strength through all the seven meetings and have seen a few souls really blessed, but very few considering the number who were under deep conviction and who knelt at the altar; but those who were blessed were the brightest and clearest cases it has been my privilege to see in many moons. The pastors I have assisted are Revs. M. R. Jones, A. S. Oliver, and W. W. Nelson, helping Bros. Jones and Oliver in one

meeting only, Bro. Nelson being my yokefellow with Oliver and helped Bro. Nelson in four meetings. The other meeting was with Rev. D. I. Yeager, a local preacher of our little church, in a union church.

In none of the meetings did I see what I longed to see—sweeping victory—however I saw some services, especially on Nelson's work, that were great in power, conviction, salvation and glory, yet very few comparatively speaking made the landing even in these services, but thank God, a few paid the price, went the death route, and came through gloriously, wonderfully and scripturally sanctified. Praise the Lord!

I am now in three services of closing a meeting with Rev. J. F. Owen, of the North Mississippi Conference, and it is a battle royal sure. I am ably assisted by Prof. Gabe Smith, of Meridian Male College, who is the leader in song. He sings, prays, digs, and shouts and the devil knows he is in the community, Amen!

Let me say, no little preacher was ever treated better by pastors than this little preacher has been treated by Jones, Oliver, Nelson, Yeager and Owen. God bless them every one, I love them good. I never loved THE HERALD, holiness and the Lord better in my life than I do these days. "I feel like going on." Yours in Christ,

J. A. WELLS

### CALLIS GROVE CAMP.

The Callis Grove Camp is history and great is the history. It is an ideal spot for a camp ground. I counted from 65 to 75 large beech trees that furnish dense shade for this beautiful ground. The tabernacle is too small but will be enlarged by the camp 1913. The fire fell the second service, the Holy Ghost was upon the services and God was there in great power. No buttonholing folks to the altar but the saints has wrestled and fasted until such conviction seized the sinners, that they came to the altar and one has to go many miles to hear more earnest praying and repenting. The Lord gave us liberty in preaching his word and our own soul was ablaze with holy fire. We enjoyed this camp better than any in quite awhile; in fact, there were more souls saved in this camp than any other we have held this summer. We were called back for 1913. This is a sane, safe camp. They stand by the church.

Bro. Wright, our pastor at Bedford, was there part of the time and helped to push the battle. He is a good man, full of faith and the Holy Ghost and many people get blessed under his faithful ministry. They are asking for his return at Bedford. He is a big-hearted, lovable character. Miss Montgomery presided at one organ faithfully and assisted around the altar; she is a good worker and the Lord has given her fine success. Mrs. Ida Driskill was at the other organ and sang a number of choice solos. She and her husband conduct revivals all the time.

Prof. Frost led the singing; he is certainly a fine man and puts life into the songs. He is doing a great work as song evangelist. The camp is backed up by a good strong farming country and they stand by the work.

We made our home with the excellent family of Bro. Moseley, and they certainly made us feel at home.

Prof. T. W. Shannon was present and delivered some most helpful lectures on "Social Purity." He is doing a great work in arousing the people on this important, though neglected subject. We had one day and two nights at home with our precious wife and babies and are now hurrying to Waynesboro, Miss., Camp, thence to Indiana, then back to Kentucky, thence to Indiana and on and on.

We have one open date in August 1913 for some camp. Write us at once if you want this date. Carlisle, Ky., Route No. 5. WILL J. HARNEY.

### PRAIRIE CREEK, INDIANA.

The camp meeting near Middletown, Ind., at Prairie Creek, was a success. Revs. Grimes, Horton and Sister Hugbanks were on hand and fighting hard against the powers of darkness when we arrived from Janesville, Wis.

Like other holiness camps, the victory was not

won without a battle. So after a few days of prayer and preaching the "walls fell"; a number were converted, believers cleansed. We did not have room in the tabernacle to seat the crowd that came to hear the simple story of the cross. They organized a holiness association, and will continue to do business for the King.

From there we went to Indianapolis, Ind. Revs. Nelson, Glascock, Crawford and a number of other workers were having great victory at the "Harvest Home camp meeting." We remained with these warriors preaching and winning souls until our next camp down at Cape May, New Jersey. This was the third camp of the Cape May Holiness Association. The Lord gave us a time of victory. Souls prayed through brightly, and believers were filled with the Spirit. All honor to God! The last day of the camp was the best day for results. From early morn till about midnight souls were seeking and finding the Lord. One young man, who was just starting for college, was brightly sanctified. Pray that the Lord will make him a herald of holiness. I am home for a few days. We go from here to Texas. Pray for me.

J. WESLEY LEE.

### CALLY SPRINGS CAMP, ARK.

The Cally Springs camp meeting is now a matter of history, but is gone down as a decisive victory for God and true holiness. His power was manifested in conviction, and conversions, sanctifications and a few cases of healing; to God be all the glory. We can't say it was a sweeping meeting closing in a blaze of glory, nor was the victory gotten the last night, but all through the meeting souls found Christ in pardon or purity and from the beginning to close it was a steady tide while it was a stubborn fight.

The prejudice around this camp is deep rooted and relentless, but thank God the cause of holiness is gaining ground, and opposition is gradually giving way. Some of the worst opposers acknowledge that the truth was made plain and some said they could even see the light. All the holiness people need to do is to live it, press the battle and get good, level-headed, sweet-spirited, fearless men to lead the host to victory annually and they will see God's glory and the multiplied numbers led into the fountain of full salvation.

There are a number of good men at the back of this camp headed by D. W. Breckinridge, one of God's noblemen. The Beech Grove people come and camp, and push and pull, and pay; they are fine saints. Some excellent saints came from Jonesboro and helped in the battle. Rev. J. E. Linga, of Jonesboro, led the host in song; he is simply fine and up to the standard of singing evangelist. If any camp desires to give him a trial in 1913, they will make no mistake; he is an excellent leader of song, sweet-spirited and an untiring worker. Bro. Clemence, from Jonesboro, another good singer, rendered valuable help till Bro. Linga came, then he returned home. He is a fine man also. Rev. L. L. Isaacs and wife and their organist

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camped on the ground and rendered good help both preaching twice. Their organist, Miss Nelly Ferguson, does excellent work anywhere you put her; these good workers are helping to take Arkansas for holiness and have a good tabernacle and will hold any community a fine meeting. Give them a call. Rev. Mark Whitney and wife, from Newton, Kan., spent two days and one night with us. Bro. Mark preached a very excellent sermon one afternoon. He is now pastor of the Nazarene church at Newton, but is entering the evangelistic field. Bro. Mark will hold a good meeting anywhere; all he wants is a chance. There were four new camp houses built this year and there will be more built next. Taking it as a whole, the prospects are good for a greater camp in 1913. We never met a people we enjoyed preaching to more than these; some of the salt of the earth live in these parts; the Green, Hicks, Wilson and the Breckinridge families and many others we could name. Our next meeting is at Irondale, Mo. We expect a great victory there. My daughter has had 30 days of fever and it has been very hard on us, especially my wife who has been right by her side. Beloved, pray for us. With love for all the saints, I am yours for souls.

W. B. McBRIDE. Peniel, Texas.

#### THAXTON, MISSISSIPPI.

After closing a successful camp meeting at Brilliant, Ala., we stopped off in Winfield and stayed from Monday till Friday night with friends and preached six times at the large school building; we had some good services there. On Friday night we took the west-bound Frisco for New Albany, Miss., thence southward over New Orleans, Mobile and Chicago Ry., to Pontotoc, Miss., where Bros. C. F. Wells and Luke O. Courtney met us with a mule wagon and we were soon on our way to the Nazarene Church near Thaxton, Miss. It's some twelve or fifteen miles drive over some very rough road, but we hurried on over the road and were soon there. This was on Saturday, so at night we opened the battle on the evening.

I want to say that the Nazarene church at Thaxton, is a live church and one of much power. We held two services each day and the attendance was good all the way through. We had a great many seekers. Had some of the brightest professions of pardon and purity that we have witnessed in a long time.

The church was truly prayed up and the revival was on from the start, and it held up good till the very last service. Sometimes the meetings would continue till midnight or thereabout. The testimony meetings at several times were so rich, and powerful—filled with power, fire and glory—the old-time shouting and etc., until it is out of the question to describe it in cold type. The scene would cause angels to bend low from heavenly realms to catch the sound of such rejoicing and shouting. Many were sanctified. Methodist and Baptist got the second blessing and they could shout as loud as Nazarenes.

This church certainly has some of the salt of the earth in it. Bro. C. F. Wells, is one of the faithful ones and has sacrificed much for the cause of holiness in this section of the country. There are many others in the community who are standing true. Rev. H. H. Hooker is the efficient pastor and has things well in hand. He is indeed a faithful young preacher of the word. Bro. Hooker and his good consecrated wife are going to Peniel University this fall to better equip themselves for their life's work. They are talented young people and will succeed wherever they go. Bro. Hooker had charge of all prayer and praise services only as he selected some one else to conduct them, and he made a success of the work.

Miss Alice Hawkins, who lives here, attended the meeting. She is also a preacher and an excellent worker. She has pastored this church four years and I understand she will take charge again this fall. Sister Hawkins is a power in the church.

We were entertained in the home of Bro. and Sister Luke Courtney. They treated us royally and are good people. They make the preacher feel at home. God bless them. The citizens and church were well pleased with the meeting.

We went down with Bro. and Sister Threllkeld

and looked over old Lafayette Springs, Miss., camp ground. It is an ideal place. It has gone down and they have not held a meeting in three years. Such men as Dr. Morrison, Pickett, Andrew Johnson and others have preached here. How sad that so many of our holiness camp grounds are going out of business. Let's keep the fire burning. We go next to Red Bay, Ala.

Yours in perfect love,

C. H. LANCASTER AND WIFE.

#### GEORGETOWN, ILLINOIS.

As it has been some time since I have taken the time to write a report of my meetings to any of the papers, I will combine several in this one report.

We were in a meeting with the Pentecost Bands, at Indianapolis, Ind., June 2-16, and had a blessed time with this people. There are some of as choice souls among these people as I have ever met. Several souls were saved and the saints edified and we were greatly helped by coming in contact with the workers in the home.

June 21-30, we were with God's Bible School people at Salvation Park camp, and in spite of the many reports to the contrary, I found these people still on fire for God and souls and by their life of faith and sacrifice, still bringing things to pass. This is without doubt, one of the greatest camps in this country. The writer was called as one of the workers and attended with this thought in view but on account of sickness was compelled to leave before my turn so did not get to help feed the flock but took away a good supply for my own soul. Leaving this camp, I took the train for home and in a few days the District Camp, of the Chicago District Nazarene Church here at Olivet opened, with I. G. Martin and others as workers and we certainly enjoyed a feast of good things. It was not as large as some camps as to numbers but a work that we feel will be lasting was done in the Master's name.

A few days after this camp we opened a meeting at Herrin, Ill., and while it was the hardest battle I ever fought I believe it was the greatest victory I have ever enjoyed, considering the way the devil worked to tear it down.

On the first Monday night five came forward to the altar and fell on their knees as if they meant business, and began to cry to God and it did not seem as if they took time to take a long breath till they prayed through to definite victory. One blind girl cried for about fifteen minutes for pardon and as soon as it came she began to praise God for the new found joy. Then raising her voice a little higher she said: "O Lord we are so thankful that thou hast saved us, and now you know we believe in this holiness way, so sanctify me now," and thank God she pressed her claim till she came through with a shout. This is not getting it all at once but it was so close together that the devil had no chance to get in any of his trash.

Some of the minor trials we were subjected to while the above named victories were being realized were: tent blown down twice in wind storm, congregation scared out twice with threatening storm, leaving us with only a half dozen to preach to. Two couples who had been in attendance at the meeting shot and killed each other. Two drunkards came in and tried to take possession. One man came to the altar "for fun" and the Lord gave him all he was looking for, and then some. An Indian show moved in front of our tent for a week. The "Comeouters" hounded us and tried to draw away the converts and one night had a fuss which almost resulted in a fist fight on the platform, the sinners looking on. I had a touch of malaria, fainting and came near breaking my neck and was laid up for some time. Then to make it more interesting the devil handed me a carbuncle about half the size of a tea cup which made it next to impossible for me to stand on my feet. And with many and grievous torments were we afflicted during this short meeting but in spite of it all the Lord blessed and a score or more were at the altar and a large number of them definitely blessed.

We have a few more open dates that we would like to fill soon. I am yours and his for a lost world.

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#### ALICETON CAMP MEETING.

Aliceton camp meeting is once more history. The decisions, although, made during the eventful ten days will remain to haunt or to inspire eternally. To haunt those who decided against Christ and his purity, and to inspire those who decided in favor of a pure, clean, unspotted, holy life. It truly was a time of decision. The question was put up in such a clear way, unmistakably clear way, that everyone could not help but decide according to his own mind. Thus many decided correctly and a good many wrongly, yet Aliceton will be remembered by all.

To be remembered by all with satisfaction and praise to God for the truth there expounded. The truth was given out in great slices such as to satisfy the hungry soul. Such deep-seated truths as to make the listless thoughtful, and the thoughtful responsive. The truth, Bible holiness, received plenteous and clear treatment. Indeed so clear that, as one might express it, "A blind man could see it without half trying."

This truth was dealt out by two able men, Bro. J. Hogg and E. K. Pike, and well do they deserve commendation. Bro. Hogg for his clear, plain, and thought-producing sermons, such as are dealt out by a master mind, wholly resigned to the will of God. Bro. Pike for his deep, searching messages, such as come from one who knows human nature and the human heart.

Such preaching as this would naturally increase the interest in the camp-meeting. In view of this fact one may truthfully say the interest was greater than it had been for years. In every service souls made the decision which settled their eternal despair or eternal glory. In nearly every service souls were saved or sanctified wholly. One service may be mentioned: Bro. Hogg preached one afternoon on "Faith," after which there was a consecration meeting, at which the altar was filled with young men and young women giving themselves over to God to be used, if he so willed, in the missions of heathendom. The dynamic effect of that afternoon's service will long be felt in the cause of holiness.

Reluctantly, camp broke Monday with every one feeling "higher up" and "deeper down" in their experience with God. Thus with a blessed remembrance of the feast; with a sure knowledge of increased interest in the camp and true holiness, Aliceton closed with everyone expecting a greater meeting than ever before next year. W. H. T.

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## EDITORIAL

Rev. H. C. Morrison

## KANSAS STATE HOLINESS CAMP. (CONTINUED FROM PAGE ONE.)

This was my first meeting with Rev. Isaac Hodge. He is a graduate of Southwestern College, located in Winfield, Kansas. He has served a number of years in the pastorate and has been for some time conference evangelist, traveling far and wide in his work, singing and preaching a full salvation. His home is in Wichita and his home people gave him a most hearty welcome. He was untiring in labor and fruitful in soul winning.

Rev. W. R. Cain, a Kentucky boy, and successful evangelist, is secretary of the association and does his work with remarkable smoothness and dispatch; he is one of the most beloved men by the holiness people of Kansas.

Bro. Gilmore is one of the faithful. It is no small matter to build a city in the woods in a few hours, and for ten days care for a thousand people coming and going. Bro. Gilmore, clad in overalls, and strong hands ready for loosing stakes or sagging ropes or any one of the thousand things to do, watches every interest of the camp.

Bro. Wilson, a "Friend" is the president of the holiness association. He is a man of gentle manner, strong faith and beloved by all the people. The association is interdenominational, Methodists, Friends, Nazarenes with a sprinkle of all evangelical churches mingling together in the joys of a full salvation. The peace, harmony, and love of the meeting, with the divine presence, the great number of people present, and the multitudes who were blessed at the altar, make the camp recently closed at Wichita, one of the greatest, in some particulars, that I have participated in for several years.

God is moving mightily against the powers of evil, and if his people will keep full of love and free from strife and press the battle with prayer and faith, the greatest days of the holiness movement are ahead of us. Several of the Wichita pastors were frequently at the meeting, and many preachers from out in the state and from Oklahoma and Missouri were present. I feel especially led to mention Rev. Charles Hestwood, one of the most beloved pastors of Wichita. He and his congregation are building a large new church. Bro. Hestwood and his family camped on the grounds and his presence, prayers and exhortations were an inspiration to us all. He preached one powerful and effective sermon and contributed much toward

the success of the meetings. Camp meeting committees would do well to remember him when arranging for their summer preaching force.

It will be interesting to our readers to know that quite a number of the converts of the Billy Sunday meetings were sanctified at the camp meeting. Say what you will of Billy Sunday, under God he cut some fine logs for our holiness sawmill. If reports are true, Billy says some things I would much prefer he would leave out, and leaves out some things I would be pleased to hear him say; but "to his own master he standeth or falleth." I have no word of abuse for a man who is awaking the consciences of such multitudes of wicked men and driving saloons before him like wild deer before a prairie fire. We are trusting now for the greatest camp meeting at Wichita next year in the history of the association.

## SPECIAL ATTENTION.

I wish again to call attention of THE PENTECOSTAL HERALD readers to the fact that Joseph H. Smith is to start, with his wife, on a missionary tour of the oriental countries, which is to last some eight or ten months. He will have an excellent opportunity to plant the truths of full salvation in virgin soil in the mission field.

This missionary work is one of the most important phases of the Holiness Movement. God is opening the doors wide and leading us out into more extended effort than ever before. There is no doubt we are rapidly approaching a crisis in history. This conviction is deep and widespread everywhere. What we do, we must do quickly.

We beg of THE HERALD readers to take this matter of Bro. Smith's missionary journey especially upon their hearts, and pray much that God may direct our brother and his wife, prepare the way, open the doors, and send his Spirit upon them in great power.

Sufficient means has not yet been secured to purchase the round-trip tickets. This is the heavy item of expense. Will not our friends, scattered throughout the country, sit down today and send a check or post-office order to Mr. L. P. Brown, Meridian, Miss., to help meet these expenses? The time is short. Our brother wants to sail in a few weeks in order to be present at several conferences in the Orient, where he will have an opportunity to teach a large number of native Christians.

May the Holy Spirit stir us up to take an active, eager part in this great work to spread the news of full salvation in the foreign fields.

H. C. MORRISON.

## THE CALIFORNIA BIBLE COLLEGE AND ACADEMY.

M. L. HANEY.

But few things are equal in importance to the future of the holiness work, as our holiness schools: to which THE PENTECOSTAL HERALD bears faithful witness. The earnest request of its editor, that I write concerning the "California Bible College," is truly appreciated, and we give to its readers the following statements about this late born institution of learning.

## ITS HISTORY.

As to its origin, we quote from its second annual catalogue: "The year 1909 marks the day and occasion when 31 of God's children, whose hearts and minds the Holy Ghost had long burdened with prayer for the founding of a real Interdenominational Holiness University and Bible School west of the Rockies, gathered in Los Angeles, and, although, as with Abraham of old, the "going out" was by the way of "not knowing," yet in the solid cement of faith and prayer, they laid the beginning of the foundations of The Pacific Interdenominational University, and opened its first departments: "The California Bible School and Academy."

Prominent among this "called out" company were Rev. and Mrs. M. L. Haney, Rev. and Mrs. Isaiah Reid, and Rev. and Mrs. J. W. Martin; all so well known in this work of the Iowa and National Holiness Associations; also Rev. and Mrs. C. E. Cowman, founders and directors of the Oriental Missionary Society, with headquarters in Japan; while later the widely known holiness and missionary evangelist, Isabella Leonard, was asso-

ciated with them, and with the other "paying and praying" friends, as a member of the Board of Directors. Rev. Isaiah Reid, A.B., was elected dean of the school and together with his small, but anointed and heroic faculty, they made this year of their foundation laying work seem from the first to have "little Benjamin's Mess," and born to go and to grow, while manna and quails, and the "smitten rock of the desert, attended them through the entire year's journey."

So today we erect our "Ebenezer" and strike the line of march for our greater school, and greater year, and greater victories. Many schools have done well, but it is our aim to excel in best grade education intoned by the highest Christian experience—not educated alone, but surcharged with controlling life; biblically informed—Spirit-filled practically drilled."

The first year of this school, under Bro. Reid, was a year of marked trial and apparently meagre results, but of great prayer, and much individual sacrifice. It had no home of its own and to thoughtful minds, it looked as though it never would have. A select body of tried holiness people had secured a hall in which to worship and the Rev. J. W. Martin became their pastor, and the school was fostered by these people. A small two-story school building was erected for the second year, and a wider chance for its life was given it. Though yet small, it had so enlarged that a second building became a necessity to go forward. There was such divine control over the academic department, that parents in and out of the city insisted on paying one dollar per week for tuition for their children in preference to sending them to the common schools for nothing. As the 1912 commencement was approaching, proposals for the coming year brought the cry for added room, and not seeing the way clear to put up a costly building, two additions to the second building are now going up, with promise of completion by the opening of the fall term. With these additions, and probably some rented rooms, though somewhat crowded, the school can go through another year. If it increases as in the past, by September, 1913, twice its present capacity must be given to it. Hence prayer is going up, day and night, that God may put it into the heart of one, or twenty, of his servants who are able to do it; to place a building on the grounds near by, in which shall be trained for holy activities in this country, and to carry the gospel of holiness beyond the seas, whole battalions of young men and women, ransomed and bloodwashed to help bring back this world to his Son.

## THE LOCALITY.

This Bible College is located in Western Los Angeles, near Hollywood, hitherto thinly settled, but rapidly filling up with thousands from the East and Central West, of our own country. From it there is a wide unobstructed pathway to the sea, through which sea breezes are gliding, which make it warmer in winter and cooler in summer than in Pasadena. This I believe not only from the testimony of older residents, but from my own personal observation.

Los Angeles will always be a great and desirable center of population. It is the natural gateway to the Orient, and thousands, and thousands of missionaries should be acclimated here before going to tropical climates. "There are other schools here," yes, numerous and valuable, and we trust each of them will be of value to Christ, but none of them fill the place, nor can fill the place for which this school is designed. Christian denominations cannot do justice to themselves, without their schools, and we bid them God speed. But this is an interdenominational holiness school, whose very existence depends on its being true to holiness as an experience subsequent to regeneration, as taught by Wesley. Should its leaders backslide as others have, and will, and deny this teaching as they have, the moneys given to build it will revert to the donors, and it will have to die. Its trustees and professors have to be holy men and women, and cannot believe and teach against this doctrine, and hold their place. They are not chosen from any one church, nor is the school depending on the integrity of any one church, but gets her working resources alone from God's holy people in all the



churches. There has never been a time when even the dreadfully fallen church of Rome did not have some holy people, and that is true of every other church that has been worthy of its name. Not even the Apostolic Church succeeded in *authoritatively sustaining* God's holy standard, but there were a few names, even in Sardis who did! This has been strictly true, through the centuries, and applies to every church which can be named, that has lived one hundred years.

We cannot see how God's holy standard can be lowered and lost, under the teaching of interdenominational holiness colleges, and universities, backed by a chain of interdenominational holiness associations, whose very existence hinges on their being holy! This school is patterned after our Central Holiness University of Iowa, which is now recognized of incalculable value to the Central West, and the holiness movement. Its properties are held in trust by a body of trustees incorporated by the State of Iowa, and forever sacred to their one great mission. The Iowa Association has been moved of God, and some of its members were greatly praying for a holiness college, but at first they did not take hold of this school at Oskaloosa, though it was offered them, and some of our best men opposed it, but since they have found it to be of God, and indispensable to the final success of the Association, and its wonderful work, our relations on this coast are similar, and a wondrous analogy exists in many particulars between the two. They have both come into being by wondrous prayer, against confederated oppositions, and each of them has been made a depository of good things from the Lord. The reign of the Holy Spirit in this Bible school is such that those who come in contact with it are struck with the consciousness that God is there.

Three Koreans have been sent by Brother and Sister Zurbuchen, to prepare them for mission work in their own land, and more coming. Four Spanish students are to enter the fall term, and one of them came last week, and was sanctified in the first Sabbath night's service. Gayus, a Chinese boy of 14, whose father was converted and sanctified in Los Angeles, and returned to China before his son was born, to preach holiness, was put into the hands of this school by his father last year, to prepare him for mission work in China, and God has got his hand on him for a glorious future. We have more to say in a second article. Those who wish to enter the school, or desire to help it, can address Miss Laora Maris, 1137 Woodland Ave., Los Angeles.

#### EVANGELISTIC AND PERSONAL.

Rev. J. O. Burnett: "We had a great revival at McCormick, S. C. We closed with about seventy-five at the altar. Quite a number were saved and sanctified."

