

THE PENTECOSTAL HERALD

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

H. C. Morrison, Editor.

Louisville, Ky., Wednesday, September 3, 1913

\$1.00 Per Year.

Volume 25, No. 35.

Editorial—Rev. H. C. Morrison

"Keep Thy Heart With All Diligence."

A heart need not be full of viciousness and gross iniquity in order to be unclean. Its uncleanness may take a more refined form and consist in pride, which so closely allies itself with self-respect; anger, which so frequently is confounded with "righteous indignation;" ambition, which looks so much like a laudable desire to be in a position to better glorify God; self-will, peevishness, fretfulness and such like. A pure heart is free from these.

Is extreme sensitiveness and readiness to resent a slight or insult, consistent with the profession of perfect love? To ask the question is to answer it. Perfect love implies patience with the faults of others; a crucifixion of self so our feelings are not easily hurt, a charity that "hopeth all things" of those whose words or actions we do not understand, and that will not impute evil to them before they have had opportunity to explain.

Many persons are sadly conscious of the fact that their Christian lives are not what they should be. Their own ideals are not attained nor even approximated; their hearts' desires are not satisfied; the plain requirements of the Scriptures are not met by them, neither have its promises been fulfilled. They are hungering and thirsting for something better. O ye sanctified ones, can ye not so live before them and let the light of the glorious grace ye have received so shine out that they will see that the very thing they need is the blessing of entire sanctification?

Holiness is more than a *blessing*. It implies much more than a clean heart. A holy man or woman ought to be as perfect a man or woman as it is possible for that individual to be. It will clean up and round up a person in his whole being, and will show itself in all the manifestations of his life. It will make relentless war upon everything that is of doubtful propriety, or that allies itself with things sensual and worldly. It will invite all that is lovely and desirable and of good report. It will cause a person to lay aside every filthy and useless habit; it will cleanse his lips of all foul speech; it will lead him to discontinue the use of bywords and exaggerated forms of expression; in short, it does away with all that is hurtful to soul, body or influence, and places before us the highest ideal of perfect manhood and womanhood. It is opposed to everything that would not be proper in the Lord Jesus Christ, and is the friend of everything that will make us like him. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Oh, to be perfect men and women in Christ!

BIBLE HOLINESS IS AGGRESSIVE.

Bible holiness in the heart is wrought by the Holy Ghost. When he cleanses the heart from all sin, he takes up his abode, and where he abides he is an active force. You may be sure that a Spirit-filled man is an active man. He sees about him everywhere a field white unto harvest; he has faith to undertake and energy to push forward; he feels as-

sured of victory, and obstacles only give an opportunity for greater faith.

Satan and wicked men are mighty, but God is almighty, and so undaunted a holy man goes forward without fear. He wants peace with his fel-

WHAT THOU DOEST, DO QUICKLY.

"Whatsoever thy hand findeth to do, do it with thy might." We want to urge that our friends get busy and send us the names of persons who they think will be helped by the weekly visits of THE HERALD. The eagerness with which our readers have taken hold of the proposition to introduce THE HERALD into new homes at the remarkably low price of 25 cents until January, 1914, is encouraging indeed. The multitudes are hungering for the gospel of full salvation and may be brought in touch with it by the visits of THE HERALD. Will you send it to some one today? Have you faith to believe if you will "cast thy bread upon the waters thou shalt find it after many days?"

There never was a time when the lovers of holiness should press the battle against the powers of darkness and false teaching as today. Error is taking on new forms and being clothed in such attractive garb that the "very elect" are being drawn in by its coil of deception. If through pernicious literature, the enemies of truth are wielding such a powerful influence for Satan, why should not the advocates of righteousness be able to overcome it with the truths of full salvation? Let us not say, "We can if we will," but "We can and we will."

lowbeing, but he will not have it at the price of inactivity; he must and will move out and press forward, condemning sin and advocating holiness, insisting that the blood of Jesus Christ cleanseth from all sin.

When men who have received the sanctifying power get afraid to preach the doctrine definitely and plainly, and to report those sanctified under his ministry at annual conference, and to agitate the people on the subject of full salvation, they soon lose their power and fall back into the humdrum of a drag-around fruitless ministry. It is to be expected that God will want his Spirit-filled servants testifying, rebuking, singing, praying, exhorting, preaching, agitating and stirring up the people on the all-important subject of salvation from all sin.

Let all who profess sanctification make it a point to be constantly aggressive; then the life will mean something. There will be opposition, persecution, but there will be joy, and there will be fruit. Let the whole line move forward and keep the revival fires burning until every hamlet, village, town and city shall know that in Jesus there is complete deliverance from all sin. Let us not fear to preach

the awful and gracious truths of the Bible, and to believe that his word will not return unto him void. Let us pray and believe that the ever present, invisible Holy Ghost will apply the word and give victory. We want to wait patiently upon the Lord; if he tarry to try us, let us prove steadfast until he comes.

THOSE TIMES HAVE COME.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3, 4.

The times spoken by the apostle have come. Many of our great city congregations would not think of *enduring* the plain doctrine of Christ and the new birth and hell; or of Paul on the carnal mind, or of John and Peter on holiness. The great soul-searching doctrines of the Bible which make men feel their guilt and their filthiness of flesh and spirit, and their great need of a blood atonement made by Jesus Christ on the cross, are neglected and the people are given what they desire—*fable*. How rare is a conversion in such churches; how common is sin among the people of these great congregations who will not endure sound doctrine. How often the most startling crimes and dishonesties come to light among them. How, in startled horror, they will cry for rocks and mountains to fall on them when Christ appears.

What will then become of the false teachers who have received their large salaries and given false comfort to their worldly, pleasure-seeking, sin-loving people? The man who cries out the whole truth will suffer in salary and reputation, but he will shine as a star on the day of judgment. May God help those whom he has called to proclaim his word, to be faithful messengers.

God wants to give us a revival of the Wesley and Finney type, on a solid Bible basis, but this can only come by preaching the word and holding on to God in prayer. Let us exalt the sovereignty of God; let us lift up the sufferings of Christ; let us proclaim the personality of the Holy Ghost, the depravity and wickedness of the human heart, the certainty of judgment and the awfulness of hell.

The highest obligation rests upon holiness evangelists, pastors and teachers to give the pure, unmixed word of God to the people. It were better not to preach holiness at all than to preach it mixed up with all sorts of notions, errors and extravagances. As for the teachers who lead the people away from, and prejudice them against holiness, their situation is dangerous in the extreme, and the condition of their deluded followers pitiful indeed.

ENDURANCE.

One of the most embarrassing features in almost every meeting we have ever held for the promotion of sanctification as a Christian experience, has been the presence and *loud* endorsement of people whose intelligence, reputation and manner were such that they greatly hindered and embarrassed us in trying to preach the great truths of a full salvation. Usually, if you try to counsel and advise such people they will appear to become angry. What is to be done with the unwise, indiscreet, thoughtless, clattering, loud-talking, self-centered professors of holiness who seem to think that meetings are held not so much to get people into the experience of heart purity, as to give them an opportunity to parade themselves before the community? It would be difficult to calculate the harm that one such person can do in a meeting or community.

Rightly Dividing The Word of Truth.

BISHOP FRANK W. WARNE, D. D.

BIBLICAL DISTINCTIONS BETWEEN THE MIRACULOUS POWERS AND SPIRITUAL GRACES OF THE HOLY SPIRIT.

Good Bible students would never think of denying the fact of the gift of tongues on the Day of Pentecost and other miraculous gifts of the Holy Spirit. John prophesied, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire."

That this prophecy was fulfilled at Pentecost, and more than filled, no one can doubt, for even in this marvelous prophecy, the gift of speaking with tongues was not mentioned, as indeed, it was not in any Biblical prophecy or promise, yet without doubt on the Day of Pentecost and on various other occasions in New Testament times, God's servants spoke with tongues. There is nothing clearer in the New Testament.

Further, I cannot agree with those who positively affirm that the day of speaking with tongues is forever past. Who knows? How does any one know? Should God in his wisdom decide at any time, or place, to give to one or many of his servants the power to speak with tongues, what is man to "limit the Holy One of Israel?" About God's ability, at any time, to grant the gift of tongues or any other miraculous power, there is not the slightest shadow of a question in my mind.

Good people, and I here use the terms good people or saintly people, with a very careful, and an entirely appreciative and sympathetic selection of terms, for good people, yea, "My people are destroyed for lack of knowledge." The more devout the believer the greater the danger of unhealthy excesses if in his interpretation of God's word an incidental matter is put in the place of a great revealed truth. The disciples before Pentecost had neither prophecy or promise concerning the gift of tongues and one cannot conceive of it even being in their thought, as they waited for the great promise of Christ that he would from the throne send upon them—"the promise of the Father." That the Bible makes a very marked distinction in a great variety of ways between the miraculous, and spiritual graces of the Holy Spirit, is what we would have all good people who are earnestly seeking the fullness of the Spirit, keep clearly in mind. May I call attention to some of these distinctions.

1. The gift of tongues was not mentioned in the great volume of Old Testament prophecies concerning the coming of the Holy Spirit in New Covenant fullness. His coming, like that of Christ, was foretold in ancient prophecy under images of expressive import. In the Old Testament there are some remarkable prophecies of the Holy Spirit. "Thus saith Jehovah, that made thee, and formed thee from the womb, which will help thee: Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by the water courses." And again, by the same prophet, it is declared: "And the parched ground shall become a pool, and the thirsty land springs of water." By the prophet Ezekiel he says: "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give unto you and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." By the prophet Joel the Lord gave the following promise: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your

young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my Spirit." How pregnant with meaning these Old Testament prophecies! They are expressive of that copious fulness of the Spirit, that refreshing power and fertilizing influence, which he should impart to the souls of men under the New Covenant, so that the parched ground, the dreary pestiferous waste should rejoice and bloom like Eden. Yet the miraculous gift of tongues is not even hinted at.

2. Jesus, before his departure, prophesied concerning the coming of the Holy Spirit. It is worthy of note that in his prophecies or promises he went into detail as to the offices and work of the Holy Spirit, such as (1) "He will reprove the world of sin, and of righteousness, and of judgment." (2) "He will guide you into all truth." (3) "He will shew you things to come. He shall glorify me." (4) "He shall receive of mine, and shall shew it unto you." (5) "And I will pray the Father, and he shall give you another Comforter that he may abide with you forever." (6) "He dwelleth with you, and shall be in you." (7) "He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." Christ put such special emphasis on these and other blessing to come to the Christian through the Holy Spirit that he said, "It is expedient for you that I go away," in order that the Holy Spirit may come. Yet there is not the slightest reference to a miraculous gift of tongues in any of Christ's exhaustive promises concerning the blessing to come to his disciples through the coming of the Holy Spirit.

3. After his resurrection the promise of the Holy Spirit still hung upon his lips. Yea, his last recorded utterance before "He lifted up his hands and blessed them," was "And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high." But there is from the lips of Jesus no intimation of a coming miraculous gift of tongues.

4. Jesus himself: It is not recorded that Jesus spoke with tongues; yet from being conceived of the Holy Spirit, to offering himself up in the power of the Holy Spirit, the life of Jesus is full of the Holy Spirit. Therefore, there can be no doubt that the Bible recognized the highest type of the Spirit-filled life without the exercise of the gift of tongues.

5. When the apostle enumerated the gifts of the Holy Spirit, and the graces of Christian character, the gift of tongues is not included: "But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law."

6. Where the awful scene of the judgment is portrayed in the Scripture, men are never set forth as being condemned because they do not possess miraculous gifts, but only those who are destitute of the spiritual graces of the Holy Spirit.

7. The possession of the gift of tongues is nowhere enjoined as a duty, nor is there any command concerning the gift of tongues such as "Be ye filled with the Spirit."

8. It would seem as if it were even possible to have miraculous powers, and be destitute of the greatest spiritual graces. For did not our Lord speak of many who in the day of judgment shall plead that they have prophesied in the name of Christ, and in his name cast out devils and done many mighty works, but they shall hear the dreadful sentence, "Depart from me, ye workers of iniquity." Is it not on this account that the Apostle Paul places miraculous powers in striking contrast with the graces of the Holy Spirit, and speaks of the most splendid gifts as no better than "sounding brass, or a tinkling cymbal," compared with that supreme love to God and fervent benevolence to man which the Holy Spirit inspires in the believer's heart?

And so I might go on, but I only desire to impress the point stated in my heading that Biblical

teaching makes a very marked difference between the miraculous powers and the spiritual graces of the Holy Spirit. I have not written for the purpose of argument or controversy but only with a view to helping any earnest soul seeking the fullness of the Spirit, who may not have this distinction clearly in mind, and is therefore mentally confused. May I conclude by urging the living in the fullness of the Spirit, for, not having the Holy Spirit, not only renders one's life spiritually fruitless, but excludes one from all claim to that Christian character, and to the spiritual graces, which make one an heir to the blessings of the new covenant, "For if any man have not the Spirit of Christ, he is none of his."

We are very glad indeed to publish the above article from the pen of Bishop Warne, of India. It is thoughtful, suggestive, scriptural and kind and should be read with interest and profit. Let the reader notice that there is no hint of severity or unkind expression in what the Bishop has to say. It seems to us that this spirit ought to characterize our discussions on this and other subjects. We can be faithful and true to our convictions without being abusive or severe in our judgment of our fellowbeings.—(Editor.)

EVANGELISTS AND METHODISM.

REV. JNO. B. CULPEPPER.

I don't know whether we who have been grilled, ground, greeted, cussed, kicked, caressed, stewed, stuffed, starved, leered at, loved and lied on, and are the victims of this cognomen, should congratulate ourselves that we have at last become the target for everything, from the county editor, who is constitutionally opposed to putting news into his columns, up to the great magazines, who nose about for something that will smell or sound big before they type it. Some of us can see a change, "Sence dem ole times."

THE EVANGELIST.

He is three or fourfold, so far as our church is concerned. We once had a large class known as local preachers. They were mainly from the country; and were farmers. The pastor had large circuits and needed help, and these men went as far and as much as they could, in aiding them. Many of them had been itinerants, but dropped out because of large families, or debt, or to make money, and preached for the love of it, or the Spirit's constraint, or to ease an outraged conscience. Many of them, in fact, most of them, were better read and could wield a greater influence, and often preach a far better sermon than the pastor, who was young and without sermons or experience.

These local preachers went from church to church and helped their pastor, especially in his protracted meetings. He, as such, was the evangelist of Methodism. Earlier the pastor was the evangelist, and all the real pastoral work was done by the class leader, and steward. The town and city came into existence, and the settled pastorate with it. The local preacher found himself not needed because the pastor could do all the pulpit work, as well as for other reasons not germane to this article.

This new state of things left on the hands of the church a large class called preachers, but who did little of it. Other changes came and among them worldliness came to the church and the church lost spiritual ground and ceased to be aggressive for souls. Collections multiplied on the pastors' hands, with other duties, rather than the direct work of dealing with the souls of men. God deplored this state of his Zion, and as a matter of course, he grieved that the pulpit had become more worldly, even if it was religious worldliness. He laid his hand on men here and there, as of old, from among the rural ranks, and from youth and inexperience, and pushed them to the front in prayer, song, and exhortation. At first, they were heard in some schoolhouse, and gradually their fame or notoriety, as it was variously called, brought them into larger notice. Pastors who were not in a popular stupor used them and this would give these firebrands still larger fields, until all their time would be in demand to help in meetings. Their support, through collections came naturally and of necessity as well as of right.

God, who had allotted to Methodism so large a place on the world's map, and especially here in the South, needed us, and wanted us, and called on us. The negroes had been freed, and needed a thousand white men to hold them to southern sympathies, and to keep down a thousand evils, whose heads were seen bobbing up in all directions. I need not enumerate. We did a little, but not enough. I place no censure, only I do say, had our once awake Methodism stepped in, she would have moulded this mass and largely saved them from themselves first, from Northern foolery, next, and started them on the world-wide career of religion and democracy. The Northern Methodists, with more politics than grace, came among us at that time, and with a wisdom beyond their fraternity, began revival work wherever they could get a hearing. We did not discern fully the signs of the times.

The holiness wave struck us through Inskip, Gill, McDonald and their godly, fiery sort. We thought it was a morning shower, then we called it Northern rot, then fanaticism, and then we looked at it, and saw staying qualities and called out the fire brigade and turned on the hose. I could call the names of men who had not been famous for anything before who made considerable "rep" by rushing into print and coloring up in the pulpit and giving it as their opinion. Up to this, they had been simply making the church, quarterly, and annual connections and collections, and were not known to have a real opinion.

Events with supernatural synchronism rushed upon us. The doctrine of a clean life was emphasized; tobacco, smutty jokes, waste of time were attacked; the emotions were stirred; men thought, talked, investigated till there were a thousand men and women in Georgia alone, who, with more or less activity and largeness, were scattering holiness literature, and the masses for the first time in their life awoke to the knowledge of what they were and what they believed—all this with the usual results as recorded in history.

Our pastors, by the thousands, professed the second blessing, or took on new life, and became better men and better workers. That many of them did not fall in at once, but waited to weigh matters in the scales of results, is not to be scored against them. All, more or less, among the young and often the old too, took on new energy, but we still did not see at least the full hand of our God. But preachers and laymen wanted work.

The "Unauthorized Evangelist" and "holiness," and "comeoutism," were billed under the same general head, and there was not one time a real difference drawn by press or bishop between Sam Jones, our own Georgia firebrand, and Irvin, the fire ranter; between myself, who never had but one wife, and never went where some pastor did not invite me, and some upstart who was advocating celestial affinities—soul-mating.

Along here, the "Campbellite" tent came in and would often preach real good revival Methodist doctrine, and gradually draw the town to the meeting. Our pastor had to go in, or be condemned by his own church. Our evangelists and five-sixths of our idle local preachers who would have taken to the pulpit, stump, bar-room, city, country, wherever men could be saved, were at home chafing or listening to pastoral sermons against disloyalty, comeoutism and fanaticism. Our Baptist brethren saw God's hand and stepped in with our methods, and often with our men, and have walked round us and are the leading evangelistic force in the land today. Fact, sir.

We record with justice and joy, that the masses of our pastors stood ready to lead a forward movement, and scores of them talked with us about the needs of the church and the strange opposition found among those higher up. Fact, again. Many of our pastors told me that they felt sure that our own men were not meant, when these strange and untruthful deliverances came from pulpit and press.

Another sad result with us was, that we ceased to grow numerically and reported a deficit. Why? We killed the goose who was laying the egg, or kept shooting up through the woods till she was afraid to stop long enough to make a nest. Ministry impoverished was another hurtful result. There are today in the Baptist Church, such men as Link McConnell who went from us just to get recognition for the work he felt called to. I tell you from ex-

perience, that it takes more grit than grace, or brains, to stay and rub the sore places, when each kick came from prejudice or honest ignorance of one's heart, or God's leading. Hundreds did not come to us for work who wanted to, but saw that there was no room for their sort and went to other pulpits.

While all this was happening and covering a term of years, had all our local preachers been young, and all our stewards been full of the evangelistic spirit, we would still have needed men for the front, according to what God had laid out for us. Fact, sir.

We have never had half enough men, and it has never been a question of money, either. God gets the money when he gets the men. God owned the work of those who dared go out. Recognition has been forced and the church has been forced back to more evangelistic methods.

Now we have great gatherings to consider this evangelistic movement. Great evangelists are called upon to give their *ipse dixit* on the matter; its evils are still the principal things discussed. It must be regulated, they tell us. We are now on another fool's errand. When was a bushwhacking brigade ever regulated? When was individualism ever regulated? When did you ever know a regular charge upon the scattered and scattering enemy? Who ever regulated his own courtship or love, before or after marriage, so that it could always be parsed, powdered, labelled?

IMITATORS.

This class of evangelists has given us great concern. They don't see in the pastorate, nor sit on the board of stewards, on districts, in the editors' chair, in the Sunday school superintendency and Epworth League. Lord Dictator, Spectator, and Stringy tater, and Rotten tater; but their eyes are on the imitator and agitator.

Who made the child an imitator? What would he be if he did not have some of his sort to sight by? If he was among wolves from infancy, would he grow up a gentle Caucasian? Why not? Who is to blame for his proclivities for imitating? How many houses would be built during the next two decades, if only those built who can make a blue print? How many poets, painters, sculptors did not spend years copying, imitating? What is a sample, a copy for, if not to follow until we get to where we can improve upon it, or make something better? What and who is Christ, if not one to be imitated? What and who is God, but our great Father copy?

The men and women most justly entitled to be called original today, or in any day, are those who in their time have most assiduously imitated or copied. How can you educate, progress, originate without the copy? Nobody but a stringy tater, editor, or bishop, or some such, scared to death at the imitator.

"CHEAP IMITATORS."

The evangelistic movement is largely run by small men; cheap imitators, as they are called. Such men as Dr. Chapman trying to instruct God's evangelists, is amusing. A layman with business methods could get together a group of preachers, go to a city, raise a great campaign fund, and with flourish of trumpets, do the same thing, and possibly far more and better. Go and get the net results from Atlanta, Ga., as I have done; go to Dallas, count the men, time, and preachers engaged, together with the stacks of money, putting in the net results in membership, and such as you can tabulate, and then go with me and watch fifty to one hundred and twenty-five thinly-clad, poorly-fed boys in Wilmore, between daybreak and sunrise, studying God's word, and how to reach souls; hear them pray and see them go out all through those mountains during the vacation period, and listen to their reports when they come back, if you would like to see a sure-enough evangelist. They are small men and women—small brains, small ideas, small knowledge of the world, preach small sermons, get from ten to one hundred converted and into the church, but it is where the big men never go, but where all the big men come from. If they get fifteen dollars, it is big pay; when you hear from them next, it won't be in the editor's sanctum, but out at another schoolhouse, repeating the last fifteen days, having sent ten dollars of their last donation to Wilmore to pay for their own or

some one's else education or to the foreign field. Fact, sir.

Next fall watch these same boys and girls at Wilmore, now under Dr. Morrison, and Kingswood, under the inimitable Hughes. Watch these same little imitators, as they are dubbed, as they greet the boys and girls and take them to the president. and tell him, "this is ————, converted down yonder at Coon Hollow, gloriously saved and is called to preach. He has had but one year in school, but I told him you'd find a place for him. He will, too. Seen him do it.

Now when these little imitators with their converts get back and turn in a list for the pulpit, foreign and home field, bless your eyes that they have seen some of the fruits of genuine evangelism.

We don't doubt but that Dr. Chapman, did he know how, could order these same city brigades which he parades through the homes and hotels of our fashionable cities, to where the hungry and unsaved are, and tell them to come home on their shield or with their shield would quintuple his results.

MONEY CAUTION.

Here seems to be the milk in the cocoanut. We were bothered till we slipped up on a good many pastors and did not catch one begging God to restrain the steward and keep the people from giving him so much; and when we stopped to think of it, not one could we recall who had ever stopped us, when we had raised his belated salary and had reached the exact scratch, but they all let us go on and add a suit of clothes, or an extra hundred dollars. Then we went a little further and found out that the average pastor has more laid up for a rainy day than the average evangelist.

Then we find, as in our case, nearly all of you let the pastor manipulate the collection and take what they give you. So all this fuss about money is just some more of that unaccountable hatred that exists towards a local preacher, if he is of any use to himself or anybody else.

REGULATE THEM.

Yes, they are at that now, and when they get it done it will be back where it was before. We tell you, you need not try to do what everybody says. Bishop Haygood advised us to locate; said he thought we were called of God to evangelize. We tried and did not get to locate, but took a supernumary relation. The next year, Bishop Keener said we should not be allowed to locate, but should be stopped from going around.

"CONFERENCE EVANGELISTS."

They appoint them now, but the local preacher is still the "nigger" in the woodpile. If you are appointed to evangelize in a certain conference you need not stay there, but go to the ends of the earth and get all the money they will give you and there is no kick. But if a local preacher and you are invited by a pastor and you go, and if you put three men into the pulpit and three women in China, yet you are "independent," a "comeouter" and should be stopped.

They are trying to bill, button, and brand now, and if the devil can have his way, not another out-of-order thing will happen, and the evangelistic movement will be as dead in this country as the pastorate was when God called out the evangelist. We are writing to the "little fellows," "imitators," "agitators," one of which we are. Boys, don't forget to pray, and don't try to take everybody's advice; and don't wait till these evangelist regulators find the schoolhouse and old man Jones down under the hill, and send you down there.

J. W. Hughes is a crank of the first water—born one, will die one and shout through heaven, a crank of the first water. Yes, and as we have been in his theological class at daybreak, yonder in Wilmore, and seen twenty-five to fifty hungry young men listening to him teach Methodism, Paul, Christ, Evangelism, we have said—that man knows more, and does more for the evangelistic movement than all these fine dictators, with their fine spun theories. We wish they would make Hughes president of one of the Chautauqua gatherings of evangelists.

They are getting it now. We rather like the story Bro. Morrison tells. In one of his meetings, so the story goes, he preached on sanctification and made the usual call for all who wanted it to come to the altar. There sat near the rear of the

house, a fine looking man dressed in his best, which was the best. He took up his tall beaver hat, large gold-head cane, fine kid gloves, and caught step to the music and came rythming down the aisle; he kneeled on time, placing his hand to his high, white forehead, with the gloves held nicely and, in fact, according to "Hail." There was prayer and then a return to seats. Dr. Morrison asked all who could accept the blessing or Blessor to come and give their hand. Again my friend arose, took his cane, hat and gloves, caught time, and on time, reached the altar and gave the doctor his hand, made a little bow, and said, "Sir, I accept it." Dr. Morrison said, "Well, brother, you have claimed it, and we have no good reason for doubting it, but we want to tell you that you got it the nicest of anybody we ever saw."

Boys, they are getting too nice to suit us. I once heard of one of these pray-all-night evangelists who worked out in the woods where there were no curling irons and pressing clubs; he was too busy to spare his breeches while they would be pressed anyway. The consequence was, that he bagged fearfully at the knees. One day he went to town to get his mail and was standing on the sidewalk, and his bagged trousers struck an Irishman who looked at him a little, then said, "Well, jump, if you are going to, and don't keep the crowd waiting all day to see it." Give us the evangelist with the bag knees and with a patch now and then, and we will show you the man who knows God and how to get people saved, sure enough.

We are reading what they all say and we notice that they deery all slang. That cuts out half of those whom God calls, slang and all, and who talk like the people among whom they were raised, and if they don't say it in slang, they won't say it, and if they did the people would not listen to them.

We notice too, that they are solicitous about what money you get. You and I hold meetings where if we got every dollar in the community on the market, it would not be two hundred dollars. What do they know about the mountains of Kentucky and the backwoods of Georgia and Florida? Just think of a man up on the fence telling farmers how to run a great engine drawing ten plows, when each farmer has only a few acres and a little steer.

We scarcely know a Methodist evangelist, however young or inexperienced, that we would change a particle. Won't he learn? Can't he grow? Doesn't God know whom to call? You take evangelists who have shaken the woods as well as the town, and you will find that God found them and used them before they knew the way to college; when you stop to grind your axe on the Vanderbilt rock they will put something in the water which will make the thing turn edge, if you are simply trying to split a pumpkin.

We once heard of a man who by accident swallowed a lot of Chinese type. It had no peculiar effect until the next day, when he went to tell his wife some simple thing, when all at once, he began to shoot out an arm, then both arms, then bow his legs into pothooks, lift one foot up on to a level with his head, down it, and point the other out horizontally, then make pothooks of his arms, then shoot one off to the left, and the other straight into the air. Thus he performed, while his wife screamed, and the crowd seeing his antics continued to gather until the town looked on with varying feelings and remarks. A Chinese laundryman near, said every motion of the man's mouth, hands, feet, body, represented a Chinese letter and that the man had simply told his wife if she would wait, he would go for a hack and take her home.

We have heard some evangelists who were almost as bad, but before we could say we did not like him or his method, somebody would understand him and get to Christ and then we would like him, Chinese pothooks, antics and all. Take that remarkable man, J. W. Hughes, again. There is something in him that just won't be educated. Do you know, we think that is true of all or nearly all real evangelists; they are called to do a peculiar work and are, of necessity, peculiar men.

We wish our bishops would call out every local preacher and let them, with their peculiar stamp, go into the soul-saving business. We wish our pastors would get over their money scare and take a great big fright at the lost condition of the church.

We wish that while they are lecturing evangelists, and about them, they would wake up to the fact that a large percent of our pastors are worth little to God or humanity.

IN THE OFFICE

Mrs. Bettie Whitehead.

ARE WE WORTHY THE NAME?

The world looks upon America as a Christian nation, one whose constitution is founded upon the word of God, and whose laws are supposed to be those of equity and justice; but are they correct in their interpretation of our laws, our government and our equitable distribution of civic and religious matters?

It is true when the Pilgrim Fathers landed in this country they felt they had found a place where they could ventilate their religious convictions without fear of being molested; they acknowledged the Father as the Giver of every good and perfect gift, and in the autumn when the products of the fields were gathered in, they devoutly thanked the Father of mercies for so plenteously rewarding their labors with such abundant crops.

As the days went by the breach between the Giver and gift began to widen, until man scarcely felt his dependence upon a supreme Being; one from whom came the sunshine and the rain; and as the breach widened sin with its agencies crept into the chasm, gaining a stronger foothold with the passing years, until now the precious old Book upon which our government was founded is finding an unwelcome place in our public schools; the freedom of conscience, which was the magnet that drew the honest-hearted worshipers to our shores, has become paralyzed by the forces of evil until it is the exception rather than the rule, to find one who closets himself in with his God. Yet we are supposed to be the light-bearer of the gospel message to those who sit in darkness.

That you may not think we are extreme, we venture to give the following statistics which speak for themselves. If, after you have read these alarming figures, you can still say that we merit the name of *Christian*, we shall wonder what the condition of those is who still grope in heathen darkness. We took the following figures from *Electric Messages*, which are as authentically true as they are alarming.

THINK ON THESE THINGS!

"We spend as much on dogs as we do on Missions.

"We spend twice as much for chewing-gum, five times as much for finger rings, thirty times as much for theatres and sixty times as much on tobacco as the nation spends to convert the heathen world.

"The United States spends twice as much annually for the up keep of her automobiles as she invests for the evangelization of the heathen millions.

"Twelve thousand churches (?) in America did not pay a cent towards missions last year.

"The average in heathen countries of missionaries is one to every 200,000 souls, while at home we average about one for every 170 people.

"Who believes that God is such a monster that he would authorize or approve such an outrageous inequality as three hundred times as many preachers for American souls as for heathen souls?

"Are the heathen only entitled to one three-hundredth as much benefit of atoning love as Americans?

"The Bible does not so read. It says 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.'

"Who has authority to reverse this Magna Charta of human hopes under the blood and to make it read: 'For God so loved the world that he gave his only begotten Son that whosoever in America believes may be saved, and that one three-hundredth as many in heathendom may have the same privilege.'

"This may sound absurd, but it does not sound one whit more absurd than our conduct looks and is with relation to the heathen."

We fear we are selfishly using our land of gospel light and blood-bought privileges to protect us from the perils of rank heathenism, and to afford us the blessings of civilization which only come through the gospel of Christ; yet we indulge in every form of sin and wickedness known to the race. As certainly as Greece and Rome degenerated when they forgot God, just so surely will America degenerate when she fails to acknowledge the God who gave her existence and liberty.

We are reminded of Dr. Parker's sermon from the text, "Why are ye come unto me now when ye are in distress?" It is said he pointed out how men and women often turn to religion, long neglected, in their times of adversity. Taking hold of the pulpit Bible, and opening it a little way, he imagined the book exclaiming to such, "What is the matter now? Have you lost money? Has the bank failed? Is any one ill? Is there a death in the home?" So it is with many of us; we never want the Lord except for personal advantage.

EMPEROR WILLIAM HAS JOINED THE RANKS OF THE TEETOTALERS.

HAS FORSWORN ALL ALCOHOLIC BEVERAGES, FOLLOWING STUDY OF THEIR BAD EFFECTS.

Berlin, Aug. 23.—Emperor William is reported to have joined the ranks of the teetotalers. It is known that during his recent northern cruise he abandoned the use of practically all of alcoholic beverages, and it is understood he has permanently forsworn even the Fatherland's famous beer and its choicest wines. As a substitute he has taken to lemonade with a dash of orange juice.

In imperial circles it has long been known that Emperor William was greatly impressed with the statistical study of the effects of alcohol, ranging from incitement to crime to the impairment of men's working efficiency. He often expressed the opinion to members of his court that immoderate drinking was one of the greatest factors in retarding the development of nations, and while he was swearing in naval recruits at Wilhelmshaven recently, he took occasion to deliver a lecture on temperance. He also recently told army officers that he would be well pleased if toasts to his health were drunk in water.

The Emperor has not forced his opinion on his friends, however, and his own stand has received little publicity, perhaps for the same reason that the Minister of Education of a South German State once opposed the establishment of a good templar lodge on the ground that it threatened one of the most important industries of the empire. The imperial example usually carries great weight.

The above taken from the *Evening Post*, this city, speaks for itself. We rejoice in every step taken toward the abolition of this mighty octopus which is sapping the life out of all progress in civic and religious affairs.—(Editor).

Beautiful Words.

Beautiful Colors.

Beautiful Cards.

Beautiful Illustrations.

These beautiful Scripture Text Cards will not only beautify the walls of your home, but they will prove a great spiritual blessing to you and yours and to the visitors who come to your home.

Put the Scripture text on your walls.

Write for illustrated catalogue and quantity prices.

Pentecostal Publishing Company.
Louisville, Ky.

Question Bureau

Rev. John Paul.

SINNERS AND THE SECOND COMING.

A Subscriber, Maryland. There does not seem to be any Scripture to justify a belief that the wicked shall have a second or further chance on the earth after the second coming of Christ. That Christ is due to return literally to the earth to receive his saints and to judge sinners, and that he may come either to-morrow or many centuries hence, are positions which seem to be easily defended by the Scriptures. There are very few more statements beyond this which do not lure the student into the realm of speculation and expose him to the materialism of our Seventh Day Adventist brethren or the fallacies of Mr. Russell. What can be known and proved on this subject ought to be received with delight, but the careful teacher of God's word will steer clear of speculation, because it mars the habit of precise thought, and blurs his power to discern between truth and fancy.

The second coming of Jesus is the blessed hope of them that love him. They know that it means the end of toil, the annihilation of death, the cessation of sorrow and oppression, the passing of Satan. They know that then they shall be forever with the Lord. It would be unnatural for them not to long for the coming of that day, and it would be wonderful if this longing did not lead to speculation and the setting of dates, by some eager saints who were not otherwise occupied, who think they can read the hieroglyphics of history and nature. While it is a blessed hope, to be cherished and hastened, we are not to forget that its immediate fruition would mean eternal disaster to many who are dear to us. The contemplation therefore has two sides to it, and should appeal to two sets of emotions in the heart. It is the proper balancing of these two views in the soul which make whole-hearted missionaries and soul winners out of them that look for our Lord's return. An unbalanced and eccentric view of the second coming renders one largely unfit for anything but the contemplation of his theme; while one who gives this theme a proper place is not feverishly anxious that Jesus may come tonight, though he admits the possibility of it, and would go out with joy to meet him. The thought keeps him busy, that none, may by his fault be uninvited to the marriage supper of the Lamb. He is thankful for every additional day to work, and win; and working and winning constitute his way of hastening unto the coming of his Lord.

FOOLISH VIRGINS, ONE TALENT SERVANTS, AND GOATS.

A. C., Tennessee. The twenty-fifth chapter of Matthew deals with last things. It is divided into three topics, one covered by the parable of the wise and foolish virgins, emphasizing experience or personal preparation; one treated in the parable of the talents, emphasizing service to God as a necessary outgrowth of personal experience; and the other being a word picture of the last judgment, in which service to humanity is treated as an index to one's personal fitness to enter heaven. The three parts of the chapter are clearer when studied together. In the first part we are prepared to wait for our Lord; in the second part we are prepared to work for our Lord; in the third part we are taught to represent our Lord. If we measure up to the lesson in the first part, having oil in our vessels, we will seek the welfare of Christ on the earth, by advancing the wealth of his kingdom, as the parable of the talents suggests, and by imparting to his receiving agents, the poor, the sick, and the lost. If we are foolish virgins, unprepared in our personal experiences, we will probably answer to the unforgotten servant in the parable of the talents, and the goats on the Judge's left hand. Were these ever justified? We do not know.

HATRED OF EGYPT AS AN ASSET.

Explain Psalm 105:25. Does it mean God caused the Egyptians to hate his people? The Bible says so.—A Subscriber, Maryland.

It does mean that God turned the tide of public sentiment against the Hebrews in the hearts of the Egyptians. The former became undesirable citizens in the estimation of the latter. They felt that they could do better without them than with them; they dreaded them; they abhorred them. This state of the popular mind in Egypt made it more difficult for Pharaoh to hold his own against Moses. It was providential and fortunate. The hatred of spiritual Egypt is a pretty good asset for spiritual Israel.

LEBANON DISTRICT CAMP MEETING.

By J. W. WELDON.

Lebanon District camp meeting is so called because when it was established it was in the bounds of the Lebanon District; but when the Conference was redistricted a few years ago, this camp fell within the bounds and jurisdiction of the Columbia District. The name of the camp should be changed, since we have no Lebanon District.

We are always delighted to go back to the Columbia District where we spent one profitable and happy year; though we suffered the deepest afflictions of sorrow in the death of our wife. Last June it was our privilege to attend the District Conference at Elkhorn. Our soul was refreshed because we saw the power of God come down on the church, and because we had the privilege of mingling our tears of joy with the saints whose hearts were thrilled with a sense of the presence of God.

The camp meeting which closed Aug. 17, was an untold blessing to our soul. We went there as one of the workers, but we got worked on before we got away and we have been feeling good about it ever since.

Dr. Carradine, Mrs. Bettie Whitehead, and the writer were the engaged workers; but some of the local brethren and the P. E., Rev. W. F. Hogard, rendered some very valuable assistance.

It was our first time to see or hear Dr. Carradine. We had heard much about him years ago, and we went there anxious to hear any gospel message which he had to bring. We heard fourteen sermons and, since each one was fully one and one-half hours long, we got the advantage of much spiritual instruction from this man of ripe experience.

We were impressed with the unworldliness of this man. Many things that are prominent in great public men seemed absent in him. We knew that he had traveled all over this broad land of ours, quite extensively in Europe, and also in Palestine, yet he rarely referred to his travels, except to illuminate some point of Scripture. We knew, also, that he was an author of considerable reputation, having already thirty-one published books; yet he scarcely mentioned this. He seemed determined to tell us about the wonderful Christ, the Savior of men. O, how he exalted Jesus! We are willing to follow any man who seeks to hide himself and exalt our Lord.

Again, we were impressed with the unparalleled liberty which he always appeared to have in the delivery of his sermons. He did not preach like a slave driven to his task; but like a happy child who rushed unceremoniously into the presence of strangers to tell of the beautiful presents which her father had brought her from his journey. He usually preached about the fullness of joy in Christ, and the riches of his grace; yet his denunciations of sin were absolutely withering. His rebukes were awful, yet invariably they were moistened with tears that convinced you of his warm and loving heart. Was this not like the Christ?

His texts were usually very short, and have been much used, or rather "abused," but his treatment of them was most unusual. The abounding richness of his thought was startling, and his illustrations dramatic. He drew largely from the Bible for his illustrations. His treatment of the figures of the Bible was most illuminating, and gave us a new vision in the field of homiletics.

The simplicity of this servant of God was his greatness. He was plain in his dress, gentle in his associations, lofty in his conversations, thoughtful in his exegesis and always unctious in the delivery of his sermons. He did not leave the camp ground

amid the strains of "God be with you till we meet again," followed by an admiring, curious crowd, thereby, taking the faith of many weaker ones with him, as some evangelists do; but he slipped away quietly, notwithstanding hundreds wanted to say good-by. We are again reminded that this was like our blessed Lord.

It has been our misfortune to hear but few people who stress the doctrine of entire sanctification as a second work of grace in the soul received by faith; but to them we owe a debt of gratitude that can never be paid in this world. We cannot resist the temptation to write down some reflections that are passing through our mind. Why is it that we owe such a debt of gratitude to those preachers whom we have heard that emphasized the doctrine of sanctification? If they have been twisted in their theology, and preached what is not true, then error and falsehood have been two lights which God has used to lead us into the happiest and most joyous religious experiences.

While writing this article there lies on our desk a little book called "Wesley's Christian Perfection." This little book, we found a few years ago, had never been heard of by one of the teachers in one of our church schools! A paragraph towards the end of this massive little book will not be out of place here. Mr. Wesley says: "Therefore, let all our preachers make a point of preaching perfection to believers constantly, strongly, and explicitly; and let all believers mind this one thing, and continually agonize for it." He continues: "I have done what I proposed. I have given a plain and simple account of the manner wherein I first received the doctrine of perfection, and the sense wherein I received it, and wherein I do receive, and teach it to this day. I would now ask any impartial person, what is there so frightful therein? Whence is all this outcry, which, for twenty years and upward, has been made throughout the kingdom; as if all Christianity were destroyed and all religion torn up by the roots? Why have the preachers of it been hooted at like mad dogs, even by men that fear God? 'This is Mr. Wesley's doctrine! He preaches perfection.' He does, yet this is not his doctrine any more than it is yours, or any one's else; that is a minister of Christ. For it is his doctrine, peculiarly, emphatically his; it is the doctrine of Jesus Christ. It is the doctrine of Paul, Peter, John, and James; and no otherwise Mr. Wesley's, than as it is the doctrine of every one who preaches the pure and the whole gospel."

Louisville, Ky.

D. Bridger Barnard, the nineteen-year-old "Sky Pilot" of Manassas, Ga., began his career as an evangelist in May, holding his first meeting at Meridian, Miss. Bro. F. T. Wells accompanied as song evangelist. After a hard-fought battle of ten days resulting in twenty-four conversions and ten sanctified they went to Bro. Wells' home town, Huttig, Ark., where eleven were saved and two sanctified. This was a tough place as no good revival had been held there in about four years. The Lord wonderfully blessed his preaching and seeds of holiness were fearlessly sown which will grow to God's glory. Kirkland, Ark., was their next stop and after a ten days' meeting they were sorrowful to leave only three converts. Their next meeting was held in Fulton, La., but our dear brother had the pleasure of preaching twice in two of the leading churches in Beaumont, Texas, enroute. At Fulton, La., the writer who made arrangements for them to come joined them in twelve days of strenuous pleading with souls. We thank God for four souls saved, two of whom were the writer's brother and sister. We then moved to Longville, La., where Bro. Wells turned the song service over to the writer and went home. Straight, fearless, non-conciliatory preaching was wonderfully blessed by the Holy Spirit as shown by the conviction which brought nine to confess Jesus as their Savior. We were there only a week and the Baptist pastor said it was the best revival that had been there in a long time. Prayer and fasting were honored of the Lord throughout the season and especially in Longville.

All three of us are students of the Meridian Male College and hope to complete our course of study there.

FRANK C. COLLINS.

EVANGELISTIC

GUNNS CHAPEL.

We have just closed a thirteen days' meeting at Gunn's Chapel. We were assisted by Mrs. Burk and Mr. and Mrs. Gwin. In some respects this meeting was one of the best we were ever in. We never saw greater spiritual power on the people. The church and community were revived. Baptists Methodists and Christians all joined in and all rejoiced together in this old-time Methodist meeting characterized by deep, pungent conviction of the sinners and rejoicing and shouts of God's happy children.

We had thirty conversions and about sixteen added to the church. Glory, praise and honor to him that sitteth on the throne forever. We began our meeting at Mallory Springs last night with victory and God on our side. Remember us in your prayers.

Fraternally,

D. L. BRANDENBURG.

OWENSVILLE, MISSOURI.

We are here alone as Bro. Niles has gone to meet other calls. We had a good service yesterday, one dear old man being saved, also a young girl converted. A number were at the altar for sanctification. There have been 29 professions up to date.

CUBA, MISSOURI.

The meeting at Owensville closed with great results. The rain and storm tore our tent from side to side and used it and us very roughly as we were trying to hold it to the earth, yet we kept sweet. The good Baptists opened their church that night and we had the privilege of preaching to the pastor who had recently resigned. The Presbyterians had us preach at their church the two Sundays we were there at 11 a. m. and 3 p. m. Their pastor had also resigned and had left. After Bro. Niles left Sister Farris stood by us; Bro. Gibson and his good wife came in and helped out materially. Sister Jackson, of St. Louis, was also a great help to us.

The Lord rewarded us with 58 professions, for which we give him all the praise. We are now at Argo in the old Fairview Church where Miss Arvey Farris has been the pastor since February. We go from here to Oak Hill, Mo. B. L. PATTERSON.

EAKLY, OKLAHOMA.

Our revival meeting closed the 12th, with about thirty-nine professions of regeneration, reclamation, and sanctification. Two acres of land donated for a church, over one-half of the money raised in subscriptions to build the church, and an annual holiness camp meeting established, were some of the results of the meeting. Brother Phillip Heckert was elected president, Miss Ethel Recker, secretary, T. E. Green, treasurer, T. J. Oglesby, Miss Ada Green, James Davidson, and Mrs. Clara Heckert, committee on arrangements.

Our evangelist for another year is the same as for this year, the Rev. J. W. Oliver, of Lucien, Okla. The time set is August 1-14. We shall look forward to a great camp another year. Let those interested take notice and govern themselves accordingly. We also take this method of recommending Brother Oliver as a good, safe evangelist, and your camp meeting committee should consider him. He is a strong exponent of Bible holiness, and will do you great good to hear him. Address him at his home, Lucien, Okla.

We close this report by asking an interest in the prayers of the Lord's people. We need your help in establishing this great camp meeting. We shall expect your prayers and sympathy. Sincerely,
Yours,
MISS ETHEL RECKER, Sec'y.

CLAY STREET REVIVAL.

We have just closed one of the best revivals ever held in Clay Street Church. Rev. W. L. Shell, of Marion, Ky., did all the preaching after he reached us. We began the meeting on Sunday and Bro. Shell arrived Tuesday. The revival was on when he came there being one reclamation, and others

asking for prayers. Bro. Shell is a very effective preacher and won his way into the hearts of our people. The work was a deep work of grace wrought in the hearts of the people. Some met in the altar and made friends, others made restitution and cleaned up their lives, confessed their sins and prayed through to victory at the altar of prayer.

The result of the meeting was as follows: twelve professions of regeneration, eighteen reclamations, twenty sanctified, and thirteen additions to the church, with others to follow. The pastor had charge of the singing, with Miss Vella Sheffer presiding at the organ; one of the good features of the meeting was the organist got sanctified. Some who thought that shouting was excitement got converted and shouted louder than any one. Most all of our choir got sanctified. No one will make a mistake who calls Bro. Shell for singer or preacher for a revival.

R. H. HIGGINS, P. C.

COLEMAN FALLS, VIRGINIA.

We closed out a good meeting on Friday night at Coleman Falls, Va. In many respects, the battle was hard, as we had much to contend with. As you know, when you begin to uncover sin, somebody is going to get hit. There are some few folks everywhere you go who want the whole book, but sorry to say that the largest number of the church of today, do not care for it.

We have so many ten-cent butterflies flying through our churches these days who want to run everything in the church, and to my mind they have done what they started out to do in many places; they have run everything out of the church but the devil, and he is just lying back on his oars and laughing. It is a sad day for the Methodist Church when she has to be run by people of this kind. We have Methodist churches today that will not stand for the doctrine of a know-so salvation, to say nothing of holiness. They will not stand for the doctrine of the witness of the Spirit; which is one of the old doctrines of Methodism. If God does not take a hand in our Methodism, he only knows what the future will be. There are some as true people in the grand old church today as has ever been in her fold, and it is a question with them what to do. They love God and the grand old doctrine for which she stands. May God keep us true and lead us by his Spirit.

E. J. MOFFITT.

HENDERSON, KENTUCKY.

We had a fine meeting at Clay Street, Henderson. The pastor said there were not less than fifty who were blessed; the greater number were sanctified. The Lord blessed most graciously in the preaching. Bro. Higgins, the pastor, led the singing and in all it was a real old-fashioned kind of revival; the only kind this writer believes in. Confessions were made and old scores settled. There were some of the brightest experiences and testimonies both to his saving and sanctifying grace we have ever seen. We don't think we ever saw brighter and sweeter evidences of sanctifications. You could feel them as they went through. We love to feel them, brother, as they go through.

Brother Higgins is a fine man to work with. He has his people up ready for a revival and he stands by his evangelist and tells him to lay the truth on, no difference who it hits. He is a pastor with love for all and no pets. Holiness is his ideal and he preaches it definitely and as a result has a band of folk who are ready at any time for soul-saving work. We had to make a jump of five hundred miles to reach him but it was worth all the expense to feast with him and his people. He and his good wife entertained us and it's a real pleasure to be in their home. You are free to do as you please, so you know how that is. May the Lord bless him and his labors and his people.

We are here at Epley and we must have a real revival. We realize it must come by prayer and earnest work and faith. Praising God for his love and blessing, we are your brother in him. His blood sanctifies and cleanses just now. W. L. SHELL.
Marion, Ky.

Thousands want it but don't know about it. Will you tell ten persons that they can get THE HERALD till January, 1914, for 25c?

WATER VALLEY, KENTUCKY.

We want to increase your joy by telling you what the Lord has been doing for us at the Mobley camp, which is located three miles north of Water Valley, Ky. They have about eight acres of land with plenty of good spring water, a good tabernacle and a number of houses, also a splendid restaurant. The Baptists were holding a meeting just north of us. Rev. W. H. Evans, with his tent six miles northwest of us, Brother Ryan northeast a few miles, and our camp in the center. The people were certainly stirred up; all the meetings were good.

There were some sixty or seventy who were converted, reclaimed or sanctified at the Mobley camp. The people came to hear the gospel of full salvation. Some came from Martin, Tenn., Fulton and Wingo. Rev. S. H. Prather was our song leader, and Miss Zemma Curry organist. Sister Bertie Carns, of Erin, Tenn., did fine work in helping the young people.

This was our fifth time at this camp, so the brethren asked me to come as long as I was able to attend. We had two funeral services during the camp, Bro. J. L. Boyd, one well beloved and greatly missed, and his sister, Alice Counts, a lovely Christian lady.

CHERRY GROVE, KENTUCKY.

This camp is located in Mill Creek valley between Flemingsburg and Helena, Ky. The people are fine and live well. Bro. Prather led the singing and he had to put the brakes on his choir; they certainly made good music. Bro. Prather sings and also preaches by exhortation, works in the altar and is fine help. He is now at Hurricane camp, near Tolu, Ky. Miss Lottie Clark, of Cincinnati, was helpful with her cornet, as was Miss Lena Snedger, as pianist. Rev. Ellis, Jesse and Tom Wood and Jim Williams did good preaching and helped much in the work. About fifteen souls were either saved or sanctified during our stay, and Bro. Jesse Williams continued the meeting. We began at Waterview, Ky., August 20.

J. J. SMITH.

TO PENTECOSTAL HERALD FRIENDS.

Leaving St. Paul, July 15, we started on a trip that finished on reaching Abilene, Texas, almost in central Texas. This is a great state and almost a thousand miles in length. We were met by a loyal young Methodist preacher, and with our two grips put under the seat, we were away twelve miles to Potosi, through thousands of acres of cotton which were sorely in need of rain as this is the fourth drought.

Our meeting did not begin until 8:30, but the church was as near filled as could be; one of the surprises of our life was that farmers who worked

It Will Make You Think.

Thoughts For The Thoughtful

Will put your brain to work. You ought to read this book. The **THIRD THOUSAND** is going rapidly.

IT TAKES A STRONG STAND FOR THE RIGHT OF WOMANHOOD. It strikes from the shoulder against ecclesiastical tyranny. There is a warning chapter on the Catholic situation and a beautiful chapter on the Second Coming.

PRICE 25 CENTS.

ORDER OF

PENTECOSTAL PUBLISHING COMPANY.
Louisville, Ky.

all day in heat considerably over 100, should dress up and come with their families to hear preaching. From the first service God blessed the word and we steadily held on for victory at the altar which is unusual in these days. We began Thursday, and by Sunday deep conviction was on the people. Souls were saved and believers were sanctified. A Baptist brother who led a singing school just across from the meeting, closed each morning and came to our services. One morning nine beautiful girls ranging from nine to seventeen, all of his school, with sobbing, broken hearts broke forth and was a sight beautiful to see. It was good to be there. We started in by praying for two showers, one for rain, one for fire, as Elijah of old, and our God who never fails his own people, heard from heaven and answered our cry.

We are now in a tabernacle at Abilene, Texas, loaned to us by the Nazarenes. God is daily adding to the church such as shall be saved. Several heads of families are yielding themselves to God and family altars are being erected that shall never cease. While these meetings are in progress I was in a preachers' meeting where, for the first time in our life, we saw a Methodist preacher sitting in council on other preachers and a cigar held in his finger. His church some time ago held a three days' high carnival which we learn is a yearly institution among them; side shows of nearly every sort being connected with them. Parades of all oddities that could be gotten together, unholy alliances with the world led on by smoking preachers who declare we, the brother church of Methodism, have no right among them. A few of their people are coming to us grieved at heart over the condition. A pool-hall man went to this carnival to see for himself and declares that his hall has less harm in it for the young people; and he makes of course no profession of religion, yet strange as it is, they are circulating petitions to close his hall. Yours faithfully,

JOSEPH HARKNESS.