\* \* \* \*

Brother W. B. Yates reports a great camp at Charlottesville, Indiana. Bros. Bud Robinson and Stalker are the preachers, while Bro. Yates is leading the singing.

\* \* \* \*

Rev. W. J. Harney: "There have been 35 good cases at this camp up to date. This is a great camp at Waynesboro, Miss. The altar is full and the people are getting through. We have some in attendance from Meridian, Miss."

Rev. C. C. Rinebarger: "I am to assist Rev. H. W. Cummins as song leader in a meeting during the month of October and would like to make other dates in the West. Write me in care of Rev. H. W. Cummins, or at my home address, Georgetown, Ill."

\* \* \* \*

Rev. B. L. Patterson: "We are under a tent and having a good start for a meeting at Tribune. There have been twelve conversions and three sanctifications, with about sixty at the altar. The interest is deepening, crowds increasing and real old-time revival is on."

\* \* \* \*

Rev. J. W. Marley: "Our meeting at Union Hill was a success from start to finish. We closed August 14. Six claimed to cross over into Canaan and from the shouts you would believe they were eating the fruits. We began at Edwin where we held a good meeting, receiving nine into the church. Family altars were erected and several seeking sanctification."

\* \* \* \*

T. S. Morrison: "The Beebe, Ark., camp was a great meeting in many respects. The order was excellent, the crowds on an average and the preaching by B. F. Neely and J. E. Bates was the real gospel and was honored of the Lord. There was not a barren service after the first Sunday night. I do not know the number who found the Lord in pardon or sanctification, but quite a number."

\* \* \* \*

D. A. Cook: "We have just closed the sixth revival on our work. Rev. S. J. Gibson was the first pastor assisted, and we held five meetings for him. The Lord saved 52 in 52 services. We are just from Ridge Grove, Ala., where the Lord saved 17 in 15 services. D. L. Foson was the pastor in this meeting. He has not been sanctified but is seeking it. God brought the people to their knees at the close of the meeting."

\* \* \* \*

Rev. H. M. Strobe: "We are in a great meeting at Bethel Church, eight miles northwest of Pontotoc, Miss. Thirteen have found pardon and one has been sanctified. Twenty-five were in the altar last night seeking sanctification. I have a few open dates between Sept. 15 and Nov. 1, which I would like to give some one. Address me at Hartford, Ark."

\* \* \* \*

Rev. J. J. Dickey: "Rev. T. P. Roberts held a ten days' meeting at Logan's Creek Church, near Stanford, Ky., in which much good was accomplished. He preached with great power and acceptability. A number were reclaimed and the Christian people revived and strengthened. Bro. Roberts greatly endeared himself to the people of all denominations by his plain, earnest, forceful preaching and his great concern for souls."

\* \* \* \*

Rev. H. W. Sweeten: "Just closed a gracious meeting at Blue Lick, Ky. God put his seal upon the work and in spite of many obstacles, which could not be avoided, our Captain over-ruled all and from six to forty came at almost every call. On the last evening the crying and shouting reminded us of an incident recorded in Ezra 3:11-13. Bro. J. H. Foster was with us and gave valiant service."

Rev. R. T. Johnson: "We closed a very fine meeting at Naylor, Mo., in which there were fifteen conversions and six accessions to the M. E. Church, South. We certainly had a revival of religion among the church members and feel sure that the fruits of our efforts will long be felt in Naylor. Rev. L. Hibner did the preaching and he goes down to rock bottom and shows the people their sins until you cannot resist the call. Some have thrown away their tobacco and cleaned up generally. We have a few open dates and any one desiring a good evangelist would do well to write Bro. Hibner. Address inquiries to R. T. Johnson, Neelyville, Mo."

\* \* \* \*

Luther B. Bridgers: "After a summer of comparative rest, I am again in the beginning of my fall work, in a meeting at Campbellsville, Ky., Rev. W. R. Wagoner, pastor. The meeting is very good and we are looking for gracious results. We are using Charlie Tillman's latest song book, 'Church Hymnal and Sunday School Songs.' It is the best book I think on the market today, finest collection of new and old songs topically arranged. Everybody is charmed with the music. We go next to Burlington, N. C., Rev. T. A. Sikes, pastor. Pray for me. I am looking forward to my greatest work this fall."

\* \* \* \*

A. G. Burlingame: "Bro. Charley Robinson and wife, of Bowie, Texas, assisted by R. M. Yarbrough, a well known singer, have just closed two fine meetings in Lincoln county, New Mexico, one at Angus, the other at Capitan. Many souls were at the altar for salvation, reclamation and sanctification. There was deep conviction upon the people, unction upon the word, great liberty in prayer, and testimony and joy among the saints. We believe that great good was accomplished. Bro. Robinson has just begun a meeting in Corrizozo, N. M. Next month he will go to Texas and continue in evangelistic work. Bro. Yarbrough and myself will be associated with him."

\* \* \* \*

The third annual camp meeting of the Central Michigan Holiness Association was held on their grounds at Gaines, Michigan, August 22 to September 1st. The engaged workers were Evangelist Col. E. L. Brengle, of the Salvation Army, and Evangelist Charles B. Allen, of Denver, Colorado. Rev. Charles W. Butler is president of this camp. He is a man of faith and courage. As supporters of the movement he has gathered about him a band of splendid men who are ready to give, and pray, and press the battle the year through. The attendance was fine from the start, and the spirit of eagerness to hear and profit was manifest at every service. Though the association is young they have accumulated a fine equipment, and in a way unique. They bought an abandoned church building with ample grounds adjoining. Financially the whole venture is under fine business-like management. Their tents, seats, organ, lamps, are paid for and they have a good lift toward a fund for building their tabernacle and dining-hall. Under the present plan the whole town is open to the entertainment of strangers at the rate of five dollars a week, or for the single day one dollar. This year has been the most vital perhaps of any in the Michigan field so far as holiness camp meetings is concerned.

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PENTECOSTAL PUBLISHING COMPANY,

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# The Missionary World

## LAYMAN'S MISSIONARY MOVEMENT.

By C. F. Reid.  
The Annual Tug.

We are approaching the conference season and the time for The Annual Tug in order to pay the preacher, square the presiding elder and get up our Conference collections, so that we can make a decent report at Conference, save our face, and get a good preacher next year. Of course we cannot be expected to give much attention to anything else while this tug is on and the chances are we shall have to rest at least a month or six weeks after it is over before we can begin to feel normal and look around for something to do for the Lord.

I have often wondered who invented this method of providing for the maintenance of God's church. It was not Mr. Wesley, for his plan was "a penny a week and a shilling a quarter." It was not Paul, for his plan is plainly stated in I Cor. 16:2, "Upon the first day of the week let every one one of you lay by him in store, as God hath prospered him." It was not Christ's plan, for he insisted that in order to be his disciple a man must take up his cross daily, and from the strenuousness of the annual tug, I judge this part of most men's Christian duty must be quite a cross.

Now in casting about for someone who would be benefited by such a method, I can think only of the devil. Of course, it is his special business to obstruct every advance movement of the Kingdom of God, and if he can insinuate a financial method into the church that will keep the preacher half starved and in financial straits three-fourths of the year, he has the preacher handicapped. Then if he can persuade the preacher to go pretty heavily in debt in order to feed and clothe his family, he gives the tradespeople of the town a chance to sneer at the preacher and the church and thus puts a stout stumbling block in the way of the tradespeople and all their sympathizers.

Another advantage the annual tug method gives to the devil is that it affords him an excellent opportunity to strike a deadly blow at the missionary, church extension, and educational departments of the church. By keeping the church financially inactive a large portion of the year, those having charge of these great arms of service are kept busy with pad and pencil, figuring out small economies; how to make tongue and buckle meet and prevent the large leakage that comes from paying interest on borrowed moneys. Their nights are made restless by the necessity of inventing plausible excuses by which to turn away the clamor for help that comes up from all our mission fields, from the destitute places in the homeland and from the children of the church crying for a chance to keep educationally abreast with the rest of the world.

Then, too, as a man at any one time can only give what he can afford to spare at that one time, if only one appeal is made in a year, his ability to give is limited and so by the

annual tug plan the sum total of gifts to these great connectional interests is kept at a figure that most effectively avoids the danger of doing anything large in the way of sending more missionaries, building more churches or keeping abreast with the State in the education of our children. I can see where this would suit the devil very well indeed.

Also, I can see that when these vital interests are put off till the last moment, how that in the hurry and worry not more than half the members will be seen and that there will be no chance to educate and inform those who are seen, so that at last, the whole burden will fall upon a faithful few. Of course these few cannot avoid feeling it is unjust and unfair that they should bear the burdens of others. They naturally become dissatisfied. Giving ceases to be a joyous religious sacrament and comes to be a reluctant paying of other people's debts to save the church from disgrace and to keep things going. At the District Stewards' meeting in the beginning of the next year, you will naturally find them or their representatives set like a rock against any increase of assessment, or trying to make some new adjustment by which their share may be reduced. Thus the mutual confidence and fraternal fellowship of congregations are broken up and this can but be pleasing to the devil. Pondering over these thoughts, I have become convinced that as the devil seems to be the one chiefly helped by the annual tug method, he must be the inventor of the same.

After inventing a plan of this kind, it is not to be expected that he would spring it on the church, cut and dried for use and ask the General Conference to accept it by a unanimous vote. That would not be in accordance with his usual way of procedure. We would rather expect him to lay in wait, to take advantage of a sleepy preacher here, an indifferent layman there, and the general disposition to say: "Are there not yet four months and then cometh—Conference?" and thus, little by little, make people forget the example of Mr. Wesley, the exhortation of Paul and even the downright statements of the Master, until general use and the sanction of old custom fasten the plan upon the church with bands of steel.

Now being opposed to the devil and all his works and especially that one of his works represented by the annual tug for local expenses and the annual collection, and like devices for financing the great ongoing enterprises of the Church of God, I rise to make a motion. It is: That at the beginning of the new Conference year, we return as a church to the Scriptural method laid down by St. Paul in I Cor. 16:2, and that in every station within our borders we adopt the weekly offering and the Duplex envelope for both local and general interests, and that in every circuit we just as religiously lay by in store "on the first day of the week" and by the use of the monthly Duplex envelope or some similar device, replenish the

the Lord's treasury whenever we do come together to worship him.

We have already made a good start with this plan. Hundreds of our churches are using the Duplex envelope and other hundreds have declared the intention to do so next Conference year. By making the vote unanimous, I am sure we shall score a decisive victory over the adversary and put ourselves in shape to win others, until victory shall acquire the steady habit of perching on our banners as the one place where she feels perfectly at home.

### BASIM, BERARS, INDIA.

God is blessing us out here. The hot season has at last come to an end, but I must confess that it has not bothered me much. God is answering prayer and I do thank him for it.

Some of the folks in the United States are getting stirred about Basim, India and are beginning to help. I just keep praying that enough of them may get stirred so that they can get sufficient money to preach the gospel all over this territory, and that this place may be won for God.

I have already baptized a number of people; one man came over 80 miles from a village to be baptized, and a boy of twelve years walked forty miles to come to school here so that he might learn; he has never been in school a day in his life. Some of the Mohammedan and Hindu people are attending our Sunday school services which shows that they are getting interested. When I think what it means for these people to become Christians, my wonder is that we win as many as we do, but thank God his power can do anything.

The sweeper caste is the lowest caste; they do all the dirtiest work of the country and yet when a Hindu becomes a Christian he is an outcast that is lower than a sweeper. The other day a beggar came to our bungalow and asked for food, but when he heard that we were Christians he ran away and would rather starve

than take food from a Christian. Such is caste.

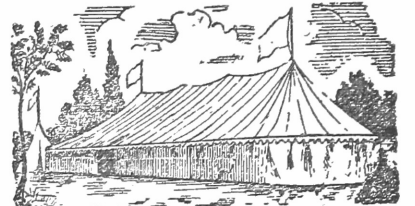
Then the women, because of caste and their religion, are shut in and are never let out from year in to year out and the Christianity of Jesus Christ is the only power on earth that can free them.

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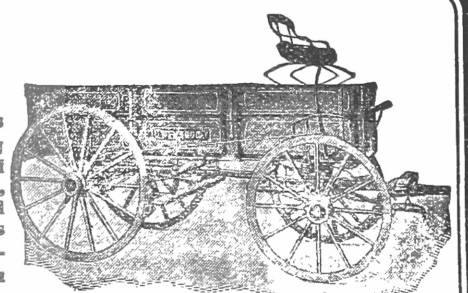
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I have written to a few people in the United States who know how to pray until something happens, asking them to pray that way for Basim. We just simply have got to pray the power down on these people and then we will have results. Pray that Basim, like some other parts of India, whole villages may turn to God. Let us do what we can so that these people may have a chance. **S. Aldis.**

#### GONDIA, INDIA.

Dear Dr. Morrison:

It is with a good deal of pleasure that many of us remember your visit to our Conference (Central Provinces Mission Conference) over two and a half years ago.

Your preaching on holiness and sanctification recalled to my mind the days when Bishop Taylor visited India, and preached, taught and lived holiness before the people. Thank the Lord, the old way, good old way of full salvation, has its attractions still.

I was converted in 1874, and very soon after, the Spirit showed me the need of cleansing and I was led to trust in the cleansing blood for sanctification. After a while, Satan as an angel of light deceived me and I got into a state of doubt as to how to know the mind of the Spirit; and in the confusion, self crept in and I lost the experience. However, I was much blessed in the services you held and today I am conscious of the fact that Christ controls me and keeps my soul clean by his precious blood. Praise his holy name.

We need to have a continual experience of being kept by the power of God through faith, as we preach to the people. It is a delight to look into the eyes of some of these keen, devoted Hindus and Mohammedans and say, "I know that Jesus is the Savior, for he is saving and keeping me."

We had an awful visitation of the bubonic plague here in India, and while people were being deserted by their own I went into their homes and treated them. Thank the Lord, many recovered. While every one was in dread and almost despair, the Christians were full of joy and peace, and people wondered at us. How blessed it was to tell them that Jesus Christ takes away the fear of death and gives a blessed assurance of a home in heaven to all those who trust him.

One of the results of your visit to India, is that I got the support of two workers in my circuit through your representations of the mission work of our church. You sent the names of the parties to Rev G. K. Gilder and he very kindly sent them on to me as my field is a very needy one.

A Young People's Alliance in Kansas, is supporting a good man, and a good brother sent me a draft for \$75, for the support of my oldest worker, another good man, for a year. However, I am sorry to say that that good friend was without work a part of last year and so finds himself unable to fulfill the desire of his heart, which is to have a substitute for himself, in the Master's large vineyard.

A Mission Study Class undertook the support of a worker at \$50 a year, but they have dropped out.

We Missionaries in this and other Conferences have "to paddle our own canoe and to keep that canoe afloat,"

as my District Superintendent told me when first I came to this field. This means that the Missionary has to find the means for supporting his workers and for enlarging his work, and building the houses necessary for school, teachers, preachers, etc. I don't get a cent from the Society for a single worker, nor do my colleagues. Our dependence is on the Lord's promises and the efforts of our friends in the homeland to help us. If you can persuade some of the lovers of the Lord to help in supporting workers in this large field, I shall be very grateful if you would kindly do so.

W. A. Moore,  
(Continued on page 15.)

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

FOR SEPTEMBER 29, 1912.  
Missionary Lesson.

Isaiah 42:1-12.

Golden Text.—"He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." Isaiah 42:4.

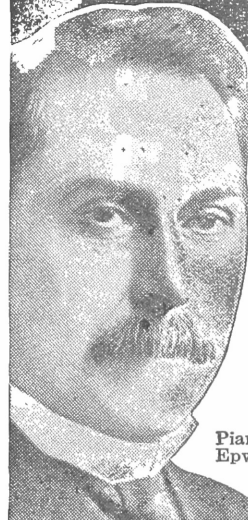
#### The Statement.

Instead of review some have chosen to study the subject of missions in this the last lesson for the quarter. The spread of God's kingdom to include all peoples is foreshadowed and referred to throughout the Old Testament Scriptures. Through Abraham and his seed all nations were to be blest. In Daniel's interpretation of Nebuchadnezzar's vision the kingdom of God was to fill the earth. This "servant" or minister of God was to be God ministering or serving, "God manifest in the flesh," and in his name the Gentiles were to trust.

It was not the divine economy to reach the nations direct. The thing was taken in detail. The most stable family on earth was chosen to conserve the tenets and learn the secret of the true faith. Their schooling, with its ups and downs, consumed several centuries, during which time they did very little going to the nations, but the nations were permitted, with the individual as the unit, to come to them. But in the fulness of time there was one to come the one for whose coming the Hebrew nation existed, and after the coming of the chosen one the chosen people would have no more mission upon the earth higher than that of any other people. Through this Mediator God was to reach an inner circle, sending forth the twelve, the seventy, etc., and through them he was to reach others, sending them forth in turn, till there should be going forth through the earth, Methodist, Baptist, Presbyterian, Congregational Missionaries, and other of the manifold agencies through which God would reach the nations.

#### Do We Describe Progress.

The progress of the church of Christ is veiled. It can be seen only of those who take a wide view of the history of man. It is the leaven hid in three measures of meal, and the leavening influence was never more general and hopeful than today. In the ordinary local conflict between the forces of Christ's kingdom and those of Satan's kingdom, no cool calculation, on the visible facts, could



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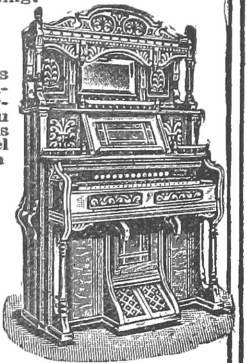
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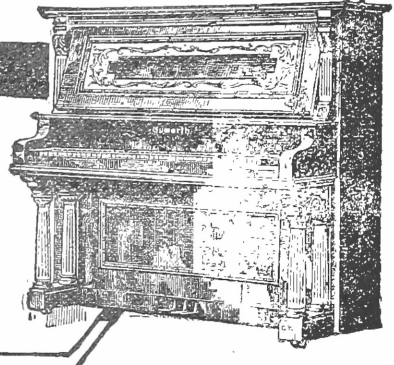
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render a verdict favorable to Christ's kingdom; yet steady progress is being made, apparent only to the man who has light and faith. Faith sees the leavening victories of the kingdom of Christ through the centuries which precede and are preparing the way for victories of a more spiritual character. The lesson of intercession is being learned; specimens of its possi-

bilities are bursting forth here and there in revival waves which are supernatural and heavenly; the school of intercessors in the church of God shall continue to grow, increasing their brawn and blazing out their course of conquest, till some day heaven is going to break forth upon us, and a mighty revival will obtain in all the ends of the earth.



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 Nicholasville, D. W. Robertson.  
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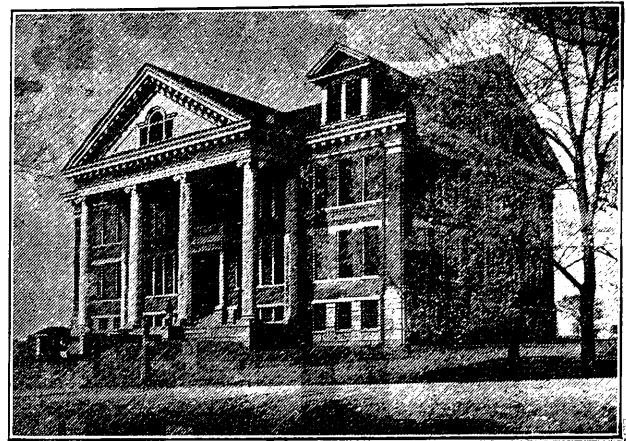
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**Great Holiness Convention—Missionary Rally.—Chicago Central District Assembly.**

October 2-13.

To be held at Chicago, with the First Pentecostal Church of the Nazarene, 64th & Eggleston Ave. The Holiness Convention will open Wednesday evening, October 2nd. The following day, October 3rd, at 2 p. m. the General Foreign Missionary Board of the Pentecostal Church of the Nazarene will convene for their annual meeting, closing its session on October 6th. The Holiness Convention then continues for the next three days, until October 9th, on which day at 9 a. m. the District Assembly of the Chicago Central District of the Pentecostal Church of the Nazarene convenes to continue in session until the 13th inclusive.

The evening services during the Missionary Board meeting and the District Assembly will be given over to evangelistic meetings. The forenoons during the Assembly will be devoted to the regular business and the afternoons to Educational, Missionary and other anniversaries.

Among the prominent speakers and leaders of the Church present will be Rev. P. F. Bresee, D.D., Los Angeles, Cal., Rev. E. F. Walker, D.D., Glendora, Cal., Rev. H. F. Reynolds, Oklahoma City, Okla., Rev. Wm. Howard Hoople, Brooklyn, N. Y., Rev. J. M. Wines, Indianapolis, Ind., Rev. C. B. Jernigan, Oklahoma City, Okla.

The meetings of the General Foreign Missionary Board will be presided over by Rev. Wm. Howard Hoople, President, and the District Assembly will be presided over by Rev. P. F. Bresee, General Superintendent. Among the evangelists expected during part or all of the foregoing dates will be Rev. L. Milton Williams, Oskaloosa, Ia., Rev. Will Huff, Sioux City, Ia., Rev. C. W. Ruth, Indianapolis, Ind., Rev. Guy Wilson, Pasadena, Cal. Aside from this, a large number of visitors and delegates from all over the country will be present. All of the pastors and evangelists of the Chicago Central District will be present, and there is no doubt that this gathering will be one of the largest of its kind that has been held in many years. All accredited delegates and ministers will be entertained free, and special rates will be secured for all visitors. In order that proper arrangements may be made, all who expect to be present should be prompt in so advising. Come expecting and believing for a great meeting.

For further information write the pastor or Chairman of the Entertainment Committee, E. G. Anderson, 6417 Eggleston Ave., Chicago, Ill.

I. G. Martin, Pastor.

6441 Stewart Ave., Chicago, Ill.

**East Radford, Va.**

A few weeks ago, Bro. Cox, of Greensboro, N. C., and Bro. Hess, of Roanoke, Va., held a ten days' meeting at this place but I could not go but twice, Sunday morning and evening. Bro. Cox sang a hymn called "The Old Camp Meeting Time Forty Years Ago," and I would like to make the request to the readers of **The Herald** if any one knows it that they would send it to me at once. May God's blessing rest and abide with you forever. Your sister in Christ,

Box 553, Mrs. H. H. Lowe.

**Midway, Ind.**

Those who love to read reports,  
'Come hearken to what I say.'  
I will tell you of our meeting,  
Held this year at old Midway.

Our co-workers at this meeting,  
Were Myrtle Todd and Bro. Joe.  
And they both have got the blessing,  
Holy fire and Holy go.

Yes! there were several seekers,  
Some by night and some by day.  
Saved, reclaimed or sanctified,  
In the good old-fashion way.

We stopped at Brother Webers,  
And for eating there was much,  
The reason I can give you,  
They are both old-fashion Dutch.

This camp is but a baby,  
Two years old, can preach and pray,  
It's sure a coming camp meeting,  
Right down here at old Midway.

They have some noble people,  
Led by Brother H. Devine,  
They know how to plan camp meetings,  
Can sing and pray, shout and shine.

The last Sunday God was with us,  
And to all 'twas a great day.  
In high tide we closed the meeting,  
On the grounds of old Midway.

Monday morning went to Rockport,  
Spent the day with Brother Todd,  
And I tell you there's some Toddlings  
That are surely blessed of God.

At night we preached at Owensboro,  
Met Brother Eckles of Louisville,  
And God came and spread the table,  
We ate till we had our fill.

Here we baptized two babies,  
Brother Crawford's, Bro. Wood's.  
We thank God for these people,  
For they certainly have the goods.

We are now in old Kentucky,  
Land of whiskey and old tobac,  
Where they smoke and chew and snuff.

And on all propositions act.

But we mean to preach the Word,  
Keep full of love sing and pray,  
And expect as good a meeting,  
As we had at old Midway.

Yours in the Master's service,  
U. E. Harding.

**Through Pastures Green.**

By Mrs. Lula M. Dudley.

Some testimonials of its merit  
"I bought a copy of your sweet little book, and read it with much interest. It is good."

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"I read your book and found it very interesting. The characters are masterly shown,—having their influence, as the truly sanctified does, on the people of the world. I hope it may have a wide circulation, and that it may be used of God in bringing many souls into salvation and sanctification." F. M. Flenner.