WACO CAMP MEETING WELL ATTENDED.

Yesterday was the first Sabbath of the ten days session of the holiness camp meeting, and a red-letter day in the history of the organization. Visitors, attendants and campers from various points in Texas and from other states are represented at the services.

At the morning hour Rev. J. B. Kendall of Wilmore, Ky., who at one time was a bartender in the city of Cincinnati, O., spoke of his conversion, religious experience and entrance into the ministry in connection with a sermon which he delivered on the special doctrinal tenet for which the camp meeting stands. He took for his text, "Follow peace with all men and holiness without which no man shall see the Lord" (Heb. 12:14).

At the afternoon service Rev. Andrew Johnson delivered a sermon on "World-wide Missions." He quoted the statements of John Quincy Adams, Charles Darwin, Mark Twain, Theodore Roosevelt, William McKinley, Secretary Bryan as favoring or commending the work of the foreign missionary. The speaker then closed with an appeal for all those who would volunteer for the mission fields to come forward. A goodly number responded to the invitation. Prof. Jas. V. Reid, of Oakland City, Ind., a returned missionary from Central America, offered a fervent prayer for the cause of world-wide missions.

The twenty-second annual camp meeting of the Waco Holiness Association will go down in history as one of the most successful ever conducted. This applies not only to the attendance at each of the services, but also as to the interest manifested and the results that have been obtained. Revs. Andrew Johnson and J. B. Kendall, both of Kentucky, have had charge of the preaching, and many interesting and able discourses have been delivered by them. The singing this year has never been excelled, and this feature of the work was in charge of Prof. C. D. Lear, of Kentucky.—*Waco Daily Times-Herald*.

FROM THE FIELD.

After our good meeting at Mitchell, Ind., we left for Woodberry, Ill. We knew nothing of the place and was as ignorant of it as Abraham was of Canaan when God called him out of Haran, but we

learned more about it after we arrived. It was a very small place of a half dozen houses, a post-office and grocery combined, two small church houses, and a crossroad. We were invited there by a professor of holiness; he was very anxious to have us come, and offered us a good compensation if we would give him a date. We agreed upon the time and he was to have everything in readiness.

A few days before we arrived he made his disappearance from the country and never returned, and there we were with the empty sack to hold, and no preparations made and not one person in the country did we know. After some inquiry we were directed to his father's house about a mile out of the town. When we arrived the old gentleman met us at the gate; he appeared nervous and gave us but little encouragement. He said he was looking for us; that they wanted a meeting and needed it bad, but having such failure in crops he could promise us no money. This was a surprise, but we were in for it, and it was a good chance to prove our experience, so we informed him that we were not preaching for money and made no charges, but it would be hard for a fellow to support a family and pay car fare without money, but we were there, and ready for business, and if he would board us we would buckle on our armour and open up the engagement. We agreed, and his face cheered up. Our grips were carried into the house and we were made to feel at home, and very kindly entertained.

Along in the evening just before church, the pastor drove up in an old buggy. He was an old timer, belonged to the forty years ago crowd, and was a true type of that generation. After supper we were sitting in the yard when the old parson took out a cob pipe and loaded it with "Bull Durham," then struck a match, and leaned back in a dignified manner, enveloping himself in a cloud of smoke. He discussed the dry weather and hard times. We said nothing but did a lot of thinking. That night we had a good congregation, but he did not invite us to preach, but gave us a chance at the close to exhort. Next morning he had business in other parts and he tarried not on the way of his going, and we had all the field to ourselves.

They have had but little rain since early spring. It is very dry and dusty and a mile to walk to church, and in the dark of the moon. For three nights we had hard work to get them to clean up the lamps so we could see to read our text; finally a woman volunteered and after some effort we raised enough money to get a gallon of coal oil. The house was very hot; mercury stood at 100, and we had no trouble in raising a sweat.

They have had two church splits in this place; one church has three members that still hold their membership with the church. They are all "bell sheep" and they ring their bell. The other church has over a dozen members and no "bell sheep," and I think the most of them are B—K. Fortunately, this is not a holiness crowd. One sister, to convince us that she was so happy in her justified experience, jumped and shouted and clapped her hands. We were behind the pulpit and could not see her but there did not seem to be much time in the way she played her horse fiddle, but for fear that we were wrong in our conclusion we watched the congregation and she had the whole crowd mesmerized into an expression of a funeral occasion.

After several days of hard pulling and no visible signs of very much being done, we put it to a vote how many wanted the meeting to continue, and we saw one lone hand go up. We announced the meeting adjourned and left the place, a few days before our time was up, so here we are, thank the Lord, at home, sitting in a big rocking chair on the front veranda in the cool shade, and we have ice cold buttermilk any time we want it, and we are just feeling as well contented as a jug of molasses under the kitchen table. We are going to rest for a few days until our next camp meeting.

How many were converted Brother Hatfield? Not one. How many were sanctified? Not one. How many joined church? Not one. Did any one get mad? Uh-huh. Did you preach much on the deep things in Christian experience? We have no recollections, we skinned off scalps and knocked off horns. How much did they pay you? Not one little "Brownie."

Now this was sure good, to try one's sanctified grit. For the proof of the pudding, is the eating of it. For when we are stuck, and very hard hit, Just keep cool and sweet, and grow a little bit.

Fertilizer is the stuff that makes the things grow, But who of us, enjoys it, I'd like to know. Sure this is the thing that will bring on the woes. If you don't hold your breath and keep your hand on your nose.

For it's not our enjoyments, as someone has said, That prove to us certainly that the "old man" is dead.

But how much can you stand, is what comes to us, That the "old man" is dead, and done with his fuss.

But from what we have seen, there are only a few, That are so thoroughly saved, that they don't have their stew.

But take up your telescope and look up the trail, And you'll see some white pilgrims going through without fail.

But I am so glad, thank God, we can win, We can down the old devil and get saved from all sin.

But don't flirt the white flag in front of his nose, Just knock out both eyes and smash up his nose.

But some of these days, our battles will be o'er, For the place we are going, we'll never have no more.

The angels will be glad, but they'll look very queer, Is this you John, how did you get up here?

JOHN THOMAS HATFIELD.

"THOUGHTS FOR THE THOUGHTFUL."

A beautiful little volume chuck full of thoughts. The chapter on "Romanism" is suggestive and timely. Chapter on "Second Coming" is unique and thought-provoking. Every chapter in the book is well worth reading. Price 25 cents. Send for it

Brother Bradley says he was introduced to THE HERALD on the 25c offer and he is getting so much good from reading it that he wants others to know about it, hence, he is handing subscriptions in every few days. Won't you tell others?

Today don't lose this opportunity of sending THE HERALD to from 1 to 10 persons whom you are interested in spiritually. Till January, 1914, for 25c.

Is The Devil A Myth?

Is He?

How do you know He is not?

Has He traps?

Would you like some Bible information about Him, for your good as well as those about you?

A startling, striking book on a neglected and almost forgotten theme. The author turns the search light of his keenly analytical mind upon the subject, illuminating every problematic phase of it. The facts are amazing—the discussion exhaustive—the treatment original. It cannot be classified with any other book.

Price 75c Postpaid.

Agents wanted,
PENTECOSTAL PUBLISHING COMPANY
LOUISVILLE, KY.

THE PENTECOSTAL HERALD

Entered at Louisville, Ky., Postoffice as Second Class Matter.

PUBLISHED WEEKLY.

Six Months in Advance \$5.00
One Year in Advance \$10.00
Foreign Countries \$1.50

The small, red label on paper shows date to which subscription is paid. On receipt of renewal the date will be set forward. If this is not done in two weeks notify us at once.

Subscriptions Discontinued When Time is Out. In ordering address changed give both old and new address. Write all names plainly. Notify us promptly of any irregularities in receiving your paper.

For distribution, to secure new subscribers sample copies will be sent free on application. Remit by Registered Letter, New York Exchange, Express or Post Office Money Order.

PENTECOSTAL PUBLISHING COMPANY,
1821 West Walnut St. Louisville, Ky.

ADVERTISING DEPARTMENT.

For Advertising rates Apply to

RELIGIOUS PRESS ADVERTISING SYNDICATE.

(Jacobs & Company.)

Home Office, Clinton, S. C., who have charge of the advertising department of this paper.

CONTRIBUTING EDITORS FOR 1913.

Rev. John Paul	Rev. L. B. Bridges
Rev. Joseph H. Smith	Mrs. Abbie C. Morrow
Rev. H. L. Powers	Brown
Rev. C. F. Wimberly	Rev. B. F. Durling
Rev. W. H. Allen	Rev. Andrew Johnson
Rev. C. B. Allen	Dr. Henry Ostrom
Prof. J. W. Beeson	Rev. G. C. Cary
Rev. Guy L. Wilson	Rev. Ira M. Hargett
Rev. C. C. Cary	
Dr. M. A. Beeson	
Rev. Bud Robinson	

EDITORIAL

Rev. H. C. Morrison.

DON'T FAIL TO READ IT.

In this issue of THE PENTECOSTAL HERALD we publish a rather lengthy article from the remarkable facile pen of Rev. John B. Culpepper. We are sure it will be read with genuine interest. We want every reader of the great HERALD family to turn to it and read it through; to begin it is to finish. The article will be appreciated most by those who are personally acquainted with this clean, brilliant, brave old soldier of the cross. Bro. Culpepper has promised to write for us occasionally; this will whet the appetite of our readers for more. He is one of the most inimitable men on American soil.—Editor.

A GREAT VICTORY.

We have just closed at Wichita, Kansas, the greatest holiness meeting we have ever assisted in. The altar was filled three times a day from start to close, and many times a number of extra seats had to be provided to accommodate the seekers. Often the altar services extended up to midnight. Prof. Yates led the singing. Bud Robinson and the writer did the preaching. We had the greatest band of altar workers we ever saw together. The Holy Spirit was with us in great power. Somewhere between six and eight hundred souls were blessed. More later. H. C. MORRISON.

TO SCHOOL—WHEN?

One Sunday evening early in September, about eighteen years ago, after my Sabbath day's work was done and the family had retired for the night, I stood by the bedside of my oldest child; he was asleep. He would soon be eight years of age. He had never been to school, but he was to start to school the next morning. I stood there and wept. I said nothing to any person, but I did talk with God. My soul cry was for the wellbeing of that boy. His life had thus far been safely and sacredly guarded from sin. He had been constantly under the watchful care of a holy mother; in the morning he was to go out into a new world; he was to go out into a new environment; new forces for good or

ill were to have a chance at him. I thought, what will be the result.

That, I knew, depended in part upon two things: The companions he fell in with, and the teacher that he would be under. How I prayed about those two things. God graciously answered my prayer, and the boy came safely through. His Christian character is the greatest possible comfort to the hearts of his happy parents.

I do not believe that what I experienced that night, at the bedside of that child, my own son, my first born, was in any way a more serious matter with me, than what I now feel, with respect to hundreds of young people entering high school or college life. The wreck and ruin along the highway of learning is so fearfully great, and so constantly in evidence, that I am appalled, and my heart goes out in prayer for the parents who must now decide where their children shall go to college.

I would not have you think less of the many things that enter into this question, such as distance from home, standing of the school, expense, the school's equipment and many other things. But I would have you think more of two things: viz., the moral and spiritual preparation of the teachers, and the moral and religious atmosphere of the school and community.

I hear some one say there is good and bad in every place. That is true; but there are places where you must *hunt up* the good; it is not in evidence at once, and thank God there are some places where your child will have to *hunt up* the bad; for the good is most in evidence. I do not hesitate to say that in most of our schools, scholarship is stressed more than character, and whatever an individual places the most emphasis upon in his own life, will be the thing he will communicate to those under his care. If he neglects communion with God, for study about God, he will not be able to lead your child into fellowship with God.

There is but one way to impress a student under your care, with your views of the relative importance of two things, and that is, the time and attention you give those two things. You cannot say enough nice things to God, during chapel in the morning to offset the skeptical insinuations that are thrown out during the class period that follows. If a boy must have his lessons whether he has his prayers or not, the lessons are the more important, no difference what you may say about prayer. Where does the professor in the school where you are going to send your boy or girl put the emphasis?

The second consideration that I would urge you to give time and attention to is, what is the dominant thing in the social life of the school? Do not ask simply, are there good influences there? but does the good dominate the life of the school? Is the tide flowing right? If your boy or girl is caught in the current, which way will it tend?

Some one says: "Let your children go up against these evils, it will develop them, and make them strong." All such theories are of the devil. I would a thousand times rather my boy would develop his moral character, and build spiritual sinew by trying to do the great tasks that God has set for a holy man, than by merely fighting sin.

Ask this question, will my boy, if I set him down here, be caught in a mighty onrushing tide of wholesome, hilarious Christian living and sacrificing, or will the current carry him in the other direction?

I know a place where the currents run swift and deep toward the throne of God. A boy put in there may, if he will, in spite of everything go to the bad; but all of the influences are the other way. Every chapel service is a call to the "Highland" of a noble life; every study and recitation period is an invitation to go in quest of the best things that lie out in the realm of human research, and to go out in company with a man or woman that has been there before, with God. Father, mother, if you are looking for such a place, and cannot have your child in school at home with you, (there may be other places) but this one I know. At "Old Asbury," Wilmore, Ky., the currents are Godward: the literary work is thorough: the faculty know God experimentally, and love him fervently. They teach the truth in sincerity, and God blesses their work. May the halls of Asbury be crowded to the utmost this school year. C. D. HESTWOOD.

THE RELIGIOUS ASPECT OF COLLEGE LIFE.

REV. S. H. TURBEVILLE.

The question of where a young man or a young woman shall receive a college education is a matter of no small importance. No other subsequent years figure so largely in the making of character and the formation of ideals as do the years of college training. What a young man or woman is when the college career is ended determines in the main what the future of that person will be, from a moral and spiritual viewpoint. How important then that the environment and atmosphere of the college life be the very highest Christian type.

These are days when great care and precaution are being taken in regard to hygienic conditions. We are warned on every hand about microbes. Well for us that we are; but these are days also when the air is pregnant with religious bacteria, whose deadening and devastating effects are more alarming than any physical bacilli. From some pulpits, chautauqua platforms, convention halls, and college class rooms (many of which professedly Christian) a deadly spiritual poison is being dealt out to the youth of our land against which our young people need to be fortified. And of all the sources from which this poison comes there is none more productive in its blighting effects than are the colleges which have become hot-beds of destructive higher criticism. No college, irrespective of its name or claim, in whose faculty there are professors who believe not in the divinity of Jesus Christ, who ridicule the supernatural in the Bible, and whose teaching is subversive of that which is vital and fundamental in the Christian religion, has any right to expect nor ought it to receive the sanction or patronage of God-fearing people. Far better would it be that our young people never go to college, than having gone to come away admiring and believing in Darwinism instead of Jesus Christ and the Bible. He who is more zealous in trying to prove that the tadpole and the monkey are a part of the family tree of the human race, than he is in warning the race that it is judgment-bound, is utterly unfit to occupy a professor's chair in any of our Christian colleges.

Some sad facts along the lines above mentioned have been observed by the writer in the eight years of his pastoral work. We have known of young people going from Christian homes to attend college, and often by a great financial sacrifice on the part of the parents, who were anxious that their children receive an education, such as would make them more useful in the service of Christ, and, behold, to their great disappointment and heart's sorrow, their boy or girl would return from college, not only backslidden in heart, but filled with ridicule for religion and permeated with doubt and skepticism about the Bible. Just recently a young man returned home after graduating from a certain college, and stated to one of his friends that he could no longer accept the Bible as the word of God because of what he had been taught on the subject of evolution while in college. This young man left a Christian home, a believer in the Christian religion, and that college sent him back a skeptic. Imagine the disappointment of the parents!

We do not desire to be understood as making any argument against true scientific research, but we do plead for the educating of our young people where they will be taught the truth, as corroborated by the leading Christian scholars of the age, namely, that the true and profoundest scientific research is thoroughly compatible with a firm and unshaken belief in the Bible as the word of God, and that the noblest life and loftiest ideals to which any person may aspire, are those which are based on the teaching of the word of God.

Christian people have just reasons for great rejoicing for the true Christian colleges in our country where their children may be taught thus properly. The writer of this article shall ever be grateful to God for the influence brought to bear upon him by the sanctified lives of professors and students of Asbury College of former years, which was instrumental in leading him from a life of sin to a life of righteousness. The importance of such educational institutions as Asbury College and Tayler University cannot be overvalued.

BUD ROBINSON'S CORNER.

WHAT WE SAW AT AURORA, MISSOURI.

We wonder what you are all doing this hot weather? To say that it is hot down here in this southern Kansas country is just saying almost nothing; but that a man can keep religious when it is hot is a fact that a sane man will not deny. We find that it is as easy to get people saved when the weather is hot as any other time of the year.

En route from Columbus, O., to Wichita, Kan., we changed cars at Aurora, Mo., in the town where the *Menace* is published, and went to the office to meet the publishers. We found one of the largest things of its kind probably, in the world, and it is safe to say that no other paper in the world has reached as large a circulation in the same length of time as the *Menace*. The paper was started twenty-eight months ago with 22 subscribers and today they are publishing between seven and eight hundred thousand copies per week. We looked over the plant and went through the warehouse where we saw the greatest quantity of paper we ever saw in a publishing house. One thing that surprised us was this: it takes 70 rolls of paper per week to publish the paper and the rolls weigh 700 pounds each; that makes 49,000 pounds of paper per week to publish the paper on; a carload per week.

We found one hundred hands at work with all their might. We met Mr. Philips, the proprietor, and found him to be a very clever man. He is a little fellow that would not weigh over 125 pounds, but he has a head that is large enough to see that the danger of the United States is at Rome. We also met Mr. Walker, the Editor in Chief; he is also a little fellow who did not look like he would weigh over 100 pounds. He was full of life and fun; the jolliest little man you ever met, although we guess he hasn't passed a day that his life hasn't been threatened since he started the *Menace*.

We also met Mr. Brown, the office Editor; he is a fine young gentleman and told me that he read each week *THE PENTECOSTAL HERALD* and enjoyed it more than any paper that he most ever read.

We met Miss Anna M. Lowry, the converted nun, and the author of the book called the "Martyr in Black." She is a fine girl and as free as heaven. After spending about twenty years behind the stone walls and the barred doors and locked windows, what a blessing to think that after twenty years of that awful life, God would open her eyes and let her see that she was his child and had the same right to a life of freedom as any priest that ever walked the face of the earth. How a man can be so blinded by the devil as to think that he has a perfect right to his liberty, and at the same time other people should be locked in behind the closed doors of a great convent, is a mystery to God and angels; but this young lady is today a free woman and has the liberty that a freeborn American lady should have.

The thing that the Americans should do next, is to rise up and demand that every convent of the country should be opened up for public inspection and when that is done, and the pure air and warm sunshine of heaven goes through those locked cells, there will be things discovered that will make this nation tremble. To think that we as a free-born people have allowed these things to go on right under our noses and have never tried to bring life and liberty and freedom to those little ones behind the bars.

Well, our hope is first in the God of battles, and second in the *Menace* which has championed the cause as no other journal on the face of the earth. The *Menace* is today one of the eyes of the United States and when it gets a little larger circulation it will be able to do things that will surprise the natives. It is growing at the greatest leaps and bounds to lay of probably any paper in the world: from eighteen to twenty thousand new subscribers per week; the gain per week is more than most of the papers of the country has, but God is awak-

ing up this nation and it is not any too soon. We say, Lord wake us up!

We had a long talk the other day with a fine gentleman that works in one of the postoffices in one of the large cities of the United States; he is a Quaker; raised in the old Quaker Church and his word in the city where he lives is as good as his bond; he told me that he had worked in this post-office for the past six years and that the only trouble in the world there was just this: that a man had to be under Rome rule and be next to a slave to hold his job. Just think of the Pope of Rome having his old black hand in the mail bags of this free nation until our American citizens have to become servants to Rome to hold a job in an American postoffice. Well, thank the Lord, we are getting our eyes open to see that we have been sound asleep, and that while we slept the enemy has sowed the tares in the field among the wheat.

But somebody may say, Oh yes, but Christ said to let the wheat and the tares grow together until the harvest; then he would send his angels and gather the tares into bundles to be burned. Yes, he said that, but he did not say that while we were waiting for the harvest, that the wheat should bow down to the tares; the field was for the wheat and not for the tares. It was not a tare field; it was a wheat field and the field belonged to the wheat and not to the tares; the tares were intruders into the wheatfield. When Christ explained the wheat and the tares he called it the children of the Lord and the children of the devil, and said that the enemy that sowed the seeds was the devil.

Of course, we know that the devil did not go out in person and literally take seeds and sow them in a wheat field, but the devil through his agents in this world has them out today doing the very thing that we find in that remarkable parable. The agents of the devil in this country is the Romish beast poisoning everything that its beastly hand touches. Rome opposes this government and at the same time wants to run it, and is almost doing it. She opposes our free speech and free press and at the same time wants to run the press of this country. She opposes our free schools, and at the same time wants to teach them. We have been informed by those in position to know, that almost half of the free schools of America are taught by the Roman Catholics; and such a thing as getting the children in touch with the blessed Son of God is unknown among them. It is a fact that the Americans have not converted Rome to Christianity and, if possible, worse still, we haven't even made them American citizens; they are not even Americanized; they are as foreign today as they were when they landed on the shores of this Christian nation. We need somebody in every school in the United States that would hold up a Savior to the children, whether the school is free or private. The hope of this nation is Christ, and to the extent that we reject him, God will reject us. That being the case, we had better get to our knees and go to calling on God for mercy. When we look toward the great universities of this nation the outlook is not bright, for they are without God. When we look toward the political side of this nation it looks dark, and when we look toward Rome it looks dangerous and devilish and vile. When we look down we see the pit; the only way that looks hopeful is to simply look up. We read that while Christ blessed the disciples that he was taken up. Paul said that he was caught up; and when the Lord quit talking to Abraham we read that he went up. When the angel came back to see the disciples after Christ went up, we read that he found them looking up. He said, "Ye men of Galilee, why stand ye gazing up into heaven; this same Jesus that ye have seen taken up into heaven, shall so come in like manner as ye have seen him taken up into heaven." We must be ready to go up.

EVANGELISTIC AND PERSONAL.

Rev. W. C. Moorman has recently held a revival which resulted in souls being saved, believers awakened and the church edified.

Rev. H. P. Blakely: "We have recently closed a meeting at Springdale, Texas, in which there were thirty-four professions of conversion and sanctification."

Rev. Allie Irick: "The Lord is giving us a great salvation campaign in Ashland, Ky. We go next to Ozark, Arkansas camp."

The Kentucky Conference will convene September 17, at Somerset. Rev. C. K. Dickey is the host of this conference and is planning wisely for the spiritual as well as the material interests of this annual gathering.

Rev. A. A. Myrick: "We are in a meeting at Stark City, Mo. We have 19 professions in nine days and the church is getting in good shape. A number of young people are leading in prayer. The pastor has given up his tobacco. We go to Poplar Bluff, Mo., the last of August."

W. R. Woodis: "The Wilson camp near Alleghre, Ky., closed with great victory. Bro. P. B. Wise and Sister Laura Wells did the preaching. Conviction was on the people from the beginning; there were 11 conversions the last night. There were fifty-one saved, reclaimed and sanctified."

Rev. W. J. Harney: "The camp meeting at Ramsey, Indiana, has been good. This is our fourth camp and he has given us constant victory. The days of revivals are not passed, but if we pay the price we can see the altars crowded. We go next to Waynesboro, Miss."

The Louisville Conference will convene at Campbellsville, September 24, Rev. W. R. Waggoner being the honored host. Plans are being made for one of the best conferences we have had in years. Let us pray that, along with the material interests of the conference, the spiritual may not be overlooked. With Rev. W. F. Hogard as presiding elder and W. R. Waggoner as pastor we are encouraged to expect a time of refreshing from the Lord.

Rev. Fred St. Clair: "We had a remarkable victory at Ellington, Mo., there being about twenty-five gloriously saved or sanctified. Old scores were settled, restitution was made and much prejudice removed. Evangelist Ed Galloway was with us. He is a whole team. Bro. Fred Geitz, Jr., led the singing. The pastor, Rev. Deboard, said it was his very best revival and he himself had gone a thousand miles beyond where he was before the revival."

Evangelist Charles B. Allen closed his camp meeting engagements in the East at Sharon Center, Ohio, August 31. He went from there to Boulder, Colo., to attend his conference which opened Sept. 3. His autumn engagements are as follows: Couer d'Alene, Idaho, Sept. 28 to Oct. 12; Bellingham, Wash., Oct. 19 to Nov. 2; Burlington, Wash., Nov. 9-23; Mt. Vernon, Wash., Nov. 30 to Dec. 14; Denver, Colo., Dec. 16-29.

Rev. John F. Owen: "The Hartselle, Ala., camp was fruitful in the regeneration, reclamation and sanctification of a number of souls and in the building up, refreshing and inspiring of the Lord's anointed. Bro. L. L. Pickett led the singing and preached several times. His three strong sermons on the second coming of Christ were used of the Lord to edification, heart-searching and conviction for sin, according to the condition of the hearer. His sermon on the Boaz Problem and its solution was a strong, effective means of a nation-wide deliverance from the curse of the legalized liquor traffic. The ministry of Sister L. O. Stratton was in patient, careful love and her messages were full of the Christ."

THE CITY AND CHURCH EXTENSION.

Bishop W. A. Candler, D.D., LL.D., delivered an address in the First Methodist Episcopal Church South, Dallas, Tex., during the Annual Meeting of the Board of Church Extension on "The City and Church Extension."

This address was delivered at the request of the City Board of Church Extension of Dallas. A stenographic report of same has been published by the Board of Church Extension, and is for free distribution. Those interested in church building in the city would do well to secure copies of this address. Write to W. F. McMurri, Corresponding Secretary, 1025 Brook St., Louisville, Ky.

Letters From The People

NATCHITOCHES, LOUISIANA.

Repeatedly I have found help by sending a request for help to your good paper. I am thankful for the good you are enabled to do. Many times have I been strengthened and cheered by perusing the pages of *The Pentecostal Herald*.

So long have I been cast aside. Now I ask those who love God to pray that I may find a young or settled lady who will come to make her home with me, not for the money in it, for I have not the means to offer, but small salary, but for the joy in helping, in his name, the helpless. I live in my own comfortable little home, and I want a companion who will take pleasure in taking hold and thus enable me to keep it bright and cheerful. It is strange, that I seldom, if ever, get a companion who takes just the blessings in reach, and thus be happy. With good help, I do not repine at my condition, but enjoy, as a happy child, each day. There are so many opportunities of doing little acts of kindness, and how many good things to read. Then in nature, how much to refresh our minds and bodies.

This letter will come before so many good people, and I am earnestly praying that God will bless it to the finding of a deeply, strong Christian character to come and help me make my life and theirs full of good. I need this help by September 1. Please come to the rescue dear Christian friends, and accept my love in prayer. God willing, I will write again and tell you my joy. In all good wishes. Sincerely,
Miss Hattie R. Safford.

FINLEYSON, GEORGIA.

We have just closed a gracious revival at Wesley Chapel, for which we give God all the glory. Sinners were converted, backsliders reclaimed and Christians reunited. It seemed that our church had gone down and grown cold, but by earnest prayer and pure gospel truth it was brought back. The preacher preached some powerful sermons. Bro. J. E. Carmichael is pastor this year and he is a man of God. He was assisted by Bro. Wardlow, who is a man of great power and did some good preaching. There were twenty-two added to the church. O, for old-time religion that saved our fathers and mothers! It is good enough for me.

I was made to rejoice to see sinners saved, backsliders reclaimed, and Christians baptized with the Holy Ghost, and the church revived again. We had some very good singing, led by Bro. Tilton Williams. He too, is a man of God filled with the Spirit. Our hearts were made to rejoice to see the fire of the Lord come down in power. We ask the prayers of *The Herald* family that we may ever press onward to the high calling of God in Christ Jesus.

We have started up a prayer meeting from house to house; we also ask an interest in your prayers for these prayer meetings that much good may be done in the name of Jesus. It was the writer's privilege to be able to attend every service, for which I am so thankful. I want this to be the best year of our lives, and may we live each

day as if it were our last, for we do not know whether we will see tomorrow's sun or not; so let's be ready at all times, for we know not the day nor the hour wherein the Son of man cometh. Your shut-in sister in Christ,
Rebecca Whitfield.

MY EXPERIENCE.

Mrs. W. P. Fenlason.

When I was fourteen years old, in a log schoolhouse at a Methodist altar, I yielded my heart and will to Jesus and he gloriously saved me. It was late when I got home, for in those days we did not have to close the service on time but held it until results were obtained.

I was so happy; I wanted to tell each one of the family that was not at the meeting that Jesus had saved me. It was a time of rejoicing. After I went to bed I was so filled and thrilled with the Holy Spirit I could not sleep, and placing my hands on my head I wondered what it could be that made me so happy. I felt so light, so joyous, and did not want to go to sleep for fear I would lose the experience. I did sleep, but when I awoke the same sweet experience was there.

School time came, I had a mile to walk through the woods, but I felt so light and airy, it seemed as though my feet scarcely touched the ground. All nature seemed changed; the trees were more beautiful, the birds sang sweeter, the sky looked bluer. Oh! this salvation is worth more than all this world. I do praise the Lord for ever having saved me.

Twelve years after, husband and I attended an old-fashioned camp meeting where we slept on straw on the ground in our tent and prepared our meals by camp-fires. We had God in every service. Mrs. Phoebe Palmer and her husband were there for a day or two. One afternoon she had charge of the service, and God had charge of her. I do not remember her text but her subject was, "Jesus looking for his Bride." I cannot remember what she said, but her words held me spell-bound. When she made the appeal to every one that was willing to become a bride for Jesus, it seemed that nearly the whole congregation moved forward. I at once went to the altar and submitted my life and all to Jesus, and as Mrs. Palmer placed her hands on my head, asking if I would be a bride for Jesus, it seemed that my whole being answered "yes, I will." Immediately the floodgates of glory were lifted and I was entirely submerged. No language can describe the ecstasy of that hour. I had never been taught of sanctification, but it was then and there the Lord sanctified me. Glory to his name! The results of that hour have brought to me love, joy, peace, longsuffering, quietness, and assurance forever. That blessed experience came to me over forty years ago, the half of which I can never tell. I am still abiding under the shadow of the Almighty watching and waiting for the coming of the Bridegroom. Oh it pays to be a bride for Jesus.

A TESTIMONY.

This beautiful, bright morning I feel

like writing and telling you that I am still traveling with that grand excursion on the good old Bible line. My heart rejoices as I read the good experiences of the brothers and sisters. I am so glad that God has a few true, blue Christians that are standing by the church.

When one gets the real Holy Ghost baptism it takes out all malice, hatred and tattling and makes one longsuffering, patient, forbearing. When you are talked about you can keep sweet; when you can't have your way, you can say, praise the Lord, I am going through anyway. One thing I honor Bro. Morrison for is, that in all his writings he advises us to stay by the church. A sister asked me one morning at church if I thought you believed in holiness. I said I do. Then why aren't you up with the holy rollers. I said, well, praise his name, I believe in the real pentecost Bible holiness, but not comeoutism. Do you see the difference? The real baptism makes you love your church, the other makes you pull off from it. Dear sisters and brothers, tarry until you know you have the real Holy Ghost baptism. I have my troubles and trials just like you all have, but praise his dear name, he just gives me grace and leads me through. I am so glad Sister Ethel Read, you climbed to higher ground. Trust him and go on. I too have a dear old Christian mother eighty-one years old, who has always kept me in the dear old M. E. Sunday school from the time I can remember. Bless God, for Christian mothers. Dear *Herald* readers, let's be more determined to stand firm and always be found at your church ready to do your part.

I do love the old class meetings, where the table of the Lord is spread, and where every one can push up and have a feast. Well glory, I am going to heaven; want to meet you all there.

Your sister in his name,

Annie Liston.

SELMER, TENNESSEE.

I am a subscriber for two good papers of different denominations, and both stand for old-time religion. One is the *Cumberland Banner*, and the other is *The Herald*. I love those silent messengers of truth. Wishing to keep informed of what was going on among the churches and in the missionary field, I thought I could learn more by taking two. I am alone with two children and a helpless father, with husband gone to his long home, and am more anxious about things that belong to God. In order to keep informed about the work of the saints, I sold eggs to get the money to pay for those blessed papers, and I find I am well paid by doing so. Glory to the Lamb and victory for the church, which is above every institution in the land.

We praise God from whom all blessings flow. Let us not forget that he loveth a cheerful giver.

Mrs. C. H. Sebring.

ALAMO, GEORGIA.

I love *The Pentecostal Herald* and its readers. I think God's children should be busy all the time working for him, and I know his children could not testify through a cleaner and holier paper than *The Herald*. When my paper comes I read it over and as I read of all his people, I just can't remain where I am. I feel so good all the time. I must not sit and do nothing; sometimes I think there are too

I. S. D. DRAWING

This is your OPPORTUNITY

CARTOON, COMMERCIAL ART, COMIC, CARICATURE, FASHION AND MAGAZINE ILLUSTRATING TAUGHT BY MAIL. You can earn from \$20 to \$100 or more, per week, as illustrator or cartoonist. Our practical system of personal individual lessons will develop your talent. Anybody who can learn to write can learn to draw. Send for free catalogue today, and learn how the I. S. D. turns out practical artists. Dept. 15, INTERNATIONAL SCHOOL OF DRAWING, Washington, D. C.

There are 56 words in the Lord's Prayer and you can read every one of them on the back of this LIBERTY BELL MEDAL. The most remarkable piece of die cutting ever accomplished. Recipient of the LIBERTY BELL MEDAL is struck on the First Steam Coining Press used by the United States Government. Makes an attractive and historical pocket piece or watch charm, interesting to children and grown-ups. History and illustration of press with each Medal. Heavily gold plated—will wear for years. 25c. each, postpaid; \$ for \$1.00. Great seller at Church Fairs. Agents Wanted. Please mention this paper.

FIRST STEAM COINING PRESS CO.
15 Logan Bldg., Philadelphia

MOVING PICTURE MACHINE FREE

Complete with 215 views. 250 other presents FREE to every donor who sends our Gold Eye Needles at 5 cents a package. Easy to set, for you give a valuable free gift with every 5 packages.

YOUR CREDIT'S GOOD

Write for 24 needle papers and 15 thimbles. When sold return \$1.20 and receive premium entitled to, selected from our Premium Book. Address

U. S. SUPPLY COMPANY Box No. 504 Greenville, Pa.

Money For Your Church

Form a club among your friends to buy Dress Fabrics direct from us. Our prices save you money! We also give generous Club Rebate which you can donate to your church. Queen Fabrics are beautiful in design, exclusive in patterns, exceptional in quality. Free samples, money back guarantee. Write today for details of Church Club Plan.

QUEEN FABRIC MFG. COMPANY. Dept. 115
Syracuse, New York.

\$1,500 A Year Sure

AGENTS Best paying canvassing proposition in U.S. Assures you \$1,500 yearly. Inexperienced taught how to make \$75 to \$200 monthly. Let us show you. Write today to the largest manufacturers of Transparent Handled Novelty Knives and Razors in the world.

NOVELTY CUTLERY CO., 39 Bar St., Canton, 3.

YOU CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE 108 Psalms, No. 1 or 2 (No. 2 just out). Round or Shape notes. \$3 per hundred; samples, 5c. each. 83 songs, words and music.

E. A. K. HACKETT, Fort Wayne, Ind.

FISH Let us tell you how to catch them, where you think there are none. We make the famous Double Muzzle Wire Fish Basket. Greatly improved this year. Write

EUREKA FISH NET CO., Griffin, Ga.

BELLS, PEALS, CHIMES

Send for catalog. Our bells made of selected Copper and East India Tin. Famous for full rich tones, volume and durability. Guaranteed.

E. W. VANUZZEN CO., Prop'rs Backeye Bell Foundry (Estab. 1837). 555 E. Second St., Cincinnati, O.

many of that kind. We ought to be about our Father's business.

I wrote April 9th asking God's people to pray that I might be sanctified, and I want to say by my own prayers and faith and the prayers of the people that I have had his cleansing blood applied. I wish I could just tell you all how I feel, but I can't. I am like a brother was one evening not long ago in a class meeting. He said some times he felt that if he had wings he could rise and fly. I have temptations and Satan tells me not to pray, but that still small voice is there to help me through and to make me strong enough to resist him. I want to say through *The Herald*, to all who wrote me concerning my soul, you have my prayers and love. Your sister in Christ,
Rachel Clark.

BENNETTSVILLE, S. C.

I just want to say a word for **The Herald** and Brother H. C. Morrison this morning. It is one of the sweetest holiness papers I ever saw. I have taken it for five years and never expect to be without it. I don't have much time to read as I have a large family. I have nine children, the most of them very small, but I can find time to read my Bible and **The Herald**.

I have heard so many of the writers of **The Herald** preach, and I enjoy so much to read their letters. I was one of those that was so blessedly sanctified in Bro. Morrison's meeting at Bennettsville, and I feel that all is well with me this morning. I want all **The Herald** family to pray for my children, that they may be saved and be a blessing to the world. I would love to get some subscribers for **The Herald** but I live in the country and my neighbors take **The Herald**, but I try to get some every time I can. I wish everybody would take it. May God bless all its family, is my prayer. Your sister in Christ,

Mrs. S. J. Hodges.

LETTER FROM A DEVOTED CHRISTIAN WORKER.

The following is part of a letter written by Mrs. L. E. Skinner, a devoted saint of God whom we have known for many years, to sister Sarah A. Cooke of Chicago. I have known both of these women from the time of my conversion. Sister Cooke was one of the workers in the meeting in which I was saved.

"Dear Sister Cooke: It is some time since I have heard from you, and however long the time may be you are very often in my thoughts and very dear to me. My precious sister, we are far out on life's journey and soon will know the blessed realities of our future home in heaven. I am living in Beulah land now but what will it be to be there?

"O the blood, the precious blood,
That Jesus shed for me,
Upon the Cross in crimson flood
Just now by faith I see."

"Well, my dear sister, I am away in O—, with my precious daughter. Came about two months ago. Will remain, the Lord willing, until the last of October. There are many churches here but like all other places much deadness and apathy and indifference. Only here and there one who is alive, and yet the twos and threes are blessed. At prayer meeting last night I was led out in prayer by the Holy Spirit. Several came and spoke to me with a warm shake of the hand and said they were blessed during prayer. Yes, God is with us and I felt the divine approval in coming here.

"Dear Sister Cooke, you don't know how it comforts me to pray for you. You are so dear to me and I sometimes get so near the Lord with the mention of your name in prayer. Surely we are one in his name. Your unworthy sister in Jesus' name,

"Sister Sarah A. Cooke, with a sister Jones, were the two women Mr. Moody so often referred to who helped him to find the fountain of cleansing and the baptism of the Holy Spirit which made him a power in the world. We saw these same two sisters in Chicago a few months ago with their arms around each other in prayer. One is eighty-five and the other ninety-five years old. They had much to

do in bringing about the great revival which spread over the northwestern part of Indiana where I was converted in '76. Sister Skinner, at that time, lived in Valparaiso, Ind., where I was attending the Normal School at the time of my conversion. Pray for them that these noted and devoted saints may be spared as long as God can use them to his glory and then have an abundant entrance to the New Jerusalem. Yours for the faith,

S. B. Shaw.

"GREAT REVIVAL HYMNS No. 2"

Is a new book compiled by Homer Rodeheaver, B. D. Ackley and Chas. H. Gabriel. It is adapted to every department of church work and is composed of the very best hymns on the market. Mr. Rodeheaver uses this book in the great Billy Sunday campaigns which is guarantee of its merit. It is published by Rodeheaver Co., 14 West Washington St., Chicago, Ill. Write for prices.

Why not introduce them to some of your friends and relatives through **The Herald**, till January, 1914 for only 25 c.

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

FOR SEPTEMBER 7, 1913.
The Ten Commandments.

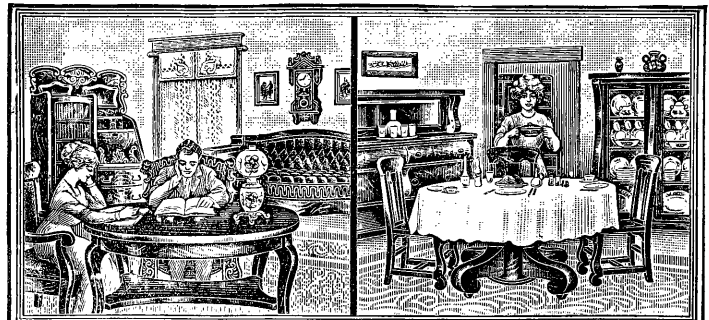
Part I.—Exodus 20:1-11.

Golden Text.—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." Luke 10:27.

The Statement.

A philosophical analysis of this golden text would indicate that a man must love God, first, with his affectionate nature; this would seem at first glance the only faculty with which love is possible; but love is intelligent and practical and commonplace, as well as experimental. So, secondly, all the psychic powers, known and unknown, must co-ordinate in loving him; and, thirdly, all the powers of the man, physical, material, as well as intellectual and psychic, must be bent in that direction. A man may love God with his money, his influence, and natural gifts. Then, fourthly, as mind usually includes disposition and choice, every disposition of the heart and life contrary to God's love is due to be eliminated. This is the essence of the first table of the law; it is that principle of which the first four commandments are a suggestive elaboration. These, boiled down to this golden text, are what Christ called the first and greatest commandment.

Tradition tells us that one table of the law which God gave to Moses contained these four commandments, and the other, the latter six; the former outlining our duties to God and the latter our duties to man. The ten commandments are that part of the Mosaic law which is not provincial, but universal. It is based upon the laws of nature, in every detail and inflection; and Christ ratified it, pointing out its underlying principle. It is intended not for the Jewish church only, but for universal man; and he cannot deviate from a single item in it.



We Trust You

Without References — No Contract — No Red Tape
Pay Us As Convenient

Folks who want home things can buy here on credit. And the prices will average one-third less than cash prices.

We trust them because they are home lovers. No references required, no contract, no security. We have furnished 1,200,000 homes on this open charge account.

3 Cents a Day

Take a year to pay. Send a little each month. You can furnish a home by saving 3 cents a day.

No collectors, no annoyance. If sickness comes, or loss of work, we give extra time. All goods are sent on 30 days' free trial. Return at our expense anything not wanted.

And you can return any article on which we don't save you from 15 to 50 per cent.

No other concern in all the world offers credit on such easy terms as we do.

Book in Colors

Our Fall Bargain Book pictures 4,918 home things—the largest variety ever shown in

4,918 Bargains

Furniture	Silverware
Carpets—Rugs	China
Oilcloths, etc.	Sewing Machines
Draperies	Bicycles—Toys
Baby Cabs	Cameras—Guns
Blankets—Linen	Pictures—Clocks

—GET OUR STOVE BOOK—

Spiegel, May, Stern Co.
1200 W. 35th Street, Chicago

America. Many of the pictures are in actual colors. The prices are the lowest that any concern ever quoted.

This book with the mailing costs us \$1 per copy, but we send it free. Mail us this coupon for it. We will send with the book your credit certificate. Cut out the coupon now.

SPIEGEL, MAY, STERN CO.
1200 W. 35th Street, Chicago

Mail me free your Fall Furniture Book. Also send me books marked below.

.....Stove Book.Jewelry Book.
.....Style Book for Women.
.....Dress Goods Book for Women.

Name.....
Address.....
Write plainly. Give full Address.

50c Brings This Rocker

\$3.65

50c Monthly if You Keep It



This Handsome Rocker is made of fine selected solid oak, covered with guaranteed fabric leather. Seat is 18x18 inches, fitted with full setting of oil-tempered springs. Rocker is full size. Weight, 50 lbs. No. 42C4B116. Price..... \$3.65

when it is properly interpreted, without trampling upon the laws of his being and inviting a penalty upon his own life, if not upon the life of his posterity.

The Finger Of God Still Writing.

It is the promise of the Scriptures that in the full salvation of the human soul God will write his law upon the fleshly tables of the heart. This happens with every soul as he becomes a regenerate Christian, and all alien or opposing elements are removed as he becomes perfected in love. In such a heart there is installed a "second nature," which loves God's law and inclines to it with delight. Dr. Henry VanDyke has said: "There is something finer than to do right against inclination, and that is to have an inclination to do right. There is something nobler than reluctant obedience, and that is joyful obedience."

The Gist Of The Four.

(I.) We must not worship or regard other gods. (II.) We must not attempt to worship the true God in any debasing or confusing manner, such as attempting to form images or likenesses of him before which to express our worship. (III.) We must foster reverence for him, never mentioning or

acting toward that which refers to him or stands for him in any way so as to dissipate a spirit of reverence. His name is a symbol of him, and should not be used carelessly, much less blasphemously. (IV.) His Sabbath, instituted as a means for knowing him better, cannot be violated without hurt as well to the human mind and body as to the immortal soul. Of course the Saturday Sabbath was a Judaistic technicality. The fourth Commandment does not say the seventh day of the week.

A DAINTY COOK BOOK FREE.

We are mailing, absolutely free of charge, our recipe book, "Dainty Desserts for Dainty People," to anyone applying and mentioning the name of her grocer. This book is beautifully illustrated in colors and gives over 100 recipes for the daintiest desserts, jellies, puddings, salads, candies, ices, ice creams, etc. No good housekeeper can afford to be without it. If you send a 2c stamp we will also send you a full pint sample of KNOX Pure, Plain, Sparkling Gelatine, or for 15c, a two quart package, if your grocer does not sell it. Charles B. Knox Co., 301 Knox Avenue, Johnstown, N. Y.

We Will Pay You \$120.00

To distribute religious literature in your community. Sixty days work. Experience not required. Man or woman. Opportunity for promotion. Spare time may be used. International Bible Press 628 Winston Bldg. Philadelphia

CONTRIBUTED

PRAYER.

Mrs. Nannie Wood.

Prayer is the greatest privilege that the God of heaven has ever granted to mortal man. That men should be granted the high and honored dignity of personal communication with the Supreme Ruler of the universe is the gracious guarantee of Jesus Christ to his most humble followers. This high privilege distinguishes Christianity from all the other religions of the world. Every other system of religion veils God unapproachably behind the mysteries of superstition though no true approach to him can be found. In Jesus, God was made flesh, and dwelt among men.

The way of approach to God was made plain. When Jesus died on the cross, the veil of the temple was rent from the top to the bottom, exposing the mercy seat to all men, thus signifying that the day of priesthood was passed forever and that all sacramental and ceremonial mediation between God and the individual suppliant was broken down and cleared away. When Jesus said to the woman at the well of Sychar, "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit, and in truth: for the Father seeketh such to worship him." He ruled out of the Christian every vestige of sacerdotalism and priestcraft with all their attendant liturgies and ceremonies and put every individual follower of his on equal ground of petition before God the Father.

In this model prayer, commonly known as the Lord's Prayer, Jesus taught his disciples how to break away from their dependence upon the priest of the temple and how to approach God their Father for themselves. To pray then, individually, as Jesus taught his followers how to pray, not only becomes the greatest privilege God has ever granted to men, but it also becomes the means of the greatest power that can be wielded by men. Prayer implies that we may actually influence God by our petitions. Jesus encourages his disciples to believe that God will hear any request they may make. "Whatsoever ye ask of the Father in my name, I will give it you." In this fact Jesus links his followers onto the sources of divine power and makes no task impossible to them that believe.

Since these things are true, prayer becomes the greatest blessing of our religion. Every problem of life, great or small, can be solved at the altar of prayer. Every temptation, every worry and every sorrow of life may find their surcease in the hour that the individual soul seeks his Father's face. "Oh, what peace we often forfeit, Oh, what needless pain we fear, All because we do not carry Everything to God in prayer."

In this model prayer which Jesus taught his disciples, there are to be found the true fundamental principles and elements of all prayer. When the disciples asked Jesus to teach them

how to pray, Jesus seems to have gripped the whole essence of the subject and to have swept the whole field of petition in the short model which he gave them. He even grades the objects of prayer into their order, and puts the greatest essentials first.

This model prayer opens with the thought of God's holiness, and the reverential esteem in which his sacred name should ever be held: "Our Father which art in heaven. Hallowed be thy name." The very force of these words of approach to God lifts the subject of prayer out of the commonplace and clothes the act with the most sacred dignity. The first great fundamental of this model prayer is a petition for the universal spread of God's kingdom in the earth—"Thy kingdom come, Thy will be done on earth as it is in heaven." In this expression is found the supreme need of the race, the need of Jesus as king. For this purpose, Jesus came and died; for the fulfillment of this the ages wait. This simple petition stretches from Calvary to the Millennium, and comprehends in its universal sweep the process and consummation of God's purpose of redemption for the race. Every element of evangelization and missionary endeavor were epitomized in this expression of the Lord's prayer long before Jesus gave the great commission. No Christian can pray this prayer sincerely without becoming a New Testament missionary.

This petition then, forms the first obligation of the churches of Jesus. The church is not the kingdom, but it is God's largest and best earthly instrumentality for the bringing in of the kingdom. In giving this prayer Jesus links his churches onto a world task. The church that has caught the true spirit of the Lord's prayer is the church that has the world's vision in view.

There is not an organization inside the church life, whose purpose is to reach and save lost men, but may find the ground for asking God's help in the expression here where Jesus taught us to pray. "Thy kingdom come: Thy will be done on earth as it is in heaven." The church that's keyed to this dominant note is a church of power in the world, because it is carrying out the ideal of Jesus and has the guarantee of his presence and blessing.

The second great fundamental in this model prayer is a daily petition for the supply for our personal needs: "Give us this day, our daily bread." This request is made subordinate to the spread of the kingdom in the world. Even our bread is a secondary consideration to the work of saving men. This petition is given, however, to bring to us the fact that we are daily dependent upon God for the sustenance of life. In the hour of our seeming self-dependence we are prone to forget the fact that God feeds us, and that the gift of life is no more certainly a blessing from God than is the means also of sustaining life.

No man can pray the Lord's prayer with sincerity of heart and fail to praise God every day for the bread he eats. This petition takes God into the household, and enthrones him as the benefactor of its comforts and its joys. The mother who presides in the kitchen is in a sanctuary of God's presence as much as when she sits in her church on Sunday.

This petition also carries God into our business life. The business man

California Bible College and Academy

INTERDENOMINATIONAL, INCORPORATED.
LOS ANGELES CITY.

A Wesleyan Holiness Bible and Missionary Training School.
EIGHT GRADES HIGH SCHOOL—PIANO—VOICE—EXPRESSION.
REV. M. HANEY, Dean.

Some Members Advisory Board: Rev. Joseph H. Smith, Rev. H. Babcock, Rev. Chas. Cowman.
FOR CATALOGUE, ADDRESS:
LEORA MARIS, Principal, 841 N. Harvard Bldg., Los Angeles, Cal.

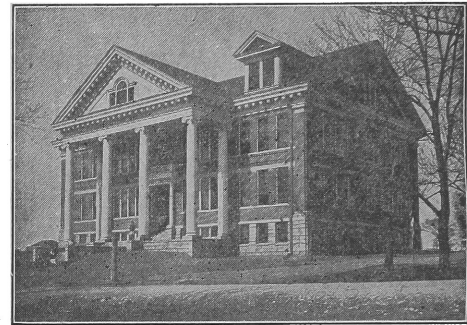
MILLERSBURG FEMALE COLLEGE, MILLERSBURG, KY.

AN ATTRACTIVE HOME SCHOOL FOR GIRLS.

Pupils are surrounded with an atmosphere of culture, who esome fellowship and safe, religious environment. New buildings combining all modern conveniences. Health record unsurpassed. Academic and College Entrance Courses. Music Department under skilled artists, trained in Germany. Lecture and Concert Course, Domestic Science. The growing popularity of the school is evidenced by the fact that a number of pupils were turned away last session for lack of room to accommodate them. Expenses for board, tuition, etc., lower than other schools of like grade. Send for catalogue and engage a room EARLY.

REV. C. C. FISHER, PRES. Millersburg, Ky.

Asbury College



ADMINISTRATION BUILDING

Ideal Location	It's 22nd Year	Long List of Successful
Modern Buildings	Co-Educational	Graduates
Well-Equipped Faculty	Spiritual Environments	Low Rates

"INDUSTRY—THOROUGHNESS—SALVATION."

In the famous "Blue Grass" region within walking distance of the majestic cliffs along the Kentucky River. Surrounding scenery most picturesque. Four modern buildings, well lighted, heated and ventilated. Classical, Literary, Scientific and Theological Courses. Special advantages in Music, Art, and Expression. Careful attention paid to board. Outdoor exercises—fishing, swimming, boating, skating, walking, tennis and basket ball.

This school has been able to combine high intellectual attainment with deep spirituality. Exceptional advantages for those who desire to pursue their studies and build sweet, sturdy Christian character at the same time. We seek in everything to put God first. Unusually low rates.

OUR PURPOSE—To develop Christian character, strong intellect, robust bodies.

These Facts Demand Your Consideration.