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Order from Mrs. Lula M. Dudley, Richburg, Ala. Price 50c.

**Request For Prayer.**

Please pray for an aged man who for years read and taught and ar-

gued infidelity. As he is approaching the sunset of life he sees the error of his way and regrets ever having fought Christianity. He appears in great distress. Once he was a happy Christian boy, an acquaintance of H. C. Morrison.

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Many farmers operating cotton gins, saw mills, threshers, etc., simply do themselves out of good money by allowing their engines to lie idle at times, or by not utilizing the full power which their engines develop. A little extra shafting and a few feet of belting is all that is necessary to harness this wasted power up to a good meal and feed mill, the yearly profits from which, made by grinding for neighbors, would in many instances, run into four figures.

If you have an engine, you could hardly find a more profitable side line than feed and meal grinding. Your neighbors will have grain to grind, while you can also save miller's tolls and hauling expenses by grinding your own.

Think this over, and before you forget it, write Sprout, Waldron & Company, Box 437, Muncy, Pa., for their interesting literature. They manufacture a splendid mill, and can give you some valuable information.

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**Notice!**

If any of your readers know the whereabouts of Rev. Joseph Jamison, the Irish preacher please write me a card at Colfax, Ill., and oblige.

J. W. Garner.



# Our Boys and Girls

Mrs. Bettie Whitehead.

Dear Aunt Bettie: I am a little boy nine years old and in the fifth grade. I belong to the M. E. Church. Papa takes Herald and I like to read the letters from the cousins. I have two sisters one twelve and one a year and a half. My birthday is October 2nd. Charles Haslet.  
312 South G., Wellington, Kans.

Charles, we enjoy the letters from our boys so much, perhaps it is because they do not write often and we receive so many from our girls. Boys, if it were not for the girls I am afraid there would not be many letters on the Children's Page. Come again.

Dear Aunt Bettie: I am ten years old. Who has my birthday, February 27th? My school is out now. I finished the fifth grade last year. I have light hair and blue eyes, have two brothers and one married sister. I weigh 52 pounds. Mamma takes the Herald and I enjoy reading the letters. Stella Sheppard.  
Flora, La.

Stella, you are doing well in school for you are rather young to be in the fifth grade. We like to hear from our little folks in Louisiana, so come often.

Dear Aunt Bettie: This is my sixth letter to the Herald. I am eleven years old. My mother takes the Herald and I enjoy reading the Children's Page. I go to school every day and am in the fifth grade. Mother has 250 little chickens and I enjoy feeding them, we live on a farm. Who has my birthday, January 15th? Howell, Ind. Chorene Bryan.

Chorene, I know you have a great time feeding those chickens and helping your mother take care of them. How nice it must be to live on a big farm, where you can be out of doors all you want to. We are glad you do not forget us and write often.

Dear Aunt Bettie: My sister takes the Herald and I like to read it. My father died April 21st, 1912. I belong to the M. E. Church. Am eleven years old and in the sixth grade. Our protracted meetings closed last Wednesday. My only pet is my little baby brother. Bessie Carpenter.  
Millery, Ala.

Bessie, I am sorry to hear of your father's death, but God will be a father to you children if you will let him. Give him your life and he will take care of you. Do all you can to lift the burden from your mother's shoulders, be kind and cheerful in the home.

Dear Aunt Bettie: Will you allow a Christian fifteen years old to join your happy band? My cousin takes the Herald and I just dearly love to read it. I love it next to my precious little Bible, so you know I love it very much. I was converted May 19, 1912. The revival was held by Rev. E. J. Moffitt and Rev. Mayes. I long and pray that I may be a missionary and bring souls to Jesus as Mr. Moffitt did mine. I would be glad if some of you cousins would explain Gal. 5:9, "A little leaven leaveneth the whole lump."  
Big Island, Va. Rosa Downey.

Rosa, we are always glad to hear of the girls and boys being converted and we trust that you may prove faithful, and that God may use you in saving souls for his kingdom.

Dear Aunt Bettie: I am a little girl nine years old and in the second grade. Who has my birthday, August 31st? I have blue eyes, and golden hair, and fair skin, weigh sixty pounds and am my mother's baby. My poor mother has been in bed two years. With love.  
Council, Ga. Irene Greene.

Irene, you can do much to please Jesus in your home by being kind and loving to mama. I hope you are a Christian. I hope mama will soon be able to be about the house again.

Dear Aunt Bettie: Will you let a twelve year old girl join your band? Who has my birthday, September 15th? Mattie Lee Foster, Noah was 950 years old when he died; he lived 350 years after the flood. I live on a farm and enjoy it.  
Gentry, Mo. Frankie Mae Farris.

Frankie Mae, come again and tell us about the farm. I expect you can help a great deal with the work for you are just

about old enough to run errands and help about the house work, as well as out of doors.

Dear Aunt Bettie: I thought I would write as I have not written for some time. Lena Pruitt, you have my birthday, November 6th. The longest verse in the Bible is Esther 8:9. How old was Moses when he died? My father is a preacher on a circuit and I went with papa yesterday. Ceresco, N. D. Leslie Bassett.

Leslie, we are glad to hear from you again, I know you enjoy going with papa.

Dear Aunt Bettie: I am a little girl eight years old. My grandma takes The Herald and I have been interested in the cousins' letters. We live on a farm and I have a calf and a kitty and dog. We are having vacation now and I will be glad when school begins again. I go to Sunday school every Sunday, our class is organized; we call it the "Willing Workers." I have no brothers or sisters but my cousin lives with us; she is four years older than I. Hope to see this in print.  
Carol Varney.  
Houlton, Me., Route 2, Box 80.

Carol, we are glad to hear you say you like school and hope some day you will be a great worker for God both in the church and out of it.

Dear Aunt Bettie: I am five feet, six inches tall, have gray eyes and brown hair, and was sixteen years old May 9th. Who has my birthday? My parents are dead and I am nurse girl in a family of four. I have one sister, three years younger than I; she lives with our aunt and they live on the farm. I am spending my vacation with her and am having a lovely time. I go to church and Sunday school every Sunday. I love to read The Herald. Would like to exchange cards with the cousins. I will be glad when Aunt Bettie answers the letters again; I always enjoy what she has to say. Miss Vera Emery.  
Woodstock, N. B.

Vera, you shall have your desire now that the children's letters are not coming in so fast, I will try to answer each one. Be a true Christian girl and always stand for that which is right.

Dear Aunt Bettie: Will you let a Louisiana girl into your circle? I am ten years old and am in the fifth grade. My pets are a calf and two sheep. I go to Sunday school every Sunday and to the Junior League. Katie Faulk.  
Ebenezer, La.

Katie, I am glad to know you go to Junior League and Sunday school. We are glad to have you visit our corner and hope you will come often.

Dear Aunt Bettie: Will you let a little Oklahoma cousin enter your corner? Papa takes the Herald and I do love to read the cousins' letters. I am thirteen years old and five feet and three inches tall, have dark brown hair. I am organist for the M. E. Church and am a telephone operator. Wish you could come down and see us. Yours truly, Bonnie Oliver.  
Lucien, Okla.

Bonnie, you are certainly welcome into the cousins' corner and we hope to see your letters often. You are doing a good work in the church and doubtless they would miss you if you were not at the organ every service. Come again.

Dear Aunt Bettie: Will you let a girl from California join your happy circle? We have just commenced to take the Herald and I enjoy it. I am fourteen years old and am in the eighth grade at school. I am a Christian and belong to the Baptist Church; joined one year ago and was baptized by Rev. C. O. Johnson. I am president of our Sunday school class and have not missed for a year. Anyone who will answer my question will receive a souvenir card of California. "What man (named in the Bible) fell asleep in church?" My birthday is March 10th. I am glad to see so many of the cousins Christians and I hope Fannie Baker has found the Savior and has let him come into her heart. I will ask that the cousins pray for me that I may bring many souls to Christ. I am going to be a missionary when I grow up for I have heard Christ's call and have answered, "Here am I, send me." Helen J. Canning.  
5715 Encino St., Los Angeles, Cal.

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Helen, your letter was very interesting and we hope you will come again soon. We are always glad to hear the cousins say they have given their lives to the Master to do his will, go where he sends, say what he would have them say and be what he would have them be. We too, hope that Fannie Baker has found the Savior and that she has given him complete control of her life. I hope God will use you in winning many souls for his kingdom and that it may not be long until you can go to the foreign field and there tell the story which means so much to you.

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

#### TENNESSEE.

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

The Louisville, Tenn., Holiness Associa-tion. Rev. J. L. Brasher and W. B. Yates. Sept. 20-30. R. L. Cox, Sec.

(Continued from page 11.)

#### SITAPUR, INDIA.

Dear Bro. Brown: Your kind let-ter with the checks for \$100 and \$40, received. Thanks most heartily in Jesus' name. The \$40, will support a preacher for a year. I have written Mr. Kline and have told him that we would select the man and let him know all about him in a week or so. We will try to get a man after God's own heart.

We were greatly disappointed that Joseph Smith is to come to India later. It will give him very little time in India unless he stays for the hot weather which would be unsuitable unless he would work only in the hill stations where there are many mis-sionaries. This would be fine if he could do this. The hot weather be-gins in April, and after that it is very difficult to do anything in the plains, except in a few cities in South India. It is then dangerous for a newcomer to travel in the plains. We all wish he had come around the other way and then the hot weather would not have interfered. May the Lord guide, however.

I have more engagements than I can fill for the fall; Madras, Poona, Karachi, Ithausi, Roorkee, Lanoula, Allahabad and other places all want-ing meetings. May the Lord direct.

Our work here on the district is opening wonderfully. A whole lower caste is turning its attention to Jesus. Tonight I am to go twelve miles out to a village where the caste is to hold a council to decide whether they will all become Christians. Some have already been baptized and at first were persecuted but now through their influence this council is to be held. May the dear Lord help them. Thanking you again for your kind-ness, I am yours and his.

E. Stanley Jones.

#### HER GIFT.

The minister's eyes swept with in-terest searching the apathetic faces of his stylish, worldly congregation. He had made an impassioned appeal for help in the support of a little mission church up among the mountains—a section where rough men and women knew scarcely anything of God and the religion of Christ. He had hoped to inspire the people with the spirit of giving, to make them feel that it was a blessed privilege, and he had failed. A sense of deep desolation crept over him.

"God help me," his lips murmured mutely. He could not see the bent figure of little crippled Maggie in the rear of the church—a figure that was trembling under the fire of the appeal.

"Lord Jesus," the little one was saying brokenly, "I ain't got nothin' ter give. I want the people in the mountains to hear about my Savior, O, Lord, I ain't got nothin' ter—"

What was it that made the child catch her breath as though a cold hand had taken hold on her heart? "Yes, you have, 'Maggie," whispered a voice from somewhere; "you've got your crutch, your beautiful crutch that was given ter you, and it is worth a lot of shinin' dollars. You kin give up your best friend what helps you to git into the park where the birds sing, and takes you to preachin' and makes your life happy."

"Oh, no Lord," sobbed the child, chocking and shivering. "Yes, yes, I will! He gave more'n that for me."

## 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 ap-peal 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 ex-celent 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 under-take 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 to-bacco, feathers, jewelry, and many other things that levy a heavy tax upon the worldy-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.

Mrs. Will Murphy	25.00
D. D. Zook	125.00
Cypress Miller	5.00
Miss Myrtle Bigbee	15.00
Mrs. Wm. Bigbe	5.00
Alvaretta McKee	25.00
	\$7,251.17

Blindly she extended the polished crutch and placed it in the hands of the deacon, who was taking up the scanty collection. For a moment the man was puzzled, then, comprehend-ing her meaning, he carried her crutch to the front of the church and laid it on the table in front of the old pulpit. The minister stepped down from the platform and held up the crutch with trembling hands. The sublimity of the renunciation unnerved him so that he could not speak for a moment.

"Do you see it, my people," he fal-tered at last, "little crippled Maggie's crutch—all that she had to make life comfortable? She has given it to the Lord, and you—"

There was a moment of silence. The people flushed and moved rest-lessly in their cushioned pews.

"Does any one want to contribute to the mission cause the amount of money this crutch would bring, and give it back to the child who is so helpless without it?" the minister ask-ed gravely.

"Fifty dollars," came in husky tones from the banker.

"Twenty-five."

"One hundred."

And so the subscribing went on, un-til papers equivalent to six hundred dollars were lightly piled over the crutch on the table.

"Ah! You have found your hearts. Thank God! Let us receive the bene-diction," almost whispered the minis-ter, as he suddenly extended his hands, which were trembling with emotion. Little Maggie, absorbed in the magnitude of her offering and the love that prompted it, comprehended nothing that had taken place. She had no thought for the future, of how she would reach her humble home, or of the days in which she would sit helpless in her chair, as she had given it with the blind faith of an Abraham. She understood no better when a woman's arm drew her into close em-brace, and soft lips whispered in her ear, "Maggie, dear, your crutch has

made six hundred dollars for the mis-sion church among the mountains, and has come back to stay with you again. Take it little one."

Like a flash of light there came a consciousness that in some mysterious way the gift had been accepted by God and returned to her, and with a cry of joy she caught the beloved crutch to her lonely heart, then, smiling through her tears at the kind faces and reverential eyes, she hobbled out of the sanctuary.—Selected.

If The Herald is a spiritual help to thousands don't you know of a few more that you want to put on our list? Aren't you interested 25c worth in their spiritual welfare?

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## OUR BIBLE CLASS

Mrs. J. A. Pritchard,  
Teacher.

PARABLE OF A CANDLE HID  
UNDER A BUSHEL.

Time—Autumn A. D., 28.

Place—Lake of Galilee near Capernaum. Mark 4:21-25.

Verses 21, 22. And he said unto them, is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? For there is nothing hid, which shall not be manifested; neither was anything kept secret, but that it should come abroad.

The design of the gospel is to enlighten men. The parables not being designed to hide the truth, but to make it more manifest. Those who have been helped by the word, ought to consider the obligations they are under to help others; that is, as in the parable before, to "bring forth fruit." God expects a grateful return of his gifts to us, and a useful improvement of his gifts in us. The apostles were ordained to receive the gospel, not for themselves only, but for the good of others, to communicate it to them. All Christians, as they have "received the gift must minister the same." Gifts and graces make a man as a candle. The candle of the Lord (Prov. 20:27) lighted by the Father of lights, for it is the inspiration of the Almighty that gives us understanding. Conscience, that noble faculty, is God's deputy in the soul; it is a candle not only lighted by him but lighted for him. Those who are lighted candles, should improve all opportunities of doing good, as those that were made for the glory of God, and the service of the communities they are members of; we are not born for ourselves.

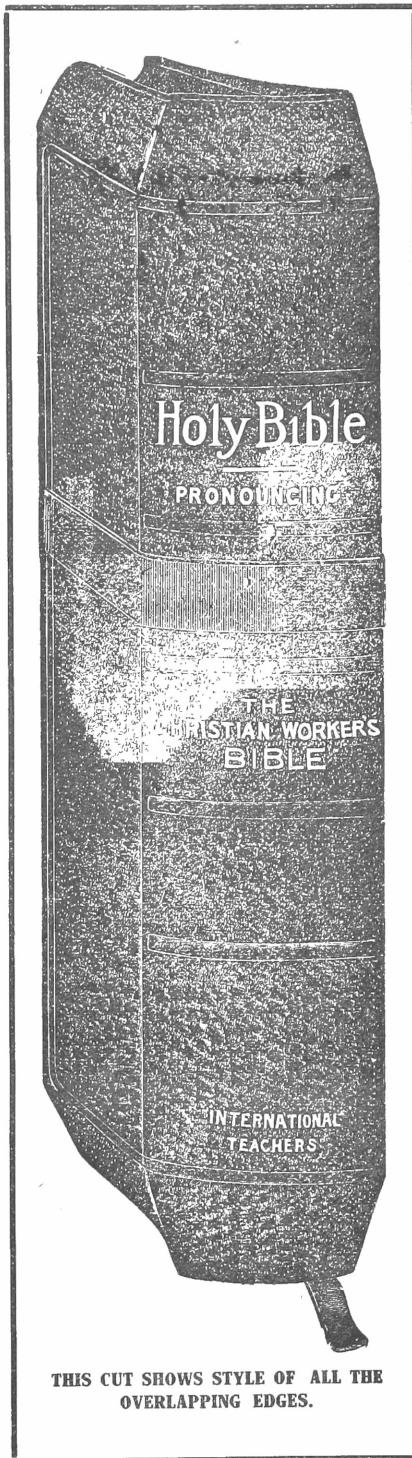
'Tis no use concealing anything, for all will one day come out. Give free and fearless utterance then to all the truth. (1 Cor. 4:3-5.) What God requires in his stewards is faithfulness. (1 Samuel 3:20.) There is no treasure of gifts and graces lodged in any but with design to be communicated; nor was the gospel made a secret to the apostles to be concealed, but that it should come abroad and be divulged to all the world.

Verses 23, 24, 25. If any man have ears to hear, let him hear. And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

If ye hear, thankfully, teachably, profitably—shall more be given. As we deal with God, God will deal with us. As we improve the talents we are entrusted with, we shall increase them; if we make use of the knowledge we have, for the glory of God and the benefit of others, it shall sensibly grow, as stock in trade doth by being turned. Gifts and graces multiply by being exercised; and God has promised to bless the "hand of the diligent." If we do not use, we lose what we have. Burying a talent is the betraying of a trust, and amounts to a forfeiture. Gifts and graces "rust" for want of "wearing."

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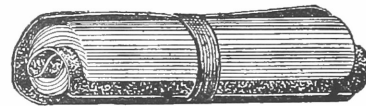
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The reaping shall correspond to the proportions and spirit of the sowing, "according as he purposeth in his heart." Let the full consent of the free will go with the gift. 2 Cor. 9:6, 7.

Verses 6, 7. But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

## A Good Offer.

The International S. S. Lesson

Chart Co., of Providence, R. I., have offered to send a number of their charts, free of charge to be used in the schools opened for the children of the criminal tribes (thief caste) of India, if some friends will kindly pay the postage on them. The postage on each chart is about 15c in stamps. I can have a chart sent or if you will send it to the Illustrated S. S. Lesson Chart Co., Providence, R. I., with directions to send to Mrs. Hipsey Craig's Cottage, Simla, India, for school for criminal tribes, it is all the same.

## Notice!

Mrs. Sarah Woodall, 908 Pine St., New Albany, Ind., and a former resident of Leitchfield, Ky., is endeavoring to locate her son, the Rev. Jerry McGroves, an evangelist who had been engaged in evangelistic work, and had charge of post-office at Rono, Arkansas. Mrs. Woodall last heard from her son last May a year ago. Will every evangelist who reads this please make inquiry in all your meetings to try to find this only son of this old, afflicted sister. I pray God to put this request on the heart of every one who reads it.



# THE PENTECOSTAL HERALD

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

H. C. Morrison, Editor.

Louisville, Ky., Wednesday, September 25, 1912.

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## Editorial—Rev. H. C. Morrison

### Conservatism and Progression.

We are hearing much today in the political and social world about conservatism and progression. It is entirely possible that conservatism become a sort of idolatry, worshipping of the past, a holding on to a thing simply because it is old. On the other hand, progression may be a catch word of the demagogue, a talisman to arouse the whoop and anger of the mob.

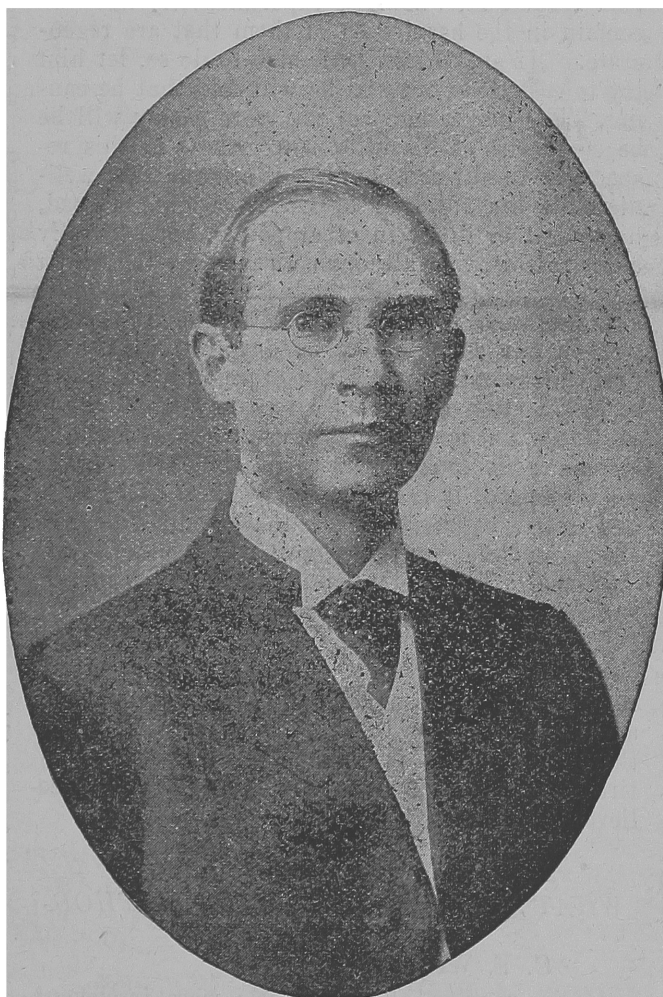
There is a class of people in the world, whose conduct has produced character and conditions that breed discontent and longing for change. They do not understand that what they need is a change of heart, a change of nature; they think that it is possible for the legislature of the state, or the congress of the union to enact laws that will make them happy, contented and comfortable. In this they are sadly mistaken. Of course legislation may powerfully affect society for good or evil, but a man's peace and happiness depend upon his proper adjustment to his Creator and his inward state of mind.

We are in danger that conservatism go to sleep, and let opportunities pass by unimproved; at the same time we are in danger that progression goes mad and runs over opportunities. These things are worthy of consideration in the religious as well as in the political world. Preachers are in danger of becoming conservatives, of moving forward backwards, facing in the wrong direction, thinking, talking, preaching and living in the past. Other preachers are in danger of throwing away all that is old as if it were worthless and, like the Athenians, being constantly on the chase for "some new thing," hence the "new thought," the "new theology," the "new nothing."

The conservative will plow and cultivate last year's cornstalks with a sort of hope that he will be able to gather another roasting ear, but with a feeling if he should not, his time is well spent; that the old stalks ought to be respected for their good service in the past. The progressive will lay off his coat and chop down a well and faithful apple tree that has borne good fruit for many years, and is full of promise for the future, simply because it is old. The matter of great importance is, that we shall learn to distinguish between last year's cornstalks and fruit trees in good bearing.

There is no doubt we have some preachers who are too conservative; they are backing into the future; they are too quiet and easy; they fail to arouse the people, awaken the mind, stir the conscience, provoke thought, agitate and move things forward. Such men are an incubus; they hinder the work of the Lord; they encumber the church;

they occupy places and consume time that might be used to gracious advantage by men who would do something. We have others who boast that they are progressives; they are constantly seeking to supplant the old doctrines and old methods with something new. The class meeting is given



BISHOP JAMES H. MCCOY,  
Who is presiding over the Louisville Conference.

up for social gatherings and entertainments. The prayer meeting is turned into a short lecture to empty pews, and the altar of prayer, with its repentance, tears, agony of soul, confession of sin, and new birth by the power of the Spirit, is substituted with a human resolution, a mere walk-up-and-give-your-hand to the preacher. This is not progression; it is trifling with the hungry souls of the people; it is handing stones to those who cry for bread.

The old doctrines of Methodism are vital. There is the eternal power of God in them to save a lost world. There are no new truths in the kingdom of heaven; there may be a deeper insight into truth, a broader view and firmer grip upon the things of God and the soul, but the truths pro-

claimed by Moses and the prophets, Jesus Christ, and the Apostles, John Wesley and the founders of Methodism are as unchangeable as the nature of God himself. The people are hungry for the old truths of Methodism and, unless faithfully preached, our Methodist sheep will wander and straggle and starve under the new fallacies and follies. Let us stand faithful and true to the great doctrines that brought us into existence and have made us a mighty people in the world.

We would not for a moment intimate that the people called Methodists have a corner upon any truth of God. We are glad to know that there are shining examples in all churches of great faith in the fulness of the atonement, and the freedom and perfection there is in the salvation of Jesus. At the same time it causes us unutterable grief to see Methodist people turning up their noses at the great old doctrines which form the foundation stones upon which the superstructure of Methodism stands.

#### KENTUCKY CONFERENCE NOTES.

Rev. J. P. Strother has just closed his fourth year in the pastorate at Danville, Ky., and goes to Shelbyville with the love and confidence of the people of Danville, irrespective of church affiliation. His successor, Rev. J. O. Sadler, who was transferred from Shelbyville to Danville, is a man of remarkable culture, deep piety and beautiful Christian spirit. He is a strong preacher and we are quite sure a good pastor. We are confident he will receive a warm welcome and have a successful pastorate at Danville. We are glad to have him for a neighbor.

We were a little surprised and greatly pleased to find so many people attending conference who were hungering and thirsting after righteousness, eager for a plain gospel and a full salvation. Not only was this true in the Methodist Church, but numbers of people of other churches expressed desire for larger life in Christ and a deeper experience of divine grace.

Some of our brethren who have not given emphasis to the old Wesleyan doctrine of full salvation from sin, if they should get a great baptism of the Spirit and preach old Methodism, pure and simple, the cleansing of the blood and the baptism of the Spirit, would be surprised at the number of people of all classes and conditions who would crowd about them expressing their joy for such a gospel and their desire of the fulness of the blessing. The human soul is capable of reaching out with great hungering and thirsting after the deep things of God.

Something more than three thousand souls professed conversion in the bounds of the Kentucky Conference last year and quite a number were wholly sanctified. For this we should be truly grateful but this is not enough; this year we ought to win a great multitude of deathless spirits from the power of sin and the coming woes of perdition to the blessed Savior, and the future joys of heaven. It is not so hard to win souls as some men seem to think; it does not require great

(Continued on page Eight.)



## Dr. W. F. Tillett's Book, Personal Salvation.

J. W. HARRIS.

### MR. WESLEY'S POSITION STATED.

#### Chapter V.

Mr. Wesley teaches that: "We are reconciled to God through the blood of the cross—and in that moment the *phœnomena carnos*, the corruption of nature, which is enmity with God, is put under our feet; the flesh has no more dominion over us, but it still exists and is still in its nature enmity with God, lusting against his Spirit." He asks: "Is there then sin" (corruption of nature.) "in him that is in Christ? Does sin remain in one that believes in him? Is there any sin in them that are born of God, or are they wholly delivered from it? Let no one imagine this to be a question of mere curiosity; or that it is of little importance whether it be determined one way or the other. Rather it is a point of the utmost moment to every serious Christian; the resolving of which very nearly concerns both his present and eternal happiness."

"I do not know that ever it was controverted in the primitive church. Indeed, there was no room for disputing concerning it, as all Christians were agreed; and so far as I have ever observed, the whole body of ancient Christians, who have left us anything in writing, declare with one voice, that even believers in Christ, till they are 'strong in the Lord and in the power of his might,' have need to wrestle with flesh and blood; with an evil nature, as well as 'with principalities and powers'—The same testimony is given by all churches, not only by the Greek and Romish Church, but by every Reformed Church in Europe of whatever denomination—I cannot, by any means receive this assertion, that there is no sin (carnality) in a believer from the moment he is justified; first, because it is contrary to the whole tenor of Scripture; secondly, because it is contrary to the experience of the children of God; thirdly, because it is absolutely new, never heard of in the world till yesterday; and lastly, because it is naturally attended with the most fatal consequences; not only grieving those whom God has not grieved, but perhaps, dragging into everlasting perdition. It cuts off all watching against our evil natures, against the Delilah which we are told is gone, though she is still lying in our bosoms. It tears away the shield of the weak believers, deprives them of their faith, and so leaves them exposed to all the assaults of the world, the flesh and the devil." He explains by saying: "By *sin* I here understand *inward* sin; any sinful temper, passion or affection, such as pride, selfwill, love of the world, in any kind or degree; such as lust, anger, peevishness; any disposition contrary to the mind which was in Christ. The question is not concerning *outward* sin; whether a child of God commit sin or no. We all agree and earnestly maintain, 'He that committeth sin is of the devil.' We agree, 'whosoever is born of God doth not commit sin.'"

Again he asks: "Was he not then" (at conversion) "freed from all sin, so that there is no sin in his heart? I cannot say this; I cannot believe it; because Saint Paul says the contrary. He is speaking of believers in general when he says: 'The flesh lusteth against the Spirit and the Spirit against the flesh,' these are contrary the one to the other,' (Gal. 5:17). Nothing can be more express. The apostle here directly affirms that the flesh, evil nature, opposes the Spirit, even in believers, that even in the regenerate there are two principles, contrary the one to the other; again when he writes to the believers at Corinth, to those who were sanctified in Christ Jesus, 1 Corinthians 1:2, he says, 'I brethren, could not speak unto you as unto spiritual, but as unto carnal as unto babes in Christ. Ye are yet carnal; for whereas there is among you envying and strife, are ye not carnal?' (3:1-3). Now, here the apostle speaks unto those who were unquestionably be-

lievers—whom, in the same breath, he styles his brethren in Christ, as being still, in a measure, carnal. He affirms, there was envying, (an evil temper,) occasioning strife among them, and yet does not give the least intimation that they had lost their faith. Nay, he manifestly declares they had not; for they would not have been 'babes in Christ,' and (what is most remarkable of all) he speaks of being carnal, and babes in Christ, as one and the same thing; plainly showing that every believer is (in a degree) carnal, while he is only a babe in Christ. Indeed this ground point, that there are two principles in believers—nature and grace, the flesh and Spirit, runs through all the Epistles of Saint Paul. Yea, through all the Holy Scriptures, almost all the directions and exhortations therein are founded on this supposition: pointing at wrong tempers or practices in those who are notwithstanding acknowledged by the inspired writers to be believers, and they are continually exhorted to fight with and conquer these by the power of faith which was in them."

Mr. Wesley speaks of an "Inability to remove by all the grace we have (to say nothing of our natural powers) either the pride, self-will, love of the world, anger, and general proneness to depart from God, which we experimentally know to remain in the heart even of them that are regenerate. If any thinks he is able to do so, let him try to cast them out and he will find that he cannot. The longer he tries the more deeply will he be convinced of his utter helplessness in this respect. Indeed this is so evident a truth, that well-nigh all the children of God, scattered abroad, however they differ in other points, yet generally agree in this, that although we may, by the Spirit mortify the deeds of the body, resist and conquer both outward and inward sin, although we may weaken our enemies day by day; yet we cannot drive them out. By all the grace which is given at justification we cannot extirpate them. Though we watch and pray ever so much, we cannot wholly cleanse either our hearts or hands. Most surely we cannot till it shall please our Lord to speak to our hearts again, to speak the second time, 'Be clean,' and then only the leprosy is cleansed. Then only the evil root, the carnal mind is destroyed; and inbred sin subsists no more."

These quotations show that Mr. Wesley believed that the Scriptures teach that the "carnal mind" remained, but did not reign, after regeneration, and that a second work of the Spirit extirpated this carnality and this second work he called entire sanctification. This Dr. Tillett does not believe, but attacks.

(Continued.)

### WHAT'S THE MATTER WITH METHODISM?

C. F. WIMBERLY.

If the caption of this article were irrelevant, and many believe it is, why are we hearing so many voices coming from pulpit, platform, and pew pointing out the dangers of present-day tendencies? In the multitude of criticisms, kind and unkind, we are forced to a conclusion: there are some grave problems before us. Some good and scholarly authorities say, we are not retrograding; our doctrines and tenets, as given to us by our noble founder, remain unmolested. We are only placing the *emphasis*, they insist, at another point of the compass: the view point has shifted; new conditions have arisen, which are inadequate for old method applications. Others, as equally sincere, tell us that "Ichabod" should be written over the door of every sanctuary in our church: "the glory has departed."

As we have observed, both these positions are extreme and untenable, however, the facts must not be overlooked or underestimated, that Methodism is falling far below her commission. If

Christendom is looking to us for certain phases of evangelistic leadership, they must look in vain; our evangelistic power, once so characteristic, does not obtain today. Oh, it is not that we believe the old things less, but the "new conditions," necessitate the change of *emphasis*. This sounds good and it requires close scrutiny to detect any serious objection. But, herein does lurk a danger; this *change* is a drift away from some fundamentals which must forever, themselves, be emphasized.

Why? The fact of sin, original and actual, involving both guilt and pollution, manifesting itself in what may be termed as sins of the lower nature and sins of the higher nature, if untouched by grace, remains as an immutable fixture of the race. Then, the remedy for sin is as absolute and immutable as God. "But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." Sin is a tragedy, the depth of which we can only see in the blood and agony of the Cross; the remedy for sin is, therefore, a blood atonement. Until there is a readjustment of the sin principle, as it is related to the race, and a restatement from the skies, touching the application of the remedy, there can not, must not be a change, not even of emphasis.

Methodism by her doctrines, traditions, and methods, has stood at the very heart of this divine plan of human redemption. The *gospel* is the power of God unto salvation, and not the new interpretations, new thought, new psychologies; our standards, if faithfully exemplified, are New Testament ideals. It must not be understood that the whole face of Methodist propaganda has changed; there are preachers, many of them, as true to the principles as John Wesley; there are laymen, hundreds of them, who would rejoice at a return of the old revival manifestations. They are sick at heart, as they observe the landmarks disappearing; they go on quietly and loyally, but they have noticed that the fire does not fall to consume the sacrifice.

We love our church—she is a spiritual mother; we love her not because she has become great in the earth, but because of her doctrines, her experiences, and her standards. Our founder was a prince; he had power with God and man and prevailed. Others had the bark, he got the sap; others had the hull, he got the kernel; others had the envelop, he received the message. John Wesley than whom a greater has not lived since the Apostle Paul.

We are devoted to everything that Methodism stands for; there are two kinds of devotion, however, one kind is blind to faults and weaknesses. This is often seen in a parent for a child, husband for the wife, etc. It is said that love is blind; but the love and devotion that are keenly sensitive and alive to the shortcomings of the object of devotion—jealous of standing and reputation, even to severity, are much more preferable. It is a calamity for any child whose parents are blind to its faults.

We once believed in the plenary inspiration of our leaders—men in high places; we once thought the voice of an annual conference or a bishop, had an *ex-cathedra* significance. We still honor them, but believe also, the finest of oil is in earthen vessels.

What are some of the problems developing among us, which must be solved if we fulfill the mission for which, "it seems God raised us up?" It is quite obvious that movements and conditions not at all out of order with some other societies, are serious problems for the people called Methodists. Hence, one of our blunders is trying to be like *other denominations*. We are no longer a "peculiar people." At no time in the history of the Salvation Army was she persecuted and slandered, as were the Methodists in the beginning. An authentic edition of Mr. Wesley's Journal and the history of pioneer Methodism will reveal these facts. But it is so no more; we are as stately, dignified and formal as some others. We have become a religious world-power. The Apostolic Church lost her glory as soon as she took on the color of environment. Just why God's people



must be different, is not for us to say, but he sa so. "Purify unto himself a peculiar people."

Other ecclesiastical bodies may rejoice in beautiful cushioned kneeling places for communion; but our churches must have a place for kneeling penitents. Others may rejoice in beautiful services, chantings, Glorias, genuflections, etc.; but for us, towering above all, must be a message calling lost men to repentance. We are not in competition with any "big church around the corner"; it is not our aim to get under the "wire" for a blue ribbon.

Again, Methodism is placing too much emphasis on intellectuality; a premium out of all proportion to its merits, is offered for extensive educational advantages. The highest learning possible should be recognized, when all things religious are equal. Our battles will never be won by a knowledge of Greek roots, science, philosophy; these should not be overlooked, but there are weightier matters: "Ye shall receive power after that the Holy Ghost is come upon you," said the Master. This is the dispensation of the Holy Ghost, and no amount of machinery, or intellectualism can take his place. He is the Spirit of truth; he only can convince the world of sin, of righteousness, and of judgment. When he can have right of way the problem of "reaching the masses" will be solved, the financial burdens will be lifted. Our church is staggering and groaning under a money strain—so say our secretaries. This will continue until his illuminating unction comes upon the people. We can sharpen our intellectual blades and polish our machinery to the highest point of skill and perfection; yet, without him preached, honored, received—we will continue to shamble on, halt, maimed, and blind.

Still another difficulty or problem confronts us—in that our people are not being indoctrinated. "Take heed unto the doctrines—continue in them," says Paul. "Adorn the doctrine of God." "The time will come when they will not endure sound doctrine." We are warned against "strange doctrines."—"doctrines of devils, etc." We have a working, ruling majority in our membership, that have certain convictions touching what we believe—Christians are all alike—all good. There is nothing narrow or sectarian about us: "If thy heart is right give me thy hand," was fully exemplified by John Wesley, yet no man in church history ever adhered more tenaciously or dogmatically to sound doctrine than he; and we believe no man since the apostolic times, has a greater grasp on divine truth. Early Methodists were rooted and grounded in doctrine. All knew why they were of the Wesley household; many without learning or culture.

It is the truth God promises to bless and give increase. We are swept away on social service lines, altruism, humanitarianism, the fatherhood of God, and brotherhood of man. Beautiful, catchy phrases, but as full of heresy and unscriptural truth as they are catchy. No sonship of divine sanction, is aside from a definite, experimental knowledge of Christ. Church life or revivals that are worked up and pumped up on any other line except the Bible statement of depravity and sin with a need of holiness, in order to escape a just retribution, will be spurious and will evaporate as soon as the congratulations and handshakings are over. The need of repentance, the need of the new birth, the need of a pure heart: "cleansed from all sin," heaven, hell, and the judgment are fixtures in the gospel proclamation. The Spirit can honor nothing but sound doctrine. We recently attended a meeting held by a popular evangelist; repentance was not even referred to during the series of sermons. Glowing reports got abroad but among all the "professions," we saw not one sign indicative of penitence, or conversions, such as light up the countenance with the glow of heaven.

We want to mention another difficulty of indoctrination; it lies in the widespread indifference toward our Methodist literature. This is an age of dailies, with giant Sunday edition, and popular magazines and it is hard to place our church papers. Our sister church is losing over \$200,000 annually to float their various organs. Old time

Methodists were supplied with our standards: Watson, Clarke, Wesley, et al., but a very small part of our people, today, read our literature. We have often placed the conference organ, by over-persuasion in well-to-do homes, then later find copies weeks old with the wrapper still on.

Again deny it as we may, there is a fearful tendency toward lowering the spiritual standard; it is an aggravated problem in the other church. The floodtide of worldiness obtains among us in about the same degree. Members no longer feel any obligation to obey our rules. Pastors' hearts are breaking all over the church, while others do not seem to be alarmed. However, discipline is a lost art. Worldly members once were made to understand the chastening frown of a congregation.

But back of all this, is a still more serious situation, the power and authority of the home. Fires are not even smouldering on the family altars. Love has waxed so cold, that this wholesome and important custom is almost universally abandoned. The class meeting, full of fire and testimony, is so rare, that it is regarded as a religious curio.

The marriage question has wrought harm among us; in many localities our people have married and intermarried, and by so doing, have brought into the household gods of other faiths and orders, until a type of distinctive, know-so Methodists is becoming scarce. Doctrines, standards, and ideals, far removed from us, are filtered through our members, domestic tangles, kinsfolk tangles, etc., until they practically closed the preachers' mouth. Wives, husbands, mother-in-law, etc. belong to the "other church," so that our own people resent distinctive, doctrinal preaching for fear of offending. So we just do not know "where we are at;" it is all settling into a namby-pamby, goody, goody condition that, sooner or later, means the extinction of the original type of Methodists.

There are several other vital issues; we mention but one more. We feel that the character of our revivals has had much to do in bringing about all the other problems. The new methods adopted so generally, do not get genuine results. When the soul is transformed, regenerated, cleansed from all sin, there will be unmistakable credentials. People should be made to understand that becoming a Christian is not a quiet, orderly performance; but repentance means humiliation and self-abnegation. Grace cannot enter the heart too proud and dignified to bow at an altar of prayer. Oh, for a return to the old fashioned mourners' bench, Holy Ghost convicting and converting revival! Methodism in her purity, doctrines, preaching and methods, would go a long way towards the solutions for which we are all earnestly seeking.

#### THE ONE BUSINESS OF PREACHING.

REV. C. C. CARY.

The one business of those whom God has called to the ministry is to preach. Hence we talk about a "call to preach." The great commission makes this the main work of those sent out by our Lord: "Go ye into all the world and preach." To the same effect was the instruction given to the twelve when they were sent out by Jesus: "And as ye go, preach." First, of all, and beyond everything else, which ministers are urged to do, they are to be preachers. All else must be made secondary and tributary to this one thing. To this end, men set apart to this holy office are to preach. First, they must learn to be preachers. Theoretically this is admitted, but in these modern times, as plain as it seems to be, it is practically denied.

Instead of preaching being recognized as the chief business of men of God, it is regarded as something on a par with many other things, these other things set down as of equal importance with preaching, if not at times regarded as more important. Talk about it as we may, the whole drift of the times is away from the fundamental truth that the pulpit is to be made a throne of power, where men speak with authority, as well as with ability. The very multiplication of duties of itinerant ministers, with the ex-

altation and emphasizing of the collections, tends to intellectually dwarf these men. The test is not made on preaching ability, but rather on ability to raise money and bring material things to pass. Pastors are expected to be men of affairs, business men, keepers of books, and collectors of finances. The emphasis is rarely heard coming from bishops and others in the lead being laid upon preaching, "Young man, study how to preach," and yet this should be the emphatic utterance of those who talk to young preachers. The fact is, this should be one thing done, no matter what else is left undone. This was the one thing which largely characterized the early Methodist preachers, and what sons of thunder were they?

It is by the "foolishness of preaching" that men are to be saved. God has been pleased to use this simple means to arouse sinners, reclaim backsliders and sanctify believers. And while the modern preacher is called upon to do many things, this one thing must not be slighted, overlooked, nor minimized. Here should be the one ambition of those called to the ministry—the holy desire to excel in preaching. And let all their studies be turned that way.

But at another point we see the under-rating of the preaching business. In the average city church, (and some of the smaller fry are patterning after these big churches) there are so many preliminaries, musical programs, solos, quartets, anthems, with announcements, that it takes nearly an hour to get to the text and the sermon. Really, folks get tired sitting in the pews waiting for the sermon to begin. And then, of course the sermon must be on the short meter order, abbreviated to suit carnal ears, for how could you expect these modern, fashionable, society going folks to sit still more than thirty minutes to hear the man of God, fresh from the mercy seat, deliver the message of Jehovah to dying men? No, the sermon is of secondary importance, while a multitude of little things of the piddling order, have pre-eminence. The preacher is made subsidiary to other folks, some of whom sit in the paid choir, while the sermon is sandwiched in between a wearisome program, which is puzzling and tiresome to read. And then with this state of things, we wonder the Lord does not bless such heartless, empty, unsatisfying performances! Why, he has not said by such things men are to be saved, but "by the foolishness of preaching." Thus have the modern churches set aside the divine order, and have substituted other things for preaching.

Still further, this under-rating of preaching is seen in the great evil of this day, the difficulty in securing the attendance of Sunday school people on the preaching service. What does it all mean anyway? Simply this, and you can make nothing else out of it that the Sunday school is on par with the Church, that the teacher is equal to the preacher, and that Sunday school teaching takes the place of preaching. Theoretically this will be denied, but practically it is the gospel truth. The whole thing means the minimizing of preaching, and setting aside and making secondary that which Almighty God has made primary, essential, and fundamental. First of all, it is the preacher, and nobody can take his place. Primarily, it is preaching, and no amount of Sunday school teaching can prove a substitute for this divinely appointed means of saving people. Above everything else, the sermon. This is the one thing at public worship on Sunday, and all else must be tributary to it. That is where the emphasis is to be put. And doubt it if we will, better by far children should go to preaching, if they attend but one service on Sunday, than let them be led into the glaring and hurtful error of supposing attendance upon Sunday school answers all the purpose of preaching.

Excuse me if I stand by the old order of making the preacher the man of first importance, and the rule of making the sermon the one thing which happens at the hour of worship in the sanctuary. Let our preachers be preachers, and let the sermon be the main thing in the house of God. This is as it should be, but unfortunately, it is not so at the present time.



## IN THE OFFICE

Mrs. Bettie Whitehead.

### THE DUTY OF THE WATCHMAN.

The most solemn and awful charge ever committed to mortal, is that which is entrusted to the minister of the gospel. Yet, we fear it, like many other sacred responsibilities, has become ordinary simply from the fact that it has been the common medium through which the Lord has designed that the world should know of its atonement that was made for it on Calvary. In speaking of the watchman on the walls of Zion, the Lord said to Ezekiel, "O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me." We see from this passage that the minister should be in such vital touch with God that his messages would come direct from headquarters; receiving "the word at my mouth," said the Lord; then he is to be the go-between, the mouthpiece of the Lord, warning them for him.

Oh that ministers of the gospel would always feel this vital connection, this divine responsibility, the issues that are at stake when he stands before the congregation of never-dying souls and claims to be the messenger of the Lord. It has been said that every man who calls himself a preacher of the gospel of the Son of God ought to hold his ministry as the first thing in all of his life and service, otherwise he not only cannot be true to his mission, but he cannot win men to Christ. Here all the ambassadors of Christ may well afford to bare their heads and remove their shoes, remembering they are standing upon holy ground.

Dr. Joseph Parker, of London, looking at what men should be and do under the power of his presence, said: "No power but the Holy Ghost could take a man through those regions—Jerusalem, Judea, and to the uttermost parts of the earth. The man who has been baptized with water only, will choose his own parish and sphere of labor and circle of operation, but the man in whom is the burning of the Holy Ghost, will say with Wesley, 'My parish is the world,' and will be constrained by the love of Christ to go out anywhere." Then he adds, "Lord, help us to receive the Holy Ghost that we may do our best."

Right in this connection we want to give some echoes from the Ecumenical Conference held in Toronto last October. In speaking of ministerial supply, Bishop Candler said, "You get an indefinite gospel with more qualifications than substance, and a real man does not care to go forth to preach it. It may that we are developing a sort of system of scribism, that is everlastingly concerning itself with little minute matters of secondary importance and losing the grip on essential things. I am inclined to think that in Paul's time there was division existing with regard to the gospel which he felt was the power of God unto salvation. And now you find a good many men qualifying and limiting in various directions until it does not grip old men or young men. They become largely the announcers of the numbers of the musical program on Sundays. That will not call men or hold them. In Protestant worship the central thing is the proclamation of definite body of truth. When we get the idea that everything *may* be true, we bring forward by implication that everything *may* be false. For my own part, I will not undertake the burdens and responsibilities of the ministry, if I have to go forth with a gospel that is uncertain as to what it means, or whether men need it or not. The world needs it, and it is absolutely indispensable to this world; and that being true, God lays his hand on men who must go and tell it. Two things have come out of revivals, hymns and preaching. And when you do not have those great movements of grace that lift men up to heights where they will rejoice in God and feel confident by reason of their relation to him, you do not have preachers. The

man must, like the prophet, see Jehovah in his temple, high and lifted up, before he answers, "Here am I; send me."

Oh that we might have an army of preachers like our great founder, John Wesley, who went everywhere, and all the time preaching a full gospel to those in the open air, in halls, in the byways, and even from his father's tombstone. His open-air work was the foundation of our great Methodist Church, yet we find very few of our modern ministers who have faith enough in this method of work to even hold occasional meetings.

Who will be the Wesleys, Whitefield, and Finney, who will make the pages of the twentieth century Methodism glow with the gospel torch of a full and free salvation? Moody and Spurgeon are gone, but who is *at this time* in the real heat of battle winning souls to such an extent that their names will go down in history as the greatest soul-winners of their day? Why do we have to look back to what *has been done* to encourage our faith? Why may we not look at what is *being done now*, that the army of the Lord may be quickened to a pace that will mean the speedy evangelization of this prodigal world. Let us, as preacher and people, follow the Captain of our salvation back to the upper room, and there get on the gospel harness, and in touch with the divine current that will make us mighty to the pulling down of the strongholds of Satan. Then shall we go forth "fair as the moon, clear as the sun, and terrible as an army with banners."

### EVANGELISTIC AND PERSONAL.

Rev. Aura Smith began a meeting at Salem, Virginia, September 13, and will hold ten days.

Rev. F. V. Harwood: "We are starting off nicely in our meeting at Richardsville. We have a very large house and the crowds in proportion. Last Sunday evening the house was full. May the Lord give us gracious victory."