Address, Henry C. Morrison, D.D., Wilmore, Ky.

is God's steward. He has no store or capital stock which is not the creation of God's hand. Our business operations should be simply man's effort to fairly distribute God's provisions for his creatures. The spirit of this petition, if carried into the business world, would regulate every business deal on the market and equalize the struggles for existence. A man's business is as much a religious institution as is the Sunday school. A business man has no more right to run his business without seeking God's approval upon every transaction he makes, than he should expect his pastor to conduct the services of his church without prayer. The purpose of Jesus in giving us this model prayer was to teach us to see God, and to seek his guidance and blessing in every detail of our life.

The next fundamental element in this model prayer is a petition for per-

fect fellowship: "Forgive us our trespasses, as we forgive those who trespass against us." The happiest social

AFFORDBY KINDERGARTEN NORMAL SCHOOL

The Fifteenth Session Begins Oct. 6, 1913.

Regular course of two years, including introductory work in Connecting Class and Primary and a short review of Montessori Methods. Model and Practice Kindergartens. Students' Residence.

ELIZABETH SILKMAN, Principal

1110 North Charles St., Baltimore, Md.

OUR CHOICE MY 232 Choice YOUR Songs.

EDITORS: Gabriel, Back, Marks, Hoffman, Pickett and Culpepper.

A sample copy only 15c

PENTECOSTAL PUBLISHING CO.
Louisville, Ky.

spirit in the world is the forgiving spirit, as the meaneast spirit in the world is the hating spirit. Jesus never intended, as shown in this petition, that any Christian heart should go through one single day filled with the poison of malice against another. He wanted his people to be a happy people and no soul can be happy and hate another. You cannot hate people while you pray for them. "Pray for them that despitefully use you," is a remedy for every social disorder. The greatest institution on earth is a church of perfect fellowship, and that is what Jesus wanted when he taught his disciples this prayer.

The last great fundamental in this model prayer is a petition for purity of life: "Lead us not into temptation, but deliver us from evil." Prayer is the greatest sin-destroyer in the world. Sin cannot live in an atmosphere of prayer. Through confession in prayer we get forgiveness for past sins, and by our daily petitions we are safeguarded against future temptations. No man can engage in sin while he is communing with Jesus in prayer. "Have we trials and temptations,

Is there trouble anywhere?
We should never be discouraged,
Take it to the Lord in prayer."

Let it be said that Jesus never intended the words of this model prayer as a part of a ritualistic service to be perfunctorily recited until they have lost their power and teaching, and become meaningless. On the contrary, he simply outlined to his disciples, upon their request, the great elements of prayer which should characterize their devotions and dominate their activities of life.

This model prayer identifies God with every blessing and duty of life, and makes a Christian's prayer life the most determined factor of his career. A man cannot pray in sincerity, and then forget his communion with God when he goes out into the society and business of the world. The crying need of the hour in our churches is for a new consecration of all hearts to Jesus Christ in the vital relation of daily prayer.

Murray, Ky.

PRESIDENT'S ANNUAL ADDRESS —SOUTHERN CALIFORNIA- HOLINESS ASSOCIATION.

It seems fitting at this time that a resume of the work of our association from its organization and adoption of a Constitution, July 17, 1905 to the present time, might be interesting and profitable. It is with some hesitation and feeling of deep humility that I presume on your time, calling attention to its work and progress.

The necessity for such an organization is far more important than many seem to realize. It is needed to assist in holding the holiness people to their respective churches and also multitudes of hungry souls are reached through this agency and brought into this blessed experience, they to return to their home church to inspire others in witnessing to the grace of entire sanctification.

Our brother, J. M. Taylor, (now in Dakota in Evangelistic work) being led by the Holy Spirit, called upon a few holiness people with whom he consulted as to the advisability of an organization for the promotion of Scriptural Holiness. A meeting was called and the Southern California Interdenominational Holiness Association had its beginning July 17, 1905.

In September following, our initial convention was held in a large tent on a vacant lot, corner of Grand Ave., and 7th Street, Los Angeles. Our beloved brother, Joseph H. Smith, who is in charge of this camp meeting, was our leader. How our Father has honored his ministry before and since then! Our brother H. S. Taggart (now of Long Beach) was President of the Association.

In July, 1908, Rev. Fred Ross (then Secretary), now one of our active Superintendents, Rev. Perle Sigler and Bro. W. Burt Clark, a Los Angeles attorney, who has been for years our very efficient Treasurer, planned a camp meeting to be held at Carter's Camp, a mountain resort. Though two or three weeks prior to the meeting nothing had been done, it was a very fruitful meeting. With the blue sky for our canopy, the mountain warblers for our choir, boulders for seats, the green grass for a carpet, and the grand old live oaks for a background and Bro. E. F. Walker for the preacher assisted by Rev. M. L. Haney, how could folks help but get salvation.

In 1909 we assembled at the German Camp ground, East Hollywood. Dr. Walker was again the evangelist. Attendance good and a victorious meeting. It was at this and subsequent meetings that our efficient secretary, Bro. A. N. Clark, proved his ability and faithfulness in caring for the comfort of the campers.

In 1910 we returned to the mountains and with Dr. C. J. Fowler and Bro. Weigle to lead the hosts, victory came to God's children, scores were saved and sanctified.

In 1911 Dr. R. N. McKeag was the evangelist. I was not permitted to attend this meeting as my precious wife was very ill, but, as I believe, in answer to the prayers of this Association with many others, our Father let her remain and she is with us today. Praise his precious name.

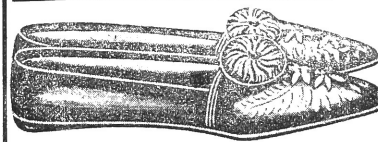
You will easily remember the marvelous meetings of 1912, East Hollywood with Dr. H. C. Morrison, assisted by Bud Robinson; and how the multitudes came and how the altars were crowded at every service and the shouts of victory were heard. Such precious visitations of his divine power! Our first Vice-president, A. S. Spaulding, rendered very efficient service at this camp.

So much for camp meetings. Now a word about conventions. In 1906 a convention was held in First Methodist Church, Los Angeles, Cal., Dr. Robert McIntyre (now Bishop) being the pastor, with Revs. Joseph H. Smith and E. F. Walker, evangelists. Dr. McIntyre said it was the best meeting he had seen in that church. Another in Newman Church, Los Angeles, Bro. Fred Ross, pastor, in its struggling days when they worshipped in a roofed basement, Brother Smith again the evangelist. How gloriously the Lord manifested his goodness to hungry souls! The financial result of this meeting was the completion of Newman Church, the spiritual result was scores brought into the light. For corroboration of this statement, ask Bro. Fred Ross.

The Convention in First M. E. Church, Pasadena, with Dr. C. J. Fowler and Joseph H. Smith is a part of the history of the spiritual life of that church.

Last, but not least, was a convention in the First Friends Church of

ONLY \$1 SPECIAL OFFER LADIES' TURKISH BOUDOIR SLIPPERS



To introduce the high quality of our line we are willing, for a limited time, to send each subscriber of the Pentecostal Herald a pair of our fine Ladies' Turkish Boudoir Slippers, postpaid for ONLY \$1.

Description. Made of the finest kid leather, with Silver embroidered vamp, silk pompon, hand sewed flexible leather soles. Finished in pink, blue, lavender, cardinal and black leather. This offer

is only made for a limited time, and positively only one pair will be sent to each subscriber. Sizes: No. 2 to No. 8. Be sure to state size and color wanted. Send money order or register your letter. Reference: The advertising managers of this paper or the Commercial Bank of this city.

COMFORT SHOE COMPANY, Box 6 A.

CLINTON, S. C.

Los Angeles, with Dr. B. Carradine and Rev. Chas. Allen, February of this year. We need to remind ourselves of these visitations of the Holy Ghost through such mighty men of God.

Father M. L. Haney, having made his home in Pasadena brought to the holiness work in Southern California, experiences of a half century that has been of incalculable value to our association. Our camp meetings, conventions and all day meetings are all inspired with his presence now sit at his feet and are favored more than we can now realize, and Sister Haney, we do so enjoy her testimony coming with so much power and blessing. We all love Father and Mother Haney and are wonderfully favored in having them with us.

Rev. Joseph H. Smith, being a host in himself, has been a great factor in the progress of this Association.

Let us pause a moment permitting our thoughts to dwell in sweet memory upon our departed Brother Martin and Sister Isabel Leonard. Teaching so clear, faith so strong, also Rev. Isaiah Reid and Perle Seigler. How precious their memory. How we have been enriched by association with such spirits. If it is so heavenly now, what will it be when we all join in the heavenly chorus! Hallelujah! Amen!

The all-day meetings held each month on the second Tuesday have continued with increasing interest. We expect results at each service and are not disappointed. The Association has aided at many meetings in many ways we will not now mention. Our constant aim and prayer is that our Association may continue to grow in members and usefulness. The membership now is over six hundred, and while we are encouraged in the accomplishment of the past, in view of the larger possibilities, let us buckle on the armor a little tighter. Have an enlarged faith going on to greater victories in the name of our Lord Jesus.

G. W. Dugger.

THE VOICE OF THANKSGIVING.

By Prof. D. B. Townner.

This new hymn book, prepared for the Moody Church and Moody Bible Institute, is now offered to the public, believing it is the best book for all religious services ever placed on the market. Printed on strong heavy paper, bound in full cloth, special binding, which opens perfectly flat. Size, 6x8 1/2 inches. Three-fourths inches thick. 288 pages.

Contains: New Gospel Songs—Familiar Gospel Songs—Standard Hymns and Tunes—responsive services and Topical Indexes. Price, postpaid, single copy 50c. Per dozen, \$4.80. Per hundred \$40.00. Transportation extra. Send 10 cents to pay postage on a Returnable Sample Copy. Published by Fleming H. Revell Co., 125 North Wabash Ave., Chicago, Ill. Also New

York, Toronto, London and Edinburgh.

A REQUEST.

I ask the entire Herald family to pray that my sister-in-law be restored to health, if God's will. She has been dangerously afflicted for twelve months. Pray that she may be healed. Yours for Christ, Lyde Gunter.

Out in
the Open

No fear
of the
Burning
Sun



MENTHOLATUM

Quickly relieves

SUNBURN

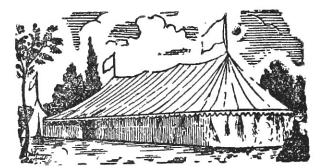
INSECT BITES

Sold by all Druggists

25 and 50¢ a jar

FREE OFFER—To any one who has not used Mentholum we will send a sample on request or for ten cents in coin a large trial size package.

THE MENTHOLATUM CO.
153 Seneca St. Buffalo, N.Y.



This means big and little tents, and we make all kinds. A thousand satisfied users testify to their quality. Let us make you a quotation No trouble at all.

M.D. & H.L. SMITH, COMPANY
Atlanta Ga Dalton, Ga.

What Every One Needs

is telephone service in the office or residence and it should be a Cumberland telephone.

You have the best local service as well as Long Distance connections to all outside points. Rates reasonable, service unexcelled. For any information call Traffic Department of the Cumberland Telephone & Telegraph Company.

(Incorporated)

Our Boys and Girls

Mrs. Bettie Whitehead.

Dear Boys and girls: We are giving you a change in the way of an article from one of our good friends, Mrs. J. C. M. Hunt, and we are sure you will be delighted with it. I do not think the boys who visit our corner need to be advised about the danger of strong drink for you know how it wrecks the lives and homes of those who are unfortunate enough to be its victims. Nor is this all. The Bible says, "No drunkard shall enter heaven" and that makes it all the more terrible. I wish that every one of my boys would resolve in his heart while young, to cast his vote against this awful curse every time he has an opportunity. But here is the story:

JOHNNY'S ARITHMETIC LESSON.

Mrs. J. C. M. Hunt, Delhi, N. Y.

Quite pleasing is the story of Johnny's arithmetic lesson applied to moderate drinking. He was just a little fellow, small enough to occupy a high-chair in which he was sitting at the table one evening, studying his mental arithmetic. His parents were engaged in conversation near by, but he did not seem to notice what they were saying until he leaned back to rest a little, when he heard his father say, "Dean got beastly drunk at the club last night. Drank ten glasses of wine." Johnny was very attentive then and asked:

"How much did you drink, father?"

"I drank but one, my son."

"Then you were only one-tenth drunk," said Johnny, reflectively.

"John," cried both parents, but Johnny continued in a sudden way, "Why, yes; if ten glasses of wine make one man beastly drunk, one glass will make him one-tenth part beastly drunk, and—"

But the father's, "There! there!" interrupted Johnny, and he was told that they would have no more arithmetic that night.

Johnny's reasoning, however, was right, as it is asserted that a scientific study and measurement of the body shows that only twenty drops of alcohol interfere with the normal activity and is manifest in domination of the senses of acuteness and brain activity.

The testimony of a brain worker who had used it in small quantities, corroborates the assertion. After giving it up entirely, he said his power for work was increased, adding: "It is not too much to say that the work of the world would be one-third better done and more swiftly done, and the enjoyment of life increased by one-half if no one took a drop of alcohol."

Sir Andrew Clark, called one of the greatest medical and scientific authorities in the world, has said: "For all purposes of sustained enduring fruitful work, it is my experience that alcohol does not help, but hinders."

Science shows, too, that alcohol obscures the color sense. A case is reported where an engineer who had drunk a glass of spirits an hour before failed to see the red lights on a draw bridge and was killed with many others. His failure, no doubt, was in consequence of palsied color sense. An operator, who had used spirits a short time before, set the wrong signal causing a fearful loss of life.

Alcohol in small quantities hinders rapid thought. A train dispatcher hesitated on the report of an accident to stop all trains promptly and in consequence there was another accident. His mind was clouded by alcohol, and so would not act promptly. Another signal man in the same condition, saw the possibility of an accident, but before he could realize and act on the fact, the possibility of preventing it had passed. Very likely some of the many recently reported accidents on railroads, were caused in the same way, for we have been told by one connected with the Y. M. C. A., who meets many employed on the railroad, that all are not abstainers, although the railroad companies decided some time ago that those who served them must not only abstain while on duty, but when they are not.

Really, no one, we believe, feels like trusting those who tittle, with very important matters; hence the most universal demand for non drinkers by employers, not excepting those in the liquor business.

No one using liquor or tobacco can find employment in the gardens of Luther Burbank, the great plant breeder, as he is called. He wants workmen of steady nerves to do the work of grafting, budding, pollination, seed sowing and even for the weeding.

There is greater danger, probably, than most of us realize from the services of a

surgeon, physician or druggist, who is a moderate drinker. If twenty drops of alcohol affects the working of the brain, no physician, surgeon or druggist, who drinks even in moderation, can or should be trusted. If all physicians could read the story of the little life put out and the agony of the parents as they looked upon their only child, cold in death, and who realized that their great sorrow was the result of employing a physician who allowed his brain to be muddled with drink, would they ever dare to touch it, we wonder.

It was Dr. Lorenz, the great Austrian surgeon, who said his success depended upon his brain being clear, muscles firm and nerves steady, and no one, he said, could take alcoholic liquors without blunting those physical powers which he knew he must keep on edge.

All honor to Dr. Lorenz. His words are worthy of repetition. How could he any better answer the question—"Are you a teetotaler?" than he did with these words: "We fear there are comparatively few men who would have the moral courage when at a banquet given in their honor, to show their disapproval of the custom of serving wine, as he did, by pushing it aside and calling for a cup of tea. But no fear of offending deterred Dr. Lorenz. He did not propose to get even one-tenth drunk."

Dear Aunt Bettie: Please open the door and let me in and chat with the cousins

while this beautiful afternoon. I'll be real good and not worry them too long.

I have been thinking for some time that I would write a letter from this little town, as I never see many letters from the Alabama girls and boys. Cheer up, Alabama girls and boys, and do not let the other cousins write all the letters.

Grandmother takes The Herald and I certainly do enjoy reading the nice letters from the cousins. I am working in the postoffice and I like my job fine. I have been working in the postoffice ten months.

I board with mother's sister and mother and they are so sweet to me. I go home nearly every Saturday. I certainly do enjoy going home. I am just from home this morning, and I surely did have a nice time. Father let us girls have the horse and buggy and we went to Sunday school. We have a nice Sunday school and they all attend very regular. We all do feel so thankful this morning for the nice rain we had yesterday. The drouth had about ruined all the crops and the farmers were heartsick. We certainly did have some nice watermelons. I went over in Texas last May a year ago to visit Father's mother, and had a nice time. I stayed with her four months. I have two sisters and five brothers and I am the oldest. I am eighteen. I could write me let me in a while I would not worry the cousins too long, and as this is my first letter, guess I had better hush for this time. I will come again sometime when I can stay a long time. Best wishes to Aunt Bettie and the cousins. Ruth Wilkins.

Milby, Ala.

Ruth, your visit was such a pleasant one we do not care how soon you come again. You are learning to look out for yourself early in life, and hope you may always be situated so as to do great good.

Dear Boy and Girls: I want to tell you about an adventure I had a few days ago. We found our milk was going; we would put it on the table in a bowl and in the morning we found the milk was gone. We thought our enemy was a cat. Well, of course we couldn't afford to lose our milk, so the best way was to destroy the enemy.

Accordingly we shut all doors but one, and that was left open for the cat to get in. On the table we put a bowl with only a little drop of milk in it; we also put a plate on the bowl. When the cat(?) came it would knock the plate off and make a noise that would wake me and I would shut it in. I pulled my bed up near the door (I was outside), and before retiring I tied a string on the door and put the end under my pillow.

Well, all was ready and we went to bed. Everything was silent till about 15 minutes to 10, when I heard a noise. It came nearer; I heard its tread and felt its breath. Is that the cat? If it is it is a big one. It came nearer, its breath sounded louder. It went between my bed and the wall, a distance of two feet. I had my back to it because I expected it to come from the other way. I felt frightened and asked the Lord to help me keep still and to let the cat(?) get inside

and then to help me shut it in. He did. It went in and knocked the plate off and I shut the door. Then such a scramble as I've never heard before. It certainly did seem a big cat if 'twere a cat. I went and got three or four boys and we went in, and we saw curtains torn and some torn down, and mats were scattered about over the floor, and we found it was a dog. As soon as it saw us, instead of fighting it just lay right down at our feet and whined. Now, if you look at this closely, you will see that it closely resembles sin. I will tell you the ways in which it resembles sin, and then let you think it out for yourselves.

First; we find we have an enemy that is taking away our time, thoughts and our hearts. Second, we want to destroy it, and so determine to watch and cast it out. Thirdly, when we set about it we find it much larger than we anticipated. Fourthly, we see we cannot manage it ourselves and we ask and get God to help us. Then, like me, when I called the boys, I just let them do it, so we let God do it all, with our wills, I. e., consent. Fifthly, when we set about getting it out Satan kicks up a awful fuss, and then when the light of God falls on us we see Satan has done a whole lot of damage in our hearts already. Sixthly, when Satan sees we are determined to put him out, and that we have got God on our side, he gets down and begs us to leave him stay. The seventh is what I want to say. Don't you listen to Satan's whines—just put him right out. The boys whipped that dog till there was very little life left in him, and he slunk away as best he could. We have not seen him since. You do the same way; get sin out of your heart and don't let it be seen there again. May God bless you. Pray for me. I am your big brother in India for Jesus. Francis J. Barrington.

Bro. Barrington, we certainly appreciate this nice letter from you and are sure the cousins will remember the truth you have tried to set before them. Will you write again some time? We like to hear from our cousins across the sea.

Dear Aunt Bettie: I go to school to Mr. S. J. Weekes, and am in the 8th grade. Aunt Bettie, I have had a sad experience since I last wrote. My grandmother died last December. She was 83 years old and had been blind for 10 years, and helpless for six years. I give The Herald to my friends every week to read. Eva Williams is my schoolmate and is a sweet girl. She is writing too. Graceville, Fla. Lillie Bolden.

Lillie, you should not grieve for your grandmother as she is much better off. No doubt she was glad to go where there is no blindness and where no pain is felt. Do you know how many years she lived over the time allotted in the Bible?

Dear Aunt Bettie: I am ten years old and take The Herald and enjoy reading it very much. I received your letter asking us to get subs, on the three o'clock train and got three subs the same afternoon. I go to Sunday school and my teacher is Mrs. J. E. Farr. There is a revival meeting in our town now conducted by Rev. L. G. Dibble and wife. Agnes Gober.

Agnes, you are the first cousin to send us a sub. I believe. You are certainly a good worker and hope some of the other cousins will go and do likewise.

Dear Aunt Bettie: I am a little Georgia girl and four feet, eight inches tall. I will be 13 years old Sept. 18. All having my birthday please send me a card. My mother has been dead seven years and I am living with my oldest sister who takes The Herald. I especially enjoy reading the Children's Page. Where is the passage "Follow peace with all men and holiness, without which no man shall see the Lord?" I hope to be a Christian some day. How many of the cousins like to read the Bible? Alamo, Ga. Dessie Faulk.

Dessie, how fortunate you have a kind sister to be a mother to you. You must study hard and try to be self-supporting. I am glad the time has come when girls are expected to be independent as well as men, but I do not believe they are to be as men when it comes to political affairs. Do you?

EVANGELISTS' APPOINTMENTS.

REV. JOSEPH HARKNESS.

Cement, Okla., Aug. 18-Sept. 8.

REV. W. A. VANDERSALL.

Boone City, Mich., Sept. 2-5.

REV. C. H. WHITE.

Somerville, Tex., Sept. 1-15.

REV. L. HIBNER.

Annville, Ark., Aug. 20-Sept. 7.

REV. J. E. DeCAMP.

Detroit, Kan., Aug. 20-Sept. 7.

REV. W. W. McCORD.

Rutledge, Ala., Aug. 25-Sept. 3.

REV. C. D. LEAR.

Smith Grove, Ky., Sept. 1-14.

REV. C. M. DUNAWAY.
Stockbridge, Ga., Aug. 28-Sept. 7.
REV. J. E. MOFFITT.
Marlison, Va., Sept. 10-28.
REV. KENTON H. BIRD.
Paris, Mo., Aug. 22-Sept. 2.
REV. W. W. OWEN.
Vincent Springs, Dyer, Tenn., Sep. 4-14
REV. A. A. MYRICK.
Saulsbury, Tenn., Aug. 25-Sept. 7.
REV. V. BUXTON.
Hope, Mich., Aug. 27-Sept. 7.
REV. W. J. HARNEY.
Frost Bridge, Miss., camp, Aug. 28-Sept. 7.
REV. GUY L. WILSON.
Millersport, O., Sept. 1-8.
REV. C. W. BUTLER.
Lansing, Mich., Sept. 1-7.
REV. W. O. SELE.
Atmore, Ala., Sept. 11-21.
REV. O. H. CALLIS.
Oakland City, Ind., Aug. 29-Sept. 7.
REV. C. H. BARNES.
Delanco, N. J., Aug. 30-Sept. 7.
REV. W. L. SHELL.
Marion, Ky., Sept. 1-15.
REV. J. W. OLIVER.
Fort Cobb, Okla., Aug. 24-Sept. 21.
REV. JAMES CROOKS.
Tillamook, Ore., Sept. 4-14.
REV. T. C. HENDERSON.
Millersport, O., Aug. 28-Sept. 7.
REV. C. E. ROBERTS.
Lowell, Mass., Sept. 9-28.
REV. C. K. SPELL.
McHenry, Miss., Sept. 5-15.
REV. JOHN D. EDGIN.
Ozark, Ark., Aug. 28-Sept. 7.
REV. W. B. YATES.
Eldorado, Ill., Aug. 28-Sept. 7.
REV. J. B. McBRIDE.
Halt Town, Mo., Sept. 5-15.
REV. H. J. ELLIOTT.
Meedford, Ore., Aug. 28-Sept. 14.
REV. R. T. WILLIAMS.
Eldora, Okla., Aug. 29-Sept. 7.
REV. A. J. MOORE.
Waycross, Ga., Sept. 14-28.
REV. JOSEPH OWEN.
Dyer, Tenn., Sept. 4-14.
REV. ALLIE IRICK.
Ozark, Ark., Aug. 30-Sept. 8.
REV. J. J. SMITH.
Burkesville, Ky., Aug. 20-Sept. 10.
REV. G. O. CROW.
Akims, Okla., Aug. 19-Sept. 1.
REV. E. B. COLE.
Grandfield, Okla., Aug. 26-Sept. 14.
REV. E. P. MANSKOFESKY.
Hope, Mich., Aug. 27-Sept. 7.

Rev. Roscoe Murray, Baptist minister, strongly commends "Our Choice." He says: "Yes I have a copy of 'Our Choice,' and like it very much. I am in the pastorate now for awhile but am planning some evangelistic work and shall be glad to use the book, 'Our Choice.' I think it is fine for this kind of work."

ARE YOU SURE

you are giving your stock the right kind of care? You know the dangers of summer heat and how important it is that your work stock should have the proper attention during this hot weather. They should have plenty of salt, as salt is cooling and healing to over-heated and inflamed membranes of the stomach and bowels. Nothing will serve this purpose so well as BLACKMAN'S MEDICATED SALT BRICK and every man whose stock is exposed to the summer's heat should use it.

Appropriate Designs . .

FOR
Business Stationery
Letterheads
Statements
Checks
Cards

Let Us Make Your
Engravings
Half-tone Cuts
Zinc Etchings
Electrotyping

Our work will be found best.
Our prices are the lowest.
Our service the quickest.

Advertising matter written, illustrated and printed. Our work in this line is highly commended by experts. Write for estimates.

JACOBS & COMPANY,
CLINTON, S. C.

OUR DEAD

SMITH.

Little Jewell Smith, daughter of Bro. and Sister J. H. Smith, was born May 9th, 1890. Departed this life July 1st, in the hospital at Mangum, Okla., from an operation for appendicitis, age 14 years, one month and 23 days. Her funeral was preached at the M. E. Church at Carter by the writer, and her remains were laid to rest in the Carter cemetery to await the trumpet call. Little Jewell was a bright, loving and obedient child. She was loved by all who knew her. She leaves to mourn her death, 4 dear brothers, five loving sisters, a father and mother and a host of friends. But we feel that our loss is Heaven's gain. While Little Jewell was a beautiful flower blooming in the home for 14 short summers to make the garden beautiful, and the home lovely now she has been plucked from the parent's stalk and left a scar which only God can heal. Yet we believe that our blessed Lord had need of her to place the beautiful golden City. Dear bereft ones don't look to the grave for Little Jewell for she isn't there, just her tabernacle in which she lived in here to await the call of God. But look beyond the grave and be faithful a few more days and some sweet day we shall see her among the beautiful flowers of heaven more bright, more beautiful, placed there by the mighty home of God.

Text: Songs of, Sol. 6 chapter 1st verse "My beloved is gone down into his garden to gather lilies."

Rev. J. F. Keith.

Pastor M. P. Church, Dill Circuit.

FATE.

James Watson Fate was born May 31st, 1847, in the state of Ohio. His father emigrated to Minnesota in the fifties, where the young son professed religion and joined the Methodist Church at the age of sixteen. In 1878, in Rochester, Minn., he was married to Miss Emma Fitch, who joined the Methodist Church with her young husband. They lived a happy, contented Christian life to the day of his death. They left Minnesota in 1893, coming to Louisiana, where they lived till 1908, when they moved to Bay City, Texas. Four children were born to this consecrated marriage. Brother Fate died in the triumph of a living faith on the third day of May, 1913, at his home in Bay City, leaving a true wife and three devoted children to meet him beyond the river. Bro. Fate was a warm-hearted friend, a generous Christian gentleman, a devoted husband, a faithful father and a patriotic citizen. Forgiveness for the sins of the people, uplift to a higher spiritual experience and deeper consecration to holy living were the burdens of his prayers. He lived close to his Lord and read his Bible daily. He was reading his Bible through for the fourteenth time when the summons came to enter a closer experience and see his Teacher and Savior face to face and know as he was known.

The testimony rendered by this man was received as that of a star witness in the trial of Christ before the world, and infidelity quailed under its positive declarations of truth. He had been a member of the Methodist Church since boyhood and loved her service dearly and engaged in her worship with deep reverence and devotion, often raising the shouts of joy and victory in the march of conquest in the land of Canaan. He was a reader of the religious papers, and for many years followed the progress of power as God's people were more and more transformed into his likeness.

Sitting upon the edge of his couch, Israel-like, he recounted the blessings of his Lord, and called down the blessings of Christ upon the people, before his departure. Jas. F. Carter, his pastor.

H. C. Morrison, his son's pastor.

Bay City, Texas.

CAMP MEETING CALENDAR.

ALABAMA.

Nauvoo, Ala., camp, Sept. 12-22. Allie Irick and wife leaders.

ARKANSAS.

Beebe, Ark., Sept. 4-14. Johnson, Barkett, G. W. Waddle, Sec.,
Holliness camp meeting, Calamine, Ark. Sept. 5-14. C. E. Roberts and wife and Miss Leonora Taylor leader in song. J. D. Sullivan, Sec., Grange, Ark.

GEORGIA.

Sale City, Ga., camp, Oct. 28-Nov. 2. Workers, Bud Robinson, W. W. McCord, Miss Annie Thurman, Prof. W. W. Hooten songleader, Mrs. J. W. Connors pianist, Mrs. W. W. McCord, Children's Services,

C. T. Norton, Sec. All preachers entertained free.

ILLINOIS.

Highlands Holliness Association camp, Springerton, Ill., Sept. 12-22. Workers: Rev. Bud Robinson, Z. L. Petty, E. E. Montgomery and Hattie Brookman. David L. Newby, Sec., Springerton, Ill., Route 2.

KANSAS.

Clearwater, Kan., Sept. 11-21. Workers: Huff, Cain. Address Miss Myrtle Bigbee, Clearwater, Kansas.

MISSISSIPPI.

McHenry Holliness camp meeting, Sept. 5-15. Rev. C. K. Spell and G. W. Furbay,

workers. Miss Zora Saucler, Sec., Saucler, Miss.

NEW JERSEY.

Cape May Holliness Association Camp, Sept. 19-28. Rev. J. W. Lee preacher, and S. A. Zuber song leader.

OHIO.

Youngstown, Ohio, Sept. 12-28. Rev. J. L. Brasher, I. F. Hodge, A. H. Johnston and wife, Mrs. S. Hodge, Minerva, O.

TENNESSEE.

Vincent Springs, Tenn., camp, Sept. 4-14. Workers: Revs. John F. and Joseph Owen. Wiley Owen, song leader. W. I. Young, Sec., Rutherford, Tenn.
East Tennessee Holliness Association

Camp, Sept. 12-28. Rev. C. M. Dunaway preacher, W. B. Yates, song leader. Mrs. Flora Willis, Sec., 2008 Summer St., Greenville, Tenn.

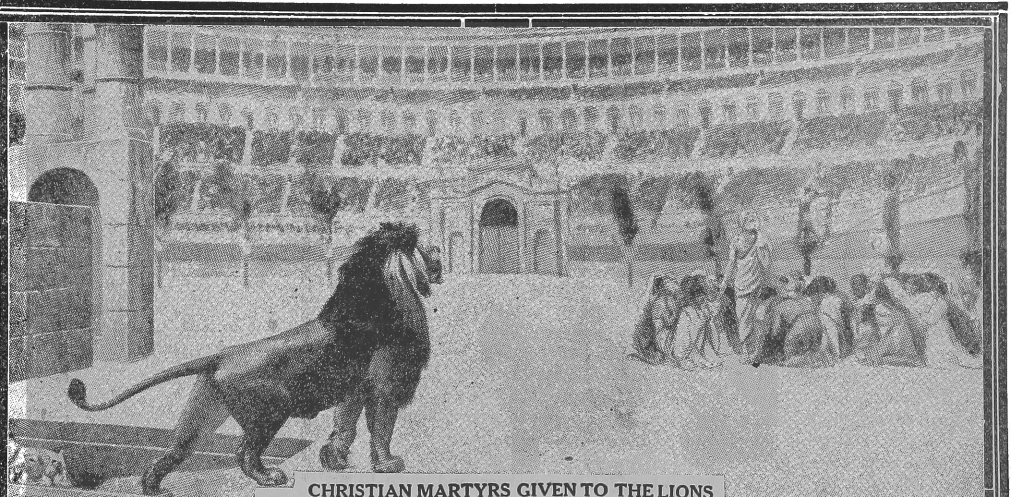
Louisville, Tenn., camp, Sept. 12-28. Rev. C. C. Cluck and wife workers. B. L. Orr and A. E. White managers.

TEXAS.

Ore City, Texas, Sept. 26-Oct. 6. Allie Irick and wife leaders.

VIRGINIA.

Salem, Va., Pentecostal camp meeting begins Oct. 3. Workers, Rev. M. L. Hyde, L. P. Brown, Mr. and Mrs. Cowman, of Japan, P. R. Nugent, Miss Shaw. J. M. Rice, Sec., Salem, Va.



CHRISTIAN MARTYRS GIVEN TO THE LIONS

CHRISTIANITY is the greatest fact in history. The early Christians endured martyrdom rather than forsake principle. The picture shown herewith from Ridpath's history, depicts 87,000 people assembled in the Coliseum at Rome to witness the Christians given to the lions. In such a scene may be read the inevitable doom of the Empire that ruled the world. The blood of the Martyrs is the seed from which Christian civilization sprang. If you would know the history of mankind—every sacrifice for principle, every struggle for liberty, every conflict and every achievement, from the dawn of civilization down to the present time—then embrace this splendid opportunity to place in your home the world-famed publication

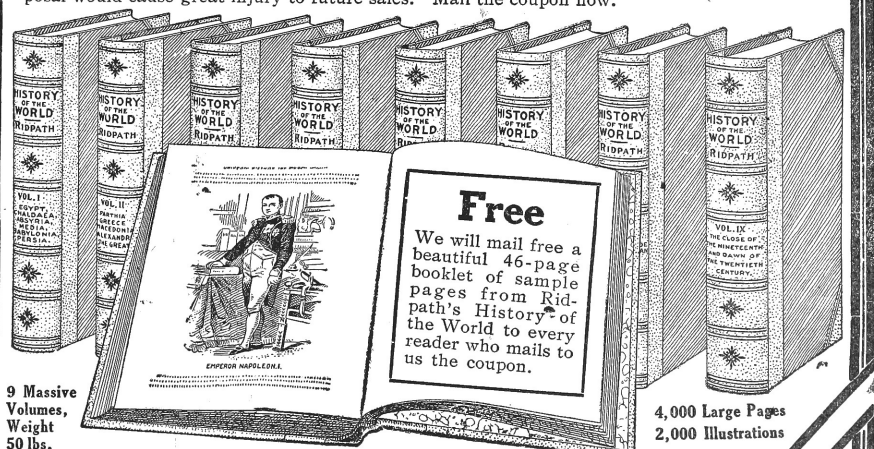
Ridpath's History of the World

We will name our special low price and easy terms of payment and mail the beautiful free sample pages to all who are interested in our offer. A coupon for your convenience is printed on the lower corner of this advertisement. Tear off the coupon, write name and address plainly, and mail now, before you forget it. Dr. Ridpath is dead, his work is done, but his widow derives her support from the royalty on this history, and to print our low price broadcast for the sake of more quickly selling the sets at our disposal would cause great injury to future sales. Mail the coupon now.

W. J. BRYAN says: "Dr. Ridpath's History of the World is a lasting monument to the author's intelligence and industry."

BISHOP VINCENT says: "Ridpath's History is a permanent college chair of general history in one's own home."

BISHOP NEWMAN says: "In reading Ridpath's History I experience the pleasure often realized when looking at some grand panorama. The superb pictures of temples, palaces, scenes, events and men add a charm to the clear and vigorous style of the learned author."



9 Massive Volumes, Weight 50 lbs.

Free

We will mail free a beautiful 46-page booklet of sample pages from Ridpath's History of the World to every reader who mails to us the coupon.

4,000 Large Pages
2,000 Illustrations

DR. Ridpath gives the history of every religion of mankind, and shows the slow but sure progress that has been made from Paganism to Christianity, from darkness to light. The customs and habits of people, the development of their science and literature and art, the growth of religion and education form a very vital part of this history, and that which gives the work its lasting popularity is the wonderfully beautiful and fascinating style in which it is written. To read this work is not only to increase one's fund of knowledge, but to improve the literary style in which we write or speak, and to expand and develop the mental powers.

Ridpath takes you back to the dawn of history, long before the pyramids of Egypt were built; down through the romantic troubled times of Chaldea's grandeur and Assyria's magnificence; of Babylon's wealth and luxury; of Grecian and Roman splendor; of Mohammedan culture and refinement; of French elegance and British power; of American patriotism and religious freedom, to the dawn of yesterday. He covers every race, every nation, every time, and holds you spellbound by his wonderful eloquence. Nothing more interesting, absorbing and inspiring ever was written.

Western Newspaper Association
PENTECOSTAL HERALD BUREAU. CHICAGO.

FREE COUPON
WESTERN NEWSPAPER ASSOCIATION
H. E. SEVER, President
140 S. Dearborn St. CHICAGO

Please mail without cost to me, sample pages of Ridpath's History of the World, containing photographs of Napoleon and Queen Elizabeth, engravings of Socrates, Caesar and Shakespeare, diagram of Panama Canal, etc., and write me full particulars for special offer to
Pentecostal Herald Readers.

Name.....
Address.....

OUR BIBLE CLASS

Mrs. J. A. Pritchard,
Teacher.

THE FATE OF JOHN THE BAPTIST.

Time—Winter, A. D. 29.

Place—Machaerus in Peraea. Matt. 14:6-12.

Verses 6, 7. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask.

Herodias laid the plot; her implacable revenge thirsted after John's blood, and would be satisfied with nothing less. Cross the carnal appetites, and they turn into the most barbarous passions. Though Herodias contrived the beheading of John, yet, if Herod consent to it, and take pleasure in it, he is not only an accessory, but a principal murderer. Times of carnal mirth and jollity are convenient times for carrying on bad designs against God's people. The Philistines, when their heart was merry, called for Samson to abuse him. Herod was now in a mirthful mood, and nothing was more agreeable to him than that which fed his vanity. It was a very extravagant obligation which Herod here entered into, and no way becoming a prudent man that is afraid of being snared in the words of his mouth. (Prov. 6:2), much less a good man that fears an oath, Eccl. 9:2. To put this blank into her hand, and enable her to draw upon him at pleasure, was too great a recompense for such a sorry piece of merit. Promissory oaths are ensnaring things, and when made rashly are the products of inward corruption, and the occasion of many temptations. Therefore, swear not at all, lest thou have occasion to say, It was an error, Eccl. 5:6.

Verse 8. And she, being before instructed of her mother, said, Give me John Baptist's head in a charger.

The case of those children is very sad, whose parents are "their counselors to do wickedly;" for the corrupt nature will sooner be quickened by bad instructions than restrained and mortified by good ones. John must be beheaded; he must have no trial, no public hearing, no forms of law or justice must add solemnity to his death; but he is tried, condemned, and executed, in a breath. It was well for him he was so mortified to the world that death could be no surprise to him, through ever so sudden. Rev. 20:4. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the

souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

Christ indirectly affirms there are relative degrees and places of honor in his kingdom, the highest being for those who drink his cup of suffering. Next shall be those who have not bowed to the world-power, but have looked to the things unseen and eternal.

Verses 9, 10. And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. And he sent, and beheaded John in the prison.

It is a great mistake to think that a wicked oath will justify a wicked action. No man can lay himself under an obligation to sin, because God has already so strongly obliged every man against sin. A point of honor goes much further with many than a point of conscience. Thus was that voice silenced, that burning and shining light extinguished; thus did that prophet, that Elias, of the New Testament, fall a sacrifice to the resentments of an imperious woman.

Verses 11, 12. And his head was brought in a charger, and given to the damsel: and she brought it to her mother. And his disciples came, and took up the body, and buried it, and went and told Jesus.

Disciples weep and lament, when the world rejoices. When anything ails us at any time, it is our duty and privilege to make Christ acquainted with it. It will be a relief to our burdened spirits to unbosom ourselves to a friend we may be free with. Such a relation, dead or unkind, such a comfort lost or embittered, go and tell Jesus, who knows already, but will know from us, the trouble of our souls in adversity. The removal of ministers should bring us nearer to Christ, into a more immediate communion with him. It is better to be drawn to Christ by want and loss than not to come at all.

ILLINOIS HOLINESS UNIVERSITY.

As the time for the opening of school approaches, the prospects for the coming year grow brighter. Our correspondence is heavy and quite a number of catalogs go out each day. Since our last report six lots have been sold. Two houses are now in course of construction. It looks as though it would be difficult to secure places for all the people to live, who are coming.

A few days ago we received word

to rent two houses for two families who are coming from Kentucky; a few days later we were instructed to rent a good sized house for a family from Wisconsin; and a family from Missouri for whom we have rented a house writes that they will be here this week. Last week a man from Kansas visited us to make arrangements to locate here, one of his neighbors having already rented one of our houses.

We are also hearing from a number of last year students who tell us that they are working for the school and are having success in influencing students to come to the school next year. A satisfied, interested, working student body is certainly a good advertisement for and recommendation of the school.

Last week a number of ladies from the community gathered in the college kitchen and put up 170 cans of apples for the boarding department. They expect to do likewise when other fruit ripens.

The Sabbath services continue to grow in interest and power. The attendance is most gratifying for the vacation time. The midweek is also well attended. Olivet is certainly a remarkable place. God is wonderfully with this people. We had a beautiful service last Wednesday night out in the grove—"God's first temple"—under the large oak and maple trees. Chairs were carried out and some sat on the grass, and the Lord blessed us good as we prayed and testified and sang and shouted. The grove is well lighted for the camp meeting. We have a good bargain for some one who has about \$5,000.00 to invest—half of it cash. This will secure a nice home and business now clearing \$30.00 per week. It is a business that anyone with ordinary ability can handle.

Prof. Hester arrived last week and is now settled in his own home on the corner of Main St., and Indiana Ave.

The members of the board of trustees and the faculty who are here hold a prayer meeting every Monday evening for the work of the school. While we believe in planning and working we believe more in prayer. We must move men through God if we succeed. The meeting last night was one of peculiar victory. The Lord drew wonderfully near and gave great assurance of his favor upon the work.

We solicit an interest in your prayers that we may have continued and increasing success in the great work of training young men and women for useful Christian life. There is no greater work in the world than this and surely you will be glad to help.

E. P. Ellyson,

A REQUEST.

Ask The Herald family to pray for

a dear sister who has lost the use of her limbs and firmly believes the prayers of the faithful can restore her health again to raise the three little babies God has given her. In his name only, we ask for your prayers.

Mrs. Anna Cass.

For fifty cents you can send The Herald to some missionary in any foreign land till January, 1914.

FARM OPPORTUNITIES.

East Texas and the Coast Country of Texas and Louisiana are the only remaining areas in the United States where fertile land and opportunities for small farmers and industrial locations can be obtained at reasonable prices and terms.

Address for information and literature, Industrial & Immigration Bureau, Southern Pacific, Sunset-Central Lines, Houston, Texas.

Your Opportunity in Established Business

FOR SALE—Foundry, Blind, Sash and Machine Shop, all combined. Everything in good shape. All brick buildings. Lot 200x200, one block from passenger and freight depot, with side track to building. Modern machinery throughout. In good Carolina town. Price for all, \$20,000 on easy terms.

This is a great opportunity for a man who can run a factory. It is in good location, and is sold because the owner is too old to continue. Address H. S. Butler, Clinton, S. C.

"SPECIAL" SILK HOSE OFFER.

To introduce the beautiful "La France" silk hose for Ladies and Gents we offer 3 prs. 50c quality for only \$1, postpaid in U. S. Pure silk from calf to toe, with durable, elastic lisle top, heel and toe for long wear. Sizes 8 to 10½. In white, tan or black. Assorted if desired. Money back promptly if not delighted.

La France Silk Store. Box G. Clinton S. C.

BIG DEAL ON STERLING HOSE.

Big purchase direct from the mills on "Sterling" Half Hose, enables us to offer them while they last at starting prices.

"Sterling" Hose are stainless fast dye, good, clean selected cotton yarn nice weight, full seamless double heel and toe, wide elastic instep, long loop on elastic ribbed top, full standard lengths, come in any color wanted. one dozen to box, solid sizes 9 to 11.

Sent postpaid to any address in U. S. for \$1.40 dozen. Money cheerfully refunded if not delighted. These hose are sold for and are worth 20c to 25c pair in many places. Order today. The Bee Hive. Box F. Clinton, S. C.

The Pentecostal Herald Until January 1914, FOR ONLY 25 CENTS.

Send us \$1.00 and we will send THE HERALD to four people until next January. Send us \$2.00 and we will send THE HERALD to eight people until next January. Send us \$5.00 and we will send THE HERALD to twenty people until next January. Send us any amount and we will send THE HERALD to as many people until next January as the amount will cover at 25c each.

PENTECOSTAL PUBLISHING COMPANY, LOUISVILLE, KY.

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

THE PENTECOSTAL HERALD

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

H. C. Morrison, Editor.

Louisville, Ky., Wednesday, September 10, 1913

\$1.00 Per Year.

Volume 25, No. 36.

Editorial—Rev. H. C. Morrison

HARD PRESSED.

It is not unfrequent that the opposers of the instantaneous sanctification of believers when hard pressed, claim that the disciples were not converted until the day of Pentecost. They seem to lose sight of the unscripturalness and inconsistency of such a claim.

If they were not converted before Pentecost, then they were sinners; and if they were sinners, then Jesus called sinners and commissioned them to preach the gospel, heal the sick, cast out devils, saying to them, "Freely ye have received, freely give."

If they had not been converted, they had not received anything. Jesus says they have received, and that they are to give. Jesus also said, "He that receiveth you, receiveth me." Jesus also pronounced woe upon the people who rejected them.

It is entirely inconsistent and unscriptural to try to send up a claim that the disciples had never known the blessing of sins forgiven until Pentecost. There is nothing said about the forgiveness of sins in the promises concerning Pentecost, or at the time of the baptism with the Holy Ghost.

Peter says that their hearts were purified by faith. They were converted men; active, earnest men who worked with Jesus, and for Jesus in his kingdom long before Pentecost. It would seem that the enemy of full salvation is hard pressed when he has to set up such an argument as this to try and make it appear that Jesus called and sent forth unregenerated men to preach the gospel, cast out devils, heal the sick and plant the kingdom of God in the earth.

A LETTER FROM THE DEVIL.

The following letter must have been dropped by the devil's errand boy on his way to the postoffice. Ordinarily we would not publish a letter picked up on the streets, but under the circumstances we feel under no obligation to Satan to keep the matter in this communication private, but believe it should be given to the public.

Chicago, Ill., Sept. 6, 1913.

My Dear Brother Highlook:

I feel that I am under lasting obligations and should express my thanks to you for the recent book published in the interest of "Research and Progress."

Few books have appeared in the last half century that have raised more questions, and suggested more doubt with regard to the inspiration of the Scriptures, than this learned production from your pen. If you and other faithful and diligent servants of mine can succeed in destroying the faith of the people in the word of God, we will be able to run the world practically as we please.

That is a master stroke in which you pronounce "Much of the Old Testament literary rubbish." The Old Testament is the foundation on which the New Testament stands; dig out the foundations and the structure must fall. I am highly pleased with your arguments against the Virgin birth of Christ. They

are very shrewdly put forth; we must destroy the faith in his supernatural birth, sweep away the faith in his deity, then our victory is won.

HOLINESS WHICH REPELS.

Whether we approve or disapprove, it remains true that there exists a type of holiness thought and spirit and preaching which repels many persons, while there is another type which attracts. Many who have the repellent type are quite as sincere and earnest in their devotion as any one can be. A part of their repulsive spirit and manner may be due to their lack of tact and of knowing how to be personally more agreeable, but it is equally evident that a sour legal type of holiness is certain to be repulsive and should be resolutely avoided. We have also observed that there is a kind of holiness which is so much occupied with self-examination and uncertainty as to whether it is right or wrong that it has no attraction in itself.

There is also a type of holiness which is without emotion, rigid as cast steel, does things because it must, and is constantly demanding of others that they do things because they must; it knows nothing of the beauty and blessedness of the doing of duty because it is a pleasure and delight; it practices selfdenial and cross bearing but never seems to reach the point of the victory of the cross. It is severely separate from worldliness but lacks the unction and pathos and power and victory which belongs so naturally to the right kind of holiness experience. It is doubtless an easy thing to make our holiness falsely attractive by leaving out the things that are hard to be endured, but this is a mistake no more serious than it is for us to make the way so hard that we do not find any joy or victory in it. It is doubtless a mistake to study very much how we may make our religion more attractive, for being perfectly natural is making it the most attractive of anything we can possibly do.—*Westleyan.*

Tom Paine, an old friend and faithful servant of mine, who is stopping with me for the present, in fact indefinitely, has been forced to admit that your methods of propagating unbelief are far more successful than were his. The very fact that you are a minister in good standing in the church, and pastor of a large and influential congregation, gives you peculiar advantages in leading the people away from saving faith in the Bible truths. If you will continue to sow the seeds of doubt, I will promise a vast harvest of wickedness and ruin of every sort. Paine says if he could only go back to earth he would be a preacher and ally himself with the higher critics and help to wreck the church and break up the foundations of society.

I am now arranging for a class of more outspoken unbelievers to follow you; you are preparing the

way for them. These men are now in the advanced theological seminaries of the land. They must be men of scholarship and the highest culture in order that they may have influence sufficient to overthrow the old faith, delude and drive the people into all sorts of vagaries and unbelief. These men will deny the necessity of the new birth, and a large percent of the unregenerated people in the church will rally to their support.

They will oppose revival meetings of every kind and will be supported by that large element in the church who are devoted to worldly pleasures. They will, just as far as possible, turn the camp meetings into chautauquas and the churches into playhouses. They will ridicule all supernatural influences or manifestations, and try to account for everything on a scientific basis. They will treat sin as a mere temporary misfortune, and deny the fact or necessity of an atonement for it.

This class of men succeeding you, and going a step farther than you can with existing conditions, will prepare the way for a cultured and abandoned infidelity which will plunge the world into licentiousness and anarchy surpassing anything in human history. I wish to assume that every line you write and every sermon you preach contribute something to this much desired and rapidly coming end. You may rest assured that I will do all in my power to secure your promotion in the church. If you were a bishop your power to blight the faith and church would be increased tenfold. Go forward in your war against the Old Book and rest assured of my appreciation and assistance.

Yours for the coming era of freedom from all law and restraint of every sort, SATAN.

(Continued.)

YOU CAN COUNT ON THEM.

Some brother says, "You cannot count on the destructive higher critics." The brother is mistaken. You can count on the higher critics in Methodism to stand firmly together for the strenuous opposition to the Bible, the Methodist doctrine of human depravity, the new birth, remaining sin, entire sanctification, the camp meeting, old-time revivals, mourners' bench, experience meeting, inspiration of the Scriptures, personality of the devil, the need of the atonement, the deity of Christ and the saving efficacy of his blood.

You can count on the higher critic to seek, get control of the offices in the church, manipulate power, to put out and put down those who oppose them and their bundle of heresies. You can count on them to encourage worldliness in the church. To them the dance and the theater are innocent amusements. You can count on them to make fun of the faithful ministers who cling to the Bible and earnestly preach the doctrines of Methodism, and to use their influence to damage and hurt such men in their appointments and labors for the salvation of souls. You can count on them to seek to get controlling influence over our young people, and to drag them away from all the great doctrines and experiences of the early Methodists. You can count on them to destroy spiritual life in the church, to uproot the faith of the masses of the people in the word of God, and to prepare the nation for social disorder, anarchy, bloodshed and ruin. You can count on them calling for rocks to fall on them, and for the hills to cover them when Christ appears in his glory.

From where the darkness is darkest, comes to the church of Christ the call to dare and do.

We shall never know the size of any soul till Jesus comes and weighs each one in his balances.

Experiences Of Eminent Christians.

By EDWIN WHITTIER CASWELL.

Just as surely as sunrise the soul is conscious of the Sun of righteousness when rising with healing in his beams. Radium, X-Rays and electricity, though in existence since creation's morning, were unknown and unrealized until scientists experienced the fact of their existence. Till then, men denied that any of nature's elements possessed such wonderful powers. So mankind has denied the power and glory of Christianity till multitudes experienced the divine transformation.

The conscious reception of the Holy Spirit's baptism is the church's citadel of strength, the columbiad of Christianity. Paul's pulpit cannon was loaded with mighty experiences which had revolutionized his being and destiny. These were ever unanswerable.

A saved and sanctified soul is God's answer to unbelief. A saved and sanctified church would bring in the millennium before the millennium. Let me give the readers of THE PENTECOSTAL HERALD a few sample experiences that will never grow old.

Rev. Len G. Broughton, now of London, England, says: "I used to sneer at any such a thing as a separate reception of the Holy Spirit from that of regeneration; but all this time I was conscious of the fact that the Lord was greatly using men who claimed the very opposite of what I believed. About this time, I attended a convention known as a 'Holy Spirit Convention.' The first night, a minister preached from the text, 'Have ye received the Holy Spirit since ye believed?' When he finished, I surrendered everything and came out wholly for Christ. A friend said, 'Have you received?' I said, 'Yes.' 'How do you know you have anything more than you had?' 'I know it,' said I, 'just as I know I have Christ, by faith.'" During the following four years, four hundred were converted in the church which he served during that time.