Rev. W. J. Harney is now in a meeting at Cynthia, Ind. The camp at Waynesboro, Miss., closed with many seekers at the altar. Thirty-nine were at the altar on Sunday and forty-six Thursday. Two young men were called to preach.

Rev. T. J. Adams: "We will soon leave the 'Sunny South' to accept a pastorate in East Liverpool, Ohio. We will still have the privileges of an evangelist. My address after October 1, will be the above place."

Rev. J. J. Smith: "We are having a good meeting at Richwoods, Mo., although there are a good many sick people in the community. Rev. J. S. Woolverton, the pastor, and J. W. Zook, singer, are faithful workers, true to the cause of holiness. We leave the 16th for Big Springs, Tex."

Rev. G. E. Morris: "We have recently closed a good meeting near Walter, Okla. We organized a M. E. Church, South, of thirty-two members. We had a number of conversions and reclamations. I wish to say to my old Kentucky friends that I am still under the blood and in the work."

Rev. Andrew Johnson: "The last camp of the summer was Ozark, Ark. Without going into details, will say the meeting was a success. Prof. Hamp Sewell led the singing. He is a high-class singer and an expert soloist. People from Ft. Smith, Morrilton and other points were present. Rev. L. L. Isaacs and wife spent a few days at the close of the camp. We begin Sept. 22 at Malden, Mass., with Rev. E. M. Borders."

I. D. Farmer: "We have closed a great meeting at Paris, Miss. Rev. Crowson, of the M. E. Church, and Rev. Hoyle, pastor of the Baptist Church stood by us in prayer and exhortation. I have a good tent and will go anywhere. Have had 13 years experience in the evangelistic work. Address me at Detroit, Texas."

Rev. Sam Rose: "During the last four months of vacation I conducted eight meetings in South Carolina. Hundreds of people were at the altar

seeking regeneration and sanctification, and at least four hundred got through.. More than a hundred united with various churches. I hope to spend my second session in Drew Theological Seminary, one of the strongest and safest institutions of its kind in Methodism. A few of us who professed the experience of holiness organized a holiness prayer meeting at Drew last year and were happy to see a few of the strongest students come out fully for full salvation."

Rev. E. G. Roberts: "We closed at Liletown, Ky., last Sunday night, which was, in some respects, the best meeting of our life. Some of the toughest characters in the country were saved. We had a short service the morning we took down the tent and fifteen were at the altar and some prayed through. It pays to preach the rugged story of the cross that causes men to confess and make restitution and go through on the Bible line. Our Brother Preston was with us in the above meeting and God used him in the ministry of the Word. We go next to Sulphur Well, Ky., for a meeting, closing Sept. 23."

W. O. Bucy: "One of the greatest meetings ever conducted at Bivins, Texas, has just closed with about seventy souls either saved or sanctified. God blessed the word as it fell from the lips of Bro. J. E. Threadgill, and when the altar call was made the people would make their way to find Jesus. A young woman came to the meeting, got under conviction for holiness but failed to get it; while on her way home on the train, the Lord wonderfully blessed her. The singing was led by Bro. H. B. Wallin and wife, whose ministry in song was blessed to the good of the people."

Rev. J. B. McBride: "We closed at Irondale, Mo., last night. There were only a few good cases of salvation. The cause has been abused at this place until the people are hard to get to take a stand, although our crowds were good and the respect and attention fine. We began at Sunlight, Mo., the 12th to continue twelve days. We are open for calls through the fall and winter, and will serve any church or people anywhere. Glad to report that my daughter is on the road to health again after five weeks of fever. May God bless the editor, staff and HERALD readers."

Rev. John T. Hatfield: "It has been some time since we have made a report, but we have been busy, putting in every day. We have had some good meetings and some not so good. Our last camp was at Cleveland, Ind., my home camp meeting. The workers were Bud Robinson, Chas. Stalker and W. B. Yates and myself. This is quite a large camp conveniently situated on electric lines and not far from a number of large cities, so that the crowds at night and on Sundays are large. The weather was exceedingly warm, but we had some good preaching and the best meeting we have had for years. There was a sweet, harmonious spirit throughout the entire camp. The Spirit of the Lord was upon the meeting and we had many seekers at the altar and some clear experiences."

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# Our Monthly Appointment.

A Pastoral Sermon By Rev. John Paul.

## FAITH.

"This is the victory that overcometh the world, even our faith." 1 John 5:4.

### SIMPLE AND REASONABLE.

Faith is so simple that it is hard to define. A fundamental rule of the definition is that the terms used in defining must be as simple if not more simple than the term defined; and this is difficult to observe in defining faith. We will content ourselves to say that faith is *the acceptance of evidence*. This is at once a departure from the idea of faith as held not only by the superstitious, but also by those who think they possess the scientific spirit. It has been common to suppose that faith means to assume something that does not appear, that is not fully proved, and that we do not understand. This is not faith at all; it is a species of presumption. It is to be classed with the childish superstition that there is a pot of gold at the end of the rainbow, that enterprises begun on Friday will result disastrously, that he who kisses the Bible will fall dead on the spot, or that the lightning will never strike a Roman Catholic Church. Presumption, which is nearly the same as superstition, is to expect the end without the means, or to assume without sufficient grounds that such and such will be the outcome. For instance, I will swim the stream above the Niagara Falls and not be swept over the cataract; I will expose myself to a certain infection, but I am sure I will not catch the disease. If the tendency and the rule is the opposite, it is not faith for me to feel and believe that I will be safe in a given undertaking. I will not go into a contagion of smallpox proclaiming that I will not take it, until I have already had the disease, or unless God Almighty has definitely spoken to me and given promise that I shall not have it. Even in the latter case voices are so easily misunderstood and the human imagination is so elastic that it may be doubtful if you could call it faith, even when one has heard a voice. In the eleventh of Hebrews it is said that through faith we *understand* that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. That is a proposition susceptible of proof, as is intimated by the inspired writer's use of the word *understand*. We prove it by exclusion, indeed, but in harmony with the laws of thought. Everything that exists among objects of sight and touch must have had an origin; no ordinary thing can be without first *becoming*. Thus is scientifically proved by the handiwork of nature the existence of the invisible God, who planted the ear, and, hence, can hear; who formed the eye, and, hence, can see. It is true we assume this by a leap of faith; but the leap is necessary, and there is no other way to leap; one may therefore be sure of his conclusion, though he cannot see God with mortal eye. This certainty of a conclusion regarding something beyond the reach of human vision is faith. Thus faith differs from sight. There may be measures of faith or belief where evidence is slender; but faith approaches perfection in a ratio exactly as evidence advances toward absolute proof. Proof depends not only upon a sufficiency of evidence, but upon the preparedness or capacity of the individual to receive or appreciate evidence. Take, for instance, one with a deformed or degenerate moral nature, and he is consequently farther removed from spiritual things, and less capable of receiving proof upon great spiritual themes which relate to the nature and being and works of God, just as one with a wrong shaped head, with intellectual deformities, is incapable of receiving proof regarding the technical laws of the universe. There may be some people to whom you could not prove that the earth is round, much less that it rotates upon its axis. They are unprepared to take in your evidence that the earth revolves around the sun; they believe that "the sun do move," and you cannot move them from that be-

lief. The difficulty is not in your lack of evidence, but your evidence is of such an order that it is above them; they cannot apprehend it. A man may be intellectually smart and spiritually dull. There is a strange law incorporated in nature which provides that a man whose heart and life are impure shall lose sight of God, and there is no index finger sufficiently suggestive to point that man to God. Like the bewildered scientist who



REV. E. F. GOODSON,  
Host of the Louisville Conference, in session at  
Morganfield, Ky.

ignores the "first cause" and searches for a missing link, he will gaze idiotically at the index finger and ask, "but where is God?"

### GOD FIRST.

When faith would advance from the natural to the spiritual it must begin with God as its first postulate. Coming first to God, it "must believe that he is, and that he is a rewarder of them that diligently seek him." Passing the obstacle to this first tenet, which usually is found in the ungodliness of a man's own heart and life, and which involves the necessity of repentance, one who inclines his heart to righteousness will find easy ground for faith in God's word, and his Christ, who was "God manifest in the flesh." He will soon find reason to do what God says do, as an act of faith and to rejoice in everything that God promises, with an enjoyment so real that it approaches the joy of hope's fruition. From the standpoint of a man who knows God, Abraham's act in leaving Ur of the Chaldees for a country he knew not of was an act of intelligent faith, in harmony with that definition with which we opened our remarks. He knew God, and God said go. "He knew not where he was going, but well did he know his guide."

### FAITH AN ATTITUDE OF THE ENTIRE MAN.

Authorities upon the subject have classified faith under three heads: The Faith of Belief, the Faith of Utility, and the Faith of Trust.

The Faith of Belief relates to things which do not affect character or behavior. I can believe that Thomas Jefferson wrote the Declaration of Independence, or that he did not write it, and be the same man. It involves no difference in my conduct, whether the moon have an atmosphere or not. Indeed I can have favorable opinions upon the

Bible and upon Christ, and at the same time be entirely out of harmony with the Bible and disobedient to Christ. My faith, on great themes which ought to make for character and conduct, may go no further than a mechanical approval, growing out of the operation of my mental machinery. A man may join the church on such a faith as this, and misled guides may prove to him out of the Scriptures that he is saved; but he is no more saved than Herod or Pontius Pilate. The former did many things, and heard the gospel gladly. That order of faith which confines itself to logical processes saves no man; even the devils believe, and tremble.

The Faith of Utility, or practical faith, is that which so affected the behavior of a man in Galveston that when the Weather Bureau reported the magnitude of that West Indian storm which was bearing toward the city he retreated from the city and escaped the horrors of storm and flood. It is that which causes a man to clean out or fill up a well when told by the physician that typhoid is caused by a germ, and that the germ is in his well. It is that which causes a man to read the warnings and invitations of the Scriptures and act in harmony with them. Nothing short of practical faith on practical themes is consistent; nothing short of it can be accepted and treated as faith. A man who professes to believe the Biblical doctrine of "the wrath to come" and is not found fleeing from the wrath to come is to be treated as an unbeliever. He simply holds an hypothesis, and does not think enough of it to act upon it, grave as are the issues involved. The faith of a man who acknowledges Christ but refuses to follow him is treated as unbelief, for it does not include his heart in the acceptance of evidence. When a man believes with his heart he believes "all over;" and it changes his life. This is practical faith, which of course is impossible without "the faith of belief," but is the lowest order of faith which the Scriptures approve. "With the heart man believeth unto righteousness;" his faith changes his bearings, and makes another man out of him.

The Faith of Trust is that which a child has when it holds its father's hand upon a crowded street. At a certain age that child believes that its father could protect it from furious horses, rabid dogs, zigzag lightning, and falling stars. Indeed it feels sure that he *will* protect it; and its sense of safety under his shadow is something sublime. Nor is the child mistaken as to its father's disposition; it is only mistaken as to his power. It has put him in the place of one who can measure up to all these expectations, the one in whose place that father stands until the little one is old enough to look higher and be pointed by an earthly father to the heavenly Father. So we trust God for the forgiveness of sins which we have forsaken, for the cleansing of stains which we have deplored; for sustenance, for protection, for answers to a hundred importunate prayers, for final deliverance from a world of sorrow, and for a home in heaven; and our faith, based upon his promise, is sure and steadfast.

### IMMEDIATE FRUITS OF FAITH.

Paul says that faith is the substance of things hoped for, the evidence of things not seen. Making us conscious of what is to come, it becomes "a feeling of things absent," and is thus classed with memory. Memory take us into the past; it hangs our walls full of glorious pictures; we live again the old events, and enjoy them as of yore, notwithstanding a kind of pathos in the thought that the real days are past to return no more. Faith takes us into the future; it hangs our walls full of glorious pictures, "the substance of things hoped for, the evidence of things not seen." We live our tomorrows and enjoy them in advance. Heaven with its reunions, the song of the angels, the river of life, the throne of God. Tomorrow makes today worth living, takes away pessimism and gloom, and causes the battles of the present to be fought with courage. No man of great faith is a pessimist. He endures as seeing him who is invisible, he hopes in God.

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## EVANGELISTIC

### WAYNESBORO, MISSISSIPPI.

We are having a fine soul-saving camp at Frost Bridge, Miss. Thirty-nine were at the altar at the 11 a. m. service Sunday. The president said he had never witnessed such before. The Lord is with us in great power. McPherson and Graham confessed and forgave and the former took dinner with the latter. How people did shout! This has thwarted the camp for twenty years.

The saints are wrestling with God in much earnest prayer. I have never been led to live as much on my face as in this camp, and I have never had a better, sweeter time.

I take this occasion to say that I need a reliable man and his wife to live with us. I must stay in the field for Jesus' sake and for the sake of lost souls, so help me to find some good man and his wife. Wife and babies must have some one near them when I am away, and when she goes with me we need a man to stay by the shack. If any one knows of such parties, get me in touch with them at once. Address me at Carlisle, Ky., Route 5.

W. J. HARNEY.

### CHARLESTON, MISSOURI.

Our meeting at Concord has been a great meeting in which a number have been saved and joined the church. We will close here Sunday night and go to Marston, Mo. I wish to say to THE HERALD readers that there is a paper published at Aurora, Mo., that you all should read. It is exposing the Catholics and should be read by every Protestant. Now dear friends, don't let this slip by; send at once. The paper comes once a week. Single subscription 50c per year, and in clubs of four 25c per year. Get up a club of four and send at once, and if you can't do that send 50 cents for your own subscription. Address, the Menace, Aurora, Mo.

It has been running seventy weeks and is 269,521 strong. It gained 8,514 last week. If you are interested in what Catholics are doing for our country, send for the paper; it is just dealing with the Catholics. May the Lord of glory be with us and help us to live close to his feet, and help us to open our eyes and stand out against anything that is an enemy to our blessed Lord. When the Catholics rule, we will not have free schools, neither will we have any Sunday schools for our children, and you will not be allowed to keep your Bibles in your house, so be sure you post yourself on what is trying to take our freedom from us, and take our free schools and Sunday schools from us and all other things that do not suit the pope of Rome. This paper (The Menace) is exposing the Catholic convents and publishing the secrets in the church. Yours in Jesus' name.

Calvert City, Ky. A. A. MYRICK.

### WACO, KENTUCKY.

The tent meeting at the above place mentioned closed on Sunday night, Sept. 1st. Waco, Texas was named for Waco, Ky., by one of the old settlers moving from here to Texas. The Lord gave us a glorious revival. There were between fifty and sixty saved and sanctified during the twelve days that we were there.

For a while the way seemed dark and gloomy to some on account of the deep digging that was being done, but the old adage was verified that, "The darkest hour is just before day," because the victory came. Large crowds were in attendance. I suspect there were 2,000 on the ground on the last Sunday. Bro. and Sister Burke, of Richmond, Ky., arrived at the tent and are doing a great and grand work. They began this work twenty-seven years ago. We believe that they will have many stars in their crown in the last day.

They drove twenty miles in a buggy every night to attend the services. Bro. Brandenburg was with us and did splendid work. Bro. Gwyn and wife did splendid work as song leaders, which was

one of the leading features of the meeting. The writer preached for twelve days, averaging about two messages a day. We were entertained in the home of Bro. Geo. S. McKinney, a wealthy stock dealer. He is a man of marvelous ability as a church worker.

Bro. Wyatt, the pastor, was with us part of the time, and helped in prayer and testimony. Pray for our next battle.

KENTON H. BIRD.

### WAYCROSS, GEORGIA.

Since our last report we have been continually in battle for Jesus. May 19 to 30 we were at Folkston, Ga., a nice town near the Florida line, where we assisted Rev. D. B. Merritt. God saw fit to give us gracious victory and we saw score find pardon and some few purity of heart.

June 15 to 30 we labored in hard battle at Alma, Ga., where God gave us a good meeting.

On July 1st, we opened up at Nicholls, Ga., and from the first service God was present in power; we saw a hundred people or more at the altar, many finding God. At some services the church overflowed with people. God gave us thirty-two accessions to the church and help us to raise \$100 to paint the church.

We hurried from here to Bickley, Ga., for a hard ten days in a primitive community but God used us and we give him the glory.

July 25 to August 3 we assisted in the holding of Gaskin Springs camp, near Douglas, Ga. Good crowds with the Holy Spirit present and souls found God. We then hurried as a visitor to dear old Indian Springs camp where our Father gave us such good things through Bros. Ruth and Babcock.

We are now at Willie, Ga., near Savannah, a nice new town with tent up, crowds good, Holy Spirit present and victory coming. Praise God, I am growing smaller every day. Jesus is growing larger. I've victory in my soul. Love everybody and covet your prayer. Slate full and Jesus with me. Hallelujah! Yours and His,

ARTHUR J. MOORE.

### FYFFE, ALABAMA.

I held a meeting at old Henryville Church, Rev. H. M. Jones, P. C. Souls were convicted and one or two got far enough to give up their snuff and I believe got a real taste of Canaan corn. Amen!

I had about three days rest before going about twenty miles over on Sand Mountain, where I had the privilege of engaging in an old-fashioned arbor meeting with a woman evangelist, Mrs. Georgia A. Fuller, of Crossville, Ala. Sister Fuller has been in the experience of entire sanctification for about twelve years, but for the last three or four years has been out in the work for God under a definite call to the ministry. She is a member of the Freewill Baptist Church and is one of the most aggressive holiness workers it has been my pleasure to meet. I feel sure that any pastor will be safe in securing her to preach for them during a special revival effort. Then if a pastor wanted her to exhort and pray and let some one else do the preaching, it would pay to do that. We had a fine close last Sunday at the arbor. One sister prayed nearly a half night for the blessing of sanctification and finally got it and came back the next day shouting and testifying. Glory to God! We came eight miles Sunday night to Fyffe and opened up a meeting in a Primitive Baptist Church. I remarked to some friends that I don't believe I ever saw the like—a Methodist preacher helping a Freewill Baptist woman preacher conduct a holiness meeting in a Primitive Baptist church. The pastor of the church stood today and said that he had had one touch, and he saw men as trees walking, but needed and wanted the second touch. Last night a young man wept his way to Jesus and his burden rolled away. God bless THE HERALD family everywhere.

W. O. SELF.

### MANNSVILLE, KENTUCKY.

Our annual camp meeting was held this year from August 16 to 25, and was in many ways a great success. The number of conversions and

sanctifications was not great as on some other occasions, but the work done for the people outside of conversions meant a great deal, and if it abides which we believe the larger part will do, then we are sure that toward saving the world we have had one of the greatest camps of this place. There were times when the missionary spirit was so manifest that an expression of the intention on the part of many parents to consecrate their children to the mission work was heard, and then some would break out and make an offering for missions, so we say that all told, this was a great, if not our greatest, camp meeting.

Our workers were Revs. F. V. Harwood, of Glasgow, Ky., and J. M. Sitton, Kingswood, Ky., to lead in preaching, and it was well done and that we feel will do our people good in the future. They will make any pastor good help and we take pleasure in recommending them.

The singing was in charge of Bro. Chas. D. Lear, and was well done. He was assisted by Mrs. Bettie Whitehead, of THE HERALD office, who was at the organ and all was well done. We were glad to have all these consecrated people with us for they have done us good. Pray for this charge.

Yours in Jesus' name, J. A. JOHNSON.

### ECTOR, TEXAS.

We began the summer campaign with our gospel tent the first of June, and have been constantly on the battlefield since then. Have held meetings at Mineola, Alba, Yantis, Alsa and are now in the closing days of the Long Branch camp. This has been a season of strenuous labor, but we have been rewarded in seeing many souls converted or sanctified.

We have not lived under a shower of compliments all the time, but have had enough criticism, ridicule and opposition from cold professors and backsliders to keep the work well spiced.

I am becoming more and more convinced that the world's attitude toward God and his word has not changed. Jeremiah preached "all the words of the Lord" and he went to the dungeon. John the Baptist preached the rugged truths of the gospel alike to Publicans, Pharisees, priests and kings, and he lost his head. Paul "declared all the counsel of God" and was beaten, stoned and beheaded. Luther lived in a tempest of persecution; Wesley preached amid showers of stones and stale eggs, and if we will plant our batteries against all sin and worldliness we will smell powder too.

The lodge-bound, tobacco-soaked, theater-going, Sunday-excursionist, with their worldly adornment and immodest dress, many of them mixed up with the unholy adulterous divorce system, are no more in sympathy with Bible holiness today than they were twenty years ago; and the preacher who will speak out plainly against these things will still find enough persecution to make the war interesting, but the results will be gratifying, for God will still honor his word.

In our meetings this year we have seen them

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Christ Saving Peter	David and Goliath
Christ upon the Cross	Elijah in the Desert
The Ascension of Christ	Elijah and Elisha
The Wonderful Teacher	Joseph and Pharaoh

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take off the lodge emblem, make bonfires of tobacco and trashy literature, splice out their dresses till they were adorned as becometh godliness, having "put on the new man which after God is created in righteousness and true holiness." On with the battle! Yours in the "old paths."

Peniel, Tex. P. L. PIERCE.

#### PENIEL CAMP.

Say, I did not tell you about Peniel, Texas camp. It was immense! I hardly see how any one can exaggerate it.

Prof. Roy Williams, the General President of Peniel Holiness University, was my co-worker. He is a splendid preacher and a more lovable character cannot be found anywhere. God is greatly using him in that school. A greater place could not be imagined. Prof. A. London led the singing and of course it was well done. He is a whole team.

There were between three hundred and four hundred seekers during the ten days and the most of them broke through powerfully. Tom Talbot was there and you might as well conclude right on the start to surrender to this warm-hearted Kentuckian.

This was our second year there; but this was a thousand miles, beyond last year in depth, glory and peace. It ought to be that way if the evangelists are growing.

Here is a great camp at Hudson, La., our third year in succession; but this is by far the best. Dear Brother Ed. Galloway is with us, praying, shouting and dancing. Rev. A. B. Cook, one of the finest young preachers and thoroughly consecrated men in all Louisiana, is leading the singing. Rev. I. G. Printer, District Supt. of the Nazarene Church, Georgia, has been a great blessing to the camp. On with the battle. Jesus is coming soon.

FRED ST. CLAIR.

#### NESHOBA HOLINESS CAMP MEETING.

The Neshoba Holiness camp meeting began this year, August 23rd and closed Sept. 2nd. It seemed from every standpoint that this was the best meeting that we have ever had at this place. Rev. J. D. Crymes and wife were the leaders in the battle. They came to us in "the fullness of the blessing." God put his seal upon the work in the very first service, and we did not have a fruitless service during the entire meeting. The gospel plow went deep and many things were uncovered. Confessions were made and old debts were settled. How the seekers did pray! For nights and days they fasted and prayed, and God honored their petitions when they reached the point where they would not be denied. Of course the devil was stirred, which is always true when the truth is preached, but as he howled the saints were made to rejoice. We have nothing to fear, but sin; if we will keep clean, pure and holy, God will give us victory upon every battlefield. When souls die out to the world and self as these did, there is not much probability of their going back into sin. We are sure that this kind of work is needed in many places, even among the holiness people. Often the best preachers have made it too easy for seekers of entire sanctification to profess the experience. Let us be careful; much harm has been done at this point. Thank God, the lines are being drawn, and we will have to take our places.

Many were either reclaimed, converted or sanctified. We praise God for the work done here. If you desire preachers who will stand by the truth regardless of the cost, get Bro. Crymes and his wife. Yours in him,

R. B. CHISOLM.

#### BLUFFTON, INDIANA.

August 16 to 25, we held the annual meeting of the Northwest Indiana Holiness Association, at Bluffton, Ind. The Rev. A. D. Buck, of Mt. Etna, Ind., and the Rev. B. F. Hornady, of Etna Green, Ind., were our co-laborers, the latter having charge of the service of song. He also preached once, as did the Rev. Chas. W. Shoemaker. Dr. Monroe Vayhinger, President of Taylor University, was present and preached some helpful gospel sermons to the edification of the people.

Dr. S. A. Shoemaker was a potent factor in making the meeting the success it was, as were Brothers A. B. Cline, A. W. Sawyer, A. R. Bishop, and others whose names are written in heaven.

We have never seen the business of any camp meeting conducted on better business principles, and in a more brotherly spirit, than these brethren conducted the affairs of their association, nor have we ever received more cordial, generous and fraternal treatment at the hands of any, with whom we have labored, than was extended to us by the brethren of this association. If, in the providence of God, we should ever be called to labor with them again, it would be the delight of our heart to do so.