I am aware that THE HERALD audience is familiar with the life work and writings of Rev. Joseph Smith, but have they ever looked through this little window of his experience? He says:

"Soon after my conversion, at the age of fifteen years, I sought the blessing of perfect love. The Lord asked me to give up the study of law and then said to me, 'Wilt thou serve me as I plan, and I said 'Yes.' There was an awful cloud over me, a smoky cloud. I was a slave to the cigar. I gave it up and have never wanted it since. I never had to chew nails to get rid of the appetite. The Lord helped me.

"One cold, dark night, while I was in my room, meditating and pleading for holiness, I said, Lord, I see a rest remains for Thy people, but I don't know how to get up. Am I to do more? Shall I pray more? Just then I heard the cat outside, mewing to get in out of the cold. I opened the door and let her in. Resuming my chair, I continued to look to God for his blessed rest, but kitty wanted to get up on the stand, which was her resting place. It was her custom to jump into the chair and then on the stand, but I was in her way. She purred about my knees, making a kind of a thanksgiving prayer—I knew what she wanted. She as much as said, 'King master, you opened the door and took me in out of the cold; won't you lift me up to my resting place?' I then lifted her up and she was content. I then looked up to Jesus with eyes brimming with tears, and cried, 'Oh, Lord, you have taken me in out of the cold, wilt Thou not lift me up to my resting place?' I immediately had the assurance that he would do so. Soon I, too, was resting in the secret place of the most High, under the shadow of his wings of perfect love. The victory was mine. I didn't blister my feet for forty years on the way to Canaan. I was only five weeks making the journey. Since then, I have been exploring this goodly land of full salvation, scaling lofty peaks and finding it ever more better farther on."

But for that blessing of the fulness of the Spirit, Joseph H. Smith would not have been known in

his wonderful evangelistic career, in his Ocean Grove influence and in his recent tour of the Orient, in the interests of the Holiness Movement. Think of the thousands converted and the more thousands sanctified all over the world if you would estimate the usefulness of this mighty man of God.

I will now introduce you to Mrs. Margaret Bottome's experience. She was the founder of the King's Daughters, and a writer and speaker of eminence in this and other lands. She thus speaks of her Mountain Lake Park camp meeting baptism.

"I was in an agony of spirit. Kneeling upright in the straw, with face upturned to heaven, I cried out, 'Lord, let me die! I am so tired of self—so tired of Margaret Bottome—the selfish Margaret Bottome. I never want to see her or know her again. I surrender—I surrender—oh, Lord, let me die!'

"One thing after another of my choicest ambitions I laid upon the altar, exclaiming, 'You may have that; I give up everything. I yield all—only let me die.'" Presently, Mrs. Bottome spoke, slowly and emphatically; "I came to the altar to die; that was the invitation, and I accepted it. I have paid the price. I didn't know, till I got under the searchlight of truth in this place, how much of pride there was in me—pride of life, church pride, pride of position—and I really thought I didn't have it till I came here. Then I soon found it out, and I saw I had to die. Now I reckon myself dead indeed unto sin, but alive unto God through Jesus Christ, my Lord.' It is more important that I should be a holy daughter of the King, than that I should be President of the King's Daughters.

"Now I understand Christ's words—'Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it shall bring forth much fruit.' I had said many times, 'Well, we shall have to die to know.' But I did not think of this death, and yet this is the death that makes you enter a place where you know. Nothing seemed appropriate but the old funeral anthem: 'Blessed are the dead which die in the Lord. Yea, saith the Spirit, that they rest from their labors.' This was my funeral anthem. I do not feel particularly interested in what will be called my death some day, but this death is intensely interesting to me, and I want my friends who are not dead, to die in this sense. I want them to be at rest. I want them in a very special sense, to depart this life and be with Christ, which is far better."

Amanda Smith's wonderful ascension up from poverty, ignorance and narrowness into the limelight of the whole Christian world, was the result of her blessing of entire sanctification. Soon after her conversion, she says, "I did not know that anybody was ever ashamed of calling this blessing by its proper name. I heard Dr. Inskip say in a sermon, 'Some people want sanctification, but they are troubled how they shall live it after they have it.' I said, 'That's like me.' The preacher continued, 'You do not fix up any way to breathe when you lie down to sleep—you just lie down and you breathe right on. So you need not fix up any way for God to live in you—just let God come in and he will live himself.' I exclaimed, 'O, blessed God, I believe that is just so.' Dr. Inskip then said, 'How long does it take to light up a dark room when you take a lighted taper into it?' I said, 'Why that is all right. Can God give me light in that way?' And I was blessed already. The Holy Spirit filled my soul so that I lost my fear of white folks and I shouted 'Glory to God!' As I shouted, my soul was filled again."

Here was the beginning of Amanda Smith's wonderful evangelistic career. The light she received has not been hidden, but is today illuminating mankind.

Let us close with the experience of Frances Ridley Havergal, expressed in song:

"I am trusting Thee, Lord Jesus,
Trusting only Thee;

Trusting Thee for full salvation,
Great and free.

"I am trusting Thee for cleansing
In the crimson flood;
Trusting Thee to make me holy
By Thy blood.

"I am trusting Thee to guide me;
Thou alone shalt lead!
Every day and hour supplying
All my need.

"I am trusting Thee, Lord Jesus;
Never let me fall!
I am trusting Thee for ever,
And for all."

THE INCARNATE ONE.

REV. LEROY MCWHERTER.

PART II.

The apostles reasoned well on the divinity of the incarnate One. They had evidently learned their lessons and taken their logic from the lips of their divine Lord and Master. To them the incarnate One was the Unspeakable Gift of the Father's love to a lost and ruined world. With them he could not have been the just One, the holy One, if he had not been the incarnate One—the divine One.

The world needed, and still needs, an incarnate Savior. The mythical Savior of Strauss, the romantic Christ of Renan, or even the merely human Messiah of the Unitarian could never meet the requirements of our fallen, sinful race. No! Such a Christ could not save a single soul from a devil's hell. The exigencies of the case demanded an incarnate Immanuel—a God-man—one who could save to the uttermost; one whose blood verily cleanseth from all sin. Such was the immaculate, infallible, incarnate Son of God.

Christ's incarnation proves his divinity. His divinity hinges on his incarnation. These two are inseparable. If he is not both incarnate and divine, he is neither. If he is either incarnate or divine, then he is both; for I repeat it, the two doctrines are inseparable, and absolutely essential to our salvation, infidel scientists to the contrary notwithstanding. The Spirit-conception and virgin birth at the beginning of his incarnate life were just as essential to his superhuman mission to this world, as were his resurrection by the Holy Spirit and his ascension to heaven at the close of his earthly career.

The incarnation was not without a purpose. Its purposes were manifest and manifold. The divine incarnation was crowned with a celestial paternity and a virginal maternity to reveal to fallen humanity the unspeakable love of God for his creature man. It also reveals to Christians the fatherhood of God and the brotherhood of all his children. This incarnation was a manifestation of divine love in its richest, rarest, most spacious and gracious culmination—the complete self-abnegation of the Christ for the good of others. And if this fact be recognized by any man, be he sage or savage, it can but touch his heart and affect his life for good.

The Bible is one Book, with one Person as its central figure. The Old Testament prophecies point with unerring finger to the historic character of the New Testament. And one-half, or three hundred and thirty-three of its messianic predictions find their timely fulfillment in the Babe of Bethlehem. He is the key to the whole Bible. Take this incarnate character out of the Book of books, and we would have nothing left worth the reading; for, in every salient point in the written word, you may find either direct or indirect reference to the incarnate Word of God.

The incarnation then was not merely the birth in a manger of an innocent infant in whom the glories of a matchless manhood would later be manifested to the world, but it was the one historic event through which God proposed to destroy the works of the devil. The Son of God was manifested in the flesh—incarnated—that through the gift of light he might destroy the darkness of sin, by the gift of law abolish lawlessness, and by the gift of love remove hatred from the hearts of men. Yes, he was incarnated that he might take away all the negatives which curse the race, by bringing in all the positives which remake, uplift and bless humanity. Violating the law, extinguishing the light, quench-

ing the love and destroying the life, are some of the works of the devil which Jesus was manifested to destroy. But, alienating people from bad seems to be the devil's dirtiest work. He beclouds man's spiritual vision, and lures and leads him away from his God. But the spiritual forces of the incarnate Christ operate in the individual heart and life of the true believer to break the grip of all evil forces, to loosen the bonds which bind us to sin, and, through his gracious victory, destroy in us all the works of the devil, and make us free indeed from sin and Satan. "For whom the Lord makes free, is free indeed."

But the incarnation was preparatory to the Savior's second advent into this world. It was a sort of prelude to his glorious appearance when he shall come again, this same Jesus, without a sin offering unto the final salvation of all his people. The full import of the first manifestation can be consummated only in a second, personal advent, just as positive, definite and real as was the incarnation itself.

The incarnate One shall come again. His glorious appearance is inevitable. His second actual advent into this world is a fact so frequently and so clearly referred to in both the Old and New Testaments that no one who believes in the inspiration of the Scriptures would dare deny it; and a belief in this wholesome doctrine of the second coming of our Lord would doubtless do more to rid the church of its worldliness and infidelity than all other agencies combined.

Yes, this second coming of the Son of God will be apart from sin; without a sin offering unto final, or eternal salvation. But note the contrast between the two advents: One was an advent to shame, contempt and poverty that pinched; the other will be an advent to honor, glory and riches untold. The first was an advent to sorrow and suffering most intense; the last will be an advent to joy and rejoicing forevermore. The first was an advent to debasement and to death upon the Roman cross; but the last advent will be to exaltation and renown on a throne of universal dominion as King of kings and Lord of lords over all the kingdoms of this world. Yes, the second advent of our blessed Lord will be a grand consummation of the incarnation of the Son of God.

ASTRADDLE THE FENCE.

E. R. LANGWORTHY.

One of the most disgusting and pitiful sights in the world is to see a man whom God has called into the work of the ministry, get astraddle of the fence, and be silent on issues that are threatening the very existence of the church.

A great many preachers are astraddle of the fence on the "Prohibition" issue. They have convictions enough but do you not see that Deacon Jones, who pays \$100 a year to the church, is a staunch republican. Then there is Deacon White and Deacon Brown, both big payers, who are democrats and it would never do to secure the ill-will of these men, so the preacher quietly smother his convictions, and if he says anything at all it is said so tactfully(?) that nothing is accomplished.

A great many others (even holiness preachers) are astraddle the fence on the lodge question. Do they not know that, wherever the lodges get securely entrenched that it is almost impossible to have much accomplished for God and holiness? Oh yes. Do they not realize that one of the most clever moves Satan ever made to hamper and hinder the advance of Christ's kingdom, was when he brought into existence the present secret societies? I am afraid they do, if they have any spiritual understanding at all. Do they not know that many young men could be kept from joining them if the trumpet only sounded out clearly as it ought to? They ought to. Then why are they silent? We will tell you one reason anyway, and that is "they know that nothing will stir the devil and his crowd so much as to preach clearly on lodgism, and being somewhat policy men, they again smother their convictions, and let the lodges gather in the young men from right under their noses without a word of protest.

A great many good men are silent on the dress question. Do they not realize that the immodesty and indecency of present-day dress is the cause of a great wave of immorality sweeping the country? Do they not know that matters are getting worse

every day, and do they not see even holiness professors dressing in a way to make heaven weep and hell laugh? Do they not know that John Wesley, Finney, Redfield, and in fact most of the real spiritual giants of the past, have given forth no uncertain sound on this question? They ought to see and know these things. Then why do they not sound the alarm? We will tell you—"they have been listening to the arguments of Satan and have toned down their preaching along these lines, until they have come to believe that the only wise and discreet course is to leave the subject alone altogether and to leave it to the individual conscience as to whether it is proper to dress decently or not.

A great many are silent on the sin question. We are convinced that there are a great many men today in the pulpits of our country, who really believe in holiness as we preach it, but they realize what it will mean to seek the experience, and they know what it will cost to preach it, and for fear of the people, their reputation, or what-not, they again smother their convictions and betray their trust. God help them. Do they preach on hell? Oh no; for that would shock the ears of the fastidious in their congregation. Do they preach on sin? Oh yes, in a way. But it seems to us that some preachers must spend their whole week trying to work up sermons that will hit nothing, and when they do that they generally succeed. We heard Rev. Riley, pastor of the First Baptist Church of Minneapolis, say once that he was sure, that if the devil came into some congregations in visible form that after the service was over, the preacher would go to him and say, "I hope I have not said anything to hurt your feelings." The trouble now days is that many churches of the land are filled up with big overgrown babies. Being nothing but nurseries, it keeps their compromising preacher busy taking care of his children. How careful he has to be not to offend them and he has to keep a large supply of taffy and soothing syrup on hand or there is trouble right away. Poor things! they have to be amused. Their feelings are so easily hurt. Of course they do not like plain preaching.

No man can take his stand in this sin-loving, Christ-hating generation—for true righteousness—without stirring the devil and his crowd. With hypocrites increasing and ungodly professors of religion, no preacher can do his duty without stirring some of them. Christ had more trouble with the church members of his day than he did with the outsiders. Look how the Pharisees hounded him, lied about him, yea, crucified him. Do not believe everything you hear said against the preacher, no matter who the preacher is nor what church he is preaching in. If he amounts to anything and is really living a godly life—the devil hates him, and if he cannot say anything truthfully bad about him he will manufacture some lies. If the preacher is pleasing everybody he is not preaching as he ought to; and if he is pleasing the worldly-minded, pleasure-loving people in his congregation he surely is not preaching as he ought to. As Evangelist Taylor has well stated: "I find so many people afraid of offending somebody and they believe this, that, and the other preaching is too straight, etc. Brother, you cannot do anything to get the smiles of heaven, but what you will get the ill will of the devil. For Jesus' sake, shut your eyes to what people do, close your ears to what people say, and strike sin, hell and the devil everywhere you can find them. We find the harder a man hits sin and the closer he preaches, thereby searching out hidden sins, the more the devil hates him. We also find that to just that extent we do this our efforts are honored by the Lord. We find our Captain is looking for soldiers who fear nothing but offending him, and will expose sin everywhere, even in high places like John did, though they lose their heads by doing it."

Brother, do you realize when you face that audience that you are facing dying men—headed for the judgment? Do you see the pitfalls that Satan has carefully laid to catch the unwary and careless souls? Do you realize your responsibility? Then for Christ's sake cry out and warn them! Cry out and spare not. God is depending upon you. Hell is coming; eternity is long. If you fail to do your duty, souls will perish but upon your hands there will be blood! blood! blood! Great God of Israel, help us to be faithful. The agonizing shrieks of the lost who sat under our ministry,

will follow us throughout eternity if we do not faithfully warn them, for our own salvation depends upon our being true to God. God grant that we may not compromise in the least, but in spite of the opposition of devils, ungodly men and backslidden church members, let's do our duty. What say you?

Rev. S. K. Wheatlake has written a song that we think will fit in here nicely. It goes as follows:

From out the millions of the earth
God often calls a man
To preach his word, and for the truth
To take a loyal stand.
'Tis sad to see him shun his cross,
Nor stand in its defence
Between the fields of right and wrong—
A preacher on the fence.

Before him are the souls of men,
Destined for Heaven or hell.
An open Bible in his hand,
And yet he dare not tell
Them all the truth written there,
He fears the consequence—
The shame of Heaven, the joy of hell,
A preacher on the fence.

Most surely God has called that man
To battle for the right,
'Tis his to ferret out the wrong,
And turn on us the light.
He standeth not for right nor wrong,
He feareth an offence.
Great God, deliver us from him—
That preacher on the fence.

If he should stand up for wrong
The right he'd not befriend;
If he should boldly stand for right
The wrong he would offend.
His mouth is closed, he dare not speak
For freedom or against;
The most disgusting thing on earth—
A preacher on the fence.

His better judgment, common sense,
They pull him to the right;
Behold him grip that topmost rail
And hold with all his might.
His love of praise, it holds him fast,
Keeps him from going hence;
He's in a most unpleasant plight,
That preacher on the fence.

But soon both sides will find him out,
And brand him as a fraud;
A coward he, who dares not please
The devil or his God.
His sacerdotal robes they're all
A miserable pretense;
And men of zeal will do their best
To club him off the fence.

CHORUS.

Come off, Come off,
Come off, come off the fence;
Come off, come off,
And take the consequence.
Your duty's plain
You can't remain
Oh preacher, come off the fence.

GOD'S TIME.

Now is God's time! Will you choose any future period? If so, you take your own time. And is not this exceedingly perilous? Do you say, "It is but meet that I should count the cost?" Well, dear friend, begin just now to make the calculation, and let it be with the decision fixed irrevocably, that you will abide by the reckoning. I entreat you, in the name of the Lord Jesus, to pause, and now bring this matter to an issue. Do you find aught but what already belongs to God? Ah! the obligation, implied in the demand of your Redeemer, settles the claim with unquestionable certainty: "Ye are not your own, for ye are bought with a price; therefore glorify God in your body and spirit, which are God's." Will you not now begin to render back your whole existence to God? There must be a point in your experience when this is done, if you are ever numbered with that blood-washed company, of whom it is said, "These are they that have come up out of great tribulation, having washed their robes, and made them white in the blood of the Lamb."

IN THE OFFICE

Mrs. Bettie Whitehead.

ENEMIES OF THE CROSS.

That was a bit of wholesome advice that the Apostle gave when he said, "As ye have received Christ Jesus the Lord, so walk in him."

Too many people act as if the profession of a faith in Christ were all there was to religion; but the thought in the above passage suggests and teaches that our Christian life is to be a progressive life; that we are not to pitch our tent twice on the same spot, but each sunset ought to find us a day's march nearer the eternal city, whose builder and maker is God.

It is sad to contemplate the number of people once born of the Spirit, but who through neglect of prayer and reading God's word have suffered their spiritual natures to dwindle and die. And while this is the case, these same persons go on with their profession, are identified with the church of Jesus Christ, and yet do not bring forth fruit to "adorn the doctrine of God our Savior in all things." Here is where untold harm is done the Church of God, in that the wayward and ungodly are only too eager to hide behind such misrepresentatives of the religion of Jesus, and congratulate themselves that their standard of living is as high as that of the professor of religion.

An empty profession does double harm; they are to the church of Jesus Christ what bad samples would be to the manufacturer. Sinners look upon those who are professed Christians, and yet living in sin, and conclude that is all the religion of Jesus can do for a soul, and of course, they do not want to invest in something which has no more promise of substantial returns than is represented by the sample Christian.

This leads us to this thought; it is not safe to take even the most devout follower of Jesus as your highest example. It is true Christ has called his followers the "light of the world," but we must remember that at best they shine in but borrowed rays, and it is possible to have our mind so absorbed with these lesser lights as to draw our attention from him who is the source of all light. Then, who of us is not fallible? And if we should be followed when we have missed the way, the result might be most disastrous. The only safe plan is to "Look unto Jesus, the author and finisher of our faith."

But back to the thought of "walking in him." If this were really practiced by those who have espoused the cause of Christ, the problems which confront the church would all have found a solution. Paul in writing to the Philippians had this class in mind when he said: "Brethren, be followers together of me, and mark them which walk so as ye have us for an example. For many walk, of whom I have told you often, and now tell you even with weeping, that they are the enemies of the cross of Christ." And he further adds, "Whose end is destruction."

We imagine this grand old apostle had something of the burden which a true shepherd of the flock feels when he sees his members bringing reproach upon the spotless name of Christ by posing as his children when, in all they do and say, they bear the marks of their father, the devil. If it were not for the genuine to discount the counterfeit, the few who are living witnesses of Christ's power to save, it would be a sad day for this prodigal world who has no Bible but the Christian. How the thought of the few cheers our hearts! We recall the sad condition of the church at Sardis which had "a name to live and was dead;" yet in this formal, dead church John said, "Thou hast a few names even in Sardis which have not defiled their garments;" and listen, faithful one: "And they shall walk with me in white: for they are worthy."

Thank God, a church can never become so dead, nor be so submerged in the debris of sin and worldliness of false professors, but God can find his worthy ones; and, as a reward, promises them a long walk throughout eternity with him. As we contemplate this thought, our heart cries out for grace to be among the few who are worthy.

The all promise comes to us afresh, and with new force: "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." May we all know from experience, the thought expressed in the following beautiful poem:

"MY LORD'S SWEET GRACE I SHARE."

"There is a faith unmixed with doubt,

A love all free from fear,
A walk with Jesus, where is felt
His presence always near.

There is a rest that God bestows,
Transcending pardon's peace,
A lowly, sweet simplicity,
Where inward conflicts cease.

"There is a service God-inspired,
A zeal that tireless grows,
Where self is crucified with Christ,
And joy unceasing flows.
There is a being 'right with God,'
That yields to his commands,
Unswerving, true fidelity,
A loyalty that stands.

"There is a purity of heart,
A cleanness of desire,
Wrought by the Holy Comforter
With sanctifying fire.
There is a glory that awaits
Each blood-washed soul on high,
When Christ returns to take His Bride
With Him beyond the sky." Sel.

APPEAL TO THE BISHOPS.

L. I. McDUGGLE.

Can the preachers and defenders of the supernatural in religion win out by present methods? We are trying to change the current in the churches by a counter current independent of official recognition. We have our associations, conventions, press, colleges, camp meetings, preachers and evangelists. Vast numbers are enlightened, born again and sanctified by the blood; and some progress has been made.

Bud Robinson asked recently what had become of the numerous bands of young consecrated people that used to throng the camps. This is startling. They have been left to pastors and churches who preach and practice naturalism, and they have been "scattered and peeled." One holiness university sent a number of consecrated young ministers into one conference, nine of whom have capitulated. A bishop can preside over a holiness camp meeting and at the annual conferences give all the best places to advocates of "modern thought."

One conference that had bright prospects of arresting the rationalistic tendencies, and restoring the old standards of Methodism, has lost almost the last hope of success. Another has four times as many preachers, once in the experience of holiness, now preaching naturalism, or something else, as are preaching the new birth and entire sanctification by the Holy Spirit. They are now in position to, and are destroying faster than the holiness movement can bring forth. Orthodox churches are with us no more. At this rate what will holiness colleges do with her graduates? Can we win out with all ecclesiastical machinery, editors, boards, committees, in conferences, conventions, general and local, removing all defenders of the old standards and filling all places with "conservative" followers, in all departments of religious work? Can we? Is the holiness movement in position to protect her friends, care for her consecrated followers, and open a door to the graduates of her colleges? Are present methods destined to win?

When trouble arises down the line with railroad men, they go to headquarters, and succeed. They may publish their grievances in order to be understood, but they go to the authorities. Last winter the temperance forces went to Congress; did not get all they desired, but what they did get, shook the very foundations of the rum business. In the holiness work we are making the same mistake the temperance forces made for half a century; we are skirmishing.

Let the convention that is to assemble in Chicago, send a delegation in October to the Bishops of the churches who received the commission to spread scriptural holiness, call attention to past and present conditions, show the attitude of so-called orthodox churches to this truth, and the new

birth, and leave the issue with them in such a way as to require their approval or disapproval. Do not ask for either, but put it up to them to make their declaration before adjournment. Do not go to the General Conferences. They do not appoint pastors and presiding elders; bishops do. Things are happening; go right away. A refusal even cannot hurt the cause, but go. No matter if it is too late, go.

Smymna, Del.

EPWORTH CAMP MEETING.

The Epworth camp meeting, in South Carolina, had what was in some respects one of its best sessions this year. It was not as great in salvation work as some of the first sessions, though a few souls were saved, reclaimed, and sanctified; but the spirit of devotion was deep, conviction was general, interest and sympathy for the camp meeting as such was more wide spread, and the entire plant was put upon a better basis. The preaching was done by Bro. J. L. Brasher and myself, taking time about. Our beloved Brother J. M. Pike, editor of the Way of Faith, however, preached one sermon of such melting influence that it is referred to as one of the events of the meeting. The singing was in charge of Rev. Tillman Sheely, with Prof. John Landrum at the piano. Miss Cecile Kinard, who has come to be a very impressive revival soloist assisted in the singing, and a few specials were sung, and a few magnificent song services were conducted by Mr. C. P. Curry, the associate of Evangelist Jno. E. Brown, who was present some days as a visitor. The sermons by Brother Brasher were convincing and strong, and they gripped the heart of the multitudes. Brother W. P. B. Kinard's exhortations and labors were abundant and fruitful during the meetings, and nearly twenty Methodist and Baptist pastors and evangelists visited the meeting, the largest number in the history of the camp, and some rendered valuable assistance.

JOHN PAUL.

THE KENTUCKY CONFERENCE.

The Kentucky Annual Conference of the M. E. Church, South, meets in Somerset, September 17. Bishop Hendrix will preside. He always receives a hearty welcome to the Kentucky Conference. He presides with dignity and kindness and preaches with illumination and unction. He held this conference a few years ago and in every way gave great satisfaction.

Rev. H. C. Morrison, our editor, has been engaged by the presiding elder and pastor to conduct revival services during the conference. Let THE HERALD family earnestly pray for the blessing of the Lord upon preachers and meetings. A good revival spirit throughout the conference sessions means a revival spirit throughout the conference year. Let the brethren come praying for, and expecting a blessing.

Beautiful Words.

Beautiful Colors.

Beautiful Cards.

Beautiful Illustrations.

These beautiful Scripture Text Cards will not only beautify the walls of your home, but they will prove a great spiritual blessing to you and yours and to the visitors who come to your home.

Put the Scripture text on your walls.

Write for illustrated catalogue and quantity prices.

Pentecostal Publishing Company.
Louisville, Ky.

Question Bureau

Rev. John Paul.

WATCHMAN, WHAT OF THE NIGHT?

Is the world growing worse, and are the people getting more wicked and sinful as time goes on?—E. A. H., Oklahoma.

This is a stock question, presented at some time to every preacher of the gospel, and discussed in scores of college debates, but never settled; because there is not sufficient scientific data for its settlement. None but God can measure the net sinfulness of the world today upon any scale or by any system of units. Much more is this true with regard to the net wickedness of those ages of the world which we can only examine through the imperfect pages of history. In one way of putting it, a correct affirmative answer might be given to your question; but there is also a way to defend a negative conclusion. The Scriptures teach that evil men and seducers were to wax worse and worse, that deception was to be reduced to a finer art, that at the second coming of Christ it would be as in the days before the flood, and as in the days of Sodom before its destruction. Over against this they order the church to disciple all nations (not to try, but to do it); they assure us that when the enemy comes in like a flood the Holy Spirit will lift up a standard against him, that the kingdom of Christ shall work progressively like leaven, that the personification of wickedness shall be reduced by the breath of Jehovah's mouth, which we understand to mean the inspired preaching and testimony of the gospel. There is surely some way to reconcile these two veins in the Bible, of which I have given but a sample in each. I cannot find it in my heart to do otherwise than accentuate heartily the latter vein, and if I were robbed of its hopeful notes there would be taken out of my ministry an indispensable quality of optimism. When the church militant gives up hope of success it will be a certain evidence that it has lost vital touch with God. The kingdom of Christ has affected and restrained many that it has not saved. I have good reason to believe that instead of being now upon the verge of universal war and bloody tribulation, we are nearing the verge of the greatest revival in the world's history, a revival which shall be characterized by the exalting of the third person of the trinity, who in turn shall exalt Jesus Christ, taking the things of Christ and showing them to the world: a revival characterized by a firmer hold upon the fundamentals of Christianity and the passing away of that morbid contention for dividing technicalities, shibboleths, and modes of apprehension which divide the people of God.

But, in the meantime, "quothe the raven," what shall we do with those prophecies which picture such exasperating conditions at the close of this age? This writer classes himself as a pre-millennialist, though he is not much interested in the philosophy of either a pre- or a post-teacher who claims to have worked out a detailed chart of the scheme of eschatology, because we think the Lord does not reveal that in full as yet. The truth seems to be, as truth usually is, half way between the extremes. Evil men are waxing worse, though good men are gaining ground. The world is composed of more wicked people by a large ratio than there were at the time of Christ and the apostolic church, because the world is many times larger than it was then. But the ratio of people who are intelligently saved is for the same reason far greater than it was then; and though yet exceedingly small I think the proportion of God's servants as compared to the number of Satan's servants is somewhat larger than it was then, in the civilized world. It is fair not to take the uncivilized world into the account, for it has till recently been another world, as it were, and a deliberate and scriptural effort to conquer that other world for Christ has never been seriously and systematically entered upon till recently. It does not seem that our Lord intended to teach that at his second coming the

entire fabric of society should be as in Sodom or as before the flood, but it would rather appear that sin would head up and society would have its leprous spots; that whatever might be the supremacy of good over evil or the victory of the church over the devil, it had no warrant to arrest Satan, and no key to unlock the pit where he belongs, and sin will be in the world so long as the devil is in it. Zion's army has not the wherewith to annihilate the devil, no matter how effectually we may narrow his quarters or drive him to his trenches.

EVANGELISTIC AND PERSONAL.

Rev. W. L. Shell has some open dates he can give some one after Sept. 15, owing to a change in slate. Address him at Marion, Ky.

Rev. J. B. Kendall and Kenton H. Bird are holding the Staunton, Va., camp meeting. These brethren make a good team and have had splendid meetings this summer.

The South Jersey Evangelistic Association begins a tent-day tent meeting Sept. 10. Rev. C. H. Barnes, of Delanco, N. J., and W. N. Thomas, the Welsh singing evangelist are the workers.

Rev. J. J. Smith reports a good meeting at Grider, Ky., with Rev. J. R. Randolph, pastor. The services Sunday closed with old-time shouting. He is now at Marrowbone, Ky.

All preachers who expect to attend our Sale City, Ga., camp wishing free entertainment will please write to Rev. W. W. McCord at once. Others wishing board at \$1.00 per day also please notify him.

Rev. W. J. Harney: "The Ramsey camp was a good one. God with us and souls found salvation and holiness. There was not one discord during the ten days. Bro. Callis is certainly a fine yoke-fellow. We are now at Waynesboro, Miss."

Rev. E. T. Adams: "The Paris, Mo., camp is starting off well. We have a faithful band of sanctified people and some HERALD readers among them. Many are coming and interest is good. God is wonderfully putting his approval upon the truth."

The Annual Pentecostal meeting in Salem, Va., begins October 3. There will be present as workers. Rev. E. L. Hyde, L. P. Brown, Mr. and Mrs. Cowman, of Japan, P. R. Nugent and Miss Minnie F. Shay, the noted sacred soloist of Baltimore. Address J. M. Rice, Salem, Va.

Rev. T. M. Anderson expects to enter the evangelistic work after Sept. 15. Any one wishing help in revivals may address him at 2714 S. 4th Ave., Louisville, Ky. He has had several years in pastoral work. For reference address Dr. H. C. Morrison.

The sixth annual camp convenes at Nauvoo, Ala., Sept. 12 to 22, with Rev. Allie Irick and wife in charge. Special prayer is asked for this meeting and all urged to come who possibly can. Address J. R. Romine, Nauvoo, Ala.

Rev. E. B. Westhafer: "The camp meeting at Hampton, Ky., started off well. The people are much interested. Rev. John F. Owen is our co-worker in preaching, and Bro. Bedford Yates has charge of the singing."

Rev. T. M. Anderson: "We began at Uba Springs with Rev. W. H. Hudgins as our co-laborer. The Lord helped us cry against sin and to hold up Jesus as a Savior, sanctifier and coming King. Thirty-seven were blessed at the altar, seven being sanctified."

Rev. Joseph Harkness, 434 Baker St., St. Paul, Minn., is now engaged in meetings in Cement, Okla. We wish to recommend Bro. Harkness to any one desiring a good, earnest evangelist. He has labored in some of the leading camps in the country and is thoroughly orthodox in his teaching.

Rev. W. E. Bennett: "We are at Eros, La., in a meeting; the altar is crowded and souls are getting through. We have one open date for the fall. Home address, Grabow, La."

Rev. C. M. Dunaway and Prof. W. B. Yates are now holding the East Tennessee Holiness Association, at Greeneville. Ministers are invited to come and take part in the services. Entertainment will be furnished as far as practicable.

Rev. W. H. Hudgins: "The camp at Vernon, Va., was honored of the Lord. A number were saved and sanctified. We also had a great victory at Rutherford, Tenn. Our next meeting was with Bro. McGowan, at Water Valley, Tenn., in which twelve or fifteen were blessedly saved. We are now with Rev. J. D. Dickey at Raven Rock, W. Va."

Rev. E. M. Bounds, former editor of *St. Louis Advocate*, and later associate editor of *Nashville Christian Advocate*, died Sunday afternoon, Aug. 24, at his home in Washington, Ga., aged 78 years. He had a wide reputation by the publication of "Preacher and Prayer," which has been translated into five different languages. He was also the author of a fine book on "The Resurrection." By common consent he was regarded as a deeply spiritual man.

Rev. J. Q. Swim: "This is to certify that I have known Bro. J. W. Oliver, of the Methodist Episcopal Church, for a number of years. He is now engaged in evangelistic work and has recently labored with me in my church at Eakly, Okla. He preaches the old-time gospel and Bible holiness. He is clear and Methodistic in his doctrinal statements, earnest and enthusiastic in his presentation of gospel truth and a safe and successful evangelist. Get him, if you can, and you will not be disappointed. His address is Lucien, Okla."

Robert Lear: "Our last meeting which was a union meeting of the M. E. C. S., and the Baptist Church, Lamasco, Ky. It was a great meeting; a number of conversions and accessions to the different churches. We preached repentance from sin and holiness unto God. Our messages reached the men. Among the number converted were ten men all over 30 years of age, except two; and one of them over 50. Our slate is full until Christmas, and two camp meetings for 1914."

I. M. Ellis: "The Lord has given us two good meetings of late; one at the Gray Springs camp, near Cave City, Ark., in which sixty-eight professed parson or holiness. Great crowds attended and beautiful harmony prevailed throughout. The last meeting was at Howe, Texas, with Rev. B. F. Neely, as my co-laborer. It was a treat to get to yoke up with Bro. Neely in another battle. Some fifty-three professions."

Bishop N. Luccock and Dr. S. A. Danford will dedicate three churches in one day on Sunday, Sept. 14th, on Bismarck District, in North Dakota. The three churches are at Robinson, Woodworth, and Bethel. Dr. Danford dedicated the new church at Douglass, N. D., on Sunday, August 1st, and formally opened the new church for services at Marmarth, N. D., on July 22nd. Dr. Danford has the reputation of superintending the building of more churches and parsonages than any other man in Methodism, and at the same time has launched and led to success one of the greatest annual camp meetings in the United States. *Western Christian Advocate*.

C. W. Ruth: "Am just home from Old Orchard, Maine, camp meeting where the Lord gave us a most glorious and victorious camp. This was my fourth year there, and the best. Praise God! Have now labored in seven or eight camps this summer and victory and salvation all along the line. What a joy to meet the blood-washed saints in these annual feasts of tabernacles, and see that the holiness army is surely increasing, and doing exploits for our God. I love this holy way better every day. Hallelujah! The blood of Jesus cleanseth my heart from all sin, and the Comforter abides."

EVANGELISTIC

RAMSEY, INDIANA CAMP.

We praise the Father, Son and Holy Ghost for a great summer. We are glad to know the days of revivals are not passed, but we can have them today if we pay the price by wrestling in prayer and fasting. God has the same power and will answer by fire. The trouble is we do not cry out in soul agony, fast and wait upon the Lord until the victory comes. It pays to be on our knees when others are in slumber. It means much to be filled with the Spirit and to have real soul travail.

This is our fourth camp meeting, and the Lord has blessed in all of them. We need to preach the old gospel that will bring conviction, make the people confess their wrongs and make restitution. People will shout under holiness preaching, but when a digging message on Bible repentance is preached they don't enjoy it. Repentance is a needed gospel today, and the people know very little about it.

Our camp meeting slate for 1914 is filling. We go next to Frostbridge, Miss., where last year we witnessed crowded altars daily. Yours in him,
W. J. HARNEY.

IOWA MEETINGS.

Had glorious meetings at Indianola and Des Moines, Iowa. In both meetings the Lord set his seal upon the truth by saving souls at almost every service, beginning with the first service in each camp, and filling the altar time and time again; and the seekers came through with a shout and shining faces, and many times the camp seemed lifted into the heavenlies with the glory of the Lord.

Many old friends of former years we met at these meetings and it was sweet to hear their burning testimonies. Some of them have nearly run their race and the next time we meet them will be in the home above. The presence of the Lord was graciously manifested in the salvation of many souls in these camps. Never has it seemed more blessed to preach holiness than now, and never have we felt more clearly the presence and unction of the Spirit. How real his presence and how great the privilege of presenting him to a lost world.

Begin tomorrow at Findlay, Ohio. Am open now for calls for the fall and winter. Yours in him,
AURA SMITH.

GLENVIEW CAMP.

The ninth annual encampment at Glenview camp has just closed. This camp was established and its interests continue to be promoted by some of the most consecrated spirits we have yet known, viz., the Williams and Phillips and some others. The grounds are beautiful, the accommodations splendid, and the table fare well prepared, plentiful and palatable. The beds were all that a tired evangelist could desire. The comfort of the workers was looked after as we have never seen it in any other camp.

While we appreciate all these kindnesses, but more we were grateful for the precious fellowship in prayer and service. The visible results in professions were not so great as has been in some other camps, but the services were happy, unctious, and well attended. We counted nineteen definite reclamations, conversions and sanctifications. Shining faces and happy shouts attested the genuineness of the work wrought. We were called for next year's encampment.

We are now assisting Bro. Pennycoff at Pierce, Ky. Prospects are good for a meeting. In Christian love,
J. C. JOHNSON & WIFE.

GRABOW, LOUISIANA.

I have just closed one of the best meetings of my ministry at Sartin camp, Topeka, Miss. My co-laborer up to Thursday, was J. S. Harmon, of Meridian, Miss., pastor of the Second Methodist Church. I learned to love him on first sight. There is nothing truer than "he that sanctifieth,

and they who are sanctified, are all of one, for which cause he is not ashamed to call them brethren." Heb. 2:11.

There were twelve or fifteen sanctified and several saved, and the work much established. There is a class of people there that surpasses any people I ever saw for morals and honesty. The justice of the peace told me he didn't know a man that lived in the neighborhood that used profane language.

Well, I feel good, soul and body, so let's go up and possess the land. There are no lions in the way on the highway.

My next meeting will be at Eros, La., closing Sept. 1. We are praying and trusting God for great things. Remember me at the throne. I'm in the fight to stay. Your brother, saved and sanctified.
W. E. BENNETT.

SHAWSVILLE, VIRGINIA.

We have been feasting for years on the glorious experiences of the dear brethren which we have read in THE HERALD, and which we could not do without. Our recent meeting near Shawsville, was conducted by Rev. J. H. Early and Rev. E. G. Gillespie, of Salem, Va., both men of deep spiritual and intellectual attainments. Bro. F. B. Slusher, who has done a wonderful work on the Grayson charge the last five years, is a man of extreme ardor and earnestness and his marvelous memory of chapter and verse make him a power in the pulpit. Under the ministry of the brethren we had good preaching and from first to last there were fifty souls blessed definitely and the Christians greatly edified.

From there we went to Christiansburg and continued until August 10. This is a good old town and has some of the best and most useful citizens, officers and business men in it that can be found anywhere. The work of the Lord has been more hampered by cold, formal church members, biased preachers, hobbyists, church fighters of any town we are acquainted with. We thought of Paul's declaration that, "A great door and effectual is opened unto us and there are many adversaries"; but in the strength of the Lord we took courage and went forward. Rev. Bird, of the M. E. Church, Roanoke City, also assisted us; also Sister Morris, of East Radford, with her clear Bible expositions of truth, was a wonderful help. Sister Early presided at the organ, and her wise selections and adaptations of songs to the subjects, were very helpful. In Christiansburg she was assisted by Sister Gardner, a truly sanctified woman, and though feeble in health, stuck to us throughout and was a great blessing to the meeting. There were about sixty conversions, reclamations and sanctifications; all the Christians seemed edified and pleased. More than one hundred sinners gave their hands as desiring and being determined to seek their own salvation from that moment. Glory to God for full salvation.
E. W. STILES.

NOONDAY CAMP MEETING.

The Noonday camp closed one of the best meetings of its history on August 17, 1913. From the very first service we had victory and at almost every service some one was blest, either saved, reclaimed or sanctified. Rev. H. C. Maitland, of Winfield, Kan., was the leading preacher, and the writer was the assistant, with other help that came. Prof. J. W. Davis was the song leader.

This was indeed a great meeting. Bro. Maitland did some fine and effective preaching; he failed not to warn the unsaved of the awful destiny of the impenitent; and he preached very forcefully on holiness and made it clear that justified men ought to be sanctified wholly. There were seventy-one professions.

Rev. J. W. Hervey, district superintendent of the M. E. Church, came on the last Friday night and stayed until the close and preached two very helpful sermons. At the close of his sermon Sunday, in the afternoon, he made a proposition if there were any of the young people that would offer themselves upon the altar to God for preachers or missionaries, and 17 young people came; it was one of the most touching services of the whole meeting.

Prof. J. W. Davis is a sweet gospel singer; I think one of the best choir leaders for church and revival music that I have ever met. He is a wholly sanctified man and sings to the glory of God.

Those who need a camp meeting singer will make no mistake in securing J. W. Davis, of Center, Tex. Rev. H. C. Maitland is a good camp meeting preacher; he puts himself into his sermons and it makes them effective. May God bless the men and THE HERALD readers. I am yours for the Master,
F. M. SIMPSON.

SMITHDALE, MISSISSIPPI.

It has been some time since I have sent in a report of my work, but I enjoy the many good things I see from the pen of others.

I was pastor at DeRidder, La., last year but at the last session of Gulf Conference I was appointed by Bishop Thirkield, to Auburn and Smithdale charge. The work is moving steadily along despite the many difficulties which have been in the way. Our people have made practically no crops for four years, on the account of boll weevils, and so the financial side of church work in general has been lagging, and of course many of our people have lost heart. But the Lord is blessing us, and our people more encouraged.

The pastor has been his own evangelist at some points and the Lord is helping me to preach and hold up a full gospel to the people. Our first meeting was at Berry's Schoolhouse. I was assisted by Rev. C. V. Wilkinson, of Gloster, Miss. We labored earnestly together at this place for the first two Sundays in July. We did our best but it seems no real visible results could be seen; a few gave their hands for prayer, but no one was saved. It takes grace to report a failure, but nevertheless we must be true in what we say. There are some good people here but every kind of doctrine has been preached. And many are reading Pastor Russell's sermons and are trying to believe in "no hellism."

We began our next meeting at Flora, La., July 18th with my brother, R. G. Swanson, the pastor. Many of these people were not strangers to me, having labored with them in a meeting ten years ago. The Lord blessed our efforts and we had eight or ten bright conversions and sanctifications, and two accessions to the church. One young woman was so deeply convicted you could have heard her praying a mile away. She got through, and never stopped until she was sanctified. Her parents were unsaved and she has no encouragement but she has a real go-through in her soul.

It was my privilege to attend Marthaville camp and hear Rev. J. B. Kendall and Bro. Bird. The preaching was fine. My next meeting was at Johnston Chapel. We had with us for a few days Rev. C. C. Beasley, of Kinder, La., who rendered efficient help. We had some forty professions, sixteen accessions to church and baptized twenty-one

It Will Make You Think.

Thoughts For The Thoughtful

Will put your brain to work. You ought to read this book. The **THIRD THOUSAND** is going rapidly.

IT TAKES A STRONG STAND FOR THE RIGHT OF WOMANHOOD. It strikes from the shoulder against ecclesiastical tyranny. There is a warning chapter on the Catholic situation and a beautiful chapter on the Second Coming.

PRICE 25 CENTS.

ORDER OF

PENTECOSTAL PUBLISHING COMPANY.
Louisville, Ky.

children. The meeting was fine; the best in years. We are now at Smithdale and meeting is promising. Pray for us. REV. T. F. SWANSON.
Pastor Summit, Miss.

AMONG THE CAMPS.

After closing the meeting at Mt. Olivet, Ky., we hastened on to Roanoke, Va., where we spent three nights with Pastor Hess and his people, preaching each night. The altar was filled with seekers the first night, and some were converted and sanctified. Others sought and found the Lord in pardon and purity in the other services we held, and the saints were refreshed and blessed.

Friday, August 1, we went to Wakefield, Va., where we opened the camp meeting the same night, which was continued over Sunday, Aug. 10. Evangelist John M. Oakey, of Danville, Va., was our colleague in this meeting, and we found him a true yokefellow in the work. He led the singing and did a good deal of preaching, while his wife sang in the choir, and did efficient personal work in the congregation and around the altar. We preached twice nearly every day that we were there. Also Brother Whitmore, pastor at Clarksville, Va., preached three times during the meeting, and got blessed and was made a blessing.

This camp has held sixteen annual meetings, and is considered one of the older and more substantial meetings of the Old Dominion State, having had the services of some of the leading evangelists of our day, Drs. H. C. Morrison, B. Carradine and J. H. Smith being among the number.

This camp meeting suffered an irreparable loss in the death of Rev. John T. Moore some eight or nine years ago. His remains lie in the rear of the Tabernacle on that camp ground, placed there at his own request. His good wife, the Cox brothers, Bro. Geo R. Drew and others took up the work that was so dear to the heart of Brother Moore, and are successfully carrying it forward.

The weather was intensely hot during the meeting, though despite that, fair congregations attended the day services, the night meetings were largely attended, and the grounds were thronged with people from far and near on the two Sabbaths of the meeting. Several people who have attended this camp regularly say this year's meeting was the best one in several years. Quite a goodly number were pardoned, reclaimed or purified, and the saints feasted at the table of the Lord. We had some old-time shouting, though the people there are rather too staid to indulge in that exercise very extensively. Some people in that region had gone to extremes in bodily exercise, and this tended to make the people at Wakefield camp all the more conservative. If the holiness people are not careful in their efforts to avoid fanaticism, they will swing to the other extreme of formalism. To God be all the glory for all that was accomplished in this gracious meeting.

We are just beginning the Spottsylvania, Va., camp, and some have been converted, and the outlook is good for a successful meeting. When we finish this meeting we will swing back into the Central West to finish our camp meeting campaign, and then we will begin our fall meetings after attending the annual session of our conference. On account of ill health some who have invited our services have deferred their meetings which causes a change in our calendar of dates, and which leaves a little vacant time not yet taken. Any one desiring a meeting in the early autumn can address us, 1350 Grace Ave., Cincinnati, Ohio. Calls are coming right along for meetings, so that those who contemplate inviting our services would do well to write promptly, lest no early date be vacant.

J. L. GLASCOCK.

QUINCY, MICHIGAN.

I arrived home last evening from the Pleasant Ridge camp meeting at Quincy, Michigan. My co-laborer among others was to have been Dr. C. B. Allen, of Denver, Colo., but I was informed upon my arrival, that he had been taken ill just after his arrival, and had gone home. His illness and absence were deeply regretted, as I heard many very favorable comments on his work of last year. Owing to his absence, the program of the meetings had to be changed to some extent. The first service

was opened by the President, Rev. E. A. Armstrong, D.D., and the initial message was brought by the writer on: "The Fullness of the Spirit."

The attendance was real good, although there was a rain just as the people were gathering. Mrs. Dr. Griffith (formerly Rebecca Bell), of Hamilton, Ohio, brought the message Friday morning, on "The Necessity of Prayer." Rev. Rayel, one of the pastors of the district, preached a very helpful sermon at the afternoon service, and the writer opened the word at the evening service from "The Fruit of the Spirit is Love." This was followed by a very good response to the altar call, most of the people professing to be Christians coming forward. Rev. Rayel spoke at the morning hour, Mrs. Griffith at the evening service Saturday.

On the Sabbath day the people came early to the services, and a good meeting was held at nine thirty. The public service at ten thirty was in charge of the writer, who had the privilege of preaching to a large audience, and of seeing souls coming forward and getting in touch with God. Dr. Mills, of Albion, brought the afternoon message, and Dr. King, a missionary from China, at night. It was a real good day. On Monday our force of workers was increased by the coming of Miss Millie Lawhead, who took charge of the Bible study hour, and conducted a service each day. This proved to be a very helpful hour. Miss Lawhead's work both in this work and in her preaching, and altar work was owned of the Lord by souls being saved and sanctified.

This camp gives some attention to the temperance work, and on Thursday, Mrs. E. L. Calkins, state president of the W. C. T. U. spoke during the afternoon. Friday afternoon was given up to the W. H. M. S., and the Rev. D. D. Martin, of Atlanta, Ga., was the representative. Saturday afternoon was given up to the W. F. M. S., and Dr. J. C. Floyd gave the address. Aside from the regular workers mentioned the following pastors preached: Revs. Skinner, Meader and Robinson. Mrs. Leo Niles had charge of the young people's meetings.

The spiritual tide gradually rose to the close of the meeting which resulted in a number of conversions, reclamations, and others coming into the experience of perfect love. Taking it all in all, "we enjoyed a very good camp meeting," is the verdict of many of the people. This was my first experience with the good people of Michigan, but they treated me royally. One feature of the stay was the fact that I was entertained in the cottage home of Brother and Sister M. J. Rawson, with whom I had the pleasure of working some years ago, when yet in the pastorate. They are still the same loyal, loving souls, and doing much for the cause of Christ. It was through Brother Rawson that many of the good people of Quincy could attend the camp meetings, as he financed the transportation himself. The grounds are located three miles out on the shores of the beautiful Lake Pleasant, a chain of lakes about ten miles in extent. The camp meeting association is making plans for a good meeting next year, and Brother and Sister Rawson have offered us the use of their cottage for a week or more previous to the camp meeting, to rest, and enjoy a real outing. I can say, as it was, I enjoyed every minute of my stay, and most of all to see souls brought to Christ. The following officers were elected: President, Rev. E. A. Armstrong, D.D.; First Vice Pres., Rev. R. E. Meader; Secretary, Rev. R. D. Freeman; Treasurer, M. J. Rawson.

We are now at Hampton, Ky.

E. B. WESTHAFFER.

IN TEXAS AND LOUISIANA.

Since sending my last report to THE HERALD I have been engaged in three camp meetings. The first was at Blossom, Tex., with Bro. J. W. Land pastor, Pentecostal Church of the Nazarene. The battle here was somewhat hard, opposition being keen and definite. God gave us a number of souls and gave great encouragement and new strength to his faithful followers.

We had large crowds, fine attention and marked conviction all through the meeting. This was my third meeting here.

The next meeting was at Spring Lake camp, Homer, La. This is one of the most prominent camps of the South. The work here has been hard for several years but this year God came down upon

on the camp with great power and victory. About fifty found God in regeneration and sanctification. There is great hope for the camp in the future.

My helper here was Rev. H. B. Wallin, of Texarkana; he also led the singing. Bro. Wallin is an excellent young man, a fine spirit, kind, good-natured, Spirit-filled, energetic, a splendid leader in song and a good soloist. The writer did most of the preaching. The nine o'clock and afternoon services were held by local brethren. Bro. Theus, pastor of the Nazarene Church at Homer, La., who is a very fine young man and a good pastor, was a great help to us; also Bros. Pierce Moreland, Denard, Johnson and others, stood royally by us.

Bro. Vallery spoke once on rescue work and stirred many hearts by his splendid address. The camp meeting association was very kind to us and to take it all in all the meeting was a very blessed one.

Our next meeting was the Peniel camp. It would be impossible to describe the greatness and the glory of this meeting. There were about two hundred and fifty saved and sanctified wholly. The meeting was wonderful from beginning to end. The crowds were so large that we could not accommodate them the most of the time. At some of the night services they could be numbered only by the thousands and the order according to the statements of many was the best the camp has ever had. Bro. George McCullough, of Dallas, Tex., and B. F. Smith, of Oklahoma City, were our fellow workers. Bro. McCullough preached at eleven o'clock each day during the week, except on Sundays. His messages were always unctious. The writer preached every night and at eleven o'clock on Sundays, also gave Bible readings each week day morning at nine o'clock. Bro. Smith proved himself to be a workman that need not be ashamed. He gave such satisfaction as to cause the board to call him for another year. To appreciate such a meeting one would have to be present and see for himself. The offerings were liberal and all the special services such as missions, education, rescue, orphanage, and healing were honored of God. This was my second year at this camp. I consider it a great honor and privilege to be with these people with whom I have labored and preached almost constantly for a number of years. We give God all the praise and glory for this great victory at the Peniel camp.

I wish to state to the public that I shall be in evangelistic service throughout the year and will be pleased to correspond with those who might need my services. My next meeting is at Gordon camp, Gordon, Texas.

R. T. WILLIAMS.

Is The Devil A Myth?

Is He?

How do you know He is not?

Has He traps?

Would you like some Bible information about Him, for your good as well as those about you?

A startling, striking book on a neglected and almost forgotten theme. The author turns the search light of his keenly analytical mind upon the subject, illuminating every problematic phase of it. The facts are amazing—the discussion exhaustive—the treatment original. It cannot be classified with any other book.

Price 75c Postpaid.

Agents wanted,
PENTECOSTAL PUBLISHING COMPANY
LOUISVILLE, KY.

THE PENTECOSTAL HERALD

Entered at Louisville, Ky., Postoffice as Second Class Matter.

PUBLISHED WEEKLY.

Six Months in Advance \$5.00
One Year in Advance \$10.00
Foreign Countries \$15.00

The small, red label on paper shows date to which subscription is paid. On receipt of renewal the date will be set forward. If this is not done in two weeks notify us at once.

Subscriptions Discontinued When Time is Out. In ordering address changed give both old and new address. Write all names plainly.

Notify us promptly of any irregularities in receiving your paper.

For distribution, to secure new subscribers sample copies will be sent free on application.

Remit by Registered Letter, New York Exchange, Express or Post Office Money Order.

PENTECOSTAL PUBLISHING COMPANY,
1821 West Walnut St. Louisville, Ky.

ADVERTISING DEPARTMENT.

For Advertising rates Apply to

RELIGIOUS PRESS ADVERTISING SYNDICATE.

(Jacobs & Company.)

Home Office, Clinton, S. C., who have charge of the advertising department of this paper.

CONTRIBUTING EDITORS FOR 1913.

Rev. John Paul	Rev. L. B. Bridgers
Rev. Joseph H. Smith	Mrs. Abbie C. Morrow
Rev. H. L. Powers	Brown
Rev. C. F. Wimberly	Rev. B. F. Durling
Rev. W. H. Wain	Rev. Andrew Johnson
Rev. C. B. Allen	Dr. Henry Ostrom
Prof. J. W. Beeson	Rev. G. W. Ridout
Rev. Guy L. Wilson	Rev. Ira M. Hargett
Rev. C. C. Cary	
Dr. M. A. Beeson	
Rev. Bud Robinson	

EDITORIAL

Rev. H. C. Morrison.

SILVER HILLS CAMP MEETING.

Silver Hills is located in Indiana, just across the Ohio River from Louisville, and back of, and high above the little city of New Albany. It is a beautiful, rural spot made easily accessible by interurban and trolley cars. Usually it is a cool place in summer time, but this year the drouth and excessive heat made it quite warm, although some of the evenings in the early part of the meeting were delightfully cool.

Rev. I. M. Hargett, of Wessington Springs, S. D., and this writer were the regular preachers for the meeting. Bro. Hargett was one of the invited workers here several years ago and made many friends who were glad to welcome him back; with his kindly heart, dignified manner and evangelistic and fruitful ministry, Bro. Hargett will always receive a warm welcome at Silver Hills. He is a Kentucky boy, born and raised near Lexington, educated and converted at Asbury College and is now one of the most successful pastors in South Dakota.

The attendance was large, very large on the Sabbath days, the order was good and the spirit of Christian love prevailed. The new hotel is one of the best in the camp meeting circuit, and the fare the best we have seen this summer.

The great treat of the camp was the coming of Dr. J. Gregory Mantle, of London, England, who preached for us the three closing days of the meeting. We had met this distinguished preacher at Des Plaines camp meeting in the early summer and engaged him for three days at the Silver Hills camp. He preached for us twice a day, Friday, Saturday and Sunday to the great delight of large congregations. On the Sabbath the large auditorium was packed and many stood throughout the sermons.

Dr. Mantle makes no attempt at what Americans would call pulpit oratory, but is mighty in the Scriptures and pours forth a torrent of gospel truth. He opens up and explains the text with remarkable clearness, and brings up a great array of proof texts to establish and sustain the truth he is inculcating. He simplifies and illuminates his subject with the most choice and inspiring illustrations,

capturing and holding his audiences in closest attention to the last word of his sermon. He preached Jesus to the people, mighty to save to the uttermost. He lifts up the Son of God so great that you cannot doubt his power; so merciful that you cannot question his love and willingness to save. He is full of life and action in the pulpit, without stiffness and without offense. The word of God is his sword, and with it he drives the enemy before him and rescues the perishing from sin. We have never heard the gospel of full salvation from sin with more clearness and winsomeness, and with less offense.

Dr. Mantle returned to England directly after the Silver Hills meeting, but will return in time to hold special services at Asbury College early in October, and will go from us to assist Dr. Wilkinson in special meetings at Fourth Avenue, Louisville, Ky. We bespeak for him a great hearing at these meetings. Other ministers desiring his services should write us at once.

Mrs. Mantle, a most choice Christian woman, accompanied her husband during his visit to us and will return with him when he comes back to the States.

THE SEVENTEENTH CHAPTER OF REVELATION.

In the seventeenth chapter of Revelation some devout people see a vivid description of the Roman Catholic Church. "She sitteth upon many waters"; that is true of Romanism. "With whom the kings of the earth have committed fornication"; that is true of Romanism. "Arrayed in purple and scarlet color, and bedecked with gold and precious tones and pearls." Remarkably true of Romanism. "Drunken with the blood of the saints, and with the blood of martyrs of Jesus"; awfully true of Romanism. "The seven heads are seven mountains on which the woman sitteth." The city of Rome, the headquarters of the Roman Catholic Church, is built on seven hills.

WHERE THEY COME FROM.

Some brother who is a reader of THE PENTECOSTAL HERALD writes to know where the modern fashions in female dress come from.

In a recent issue of *Collier's Magazine*, a writer says "The indecent styles in woman's dress" is from the women of the underworld in Paris. That is to say, the silly devotees of fashion who dash about the streets of our American cities are dressed in the costumes of the fallen women of Paris. "No French woman," says the writer, "of the highest refinement wears these styles; they are the hall mark of the women of the French underworld that frequent the Paris boulevards and French race courses." The writer goes on to say that the women of various countries are rebelling against these degrading fashions.

We have been delighted this summer to notice the neat and modest dresses worn by our sanctified sisterhood at the camp meetings. Several women have professed to be greatly blessed in the meetings in which we have assisted, who need to get some more clothes on just as soon as possible.

CANNOT ANSWER.

It is remarkable the number of letters that come to me with signature and address so badly written that it is impossible to make them out. Correspondents should take care to write their name and address plainly if they desire an answer. I have before me a letter from a brother who scribbles an address that is impossible for me to decipher. It is one of the many.

EXAMINATION OF THOSE TO BE ADMITTED ON TRIAL.

All brethren who expect to be admitted on trial into the Louisville Conference will please meet the committee for examination at Campbellsville, in the Methodist Church, at 7:30 p. m., Sept. 22, 1913. Brethren, please be on time, and come prepared for the examination.

S. G. SHELLEY, Ch'm Com.

Can't you think of four persons in whose spiritual welfare you are sufficiently interested to invest \$1 in to send THE HERALD to them all till January, 1914?

LOVE'S LESSONS.

ABBIE C. MORROW BROWN.

Chapter XVIII.

SPIRITUAL ARITHMETIC.

The saints are good mathematicians. They can add and subtract and multiply and divide and count and reckon. They add to their faith, courage; and to courage, knowledge; and to knowledge, self-control; and to self-control, patience; and to patience, godlikeness; and to godlikeness, brotherly kindness; and to brotherly kindness, love. 2 Peter 1:5-7. Faith is the first figure, love is the sum total. 1 Cor. 13:13.

Then the saints subtract. They take away the precious from the vile. Jer. 15:19. They put on love, and put away malice, deceit, jealousy, backbiting and all evil speaking. Col. 3:12; 2 Peter 2:1; Eph. 4:31. They cherish holy things and forget the things that are untrue, dishonest, unjust, impure, unlovely, and unpraiseworthy. Phil. 4:8.

Then the saints know how to multiply and so increase with the increase of God. Col. 2:19; 1 Thess. 3:12. They have not only the grace of God that bringeth salvation, but grace multiplied so abundantly that they are successful in every good work. Titus 2:11; 2 Cor. 9:8-10. They are stewards of the manifold grace of God and minister it to others. 1 Pet. 4:10; Eph. 4:29; Phil. 1:7, and have glimpses of the exceeding riches of his grace that shall be theirs when they reign with him through the ages. Eph. 2:7; Rom. 5:17.

But they also have peace multiplied. Dan. 4:1, 6:25; 2 Peter 1:2. They have the peace with God that brings them in touch with him, the peace of God that garrisons the heart in time of trouble, the conscious presence of the God of peace who perfects them, and the peace with all men which has a special reward. Rom. 5:1; Phil. 4:7-9; Heb. 13:20, 21; Heb. 12:14; 2 Peter 3:14. And they also have love multiplied, Jude 2, the love required under law, the love which makes them like the Father, the love which leads them to lay down their life, the perfect love which drives away fear. Matt. 22:27; 5:44; Jno. 13:34; 1 Jno. 3:16; Eph. 5:2; 1 Cor. 13:4-7; 1 Jno. 4:12-18.

The saints also know how to divide, not only truth dispensationally, 2 Tim. 2:15, but all the good things of God. With open handed generosity they distribute to the saints and they are devoted to hospitality, which is the entertaining of strangers, a special sign of the pentecostal baptism. 1 Tim. 6:8; Rom. 12:13; Heb. 13:2; Acts 4:35.

Then the saints know how to count. Phil. 3:8; Jas. 1:2; 5:11. Well, do I remember my first lesson. It was the morning after that dreadful blizzard in New York while we lived there. John de Witt had given me a beautiful white silk table cover embroidered with pink roses, recently sent from China by a missionary. Thomas came home about two in the morning, chilled and exhausted, and in the dim light did not notice the new, lovely cover, and laid his wet, black hat down on it. In the early morning it was the first thing I saw as I entered the study. My waking word had been, "Count it all joy." And as I hurried breathlessly toward the ruined treasure the Spirit reminded me of my text. I said, "I—count—it—all—joy," with a gasp between every word, as I lifted the hat and looked at the black spots; but I repeated the words over and over and over and there bubbled up from the depths of my being a strange, unaccountable joy, which so deerened with the years, that the black spots were always as beautiful to me as the roses.

It was after this that one day I missed my train: on the way to the Nvaak Bible School to teach my class. I stood in the depot ready to cry for what seemed my culpable carelessness in not making sure of the time of the train. Again the Spirit whispered, "Count it all joy" and I obeyed and went bounding back to my home and my desk. A letter came the next day telling of great joy all through the Bible School when my telegram came saying that I could not be with them. A young girl who had been very near to death was determined to rise and come to my Bible Reading and it surely seemed that her life would be forfeited. In the midst of the controversy, when she would not listen to either teachers or pupils, my telegram quieted her and the

danger was averted to the joy of the whole school.

The saints also know how to reckon. Sister T. C. Rounds, in a tract, "The Broken Lamp," tells how at sixteen, hearing of the sudden death of her father, she fell down unconscious and struck her head against a trunk, causing nervous prostration that developed into an ungovernable temper which made her and all around her unhappy. She wept and agonized and sought for deliverance but no help came until one day in an agony of hopelessness she cried unto the Lord and he gave her four texts which proved to be four keys to the coveted blessing.

"Reckon ye also yourselves to be dead indeed unto sin." "Reckon ye also yourselves alive unto God through Jesus Christ our Lord." Rom. 6:11. "Yield yourselves unto God, as those who are alive from the dead, and your members as instruments of righteousness unto God." Rom. 6:13. "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:12, 13.

Soon a test came which "worked the truth from the head to the heart." She was awakened one morning by a heavy crash in the hall and going out saw that her husband had smashed the hall lamp and the kerosene oil was streaming over the carpet. Over and over came the temptation to speak a sharp word, but over and over the Spirit checked her and going to her room she used her keys and immediately returned and spoke so sweetly that her husband looked up in the utmost gratitude that he was not getting his usual storm of angry words.

One Sunday morning I gave the above experience in a Bible Reading on the "two-edged sword," as the Word of God piercing even to the dividing asunder of soul and spirit. Rev. 1:16; 2:12-16; Heb. 4:12.

The next week I was greatly distressed by the unfairness and cheating of a friend, and going to my room and kneeling by my bed I said, "Lord, I will never leave this spot until something happens." I thought I might have to stay there until morning, but, as the fourth key suggests, God will "work" quickly when we are honestly, earnestly ready to "work" ourselves. So the Spirit said as soon as I was still enough to listen. "Use the four keys." So I said, "Lord, I reckon myself dead indeed to anger." "I reckon myself alive unto Thee." "I yield myself to Thee." "I work out my own salvation with fear and trembling for it is God which worketh in me." Then I retired. Something had happened.

The next temptation to be angry with this same friend was totally different. I was falsely accused and indignantly treated. I used the sword of the Spirit. I was dead to the insults. I was alive to God. I was yielded to the living God. I worked and God worked. This time I went to my room not to pray for myself but for the one who had wronged me and when my friend came to me a few moments afterward and kissed me and said, "Forgive me, I have asked the Lord to forgive me," I could instantly and heartily return the caress and give the loving assurance of entire forgiveness.

Such little glimpses of glory teach us to say with the great apostle, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8:18.

EVANGELISTIC SERVICES.

Rev. H. C. Morrison, D.D., will conduct the evangelistic services of the Kentucky Conference, Sept. 17-23. He will preach twice each day, at 7 o'clock in the morning and 3 o'clock in the afternoon. There will be plenty of room at the hotels at a cut-rate of \$1.50 per day. Other board can be secured cheaper. Dr. E. G. B. Mann will preach the opening sermon Tuesday night at 7:30. Rev. W. F. Wyatt will conduct the morning prayer meeting at 6:30 Wednesday morning. The evenings will be devoted to open-air addresses and exhortations; at 6:30 and at 7:30 the anniversaries of the various Boards will be held. We are expecting a salvation time. Pray for us.

C. K. DICKEY, P. O.

BUD ROBINSON'S CORNER.

SIGNS OF IMPROVEMENT.

How goes the battle? I trust that all is well and that great grace is upon you all; that victory is perched upon your banner. The Lord bless you good today.

Well, there are some marks of great improvement going on in the United States. A few days ago in the state of West Virginia, there were five members of the State Legislature sent to the State's prison from three to five years for taking bribes in their political campaign. When a state will rise up and put such men behind the bars there is hope for the nation; and if each state under the old stars and stripes were to rise up in their God-given power and land every political rascal behind the prison walls there would be such a reform brought about that we would think that the United States had really been converted.

Also in the State of Ohio, there are several members of the State Senate in the penitentiary for the same thing. On the second Sunday in August, I had the privilege of preaching in the great chapel in the State Prison at Columbus, Ohio. I preached to State Senators. Another thing that was very interesting to me, but yet very sad was this; a few years ago the little city of Newark, Ohio, was in the awful grip of the liquor traffic and the people rose up and voted out the open saloon, but the open saloon not being a law-abiding citizen would not come under the laws of the city, state or the government, so they went right on in the liquor business in as bad a form or worse than it had been before. The saloon element said we know no law; and the good citizens rose up and secured a young man from old Kentucky to come up as a detective and help them to locate the guilty party. As soon as the liquor gang found out that the young man was in the town they took him out and hung him on the telephone poles; they lynched him in short order.

What do you think of this? Well, just listen. I preached to 57 of those men the day I preached in that great prison. Now beloved, there is one mark of great improvement when a state will rise up and send a great mob of men to the pen for such a crime. There is some law left, for which we do thank and praise God and take courage. We are not shouting over the fact that these men went to the State Prison, but as they committed this awful crime we are thankful that the law of the land was enforced, and that the law dealt out justice to each guilty party; that is the only hope of this nation. If we as a nation allow men to rise up and run roughshod over the law of the land there would be no living among them in a few more years; but we will rise up and vote out liquor or anything else that is lawless, wicked and devilish, then allow the men engaged in this business to just move over on the next street and go into the same business under disguise; and when we sit down and wink at it we are guilty of helping them to break the law.

In this Ohio case a number of the law-breakers and murderers of the Kentucky boy were not only put into the State's Prison but they were put there for life! that is a warning to all of the other law-breakers of Ohio. The remedy is bad, I grant you, but the crime is worse. There is no hope of a nation or a state when they will allow their leading men to violate the laws of the state and then go unpunished. It has been common all the time to punish the poor man that is at the bottom, and about homeless and friendless and penniless, but the great leaders of the political parties could ride highhanded over the poor of the land and live high from the standpoint of money and good eatables and fine clothes, but at the same time live on a very low plane when it comes to their moral conduct.

In the last few years things are beginning to chain up in a most wonderful way. Within the last week or two we see that the Governor of the state of New York has violated the laws of the State

and it is going to cost him the Governor's Mansion and the Governor's Chair, and the honor that belongs to the Governor of a great State. He is no doubt a lawbreaker and this country is on tip-toe to see what will be done in his case.

Well, we say in all love and kindness, let the law have its course, and let the guilty be punished and the innocent go free. We all know that when the Governor of a great state like New York violates the law that he doesn't do it in ignorance, and deserves no pity from the fact he is a man that is supposed to know every law that was ever enacted in the state. Such men, as a general thing, have graduated from the best law schools of the nation and are well informed as we all know. Under such conditions when a man wilfully breaks the laws of his land, he should pay the penalty to the uttermost farthing, as Jesus has told us.

We find that God has always had three methods of work; he first does all that can be done by grace, and when he can't do more by grace he always goes to law; and when law fails God always brought the sword on the land. You see it is grace, and law, and sword, and God will bring man to the foot of the cross by his own grace if he will listen to grace; and when grace fails, God always goes to law, and when law fails God always goes to battle, and when he goes to battle man goes to the dust from which he was taken. Man must not brag; he must not take the swell head, but must walk before the Lord with his mouth in the dust; if he doesn't God may put his mouth in the dust without his consent. God has made men to be law-abiding creatures and he has put us under law because he knew that law was what we needed; he knows that we are happy and free when we obey the law, and unhappy and wretched when we violate the law. The way to be a free man is to keep the law of both God and man; and the way to be a bound man is to violate both the laws of God and man. The law-keeper is the happiest man on earth and the law-breaker is the most miserable man that walks the dirt. The devil tells men that the way to be free and happy is to violate every law of the land. He shows them that if they are under law they are slaves and bound by the law, and the way to have perfect freedom from the law is to break it. God tells the same fellow that the way to be the happiest man on the face of the earth with all kinds of freedom, is to keep every law that was made in heaven, also the laws of his state and nation; but the poor old sinner listens to the voice of the devil. He tells him, "Now, be a free man and take your liberty and do as you please. Let no man, or any set of men, have any control of you;" and the poor fellow goes out and breaks the law and behold the law that he broke puts great handcuffs made of steel on his hands, and he is brought to the courthouse and tried and found guilty. He is taken to the State Prison and confined in a dark iron cell for many years; when, if he had obeyed God and kept the law, he would have been a free man all the days of his life.

Now, beloved, who told the lie in this man's case, God or the devil? God said if you will keep the law you will be free and happy; the devil said that if you will break the law that you will be free and happy, and he obeyed the devil, broke the law and behold he is behind the great iron bars, and maybe a life sentence is written over the door of his cell. Now, doesn't it look to you like men of any intelligence would obey God and pay no attention to the devil? But they seem to forget from one day till the next that the Bible says the devil is a deceiver.

So men, we must be law-abiding citizens. We have the best chance on earth to live holy lives and finally make the run and get to heaven. As Dr. Morrison says, "On with the revival!" And we must say on the line of keeping the laws of the nation in which we live, well amen, we are seeing some things that look hopeful and some otherwise.

JUST A MOMENT.

Rev. W. T. Carlisle, of Eldorado, Ill., is in the regular evangelistic work on full salvation lines and has some open dates he could fill for those desiring his services. He asks for traveling expenses, entertainment and freewill offering at the close of his meetings. He is a devout, earnest man who loves the Lord and the souls of men.

H. C. MORRISON.

Nos. 9, 42, 44 and 130 in "Our Choice" are worth the price of the book.

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

The Missionary World

LETTER FROM JAPAN.

As soon as *The Herald* arrives in our home each week, the first thing we do is to turn through its pages and scan the headlines for some news from our Asbury missionaries, and too often we finish our quest with a sigh and wonder why more of Asbury missionaries do not write letters for their friends through *The Herald*. It is with this feeling of self-reproach that we undertake the following letter. Summed up in the last analysis, perhaps there is no really sufficient reason for our not writing more frequently, but we shall suggest at least two reasons, which for all practical purposes, in our own case, generally prove to be sufficient.

In the first place, we are too busy to write. Of course, this phrase sounds hackneyed, and it is. What if one is superintendent of the city Sunday school, with all that this means, and has to run four or five others at different points from ten to thirty miles apart; and what if he with the help of a couple of evangelists does have to travel a circuit of more than a hundred miles each week, touching at four or five points, where regular services are held, inquirers called upon in their homes, and tracts distributed along the streets, besides the constant duties of language study, committee meetings and personal interviews, in which one is called upon to answer innumerable questions ranging all the way from how to be saved to how to bake bread, this does not represent all of one's waking hours.

And, by the way, this subject of language study is not to be despised either as a small thing or one of unimportance, especially with those of us whose lots have been cast (I shall not say in more favored places) where the difficulties of freely expressing one's self from the very beginning are immeasurably slight, for instance, where English is fairly well understood. Who is there whose heart would not glow, and whose enthusiasm would not wax warm over the thought of going to a foreign land and standing up in the midst of a strange people, and yet finding himself able to present to them a full and free salvation from the very day of his arrival? But, oh, how much of this youthful enthusiasm is likely to evaporate during the long, weary months and even years of silent preparation. How different it all seems when one comes to realize that the way to these glorious heights of opportunity, leads through the valley of struggle and humility. One has to become not as a little child, but literally a little child. He must put himself to school anew, learn his A. B. C's, and become so acquainted with his adopted tongue that he can use it as his own. In the very nature of the case, this requires time, patience, grit, determination, and every other Christian grace one can command. For we haven't the same chance we had before. The odds of years are against us. It is to be feared that it may be said with more truth than it might be, that the motive which inspired most of us to study our Latin and Greek was a desire to "pass the professor's quiz." Or,

if perhaps some of us were so foolish as to go beyond this, maybe it was a desire to become somewhat acquainted, at least, with the classics, and think again for ourselves the thoughts of the illustrious dead. But who ever dared to so familiarize himself with these ancient languages, that he could express himself freely in the same? One must become so familiar with the tongue of the people to whom he comes to minister, that he cannot only converse freely with them, but so that he can stand in the public place and deliver his soul that is crying out for utterance in the midst of a lost and dying people. If we would succeed at this herculean task, our consecration must go far deeper than the springs of our emotions. It must touch the will, reinforce determination, and give us what, perhaps we never possessed in a marked degree, the power to just simply study, and keep everlastingly at it. We do not say that it requires unusual ability, but it does require unusual determination—stick-to-it-iveness. The shores of time are strewn with the wrecks of missionaries who have failed just here. They have had enthusiasm enough, and perhaps they have been endowed with a message from God, but, alas, they have failed to learn how to study. Enthusiasm sometimes carry one a long way, but it is utterly powerless in such a situation as this. The result usually is, a few months or even years of spasmodic and desultory effort, then comes discouragement, failure, and defeat. The more sensitive spirits break beneath this strain. Their nerves are shattered, their physical powers waste away, and a premature furlough closes the chapter of their brief missionary career. But think of the thousands of squandered money, not to speak of the hungry souls that went on sleeping the sleep of death, unfed with the Bread of Life, represented in one such failure! And the pity of it is that such instances are not rare on any field. We do not think for one moment that this picture drawn from real life will tend to discourage any soul that God has called to labor beyond the seas, but on the other hand it will tend to deepen his devotion and reinforce his determination. Any one who would be discouraged by this inward look, would far better give up now than in later years.

In the second place, we have nothing of particular interest about which to write. To be sure, there is the daily routine, so many country trips each week, so many sermons preached; so many tracts distributed, and so many personal interviews. These do not lack in interest to the man engaged, but to our modern frame of mind the ordinary no longer interests us. All that does not startle is usually considered tame and commonplace. A larger and larger place is daily being accorded in our newspapers to heavy sensational headlines. Besides when under the peculiar providence of God, the multitudes of India and China seem to be moving toward Christ in mass, as it were, what is there that the missionary in a country like Japan, in which there are no mass movements toward

the church, can write that would be of special interest to the public at large? Oh, how easy it is to jot down first impressions, and from a single observation draw conclusions, that startle the field; the former because of such seeming profundity, and the latter because of such stupid audacity.

The other day I was looking over a certain missionary periodical published on the field, in which there was an article contributed by one who had just returned from her first itinerary into the country. She had had various romantic experiences from riding little pack mules and sleeping in tiny mud huts to wading streams, shoes in hand cold enough to chill to the bone, (all of which things are very common in that land) and when she reached her home in return, in her exuberant enthusiasm, she declared that her home seemed like heaven to her, and her husband seemed like an angel. Now, not all wives would give vent to their enthusiasm in just the fashion that this one did, after their first missionary itinerary, any more than all husbands would, but there is something about such whole-hearted simplicity and naturalness that attracts and interests even the casual reader.

No, there are no mass movements in Japan today towards the gospel, but there is a perceptible movement among the masses toward Christ. History is sometimes cruel in the obstinacy of its recorded facts. Turn back her pages a few brief years, and read again the lines penned by our missionaries a score of years ago, when the Christian movement was looming large in Japan; in fact, the biggest thing in the country, and not repress a smile! Men, old men, noted for the soundness of judgment, and in whom the power of discrimination was acute, were flooding the periodicals with the confident assertions, that within another decade, the missionary propaganda in Japan would be completed, and the world would soon behold the profoundest miracle of modern missions! But time has borne us along a score of years since this wonderful movement in the early nineties. Japan has succeeded in getting all of her old treaties revised, in being admitted into the sisterhood of first-rank nations; and has hung her body upon the lapel of some of our missionaries in honor of services rendered in connection with the same, since those memorable days. The consequence is men today have ceased to prophesy in decades, and are beginning to speak in terms of half centuries.

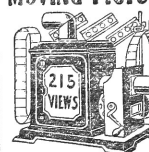
But the fact of this lack of a general movement is not necessarily to be discounted. If church history teaches anything very clear, is it not that a Christianity cheaply bought is itself cheap? There is that element which startles the mind and arouses the imagination in the great sweeping movement, whether it be in our modern big city revival or on the mission field, but in these are not necessarily to be seen the greatest triumphs of Christ. Did not the great reformation almost lose its distinctive note of reform when the fires of persecution abated? And had not the Wesleyan revival come with its flame rekindling the smoldering embers of faith, and unlocking the secret chambers of the emotion and the heart, might not our historians today sum up the total results of that tremendous upheaval of society in a few short paragraphs? On account of wife's ill health we

I. S. D. DRAWING

This is your OPPORTUNITY

CARTOON, COMMERCIAL ART, COMIC, CARICATURE, FASHION AND MAGAZINE ILLUSTRATING TAUGHT BY MAIL. You can earn from \$20 to \$100 or more, per week, as illustrator or cartoonist. Our practical system of personal individual lessons will develop your talent. Anybody who can learn to write can learn to draw. Send for free catalogue today, and learn how the I. S. D. turns out practical artists. Dept. 16, INTERNATIONAL SCHOOL OF DRAWING, Washington, D. C.

MOVING PICTURE MACHINE FREE



Complete with 215 views. 250 other presents FREE to every boy or girl who sells our Gold Eye. Needs at 6 cents a package. Easy to sell, for you give a valuable free with every 2 packages.

YOUR CREDIT'S GOOD

Write for 24 needle papers and 18 thumbnails. When sold return us \$1.20 and receive premium entitled to, selected from our Premium Book. Address

C. S. SUPPLY COMPANY

Box No. 504 Greenville, Pa.

Shirley President Suspenders

Work with you—not against you

"Satisfaction or money back"

Best "Shirley President" is on buckles. The C.A. Edgerton Mfg. Co., Shirley, Mass.

50¢

18000 CHURCHES USE THE THOMAS INDIVIDUAL COMMUNION SERVICE

Noiseless, dust-proof, self-collecting, saves 1/2 cost other services. Uses shallow glass—no tipping of head. Our SPECIAL INTRODUCTORY OFFER makes purchase easy. Outfits on trial—state number of communicants. Thomas Communion Service Co., Box 413, Lima, Ohio.

LEARN TO BE A NURSE

We train you AT HOME, furnish uniform and assist you to positions. Very easy terms. Write for free trial lesson and book containing statements from women we have successfully trained. National School of Nursing, 229 Lake St., Elmira, N. Y.

BELLS, PEALS, CHIMES!

Send for catalog. Our bells made of selected Copper and East India Tin. Famous for full rich tones, volume and durability. Guaranteed. E. W. VANDUZEN CO., Peop's Bells Bell Foundry (Estab. 1837), 556 E. Second St., CINCINNATI, O.

Church Chime Bells

Memorial Bells a Specialty. McKee Bell Foundry Co., Baltimore, Md., U.S.A.

Appropriate Designs . .

FOR
Business Stationery
Letterheads
Statements
Checks
Cards

Let Us Make Your

Engravings
Half-tone Cuts
Zinc Etchings
Electrotyping

Our work will be found best.
Our prices are the lowest.
Our service the quickest.

Advertising matter written, illustrated and printed. Our work in this line is highly commended by experts. Write for estimates.

JACOBS & COMPANY,
CLINTON, S. C.

are spending a few weeks in Korea this summer, where the climate is more invigorating than our own. This is not our first visit to Korea, but it is the first chance we have had of taking an extensive look at the Korean work, and studying it at first hand. The ebb inevitably follows the tide, and night always succeeds day. Perhaps in this is a hint as to the reason why the great Korean revival of three or four years ago has gradually subsided. Of course, there are various minor causes that have entered in, not the least of which have been the political fortunes of the country. But notwithstanding this fact I find no feeling of pessimism among the Korean missionaries. They were never more sure that the Church is triumphing than now. Whatever motive may have actuated the Japanese military authorities in concocting the "Korean Conspiracy Case," one thing is sure, they utterly failed to cripple or hurt the Christian Church here. With one or two notable exceptions, the fires of persecution drove the Christians closer to God, and the glory of the Church has shown brighter because of it. One thing it did do, however, was to clear up the atmosphere, and dispel that miasmatic fog of politico-Christian sentiment, which spread its black pinions to some extent over the Church, and beneath whose dark shadows hordes were being drawn into the churches. Like as when Luther refused to join hands with the German peasants in their revolt, their support was lost to his cause, so the recent persecutions have purged out all this unassimilated mass, and the Church stands out in a clearer distinction than it ever did. Apart from the terrible suffering inflicted upon the unfortunate victims, which in its barbarity, almost equaled the mediaeval inquisitions, the total effects of the whole affair have advanced the interests of the Church immeasurably. And the reverse decisions of the later appellate courts have exposed hypocrisy and crime in high places, and the cause of righteousness in the East has been greatly enhanced. With this I shall close, and promise to give you something more specifically about Japan at a later date.

J. Ira Jones.

SOUTH AMERICA.

Greeting in Jesus' precious name. Doubtless you have heard my husband and myself are on furlough. The Lord has heard and answered prayer and he is much improved in health. We ask you to join us in prayer for the converts in "I de Julio," Argentine, South America; and for the money needed for a home there. Property is reasonable there now, and it is really a saving for missionaries to have a definite home. It saves rent and gives permanence to the work, and aids in making the work self-supporting. We want to thank you for your kindness in sending us *The Herald*. We always enjoy seeing it. I enclose you a letter from a young lady missionary in the Argentine. The Lord is working in hearts down there. We need the prayers and help of God's sanctified children that the work begun there may be continued.

We have heard the call, "Come over into Macedonia and help us," and have responded not only with our lives, but have sold our home and all we had and put it into the giving the gospel to others that we might "fill up that which is behind of the afflictions of Christ." Col. 1:24.

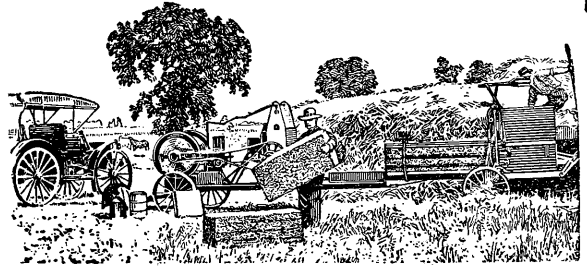
No End of Good Reasons

UNLESS you buy carefully, these are a few of the features that will lead you to the I H C line when you buy a hay press. I H C presses are provided with self-feeders, eliminating dangerous foot-feeding and increasing capacity by even operation; the bale chamber is of just the right height to permit convenient tying of the bales; the bale tension and roller tucker make for uniform, compact and attractive bales, the toggle joint plunger is the most powerful and simple compressing device ever used on a hay press—though producing greatest pressure, they require least power to operate. I H C presses bale more hay with less power in a given length of time than any other press of equal size.

I H C Hay Presses Motor and Horse Power



cannot be surpassed in convenience, durability, simplicity, and economy of operation. They will put your loose hay into neat, compact bundles, occupying but one-fifth the former space, increasing your available barn room, and making it possible to sell your hay in distant localities at the highest market prices.



You will find three sizes, 14 x 18, 16 x 18, and 17 x 22-inch bale chamber, in the I H C hay press line, baling at a most conservative estimate, from six to sixteen tons per day. If your choice is a horse power press, you will be interested by its special features, the pull power principle, compound leverage, and the low step-over. If you desire a motor press, study the durable power jack. Remember, too, that this is an all year round machine, for the engine may be detached and used as a regular portable power plant to run saw, pump, cream separator, churn, feed grinder, electric light plant, repair shop, etc.

Have your local dealer show you the line of I H C hay presses and explain their many features to you. Get catalogues from him, or, write the

International Harvester Company of America

Chicago

(Incorporated)

U S A



We praise him for the privilege of carrying the gospel to the "other sheep" that are not of us. Oh, how God's love filled my heart with joy as we gave the Bible to hundreds who knew not there was such a book. Praise his precious name.

Last year we visited thirteen towns that knew not the Bible. Population of some of these towns was 12,000; several of 10,000 and a number of 5,000 and not a witness for Jesus. We were in a section of 100,000 people, fine agricultural country, we were the only missionaries.

Most of these are railroad towns, paved sidewalks, electric lights, and running water, modern conveniences, but no gospel messenger. Will you help us dear friends, to push full salvation on these needy ones?

"As ye would that men should do to you, do ye also to them likewise." Luke 6:31. Blessings on you. Yours, seeking the lost.

Lula Hutcherson Ferguson.

I de Julia, Argentine, S. America.
Home address, Salem, Va.

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

**FOR SEPTEMBER 14, 1913.
The Ten Commandments.—(Part II.)
Exodus 20:12-24.**

Golden Text.—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."—Luke 10:27.

The Statement.

The golden text for our study of the second table of the law, duties to man, is the same as the one we had in the study of duties to God, plus these words: "And thy neighbor as thyself." That suggests to us the fact that the second table cannot be fulfilled except by one who approaches it by way of the first table. They are highly inter-related. Neglect of one will mean an improper regard for the other. A man

cannot love his neighbor and hate God; nor can he hate his neighbor and love God. These six forms of expressing our duties to mankind are very comprehensive. In them may be found the germ of law which regulates the relations between the units of humanity.

Religion and Morality.

Strictly speaking, religion is conformity to the first table, and morality is conformity to the second. Thus it appears that religion and morality are interdependent. A religion without morality is a failure; a morality without religion is faulty at the core. The decline of religion in any land is a sure omen that morality is declining; and if the cause of true religion fails, the land will rot morally. Bribery and theft and adultery and Sabbath breaking and murder will be rampant.

Sin is Debasing.

There is something in all the sins mentioned here which makes the fiber of one's being coarser, and lowers the individual in the scale of the species. The first item of sin in the list is a life shortener, the second exposes the individual to immediate destruction, "life for life," the third item, which is the violation of the seventh command, takes people rapidly down into the valley. The last three sins mentioned make insecure those things which make life worth living.

The Deathliness of Sin.

Abraham dishonored his parents, and died; life was taken for life; adulterers were stoned to death; Achan and his family died because of covetousness and theft; Ananias and Sapphira died for lying. Other instances of death may be found, resulting from violations of the several commandments. These illustrate the fact that the wages of sin is death. Whoever tampers with sin courts death, not only as a penalty for the enforcement of law, but as a natural consequence.

The Real Penalty.

No murderer hath eternal life. No drunkard shall enter the kingdom of God. Without are whoremongers, liars, etc. This suggests the penalty of violated law; and law would not be law without an infallible penalty. Being cut off from God and shut out

of heaven is the direct penalty; going to hell is the inevitable consequence, the indirect though certain penalty.

EVANGELISTS' APPOINTMENTS.

REV. E. T. ADAMS.
Amoret, Mo., Sept. 7-20.
REV. C. M. DUNAWAY.
Greenville, Tenn., Sept. 11-21.
REV. A. J. MOORE.
Waycross, Ga., Sept. 15-30.
REV. W. W. McCORD.
Rutledge, Ala., Sept. 14-23.
REV. H. J. ELLIOTT.
Jacksonville, Ore., Sept. 18-28.
REV. JOHN F. OWEN.
Hemagar, Ala., Sept. 19-28.
REV. J. D. EDGIN.
Shilo, Okla., (Sallisaw), Sept. 17-28.
REV. L. HIBNER.
Pine Tree, Ark., Sept. 10-28.
W. B. YATES.
Greenville, Tenn., Sept. 11-21.
REV. E. J. MOFFITT.
Danville, Va., Sept. 7-28.
REV. E. B. COLE.
Kiowa, Kan., Sept. 16-30.
REV. ALLIE TRICK.
Nauvoo, Ala., Sept. 12-23.

"The LAND of the SKY"

IN
Western North Carolina
Greatest Resort Section
in the World

COMPRISING

The Counties of Buncombe, Henderson,
Haywood Jackson, Madison Polk,
And Transylvania are Reached
By the Southern Railway.

Every Conceivable in and Out Door Sport
Including

GOLF

Tennis, Mountain Climbing, Motoring,
Driving, Horseback Riding, Fishing,
Boating Etc.

Low Round Trip Fares Sold Daily. Good
Returning For Six Months.
Through Pullman Sleeping Cars, Dining
Cars, Coaches.

Southern Railway,
PREMIER CARRIER OF THE SOUTH

For detailed information, beautifully illustrated booklets, etc., write,

B. H. TODD, D. P. A., Louisville, Ky.

We Will Pay You \$120.00

To distribute religious literature in your community. Sixty days work. Experience not required. Man or woman. Opportunity for promotion. Spare time may be used.

International Bible Press, 628 Winston Bldg., Philadelphia

CONTRIBUTED

PAY THY VOWS.

S. L. Flowers.

Little Minnie, the darling babe of the home, is at the point of death. The doctor has come and gone, leaving the father and mother in tears. No hope for the little one so dear to both their hearts: Everything human has been resorted to and exhausted, still she weakens, the breath comes in short gasps, the end is almost here. Down on their knees they go, father and mother, to call upon the name of One who, with pitying eye, beholds every grief, and will when possible, lend a helping hand in trouble. "Oh God," they cry, "If thou wilt only spare us this little treasure, we will raise her for thee. She shall be trained for the mission fields." The Lord, in his infinite love and boundless mercy, looks down from heaven, his dwelling place, and in answer to this heart-breaking cry, sends a bright shining angel with the message that the child will live. And thank God, true to his word the Lord applies the Balm of Gilead and little Minnie is soon up and playing about the place.

Do these parents keep their promise? No, they do just as the great majority have done before them. They forget. The child grows and is headstrong and hard to conquer, and instead of resorting to the method set forth in the word of God and training the child for the Lord as they had promised, "when they were in trouble" they pervert the word and try to make themselves think it is not right to punish the little one and resort to reasoning when the rod is the thing that is needed. The inevitable outcome is a spoiled child, one who has never known what it was to be conquered by man, consequently will not yield to the leadings of the Spirit. The sweet innocent little thing would have gone to glory if it had been let alone by these indulgent parents, but now nine chances to one it will never see the inside of the pearly gates. "I will pay Thee my vows,—I uttered when I was in trouble."

A man finds that he is in a financial strait. He must meet certain obligations on a certain time and he finds he is unable to do it. He humbles himself before the Lord and promises him that if he will help him out he will give him so much of his income the rest of his life. As in the case of wicked old Ahab, when he covered himself with sackcloth and sat in ashes, the Lord told Elijah to tell him that the calamity he had sworn should come upon his house should not come in his day, so he hears this promise and prospers this man and he is able to not only meet his obligations, but is able to build him a little home. He keeps his vow for a time but soon it becomes a burden and is finally dropped altogether. He will meet this at the bar of God and unless fixed up before he goes will condemn him and drive him from the presence of the one he has promised to, and had failed to honor.

A young man, while in trouble of this same kind, promised the Lord if he would help him out he would give him every dime he received in the regular collections of the church of which

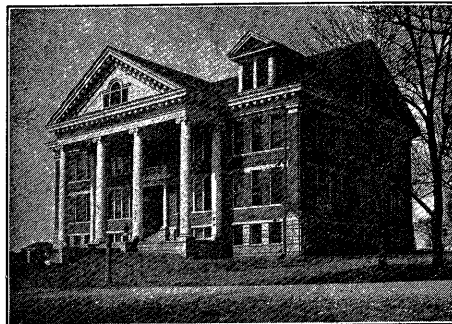
he was pastor. The Lord heard him and helped him out of his trouble and the dimes began to roll in till nearly all of his salary was in dimes. What to do now that he had promised, was a mystery to the young man. Should he give what he had promised, even if it did mean that his needs were not supplied? Or should he back down and refuse to give the Lord that which he had promised as a condition that he should help him out of trouble? The only thing to do, that would be right, would be to do as he had promised. He decided to do it and it was not long till the dimes quit coming so profusely. It was a test from the Lord to see if he would stand true. If he had backed down and refused to do as he had agreed to, the next time he got in trouble the Lord would not have heard him.

At camp meeting or at church, while under a searching sermon on the needs in the foreign fields or the sufferings of the poor, or some other need, you promised the Lord you would give more freely of your means than heretofore. He blessed you for the offer and you fully intended to do it but you know how easy it is to keep every cent tied up so that you cannot help when it is needed; this you do and first thing you know your zeal is cooled off and you are as free with your bills as formerly. You now drop to the silver and then to the nickel, and then to the copper, and then to the God robber. And as sure as the Lord sits on the throne you will meet that money at the bar of God and it will eat at your soul as doth a canker. Every vow is written in the book of God and will meet you there if you do not make it good.

Oh, beloved, let's do as we promise the Lord we will do and I am sure that he will in turn do for us so far exceeding abundantly above anything we ask or think, that we shall be amply repaid for any sacrifice or service we may do for him. Bless his dear name forever.

Many young men and women consecrate themselves for the different foreign fields, and vow that if the Lord will sanctify them they will spend and be spent for him in these regions beyond. Afterwards they meet a lover that is not of the same mind and of course the call is not so plain as it was, and finally it dies away altogether. They go on, finish the course of study they have begun for the work of the Lord, leave school and enter the evangelistic work and make a failure of it, get discouraged and quit. Is it the Lord's fault? No, he took them at their word and fitted them for the particular field of labor they had chosen at the first and now they go at something else and fail. God's call is without repentance and the one who tries to go contrary to that call once it is upon him, will sooner or later, if he does not see his mistake and turn, go bankrupt spiritually, fail in business and in fact fall flat at every turn in the road. Not because he has no ability, this God has furnished, and let no man say, whom God has supplied is poorly fitted for the work for which he is called. It is because he is on the wrong line to receive the help of the Lord. As well, a sailor apply for a position with a farmer on the ground that he had had five years training on the great ocean liners. What would he know about caring for the flocks and herds, or doing the routine of farm work? Nothing, absolutely. No more is a man or woman fitted for other

Asbury College



ADMINISTRATION BUILDING

Ideal Location	It's 22nd Year	Long List of Successful
Modern Buildings	Co-Educational	Graduates
Well-Equipped Faculty	Spiritual Environments	Low Rates

"INDUSTRY—THOROUGHNESS—SALVATION."

In the famous "Blue Grass" region within walking distance of the majestic cliffs along the Kentucky River. Surrounding scenery most picturesque. Four modern buildings, well lighted, heated and ventilated. Classical, Literary, Scientific and Theological Courses. Special advantages in Music, Art, and Expression. Careful attention paid to board. Outdoor exercises—fishing, swimming, boating, skating, walking, tennis and basket ball.

This school has been able to combine high intellectual attainment with deep spirituality. Exceptional advantages for those who desire to pursue their studies and build sweet, sturdy Christian character at the same time. We seek in everything to put God first. Unusually low rates.

OUR PURPOSE—To develop Christian character, strong intellect, robust bodies.

These Facts Demand Your Consideration.

Address, Henry C. Morrison, D.D., Wilmore, Ky.

California Bible College and Academy

INTERDENOMINATIONAL, INCORPORATED.
LOS ANGELES CITY.

A Wesleyan Holiness Bible and Missionary Training School.
EIGHT GRADES HIGH SCHOOL—PIANO VOICE—EXPRESSION.
REV. M. HANEY, Dean.

Some Members Advisory Board: Rev. Joseph H. Smith, Rev. H. Babcock, Rev. Chas. Cowman.
FOR CATALOGUE, ADDRESS:
LEORA MARIS, Principal, 841 N. Harvard Bldg., Los Angeles, Cal.

work than that to which God has called and qualified them. Let's stick to our job beloved, and even though we do not seem to see the results we desire, if we are in the hands of the Lord and doing the thing he wants us to do, bless his name he will see us through. And all the powers of earth and hell cannot thwart God's plan in our lives. Hallelujah to his matchless name! I love him.

Boulder, Colo.

REQUEST.

Please, for Christ's sake, pray for my mother and step-father who are out of the ark of safety. O, do pray God to make them so restless they can't eat or sleep until they open their hearts to Jesus.

A Daughter in Jesus.

UPDIKE, MISS.

This is an earnest request for prayer. My daughter is very ill of tuberculosis and is away from home; and

I MUST SELL three beautiful lots, each 50 by 150, in addition to Washington, D. C. \$120 takes the three. Easy payments. Wonderful bargain. Address,
W. J. Ingold 521 Fulton Building, Pittsburg, Pa.

I have two quarters of good Oklahoma land for sale. One and one-half miles from town. Close to a good holiness camp-meeting, good church, etc. Will sell right. Address,
James Davidson, Eakly, Okla.

especially is she away from her heavenly home, and if she isn't divinely healed there's but little chance for her recovery. Please let every one of the Christian readers of *The Herald* get hold of God for her as soon as you read this. She's a backslider, but God can take her back. Praise his name! Her mother in Christ.

Mrs. Annie Tucker.

NEW FEATHER BEDS ONLY \$6.50

Full weight 36 pounds. New, clean and odorless 6 pound Pillows \$1.05 per pair. Satisfaction guaranteed. Write for FREE catalogue. Address Southern Feather & Pillow Co., Dept. 67, Greensboro, N. C.

AFFORDBY KINDERGARTEN NORMAL SCHOOL

The Fifteenth Session Begins Oct. 6, 1913.

Regular course of two years, including introductory work in Connecting Class and Primary and a short review of Montessori Methods. Model and Practice Kindergartens. Students' Rest-ten-e.

ELIZABETH SILKMAN, Principal

1110 North Charles St., Baltimore, Md.

OUR MY CHOICE
YOUR CHOICE
232 Choice Songs.

EDITORS: Gabriel, Back, Marks, Hoffman, Pickett and Culpepper.

A sample copy only 15c
PENTECOSTAL PUBLISHING CO.
Louisville, Ky.

TAYLOR UNIVERSITY.

Taylor University has been very fortunate in securing Rev. Geo. Ridout, D.D., of Trenton, N. J., as successor to Prof. Geo. Shaw. Dr. Ridout has long been an earnest advocate of the doctrine of holiness and is the leader in his conference against Higher Criticism. He is well known as a contributor to the *Christian Standard*, *Christian Witness*, and *Pentecostal Herald*, as well as other holiness publications. He comes to us highly recommended by many of the leaders of the Holiness Movement. He will add great strength to Taylor University.

Prof. Walter Hill, from Columbus, Ohio, has been secured as director of the Piano Department for the coming year. He is a graduate of the Capital City Musical College, Columbus, O., and has been one of the teachers in that institution for some time. Under his management the Piano Department of Taylor University will be very greatly strengthened. We are very fortunate in securing the services of this excellent teacher and all who are looking for a first-class School of Music will find all they wish in Taylor University.

Rev. M. S. Messler, A.M., B.D., also a member of the New Jersey Conference, graduate of Dickinson College, and Drew Theological Seminary, and a most excellent teacher, as well as a preacher, has been secured for the Department of English. Bro. Messler's recommendations are of the highest, not only as a teacher but as a man of strong Christian character and earnest devotion to the doctrine of the Bible. He has long been known as a teacher of holiness and is a man who clearly exemplifies the doctrine in his life.

Miss Mae Draper, of the class of 1913, who comes back to take her M. A. degree will teach several classes. Miss Draper is an exceptionally fine student and will be a valuable addition to the faculty.

B. W. Lewis, of the class of 1913, will also return for his M. A. degree and will also teach some subjects. Brother Lewis is filling the pulpit in Anderson for the summer and is greatly loved by his people and will add very materially to the faculty of Taylor University.

M. Vayhinger.

A TESTIMONY TO DIVINE HEALING.

I had a black, unsightly bunch as large as the end of my thumb on my neck near my chin. The doctors called it a wart or skin tumor. One had been taken off the same place six years before by a ligature, but this time the doctor wanted to freeze the skin and cut it off but it hurt so to have the previous one taken off that I lacked courage as it had become very sore and sensitive to the touch. The cold air hurt it so, I had to wear scarfs and veils and they irritated and made it smart so that some nights I hardly slept at all, nor could not lie on that side. I had about made up my mind I would stop going to church as I was afraid it might annoy people or that some one would hit it and make it bleed, and the sight of blood completely unnerves me.

Last winter I became very much interested in Abbie C. Morrow Brown's writings in *The Pentecostal Herald* on divine healing. After reading how the Lord healed her, I, on the fifteenth day

of January at about three o'clock in the afternoon knelt by my bedside and asked the Lord to heal the tumor next the skin so it would either drop off or get so loose it could be taken off with a ligature without hurting much. I told no one, not even my husband, what I had asked the Lord to do, because feeling sure he would answer my prayer I wanted to surprise my friends. Day by day I talked about it, always naming the day and hour. I first trusted him for the healing. It soon began to get better, then it got worse again, but my faith never wavered; in April it got so loose that I thought I would have it taken off with a ligature, or as the doctor said he could snap it off, but something always seemed to block the way and I now believe the Lord did not want it that way.

One day I asked him to let it drop off so I could go to church the next Sunday, and about two o'clock that night it fell off as I turned over in bed. O, I tell you I felt like shouting and praising the Lord with a loud voice, but as my husband was not well and was asleep, I kept quiet outwardly, but glory to Jesus the shout was in my soul. Before this he had instantly healed me of a terrible neuralgia headache that had prostrated me for three days.

I have written this hoping it might help some poor soul to trust more fully in God's promises. He will answer if we fully meet the conditions.

Mrs. David Dustin.

North Bangor, N. Y.

INTERESTING CONFERENCE.

A distinguished party, including Rev. Bedford, orator and Editor of the *Mountain State Patriot*, and two potential Presidents, enjoyed a supper and conference in Charleston, capital of West Virginia, immediately after Mr. Chafin's famous speech (Brene Memorial Church) in which he showed that the administration of the law is mightier than the law. An administration pledged to a prohibition plank is a hundred times more potent than the law without such administration. Office holders (particularly those national) sworn to support a prohibition plank in the party which gave them office, are everything. By historical illustrations that interested his audience greatly, Mr. Chafin showed how easy it has been and is for the Su-



All Copper Reservoir-Heats Like a Tea Kettle

Be Sure To Note This Feature When Ordering a Range

Look at the *Majestic* All Copper Removable Reservoir. It heats like a tea kettle by means of a copper pocket (drawn from one piece of copper) setting against the left hand lining of fire box. Boils 15 gallons of water in a jiffy—simply turning a lever moves frame and reservoir away from fire. This is a patented feature which can only be used in the

Great Majestic

Malleable and Charcoal Iron Range

A Perfect Baker—A Fuel Saver

Put together with rivets—joints absolutely tight, no heat escapes, no cold air enters. Body lined with pure asbestos board, covered with iron grates—you can see it—insuring a dependable baking heat with half the fuel required in ordinary ranges.

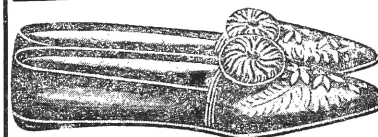
JUST LIKE A TEA KETTLE—malleable iron can't break. Outwears Three Ordinary Ranges. Contains greatest improvement ever put in a range—increasing strength and wear a Great Majestic more than 300 per cent at a point where other ranges are weakest—many other exclusive features. If you would be absolutely sure of complete satisfaction—don't buy from printed descriptions—see the *Great Majestic*, compare it, point for point, with any other range. For sale by dealers in nearly every county in 40 states. Majestic dealers furnish any size or style. Majestic with or without legs. Write for book, "Range Comparison."

Majestic Mfg. Co.,
Dept. 21 G - St. Louis, Mo.

The Range with a Reputation

It Should Be In Your Kitchen

ONLY \$1 SPECIAL OFFER LADIES' TURKISH BOUDOIR SLIPPERS



To introduce the high quality of our line we are willing, for a limited time, to send each subscriber of the *Pentecostal Herald* a pair of our fine Ladies' Turkish Boudoir Slippers, postpaid for ONLY \$1.

Description. Made of the finest kid leather, with Silver embroidered Vamp, silk pompon, hand sewed flexible leather soles. Finished in pink, blue, lavender, cardinal and black leather. This offer is only made for a limited time, and positively only one pair will be sent to each subscriber. Sizes: No. 2 to No. 8. Be sure to state size and color wanted. Send money order or register your letter. Reference: The advertising managers of this paper or the Commercial Bank of this city.