This is the first year this association has held its meeting in Bluffton, but it voted to hold it again there next year. We regard this as a wise course to pursue, as Bluffton is accessible to all the towns and cities for many miles, by interurban and steam railroads, and Bluffton itself has a population of about 5,000, and is surrounded by a thickly-populated country.

The visible results of the meeting were not as great as we had expected, though a goodly number were reclaimed, converted and purified, and the Christian people were indoctrinated, edified and greatly helped and blessed.

In former years Bluffton was a holiness stronghold, but in recent years, they say, a great deal of prejudice has sprung up against holiness, which has greatly militated against the cause of holiness there. It is believed that much prejudice against the doctrine was overcome by this year's meeting, and another year many more people will lend their presence and influence to the work of the Association. We should think it doubled or trebled its membership this year.

The most beautiful harmony prevailed throughout the meeting, and all hearts were encouraged to believe that a great future is before this Association in promoting the work it was organized to do. Blessings rich and abundant be upon all connected with it.

J. L. GLASCOCK.

#### MIDDLETOWN, KENTUCKY.

Since last reporting you, I have held three meetings. One near Middletown, Ky., in which God gave us a good meeting. Bro. Humphrey, the pastor, was with us most of the time, and was a great help in the meeting, being much loved by the people. Silas Ritchie, a godly, consecrated man who employed me, led the singing during the meeting. Bro. E. H. Ritchie, of Wilmore, Ky., presided at the organ and was wonderfully used of God in song, prayer and testimony. In every way this was a great meeting in the salvation of many souls.

From here we went to Bro. J. J. Dickey, near Stanford, Ky. God's approval was upon this meeting from the opening service to the closing one. Souls were blessed almost in every service; family altars were erected in many homes. We met and learned to love many people while at this place. My permanent stopping place was in Bro. Lafe Morgan's home. A more godly, consecrated Baptist family I have never met. Bro. Dickey and wife assisted much in the meeting with their fervent prayer, strong testimonies and exhortations. The people at this place certainly love Bro. Dickey.

On we went to Hillcrest, Ill. After all night and part of the next day traveling, we met our co-laborers at Nebo, Ill. Here we were met by the good brethren of Hillcrest, with their swift fleeting normans and were soon on the camp ground. Bro. Flanery, my co-laborer, seemingly, was at his best. He did some powerful preaching especially on holiness. God is certainly using this man. Prof. B. D. Sutton and wife had charge of the music. To say it was well done would only be putting it in mild terms. Ben is certainly a song leader and you will never make a mistake in calling him to your conventions and camp meetings. With his ear-capturing, heart-breaking solos and duets, with his true Rebecca, he can get more singing out of a choir and congregation than any one I have ever met. He had a choir of as fine voices as you seldom hear. I never worked with a sweeter, more harmonious band of workers in

my life. Between fifty and sixty were either reclaimed, regenerated or sanctified. We are almost sure some preachers and missionaries will come out of this camp. This spiritual tide seemed to gradually rise when the closing service reached high water mark, as Bro. Flanery preached that grand closing sermon on the "Second Coming." As the people shouted all over the big tent, it seemed with the spiritual ear we could hear the shouting in the air, as we were being caught up to meet the Lord in the rapture. This being my last meeting this conference year I am praying and asking all who read this to pray that the coming year may far surpass the one just closed in the great work which the Master has assigned me. Unto him we give all the glory for every victory won.

T. P. ROBERTS.

#### TERRELL, TEXAS.

Wife and I attended the last two days of the Peniel camp meeting. The preaching was done mainly by Rev. St. Clair, of California, and President Roy Williams, of Peniel, President of Peniel Holiness School. We were told that the camp opened with God's power on the services and continued to the end. We found it so on our arrival Friday night. I don't know that any record was kept, but souls were pardoned and sanctified at all the services.

Many people attended through mere curiosity, but as they witnessed the altar scenes the faces of many were blanched and they were astonished as they saw the transforming power of God, changing hearts of agony into hearts of joy and praise and shining faces. The Lord only knows what was done. We were told that as to souls saved and sanctified, and saints strengthened, etc., the meeting was one of the best ever held.

We also noticed that quite a number who had let the experience leak out became hungry and came back through many tears to the feast with shouts of victory.

The preaching was to the point, strong, instructive and accompanied with power; and the singing led by Bro. London was inspiring and helped many to "go through."

Sunday closed with showers of blessings, great grace abounding, "pressed down, shaken together and running over," and in the midst Bro. E. C. DeJernett moved with serene, happy expression, as if it was just what he had asked of the Father. Surely, surely, God was in that place, and it was good to be there. Amen!

VIC REINHARDT.

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## EDITORIAL

Rev. H. C. Morrison

(Continued from page One.)

### KENTUCKY CONFERENCE NOTES.

scholarship, great eloquence or great skill; it does require much prayer and great earnestness. Earnestness is one of the most important items in soul winning; any preacher who is an honest, clean man and has the witness of the Spirit that his own sins are forgiven, who can go out among the people with joy and praise, and prayer, and earnestness, can win souls.

### THE LIQUOR TRAFFIC.

In this issue of THE HERALD, there appears an article from Mr. Palmer, State Superintendent of the Anti-Saloon League, which we trust will be read by all of our people. Mr. Palmer is a calm, level-headed, far-seeing, devout, aggressive enemy of the saloon. He is doing a fine work in the State of Kentucky, and is planning great things for the future; he should have the fellowship, prayers and sympathy of all men who are foes of the whiskey traffic. Politicians and business men must be taught that the forces opposing the whiskey traffic stand together in such complete union with a purpose for such tenacious and unrelenting war on the liquor traffic, that they cannot be ignored. If the ministry, the church people and good moral citizens were as closely cemented in their love of God and human souls as the whiskey traffic is cemented in its love of rum and the almighty dollar, we could easily dictate the political policy of the land and declare who should and who should not hold office.

### N. A. PALMER'S REPLY TO COLONEL GILMORE.

I have read with interest the extensive article of Colonel T. M. Gilmore on the subject, "Prohibition and Model License," printed in *The Louisville Herald*, under date of August 30th; also his statement on September 3rd.

In these articles Colonel Gilmore has resorted to the only method by which it is possible to make any showing for the traffic he represents, that of bluff and unsupported assertions. It is easy to make statements, it is quite another thing to sustain them by facts. His insinuating assertion that "the leaders of the Anti-Saloon League are a lot of hypocrites who have no idea of putting a stop to the liquor business and who are out for the money there is in this employment and for the

political prestige that it gives them," is unworthy of a man who makes the profession of honor and sincerity which he makes for himself.

### NOT TIME SAVERS.

Knowing as we do personally a large number of these men, we do not hesitate to say that a more thoroughly clean, honorable, self-sacrificing body of men cannot be found in any profession or business. Anti-Saloon League men are constantly under the searchlight of the liquor people and are followed by detectives in the employ of the liquor interests which are being pressed to the wall by the organized Anti-Saloon forces. It is generally known that during the campaign in Kentucky last year when the liquor interests began to feel that they were losing their hold upon the situation, they employed a Louisville detective agency to try to shadow the working force of the Kentucky League, hoping thereby to find something by which



REV. N. A. PALMER.

Superintendent, Kentucky Anti-Saloon League.

to weaken the temperance forces and turn the tide in their own favor.

### SALARIES ARE MODERATE.

Mr. Gilmore accuses us of being in this work for the money we get out of it. One would infer that he is working for nothing and paying his own expenses. To our personal knowledge many Anti-Saloon League men are working for less wages than they have received or might receive again and are working harder and longer hours than would be required elsewhere. We will venture the statement without fear of successful contradiction, that Mr. Gilmore is drawing a salary equal to several times the combined salaries of all persons working for the Kentucky Anti-Saloon League, in the field and office. He also says that Anti-Saloon League men are in the work "for the political prestige it gives them." Can Mr. Gilmore point to a single instance where an Anti-Saloon League worker ever asked or consented to accept a political position, elective or appointive? We do not believe he can, for we do not know of an instance in any state.

### HE EVIDENTLY DOES FEAR PROHIBITION.

Mr. Gilmore says: "We have not the slightest fear of prohibition in any state in the Union, and the only reason we oppose what is called prohibition is because it destroys vast properties and revenues, and does not accomplish one iota of reform."

If Mr. Gilmore will turn to the files of his paper, *Bonfort's Wine and Spirits Circular*, he will find the following statements made from time to time which indicate that he has not always been so free from fear at this point. We quote from *Bonfort's* as follows:

"The Anti-Saloon League has accomplished more than any other organization formed in a similar time. It will capture the church, the church will capture the state; then God have mercy on the rest of mankind if we are permitted to live at all."

"The Anti-Saloon League is prohibition under another name. But the prohibition forces of the

past were never directed as this movement is directed or financed as this movement is financed. We have a foe to reckon with now worthy of our steel, and if we are to be victorious in the battle surely coming, we must march to the front united, and we must have but one flag and one battle-cry."

"Unless something is done to check the work of the Anti-Saloon League, there will not be a saloon in America in five years."

Whence then the inspiration of the bluff he now attempts to put up.

### FACTS PROVE PROHIBITION TO BE SUCCESS.

Mr. Gilmore fairly grows eloquent as he draws on his imagination (certainly not from his information) as in his effort to prove that prohibition is a failure, he says:

"This so-called prohibition that destroys the peace and good will in our communities and turns father against son, and brother against brother, and converts life-long friends into the bitterest of foes—this so-called prohibition that is not prohibition at all has been tried by state after state since back in the fifties, and it has never in a single instance reduced the consumption of alcoholic beverages, or lowered the record of crime in a state, or of pauperism, or of insanity, nor has it ever brought, so far as we can find, any of the great blessing that its advocates insist it carries in its train."

### THE LIQUOR INTERESTS ARE RESPONSIBLE FOR DISCORD.

Has he been entirely out of touch with what has occurred during the past half century? Does he not know that while the honest industrious citizens were living peaceably and offering little or no opposition to the saloon, except moral suasion, the liquor traffic increased rapidly and established saloons at nearly every crossroad, and when any question was raised concerning their right to so generally debauch our communities and citizens and impoverish our homes and fill our jails and prisons and almshouses and asylums, they grew defiant and began to insinuate themselves into our political life, and for years they elected practically all of our public officers, and by this means they rendered themselves immune from the public sentiment, then unorganized, and thereby were able to perpetuate their infamy upon society; and now when they realize that they can no longer stay the organized indignation of the people they begin to cry "peace"; but the sober, honorable citizenship of the state and nation is not willing to pay, for peace, the price demanded by the liquor interests.

### IS HE REALLY WITHOUT INFORMATION?

We cannot however, believe that Mr. Gilmore is ignorant of the tremendous decrease in crime and poverty and the improved business conditions resulting from the decreased consumption of liquor in our dry territory but if he is really ignorant at this point and if he wants to "find" the truth about these things, let him go to the internal revenue records and learn there by an honest search for the truth that there has actually been a large reduction in the consumption of liquor in the dry states and that the increase has been entirely in the wet states and enough added to their increase to make up for the decrease in the dry states. The most reliable figures accessible, show that the license states consume from five to seven times as much as the local option states, and from seven to twenty times as much as the prohibition states.

### FACTS AND FIGURES TELL THE STORY.

As to the influence of prohibition on poverty, let him go to Kansas and learn that during the past eight years since Kansas has been enforcing her prohibition laws, fifty-seven of the counties have turned over their county poor farms to the state agricultural college for experimental farms. Similar results may be found in any community large or small which is to a reasonable degree free from the blight of the liquor traffic.

It appears to us that he is not good at "finding" for Kentucky, his home state, is abundant in evidence which cannot be misunderstood; for example let him go to the jailers of Kentucky and learn that the jails of the state are practically empty in the dry counties and usually crowded in the wet counties. Some months since, the Bell county jail at Pineville had forty-one people in



confinement; 38 from Middlesboro where there are saloons, and only three from the entire remainder of the county which is dry.

Let him go to the records of our state prisons and learn that, during the two years, 1909 and 1910, when there was practically no change in the wet and dry territory, that during those two years the wet counties of Kentucky sent one man to our state prisons for each 724 of their population, and the dry counties only sent one for each 1,882 of their population. (Jefferson, Kenton and Campbell counties are omitted from this calculation because of the large criminality and the large number of criminals who are given work-house sentences who in other counties would receive prison sentences.)

Let him go to Richmond where in their last two years with saloons, there were 602 arrests for drunkenness and in the first two years without saloons there were but 74 arrests for drunkenness, and with the saloons there were 107 arrests for breach of peace, but without saloons only 68. Total arrests for the two years with saloons 746; two years without saloons 173.

Let him go to the Corbin records where during the last two wet years there were 1011 arrested for drunkenness and during the first two dry years only 122. Total warrants issued during the two wet years 1600; total in two dry years only 386. Cost of feeding prisoners during two wet years \$1,202.35; during two dry years only \$663.91.

Let him go to Marion and learn that in the last three wet years 540 were arrested; while in the first three dry years there were only 98. Mr. Travis, the jailer, says that during the last year with saloons he received \$300.00 for caring for prisoners, but during the first dry year he received only \$30.00.

Let him go to Harrodsburg and learn from the records that in the last four wet years there were 1632 arrests for all causes but in the first four dry years only 473.

Let him go to Danville where they have had no saloons for a generation and find that for a whole year there were in that city but 261 arrests for all causes.

Let him go to Somerset and learn the effects upon crime when saloons are returned after two dry years; for during these two dry years, 1908-1909, the total of arrests was but 726; while during the following two years after saloons were returned, there were 1977 arrests; and that during the two dry years they paid only \$838.45 for feeding prisoners, while during the wet years following they paid \$3,203.50. Such instances might be continued indefinitely.

We challenge Colonel Gilmore or any other, to give to the public a single instance whether in city or country, where the criminality was increased by the closing of the saloon, or decreased by the return of the saloon.

#### HELPS MUNICIPAL FINANCES.

If he desires information as to the effect upon business or municipal finances when saloons are abolished, let him go to the records of Danville or Richmond or Carlisle or Hodgenville or Princeton, and many other cities now dry; for when he learns there as we have learned of the payment of old bonded indebtedness, inherited by the dregs from wet regimes, and of the more extensive improvement in cities and of improved business conditions when the money, which formerly was worse than wasted in the saloons, is turned into legitimate business channels, he will never again suggest that the saloon license and the saloon debauch is necessary to municipal or business or individual prosperity. Infinitely above this however, is the extraordinary advance in the more important interests of every community, the moral character of the people which cannot be estimated in dollars.

#### HE CRITICISES AND YET SUPPORTS FEDERAL OUTRAGE.

Mr. Gilmore says: "Those who are familiar with conditions in Maine, or Georgia, or Tennessee, or North Carolina, or any of the other so-called prohibition states know as well as they know anything, that there is no prohibition in these states, and that the people who want whiskey, wine or beer have only to sign a postal card and

it will be delivered by a mail-order house two days later from an adjoining State."

Unfortunately this travesty on Federal Supervision is true, and is the greatest menace to the several states in their effort to enforce the state laws, but does not Mr. Gilmore know that everything that the combined temperance forces can do is being done, and with greater promise than ever before, to elect in every state, clean, honest congressmen and to secure a law from Congress which will put an end to this federal outrage, and that at the same time the liquor interests of the nation, the President of the Model License League with the rest, are absolutely doing everything within their power to prevent any such legislation; why should he criticise a condition which he so insistently perpetuates?

#### EVADES FACTS IN EUROPEAN COUNTRIES.

Mr. Gilmore writes of conditions and customs in European countries as though they have no drunkards there, and as though there is no organized opposition to the liquor traffic in those countries, but if he will inform himself, or if informed will be frank and honest with himself, he knows that the effort to diminish and abolish the liquor traffic is as vigorous and aggressive in most European countries as in our own, and that their efforts there as well as our efforts in America, are being crowned with a large degree of success.

#### HIS MODEL LICENSE PROVES FAILURE.

As a remedy or as a solution of this vexed problem, Mr. Gilmore offers his Model License Law. It seems strange that in the presence of the iniquitous workings of this law in our neighboring state, Indiana, he should continue to talk of the virtues of this so-called Model License Law; for there, as elsewhere, no matter what form of license law is enacted, the men, with few exceptions, who operate saloons, are as lawless as local public sentiment will allow. In many of the cities of Indiana where saloons have been returned under this law, it is a familiar fact to all who know of the situation that the jails have been literally crowded with men as a result; during the eighteen months of the operation of this law, the Indiana newspapers have contained hundreds of definite accounts of such cases. If ever a plan has been "tried and found wanting," this utterly impracticable dream of Colonel Gilmore's is the one.

#### PLAN FORCED BY ORGANIZED PUBLIC SENTIMENT.

In response to Mr. Gilmore's unwarranted statement that, "Prohibition, whether it be State or County, is not expected to prohibit and the men who advocate these laws will fight against real prohibition much quicker, and much more fiercely than the liquor men would do."

We would ask him if he will give us an explanation as to why he did not conceive his so-called Model License plan of controlling the liquor traffic before the Anti-Saloon League was organized and the whole traffic was threatened with annihilation? Is it not true that his Model License idea was born of the necessity expressed in his warning in *Bonfort's*, "that unless something is done to check the work of the Anti-Saloon League, there will not be a saloon in America in five years?" This is but another case of "when the devil was sick the devil a saint would be," but our people recognize this fact and are determined not to allow the former conditions to again arise for they know that as certainly as "the devil gets well the devil a saint is he." After the experiences with the liquor interests as manifest in the saloon and the entire traffic without an organized aggressive public sentiment to modify it, and having a good memory as to the saloon as normal, the intelligent lawabiding citizenship of our state or nation decline to respond to this deceptive idea of Mr. Gilmore's as embodied in his Model(?) License.

The Louisville Conference will convene at Morganfield, September 25-30. Bishop J. H. McCoy will preside, and not Bishop Denny who was formerly announced. The illness of Bishop Hoss made some changes necessary in the episcopal slate. The Louisville Conference will be glad to welcome Bishop McCoy, as he gave most general satisfaction last year.

Agents wanted to sell our books, Bibles and Mottoes. Liberal commission paid.

## BUD ROBINSON'S CORNER

### GREETINGS TO THE GREAT HERALD FAMILY.

Would you believe it? Well, here I come a looking for my old corner again. Greetings to all the great HERALD family in the name of the blessed Son of God. With a heart full of love, and with a spring in my heel, and a well in my soul, and glory in my eye, we start in again with THE HERALD family to be a member in good standing, and in on the ground floor to tell you something of the goodness of God each week.

Well it seems like getting back home for me to to begin writing again for THE HERALD. The three or four years that I have been off of THE HERALD staff have not been lost or wasted, or even idle. I have made tracks with the toes pointed to the city in the skies; I have fought the devil on every square inch of ground and kept the fire burning on the altar of my soul since I last wrote to THE HERALD family. I have seen thousands kneel at the altar and find the "Pearl of greatest price;" I have seen them look up through their tears and receive the blessed Christ into their hearts; I have seen the darkness disappear, the sadness leave the face, sorrow take the wings of the morning and flee to its hiding place. I have seen the sunshine of heaven burst in on their precious souls until it seemed that heaven was not three feet away. I have preached a Christ that is bigger than the devil. I have preached an atonement for all men from all sin and I have lived as high as I preached. I have prayed on both knees on the flying train, or the standing hotel, or in the tent, or on the old camp grounds of this country. The God of battles has been my support; my Bible has been the man of my counsel; the good advice of my friends has been both a comfort and a protection to me.

The pardoning grace of God, and the baptism with the Holy Ghost, and the near coming of our Lord have been some of the themes that I have studied much in the last two or three years, and the outlook is fine and my soul is on the wing. The fight is a hard one for the devil doesn't like holiness, but thank God, our Christ doesn't like sin; so we see there is no fellowship between Christ and the devil and that proves that there is no fellowship between a life of sin and a life of righteousness; we remember the words of our blessed Master when he said, "Be ye not unequally yoked together with unbelievers," but he did say, "Take my yoke upon you and learn of me, for my yoke is easy and my burden is light."

Our last meeting was at Cleveland, Ind., at what is known as the Hatfield camp. This camp was established some ten or twelve years ago by the Rev. John T. Hatfield. The workers this year were the Rev. Charles H. Stalker, the great singer of the earth known as the Rev. Will Yates, of Marion, Ky., and the writer. Bro. Stalker is a very great preacher. He is a man of God and as truly led of the Spirit as the man Moses was led of the Lord. No man can see Brother Stalker and hear him preach and fail to see that he is led by the Holy Ghost. As to the singing of Brother Yates, there is no need for me to try to describe him for he as a singer, is beyond description; he is in a class by himself; there is just one in the world, and I don't mean just a few, but there is just one in his class, and he is the one.

What shall I more say, to tell of John Hatfield. Time would fail me; he is a man of sixty-one years and can jump higher, pray louder and longer, and hotter and faster, and keep it up longer, and get at it earlier and stay at it later than any man on the face of the earth; and that is not off among strangers; it is right in the community where he was born. He can beat the tambourine and dance like a school lassie, and all this is right before his own family and some of his neighbors who have heard him preach for the past forty years.

Well, Brother John is one of the wonders of the earth—a God-made man, a God-called man, and a God-sent man, unlike all others.



## Letters From The People.

### MACON, GEORGIA.

This finds me here in the fight against sin and the devil; the altar is full every service, and God is blessing and saving, from sin. The house is packed and they stand around in the yard trying to get to hear about Christ that could save and sanctify. Praise God, I feel like we can go up and take the land for our God; it is holiness or hell, so we just as well get on our fighting clothes, and get in to the battle to stay.

There have been several saved and several sanctified, for which I give God all the glory.

I go from here to Buckner, Tex., camp. Pray for me at that place. I have no time to lose; life is short and what we do, we must do quickly. He is my Savior and Sanctifier and coming King, and I am laboring for him to come and take away the bride to himself. Are you one of them that has not a spot or wrinkle? if so we will have a long talk on the other shore.

W. E. Bennett, saved.

### HICKORY GROVE, KY.

Hickory Grove camp was conducted by W. H. Morris, of Vanceburg, Ky. assisted by W. P. Hopkins of Tilton, Ky. The whole gospel was declared fearless of contradiction and the results that always follow such preaching was manifest; a goodly number were reclaimed, saved or sanctified, the saints made to rejoice. We were reminded again of the truthfulness of the Old Bible in Job 2:1, 2, the devil did surely come among us; he got into a boy and drove right in on those beautiful grounds and began handing out his damnable slop and the poor boy had to be arrested and brought before a court of justice and satisfy the court. He got in another boy and made him strike one of our torch lights and smash it to pieces, so he was arrested and treated likewise. A few more boys and older men thought they would like to whittle on each other a little, so they were dealt with accordingly so the old fellow seemed to get disgusted at the way the children of the Lord do business. It seems like he must have taken the wings of the morning and flown to the utmost parts of the earth and never did return, so the children of the Lord had things their own way the rest of the time, and the Lord did truly bless his people. I declare, one could not tell the difference between Methodists, M. E. or South Christians, Baptists or any other denomination; the power of the Lord was upon all alike. Bless his Holy Name!

After having secured W. H. Morris to conduct our camp for next year, we closed out Sunday night with a good freewill offering unto the Lord, and an old-fashioned Methodist handshake, and "God be with you until we meet again." We closed out with victory on our banner unto our God.

Glory to his name.

O. S. James.

### ALBERTA, KY.

The mark of a Christian man or woman is the vision of the perfect

good will and the endeavor to impress it in the relationship of life, and it is only through prayer, devout reading and meditation that good will is found. It is not when or how we pray, but in some form or other communion with the Father's good will is absolutely essential to health of mind, warmth of heart, strength of will and soundness of soul. Those who try to live without gratefully recognizing the Father's good will at heart, will find their christianity shallow and yielding and under temptation or sudden provocation will fall.

What constitutes a Christian? "By their fruits ye shall know them." We are taught that without charity (or love), though we give our bodies to be burned, it profiteth us nothing. No true Christian can afford to harbor malice or use a deadly tongue against his neighbor; keep our tongue right and our lives will be right. There is a great gulf and no Christian can be on one side today and on the other tomorrow. Such as love Christ are to press forward to the prize, for our Lord is a sun and shield to those who trust in him.