COMFORT SHOE COMPANY, Box 6 A.

CLINTON, S. C.

preme Court alone, or the President alone, or the Congress alone, to thwart or defeat a law. This is notoriously true in the case of a prohibition law in the hands of national office holders not pledged to a prohibition platform.

Mr. Chafin and his co-workers throughout the nation are securing great numbers of signatures from voters who will not pledge themselves to vote the Prohibition ticket, yet will pledge themselves to vote some ticket with the prohibition national plank.

At the supper were Mr. Chafin, recent candidate for President; Rev. Bedford, orator, writer and editor of the *Patriot*; Mr. J. B. Cunningham, lawyer, editor of "1919," and known as the Irish Bull; Mr. W. C. B. Moore, of Charleston; Mr. J. W. Koontz, of Huntington. J. B. Cunningham

ECHOES FROM HEAVEN.

A neat little book, (original poems) by Flora B. Foster. Introduction by Wilson T. Hogue, (Bishop of Free

Methodist Church). Six Parts: Part I.—Pertaining to God and Heaven.

Part II.—Poems on Prayer.

Part III.—Missionary Poems.

Part IV.—Memorial Poems.

Part V.—Miscellaneous Poems.

Part VI.—Children's Department.

One hundred and twenty-seven pages, egg-shell paper, three illustrations. Cloth binding. Just off the press. First edition going rapidly.

Price 60 cents. Flora B. Foster.

712 Hazel Street, Danville, Ill.

Out in the Open



No fear of the Burning Sun



MENTHOLATUM

Quickly relieves

SUNBURN

INSECT BITES

Sold by all Druggists

25 and 50¢ a jar

FREE OFFER.—To any one who has not used Metholatum we will send a sample on request or for ten cents in coin a large trial size package.

THE MENTHOLATUM CO.

153 Seneca St. Buffalo, N. Y.

What Every One Needs

is telephone service in the office or residence and it should be a Cumberland telephone.

You have the best local service as well as Long Distance connections to all outside points. Rates reasonable, service unexcelled. For any information call Traffic Department of the Cumberland Telephone & Telegraph Company.

(Incorporated)

Our Boys and Girls

Mrs. Bettie Whitehead.

Dear Boys and Girls: We are giving you a beautiful poem by Mrs. Hunt, which we are sure you will enjoy. I hope you will learn the lesson she has brought out in it and always be sure you are right with your brothers and sisters. I will give her address, so you can write and thank her for it.

THE MYSTERIOUS PAUSE.

Mrs. J. C. M. Hunt.

"F I should die 'fore I wake," said Donny,
As he knelt at dear grandma's knee;
"F I die 'fore I wake," he repeated,
But no further proceeded he.

"I pray," grandma's voice gently prompted,
"Go on Donny," but surely not there,
Were his thoughts, for the pause continued
In the familiar evening prayer.

"Wait a minute," he said, rising quickly,
Downstairs then went two little feet,
That soon after brought again little Donny,
Now ready his prayer to complete.

When white-robed he in bed was tucked snugly,
Grandma thought it a time to say
Something about the prayer interrupted,
And give rebuke in a loving way.

"I did think what I was sayin' grandma,
That's why I had to stop," Donny said,
"You see I'd upset Ted's menagerie,
And each soldier set on its head,

"Just to see him tear roun' in the mornin',
But if 'fore I wake I should die,
I didn't want him to find them that way,
So to go down and fix 'em had I.

"There's lots of things that seem funny,
'F you're goin' to keep livin' on,
But you don't want them that way 'f you
Should die 'fore you wake," said Don.

Then grandma said gently, "That was right dear,
A great many of our prayers wouldn't be
Hurt by stopping in the middle of them
Wrong to undo. That was right," said she.
Delhi, N. Y.

Dear Aunt Bettie: This is my second letter to The Herald. My sister and I are trying to see who can get the most plants. Three months ago I had an operation for appendicitis and was in the hospital three weeks. Why did Moses kill the Egyptian task-master? And where did he hide him? I will send a letter to the one who answers this letter first.
Box 437, Kent, Wash. Fay McKiddy.

Fay, I am glad to know you recovered from your operation and trust you may grow up to be a true follower of the Lord.

Dear Aunt Bettie: This is my second letter. Who has my birthday, Dec. 8? Fay was in the hospital three weeks. I have a geranium, some live-forevers and pansies.
Kent, Wash. Pauline McKiddy.

Pauline, I would like to see your flowers and am glad you take an interest in such things. God made them and they should remind us of him and his love.

Dear Aunt Bettie: I never see any letters from Glasgow. Papa takes The Herald and I enjoy reading the Children's Page. I am 13 years old and go to Sunday school and school. I am in the 5th grade. My mother has been dead 11 years. I belong to the Methodist Church, and Rev. R. T. Brown is our pastor. I would like to exchange cards with some of the cousins.
Glasgow, Ky. Mabel Peden.

Mabel, I hope you will stir up some of the Glasgow boys and girls to write to our page.

Dear Aunt Bettie: I am 13 years old and have dark complexion. I am four feet tall. Papa takes The Herald and I enjoy reading our Boys' and Girls' Corner. I live in the country and like to go to school. I am in the 7th grade. How many of the cousins like music? I do, and can play some. How long did the flood last? How long did it rain? I will send a card to any one answering this question.
Avera, Ga., Route 1. Viola Scarber.

Viola, you are just a nice age to begin studying music. You must practice well for that is what makes perfect. I was about your age when I began.

Dear Aunt Bettie: Will you let a little Georgia girl enter your corner. Who has my birthday, October 1? I will be 16 years old. I have six sisters and five brothers living. I live in the country and work on a farm. I go to Sunday school every Sunday I can, and to church every first Sunday. I joined the Baptist Church two years ago and have been trying to live a Christian.
Avera, Ga., Rt. 1. Ethel Scarber.

Ethel, what a nice large family you have! And yet I do not suppose your parents could spare any one of you. Am glad to know you are a Christian.

Dear Aunt Bettie: My mother has gone to grandma's for two weeks and I have the cooking and churning to do. This is the first time she has ever gone for more than two days. I am going to the Holiness Institute at Hutchinson, Kan., this year. The Hale cousins may be some relation to me. Mama has a book at home about the descendants of Major Hale, and Nathan Hale is one of them. My great-grandmother's name was Hale. Belle Hughes, Jesus arose on Sunday in the month of April.
Sylvia, Kan. Beulah Bassett.

Beulah, I know those two weeks your mother was away seemed like months to you. It must be a great joy to her heart to have such a trusty little house-keeper to leave in charge of things.

Dear Aunt Bettie: Please pardon me for not writing sooner. I got your picture and it is sure nice. I intend to put it in a frame. I got a letter from Bertha Hancock, of Alma, Ark., and she sent me your picture she cut out of The Herald. Papa has two new subscribers for The Herald and wants to get more. Ask some of the cousins to send me the cigarette poem, if they have it. I will close, thanking you for your picture.
Wanette, Okla. Nettie Fitzgerald.

Nettie, thanks for your nice little letter. I am glad your father is looking after subscribers for The Herald. I hope some of the cousins will find the poem for you. I do not remember which paper it was in, or I would send it.

Dear Aunt Bettie: I am a little ten-year-old boy, and have fair complexion and blue eyes. I like to go to school. I am in the 4th grade. I also like Sunday school and have been every Sunday this year. I live two miles from the town and enjoy the country fine.
Hernando, Fla. Walter VanNess.

Walter, I see from your letterhead that you deal in fruits. How I would enjoy helping you gather the oranges, grapefruit and lemons—and then eat some too.

Dear Aunt Bettie: I am 15 years old. Who has my birthday, April 28? My father takes The Herald and we enjoy reading it. Who were the three Marys? My mother has your birthday. I have dark hair, blue eyes and light complexion. I would appreciate and answer any cards I get from the cousins.
Lawrence Osborn.

83 Urquhart St., Rochester, N. Y.

Lawrence, we are glad you found your way to our corner. That is a queer name of your street. Did I get it right? Come again.

Dear Aunt Bettie: I am feeling fine today. Mother has not been very well but she is able to give us good advice. Mother has been to church every Sunday since the first of May. I have received cards from some of the cousins and would be glad to get some more. I will answer all I get.
Nebo, Ky. Pearl Trice.

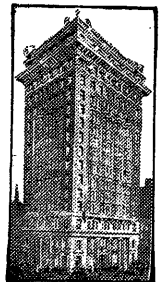
Pearl, I hope you will follow the good example of your mother and be a regular attendant at the house of God.

Dear Aunt Bettie: I was 13 years old Feb. 25. I have blue eyes, brown hair and light complexion. I have not missed but one Sunday from Sunday school this year. I belong to the M. E. Church, South, and our pastor is Bro. Brown. We live about eight miles from Eldorado Springs. My oldest sister and I are desk-mates at school. I weigh 88 pounds. I like to read The Herald. I am in the

The Postal Life Insurance Company pays you the Commissions that other Companies pay their agents

ON entrance into the Company you get the agent's average first-year commission, less the moderate advertising charge. Other companies give this commission money to an agent: the POSTAL gives it to you.

That's for the first-year: in subsequent years POSTAL policyholders receive the *Renewal Commissions* other companies pay their agents, namely 7½%, and they also receive an *Office-Expense Saving* of 2%, making up the



POSTAL LIFE BUILDING

STRONG POSTAL POINTS

First: Old-time legal reserve insurance—not fraternal or assessment.

Second: Standard policy reserves, now \$10,000,000. Insurance in force \$50,000,000.

Third: Standard policy provisions, approved by the State Insurance Department.

Fourth: Operates under strict State requirements and subject to the United States postal authorities.

Fifth: High medical standards in the selection of risks.

Sixth: Policyholders' Health Bureau provides one free medical examination each year, if desired.

Annual Dividend of

9½%

Guaranteed in the Policy

And after the first-year the POSTAL pays contingent dividends besides—depending on earnings as in the case of other companies.

Such is the POSTAL way: it is open to you. Call at the Company's offices, if convenient, or write now and find out the exact sum it will pay you at your age—the first year and every other.

POSTAL LIFE INSURANCE COMPANY

The Only Non-Agency Company in America

WM. R. MALONE, President
Nassau & Liberty St. New York

See How Easy It Is

In writing simply say: Mail me insurance-particulars for my age as per advertisement in The Pentecostal Herald

In your letter be sure to give,

1. Your Full Name.
2. Your Occupation.
3. The Exact Date of your Birth.

No agent will be sent to visit you: the Postal Life employs no agents.

Assets:
\$10,000,000

Insurance in force:
\$50,000,000

7th and 8th grades at school.

Mauriel Burns.

Eldorado Springs, Mo.

Mauriel, you are a faithful little Sunday school scholar. I am sure you will make a fine Christian when you grow older.

Dear Aunt Bettie: I am a little boy ten years old. I live on a farm and have a pet hen. I am in the 4th grade at school. I have two brothers and two sisters. Lillian Bowmer, four women were the mothers of Jacob's twelve sons. My school will begin in September. I enjoy reading the Children's Page.
Edgar Reeves.

Greenville, Tenn., Route 15.
Edgar, we shall have to leave your poem out as it makes your letter too long but it is very good.

Dear Aunt Bettie: I have been thinking I would write ever since I saw May Holibaugh's piece. She told about Leslie, Ark., and about the largest barrel factory in the world being there. We came from Arkansas, and my father was raised at Leslie. We have been in Texas six years and like it fine. My father is the Southern Methodist pastor at Argyle. We have a good Sunday school. I am just getting over a spell of typhoid fever and am sitting up in bed writing this letter. I have been in bed 29 days.
Argyle, Texas. Asbury Sooter.

Asbury, we are so glad you outlived the typhoid fever. It is a treacherous disease and one not very ready to let its victim go. Hope you are well and strong by this time.

Dear Aunt Bettie: We have been taking The Herald for many years. I am 14 years old and am the only girl at home. I go to school every day. My teacher had typhoid fever. Mother takes The Herald and thinks it is fine. I am a Christian. I have never written before but hope to see this in print. I have heard of the wastebasket, but hope this will not jump into it.
Etta Self.

Owensboro, Ky., Route 3.
Etta, I suppose you think the wastebasket did get your letter as I see it was

written some time ago, but it got misplaced among some other letters and I just found it today. You will excuse me when you know how many of them I have to look after. Write again and I'll try to entertain you promptly.

THE HORSE'S TEN COMMANDMENTS.

Thou shalt give me plenty of pure water to drink.

Thou shalt supply me with plenty of wholesome food.

Thou shalt keep me clean and well-groomed, for though a beast of burden, I am not without pride.

Thou shalt provide me with a straw bed, that I may rest well at night after my arduous labor of the day.

Thou shalt not over-load or over-drive me, for there is a limit to my strength and endurance.

Thou shalt not covet above thy horse, thy automobile, thy motorcycle, or anything else which is around thy place, for thy horse is a jealous animal.

Thou shalt look carefully after my health and welfare, that my days may be many and useful in thy service.

Thou shalt not use me for mere pleasure on Sunday after my strenuous week's work, for verily, thy horse needs rest.

Thou shalt not inflict any punishment upon me that thou wouldst not be willing to bear thyself, for God made me as well as you sensitive to the feeling of punishment.

Thou shalt not mix bitter medicine with my feed when I am run down in health, destroying my already weakened appetite, but O merciful master place BLACKMAN'S MEDICATED SALT BRICK, in my feed-box where I may lick it as nature directs and my system requires, that I may be made well and enabled to serve thee with every particle of my strength.

OUR DEAD

OUR SISTER ALLEN.

Mrs. Mildred Allen, the subject of this memorial sketch, was the wife of Rev. Samuel C. Allen, a member of the Louisville Conference since 1899, now sustaining a superannuated relation in his conference. Mrs. Allen was the daughter of Thomas H. and Elizabeth Ayres, who were good, solid Methodists of the good old hospitable type. She was born in Louisville, Ky., on September 6, 1841, where her parents then lived, and where her father was a contractor and builder. She was converted and joined the Methodist Church at the age of fifteen years, while attending school at Hardinsburg, Ky. She was married to the Rev. S. C. Allen on September 18, 1860 by Rev. C. Y. Bogges at the home of her parents then near Hawesville, Ky., where her father had bought, and was living on, a river bottom farm.

She accompanied her husband for many years as a true wife and a faithful Christian worker, as he was assigned to serve different churches in his conference. She was the mother of six children, two of whom preceded her to the spirit land—one at the age of sixteen years, and the other at the age of nineteen. The other four children gathered about her in her last affliction, and ministered to her wants, and was a source of great comfort and satisfaction to her during her declining weeks and months. She was in poor health for nearly a year, with pulmonary trouble, gradually getting weaker, yet occasionally rallying for a time. She desired to live that she might be with her husband and children, but said that her preparation for the home above had been made, and that she was ready if the Master should call.

She was a gentle, sweet-spirited Christian to all about her, and was faithful and true to the church into whose pales she had entered when she was a fifteen-year-old girl, when she gave herself to Christ, and in which she lived nearly fifty-seven years.

During this summer the weather became hot, and she grew weaker, and on the morning of July 16, 1913, she passed over the river to her reward above. This writer, assisted by the Rev. Geo. E. Fokett, conducted the funeral services, and she was laid to rest in Cave Hill cemetery to await the resurrection. May our heavenly Father bless and keep the husband, the children, and grand-children who remain behind.

J. D. Sigler.
Louisville, Ky.

GAUNCE.

The death angel visited the home of Mr. and Mrs. Ode Gaunce on Aug. 8, and took from them their darling boy, Christwell Hildreth, aged three years, nine months and eleven days. He was sick only a week with tonsillitis. He was a sweet and loving child, loved by all who knew him. 'Tis hard to give him up, to see his sweet smiles, and hear his voice no more, but God knows best. He has gone where there is no sickness, sorrow, nor death. He leaves a father, mother, one sister and brother to mourn his loss. His funeral was preached at the family residence, Saturday morning, by Bro. Sims, of the Methodist Church, and the remains were laid to rest in the Jacksonville cemetery.

Live so, dear parents, that when God calls, you can meet little Christwell on the other shore.

The golden gates were opened wide,
A gentle voice said come,
And angels on the other side,
Welcomed sweet Christwell home.

Written by his loving aunt,
Ida Gaunce.

GRANT.

Mr. E. R. Grant, aged 64 years, and 4 months departed this life Dec. 8th, 1912, and left our home in darkness. His death was due to kidney trouble and blood poisoning. He was married to Miss Margaret Aubrey in early life, to which union were born three boys and four girls. Two girls preceded him to the glory land years ago. He was a devoted Christian and had been a member of the Methodist Church since eighteen years old. He always took an active part in the church and Sunday school and always led the choir.

He leaves to mourn his loss a loving wife, two daughters, three sons, also a host of friends and relatives. He was a devoted father and loving in his home, always ready to help others, and greeted all with a ready welcome.

He is sadly missed in our home. No more in this world to see his smiling face,

but hope to meet him in the heavenly world beyond where there will be no more parting. His remains were laid to rest in Puxico Cemetery, Dec. 10th, 1912, to await the resurrection. The funeral was conducted by Rev. Jos. Kirkman.
Mrs. A. L. Zorn.

CAMP MEETING CALENDAR.

ALABAMA.

Nauvoo, Ala., camp, Sept. 12-22. Allie Trick and wife leaders.

ARKANSAS.

Beebe, Ark., Sept. 4-14. Johnson, Barkett, G. W. Waddle, Sec.

Holliness camp meeting, Calamine, Ark., Sept. 5-14. C. E. Roberts and wife and Miss Leonora Taylor leader in song. J. D. Sullivan, Sec., Grange, Ark.

GEORGIA.

Sale City, Ga., camp, Oct. 23-Nov. 2, Workers, Bud Robinson, W. W. McCord, Miss Annie Thurman, Prof. W. W. Hooten songleader, Mrs. J. W. Conners pianist.

Mrs. W. W. McCord, Children's Services. C. T. Norton, Sec. All preachers entertained free.

ILLINOIS.

Highlands Holliness Association camp, Springerton, Ill., Sept. 12-22. Workers: Rev. Bud Robinson, Z. L. Petty, E. E. Montgomery and Hattie Brookman. David L. Newby, Sec., Springerton, Ill., Route 2.

KANSAS.

Clearwater, Kan., Sept. 11-21. Workers: Huff, Cain. Address Miss Myrtle Bigbee, Clearwater, Kansas.

MISSISSIPPI.

McHenry Holliness camp meeting, Sept. 5-15. Rev. C. K. Spell and G. W. Furby, workers. Miss Zora Saucier, Sec., Saucier, Miss.

NEW JERSEY.

Cape May Holliness Association Camp, Sept. 19-28. Rev. J. W. Lee preacher, and S. A. Zuber song leader.

OHIO.

Youngstown, Ohio, Sept. 12-28. Rev. J.

L. Brasher, I. F. Hodge, A. H. Johnston and wife, Mrs. S. Hodge, Minerva, O.

TENNESSEE.

Vincent Springs, Tenn., camp, Sept. 4-14. Workers: Revs. John F. and Joseph Owen. Wiley Owen, song leader. W. P. Young, Sec., Rutherford, Tenn.

East Tennessee Holliness Association Camp, Sept. 12-23. Rev. C. M. Dunaway preacher, W. B. Yates, song leader. Mrs. Flora Willis, Sec., 2008 Summer St., Greeneville, Tenn.

Louisville, Tenn., camp, Sept. 12-28. Rev. C. C. Chuck and wife workers. B. L. Orr and A. E. White managers.

TEXAS.

Ore City, Texas, Sept. 26-Oct. 6. Allie Trick and wife leaders.

VIRGINIA.

Salem, Va., Pentecostal camp meeting begins Oct. 3. Workers, Rev. B. L. Hyde, L. P. Brown, Mr. and Mrs. Cowman, of Japan, P. R. Nugent, Miss Shaw. J. M. Rice, Sec., Salem, Va.

Save \$34⁵⁰ on These Wonderful Bible Study Books

They are now offered to all our readers who act promptly, and who recognize in these splendid, inspiring and educational books the phenomenal value they represent at

Less Than 1/3 Former Prices

They contain the richest, most authoritative treasures of fact and of commentary on the Holy Word to be found in all sacred literature. Newly enlarged and enriched. Now 16 volumes. Every Sunday School Teacher, Superintendent, Pastor, Bible Student, Evangelist and Christian family needs these books during 1913 as never before.

NOW ONLY
\$16

SPECIAL EASY
PAYMENT TERMS
MADE TO OUR
READERS BELOW

Cruden's Complete Concordance. The alphabet of Bible use. Even the riches of the Bible are half useless if you cannot tell where to find them. 756 pages. Former price, \$1.50.

Jamieson, Fausset, and Brown's Commentary (2 vols.) Covers both Testaments, elucidating difficult passages, historical allusions, unfamiliar customs, and so on; a massive storehouse of authoritative but lucid notes, concise but pregnant. 1,880 pages. Former price, \$9.00.

Smith's Dictionary of the Bible. A great standard classic, never superseded. All serious Bible users need their Smith only less than their Cruden. 1,024 pages, finely illustrated. Former price, \$4.50.

Fausset's Critical and Expository Cyclopaedia. A masterpiece of compressed riches; 3,700 articles of enormous variety, condensed yet complete and thorough, handling both historical and expository questions with the highest scholarship and grasp. 750 8-column pages, 600 illustrations. Former price, \$5.00.

Kitto's Illustrated Bible History. A brilliant work of immense popularity, filling up the gaps in the Scripture narrative and completing it in a rounded historic unity to the destruction of Jerusalem by Titus. 735 2-column pages, 220 illustrations. Former price, \$4.50.

Edersheim's Life and Times of Jesus the Messiah. (2 vols.) A vivid portrait of the society, life, and intellectual and religious development of Christ's Palestine, to serve as a background for his own portrait, by a world famous Christian Jewish scholar. 1,524 pages. Former price, \$6.

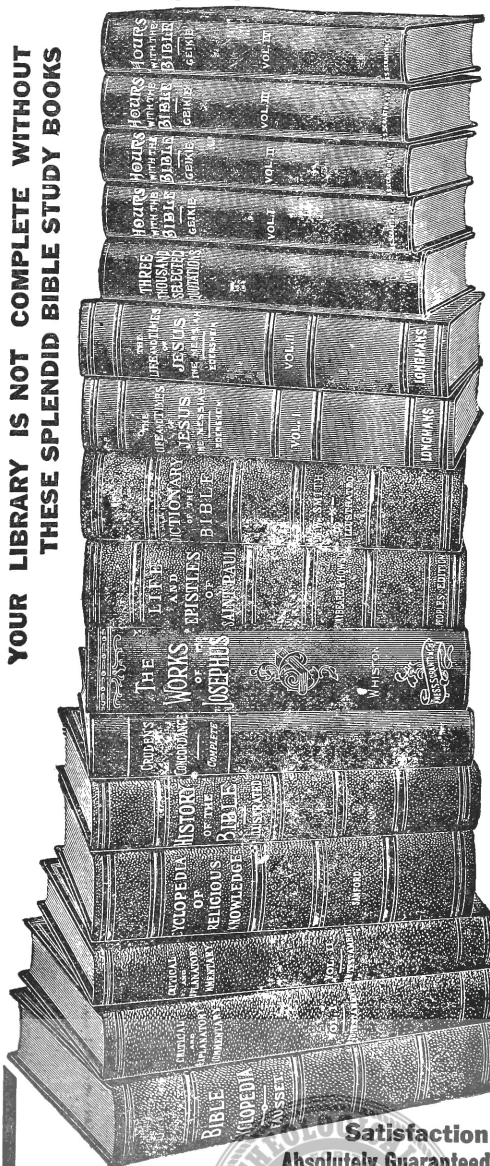
Conybeare and Howson's Life and Epistles of St. Paul. A splendid work of enduring popularity and authority; a lifelike picture of the great apostle and his work, an acute and illuminating commentary on his epistles, with a style at once full of fine scholarship and of literary charm; 917 pages; many fine illustrations, maps, charts, etc. Former price, \$4.50.

Geikie's Hours with the Bible. New Testament Series (4 vols.) Dr. Geikie has enriched these volumes with knowledge gathered through wide reading and study and through information obtained first-hand—having traveled in Egypt, Syria and throughout every nook and corner of the Holy Land. His graphic explanation enables every teacher. Bible student and preacher to put the old truths in clear, fresh and winning form. 2,110 pages, richly illustrated. Former price, \$6.

Josephus' Complete Works. The priceless writings of the greatest generation after Christ; History and Antiquities of the Jews; the Roman Jewish War, which stamped out the Jewish nationality in blood and fire, etc. 978 pages. Former price, \$4.

Sanford's Concise Cyclopaedia of Religious Knowledge. A surprise of information regarding Church and Bible History, Names, Places and Customs, Creeds and Sects, the early Church, Story of the Reformation, Young People's Societies, Cathedrals, Churches, etc. 985 pages beautifully illustrated. Former price, \$3.50.

Gilbert's 3,000 Selected Quotations. A gold mine to speakers and passages from the literature of all ages, with complete index of authors and subjects, Undenominational, but evangelical. 681 pages. Former price \$2.



Satisfaction
Absolutely Guaranteed

Every book newly made and handsomely bound in cloth. Average size of volumes 9x6x1 1/4.

MONTHLY PAYMENT PRICES			
Complete Set, 16 Volumes	\$18.00	10 Volumes, \$16.00	
Choice of 12 "	15.00	12 "	15.00
Choice of 10 "	12.00	10 "	12.00
Choice of 8 "	10.00	8 "	10.00
Choice of 6 "	8.00	6 "	8.00
Choice of 4 "	6.00	4 "	6.00
Choice of 2 "	4.00	2 "	4.00

CASH PRICES.	
10 Volumes, \$16.00	
12 "	15.00
10 "	12.00
8 "	10.00
6 "	8.00
4 "	6.00
2 "	4.00

Money cheerfully refunded if books are not entirely satisfactory.

How to Order

On the Monthly Payment Plan we require \$2.00 with order, and your promise to pay \$1.00 monthly until payments are completed. Books forwarded at once on receipt of cash price or first installment of \$2.00. Customers pay freight or express charges. Customers at remote points or in foreign countries desiring us to prepay will send 80c. per volume to cover cost of postage or express. Safe delivery guaranteed to any station in the country or to any mail point in the world. We will take back books that are not satisfactory in ten days after delivery and return money, deducting only the return transportation charges. As to our reliability, we refer you to the publisher of this paper, or to any commercial agency. Established 1866.

S. S. SCRANTON CO., Publishers, 113 Trumbull St., Hartford, Conn.

OUR BIBLE CLASS

Mrs. J. A. Pritchard,
Teacher.

THE TWELVE RETURN. Five Thousand Are Fed.

Mark 6:30-44.

Verse 30. And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

Ministers are accountable both for what they do, and for what they teach; and must both watch over their own souls, and watch for the souls of others, as those that must give account, Heb. 13:17. In giving account, the stewards are liable to blame if aught be lost to the master. If ministers must render God an account of their negligence, so must people render an account for their ingratitude to ministers.

Verses 31, 32. And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat. And they departed into a desert place by ship privately.

It should seem that John's disciples came to Christ with the mournful tidings of their Master's death, much about the same time that his own disciples came to him with the report of their negotiation. Christ takes cognizance of the frights of some, and the toils of others, and provides suitable relief for both; rest for those that are tired, and refuge for those that are terrified. With what kindness and compassion doth Christ say to them, come, and rest! No wonder that he who had but a ship for his preaching place, had but a desert for his resting place. Going by water was much less toilsome than going by land would have been.

Verses 33, 34. And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

"Now the passover, a feast of the Jews, was nigh." This accounts for the multitudes that now crowded around him; they were on their way to keep that festival at Jerusalem. But Jesus did not go up to this festival, as John expressly tells us, (Ch. 7:1)—remaining in Galilee, because the ruling Jews sought to kill him. The presence of Christ and his gospel makes a desert place not only tolerable, but desirable;

it makes the wilderness an Eden. Isa. 51:3. Though our Lord retired for his own security, and his own repose, yet he went forth from his retirement, when he saw people desirous to hear him, as one willing both to toil himself, and to expose himself, for the good of souls; for "even Christ pleased not himself." None like Christ for pity to souls; his compassions fail not. He did not only pity them, but he helped them; many of them were "sick," and he, in compassion to them, healed them; for he came into the world to be the great Healer. After awhile, they were all hungry, and he, in compassion to them, fed them. In all the favors Christ shows to us, he is moved with compassion. Isa. 63:9.

Verses 35, 36, 37. And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed: Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go, and buy two hundred pennyworth of bread, and give them to eat?

Christ's disciples are often more careful to show their discretion, than to show their zeal; and their abundant consideration, rather than their abundant affection in the things of God. See how loath Christ is to part with those who are resolved to cleave to him! "They need not depart." Those who have Christ have enough, and need not depart to seek happiness and livelihood in the creature. They that have made sure of "the one thing needful," need not be cumbered about much serving. "The Lord is for the body;" it is "the work of his hands," it is part of his purchase; he was himself clothed with a body, that he might encourage us to depend upon God to "add other things" to us as far as he sees fit, and may "cast all care" of them "upon him." Those who have but a little, yet when the necessity is urgent, must relieve others out of that little, and that is the way to make it move. That is likely to do well and prosper with us, which we put into the hands of our Lord Jesus, that he may dispose of it as he pleases. The way of duty, as it is the way of safety, so it is the way of supply. Heb. 4:15.

COMMENDATION.

Having just learned that our beloved brother, Fred Mesch, of Oklahoma City, Okla., has decided to cut loose from all school work and devote his whole time to evangelistic labor, we desire to speak a word of commendation for him to the brethren.

We are sure this entry on the field means much for the field work. We

have had Bro. Mesch with us two years in our camp and had an opportunity of judging of the man and his work. We have had the best of our national leaders with us during the last 20 years and no one has been his superior. We consider him one of the best equipped preachers in the movement to meet this wave of "Higher Criticism" now sweeping over the country, and, in fact, any or all other "isms." He is also a young man and is very scholarly without being pedantic. He is deeply spiritual and free from any phases of egotism. He is somewhat unique in that he has the education and the education does not have him. We most heartily and unreservedly commend him and his work. May the Lord send us many more such.

First Central Holiness Association of Illinois. By Wm. A. Ashbrook.

President.

Per O. E. Laird, Sec.

FARM OPPORTUNITIES.

East Texas and the Coast Country of Texas and Louisiana are the only remaining areas in the United States where fertile land and opportunities for small farmers and industrial locations can be obtained at reasonable prices and terms.

Address for information and literature, Industrial & Immigration Bureau, Southern Pacific, Sunset-Central Lines, Houston, Texas.

The Coming Presence

OR

The Second Advent in the Light of Scripture and the World Order

By Frank M. Thomas, M.A., D.D.

This thorough study of the Second Coming is one of the first answers to the widespread demand for a Related Theology. It is not only a careful commentary on every passage in the New Testament bearing on the Parousia, but it is also an examination of the Scripture doctrine in the light of science, philosophy, ethics, and sociology. Incidentally it is a defense of the authenticity and integrity of the New Testament. The late Dr. Briggs, America's foremost biblical scholar, declared that "the faith of the Church of the day is defective in its lack of apprehension of the reigning Christ and in its neglect of the Second Advent of our Lord." "The Coming Presence" presents this great theme from every important viewpoint.

Price \$1.50 net. Order from

Pentecostal Publishing Company,
Louisville, Ky.

Increase Your Income

The big, steady and growing demand for Oliver Typewriters makes this one of the most attractive Local Agencies available today.

The market is unlimited. Oliver agents sell many thousands of Oliver Typewriters every month.

We divide our earnings on a liberal basis that insures steady incomes for hustlers. Holders of the 15,000 Oliver Agencies already established have realized hundreds of thousands of dollars in profits on typewriter sales.

There are still several hundred localities where agencies have not yet been opened.

To applicant, if accepted, is given exclusive selling rights in his territory during the life of the contract. We teach Local Agents how to sell. This free training includes enrollment in The Oliver School of Practical Salesmanship.

When he has demonstrated his ability, the Local Agent is eligible for promotion to the direct service.

Some of our general officials have risen direct from the ranks as a result of this promotional system.

The OLIVER Typewriter

[The Standard Visible Writer.]

The Oliver Typewriter is easy to sell because of its splendid merit and its world-wide reputation.

It has many exclusive features which give versatility, speed and convenience and is the only typewriter that prints print.

Printype has achieved immense popularity.

You can sell the Printype Oliver Typewriter at the same price as the regular machine.

We authorize Local Agents to sell on our 17-Cents-a-Day Plan and even furnish the sample outfits on this convenient plan, so that the agency earnings may help pay for the machine.

Local Agents are authorized to handle the work in connection with other business.

Full details of Agency Proposition, a specimen of Printype and other important information will be sent on receipt of your application.

(339)

THE OLIVER TYPEWRITER COMPANY,
No. 999 Oliver Typewriter Bldg. Chicago.

"SPECIAL" SILK HOSE OFFER.

To introduce the beautiful "La France" silk hose for Ladies and Gents we offer 3 pr. 50c quality for only \$1, postpaid in U. S. Pure silk from calf to toe, with durable, elastic hile top, heel and toe for long wear. Sizes 8 to 10 1/2. In white, tan or black, assorted if desired. Money back promptly if not delighted.

La France Silk Store Box G, Union S. C.

BIG DEAL ON STERLING HOSE

Big purchase direct from the mills on "Sterling" Half Hose, enables us to offer them while they last at starting prices.

"Sterling" Hose are stainless fast dye, good, clean selected cotton yarn nice weight, full seamless double heel and toe, wide elastic instep, long loop on elastic ribbed top, full standard lengths, come in any color wanted. one dozen to box, solid sizes 9 to 11

Sent postpaid to any address in U. S. for \$1.40 dozen. Money cheerfully refunded if not delighted. These hose are sold for and are worth 20c to 25c pair in many places. Order today. The Bee Hive, Box F, Clinton, S. C.

The Pentecostal Herald Until January 1914, FOR ONLY 25 CENTS.

Send us \$1.00 and we will send THE HERALD to four people until next January. Send us \$2.00 and we will send THE HERALD to eight people until next January. Send us \$5.00 and we will send THE HERALD to twenty people until next January. Send us any amount and we will send THE HERALD to as many people until next January as the amount will cover at 25c each.

PENTECOSTAL PUBLISHING COMPANY, LOUISVILLE, KY.

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

THE PENTECOSTAL HERALD

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

H. C. Morrison, Editor.

Louisville, Ky., Wednesday, September 17, 1913

\$1.00 Per Year.
Volume 25, No. 37.

Editorial—Rev. H. C. Morrison

"FEAR NOT, LITTLE FLOCK."

Let the faithful have no fear. The gospel is still the "power of God unto salvation." In spite of the criticism and ridicule of the blessed Bible, those who faithfully preach the truths it contains, see its power revealed in the salvation of souls.

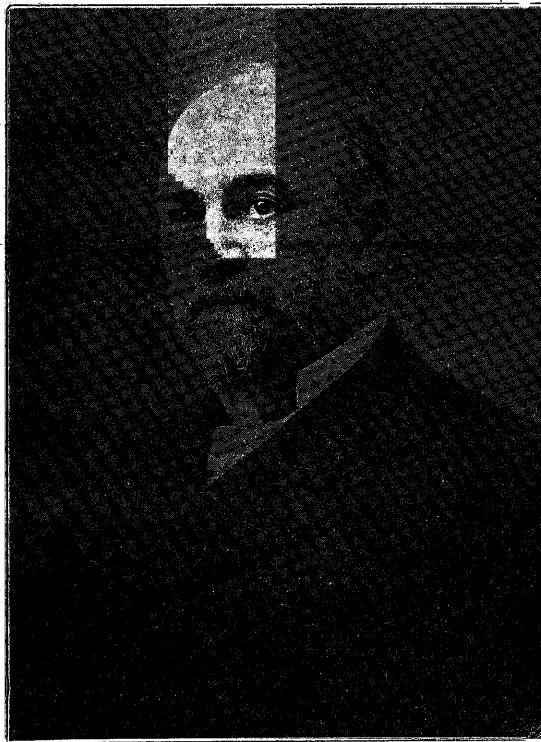
Men who go to war ought to go armed and equipped; it were in vain to expose one's self to the danger of battle without equipping one's self to damage the enemy. Every minister of the gospel, in fact every Christian, may be so thoroughly equipped by the grace and power of God that they will easily be more than an equal for all of their enemies.

"Ye are the salt of the earth," said Jesus. Salt has power to save. When God calls and sends forth he gives power; penetrating power, saving power; power over Satan, power over enemies and opposition and ignorance; power to win souls. Of course this power is not given apart from Christ; of ourselves we can do nothing; but Christ is able to work in and through us so that we can have gracious victory in him. Let us see to it that we are equipped with divine power as we go forth to service.

We frequently meet with brethren, both ministers and laymen, who have much to say of unbelief, opposition, mistreatment, resistance, etc., etc., and almost nothing to say about victory. Let us not forget that our God answers prayer; through him we can bring power into the world which will confuse the enemy. We ought to be seeing people saved and sanctified in answer to our prayers and as the result of our labors. Let us scatter tracts, books, find the hungry hearts about us, pray with this one and that one; get some faithful friend to stand with us, remembering the promise is to two or three, and have the victory. This thing of getting souls saved is a great and glorious work. It stimulates our own faith, keeps our hearts hopeful and makes our enemies ashamed. Why not forget our enemies and oppositions for a time, and devote ourselves to aggressive effort to win souls. There is nothing so encouraging as earnest, successful effort to win the lost.

We have been pleased to notice that orthodox Christians throughout the country who have not been affected by the destructive criticism, but who remain faithful to the Bible, are generous and charitable in their attitude toward the holiness movement. They recognize the fact that the great body of Christians throughout the land, who believe in entire sanctification, are loyal to the word of God, and worship with genuine devotion the blessed Trinity. As the war against the Bible and the deity of Jesus goes forward, these Christians, in fact all devout people, who contend for the faith as it is in Christ, will be drawn closer and closer

together; and there is good reason to believe that there will be a deepening of piety, and a closer walk with God among all of the faithful. More and more those who cling to the Book and our Lord Jesus will come to believe in a full redemption from



BISHOP E. R. HENDRIX,
Who is presiding over the Kentucky Conference at Somerset.

sin. The higher critics will drift into unbelief and worldliness; the faithful believers who stand firmly for the blessed old Book, will become separated from worldliness and will more and more long for holiness.

THE PENALTY OF REJECTING THE HOLY GHOST.

However much of fault may be found with the preachers and publishers of full salvation, it will be generally admitted that the doctrine of Christian holiness as preached by John Wesley and his co-workers, has been very generally preached to this generation of Methodists.

From the great city church to the village chapel and the backwoods schoolhouse the truth of full salvation has been proclaimed. Within the past few decades Jesus Christ has been lifted up before the Methodist people of this nation as one able to save to the uttermost. The doctrine of full salvation

for the believer has been heralded and discussed from one end of the nation to the other. The convention in the city and the camp meeting in the country have been instrumental in reaching the people with the great truths of full redemption from sin by faith in the precious blood of Christ.

In one way and another, papers, books, pamphlets and tracts have made their way into the homes of the Methodist people calling them to entire consecration and faith in the Lord Jesus for deliverance from all sin committed and all sin inherited. The personality of the Holy Ghost, his presence and offices in the church of God have been proclaimed as never before in the history of Christendom. The acceptance of the doctrine and experience of full salvation have meant the acceptance of the Holy Ghost. The rejection of full salvation and the experience it offers has meant the rejection of the Holy Ghost. The penalty of this rejection is seen in the fearful drift among ministers toward higher criticism and the drift among lay people toward worldliness.

It is not superior learning in that large group of Methodist preachers and church officials in certain great centers of our population that might be mentioned, that has led them into all sorts of speculations and vagaries about the inspiration of the Scriptures, the deity of Christ and the sanctifying power of his blood. It is their rejection of the great doctrine of their church, the violation of their conference vows and the war they have made on the holiness movement. They have unwittingly rejected the Holy Ghost, and are without his leadership and illumination, hence their loss of faith and their dangerous teachings on the most vital subjects.

To what shocking extremes of unbelief and worldliness they will go would be hard to prognosticate. How they will prostitute the offices and publishing interest of the church in order to accomplish their purpose, makes the heart sick to contemplate. There is not a heavy weight among them or a mighty man of God standing like an Ajax for truth and turning the multitudes of lost souls to Christ. Intellectual banties, they strut and crow out their unbelief and shame and plunge in cold-blooded indifference, multitudes of immortal souls into outer darkness.

A WORD OF CONSOLATION.

This summer many persons have come to me, faithful women and devout men, and said, "Bro. Morrison, I have been a reader of THE PENTECOSTAL HERALD for many years and it has been a great help and blessing to me."

These testimonies gladden our hearts and stir us up to more diligent effort to improve the paper and make it a greater blessing to the people. To these faithful souls we want to say that, the foundations underneath the doctrine and experience of entire sanctification are as unshakable as the throne of God. The enemies of this glorious truth have tried every gun in the arsenals of Satan against it and have utterly failed. God is holy and he wills that we shall be holy. He has given his Son to die that we may be made holy, and has sent his Spirit to dwell in us and keep us holy.

There is power in the precious blood of Christ to wash all sin away, and keep us in the perfect peace of purity. Some who read these words will soon have passed to their eternal home. What glories await you, no pen can picture. You shall see the

(Continued on page 8.)

Some Unwelcome Innovations.

REV. EDWIN WHITTIER CASWELL.

The introduction of some of the conclusions of higher criticism into the Methodist Sunday School publications, is stirring the loyal blood of the church in some conferences. The New Jersey Conference, which convened at Atlantic City, after a warm debate, appointed a committee to examine our Book Concern periodicals and publications, with reference to the above charge.

The *Baltimore Methodist* says, in its report of the proceedings of the Wilmington Conference, that Rev. R. T. Coursey presented a set of red-hot resolutions on the closing day of the conference, which were signed by R. H. Adams, C. A. Hill, T. A. H. O'Brien, G. A. Cooke, Alfred Smith and R. T. Coursey. The resolutions which were passed are as follows:

"Whereas, for a period of seven years our Conference has been protesting against the higher critical use being made of our Sunday-school literature; and,

Whereas, up to the present time little attention has been paid to these protests; and, Whereas, our Conference, together with other annual conferences, prayed the recent General Conference for relief, but received none; Therefore, Be It Resolved, That we exercise our constitutional right and urge the churches within our jurisdiction to discontinue the use of said literature until such time as its existing policy is changed.

"Resolved, further, That our pastors and district superintendents be urged to bring this matter to the attention of the churches."

The editor of the *Baltimore Methodist* says, "This Conference does not think the editors of our Sunday school literature should teach the views of our higher critics to our Sunday school teachers and scholars. The preachers seem to have the old-fashioned idea that the Bible is the word of God."

It is thought that, if the Conferences of Methodism who feel aggrieved would take similar action, the next General Conference would awake out of sleep. If we appeal to the people, as politicians do when they wish to carry a great measure, many of the leaders in the church would hear the rumbling of a mighty movement, which is gathering volume the longer it waits.

Rev. J. Benson Hamilton, brother of Bishop Hamilton, recently delivered a great address before the New York Preachers' Meeting upon the subject, "Shall the Bible Be Mutilated?" This paper is now being put in pamphlet form for general distribution throughout the church. It is one of the strongest statements against the pretensions of the destructive critics yet heard in this city. Dr. Hamilton claims that the loss in membership of the church and Sunday school in the Wesleyan Methodist Church is due directly to the acceptance of many of the conclusions of higher criticism.

Some of the leading delegates to the Sunday School Convention held in Zurich, Switzerland, in July, as they were embarking from San Francisco, freely admitted that they were alarmed at the loss of thirty-two thousand scholars among the Sunday schools in England last year. Higher criticism was charged with being the largest factor in this untoward showing. Of this number the Wesleyans lost 12,400. These men, therefore, corroborate Dr. Hamilton's position. The charge is made that the Sunday school helps talk about the Bible instead of presenting the Bible itself. Dr. Hamilton claims that some ministers and professors in our colleges are untrue to their ordination vows and the vows taken on admission into membership of their several conferences. These men, then, acknowledge their belief that the doctrines of the Methodist Episcopal Church are taken from the Holy Scriptures and they promised faithfully to dispense the word of God in their congregations. These pledges, therefore, have been grossly violated.

All the books of the Bible are named in our Discipline and have been accepted by every one who becomes a member of the church. It is admitted that many are endeavoring to re-arrange the dates

in which books were written, the authorship of the Book and even go so far as to eliminate certain portions of the Bible which seem objectionable. Dr. Hamilton affirmed that Jesus was arraigned on a false charge, convicted by false witnesses and put to death by false friends. The Bible is passing through a like ordeal. As Jesus was taken out of the world, so he is being taken out of the Bible, crucified afresh and put to open shame.

It is blessed to realize that the puny fingers of scholars cannot harm the Almighty Christ nor his divine word. Jesus' endorsement of the Old Testament Scriptures will stand forever. He could not endorse a lie, nor corroborate a misrepresentation. If Christ knew that the Book of Daniel was written in about 164 B. C., as the Sunday School Journal affirms, instead of 506 B. C., then he knew that the Book of Daniel was merely history instead of prophecy, and he therefore would be palming off a fraud upon mankind. Christ said plainly about the future heavenly home, "If it were not so, I would have told you."

If we allow the Old Testament Scriptures to become discredited, the New Testament will soon follow in its train. Already, Christ is being reduced to natural dimensions by these theories. His miracles and glorious resurrection are now denied. If Colonel Ingersoll were living today, Dr. Hamilton believed that he could hold a chair in some of our colleges or a pulpit in some of our churches.

Rev. John T. McFarland, Editor of our Sunday School publications, replied briefly to Dr. Hamilton's paper, as did James M. Buckley and David G. Downey, and several other members of the body, but the able arraignment will tell its own story when it comes before the public and will clear the atmosphere in many sections of the church.

BISHOP LUTHER B. WILSON, D.D., LL.D.

Bishop Wilson, in his address to the entering class of the New York East Conference, held at New Haven, Conn., among other things, said to the young men before him, "The democracy of Methodism has two great laws, the law of merit and of efficiency. We cannot perpetuate our democracy as a congregational system." The Bishop said he must meet the question of appointments according to his godly judgment, and called upon all to aid in vitalizing this part of our polity. The Bishop's eloquence was overwhelming when he emphasized the importance of adhering to the doctrines of Methodism and to the truth of the word of God. He said, "It is not a question of attitudes or platitudes, not what are our doubts, but what are our affirmations. They must be distinct as the rays of the sun. Jesus and his words of life are not the subject of a Referendum to the twentieth century. He is the same before all centuries. He does not ask for a show of hands for approval of his Sermon on the Mount. He does not ask any century what he should say or think, but exclaims with all authority to all the ages of the world's history, 'I am the Truth.'"

"The ministry of Methodism need not apologize for Jesus, but tell what he said. I think that the smallest business for the Methodist minister is to take a microscope to find and advertise defects found in the Bible, for the intellectual delight of his congregation. It is quite possible that the defects are at the subjective end of the microscope. The Book has mysteries, but what of it? You can go into any kitchen and find plenty of mysteries you can't solve. It isn't necessary to tell what you don't believe in the Bible—tell what you do. How long would it take to save the world by the ministers who are telling of the mistakes of Moses and Abraham?"

"How much better for us to have a constructive attitude. You can magnify what you know in your own personal experience. Let us postpone till we get up yonder talking about things hard to be understood in the writings of Moses and the prophets. While we are down here, let us reach out

after lost men; let us exalt the name of Jesus, the Name that is above every name, high over all."

The Bishop said a minister once remarked to him that his own congregation did not fully understand his position regarding the divinity of Jesus. The Bishop thought it would be well to retire from the ministry if we could not make plain our position on the greatest doctrines of the Bible.

"We are to tell the people that he is the Lord of lords, King of kings. We are to invite all the sinful to come to him and follow him. We are to crown him; crown him in your study. Crown him in your preaching. Crown him in your life. Crown him in your mingling among men. Crown him Lord of all."

This is only a brief synopsis of a single portion of this great address, which will never be forgotten by the members of this conference, and should be heralded among all conferences.

It is well that the Methodist Episcopal Church is awaking to the fact that she has many professors in her institutions of learning and many ministers in her pulpits and high positions, who are impregnated with the unsustained and ever changing views of destructive higher criticism. The great battle is on and the old truths will win.

130 DeKalb Ave., Brooklyn; N. Y.

THE FORTY WITNESSES.

REV. B. F. DURLING.

1 Peter 1:16. "Be ye holy for I am holy."

The above passage is one of many which might be given showing what the will of God is, concerning the holiness of his children. When we turn from the inspired word to the teaching of our greatest writers, we may find a harmony of statement concerning its necessity, which will be almost surprising.

Mr. Wesley, greatly distinguished as a preacher, scholar and writer, said that we were raised up to teach this great truth and that if we should fail to do this, we could not expect great success in our labors for Christ.

Another, of most acute and logical mind, was Mr. Fletcher. Of his "Checks," a lawyer, and by no means a friend, said, "This argument will hold water." One or two of the papers in this series, was upon the subject of Christian Perfection.

Dr. Adam Clarke also, was a man most eminent for his learning. Indeed, he has been pronounced the greatest scholar of his century. His Commentary has long been a monumental work. He has written largely upon this subject. Among other things he said, "If the Methodists give up preaching entire sanctification, they will soon lose their glory."

Among those laying the foundation of Methodism upon the western continent, no one was more active than Bishop Asbury. From the fields of the southland, to the rigors of the north; then east and west, behold him hastening; and as he goes, hear the sentiment which overflows from his glowing soul; "Oh Purity! Oh Christian Perfection! Oh Sanctification! It is heaven below to feel all sin removed."

Bishop Asbury's successor was Bishop McKendree. His words to John Summerfield have become historic; "Ever keep in view a salvation from all sin unto all holiness."

John Summerfield, to whom these words were written, was one of the most beautiful characters ever appearing in Methodism. He was spoken of by Bishop Simpson as being the most eloquent man in Methodism. Speaking of him and also of Rev. Geo. Cookman, Rev. W. H. Milburn, late Chaplain of the U. S. Congress, said: "The beauty of holiness was stamped upon both."

Rev. Geo. Cookman also, was once Chaplain of Congress. Upon an ocean voyage, he "fell asleep," and was laid beneath the deep, blue sea. His son, Alfred then took up the "silver trumpet." As he left home, his mother said, "If you would be extremely happy and extensively useful in your ministry, you must be an entirely sanctified servant of Jesus." After many an autumn round of camp meetings where he preached the doctrine powerfully, he was translated. As he neared the heavenly home, he exclaimed, "I am sweeping through the gates washed in the blood of the Lamb." Few, if any even of our bishops, have been gifted with a

more seraphic eloquence than were these men.

Referring again to our older bishops who have taught the doctrine, we find among them Bishops Whatcoat, George, and Hedding. Then later, was Bishop Hamline. He was educated for the profession of law, but finally entered the ministry. His mind was very acute and statesmanlike. During his later years, it was said, that this great subject received most of his attention.

Among the educators of the church, we find the name of Dr. Stephen Olin. In the history of American Methodism, the author, Dr. Abel Stevens, speaks of Dr. Olin as being perhaps intrinsically the greatest man ever raised up in American Methodism. Referring to this doctrine, Dr. Olin said, "I can take no view of the gospel which tolerates lower views, I cannot preach the gospel in any other light." At another time he uses the language; "I have experimental demonstration of the truth of the doctrine of Perfect Love."

Another name distinguished in Methodism is that of Dr. Wilbur Fisk. He was for a number of years the recognized leader in the higher educational work of the church, being the first president of Wesleyan University at Middletown, Conn. He was a possessor and a professor of this blessed grace.

So also were Presidents Mahan and Finney, of Oberlin College. Of these, Rev. J. A. Wood says: "Both men experienced this grace; taught it to their theological students, and wrote much on the subject. For years Oberlin College sent out but few young men to the ministry who did not either profess or believe in this doctrine. Although President Finney mixed the doctrine with some new-school Calvinistic sentiments, yet in the great essentials he harmonized with the Wesleyan views."

As those of one of our own university presidents, might be quoted the words of Dr. W. F. Warren, of Boston University. They were spoken before the Boston Preachers' Meeting. "If there is any sin next to the blasphemy of the Holy Ghost, it is the making fun of his work in the sanctification of a human soul."

Bishop Foster said: "There can be no excuse for sneers and epithets; it is far from creditable to the piety of a Christian minister when he can so far forget himself as to seem to want sympathy with sanctity or with the souls which seem to be aspiring after it."

The historian of Methodism, Dr. Stevens, says, regarding such an attitude of hostility to the doctrine and to those who profess it; "Is it not time that this thing was not only abandoned but regarded with shame and penitence?" Speaking of those who professed this grace in Mr. Wesley's day, he says; "They were considered by Mr. Wesley as the most prudent and the most reliable of his coadjutors."

Among other college men might be named Dr. John McClintock. In his biography written by Dr. Geo. R. Crooks, the latter speaks of him, as being a complete, well-rounded man, certainly the foremost scholar of American Methodism. In this Centenary Address this foremost scholar speaks of Methodism as, "the Church which has put forth as its very elemental thought, the great, central, pervading idea of the whole book of God, from the beginning to the end—the holiness of the human soul, heart, mind and will. That dear friends, is our mission; there is our glory; there is our power, and there shall be our triumph."

In harmony with this is the testimony of the great Boston lecturer, Rev. Jos. Cook, "I assert that it is a fixed natural law, that when you yield utterly to God, he streams into you; gives a new sense of his presence and imparts a strength unknown before," and adds, "If you yield utterly to God, he will stream through you." If possible even stronger are the words of the commentator, Rev. Albert Barnes, of the Baptist Church; "The unceasing and steady aim of every Christian should be perfection." "No man can be a Christian who does not sincerely desire it and who does not constantly aim at it. If any man is conscious that the idea of being made at once perfectly holy would be unpleasant or painful, he may set it down as certain evidence that he is a stranger to religion." Notes II Cor. VII:1.

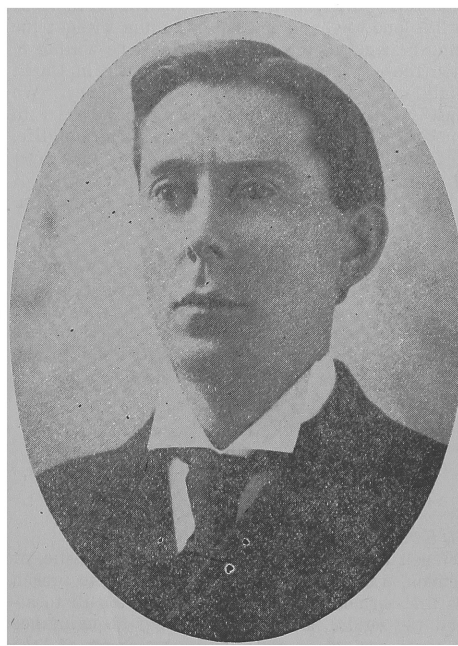
In a similar vein is the language of Rev. Richard Watson, author of "The Institutes." Of the nature and extent of Christian purity, he says: "By which can only be meant our complete deliverance

from all spiritual pollutions, all inward depravation of the heart."

Rev. Jos. Benson, author of the commentary, says: "To sanctify you wholly is to complete the work of purification and renovation begun in your regeneration."

Bishop Simpson, of the M. E. Church, wrote: "Sanctification is that act of the Holy Ghost whereby the justified man is made holy."

The lexicographer, Noah Webster, defines sanctification thus; "The act of making holy;" "To sanctify in the general sense is, to cleanse, purify, or to make holy—to cleanse from corruption; to purify from sin."



REV. C. K. DICKEY.

Host of the Kentucky Conference which is in session at Somerset.

In his Systematic Theology Dr. Raymond says: "Entire sanctification is not usually if ever contemporary with regeneration; regeneration is in most cases, if not in all, initial sanctification, not complete, perfect renewal. The regenerated person is not at the moment of regeneration wholly sanctified."

In the Methodist Catechism, after the definition of regeneration, we find this of Sanctification; "It is that act of divine grace whereby we are made holy." In Catechism No. III, it is thus defined; "The state of being entirely cleansed from sin, so as to love God with all our heart and mind and strength."

(CONTINUED.)

THE MISSION OF THE COUNTRY HOME.

WILLIAM TELFER.

Looking at the site of an old log house twelve miles in the country, we were reminded of sons and daughters born in the humble home forty and fifty years ago. They spent their childhood in the vicinity attending district school, church and Sunday school, working on the farm and enjoying country life of that day. Later the family moved to the city and the children graduated from the State University.

THE COUNTRY BOY IN THE CITY.

Today the sons are successful business men, wealthy and respected. Leading members of the church, especially in financial ways, they are powers for civic righteousness in their city. The daughters are mothers of good families of children. They are active Christians, prominent in missionary, temperance and benevolent enterprises. Their influence has gone beyond the local church of their home town.

This record of one log cabin home away down in the country is not exceptional. It should encourage farmers and their wives to cultivate high ideals and remember that their work is not small, neither in vain. It is not the dog, but nor the corn.

try merely that produces strong men. The heart, life, spirit and work of the men and women give character to the home and the rural districts. Mother and father are all to the child, and their influence upon their families may be exerted without the distractions that attend the rearing of families in the city.

THERE ARE BAD COUNTRY HOMES.

Hearts make homes—mother-love is the great educator. The intelligent father of right principles forms an ideal for his sons which cannot be blasted by so many counter influences. The very solitude of the country helps. The best character cannot be formed without solitude. The isolation of the country boy from the distracting jargon voices of other boys and city life, which he so much craves, is not without great advantage. He learns lessons of self-reliance, is forced to think and cultivate the resources within himself. The seed of truth, whether in word or example, has ample time to germinate and grow into character and life.

It must not be forgotten that the environment may be good or bad, just as in the city. It is often bad and we see the fruits. There are certain rural neighborhoods that menace the morals of every boy and girl. Ideals are low; ignorance boasts itself; bad elements lead; rowdiness prevails. Men are low and vulgar and vice gloats over virtue. Badness is unabashed. It may rule "the little red schoolhouse" and bully the preacher. And the discouragement is that it is hard to get the benefit of law enforcement.

We see and deplore this and would not for a price rear a family in those environments. But the truth remains that so many good men and women come from the country homes that we rejoice, yea, and will rejoice that our own early life was spent on the farm. The boy or girl who has that opportunity may count it an asset of value in his life.

BOYS WORTH MORE THAN HOGS AND HOMINY.

The farm should raise more than corn and hogs. Christian men and women are the highest product. A poor hill farm may raise the highest type of man. Be encouraged. Farms all over the country are doing this work for society.

At a ministers' meeting years ago, the question arose as to the place of birth and bringing up of the ministers. Perhaps twenty-five ministers were present. Fully three-fourths of these were reared in the country or partly brought up on the farm. A gentleman who was acquainted with the city in which he lived said that the lawyers and physicians of that city, in large part, came from the farms of the surrounding country.

COUNTRY CHURCH MEMBERS IN THE CITY CHURCHES.

City churches are fed from the rural districts. The active official members of great city churches and of county seat towns come in large numbers from the country. The city church is greatly increased in numbers and enriched in quality by the large, steady inflow of members from the country. These men and women brought up in country homes were converted and received their Christian instruction and inspiration in rural Sunday schools and churches. They often stand strong and true for the best things in church and society.

How often at county teachers' institutes have we seen young men and women from the middle walks of life, in the majority, licensed to teach the district schools. Leaders in the educational life of these communities, they are character formers of the men and women of to-morrow. When we look at the business men and leaders of the great work-a-day world the country home as a training school and a man builder is in abundant evidence.

THE FARMER A KING—HIS WIFE A QUEEN.

Why do we note these facts? Why do we thus write? To cheer the hearts and strengthen the hands of men and women who are doing hard, obscure work with comparatively small incomes amidst many discouragements. Their lives are spent in toil, but they are real workers for humanity. They are builders of cities and states. They are building more wisely than they know. They are human coral living and dying to build up the race, if so be they appreciate their mission as co-workers together with God. In this light the humble farmer and his wife are doing a great work and are to be encouraged by every lover of the progress of mankind.

Bloomington, Ind.

IN THE OFFICE

Mrs. Bettie Whitehead.

"GET THEE UP ON A HIGH MOUNTAIN."

In referring to the writings of Isaiah, we find the above language is a command given to the teller of "good tidings," or the messenger of the Lord.

We can appreciate the language of the inspired writer more since we have had the privilege of being upon two very high mountains recently. There is something about them that is grandly awful; a nearness to God that can be felt nowhere else. While the world seems to be literally at your feet, it is in a strange and peculiar sense at your feet spiritually. The soul instinctively turns toward heaven and your heart covets communion with its Lord.

It is not strange that the Lord should call his servants to come up on a high mountain and, from this altitude, to cry "Behold you God." There is something about the mountain that makes God look great and yourself exceedingly small. It affords a clear vision of surrounding conditions. This accounts for the fact that those who are dwelling on spiritual mountain heights see the depths of human degradation and sinfulness in a way that he does not, whose vision is impaired by the sediments of worldly environments incident to the low dweller.

It is the man who is nearest God whose heart beats most sympathetically with the lost and sin-burdened of earth. The more there is of God in a man, the more compassionate is his love for the souls of men, and the greater his desire to snatch them as brands from the eternal burnings. He sees in every man his brother, one for whom Jesus died; one who has been so betrayed by the tempter into sin, that scarcely a trace of the Father's image can be found upon him. Yet, in spite of this, the mountain dweller realizes that,

"Down in the human heart, crushed by the tempter,
Feelings lie buried that grace can restore;
Touched by a loving hand, awakened by kindness,
Chords that were silent will vibrate once more."

Another advantage of being on the mountain is that you are lifted above the clouds of the valley below. But it costs something to gain these coveted summits. We remember when we went upon Mount Eagle, some 5,000 feet high, we had to make special preparations for the trip. We engaged a driver the afternoon before to come early the next morning and convey us to the desired point. He told us the price we had to pay and we agreed to meet that condition. We went on for a short distance when we came to a tollgate, where we had to pay another fee. This let us into the driveway which led direct to the mountain. We did not hesitate and try to get through the tollgate for nothing, but cheerfully paid the fare and went on our way with the joyous expectation of at last reaching our destination. We had to wind around many hills upon hills before we reached the top, but we bore it patiently knowing we were on the way to the place where we should be rewarded for all of our meanderings. Finally, we reached the top, where one view from its summit fully repaid us for the time and expense of our trip.

Thus it is with our spiritual mountain heights. They are not gained by accident. We must make the preparation for their ascent; we must be willing to pay the price and keep on the way until the desired haven is reached. Then one look from the hilltop of the mountain of perfect love will be sufficient reward for the sacrifice of getting there. God leads us in different ways; one he leads by the path of poverty, one by severe discipline of mind or soul; or it may be by the severing of all earthly hopes, when the soul is thrown entirely upon God for support, that we are lifted to higher plains where the earth seems a very small thing, and heaven only separated by the veil of mortal vision. Oh, for the awakening that will enable us to see things in their true light!

Some one has said that the office of religion is to point to the high mountains that remind us that there is our home. History bids us look back. Science bids us look around. Philosophy helps us to look in, but Religion says: "Look up! Get thee up on a high mountain."

Thank God, many have found the mountain where the golden sunlight gleams, where the flowers bloom forever, and the sun is always bright.

"There's no thirsting for life's pleasure,
Nor adorning rich and gay;
For we have found a richer treasure,
One that fadeth not away."

Before our blessed Savior ascended from Mt. Olivet to the Father above, he bowed beneath the shadows of Gethsemane, crying in the agony of his soul that if it were possible the cup might pass from him. Before the resurrection morn, had to come the humiliation and agony of Calvary. So it is with us: If we would know the joy of being risen with Christ, we must bear the shame incident to this lone way, and go forth with him without the camp bearing his reproach. We must be willing to have the ego crucified that the new life in Christ might shine forth, with undimmed brilliancy. We must suffer the pangs of Gethsemane in order to know the joy of a higher and more victorious life. Self must die, that Christ may live. Our wills must be completely lost in the will of God, having all of our desires, ambitions and expectations from him.

Then, after we have gone to the limit of our finite conceptions of what God can do for us, "he is able to do exceeding abundantly above all we ask or think." There are discoveries of grace in this land of gospel privilege that we cannot know until we have stretched out full length upon all the promises of God which pave the pilgrim's pathway to the land where hope in full fruition dies, and all our soul is love.

"Oh the depth of the riches of love;
The riches of love in Christ Jesus.
More precious than gold, or of wealth untold,
Are the riches of love in Christ Jesus."

THE AMBASSADOR OF CHRIST.

When the late Professor William G. Elmslie, of London, was a young minister scheduled to preach his first sermon, his mother, who was too ill to attend the service, asked a lady of her acquaintance to go in her stead and give some report of the young man's work. In fulfillment of that request she wrote the following lines:

He held the lamp that Sabbath day,
So low that none could miss the way,
And yet so high to bring in sight
That picture fair of Christ the Light,
That, gazing up, the lamp between,
The hand that held it was not seen.

He held the pitcher, stooping low,
To lips of little ones below;
Then raised it to the weary saint,
And bade him drink when sick and faint.
They drank; the pitcher them between,
The hand that held it was not seen.

He blew the trumpet, soft and clear,
That trembling sinners need not fear,
And then with louder note and bold,
To storm the walls of Satan's hold;
The trumpet coming thus between,
The hand that held it was not seen.

And when our Captain says, "Well done;
Thou good and faithful servant, come
Lay down the pitcher and lamp;
Lay down the trumpet, leave the camp,"
Thy weary hands will then be seen
Clasped in His pierced ones, naught between.
—Sel.

"HE TOOK IT ALL."

By REV. J. V. WILLIAMS.

While in the southland some time ago, I heard a good story on one of our New York celebrities. This great preacher in the M. E. Church to whom I refer was in the south to preach the commencement sermon at a great college, and was being entertained by the President of the college. The college president was fond of corn-bread—as nearly all southerners are—and at the dinner, they of course had the staple article (corn-bread) on the table. It was cooked in an oval shape cake, and was hard, with thick crust on both sides. The custom down south is to hand around the corn cake unbroken, and each one breaks off a piece to suit. They handed the corn-bread to the Doctor from New York. He looked a little confused at first,

but concluded that he would not decline, and reached out his hand, and "took it all."

The college president, and family were astonished, as they realized that there was no corn-bread for them that day. The New York Doctor broke off a small piece of the corn-bread and put it in his mouth, and without saying a word concluded that he did not love it, and left the cake of corn-bread lying on his plate.

"HE TOOK IT ALL."

Since hearing that story I have thought of how people get along by appropriation. This New York Doctor was great, mainly because he had "taken all" that came his way. When a boy at school he "took it all." When a young preacher studying hard to rise to the top of the ladder, "he took it all." When a successful pastor in the best appointments attending Conference where there was discussion "he took it all." When in the General Conference, engaged in making Bishops "he took it all." Today he is still a great light and looked up to as one of the ablest the church ever produced because "he took it all."

Is it not so in the spiritual life? The preacher who is successful in winning souls, and building up Zion, is so, because "he took it all." While others were wrangling over theology, and all other ology he went to God, the fountain-head, "he took it all." A man is better prepared to read, and study about the "higher life," after he has taken the "higher life." The disciples tarried at Jerusalem until they were ready—they "took it all."

When Bishop Kilgo was a school-boy he went home one day, and said, "Father, I'm going to give up Greek, I can't learn it." His father's eyes flashed fire, and he said, "No you won't. It shall never be said that any one with Kilgo blood can't learn Greek." So John C. Kilgo "took it all," and today he is the greatest orator, and the greatest preacher, perhaps, in this country, because "he took it all."

Brother preacher, are you living at a "poor dying rate?" Is your own soul lean while you are trying to fatten others? God has a *big cake* for you. "These who preached the gospel with the Holy Ghost sent down from heaven" were happy men who "took it all." Don't be "a cake unturned," but reach out as the New York Doctor and "take it all."

Do you want your experience to glow with unction and joy? Begin by scattering blessings that lie within your reach. A good way is to send THE HERALD to some one who needs the messages that it contains each week. Our own cup is filled as we pour out blessings to others. Try it.

Nos. 9, 42, 44 and 130 in "Our Choice" are worth the price of the book.

Beautiful Words.

Beautiful Colors.

Beautiful Cards.

Beautiful Illustrations.

These beautiful Scripture Text Cards will not only beautify the walls of your home, but they will prove a great spiritual blessing to you and yours and to the visitors who come to your home.

Put the Scripture text on your walls.

Write for illustrated catalogue and quantity prices.

Pentecostal Publishing Company.
Louisville, Ky.

Question Bureau

Rev. John Paul.

(Our readers sometimes ask us to explain verses of Scripture on which we might talk, but in which we see nothing to explain. It is usually best to ask a definite question on the passage.)

THE RE-ACQUIREMENT OF "ORIGINAL SIN."

If sanctification destroys the old man or inherited sin that we have received from Adam, so that it remains no more in us, and then we should fall into the state of the regenerate, so that we would need to be saved and sanctified again, what would be the source of the second original sin?—C. D. P., Kentucky.

A man does not "fall into the state of the regenerate." He rises into that, and after entering it there is no way out of it but down. It is an estate that he takes with him through this world and the next. But he progresses into a state of full sanctification by faith, which is regeneration, plus something more. Of course, we understand what you mean; that is, if a man should let the fulness leak out of his heart, and become again tinctured with carnality, what would be the source of this carnal nature?

The carnal mind is undefinable by analogy. It very evidently exists as man's heritage, but no figure of speech can be pushed very far in describing it. We may refer to it as that kink in the moral nature of man which is only eliminated by the sanctifying fulness of the Holy Spirit, and into which the man naturally drops again when his nature ceases to be sustained by this indwelling Spirit. If, having been cleansed, a man is once more tainted, what is the source of the taint? Sin never did have but one source, and that is Satan. Every man in this life has a tendency to become carnal, and this tendency is only prevented its consummation by the indwelling Spirit. Everything in the environment of this fallen world contributes to the contamination of the soul; and man drops as naturally into a disordered condition when the Holy Spirit ceases to abide in him as a stone drops toward the earth when released by the hand that holds it. "Original Sin," strictly speaking, is an ill advised term; especially if one interprets it to mean a principle of evil that is never derived otherwise than by inheritance.

BABYLON AND THE BEAST.

E. R. S., Georgia. The words in Rev. 17:5 are capitalized for emphasis or rather to indicate conspicuousness; and it is so rendered in English and Greek prints, we understand, because especial boldness is given to the lettering in the original manuscripts. I do not claim the gift to expound in full detail the imagery of this and the ensuing chapter. I am skeptical as to whether that gift has yet been imparted. I do not hesitate to say that it yet remains for me to see a scheme for interpreting these chapters which grips me with its self-consistency and its harmony with the mind of inspiration. In general, we would suggest that Babylon as employed spiritually means carnalized Christianity. That element in the Christian world which has gone into captivity and been carried away from its inheritance. The Christianity which is without Christ. To identify Babylon with the Roman Catholic Church, or church organizations of any sort, is a premise that is wholly inadequate. No doubt that massive organization known as the Roman Catholic Church has furnished more than its share of carnalized Christianity; but to identify Babylon with some tangible organization would be discarding the spiritual meaning of the term. If the "woman" known as Babylon is some particular organization or set of organizations, the scarlet colored beast on which she rode would have to be some distinctive nation or set of nations; whereas it is only consistent to say that this beast is Satan, incorporated in a depraved world. See Ch. 19-20. Carnalized religion goes the way of the world and depends upon the world. False Christianity is the mother of har-

lots, not in the sense that she breeds harlots, but in the sense that, while all false religions are in the symbolic category of harlots, false Christianity is chief of all the false religions of earth; for while other religions represent the feeble efforts of man to rise without a revelation from God, false Christianity counterfeits the divine revelation and offers itself not merely as a substitute for the true Christ, but as an aggressive enemy to him.

EVANGELISTIC AND PERSONAL.

There will be a tabernacle holiness revival in Morrillton, Ark., October 10-20, conducted by Rev. Allie Erick and wife, of Pilot Point, Tex.

Rev. Charlie D. Tillman is in a meeting at Glenn, Ga., with Rev. T. A. Morgan, pastor. The services will be held in a large gospel tent. The meeting will continue until September 21.

Evangelist W. A. Lehwald, of Illinois, is holding services at the Union Mission, St. Louis, Mo., and will continue until September 21. There are two services a day, 2:30 and 7:30.

Rev. J. L. Brasher, of Alabama, will conduct revival services in Scott Street M. E. Church, Little Rock, Ark. Rev. R. L. Selle is pastor and requests the prayers of saints everywhere. October 5-20 is the date.

Rev. J. S. Sanders: "It has been my privilege to be associated with Rev. Sam S. Holcomb in holding the Williams' camp meeting at Ripley, Tenn. He is a good man and fine help. To the ministers and camp meeting committees who want a good man, address him at Chelsea, Okla."

Rev. John D. Edgin: "The Almyra, Ark., meeting closed with great victory. God came down on the people and some real salvation work was done. We promised to return with some good workers and give them a two weeks' meeting in the near future. Just closed Ozark, Ark., camp and are now off for Sallisaw, Okla., Sept. 12-22."

Rev. Solomon Erick: "Our meeting has just begun at Dripping Springs, Okla. Campers are coming in and great things are expected. The saints are praying, hungry souls are coming. Fourteen were up for prayer last night. We had a great revival at Norman, Okla., in which 125 were saved, reclaimed and sanctified, and a church organized. The work was left in excellent shape."

Mrs. Laura Wells: "Bro. Wise and I have recently closed a good meeting at Wilson camp, near Lewisburg, Ky. All denominations worked harmoniously together. There were about fifty saved when we left. The power of God was most graciously manifested."

The Twentieth Century Jubilee Convention of the Anti-Saloon League of America will hold a meeting in Columbus, Ohio., November 10-13. Twenty thousand delegates are expected. Some of the greatest orators and musicians will be on the program. A number of governors and senators will be among the speakers.

Rev. T. J. Adams: "We began at Newell, W. Va., last night with a large crowd. There was one soul blessed and deep conviction was upon others. Many expressed a desire to be saved. Bro. Debolt, of the Methodist Church, and Bro. Bulla, of the Nazarene Church, are united in the meeting. Rev. I. N. Tool, the Quaker evangelist, is my co-laborer in preaching and Bro. Fred Canady is leading the singing. We have heard many of our singers and Bro. Fred is among the best. His rich experience reminds you of old Bill Yates. Give him a call. He will do you good."

Rev. A. A. Myrick: "Our meeting at Stark City, Mo., was one of the best we have been in this season. The conversions were not so many, but the church was built up and many young people consecrated to the Lord's work. Twenty-nine were saved, twenty-three of whom joined the Methodist Church. The Lord blessed us in preaching as well as leading in the singing. We are now in a meeting at Pop-

lar Bluff, Mo. Several came to the altar last night."

Rev. C. K. Spell: "We have had a splendid year of evangelism. The Lord has been with us and melted and unctionized our unworthy soul over and over. Numbers have found the Lord and we trust they will all be true to God and holiness. Let there be no let up, but may we press the battle to the gates. We are at McHenry, Miss., camp. We next turn our faces toward old Kentucky. After a few days at our annual conference at Somerset, we hope to meet our little family after an absence of about four months. We are ready for engagements after Sept 20. Address us at Wilmore, Ky."

CARTHAGE, KENTUCKY.

After a long trip of about one thousand miles, passing through Louisiana, Mississippi, Alabama, Georgia, Tennessee, Kentucky and Ohio, we arrived at the Carthage Holiness camp in good time to preach the opening sermon. The Lord was with us from first to last in convicting, reclaiming, converting and sanctifying power.

The writer preached morning and night for the ten days. Bro. and Sister Redmon took it time about in the afternoon, until Rev. K. H. Jackson arrived, representing Bro. James M. Taylor's work; and they let him have the last Saturday and Sunday afternoon services.

Bro. Jackson is a Spirit-filled young man. He is a good singer, prayer and preacher. He expects to go to Central America this fall and take up work. His being on the field with Bro. Taylor last winter, enabled him to deliver us two excellent addresses on missions that stirred our hearts.

Carthage camp is rapidly coming to the front, and I believe will become one of our greatest camps. It is located on a tableland, several hundred feet above the Ohio River; it is only twenty-two miles from Cincinnati, on the C. & O. Railroad; the traction cars leave New Richmond, every two hours for Cincinnati, which is just across the river; the steamer "Chilo" from Cincinnati, comes down and back every day. You scarcely ever see better transportation advantages any place, than they have.

Large crowds were in attendance from many parts. Some of the M. E. pastors from Ohio were in attendance, among them being Bros. Porter and Parker. Bro. Parker has a splendid church at Loveland, Ohio. He took a very active part in the meeting, both in song and prayer.

On Sunday morning we preached from 2 Thess. 5:23. More than twenty (most all adults) came to the altar, and about forty came giving us their hand asking that we would pray that they be sanctified; fourteen were sanctified and one converted at the service. On Sunday night eleven came to the altar and ten were converted. Sometimes the altar, about forty feet long, wouldn't hold the people. In all, there were about sixty converted, reclaimed, or sanctified.

We never worked with a more lovable people. I don't think that I ever saw a camp meeting crowd that would get under the burden of the meeting, and help us pray like the Carthage folks.

A large crowd of the Revivalist students were in attendance, and they helped so much with the singing and the altar work.

Prof. O. R. Henderson, who has been in school at Asbury College for three years, and will be back again this year, had charge of the singing, and to say the least he did it well. He isn't only a good singer, but a consecrated young man; this was his home camp, and the people that he was raised with seem to have such confidence in his religion.

One of the most spiritual services that we had was on Saturday morning at the business session. The pledges given for next year to support the camp amounted to \$550.00; and the beauty of it was that the people gave without any urging or grumbling.

The committee has engaged Dr. H. C. Morrison for next year; and have called me back to be his co-worker. The camp is well managed by the committee. J. E. Redmon, J. R. Moore and G. W. Henderson. Bro. Moore deeded the camp ground to the committee this year, for the glory of God. I'm glad to report that we were well taken care of while there.

KENTON H. BIRD, Evangelist.

EVANGELISTIC

FOR PREACHERS AND EVANGELISTS.

WM. R. CHASE.

Jesus was never invited to remain but at one place when he was here preaching and that was at Sychar, by the Samaritans. The people at his home town at the close of his first sermon there grabbed him and led him out of town intending to throw him over the precipice near by. All Gadara insisted on his leaving their community after he had wonderfully saved the poor demoniac. And at Jerusalem they finally succeeded in, as they supposed, doing away with him by killing him. But more serious still is the fact that now he is gone, has been, as it were, moved, and how few there are that want him to come back. When here the world and the worldly were determined that he should not remain among them and now they shudder to think of his ever coming back. They did not want him when he was here and want him to stay away now that he is gone.

Creston, Ohio.

THREE GOOD MEETINGS.

We have been in three meetings since we have reported to THE HERALD. Brother Joseph Owen and I held a two weeks' meeting in Brownsville, Tenn., June 26-July 10. A few souls were blessed at the altar and the faithful band of holiness people was encouraged. They were well prepared for the meeting as they had kept up a weekly prayer circle since the meeting last year. They are planning for greater things next year and may the Lord bless them.

Our next date was with my brother John, at Gladis, Tenn. Here the Lord blessed us with large crowds for that country, and many souls were made to rejoice on account of pardon, reclamation, and the filling of the Spirit. On the last Sunday there was great rejoicing at the close of the morning service. The people looked on in seeming amazement while God's people shouted the victory in Jesus' name.

Bro. McBride and I were the called workers of Cleveland, Miss., holiness camp, which has just closed. The Lord greatly honored the prayers of his people there and the faithful, earnest preaching of Bro. McBride. The holiness people had been praying, everything was ready and salvation started from the first and there were a very few unfruitful services. About eighty-five found victory at the altar.

Cleveland camp is situated in the beautiful delta country not far from the Mississippi River. We know of no camp site which comes quite so near measuring up to our ideal. Hundreds of good people in West Tennessee and other parts of the South should begin planning to attend this camp next year. The camp is surrounded by a grove of large, tall trees and the grounds proper are covered with rows of young sycamore trees, which in two or three years will furnish a thick shade for all the grounds. They have a nice, up-to-date tabernacle which cost about \$1,800, and they have it well lighted with gas. Good tenting houses, including two dormitories are on the grounds. Any one desiring to attend a good camp meeting next year about August 8-18, write Mrs. S. C. Taylor, Cleveland, Miss.

We shall not forget the fellowship of Bros. McBride, Mace, D. D. Beevers, the Williams Brothers and Bro. Davis. We wish to thank the camp committee for their kind treatment and all those who helped to make the camp a success.

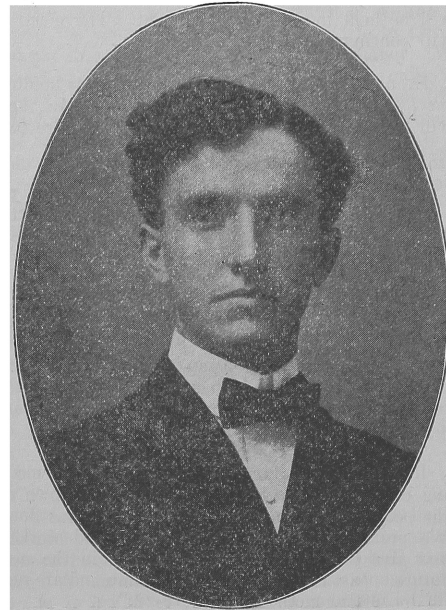
W. W. OWEN.

FROM THE FIELD.

At Conneautville, Pa., we just closed a ten-days camp. Beautiful for situation, nothing more desirable; a southern hillside slope, a nicely mown, grassy lawn, ornamented with shade trees. On the top of the hill is a deep well with ice cold water. In the center of the camp is a hydrant from the well with faucets and tins, dip what you want and drink

what you dip. A commodious tabernacle, wooden tents and dormitories, a dining hall, splendid cooking, good victuals, plenty of it, three meals a day and all for \$3.00 for the ten days. No flies, no mosquitoes, no sickness, no rowdying, good order, good people, kind folks, and holiness professors. What next? That's just what we're going to tell you.

The workers were Whitcomb, Malone, and Hatfield. A more congenial trio never spliced hands or bumped heads together on a camp ground. We were agreed; we all thunk through the same quill, saw eye to eye, and stood shoulder to shoulder. There was good liberty in the preaching, the crowds were small, the timber was knotty and very tough.



REV. W. W. OWEN,
Of Wilmore, Ky., one of our most efficient evangelistic Singers.

It was hard striking and hard work; it took sledgehammer blows, plenty of muscle and a lot of wind, but bless the Lord we held up and came out better than when we went in.

For the first few days they sat around in their seats, and looked as wise and as dignified as an old owl on a brush pile, while the invisible devils were sitting on the end of every seat, and playing "pussy wants a corner" up and down the aisles; but the constant application of red-hot, gospel truth, turned on the light, the devils began to fly, old sober-sides began to blink their eyes and wonder where they were, finally they flopped down at the mourners' bench and began to scratch for better things: some of them had never been converted and yet making a big profession. After they began to get located and were willing to walk in the light, the meeting began to loosen up and we had some blessed sweeps of victory. We had but little difficulty in getting them at the altar, but the most of them were hard to pull through to real definite victory. They would just go so far then let up, but we were not satisfied to let them off with this wishy-washy superficial stuff that only lasts during the camp meeting. We held them to it and kept them coming, and we were privileged to witness some victories that were truly supernatural.

We had a good many confessions to reclamation, conversion and sanctification, but we could not say that they were all snow-white, sky-blue and blood-red: some of them only got second-handed blessings, but we had some victories that we believe will stand when the world is on fire. The last few days were blessed and we closed up with the blessings of God upon the people and the glory of the Lord upon the camp.

JOHN THOMAS HATFIELD.

ABBYVILLE, KANSAS.

Our trip from Portland, Oregon, to the above place was one of pleasure and interest. We passed through Oregon, Idaho, Utah, Colorado and Wes-

tern Kansas. We saw many beautiful cities, towns, rivers, waterfalls and mountain scenery passing through the royal gorge, which is unsurpassed for scenery. All who have beheld the handiwork of our God in the Garden of the Gods in this gorge will bear me out in the statement.

We passed through this way twenty years ago in sin and we never saw the hand of God in those things as we did this time. We crossed the great Rocky Mountains at the famous Tennessee Pass called the top of the world, being an altitude of 11,000 feet. It took five big engines to pull us to the top. Any one going to the Pacific Coast or coming from there to the East or South will be more than delighted with the trip if they will take the D. R. & G. Railway from Denver to Ogden, Utah.

We arrived on time at our destination and were soon in the home of Brother and Sister Schrock near the meeting. We were entertained in their home last year, and we would say right here that the little Schrock family are some of the elect of the earth; they are all small in stature but large in heart. We never had better treatment in our life than they gave us. God bless them good.

The meeting was out of season, being so late in the year, but it could not be avoided this year; there were two threshers within two miles of the tabernacle the whole time, hence the crowds were small, but the Lord blessed and gave souls in pardon and purity. To him be all the glory.

The pastor of the Nazarene Church there is a young man of rare gifts and has a promising future before him; his name is Rav S. Ball, a student of the Hutchinson Bible Institute. Miss Helen Hoke, a student of the same school, rendered valuable help at the organ and in song. Bro. Ball was sick a few days in the meeting and Miss Mary Schrock took the lead in song and did good service for the Master. The pastor of the Mission Church, a sanctified man, stood nobly by the meeting. There are some fine saints in both the Nazarene and Mission churches. We have many good friends in these two churches near Abbyville. I never enjoyed preaching to a people any more than to these good people.

At the close of the meeting on Sunday night, our good Brother Rich had his big auto ready, and we stepped in and he took us to Hutchinson, fifteen miles away, to catch a fast train just after midnight. We had a pleasant ride and a good chat together about the things of God. We caught our train and soon we were speeding away. We reached Royse City at 8:30 Monday evening, and spent the night with my father, and until 4 p. m. Tuesday.

When we ran up to Greenville to the big camp meeting we found the meeting in full blast and the Lord was blessing. We heard Rev. R. T. Williams twice and Father McCullough once, and it was a great feast to sit under the ministry of these mighty men of God. Bro. Williams is one of the camp meeting preachers of the country and we bespeak for him a large field since he is out of the school work. We met many of our old friends and neighbors of the past ten years which we enjoyed much.

We left Greenville for Cleveland, Miss., where we are in the midst of a great camp. Not a dry, fruitless service so far, but scores are finding Jesus in pardon or purity, and we have four days of the meeting yet to reap souls. We will write more about this beautiful camp later. We go next to Pasadena, Cal. with Rev. Andrew Johnson, of Kentucky. Yours in the fullness of faith.

J. B. McBRIDE.

SILVER HEIGHTS CAMP MEETING.

The twenty-seventh annual meeting at Silver Heights, New Albany, Ind., closed Sunday, Aug. 10, and the people have returned to their homes carrying with them the memory of ten days of blessed fellowship and enjoyable service. This was one of the most successful meetings held here in general results, and the effect is sure to be far-reaching in the church life of this section of the country.

Rev. I. M. Hargett, of Wessington Springs, S. D., preached the opening sermon on Thursday night, July 31, to the largest audience in attend-

ance at the first service in many years. His opening sermon from the text, "Lo, I come to do thy will, O God," made a very favorable impression on the people and revealed the fact that Bro. Hargett is not only a good preacher but has an earnest zeal and fervent love for the souls of men. His ministry throughout the ten days resulted in the salvation of quite a few.

Rev. H. C. Morrison, D.D., preached with his usual unction and power to the delight and edification of the people. Those who have heard Dr. Morrison know what telling and masterful sermons he preaches; and those who have not been so fortunate as to hear him cannot fully comprehend what they have missed. His ministry is always effective and so it proved at this camp.

At the invitation of Dr. Morrison, Dr. J. Gregory Mantle, of London, England, attended the camp the last three days and preached several very effective sermons. He is said to be one of the greatest Wesleyan Methodist preachers in England, and it was quite a privilege for Silver Heights folk to hear him. His sermon on the Second Coming of Jesus the last day of the meeting (Sunday) was heard by a very large audience, there being some 5,000 people on the grounds—and made a very profound impression. It was followed by a victorious altar service.

A disappointment came to the meeting in that Rev. C. H. Babcock was compelled to cancel his engagement on account of sickness.

The singing under the direction of C. C. Rinebarger was excellent. He is a splendid leader as well as a good soloist, and assisted, as he was by local talent, the music was a delightful feature of the meeting.

The children's services conducted by Mrs. T. B. Talbot, of Louisville, was largely attended and a number of the children were definitely blessed and started in the way of righteousness.

There were a number of preachers present during the ten days and they were made to feel at home, and enjoyed themselves to the full. All in all we feel that a great work for holiness was accomplished this year and that the meeting was most successful and out of it will come a greater Silver Heights camp meeting.

Already plans have been made for next year when the meeting will be held July 30 to Aug. 9, with Rev. Will H. Huff and Rev. C. W. Ruth as evangelists.

E. E. MCPHEETERS, Sec.

SPRINGFIELD, ILLINOIS, CAMP.

To report this meeting is to add another chapter to the history of one of the oldest and most powerful holiness camp meeting associations in America. Early in the seventies John P. Brooks, Milton Harrey, S. B. Kent and others caught the vision that holiness of heart and life was the demand of the hour in the church life of Central Illinois. On September 18, 1871, this association became an active body organized to fight sin and spread scriptural holiness. They, with others, projected their personality, faith and prayer into the movement and for forty years it has continued as a mighty force owned of God in the salvation of souls. "God buries his workman but the work goes on." So many of the old leaders have fallen but the standard of holiness remains unfurled, "while the saints are marching in."

This year the association called as workers, Dr. S. A. Danford, Bro. Guy Wilson, Mrs. Vennard, J. M. and M. J. Harris, and Miss Stella McNutt. A unique feature of this meeting is, that it is held on the State Fair grounds. The tents are pitched under the glass and iron roof, which forms an immense wing to the Agricultural building. The weather was very hot during the entire meeting, and Springfield has registered the hottest place in U. S. During the last ten days each worker, by God's grace, took his life in his hand when he attempted to speak beneath this roof of glass and iron. The morning and afternoon meetings were small, except on Sabbath. In the evening a number came out from the city, the street cars giving excellent service for such attendance.

Bro. Danford was at his best and early in the meetings sounded the note of warning that "past blessing will not suffice," and to hold territory against the onward advance of sin in its activities of the present day, there must be re-doubled ef-

fort of the rank and file of our holiness people on the firing line. Relays of praying saints by companies and platoons must be ready for instant service. "Keep prayed up" and keep a burden of prayer on your heart for souls. "Keep in touch with God. The crown is just above."

Mrs. Vennard conducted the Bible Study at 9 a. m., using outline and blackboard work to definitely get before her hearers the exact portion of God's word that she had selected.

Bro. Wilson is a matchless preacher for a man of his years. His forceful statements of the truth are signally owned of God, to produce conviction for holiness. His sermon on "Be sure your sin will find you out," will not be forgotten.



REV. W. E. ARNOLD,
Presiding Elder of Danville District, in which
Kentucky Conference is held.

Miss McNutt did excellent work with the children, and a number of them were saved. The writer observed her work with special care. Her spiritual life and methods seemed to fit her as one of the best juvenile instructors obtainable in the camp meeting work.

Bro. Danford's sermon on "Human Yardsticks," with which we try to measure God's love, power and holiness, was a revelation of the truth that stirred the entire camp. He said, "We must move on up, out, alone and with God, if need be, if we are ever to become a conquering host for him. Illinois with her wealth and natural resources should own her own grounds. You are squatters on the devil's territory. What would the world think of a church who continued to hold their worship in the Masonic hall or skating rink?" "Lay hold of God by faith brethren," was the cry that deepened conviction on the camp as they caught the vision of better days, greater victories and higher achievements. "Hitherto have ye asked nothing in my name." "Ask and ye shall receive." John 16:24.

Definite work took place with souls at the altar. The prayer and testimony meetings were usually good. A fearful dearth of raw material characterized the meeting. A meeting of this magnitude should be a storm center from which should go forth hundreds of young lives on fire for God. Singers to sing for God, and preachers to preach the gospel that saves and cleanseth from all sin.

Did you ever count what a blessing of this kind cost in equipage, board, evangelists and traveling expenses? It's over \$5,000. Try division and you will see what it cost to redeem a soul at any meeting, and you will see the necessity of high pressure faith.

The old and faithful warriors of this association were a mighty host in the early seventies and nineties. They were men filled with the Holy Ghost and fire. The fight was fierce years ago, when the church through her presiding elders would have prevented the preachers from holding camp meetings within their districts. The layman's association came to the rescue. The tent the writer now occupies, is one of the original owned and pitched by the Layman's Association forty years ago, and every year since they have housed sainted preachers and evangelists. Bro. McAfee, Bro. Van Meet-er, J. R. Jones, Blackstone Corson, and others are

among the older members present at this meeting, who employed Evangelists Palmer, McDonald, J. A. Wood, Isaiah Reid, L. B. Kent, and others, then pitched camps, paid bills and prayed through to victory.

This tent is brown and weather-beaten, but as the breeze plays with the frail fabric, I can hear the prayers and groans that have been offered beneath its dusty wings for forty years. Prayers of faith that claimed victory when none was in sight. Faith that walked alone with God. Faith that wrung victory and salvation from the storms of opposition to holiness. Faith that prevailed against all ecclesiastical power. Yes, it was the prayer of the few beneath these battle-stained tents that won for God and holiness and set this state aglow with holy fire. Of these sacred veterans do we expect too much? Deal kindly, God loves them. They have been the Joshuas, the Davids and Jeremiahs of the 20th century. Their labors will soon be ended. The all-night prayer at the altar is too much for flesh and blood, but what of the younger soldiers? Where are they? If they are to prove valiant on the battlefield they must go into camp for training. The victories our fathers won will not suffice. Faith, courage and youthful vigor are the demands of the hour. The Holiness Movement must claim the victory by faith for our young people, or the devil will defeat them and they are lost. The church should be on her knees or the movement will languish. The mother will die in her birth pains, and the child be stillborn.

Bro. Rose and his wife have charge as superintendents of the camp and labor long and continuously to please and satisfy the campers. No camp could have been better provided for than this. Brother and Sister Sidebottom furnished us excellent home cooking, and the general health of the campers was good. A number were saved and sanctified and the saints took a new hold on God.

The camp breaks, the workers scatter to new fields of labor, and this association adds another link to the chain of camps that have been so wonderfully owned of God. The music that thrills each soul as they start home, is, "You need not look for me down in Egypt sand, for I have pitched my tent far up in Beulah land."

Brother Danford and his wife, who have been a blessing to the meeting, go to Mt. Lookout, Ohio, Brother Wilson to Chicago, for a few days' rest, Sister Vennard to the Normal camp, Miss Stella McNutt to Hollow Rock, and back to Normal, and the writer to his own pastorate in North Dakota.

EDWIN J. G. REM.

Is The Devil A Myth?

Is He?

How do you know He is not?

Has He traps?

Would you like some Bible information about Him, for your good as well as those about you?

A startling, striking book on a neglected and almost forgotten theme. The author turns the search light of his keenly analytical mind upon the subject, illuminating every problematic phase of it. The facts are amazing—the discussion exhaustive—the treatment original. It cannot be classified with any other book.

Price 75c Postpaid.

Agents wanted,
PENTECOSTAL PUBLISHING COMPANY
LOUISVILLE, KY.

THE PENTECOSTAL HERALD

Entered at Louisville, Ky., Postoffice as Second Class Matter.

PUBLISHED WEEKLY.

Six Months in Advance \$5.00
One Year in Advance \$10.00
Foreign Countries \$15.00

The small, red label on paper shows date to which subscription is paid. On receipt of renewal the date will be set forward. If this is not done in two weeks notify us at once.

Subscriptions Discontinued When Time is Out. In ordering address changed give both old and new address. Write all names plainly. Notify us promptly of any irregularities in receiving your paper.

For distribution, to secure new subscribers sample copies will be sent free on application. Remit by Registered Letter, New York Exchange, Express or Post Office Money Order.

PENTECOSTAL PUBLISHING COMPANY,
1821 West Walnut St. Louisville, Ky.

ADVERTISING DEPARTMENT.

For Advertising rates Apply to

RELIGIOUS PRESS ADVERTISING SYNDICATE.

(Jacobs & Company.)

Home Office, Clinton, S. C., who have charge of the advertising department of this paper.

CONTRIBUTING EDITORS FOR 1913.

Rev. John Paul	Rev. L. B. Bridges
Rev. Joseph H. Smith	Mrs. Abbie C. Morrow
Rev. H. L. Powers	Brown
Rev. C. F. Wimberly	Rev. B. F. Durling
Rev. W. H. Hays	Rev. Andrew Johnson
Rev. C. B. Allen	Dr. Henry Ostrom
Prof. J. W. Beeson	Rev. G. W. Ridout
Rev. Guy L. Wilson	Rev. Ira M. Hargett
Rev. C. C. Cary	
Dr. M. A. Beeson	
Rev. Bud Robinson	

EDITORIAL

Rev. H. C. Morrison.

(Continued from page 1.)

King in his beauty. Think of this! I shall soon see Jesus, and hold on faithful to the end. Directly you will be lifted above the stars into a city where there is no ridiculing of the Deity or the saving power of Jesus' blood; no fight against sanctification, no sneer at holiness. You will be rejoicing at the feet of the blessed Master; you will meet and know your loved ones gone before; you will behold the wonderful beauty of the city and the angels. You will rest from all your toil and sorrow, and enter upon a marvelous eternal life of progress and discovery and rising into higher heights of knowledge and love and glory. Go on in this holy way. It is the way. There is no way to heaven outside the atonement made in Jesus' blood. Trust in his blood and walk and talk with him and he will keep you to the end.

The outlook is hopeful for the Holiness Movement. For those who have opposed and fought against these great truths so precious to us, the prospects are fearful to contemplate. They are giving up the inspiration of the Scriptures, the deity of Jesus Christ, substituting human notions and philosophies for the gospel, and worldly pleasures for the joys of salvation. They have discounted the blood of Christ, grieved the Holy Ghost and grievously offended God. They are being left in darkness to believe a lie. They are making fearful havoc in the church and driving saving faith away from multitudes of the poor, deluded, lost people.

Satan is making powerful onslaughts against the blessed Bible, but God is answering prayer and sending laborers into the harvest. In many quarters much prejudice against the doctrine of full salvation is being swept away and many people are coming to believe in the great power of Christ to save to the uttermost. Let us more and more seek the Christ spirit and life. Let us have him, and let him live his life in us.

Those are wonderful words of Jesus found in John 14:23: "If any man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Let us be content with nothing less than the abiding

ing of the Trinity. The battle will soon be over and we shall be lifted beyond the stars. On with the revival!

METHODISM AND CHRISTIAN EXPERIENCE.

(We are glad to be able to give our readers a choice article on "Methodism and Christian Experience" from the pen of our loved and lamented Bishop Tigert. This article appeared in the *Methodist Review* in the year 1899. We are sure it will be read with interest and profit.—Editor.)

"There can be no question about the breadth and attractiveness of Methodist doctrine with its universal atonement and world-wide mission of the Spirit; there is just as little among the well-informed concerning the efficiency and success of Methodist polity with its general superintendency and its itinerant pastorate. But neither doctrine—as outlined in the books—nor polity is the backbone of Methodism. The first affords the organism of preaching and the last is the practical means of reaching spiritual ends. But Methodism did not start out to achieve a system of doctrine or to startle the world with a hitherto unknown ecclesiastical polity. In the good providence of God she has done both these things; but her deliberate design in the purpose of her founders was the creation of definite Christian experience in the hearts of the people, the bestowal of the power in addition to the form of godliness, and the transformation of the common life of the Christian community into a living epistle manifestly written by the finger of God. God thrust out the Methodist preachers to raise a holy people, and, apart from this office, they have not now, and have never had, any divine commission.

"Some are inclined to believe that Methodism must broaden to live. There is a breadth which opens its expanding bosom to catch the breath of heaven and stretches its arms to embrace the world. There is another breadth which is mere shallowness and conformity to the world, to the world's hurt and the Church's destruction. Better ministerial education, a loftier and purer religious journalism, free from acrimonious personal controversy and devoted with a single eye to the edification of the kingdom, larger missionary enterprises, and a more assiduous and systematic devotion to the religious culture of children and to the relief of the naked and the hungry—all these must find adequate provision and full expression in the future of Methodism. But whatever the changes of form, there must be an abiding spirit within which identifies the new with the old Methodism, and certifies the continuity of the Methodism of the twentieth century with that of the eighteenth.

"In Methodist theology and preaching there has been a tendency to emphasize the offices of the Holy Spirit at the epochs of conviction, regeneration, conscious witness, and sanctification. But the emphasis has tended to a subtle exclusion. Concentration of the eye on the mountain tops of Christian experience has excluded from the Christian's vision the wide-extended plains with their floods of steadily shining light, and the meditative valleys with their unbroken repose and communion. The New Testament goes far beyond anything our stultifying theology has dared to formulate. The flowing peace, the unutterable joy, the life which is Christ, the daily deed which is ceaseless prayer, the life-long walk with God in the fellowship of his righteousness which is the sole solid basis of companionship and communion, the delightful meditation on the things of the Spirit, the Master's presence along the dusty highway—ah! who can tell it all? We sink down by the side of grand old twelfth-century Bernard of Clairvaux and with him confess the powerlessness of speech:

O Hope of every contrite heart,
O Joy of all the meek,
To those who ask, how kind thou art!
How good to those who seek!

But what to those who find? Ah, this
Nor tongue nor pen can show:
The love of Jesus, what it is,

None but his loved ones know.

"We started out with the intention of saying two things. The first is that an added and not a dimin-

ished emphasis upon Christian experience is the prime duty and privilege of Methodism. Matthew Arnold said that three-fourths of life is conduct; but St. Paul said, "Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus." To a Pauline Christian all of life is brought within the limits of Christian experience. Rejoice in the Lord always; in nothing be anxious; and the peace of God which passeth all understanding shall guard your hearts and your thoughts in Christ Jesus. Whatsoever things are true, honorable, just, pure, lovely, of good report, if there be any virtue, and if there be any praise, brethren, let us think on these things.

"The second thing we desired to say is that in Methodism there is no possible substitute for this gospel of Christian experience. We do not claim a monopoly of it even for Protestantism. There are many Roman Catholic hymns in our collection that well become the mouth of a Methodist. But nothing else is adapted to the genius of Methodism hardly as support, certainly never as substitute. Rome has the sacrifice of the altar, the Church's deposit of the virtues of the saints, and priestly absolution, with which to cover sins. Protestantism has only the blood of Christ, and Methodism recognizes no mandate of absolution save that which proceeds from the Holy Spirit. Other Protestantisms have their impressive ritual, their pedigree as 'historic Churches of the Reformation,' etc., etc.: if Methodism does not stand for the vital realities of Christian experience she stands for nothing. If her ministry cannot preach this message, none other is provided. Mighty tides of redeemed humanity must be drawn after him by the uplifted Son of God. Methodist people must be converted people. Methodist people must be holy people."

The camp meeting season just closed, from what we have been able to see and hear, has been one of the most gracious and fruitful in the history of the movement. Notwithstanding the dry weather and short crops, the people have attended in large numbers, and the Lord has answered prayer in the salvation of many souls. A great number of people have been wholly sanctified. The attitude of the general public has been more favorable than we have ever known it. There are many hopeful signs for a quickening and forward movement in the holiness revival.

"IS THE DEVIL A MYTH?"

You will say an eternal "No!" when you read this latest book of Rev. C. F. Wimberly. You can get it from the Pentecostal Publishing Company, Louisville, Ky., for the small price of 75c. Some one who has \$100 of God's money on hand could not better invest it for God's glory than in purchasing this book and sowing down your city, town or neighborhood with it.

One fairly holds one's breath as chapter after chapter unveils the arch deceiver; as one realizes that one "fights not against flesh and blood, but against principalities, powers, the rulers of the darkness of this world, against spiritual wickedness in the heavenly places." Our Lord Jesus called him the "Prince of this world." Paul called him "the god of this world." You will see the need of the whole armor. Eph. 6:13-18. You will want to read it at one sitting, but best take two or three, as there is some strong meat to be digested.

"Amen!" and "Praise the Lord!" will come in as you draw nigh the closing. Order at once.

TULA C. DANIEL.

Rev. S. H. Prather: "We have been in three camp meetings since July 19: Mobley, near Wingo, Ky., Cherry Grove, near Flemingsburg, Ky., and Hurricane. Bro. J. J. Smith did the preaching in the first two camps and we had fine meetings. Dr. Powell, of Owensboro, and Bro. Sheffer did the preaching at Hurricane. About fifty were saved at each of these meetings. We had charge of the music and did our best for the Lord. We shall be glad to help any of the brethren who may need our services."

Can't you think of four persons in whose spiritual welfare you are sufficiently interested to invest \$1 in to send THE HERALD to them all till January, 1914?

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

BUD ROBINSON'S CORNER.

THE THREE SALVATIONS.

I say praise the Lord! And then I say praise the Lord! We must work at it or we will get behind with the praises that are due his holy name. When we think of all he has done for us, we are now several years behind.

We read in Luke 1:77, that we have a salvation by the remission of our sins; then we read in 1st Thess. 3:13, that we have a salvation through sanctification. Again we read in 2nd Tim. 2:10, that we have a salvation with eternal glory; that shows us the different salvations that God has provided for us; but it takes three salvations to make one salvation complete, just as it takes the three persons in the Godhead to make the one God.

First, it is salvation by the remission of sins; second, it is salvation through sanctification, and third it is salvation with eternal glory. It means this; when I received the salvation by the remission of my sins, then and there God saved me from all the sin that I had ever committed; when I received the salvation through sanctification, then and there God saved me from the inbred sin of my heart that caused me to commit the actual sins that had to be pardoned; and when I receive the salvation with eternal glory I will then and there get rid of the effects of sin and also the presence of sin. We find that the salvation by the remission of my sins did not destroy inbred sin; we also find that inbred sin is destroyed by the baptism with the Holy Ghost; that is the second work of grace that makes us clean, pure, holy and Christlike. We also find that the blessing of sanctification does not destroy the effects of sin, nor does it remove the presence of sin.