True Christians do not neglect the unfortunate or those of low estate. Christ is no respecter of persons or degrees, and its written, "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

Christians are peacemakers, not sitters in judgment on other men's shortcomings. Remember a beam perhaps is in our eye, while only a mote is lodged in that of our brother. Christians going forth on errands of charity never embarrass the poor and needy informing the world what they are doing. Satan, we are told goes up and down the land seeking whom he may devour and they are not the ones he is certain of, but with Christians he tries to keep a continual warfare that in the end he may master the soul.

A Christian, I believe, must possess faith, second love, third obedience; without the dear Lord's help we cannot be a Christian no matter how hard we try, but if we try hard enough and seek his help he will surely help us. We must be kind one to another, to the sick and the poor, always ready to encourage and help the weak or fallen ones. If we can not speak well of one do not speak evil; slight no one because they are poor or not well dressed; attend church and Sunday school as regularly as possible and don't refuse to speak to people if they happen to slight or speak evil of us. Return evil with good.

While we may not have perfect heads we can have pure hearts. By that I mean, we may not always be able to do just the correct thing at the correct time, but if we do anything wrong we can be sorry for it and repent and start over again. Surely he who told us to forgive seven times seventy times, if our brother asks it. Jesus will save us from sin and it is not such a very hard task for it only means we must believe that he can save.

To be a Christian we must not be ashamed to acknowledge him before

all men, we must be prepared to speak right up for him at any time that occasion demands it. If we live a Christian life our actions will tell it; we know ourselves, and what God knows us to be it is not what our neighbors say of us.

Mrs. Sadie Plunkett.

### UPTON, KY.

My last work was in Alabama where God was with us in marvelous power. Hundreds of people saw the light, and many began to walk in it. Deep spiritual work was manifested from the beginning.

I will return to Alabama the last of the month to hold a meeting in a large town, and go from there to Winn, Fla., to our dear old camp ground. I hear they will begin this meeting October 10. As I am to lead the spiritual part of the meeting, I would be glad to see a crowd of young, enthusiastic, sanctified workers who are drilled in the battle.

The first meeting ever held at Winn was a union meeting out of which grew the great holiness camp composed of three brotherhoods of different denominations. I am very anxious, and pray for this cause to prosper; I am fully given up to him, and as I look back to the things of earth I can say, "Thou art dissolved, a new creation takes its place."

Mrs. M. M. Dixon...

### ENGLEWOOD, TENN.

We have just closed a meeting in Burger, in which the devil was defeated. A poor woman came forward for prayer, who no doubt, had legions of devils in her; she fought as if she had to fight for her life, and finally gave up. I held on to God to rebuke the devil, and after thirty minutes of hard fighting the demon was cast out. Jesus is the same yesterday, today and forever. People are amazed at the power of God.

God has wonderfully blessed me since I have been in his service, and many have been brought under the power of the truth, and many have received the oldtime power.

Last Thursday as I was starting up into the mountain to pray, a message came that some villians had burned my tent, there being nothing left but a little smoke. My heart wept for all my living was in that tent; I used it in holding meetings in sections of the country where they have no churches, and in many cases where they will not let a woman preach in a church. I remember the words of Jesus: "These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogue; yea, the time cometh that whosoever killeth you will think that he doeth God's service, and these things will they do with you because they have not known the Father, nor me." I can understand why the Master spoke these words, and my heart is encouraged to preach the Word and do work for my Savior.

I want The Herald readers to pray that I may have sufficient means to order another tent; something like \$50. has come to me and I am trusting for that much more.

I'll open in Jellico, Tenn., the tenth and will hold my meeting in a holiness church, but will preach in a tent as soon as I can get one.



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A precious Savior, homeless, who has pressed our path of pain,  
Whose hands have borne the burden of our sorrow;  
That in our losses, we might find our gain  
Of all thy gifts and infinite consolings.  
I ask but this, in every troubled hour,  
To hear thy voice through all the tumults stealing,



And rest serene beneath its tranquil power.  
Cares cannot fret me if my soul be dwelling  
In the still air of faith's unclouded day;  
Grief cannot shake me if I walk beside thee,  
My hand in thine along the darkening way;  
Content to know there comes a radiant morning,  
When from all shadows I shall find release,  
Serene to wait the rapture of its dawning;  
Who can make trouble when thou sendest peace?

Mrs. Etta Durham.

POTOSI, MISSOURI.

I feel like I want to say a word for the dear Savior. I am glad I feel his cleansing power just now and I am more determined to go on than ever before. Let us go all the way with the Lord, matters not what the cost may be. Soon our trials will be over and then to think of heaven, to meet with him and all the loved ones that have gone on before. Oh what a meeting.

I am going to do my best for the Lord. I feel sad to see so many going the wrong way and I hope all that may read this will pray for me and this people around Soules' Chapel, Mo., I want to see sinners come to God and give their lives to his service.

I want all that read this, and is a child of God, to pray one earnest prayer to Almighty God for the conversion of sinners at Soules' Chapel, for they are in the broad way to eternal death. There seems to be such a few that love the Lord, but thank God we have a few faithful ones that are in the King's highway. May God bless the Editor and all the readers of *The Herald*. I love the way of holiness better and better every day. Yours in Christ,

Mrs. Mattie Harper.

Bearden, Tenn.

I have been reading of your good meetings and do wish some of the holiness preachers would come this way. Our people are growing colder every day. We have so many young people that belong to the church but they never seem to think that it is a sin to go to card parties, and son dance, and their parents think it will make them graceful. Fathers and mothers, just think for a moment what this will soon bring your boys and tender girls to. Oh, it's just my schoolmates and neighbors' boys and girls; I don't think it's any harm to have a little pleasure, they will say. Mothers and fathers, keep your children away from the dance and from the theater, for you are to blame.

I have raised five step-children and two of my own, and I am so glad I would always tell them not to go with rowdy boys and girls. I always gave the very best advice I could.

My husband is a holiness preacher and old-time Methodist. We never let our dear boys and girls go out on hay rides and to every little night to do, and now I believe every one of them loves us better than if we had let them go. Now, dear young friends, my prayer is that you may all study about the fast age in which we are living and get ready for the beautiful

golden shore where we will all be happy together singing forevermore.

It pays to serve Jesus. I speak from my heart. He'll always be with us if we do our part. There is naught in this wide world that pleasures afford; but there's peace and contentment in serving the Lord. From a little girl I have thought of heaven and the angels. My dear grandmother would sing for sister and me. She is there waiting and watching for us.

I wish we lived close to some holiness school. I have grandchildren whom I would love to have there. Pray that our seven children be sanctified and ready for the great day when Jesus comes to make up his jewels. I have a sister who is deaf, and ask the prayers of you all that she may hear before she dies. I pray that my son in Cincinnati may live on in this holy band and that he and his wife may be permitted to raise their two children in the holiness circle.

May we all meet in heaven.

Mrs R. B. Parsons.

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

FOR OCTOBER 6, 1912.

Jesus Walking On The Sea.

Mark 6:45-56.

Golden Text.—"Straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid."

The Statement.

The object of retiring to a wilderness place for rest was very worthy, and it contains for all busy men a wise suggestion. But the plan was not successfully carried out. To have to receive five thousand people where one expected to commune only with the tranquil oaks of the forest is not very helpful to the nerves. After the day with the five thousand there was to be a night of excitement instead of peaceful slumber. The disciples took ship at the Master's direction and left him to himself. He sent the multitudes away and spent awhile in prayer, perhaps also taking a little sleep, in a mountain retreat, and a storm arose on the sea. A storm on a little ship in the midst of the sea of Galilee is a serious thing. The Master, who the evening before had taken thought of the shepherdless thousands and fed them by multiplying the loaves and fishes, now becomes concerned for his unprotected disciples who were at the mercy of wind and wave, a peril which only a seaman can appreciate. As in the first place he had worked an unusual miracle, he now proceeds to modify the law of gravity and walk on the water, going to their relief. Matthew, in his record of this event, tells us of Peter's unsuccessful attempt to walk on the water and go to Jesus. Mark, from whom our lesson is selected, fails to record that circumstance. There is some evidence that the gospel of Mark was dictated by Peter; and it seems that he was spared the embarrassment of recording this event.

The Natural Hardening.

Explaining why the disciples wondered, and scarcely recognized Jesus

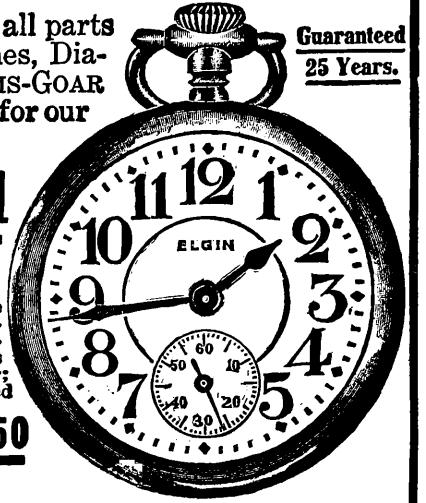
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as he appeared to them on the sea in the storm, the writer says "their heart was hardened." It is to the Christian's interest to note that the heart undergoes natural reactions under the wear and strain of life, and also under its relaxations and pleasures. Every great manifestation of God to the soul sub-soils the spiritual nature and makes the heart especially tender, responsive, and susceptible. But even the inner spiritual life is a series of oscillations, and no sooner do we pass into these sweet moods of responsiveness than we tend to swing back toward the common inertia. This hardening is not the hardening of sin, but it is a state which we avoid only by having the heart repeatedly melted and revived in communion with God. It is in the

times when the heart is most susceptible and tender that Jesus will be recognized, coming to us, as he always does, in the darkest clouds and most furious storms of life. If the heart be hardened, we may fail to see him, though he be very near us.

**In His Presence There Is Joy.**

Psa. 16:11.

The greeting of Jesus to his disciples in the storm suggests to us the state of mind which we are entitled to enjoy when we know that he is near. Of good cheer, not afraid. Nor should this cheerfulness depend upon sunshine and prosperity; for if it did, it would fail when they fail. Let it be based upon the presence of Jesus, and though all prospects are unpleasant we shall still be pleased and feel safe and secure.



## Among The Schools.

### The California Bible College and Academy.

M. L. Haney.

The demand for holiness schools is as wide as holiness, in this country, and cannot be ignored. The academies, colleges, and universities already built, have only a taste of the prosperity which awaits them. There is nothing in the whole realm of human culture so beautiful as a holiness school. It cannot but be approved of God and man. It is a place where the rights of God and man are **unmixedly emphasized**. It is a recognition of God's order in the production of our faculties; that the spiritual nature must have the place of **dominion**. God made us to glorify himself, as God: and appointed the chief channel through which that glory should exalt his throne. He has ordained submission to all rightful authority, without which such authority cannot be maintained; but full obedience to him as the Creator, must involve worship, which cannot be rendered by the mere mental man. A simply cultured mind, with a wicked heart, or vicious moral nature, makes a dangerous character, hence, in proportion as American institutions of learning, have ignored the scriptures and drifted away from God, our penitentiaries have had to be enlarged, and are filling up with **cultured men!** Every thread of the corruption of our National Government, which now threatens its very life, originated with, and is carried on by highly cultured men. To educate the mind, and ignore the needs of our moral nature, is a great hazard, but culture of the mind, with **intention, and studied effort to cut off the moral nature from God, and the Bible, is an unspeakable crime against humanity!** The polished and beautiful professor, who gets the confidence of our converted boys and girls, whom Christian mothers have entrusted to his care, and stealthily seeks to undermine their faith in God and the Bible, is the most dangerous man in the community. Personally, I would prefer to have him murder a saved child of mine, than to make him an infidel. God himself is love, and the fountain of all pure love in the universe, and any human being cut off from God must forever be destitute of pure love. The sum of all his requirements of the race is enclosed in the words of our Lord Jesus Christ. "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind: and thy neighbor as thyself." No responsible human being can be found in the universe, that has real soul rest without divine love shed abroad within because every such being, was made with capacities demanding just this condition, as the lungs must have air. The cry for schools which will educate the heart with the head, can therefore never cease, and God will hold his holy people to answer that cry.

The California Bible College and Academy, as stated in a previous article, was born of prayer. It is striking to know the souls who have been in travail concerning it. Bro. J. W. Martin's spirit for months was beseeching God for this institution, in

the midst of great bodily suffering. Up to the last day of his life it laid upon his soul. After he was sinking into death's embrace, he said, as he seemed to be wandering: "They are gone, all my idols are gone!" His wife being surprised, said, "Why, my dear, you have never worshiped idols." When he explained, that he had "now given up her, and the school!" That very saint of God, Miss Belle Leonard, came from her wanderings among the nations where her life was given to soul saving, to this coast, in the hope of prolonging her usefulness; she expressed her joy that this Bible School was on the hearts of others, and entered into it with all her heart. To her very last she was in prayer concerning it, and had a struggle to yield to go away till she saw it a success! I often was moved to see her present in our business meetings, when she was not able to be there, and to witness how her great soul was stirred about it. Bro. Reid's soul was moved concerning it, as he was rarely moved. Sister Leonard Maris, now the Principal, and Miss Bess Wood, the Assistant Principal, have been in prayer as people rarely pray, and have sacrificed as Christians rarely sacrifice, to make it go. If God's holy people could hear what I have heard, and see what I have seen, of unctious prayer, and persistent pleadings before God, it would move them to see that this Bible School is born of prayer. The marked exhibitions of the divine presence and blessing, in every department of the school, which is found in all holiness schools, makes it plain that God is with us. Having preached in the chapel for many weeks, of Sabbaths, I have rarely, if ever, had such revelations of God to my soul as here. Visitors of the school marvel at the manifest presence of God. Rev. Joseph H. Smith came to hold a three days' meeting, and found God so manifestly here that he arranged to give us his daughter as one of our professors for the coming year. A beautiful character is she, and a graduate of Meridian College, Miss. Strong men and women are serving on the faculty with meager salaries, and able lecturers, including Doctors Bennison and Watson, bring great light on the Holy Scriptures. The incoming of students from China, Korea and Mexico, with the powerful co-operation of strong missionaries in the Orient, will ultimately make the California Bible College and Academy a great center for the training of missionaries, who will help capture the world for Christ.

The fall term opens September 15, and we are expecting great things of the Lord the coming year. Our beginnings are small, but faith is looking that the end shall be glorious.

Mighty prayer should go up from all God's holy people, for each holiness school in the whole country; but we ask a special concentration on the California Bible College and Academy of Los Angeles.

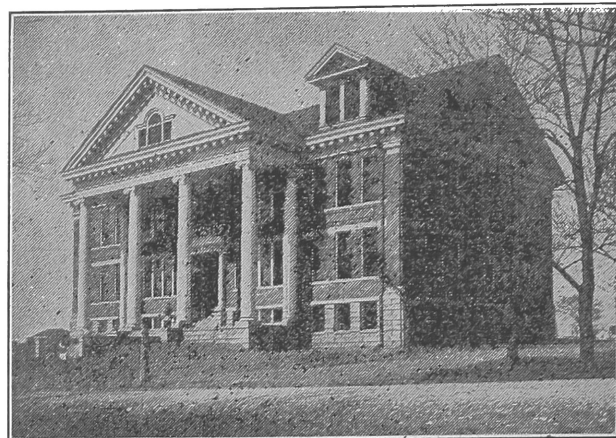
All inquiries should be addressed to Miss Leora Maris, principal, corner Newman and Woodland Ave., Los Angeles, Cal.

#### An Explanation.

I noticed in a recent issue of The Herald, in one of your editorials reviewing the attitude of the different political parties concerning Romanism that you express your astonish-

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### These Facts Demand Your Consideration

Address, Henry C. Morrison, D.D., Wilmore, Ky.

ment that the Prohibitionists at Atlantic City were captured by this "Monster." Now, I beg the privilege of explaining the action of the platform committee. It is the rule of all the parties to select one member from each state represented. Thirty-nine states were represented. The writer was selected by the Kentucky delegation as its representative upon this committee. Dr. Silas Swallow, of Pennsylvania, had offered a resolution in the convention opposing the wearing any kind of religious garb, and favoring the separation of Church and State. There was opposition to the first part of this resolution in regard to making it a part of the platform, but no objection to the separation of Church and State, and as we knew of no persons or organizations in this country who were in favor of connecting them, it was urged that it should not have a place in our platform. When the committee reported to the convention the platform and it was unanimously adopted, Dr. Swallow arose and renewed his resolution and made a speech in favor of it; a score or more members of the convention were upon the floor clamoring for recognition; the writer obtained the floor and moved to lay the resolution upon the table and it was tabled. I am sure not a member who voted for tabling this resolution had any thought of surrendering to Romanism. I learned after the motion to table was passed that Dr. Swallow had stricken from his resolution the clause relating to the wearing religious uniforms. Had I known this, while I did not think nor do I think, now, that it should have a place in the

platform, as no one claims to be for it, still I would have no objection to a resolution showing our opposition to it. And I am sure the Convention would have been almost, if not entirely, a unit in the matter. Since the head of catholicism has ordered its followers not to vote the Prohibition ticket next November, I am sure that our attitude toward this power will never be again questioned, and it now looks that all lovers of American institutions of religious liberty will have to speak out and condemn a church that would dare dictate how its members should vote.

The Prohibition party can be counted on to denounce any church or organization that hints at the union of Church and State or the appropriation of public funds for sectarian purposes.

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parties. In this campaign one or the other of the parties has taken or rather stolen six of our planks, but the most important one, that favoring the complete annihilation of this crime of crimes, the manufacture and sale of alcoholic liquors, they will not touch. They are as silent as the grave upon this question simply because they fear the liquor vote at the polls. Knowing that they have no politics, but will vote as a unit against any party that opposes in the least their nefarious traffic, but we believe the time is near at hand when the Christian voters of this nation will convince them that they are in earnest about their religion and want it destroyed bad enough to go to the polls on the fifth day of November, and not only vote for a good man for president, but vote for a good party who will carry out the promises it has made in its platform.

T. B. Demaree.

E. A. Ferguson.

Another one of God's noblemen has fallen. The sudden and shocking news of Brother Ed Ferguson's departure seems yet but a dream. I cannot think of him as dead for he has only been transferred to yet higher and holier associations among the same kind of spirits that so enraptured his holy soul while here.

It was my great pleasure and high privilege to meet him first at Denton, Texas, camp meeting nine years ago. From the first minute of acquaintance with him we fell deeply in love with each other, and that affection increased to the day of his death. We were providentially thrown together in several battles after that, and they were all victorious ones. To me, his manner of preaching was always in demonstration of the Spirit and of power. His mission and ministry were a constant benediction to those who heard him. His message was always given without fear or favors for any, and was always accompanied with burning conviction. He was peculiarly and particularly a camp meeting preacher. His princely personality purified and unctionized by the Holy Ghost, swept everything before it. His great and noble looking bodily presence commanded the respect and attention of even his severest critics. His piercing and penetrating voice often chilled and thrilled his listeners who sat or stood at the remotest distance from him. He could move and sway the large camp meeting crowds with his mighty messages of salvation as few men could do. He always preached expecting men to yield to God and was eminently successful in getting people deeply convicted and moved to the altar, and then on through to God when he got them there.

He was as tender and kind as a woman. His spirit was always genial and jovial. His big hot tears often flowed so freely as he pictured the beauties of full salvation and heaven, or as he sounded in clarion notes the dangers of a yawning, blistering, blighting, withering hell.

He had a very positive disposition and temperament naturally, and when this was turned to God in the salvation and sanctification of his soul he at once became a flame of fire for the Savior who redeemed him. And thus from the heavy and hardy position of a railroad man, God promoted him to the front ranks of the holiness move-

ment. May his mantle fall upon some of the many thousands whom he led to Christ during his auspicious career as a preacher.

It was to have been my privilege to be associated with him at my home camp at Wichita, Kansas, and the one here at Oakland City, Ind., immediately following that one. But a letter which he dictated brought us the sad intelligence a week before he passed on to his final reward that he could not be with us at Wichita, Kansas. Just a week later, on Friday before our camp closed on Sabbath, a telegram reached us saying he was dead. The sensation on the camp was exceedingly grievous and sorrowful.

I came by his home at Mt. Vernon, Ill., on my way to this camp at Oakland City, Ind., and stopped off between trains to see Sister Ferguson and his seven children. They are so dazed and grief-stricken that it has not yet fully dawned on them that he is gone not to return. The Lord gives them gracious victory through it all and they are triumphantly resting and trusting in Jesus.

Sister Ferguson told me he came home from Denton, Md., and complained much of feeling badly, but thought it was tonsillitis, as his throat was sore. When the time came to go to Waco, Texas, he felt altogether too badly to go but said he would start and if he felt no better when he got to St. Louis he would come back. When he reached there he felt still worse but wrote home he would go on and wear it out as he did not want to disappoint them at Waco. He would get out of bed at Waco and preach and then go back to bed. He kept getting worse, and on Monday after the first Sunday at Waco, they insisted that he return home. This he did but the trip was so long and hard on him that he never recovered from it. He reached home on Wednesday looking so badly and feeling worse than he looked. When the doctor pronounced it typhoid fever, he said to his wife that he was so strong that he would wear it out, and expressed the greatest confidence that he would. But he was so sick from the first that he could not rise above the treacherous grip of the fatal disease that had already gone too far in its work of destruction. However, he was cheerful to the last and never expressed the least hint but what he would recover. He could only whisper the last few days. His eldest daughter said to him on Thursday morning before he died on Friday at 1:25 p. m., "I love you papa," to which he replied, in a gentle whisper and sweet, restful smile, "I believe you do." Soon after he seemed to become unconscious and never rallied. He had a slight hemorrhage on Wednesday before he died on Friday, but at the last severe ones sapped his life-blood and strength and the Christ whom he had so often honored and exalted took him to be with himself forevermore.

Sister Ferguson is left with seven children and her only source of revenue was from his free-will offerings. The two eldest children can help her some, but I am sure if those who knew him and have been so richly blessed by his ministry can send any amount to her from a lesser to a larger sum, it would be greatly appreciated, and very thankfully received.

In holy bonds, Isaac F. Hodge.

#### Call To Ohio Readers.

There are in the State of Ohio now over 300 abandoned churches, possibly 400, and many small towns, villages and rural communities where holiness has no representation whatever. There are actually hundreds of places where if a holiness revival could be had in church or schoolhouse or hall the meetings would reach a large number of people not now reached and help swell the ranks of holy people and increase the number of laborers in the world-wide plentiful harvest.

There are a goodly number of God-called workers who are out and out for holiness in this state, who should be sent into these needy places, young and old of both sexes with good experiences and the gifts and graces of evangelism. These workers should be put in touch with these open doors. Moreover there are many of our people who have money that should be used to support workers in these needy places and make it possible for holiness to be planted in towns and villages where if there is no outside help there can be work done.

It has appeared to some of us that if we could have a simple organization to get in touch with the places where a meeting might be possible and that could gather funds so that workers could be put in these needy fields with the assurance that if the meeting itself did not pay its own expenses they could get some help from the organization, that it would be possible to reach many of these places with the message of a full gospel and thus keep alive the fires of holiness.

So after counselling with many others, the undersigned send out this call to all who are interested to meet with us in a convention to be held in Columbus, Ohio, Oct. 15-20, 1912, at the Holiness Mission, Broad and Belle Sts., for the purpose of prayer and planning and organizing for the work

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that challenges our faith and consecration. If you can come to this meeting let us know; if you are in sympathy with this plan write us. By the help of God let us dot this state with meetings this winter with county or district tent and camp meetings next summer. May we not hear from many of the holiness people in this State in the next ten days. Come to the October gathering. A number of prominent evangelists and workers will be present to address the convention on ways and means to do the work that should be done.

Free entertainment will be provided for those that will notify Charles B. Kolb, Crestview Road, Columbus, O. before October 10th.

Thomas C. Henderson,

Grove City, O.

Charles B. Kolb,

Columbus, O.

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Specimen of Type. and the shovels, and the basins, vessels of the altar: and they shall upon it a covering of badgers' skin put to the staves of it.

15 And when Aaron and his son made an end of covering the sanctuary and all the vessels of the sanctuary the camp is to set forward; after the sons of Kohath shall come to it: but they shall not

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# Our Boys and Girls

Mrs. Bettie Whitehead.

Dear Boys and Girls: We are giving you a nice little article on "fruit-bearing," which I have clipped from the "Pillar of Fire," written by Bro. H. D. Plank. I am sure you will enjoy it, and perhaps it will inspire you to more diligent service in the Master's vineyard.

## WHAT KIND OF FRUIT ARE YOU BEARING?

On this earth there are a great many varieties of fruit, and should we try to name them all, too much space would be taken up.

On this eastern coast there are not so many varieties grown as on the western coast or in the gulf states, owing to the difference in the climate, for it takes a great deal of warm weather to grow certain kinds of fruit.

Perhaps those of our readers who live on a farm have plenty of cherries, apples, grapes, plums and pears, but how would you feel if you should awake some morning to find a nice orange grove near by, or perhaps you would be more pleased to find the fine large white grapes that are sold at the store, or a field of pineapples. Almost everyone enjoys good fruit and there is nothing more attractive than to see trees laden with it.

When I was a boy on the farm we had quite a large peach orchard and it was always a great time for me when they were ready to pick and take to market. We had a great variety, and of course, like all other boys, I knew the trees that bore the best peaches. Now of course we did not expect to get peaches from an apple tree or cherries from a plum tree, but we expected to get cherries from a cherry tree, and peaches from a peach tree.

But I am not thinking so much just now about the fruit that grows on trees as I am about the fruit that is gathered from people's lives. Every person in this world is a tree, in a sense, and brings forth some kind of fruit, and after all there are only two kinds,—good and evil. Now a person that is saved bears the good fruit or the fruit of the Spirit which is, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." If you are saved and striving to do the Lord's will you are bearing this kind of fruit, but if not, you are bearing the kind of fruit that is of the evil one, which is, hatred, strife, wrath, envy, jealousy, and all the other things that are bad.

If you are not saved you cannot bring forth good fruit, for in Matthew 7:16-20 we read, "Ye shall know them by their fruits." Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them."

Now children you cannot hide the kind of fruit that you bring forth. If you get angry with little brother or sister or your playmates and quarrel with them; or if when someone wants you to run an errand you fuss and pout about it, you are bearing evil fruit and everyone can see it. But if on the other hand you are kind and gentle and patient everyone will see the fruit you bear and the people around you will be glad that you are in their presence, and you will be a blessing wherever you go.

It pays to serve Jesus and then you will bear the fruit of the Spirit at all times. Take your Bible and study about the many kinds of fruit and you will be surprised how many times the word fruit occurs and how it applies to our everyday life. Study carefully the fifteenth chapter of John. "Herein is my Father glorified, that ye bear much fruit."

Dear Aunt Bettie: I appreciate your kindness very much in offering such a privilege to us young people in publishing our letters, and best of all for reading your good papers. I have written to the Herald several times and I have received some cards from the cousins and appreciate their kindness very much. There is no doubt but our public schools in the South are becoming more intelligent in their manner and enthusiasm. I have gone to school a lot and my desire is to do good. The people of the South have good opportunities for getting an education, but there are some who do not realize the benefit of an education, while others are struggling hard to get one. The most desirable results to be derived from an education, are that young people are made fit

to bear the responsibility of life. We ought to press onward in an honest battle and receive an honest reward, in spite of the devil and his angels.

Argo, La. Milo F. Denny.  
Milo, you have a pretty good idea of what we should make out of life. I hope you will make a good and useful man, and be the means of helping others climb the ladder of success. An education is all right, and every one should strive to get one, but to seek the kingdom of God and his righteousness, is the first and most important step in one's life; then he can study better and be more useful in society, church and state. I'll publish your poem later.

Dear Aunt Bettie: As it has been a long time since I wrote anything to the Herald, thought I would write again. This is my fourth letter. We went to camp meeting in June, held in Lincoln, Nebraska. The evangelists were Fergerson, Fowler and Babcock. The Harrises were the singers. It was a good meeting and lots of folks were saved and sanctified. The children's meetings were good. We took up a missionary offering and got \$7.00 for China. Tomorrow night a missionary from Africa will speak at the church. I have never heard a missionary from Africa, but have heard one from China and India. I wish there would be another good story in the Herald like "J. Cole." I take music lessons and my teacher is Miss Alden and I like her fine. Edna Harrison, you are the only cousin who has my birthday, September 21st. The Bible does not tell how old Job was when he died, but it says he lived 140 years after his troubles and saw four generations and died old and full of age. Job 42:16, 17. Mary Adcock, I will guess you are thirteen. Bessie Flowers, I saw your letter in the Herald and cut it out as you are the only cousin I know. I saw you at Kenesaw camp meeting four years ago, and at the Kearney camp. Venoy Rice, "wine is a mocker, strong drink is raging," is found in Proverbs 20:1, 2.

Ceresco, Neb. Beulah Bassett.  
Beulah, you have given us an interesting letter. You seem to be pretty well acquainted with the cousins. Wasn't it sad about Bro. Fergerson dying so suddenly? It is hard to spare the good, but we must submit when the Lord says "Come up higher."

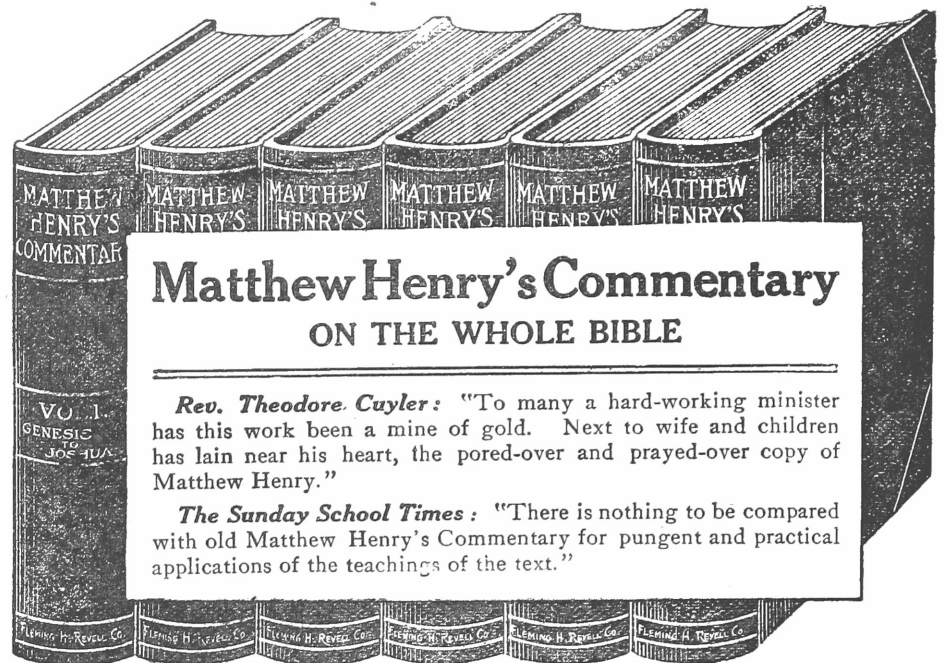
Dear Aunt Bettie: Will you admit a Kentucky girl into your happy circle? As my sister is writing, I thought I would write also. This is my first letter to the Herald. I like to read the Children's Page. How many of the cousins like to go to school? I go every day I can and have not missed one yet. We go about two miles to school. Miss Eva Cook is my teacher, and Mullettown is the name of our school. It is not very large, there being about forty-six in the district. I go to Sunday school whenever I can. I live in the country about five miles from town. I do not like to live in the city. I have four sisters and six brothers; two of my brothers are married and one is in Dallas, Texas. All the rest are at home. I have a sweet little niece and nephew and see them most every day. Who has my birthday, March 6? I am nineteen years old and am five feet tall and weigh 125 pounds. I have dark hair and black eyes. I will ask a question: In how many ways did Jesus create the heaven and the earth? Aunt Bettie, I wish you would come and help me eat grapes.

Alex, Ky. Frances Back.  
Frances, you have given us a nice letter. You have quite a distance to go to school and Sunday school, but am glad you do not let the distance discourage you from doing your duty. Thanks, for your invitation to eat grapes, but suppose they are gone by this time.

Dear Aunt Bettie: I have not written for a long time. I am pulling fodder and will soon go to picking cotton. I think I will get me a bicycle with the little cotton patch that I have of my own. I have for pets, five cats and a dog and two little sows. We have a log house and there are two pecan trees in our yard, three cedars, one peach tree, three fig trees and a grape arbor, so you see we have plenty of trees. My birthday is November 8.

Hartford, Ala., Route 3, Box 62. Eli Pate.  
Eli, you have great prospects with that cotton patch of yours. I hope you will have enough to get you a bicycle for a boy who works so faithfully ought to be rewarded. The first money I ever made, I bought me an organ, and I was one of the proudest girls you ever saw. There is

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Dear Aunt Bettie: Will you admit a Kentucky girl into your happy corner? This is my first letter. I enjoy reading the cousins' letters and especially Aunt Bettie's answers to them. I go to Sunday school and like my teacher fine. Her name is Miss Eva Cook. I am sixteen years old. Who has my birthday, June 17? I would like to correspond with cousins who have the same date. I go to Sunday school every Sunday and to church every second Sunday. I have black hair, blue eyes and am five feet and one inch tall, and weigh 87 pounds. Throw me my bonnet and I will slip out at the back door and make room for some one else.

Susie, Ky. Ernie Hicks.  
Ernie, we are glad that you ventured to visit our corner, and you must be sure to come again. I wish I knew just how many cousins we did have. Wouldn't it be an interesting sight if we could all have a nice picnic all to ourselves so we could get acquainted with each other and see how each one looks?

Dear Aunt Bettie: This is my first letter to the Herald. I enjoy reading it fine. I live on a farm and like it very much. I don't think I would like to live in the city. I go to Sunday school every Sunday that I can. I don't think there is any place better than Sunday school. I am a Christian and belong to the Christian Church. I go to school almost every day. My teacher is Miss Eva Cook and I like her fine. My seatmate is Frances Back. Who has my birthday, April 26? I am twenty years old and am five feet, two inches tall and weigh 100 pounds. I have brown hair and eyes. What kind of flowers do you cousins like best? My favorite is the honeysuckle and my favorite book is the Bible. I guess all of the cousins like the Bible. Who was the first to see the risen Christ? I correspond with Blanche Garvin, of Midlothian, Texas. I had better close, with love to all,

Susie, Ky. Delia Ragan.  
Delia, you were born in the same month as myself, but not the same day. My birthday is April 11, but don't ask me how much older I am than you, for it might embarrass me. See?

Dear Aunt Bettie and Cousins: I saw my first letter in print and decided to write you again. We had a fine camp meeting this year. It was conducted by Rev. John Wesley Lee and Miss Edna Hughbanks. There were several saved and sanctified. I was not a Christian when I wrote before, but was saved last winter and sanctified during our camp meeting, and am happy on the way. Who has my birthday, January 20? Say Aunt Bettie, was J. Cole a true story? I enjoy reading it fine. When you are up in Indiana, call and see us. With love to all,

Pimento, Ind. Lena Joslyn.  
Lena, I am so glad to know that you are advancing in the div. life. I think it was thoughtful in you to send us the money for the foreign boys, for which I wrote thanks. I do not know whether J. Cole was a true story or not, but it certainly taught a true moral and lesson in perseverance.



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Dear Aunt Bettie: Here I come again and am bringing my sister with me. It has been so long since I last wrote, I guess you have forgotten me. I like to read the dear old Herald and the cousins' letters. Aunt Bettie, I think it is nice of you to answer our letters. I am going to school and am having a fine time. I have not missed but four days. Miss Eva Cook is my teacher and I sure do love her. My seatmate is Hannah Ragan. I go to Sunday school whenever I can. My teacher is Mr. Jesse Rector. I will tell you how I look if the cousins won't get frightened and run away. I am five feet, four inches tall, weigh 113 pounds and have dark hair and blue eyes, and am 14 years old; I am the oldest of eleven children. I have six brothers and four sisters. Two of my brothers are married and have a sweet little niece and nephew; their names are Leonard and Lena. They are going to begin a protracted meeting at the Christian Church in September, and as it is just a little piece from our schoolhouse, guess we will attend most of the time. Wish you and the cousins were here to go with us. Julia Henders, did you ever hear from me? Creola Arnold, what is the longest verse in the Bible? I would like to have a shower of post cards from the cousins November 12, as that is my birthday. Guess I have talked long enough, so goodbye.

Alex. Ky. Julia Back.

Julia, I think you have done your part in giving us all the news in your section. I want you to feel free when you visit our corner, and when we have room will be glad to print all of your letter. I look for a big shower of letters when school opens, as so many write when they are in school.

Dear Aunt Bettie: Here comes another little Arkansas girl who would like to have room in your corner. I am fourteen years old. Who has my birthday, May 2? I help mama a good deal and have been kept very busy for a few weeks canning fruit, but I think there is nothing nicer than to prepare fruit for the winter. I have been going to school but our school will only last one more week. I have a papa and mama and three sisters and one brother younger than myself. I am the oldest of the children, so you know I am kept pretty busy. I have brown hair, dark eyes, fair complexion, but am not as fat as some of the cousins I have been reading about, as I only weigh 80 pounds. Hoping to see this in print as this is my first letter, I am your little niece, Piggott, Ark. Rosa Sipley.

Rosa, it is very thoughtful in you that you are so kind to help your mama with the housework. You are rather small to do so much work, but if you enjoy it, that makes it all the better.

Dear Aunt Bettie: I thought I would write again to the Herald. This makes my third letter. Who has my birthday, February 5? I have three sisters and one brother living and one sister in heaven. I went to camp meeting; the preachers were Babcock, Fowler and Ferguson. I enjoyed the camp meeting very much. I got blessed one Sunday at the meeting. The singers were the Harrises. I like to listen to preaching. We had prayer meeting in the morning. My favorite book is the Bible. I have read the New Testament through. Papa and mama take the Herald and I enjoy reading it. How many chapters in the Bible? I have a little pet kitty named Posy. We have some chickens. My Aunt Mabel came to see us and stayed twelve days. We play Blackman, New Orleans, Tenstep and hide and seek. We have apple trees and peach trees. I will be in the second grade next year. My sister Beulah is writing for me. Ceresco, Neb. Merrill Bassett.

Merrill, you must study hard and write yourself the next time. I suppose you have heard of Bro. Ferguson's death ere this. Your favorite book is a good one and if you follow its teachings, you will make a good man.

Dear Aunt Bettie: I am fourteen years old. I am going to Sunday school every Sunday and am a member of the M. E. Church. I have three brothers and three sisters. The baby boy has light hair and black eyes and is sweet as can be. We have a dog and cat and a good many chickens, and a hog. We have a stand of flowers. We live in a pretty place at Converse, S. C. I am working in the mill and do all I can to help my mother and father. I like to read the Pentecostal Herald, especially the boys' and girls' letters. I have a little sister with red hair and blue eyes and rosy cheeks. My friend's name is Gladys Mathews. She used to live here but has moved to Spartanburg now.

Converse, S. C. Lois Crocker.

Lois, I imagine you miss your little friend since she moved away. Does she take the Herald? If not, get her to take it so she can write to it, then you can hear from each other through the Herald.

Dear Aunt Bettie: Will you let a new girl come in? I stay with Mrs. Ida Young? I am 10 years old and am in the 4th grade at school. I enjoy reading your letters very much. I do not take the Herald but the lady I stay with does. I find it is a good paper. I have just finished your story and like it. I go to Sunday school when I can. My mother and brother are dead, and my papa stays in this town, but is away at work for the Singer Sewing Machine office. I live in Athens, Ga. Miss Grace Allen, care Mrs. Ida Young, will reach me.

Grace, I am glad you found your way to our corner. I am happy to know you are one of us and that you enjoy reading our page. Come again some time.

Dear Aunt Bettie: Will you let a little Georgia girl enter your corner? Who has my birthday, April 30? We take the Herald and I like it fine. I am 13 years old and weigh 93 pounds. I am four feet, nine inches high and have brown hair and eyes. Our school has closed. I am in the fourth grade. I have a little sister nine years old who is in the 2nd grade. Mother is down sick and has been for two years. Who has pets like mine? I have a dishrag and three little kittens. With a bushel of love to Aunt Bettie and the cousins, your niece, Council, Ga. Susie Greene.

Susie, you certainly do well to attend school and help with the housework too. I trust your mother will soon be well.

## OUR DEAD.

### ANDERSON.

The death angel came and took little Willie Anderson to live with Jesus. She was loved by all who knew her. It was a great grief to give her up, but the Lord knew best and so we bow in submission to his will. Willie was the daughter of A. G. and Rena Anderson. She suffered much. She took the whooping cough some time in May and suffered until September 2, when death released her from her tenement of clay. She was three years and eight months old. Dear Willie, we hope to meet you some sweet day when our day's work is done. She was laid to rest in the Santa Fe cemetery.

### A FRIEND.

### RICHIE.

Mrs. Martha Ann Richie died August 9, 1912, age 67 years, 10 months and seven days. She was left a widow with five small children, which she worked almost day and night to care for until they were large enough to provide for themselves. The five surviving children are James, William, French, Robert and Mrs. Sarah Burden. She also leaves four sisters and one brother to mourn her loss. She was bright and cheerful and continued to serve the Lord in sunshine and shadow. She died a triumphant death. She belonged to the Methodist Church.

Farewell dear sister, sweet thy rest,  
Weary with years and worn with pain;  
Farewell, till in some happy place  
We shall behold thy face again.  
'Tis ours to miss thee, all our years,  
And tender memories of the deep,  
Thine in the Lord to rest for so  
He giveth his beloved sleep."

Her sister,

Mrs. Eliza R. Harney.

### FEIFFER.

The subject of this sketch, John Taylor Feiffer, was born February 12, 1910, and departed this life August 20, 1912. He was one year, six months and eight days old. God sent a message for our little John to come home and the angels carried the jewel to the skies. God is making up his jewels, so praise him for taking one from your home to be forever with him in glory.

To the broken-hearted father and mother, we would say prepare to meet God. The time will not be long until you meet little John where parting will be no more. You will miss John, yes you'll miss him, No more see his shining face,  
And I care not who is present,  
There is none can take his place.  
Dyer, Ark. W. J. Burkhead.

### HARRISON.

Brother John C. Harrison, of Stroud, Ark., has gone to his final reward. He was born in 1847, and departed this life, Aug. 18, 1912. He was brightly converted when he was twenty-one and joined the M. E. Church, South. In 1905 he was wholly sanctified under the preaching of Brother Frank Daniels, at Delight, Ark. He was twice married. His first wife died shouting in the old-time way, and his wife who now survives him with three sons is a sanctified Christian woman. Brother Har-

## 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 thanksgiving subscription to be paid in five, equal yearly payments.

Ethel Sebring	25.00
Mr. and Mrs. T. H. Lucas	125.00
Mrs. Anna Donaldson	10.00
Mrs. Harry Bright	25.00
Lucile Albright	25.00
E. H. Byter	25.00
	\$7,486.17

rison showed in his daily walk that he loved God, his people and his cause. He evidently walked in all the light he had. He was true to the great doctrine of holiness, shared the joys and bore the reproach. His home was open to the ministry and he gave liberally of his means. The last chapter he ever read in family worship was John 14th. And he rejoiced as he read it. He was a devoted husband, an affectionate father, a good man. Peace be to his ashes, and many blessings upon his sorrowing loved ones.

J. S. Sanders.

The Man Inside, J. O. Davidson. Price, 35 cents net, postpaid.

"This is a series of studies in human nature, dealing with the modern interest in the outer, or physical man. Each study shows the principle underlying some modern movement, and then relates that principle to the inner or spiritual man. The interpretation is modern in treatment and method. The style is strong, terse, epigrammatic. The book will make for right thinking and true living."—David G. Downey, Book Editor. The Methodist Book Concern, Cincinnati.

He might have said more, but what Mr. Cowgell says is worth ten times the price of the book to every parent or any one interested in the spiritual welfare of children.

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Logansport, Ind., and Wheatland Ave. Church. . . . .Nov. 10-25  
West Middletown, Ind. . . . .Dec. 1-20  
Carmel Charge, Ind. . . . .Dec. 29-Jan. 12

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### W. R. CAIN.

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REV. W. O. SELF.  
Geneva, Ga. . . . .Oct. 1-13  
Gateswood, Ala. . . . .Oct. 18-27

REV. E. J. MOFFITT.  
Lynchburg, Va. . . . .October  
Lynchburg, Va. . . . .Nov. 1-15

REV. A. J. MOORE.  
Offerman, Ga. . . . .Oct. 1-15  
Douglas, Ga. . . . .Oct. 20-Nov. 7

REV. A. C. ZEPP.  
Corwith, Ia. . . . .Sept. 20-30  
Hartford City, Ind. . . . .Oct. 2-13

REV. W. H. CHAMBERLAIN.  
Sedan, Okla. . . . .Sept. 16-Oct. 1

REV. JOS. OWEN.  
Granville, Tenn. . . . .Sept. 27-Oct. 6

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## OUR BIBLE CLASS

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Teacher.

## OUR LORD SPEAKS THE PARABLE OF THE WHEAT AND TARES.

Time.—Autumn, A. D. 28.

Place.—Near Capernaum.

Matt. 13:24-30.

Verses 24, 25.—Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way.

When the professors were lukewarm, and the pastors indolent, "His enemy came." Such is the proneness of fallen man to sin, that if the enemy sow the tares, he may even go his way. They will spring up of themselves and do hurt.

Verse 26. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

The difference was scarcely noticed until the time for fruitage. When a trying time comes, when fruit is to be brought forth, when good is to be done, that has difficulty and hazard attending it, then you will return and discern between the sincere and the hypocrite; then you may say, "This is wheat, and that is tares."

Verse 27. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

Evil appeared in the early church where it had not been expected (Acts 20:30). The rise of errors, the breaking out of scandals, and the growth of profaneness, are a matter of great grief to all the servants of Christ. It is sad to see such tares, such weeds, in the garden of the Lord; to see the good soil wasted, the good seed choked, and such reflection cast on the name and honor of Christ.

Verse 28. He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

The servants thought they had an easy method of dealing with evil. "Wilt thou then that we go and gather them up?" If the church had had "ears to hear" (faith) this lesson from the Master, it could not have become the instrument of persecution. Men have been too anxious to anticipate the decision of the supreme and only Judge.

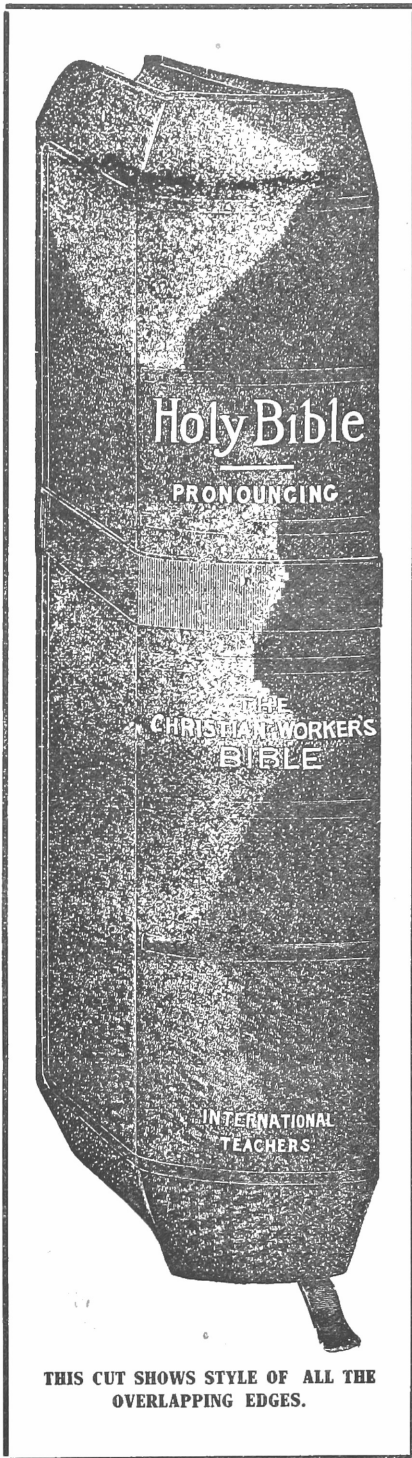
Verses 48, 49. Which, when it was full, they drew to shore, and sat down and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just

Great caution and moderation must be used in inflicting and continuing church censures, lest the wheat be trodden down, if not plucked up. The "wisdom from above," as "it is pure," so it is peaceable, and those who oppose themselves must not be cut off, but instructed, with meekness.

Verse 25, 26. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth. And that they may recover

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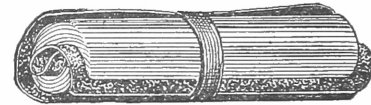
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themselves out of the snare of the devil, who are taken captive by him at his will.

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