We are to have another salvation that the Apostle calls the salvation with eternal glory; this last installment is the one that destroys the presence of sin and also the effect of sin. The sinner doesn't see sin at all; he is blind and a blind man doesn't see. The regenerated man sees all manner of outbroken sin for his eyes have been opened; and the sanctified man can see inbred sin for he has had the second touch, and he can see clearly. The glorified man doesn't see sin in any form because there is neither actual nor inbred sin in the country where he is.

If a man will take off all colored glasses and look through clear glasses, and read Mark 8:22-25, he will see that there are three classes of people described there. First, is the blind man; second is the man that was touched once, and the man that was touched the second time. See how these three classes will harmonize with the people of today. The blind man represents the sinner, for he is without sight, and being without sight he is in darkness, and darkness stands for sin in the Book. We see Jesus going to the town where the blind man lives and taking the blind man by the hand and leading him out of the town; then we see him take the man and spit on his eyes and put his hands on his eyes, and hear Jesus say to him, "Look up." The man that has been blind looks up and behold his sight has returned; in other words created, for his sight is a new creation. We hear him say, "I see men as trees walking." He has sight but it is not clear. After Jesus put his hands upon his eyes the second time and made him look up: now this is the second time that Jesus has touched him and made him look up. We read that he was restored, and that he saw every man clearly.

Now reader, look at this scripture in this light and you will be convinced that there is a great deal in the second touch. First, there was no vision; second, partial vision, and third was clear vision. That is in perfect harmony with the experience of men. It makes me think of the old Indian who said before he was converted that he was big Indian; and after he was converted that he had a little Indian in the big Indian, and that the little Indian wanted to do right all the time but the big Indian wanted to do wrong all the time; then he

got sanctified and that big Indian was gone and there was nothing left but little Indian, and that little Indian did right all the time, for big Indian was gone.

No man on earth ever preached a truer theology than that old, red-faced Indian. He could teach theology in any university in the world. We see just the same experience brought by the old Indian that is found in the experience of the blind man. Compare them and see how it works. First, we see the blind man with no sight at all, and we see him touched once, and he has a partial vision; he sees men as trees walking; then we see him get the second touch and he sees men clearly. Look at the poor old Indian. First, it was big Indian; then he got converted and it was a little Indian in big Indian, and the little Indian wanted to do right all the time and big Indian wanted to do wrong all the time; then he got sanctified and now big Indian is gone and there is nothing left but little Indian, and little Indian wants to do right all the time.

How much like us white folks that looks. It was two Indians in the same man; the double nature. You see how true to life that is. Lastly, it was just little Indian. Oh, beloved, have you got to the place where big Indian is gone? Would you love to be little Indian? If you could just live one day with big Indian gone you would never give your consent for him to come back. The trouble of your precious life was all brought about by big Indian. How he has stalked about your house and swaggered, threatened, blowed, puffed, strutted and spouted as though he owned the whole earth, and you had to obey. He was an intruder and had no right there; the whole place belonged to little Indian and he ought to have been in possession of the whole plantation. Big Indian should have been kicked out years ago and the kingdom taken from him and given to its rightful owner, which is little Indian.

Salvation is experimental and it is threefold; it is the most knowable thing on earth and the most enjoyable thing in the world. First, by remission, second through sanctification, and third with eternal glory; that is the natural order and God never reverses his order of doing things. Because a fellow went up to Boston to school the Lord is under no more obligations to change his order of things to suit him than he is to change his order of things to suit a fellow in the mountains of old Tennessee.

The Book said that, "It was appointed unto man once to die and after this the judgment," and it matters not whether the fellow is back East or out West, up North, or down South, when the time comes he goes. The old Book said that, "Without the shedding of blood there is no remission;" so we must take the blood or perish. Again the old Book said that "Except a man repent he will perish." So we see that we must repent or we are lost. The old Book said, "Except a man be born again he cannot see the kingdom of God." So we must be born again. It also says, "Without faith it is impossible to please God." We must have faith or not go up at all.

Again the old Book says "Without holiness no man shall see the Lord." So it is holiness or hell, and that is God's natural order; he never changes. He is the same unchangeable God that rules the universe. If you learned so much at Boston and Berlin that you can't believe God, it would have been better for you if you had not been born. Boston will not shine any brighter after the fires of the judgment day than the swamps of Arkansas or the rolling plains of Texas.

LOVE'S LESSONS.

ABBIE C. MORROW BROWN.

Chapter XIX.

"CONSIDER THIS."

Psa. 50:22.

A friend of ours had a Faith Cottage in one of the towns on the Hudson, not far from New York City. Once, while Mary A. Bull was associated with her, I went to spend a day at the Cottage and found Mary all alone. It was a rare treat to us both. We took our Bibles and sat down to read our daily chapters together. One of them was the 15th Psalm. We lingered lovingly over these choice words of The mighty God given through Asaph, talking as friends will when they have been for some time absent one from the other.

At length the mail came; only a postal for Mary, containing the following two texts of scripture and nothing more: "Underneath are the everlasting arms." Deut. 33:27; "The angel of the Lord encampeth round about them that fear him, and delivereth them." Psa. 34:7.

We knew that we were in danger, but we also knew that we had an Almighty deliverer. More than once rowdies in the neighborhood had boasted of the dreadful things that they would do some night to the lone women who lived in the cottage. But we were "holy women. . . not afraid," and went on with our reading and forgot the promises on the postal. 1 Pet. 3:5, 6.

When we came to the twenty-second verse of the psalm we were both arrested by this command of the Spirit, "Now, consider this." Instantly and unerringly he took us back to the twentieth verse, "Thou sittest and speakest against thy brother," and the words pierced to the center of our being. Heb. 4:12.

Had we been speaking against our brother? Carefully we recalled each item of our conversation. There had been no gossip, no retailing of scandal, no talking over the faults and failing of others. Just a single sentence from the lips of each "against" a brother. One had said concerning a man of God doing a good work, "I do not think he is as spiritual as he used to be," and the other had said of a certain worker, "I do not think he ever received the Holy Spirit." That was all. Just a word of reproach against his "anointed," Pa. 89:51. 105:15. But quite sufficient for him to arrest us with the startling warning, "Now, consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver."

It was well for us that we obeyed and quickly were restored to fellowship by the blood. 1 Jmo. 1:9. The day sped swiftly. At eight o'clock we shivered as we sat together and Mary found that both the furnace fire and the kitchen fire were out. So we retired to a room having two beds in it, she sleeping in one and I in the other. Ere she slept she told the Lord that at whatever time he would be pleased to waken her in the morning she would get up and build the fires. At two o'clock she was awakened by the conscious clasp of arms about her and thought at first that I had come to her and was embracing her, but she knew afterward it was the fulfillment of the first postal promise, "Underneath are the everlasting arms."

She left a candle burning and went down and built the fires. She was gone perhaps an hour. It seemed a long time to me. Immediately after she put out the candle and lay down there came from the rear of the house the most agonizing cry that I ever heard from human lips. It came, no doubt, from one of the men who had threatened the workers in the Cottage. There was terror in it and awful physical pain and soul anguish. Then all was still. Neither spoke, but we both knew that "the angel of the Lord" had delivered us from an enemy that would have injured us.

In the morning Mary discovered that the back door had been unlocked all night and the evildoer might have walked in while she was building the fires. God wanted us to know how perfectly he himself had been our Deliverer.

Evil speaking is a grievous sin. Jude 8; Jas. 3:6-8; 4:11; 2 Pet. 2:10. It is a shameful sin. Eph. 5:11, 12. Its punishments are disease, Num. 12:1-10, and death. Num. 21:5, 6. Prov. 18:21. See Ps. 109:1-20. Let us heed the warning given through Peter, "He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." 1 Peter 3:10. And let us say often with David, "Let my prayer be set before thee as incense . . . set a watch, O Lord, before my mouth: keep the door of my lips." Ps. 141:3.

THE GREAT COMMISSION.

The above is the title of a book written by E. A. Kilbourne, of Tokyo, Japan. Have you read it? Into how many other hands have you placed it? It is THE book (next to the Bible the BOOK), which should stir the Christian world today to its depths. Every sentence burns and glows with divine fire, and one cannot lay the book down without saying, "Lord, what wilt thou have me to do?" Order it of The Pentecostal Publishing Co. Price 35c

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

Notes From The Field.

WINCHESTER, KENTUCKY.

The Winchester, Ky., meeting was good, but not as many saved as we hoped to see; about twenty we think. My sisters, Mrs. Crow and Lula Kell, were with us. Fred Canaday, of East Liverpool, O., had charge of the song services. Miss Ruth Brall, of Winchester, Ky., was at the organ and did her part well. Miss Margaret Hays, of Kingswood, was also with us, and helped generally in praying and singing. She preached twice and the Lord blessed her message.

This meeting was out of Winchester eight miles on a turnpike in a large barn. The Lord spoke to Bro. B. T. Wills and asked him for the barn and he began to arrange for a meeting. The first meeting was last fall when Mrs. Carrie Crow was called. Bro. Wills and his good wife did all they could to see their neighbors saved. The prayers of the children of God are after them. May the Lord bless dear Bro. Wills and his family, and may they yet see the salvation of their people. We shall never forget their kindness to us while there.

Well, the Kell family is now getting ready to move from Kingswood, Ky., to Olivet, Ill. We are grieved to think of saying good-bye to Kingswood folks, for we have some of the best friends we have ever met, but the Lord is leading us and we are glad to say amen to him. We hope to be in Olivet by September 1. May all the dear friends that have been praying pray much for us, that the Lord will use us to win souls for him. Yours as ever in the work of the Lord. **R. M. Kell.**
Kingswood, Ky.

GLOSTER, MISSISSIPPI.

From August 1-10, a revival meeting was held in Sharon M. E. Church, Gloster, Miss. District Superintendent, Rev. W. C. Mann, of DeRidder, La., did the preaching. This in itself is enough to say that the preaching was good.

The visible results of the meeting were forty professions to conversion, reclamation and sanctification, and nineteen accessions to the church.

Gloster people are not strangers to holiness preaching, when such men as Revs. H. C. Morrison, E. A. Ferguson, Bud Robinson, A. A. Niles, Walter Bromley have held meetings here. Suffice it to say their labors are manifest. But sometime the case is, where holiness has been ably preached there come times of "letting up," so to speak, which results in indifference and backsliding; where such conditions exist a particular field is found in which to hold a revival meeting; but Rev. Mann is fully equal to such tasks.

Bro. Mann is an extremely spiritual and evangelistic preacher, a specialist on the doctrine of "entire sanctification as a second distinct work of grace", yet he is a sound, sane, clear, logical preacher, free from "enthusiasm" or "fanaticism." His preaching is very effective. He easily ranks among the best holiness preachers in the South. Bro. Mann contemplates entering the evangelistic field. Any church or camp meeting would make

no mistake in securing his services.

R. R. Ellis.

Pastor M. E. Church, Gloster, Miss.

LA PLATA, MARYLAND.

The tenth annual camp meeting of the Southern Maryland Holiness Association has just closed in a blaze of victory. Bro. E. R. Crockett, of Roanoke, Va., was in charge of the spiritual part of the meeting. He is a good man, strong, forceful and hews to the line. His messages in the ministry of the word were indeed heart-searching and soul-stirring. There were twenty-one souls bowed at the altar of prayer and all but two professed to get what they were seeking.

It means much in these days of skepticism and unbelief for souls to come out and definitely seek the Lord. Thank God, for ministers who are aflame with holy fire, and do not shun to declare unto us the whole counsel of God in the face of opposition and the prejudice that is abroad in the land today. The prejudice here in this town among the churches is so high that many of the people have been unable to see over; but thank God, we believe the walls are falling and we are looking unto him who is able to do exceeding abundantly above all that we ask or think. We are holding on to God for still greater victories.

Miss Hutchinson, of Huntington, W. Va., led the singing and did good service.
J. H. Penn.

CLEVELAND CAMP, MISSISSIPPI.

The Cleveland camp was a great success, there being about 85 conversions, reclamations and sanctifications. The supporters of the camp said it was the best meeting they had had for some time. The crowds were good, the behavior, respect, and attention were most excellent. Everything, including the finance, seemed easy, and every indication was that God was with us in great power. We never preached to a more appreciative people and never enjoyed the work better in our life.

Rev. W. W. Owen, of Wilmore, Ky., led the singing and preached two afternoons. He is a young man of excellent talents and a bright future is before him. His solos had great effect on the audiences. He is a good song leader for a camp or any other meeting. He is straight, sweet-spirited, and a good co-laborer in a meeting for an evangelist. We hope to be thrown with him again in a battle for souls.

Cleveland is an ideal camp. They have ten acres of land; five fenced and set in beautiful sycamore trees with several native trees to make plenty of shade. They have a nice tabernacle 80x90 feet, well seated, lighted and equipped for services; in all, the improvements on the grounds have cost about \$3,500. They have built a nice little home on the grounds for the workers which make it convenient for them. No more beautiful grounds can be found. The Williams, Davis, Howells, Sister Taylor, the Beevers, Bro. Coalter and many others stand by the work in all lines. We expect great things from this camp in the years to come.

Sister Cynthia LaGrone rendered valuable help at the organ. They have so many nice young people to help push the battle. Bro. Dreaher and wife were beautifully sanctified, also their daughter was converted and sanctified and their son was converted. They are going to add to the success of the work. They are Methodist folks. The pastor, Bro. Shaw, was with us two days. He was at the altar for holiness and claimed to have gotten the blessing; he is a sweet-spirited man and is well liked by his people. We were sorry that he could not remain in the meeting. Our old friend of other years, D. C. Beevers, of Forrest, New Mexico, (Uncle Doe he is called by all was in attendance and prayed, shouted, cried and preached and did all he could for souls. He with our old friend, C. K. Spell, founded this work and they think they could not be without "Uncle Doe" in the camp. He has lots of relatives around Cleveland and is highly esteemed by all the people and God uses him to win souls. May the Lord spare him for many more camps yet. Rev. H. E. Hawk, of West Point, Miss., was with us over the last days of the meeting and preached twice and helped in bringing souls to Christ. He is a fine man. Bro. Davis brought two good messages.

This camp has been blessed with the ministry of Rev. C. K. Spell, Bud Robinson, Will H. Huff, Dr. Carra-dine, Andrew Johnson, C. M. Dunaway and others and the last one on the list is the writer and we are invited back in 1914. Let all who desire to correspond with me about meetings, write me at Pasadena, Cal., Route 1, Box 222.
J. B. McBride.

WYATT, MISSOURI.

We recently closed a revival at Wyatt, Mo., which resulted in some thirty conversions and thirty additions to the church, and a few believers led into the experience of perfect love. At the close of the meeting the men of the church had a meeting and voted to make Wyatt a half station.

During the meeting the Sunday school attendance was increased about a third. The church seemed to be greatly revived in every way, one of the results of which was the establishment of a weekly prayer meeting at the close of the revival. Eight new subscriptions were secured for *The Pentecostal Herald*.

This was our second meeting with the people of Wyatt, and we have found it a pleasure to work with them, as they are a big-hearted, congenial people, and treat you royally. The pastor, Rev. W. L. Woolverton, is an active, Spirit-filled man, with his charge coming up in splendid shape at the close of his conference year.

J. C. McPheeters.

Poplar Bluff, Mo.

ST. ALBANS, WEST VIRGINIA.

The formal opening of the M. E. Church, South, St. Albans, W. Va., has become part of the religious history of the town and community. The first service on Wednesday, Aug. 13; at 8:00 p. m., was a sermon by Dr. G. W. Banks, of Charleston. The style and power of the discourse characterize Dr. Banks as one of the great preachers of our Methodism. The second service, Rev. A. A. Hollister, of Grayson, Ky., delighted the congregation with a splendid sermon on the "Influence of The Church."

I. S. D. DRAWING

This is your OPPORTUNITY

CARTOON, COMMERCIAL ART, COMIC, CARICATURE, FASHION AND MAGAZINE ILLUSTRATING TAUGHT BY MAIL. You can earn from \$20 to \$100 or more, per week, as illustrator or cartoonist. Our practical lessons of personal individual systems will develop your talent. Anybody who can learn to write can learn to draw. Send for free catalogue today, and learn how the I. S. D. turns out practical artists. Dept. 16, INTERNATIONAL SCHOOL OF DRAWING, Washington, D. C.

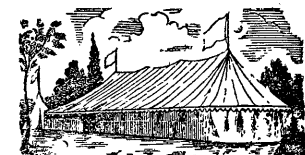


There are 56 words in the Lord's Prayer, and you can read every one of them on the back of this LIBERTY BELL MEDAL. The most remarkable piece of die cutting ever accomplished. Besides this, the LIBERTY BELL MEDAL is struck on the First Steam Coining Press used by the United States Government. Makes an attractive and historical pocket piece or watch charm, interesting to children and grown-ups. History and illustration of press with each Medal. Heavily gold plated—will wear for years. 25c. each, postpaid; 5 for \$1.00. Great seller at Church Fairs. Agents Wanted. Please mention this paper.

FIRST STEAM COINING PRESS CO.
8 Logan Bldg., Philadelphia

6 lb Pair of Pillows Free!

We again make our unparalleled offer of free pillows with your order enclosing \$10 for our famous 36-lb. feather bed. All made of new sanitary feathers; best ticking and equipped with sanitary ventilators. Freight prepaid. Delivery guaranteed. Money back if not satisfied. Agents make big money. **Turner & Corwell,** Box 20 Memphis, Tenn. or CHARLOTTE, N. C.



This means big and little tents, and we make all kinds. A thousand satisfied users testify to their quality. Let us make you a quotation. No trouble at all.

M. D. & H. L. SMITH, COMPANY,
Atlanta, Ga. Dalton, Ga.



BELLS, PEALS, CHIMES

Send for catalog. Our bells made of selected Copper and East India Tin. Famous for full rich tones, volume and durability. Guaranteed. **E. W. VAN DUZEN CO., Prop's Backgate Bell Foundry** (Established 1837). 555 E. Second St., CINCINNATI, O.

Appropriate Designs . .

FOR
Business Stationery
Letterheads
Statements
Checks
Cards

Let Us Make Your

Engravings
Half-tone Cuts
Zinc Etchings
Electrotyping

Our work will be found best.
Our prices are the lowest.
Our service the quickest.

Advertising matter written, illustrated and printed. Our work in this line is highly commended by experts. Write for estimates.

JACOBS & COMPANY,
CLINTON, S. C.

The third service, a lecture by Rev. B. M. Keith, the P. E., of the Huntington District, was a beautiful word story of the conditions that exist about the most wonderful city in the world.

On Saturday at 8:00 p. m., the order of service was varied and Mrs. B. M. Keith gave an evening of readings and music which was well received by a good audience. Sunday was the grand final day. At 11 a. m., Rev. H. W. Bromley, of Wilmore, Ky., preached from the text: "Holiness becometh thine house, O Lord, forever." This great sermon was well received by a splendid congregation.

At this point, a statement was made of the financial status of the church, by the pastor, Rev. J. W. Jackson, and a collection was taken in cash and subscriptions amounting to the sum of \$2,042.75 in the record time of thirty minutes.

At 8:00 p. m., Bro. Bromley held an evangelistic service in which two men professed Christ. This was the largest audience we have seen in a St. Albans church. The local choir, which contains fine talent, was assisted by Mrs. B. M. Keith, who acted as director, and Miss Erma King, of Winfield, aided with her good voice. To say that this was a splendid program and a great occasion is only a mild statement. The M. E. Church, South, and the whole community are under obligations to those who so kindly gave their help at this time. The pastor and membership extend their thanks to all who in any way co-operated to make this occasion a success.

J. W. Jackson.

RUTHERFORD, TENNESSEE.

The protracted meeting at Zion Pentecostal Church of the Nazarene, conducted by W. F. Collier, the pastor, and Bro. E. T. Cox, and Sister Annie Fain, goes on record as past history. We think we can truthfully say it was one of the best meetings in the history of the place. There were eighteen definitely blessed.

There was a deep under-current of conviction and widespread acknowledging of belief of the truths of the full gospel. Family altars were established and the people seemed to have victory while telling what the Lord had done for them. So many testified to having moved up in the divine life. Prejudice was broken down and Baptists, Presbyterians and Methodists all came to the altar and prayed through and got sanctified. There was no difference, God purifying their hearts by faith. There were five additions to the church, with more to follow. We are praising the Lord this morning for the way he leads and the victory he gives in my heart and life now. Praise his name. W. P. Young.

BLACKSHEAR, GEORGIA.

We give Jesus praise for continued victory and chance to report again.

July 25 to Aug. 4th, we labored at Oak Hill tabernacle, near Conyers, with Bro. C. M. Dunaway. The crowds were good and some found Jesus. Many of our strongest evangelists have labored here, such as Dunaway, Ferguson, Brasher and Owen.

We are today closing out at Mt. Zion camp, Valdosta, Ga. This is a conference camp in charge of Presiding Elder, W. H. Budd, who stands true for holiness. We have seen quite a large number seek and find pardon or purity. We go home for a week's rest and then out for a twelve weeks'

Condense Your Hay

LOOSE hay is one of the hardest things in the world to manage. There's no getting around that. The wind plays havoc with it. It slips and slides off poorly loaded wagons. In barn and yard much of it is wasted. It is too bulky to haul or ship far. In mow and on wagon it takes five times the space that baled hay does.

Handling hay is a problem, and right here is the answer—in the baling. An I H C hay press puts your hay in convenient shape for handling and economical feeding; no need to build outdoor stacks exposed to all weather, for lack of barn space. You can ship the bales to cities and distant places where the hay market and prices are good. Large cities, where storage space is costly, require hay to be baled, and top prices are paid. Shredded corn fodder makes a good feeding substitute for all the hay you may ship to the city.

I H C Hay Presses Motor and Horse Power



are the only kind you will consider in buying, when you have made a comparison, studied the construction, the durability, the features, and the possibilities of the I H C hay presses. You will find both styles made in three sizes, 14 x 18, 16 x 18, and 17 x 22-inch bale chamber, baling from six to sixteen tons per day.



The efficiency of the I H C features, the self feeder, toggle joint plunger, bale tension, and spring roller tucker, proves their worth on demonstration. The self-feeder eliminates dangerous foot-feeding and increases capacity by even operation; the bale tension and roller tucker make for uniform, compact and attractive bales; the toggle joint plunger is the most powerful and simple compressing device ever used on a hay press. The bale chamber is of just the right height to permit convenient tying of the bales. If your choice is a motor power press, you will have a year-round machine, for the engine is always ready to do farm jobs for you, pumping, sawing, grinding, running the repair shop, electric light plant, etc. In the horse power press, study the pull power principle, compound leverage, and the low step-over. It will bale more hay for you with less strain on the horses than any other press made.

Drop in on your local dealer and look over the I H C hay press line. Get catalogues from him, or, write the

International Harvester Company of America

CHICAGO

(Incorporated)

U S A



campaign that will bring us up to our annual conference.

We have the month of December that we can give to some one who wants it. This is a month when a great number of preachers are moving in Georgia so we have it open.

We never felt better, had a greater love for and faith in the gospel than now. Jesus has me for the preaching of real holiness. For Jesus,

Arthur J. Moore.

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

FOR SEPTEMBER 21, 1913.
The Golden Calf. Exodus 32.
Temperance Lesson.

Golden Text.—"Little children, keep yourselves from idols." 1 John 5:21.
The Statement.

Why was Moses in the mountain forty days? We may not know exactly; but it was probably for his benefit and the benefit of those who were under his leadership. In addition to the direct instruction which Moses would need, there was to be a gain by absorption. Few men have ever been invited to spend forty days alone with God. An effort to do it by inviting one's self may not be normal in its consequences; but no man can thus be alone with God as Moses was without assimilating his glory; and Moses did assimilate his glory, for the very skin of his face shone when he came down from the mountain. The children of Israel had caught the difference between God and a symbol or representation of God. They were therefore clear of any violation of the first commandment. The rank idolaters of Egypt and the heathen world had lost this distinction. An image, with them, had magic power, and was as identical with the god it represented as the human body is identical with the soul. The Israelites had only one God, but they had imbibed the feeling that this God could be worshipped through sacred representations. As this was a

step in the direction of paganism, God had prohibited it by a special command. In the absence of Moses the Israelites had explained this command away, violated their covenant, and gone wild over a creature of their own making. They had sinned so flagrantly against light, in the face of such stupendous manifestations of God, that he would have made an example of them, and cut them off with immediate judgment had not Moses thrown himself unselfishly in the breach and made their case his own. The use of this as the quarterly temperance lesson is rather far-fetched, but since all subjects are in some way related, it is easy to find something to say in this connection upon subjects of temperance and prohibition.

Temperance And Prohibition Points.

Temperance is the right use of right things and total abstinence from wrong things. Its use in the cause of prohibition is with the latter meaning. Intemperance is the effort to secure inspiration and comfort from illicit agencies; the substitution of the false for the genuine. A high and holy opposite to a fullness of wine is the fullness of God's Spirit. Prohibition is an effort by law to suppress intemperance. All laws are liable to be violated or evaded, as is illustrated in this lesson; but instead of an abuse of the law being destructive to the law it was destructive to its violators.

Depending Directly On God.

When people get to where they can look to God directly, and realize his presence without the presence of some visible human mediator or material symbol they have reached the higher form of religion. This standard is not fully reached until the Christian dispensation, and even among nominal Christians they are below this standard. In Old Testament times God permitted simple reminders, such as the ark of the covenant and the temple with its symbolic fixtures. Also there were human mediators, priests and prophets. But this employment of a sensuous medium was strictly guarded and limited. When they made the golden calf they crossed the boundary into idolatry.

Other' Gods.

There is more violation of the first commandment today than of the second. The age has passed a little above that superstitious tendency of mind which ascribes magic power to stocks and stones, excepting among the unenlightened heathen; but men make gods of money and fame and appetite and pleasure, choosing them before God.

LOOKOUT FOR THE HEALTH OF YOUR HORSES THESE HOT DAYS!

Much of the sickness that impairs the health of work stock has its beginning in ordinary ailments of the organs of digestion or elimination. Stomach, liver, kidneys and bowels of animals are quickly benefited by the use of BLACKMAN'S MEDICATED SALT BRICK.

"The LAND of the SKY"

IN
Western North Carolina
Greatest Resort Section
in the World

COMPRISING

The Counties of Buncombe, Henderson, Haywood Jackson, Madison Polk, And Transylvania are Reached By the Southern Railway.

Every Conceivable in and Out Door Sport Including

GOLF

Tennis, Mountain Climbing, Motoring, Driving, Horseback Riding, Fishing, Boating, Etc.

Low Round Trip Fares Sold Daily. Good Returning For Six Months.

Through Pullman Sleeping Cars, Dining Cars, Coaches.

Southern Railway, PREMIER CARRIER OF THE SOUTH

For detailed information, beautifully illustrated booklets, etc., write.

B. H. TODD, D. P. A., Louisville, Ky.

We Will Pay You \$120.00

To distribute religious literature in your community. Sixty days work. Experience not required. Man or woman. Opportunity for promotion. Spare time may be used.

International Bible Press, 628 Winston Bldg., Philadelphia

IN ALABAMA AND TENNESSEE.

Since writing up my last report to *The Pentecostal Herald* I have held several meetings but will only mention three, two in Alabama, and one in Tennessee. The two in Alabama were well attended and good interest. The one in Tennessee was a camp some 25 miles west of Nashville, it being the fifth annual camp of the Poplar Grove camp meeting. The attendance was large from the beginning, also interest was good. A very large percent of those at altar were either saved or sanctified. I never held a meeting just like it before; the altar was cleared in nearly every service.

We closed this meeting Sunday night, Aug. 17, after a ten days' battle. I am sure I never met a more agreeable people to work with. No trouble to preach holiness there. I shall never forget the kindness of those people. All expenses were met with but little trouble. Sister Rawles, the secretary, seemed to know how to handle the financial part of the work well. Thank God for a few women like her.

I am at my old Mississippi home now with my sister and mother resting a few days. I go from here to Florida to visit my wife and children. The calls still come. If any camp meeting committee need any help for 1914 let me hear from you as early as possible, for I realize that what we do must be in haste, for Jesus is soon coming back to earth again. Readers, pray for me. God bless all the readers and the office force of *The Herald*.

J. E. Brasher.

Cantonment, Fla.

CAMPBELLSVILLE, KENTUCKY.

I have just returned from a visit to Barren county, where I had some time with my parents; also had a few pleasant and profitable days at Pentecostal Park camp. It was a real feast, meeting so many friends and the Lord being with us too.

Rev. W. P. Yarbrough, of Leesville, S. C., did the preaching. The first thing that impressed you with the preacher was his earnestness; then you soon saw he had fallen out with sin, and at the same time held up Jesus as a complete deliverer. I heard it said by many, "I believe he has what he is preaching." Others would say, "I like his spirit."

I don't know how many people were blessed at the altar but several, and some very bright experiences. One thing that I was pleased with was the good order. On Sunday morning there was hardly a move under or around

the tabernacle that was not in order, and with a few exceptions, the order was unusual.

We have recently closed two meetings on the Campbellsville charge that resulted in forty-one salvations. We are closing out a great year. In the last few weeks I have heard Dr. Carrington at Acton camp, and Bro. J. C. Johnson, wife, and Miss Rose Yowell at Glenview camp, and at another date in a church at Pierce, Ky. This was a real pleasure for I had not seen these folk for four years when we were in Asbury College together. J. C. Johnson was business manager at that time.

Praying the blessing of God on all who read these lines, I am your brother in Jesus.

J. L. Piercy.

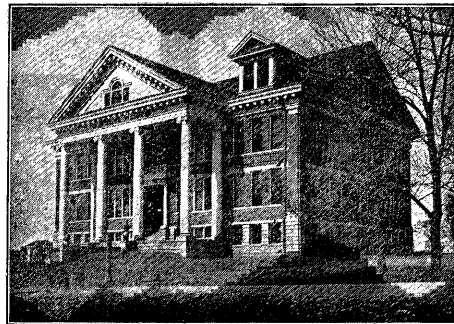
OAK HILL, MISSOURI.

Wednesday, Bro. Gibson took us over the road to Oak Hill in his new machine. He has a big tent so we are to hold forth there for a few days. Our meeting just closed last night in Fairview Church, near Bourbon, Mo., was a delightful surprise to many, as this was a much neglected vicinity. We did not take our tent there, it being such a distance to haul it over the rough roads. Then there stood the large church that had not been filled for years with folks, occupied by owls and bats, until last February when Miss Arva Farris began to drive 20 miles or more over rough roads to give them a sermon once a month, which she faithfully did up to our meeting. She stood by the evangelist as bravely as any pastor I ever worked with in my life. She has the respect and love of the neighborhood. Old men, (sinners) told me she was the only preacher that could get anything like a crowd for years. Thank God! The old house was crowded full and some standing around the walls. One old lady said, "That is the biggest crowd I ever saw at church in my life at this place."

We had preached from Tuesday night to Sunday without a move, when Sunday we tried to have a praise service, but not a single person would stand up, except the P. C., Miss Farris, and myself. I tried every way I could think of but no response. Finally I said, "Well, I would stand up and blow my nose if I could not do anything more." This caused a laugh, so I said we must do something. Then I told the story of a storm on the ocean, where all hope of life was gone, and yet there was not a man that could pray or even sing a religious song. When all at once one remembered being at a Methodist service where they took up a collection; so we tried this and amid broad smiles and chuckles all through the crowd, most every one cheerfully helped to fill the hat, so from that on everything took on new life.

Amid prayers, groans and songs of praise, souls prayed through to God. In the next six days fifteen souls were blessed, five families took up family prayer, and the church took on new life. They will paint it on the outside, and let their lights shine on the inside, and we have great hope for their future. Thirty-one hands went up that they would stand by the preacher if the conference would send them a preacher for this next year, which I am sure they will get. I took in three new converts and there are several more to come as soon as they get a P. C. Miss Farris has to start to school so

Asbury College



ADMINISTRATION BUILDING

Ideal Location	It's 22nd Year	Long List of Successful
Modern Buildings	Co-Educational	Graduates
Well-Equipped Faculty	Spiritual Environments	Low Rates

"INDUSTRY—THOROUGHNESS—SALVATION."

In the famous "Blue Grass" region within walking distance of the majestic cliffs along the Kentucky River. Surrounding scenery most picturesque. Four modern buildings, well lighted, heated and ventilated. Classical, Literary, Scientific and Theological Courses. Special advantages in Music, Art and Expression. Careful attention paid to board. Outdoor exercises—fishing, swimming, boating, skating, walking, tennis and basket ball.

This school has been able to combine high intellectual attainment with deep spirituality. Exceptional advantages for those who desire to pursue their studies and build sweet, sturdy Christian character at the same time. We seek in everything to put God first. Unusually low rates.

OUR PURPOSE—To develop Christian character, strong intellect, robust bodies

These Facts Demand Your Consideration.

Address, Henry C. Morrison, D.D., Wilmore, Ky.

California Bible College and Academy

INTERDENOMINATIONAL, INCORPORATED.
LOS ANGELES CITY.

A Wesleyan Holiness Bible and Missionary Training School.
EIGHT GRADES HIGH SCHOOL—PIANO—VOICE—EXPRESSION.
REV. M. HANEY, Dean.

Some Members Advisory Board: Rev. Joseph H. Smith, Rev. H. Babcock, Rev. Chas. Gowman.
FOR CATALOGUE, ADDRESS,
LEORA MARIS, Principal, 841 N. Harvard Bldg., Los Angeles, Cal.

she will not get to preach to them any more.

Bro. Sam Wilmasher, of Bourbon, came out and gave us some real valuable service in song and prayer. He also took the collection for us. Pray for us at Oak Hill. Yours for souls,
B. L. Patterson.

AKINS, OKLAHOMA.

We closed at the Box camp Sunday night in a flame of divine glory. It was said to be the greatest meeting the place has ever witnessed. People came for miles and camped on the ground. The meeting was located on the summit of Greenleaf mountain, a fine health resort, and fine water. It could be made a great camp and will be some time in the near future. It was the first holiness meeting ever held there, and in many respects, a great meeting. I have seen as many as one hundred in the altar seeking the Lord at one time.

AFFORDBY KINDERGARTEN NORMAL SCHOOL

The Fifteenth Session Begins Oct. 6, 1913.

Regular course of two years, including introductory work in Connecting Class and Primary and a short review of Montessori Methods. Model and Practice Kindergartens. Students' Residence.

ELIZABETH SILKMAN, Principal

1110 North Charles St., Baltimore, Md.

What Every One Needs

is telephone service in the office or residence and it should be a Cumberland telephone.

You have the best local service as well as Long Distance connections to all outside points. Rates reasonable, service unexcelled. For any information call Traffic Department of the

Cumberland Telephone & Telegraph Company.

(Incorporated)

OUR MY CHOICE
YOUR CHOICE
232 Choice Songs.

EDITORS: Gabriel, Black, Marks, Hoffman, Pickett and Culpepper.

A sample copy only 10c
PENTECOSTAL PUBLISHING CO.
Louisville, Ky.

ICE CREAM

1
Cent
a
Dish

is one of the luxuries which every body wants and everybody can have it, for it can be made for **nine cents a quart** by using

JELL-O

ICE CREAM POWDER

Dissolve a package of Jell-O Ice Cream Powder (cost 10 cents) in a quart of milk (cost, say 8 cents) and freeze it, and you have about two quarts of delicious ice cream.

Five kinds of Jell-O Ice Cream Powder: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored.

Each 10c. a package at any grocer's.

Send for our beautiful Recipe Book.

THE GENESEE PURE FOOD CO., Le Roy, N. Y.

and the Lord blessed. Our co-laborer in the meeting was Bro. Long, the blind evangelist from Arkansas. He is a good, clean preacher of the old-time type. May the blessings of the triune God be upon him.

We opened fire on the enemy last night at Akins, Okla. Bro. Smith, the M. E. pastor, is with us and pulling every pound he can and will add much to the success of the meeting. We close here then to Wayne, Okla., to meeting that was called off on account of contagious disease some months ago. Yours in the Holy War,

G. O. and Bertha Crow.

A PRACTICAL VIEW.

Dr. Morrison: I was much impressed with your editorial in which you urged young people to take time to prepare for their life work, especially those who are called into fields of Christian activity.

It might be well also to look at the same question from a financial standpoint. An educated young man who works as a farm laborer receives from \$150 to \$200 per year. Say he gets \$180. Since an investment of \$3,000 at 6 per cent produces an annual income of \$180 we say that this young man's value to society is \$3,000.

Give this young man a common school education and he can now obtain as a teacher in the elementary schools \$40 per month for 9 months. His value now is \$6,000 which is an increase of \$3,000. He has now doubled his value to the world. A high school education will prepare him to receive easily \$75 per month. He is now a \$11,250 man, or if he obtains work for twelve months he is worth \$15,000, or five times what he was worth as a farm laborer.

Suppose instead of stopping here he pushes ahead and finishes college. The Northwestern University, Evanston, Ill., has issued a statement comparing the income of a number of her graduates who have been out of school ten years with the average salaried man of Chicago. They found that their graduates after being out of school two years receive on an average \$1,800 per year while the average salaried man of Chicago receives \$1,200 per year. Part of these latter are college graduates, otherwise it would be lower than \$1,200.

In terms of our problem the college graduate represents an investment of \$30,000, while the average salaried man represents an investment of \$20,000 or \$10,000 in favor of the college man.

Suppose the college graduate works 40 years after leaving college. He earns \$600 more per year or in all \$24,000 as a result of his education.

The cost of a college education at Northwestern is \$2,500, or practically one-tenth of the above amount. Does college education pay? Now what I want to present is this. What I have given is cool calculation as the world counts values. Young man, when you are called into the Master's work as a teacher, a preacher, as a missionary or even any of the pursuits of life where you expect to serve and honor your Master with your life service, and you make your consecration, let me ask you this question: Are you giving him a \$3,000, a \$6,000 or a \$30,000 man, remembering that a \$30,000 man is worth ten \$3,000 men. W. B. Hughes.

A pastor in Buhl, Idaho, asks prayer for his town and churches.

Save \$34⁵⁰ on These Wonderful Bible Study Books

They are now offered to all our readers who act promptly, and who recognize in these splendid, inspiring and educational books the phenomenal value they represent at

Less Than 1/3 Former Prices

They contain the richest, most authoritative treasures of fact and of commentary on the Holy Word to be found in all sacred literature. Newly enlarged and enriched. Now 16 volumes. Every Sunday School Teacher, Superintendent, Pastor, Bible Student, Evangelist and Christian family needs these books during 1913 as never before.

NOW ONLY
\$16

SPECIAL EASY
PAYMENT TERMS
MADE TO OUR
READERS BELOW

Cruden's Complete Concordance. The alphabet of Bible use. Even the riches of the Bible are half useless if you cannot tell where to find them. 786 pages. Former price, \$1.50.

Jamieson, Fausset, and Brown's Commentary (2 vols.) Covers both Old and New Testaments, elucidating difficult passages, historical allusions, unfamiliar customs, and so on; a massive storehouse of authoritative but lucid notes, concise but pregnant. 1,880 pages. Former price, \$9.00.

Smith's Dictionary of the Bible. A great standard classic, never superseded. All serious Bible users need their Smith only less than their Cruden. 1,024 pages, finely illustrated. Former price, \$4.50.

Fausset's Critical and Expository Cyclopaedia. A masterpiece of condensed yet complete and thorough, handling both historical and expository questions with the highest scholarship and grasp. 750 3-column pages, 600 illustrations. Former price, \$6.00.

Kitt's Illustrated Bible History. A brilliant work of immense popularity, filling up the gaps in the Scripture narrative and completing it in a rounded historic view to the destruction of Jerusalem by Titus. 785 2-column pages, 220 illustrations. Former price, \$4.50.

Edersheim's Life and Times of Jesus the Messiah. (2 vols.) A vivid portrait of the society, life, and intellectual and religious development of Christ's Palestine, to serve as a background for his own portrait; by a world famous Christian Jewish scholar. 1,524 pages. Former price, \$6.

Gonypare and Howson's Life and Epistles of St. Paul. A splendid work of enduring popularity and authority; a lifelike picture of the great apostle and his work, an acute and illuminating commentary on his epistles, with a style at once full of fine scholarship and of literary charm. 917 pages; many fine illustrations, maps, charts, etc. Former price, \$4.50.

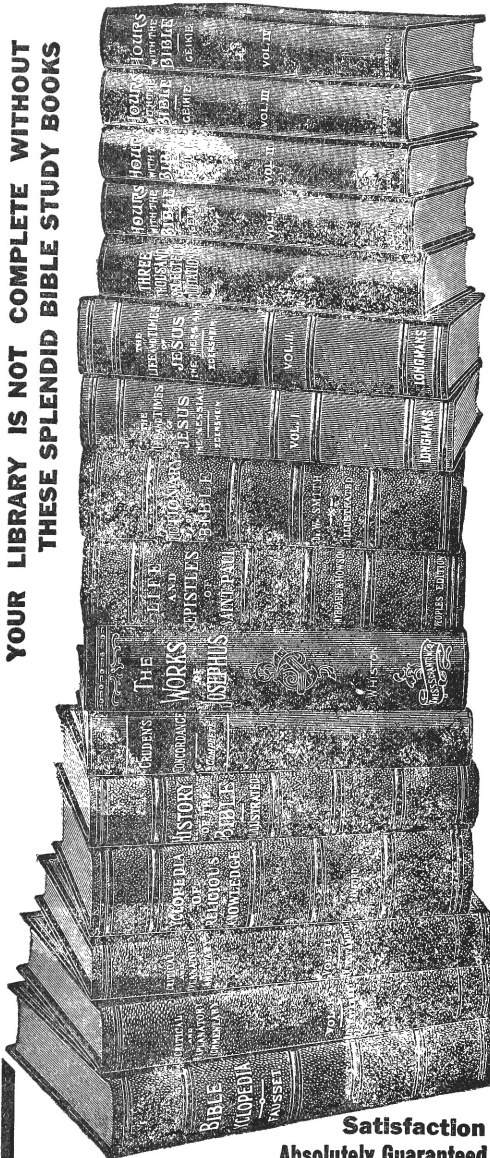
Gelkie's Hours with the Bible New Testament Series (4 vols.) Dr. Gelkie has gathered through wide reading and study and through information obtained first-hand—having traveled in Egypt, Syria and throughout every nook and corner of the Holy Land. His graphic explanation enables every teacher, Bible student and preacher to put the old truths in clear, fresh and winning form. 2,110 pages, richly illustrated. Former price, \$6.

Josephus' Complete Works. The priceless writings of the greatest Jewish leader and statesman in the generation after Christ; History and Antiquities of the Jews; the Roman Jewish War, which stamped out the Jewish nationality in blood and fire, etc. 978 pages. Former price, \$4.

Sanford's Concise Cyclopaedia of Religious Knowledge. A surprising treasury of information regarding Church and Bible History, Names, Places and Customs, Creeds and Sects, the early Church, Story of the Reformation, Young People's Societies, Cathedrals, Churches, etc. 965 pages beautifully illustrated. Former price, \$3.50.

Gilbert's 3,000 Selected Quotations. A gold mine to speakers and writers. Pithy and eloquent passages from the literature of all ages, with complete index of authors and subjects. Undenominational, but evangelical. 681 pages. Former price \$2.

YOUR LIBRARY IS NOT COMPLETE WITHOUT THESE SPLENDID BIBLE STUDY BOOKS



Satisfaction Absolutely Guaranteed

Every book newly made and handsomely bound in cloth. Average size of volumes 9 1/2 x 6 1/2 x 1 1/2.

MONTHLY PAYMENT PRICES		CASH PRICES.	
Complete Set,	16 Volumes, \$18.00	16 Volumes,	\$18.00
Choice of	12 " 15.00	12 " "	15.00
Choice of	10 " 14.00	10 " "	14.00
Choice of	8 " 12.00	8 " "	12.00
Choice of	6 " 10.00	6 " "	10.00
Choice of	4 " 8.00	4 " "	8.00
Choice of	2 " 4.00	2 " "	4.00

Money cheerfully refunded if books are not entirely satisfactory.

How to Order

On the Monthly Payment Plan we require \$2.00 with order, and your promise to pay \$1.00 monthly until payment is completed. Books forwarded at once on receipt of cash price or first installment of \$2.00. Customers pay freight or express charges. Customers at remote points or in foreign countries desiring us to point in the world. We will take back books that are not satisfactory in ten days after delivery and return money, deducting only the return transportation charges. As to our reliability, we refer you to the publisher of this paper, or to any commercial agency. Established 1886.

S. S. SCRANTON CO., Publishers, 118 Trumbull St., Hartford, Conn.

REQUESTS FOR PRAYER.

Mrs. Martha Massy, of Maxwell, Va., asks the readers of The Herald, to pray that she may be healed of lung trouble. She is a splendid Christian with a large family of small children.

A brother asks prayer that four members of his family may be sanctified.

A sister who has suffered from asthma for some years, asks that prayer be made in her behalf.

DOCTRINAL PAMPHLETS FOR THE TIMES.

1. Infant Baptism.
2. Apostasy, or Falling from grace.

3. Doctrine of Election.
4. The Witness of the Spirit.
5. Christ's Doctrine of Hell.
6. What is a Methodist?
7. The Atonement.
8. Total Depravity.

Ten cents each. Entire set for 75 cents. Pentecostal Pub. Company.

Louisville, Ky.

RELIGIOUS POST CARDS.

Neat, expressive, cheap. Nothing humorous. Prayers, Benedictions, Hymn verses, etc. Just the thing to send to a friend. Try a few. 32 different kinds. One cent each—32 for 25 cents—100 for 60c.

Address Pentecostal Publishing Co., Louisville, Ky.

Why not introduce them to some of your friends and relatives through The Herald, till January, 1914 for only 25 c.

NEW FEATHER BEDS ONLY \$6.50

Full weight 36 pounds. New, clean, and odorless. 6 pound Pillows \$1.08 per pair. Satisfaction guaranteed. Write for FREE catalogue. Address Southern Feather & Pillow Co., Dept. 67, Greensboro, N. C.

I MUST SELL three beautiful lots, each 50 by 150, in an addition to Washington, D. C. \$120 takes the three. Easy payments. Wonderful bargain. Address, W. J. Ingold 521 Fulton Building, Pittsburg, Pa.

I have two quarters of good Oklahoma land for sale. One and one-half miles from town. Close to a good holiness camp-meeting, good church, etc. Will sell right. Address, James Davidson, Eakly, Okla.

Our Boys and Girls

Mrs. Bettie Whitehead.

Dear Aunt Bettie: Here comes a new cousin to join your happy circle. I am ten years old. I go to school and Sunday school, and my Sunday school teacher's name is Mrs. Nettie Bragg, and I love her. I am glad you are going to be with us at the camp meeting this year. I have four sisters and one brother. I am the youngest of the family. One of my sisters lives in Indiana and I want to go to visit her some time this year. We take The Herald and enjoy reading it. It is such a help. I belong to the Methodist Church. I want to be a blessing to the world and be useful in God's work. -Eulalia Hughes, I have your birthday, December 21. J. W. McDonald. Campbellsville, Ky.

J. W., the camp meeting has come and gone. We certainly had a good time and I am glad to know your sisters were so blessed in the meeting. You came very near being a Christmas present to your mother. Let us hear from you again telling us about the camp meeting.

Dear Aunt Bettie: I have been wondering what we ought to do about our teachers in the public schools using tobacco. Do you not think it would be a good idea to petition to the lawmakers to give us teachers who do not use it? I used it for forty years but gave it up. I spent \$5.00 a year for it. Can you tell me how much it cost for forty years, interest and all? John Vineyard. Waxahachie, Texas, Route 6.

Bro. Vineyard, I do not know that many of the cousins can solve your problem, but I hope it may make a lasting impression upon their minds. The tobacco curse is next to the liquor curse in the matter of expense, and yet many of our preachers do not "see any special harm in it." When we remember that more than \$800,000,000 are spent for this filthy, useless indulgence, it ought to at least bring us to serious reflection. If any of the cousins can tell me just one reason for using it I shall be glad to know it. They tell me that monkeys and goats will not touch it. Is this true, cousins?

Dear Aunt Bettie: I hope you have gotten through the hot weather all right. It has been very dry but had a good rain the other day. Bro. E. L. Sanford had a protracted meeting on Meadow Creek and sixteen were saved or sanctified. On Tuesday before the meeting closed it was announced that we would meet and pray for rain; but two prayers had been prayed when the rain began to pour and we sang and shouted and praised God for victory. Bro. Sanford preaches with old-time power. Who can guess my age? My birthday is September 29. I wish the cousins a good time going to school. Rockhold, Ky. Emily A. Coffey.

Sister Emily, we are glad your faith was rewarded with showers of rain. We should not limit the power of the Lord to meet our needs.

Dear Aunt Bettie: I am 13 years old and weigh 95 pounds. I go to school and am in the 7th grade. Miss Ida Anderson is my teacher. I like to go to church. My birthday is Oct. 4. Grace Lacy. Bland, Mo.

Grace, it is nice that you like to go to school. I think you always learn faster when this is the case.

Dear Aunt Bettie: I am 15 years old and go to Sunday school every Sunday. There is nothing I like better than going to Sunday school and church. I expect to join the M. E. Church soon. I have five brothers and seven sisters. Bland, Mo. Laura E. Lacy.

Laura, and you are the member of a family of thirteen? My! What a long dining table you must have. You would make a nice congregation yourselves.

Dear Aunt Bettie: Will you let another little girl join your corner? We have been putting up hay for the Platte Valley Cattle Company and we are camping 24 miles away from home. My brother and sister and I will go to school this year. My brother and I are in the intermediate class and sister is in the primary. September 1 is my birthday when I will be ten years old. Nellie Hill, you have my mama's birthday. Maxwell, Neb. Nola Hopkins.

Nola, it must be quite a change from your home life to camp out with the cattle. Do you like it?

Dear Aunt Bettie: For some time I have wanted to write to the cousins. Their letters are so interesting. I rejoice to know so many of them are Christians and hope they will always be faithful and true. Lillian Johnson, I have your birthday, March 20. May God bless the dear cousins and many readers of The Herald. What a comfort and blessing it is to many homes. I have taken it from its infancy and could not get along without it. Morley, Mo. Addie Taylor.

Sister Taylor: We are glad to see you so interested in the cousins and am sure they will appreciate your thought of them.

Dear Aunt Bettie: I was ten years old August 17. I am in the 4th grade at school. My parents are living and belong to the M. E. Church. I have a pet calf 15 months old. I have three sisters living and one brother dead. I will close for this time and tell you more in my next letter. Ada Shepherd. Hershaw, W. Va.

Ada, you write a nice letter for a fourth-grade pupil. Write again so we may see how you have improved.

Dear Aunt Bettie: I go to school and am in the third reader. I am seven years old and weigh forty pounds. I have a little baby sister seven weeks old. I have two kittens and one little gosling. LaGrange, Ky. Achie Anna Wilborn.

Achie Anna, I am not quite sure I have your name correct. Print it next time if I have failed to get it right.

Dear Aunt Bettie: I am 19 years old and was converted under the preaching of Rev. Sam Danner. I am in the 7th grade. My pastor is Rev. Tillman Sheely. We have preaching twice every Sunday. I have to struggle for an education and ask The Herald family to pray that God may use me for his glory in the ministry. Will be glad to hear from any one who is interested in this letter. St. George, S. C. Perrie Walters.

Bro. Perrie, your letter got misplaced or it would have appeared sooner. We hope you will be successful in your work for the Lord.

Dear Aunt Bettie: I go to Sunday school every Sunday. I have light hair and blue eyes. I am secretary of our class. Who has my birthday, April 22? I am 9 years old and go to school and am in the 5th grade. Mother takes The Herald and I read the children's Page. Lewisport, Ky. Nellie Gabbert.

Nellie, you are just 11 days younger than I am, as my birthday is April 11.

Dear Aunt Bettie: I go to Red Rock camp meeting every year. I have brown eyes and hair. I was 10 years old August 5. Jessie Shepherd, I have your birthday. I live in the city but want to live in the country. The Hamline University is back of our house. I joined the M. E. Church, Easter and go to Sunday school nearly every Sunday. Helen Jones. St. Paul, Minn., 741 Pascal Ave.

Helen, I hope you and Jessie can strike up a correspondence as your birthdays are the same date.

Dear Aunt Bettie: Sadie Sparrow, I guess your age is 12 years. Ruby Dicker, the longest verse in the Bible is 115 Psalm. Susie Lavefer, Elijah was carried to heaven in a whirlwind. Laura Story, I guess your age is 10 years. Who has my birthday, Nov. 7? How long was Joseph ruler over Egypt? Hazel King. Kevill, Ky.

Hazel, I think you are mistaken about the longest verse. Look again.

Dear Aunt Bettie: I am nine years old. I enjoy reading The Herald and the Children's Page. I have a niece and nephew I never have seen. I will make my letter short and will come again if I see this in print. Bertie Crow King. Kevill, Ky.

Bertie Crow, are you named after Miss Bertie Crow? If so, you are bearing the name of a mighty good woman.

Dear Aunt Bettie: I will come again for I saw my first letter in print. I certainly enjoy reading the Children's Page. Our school began Sept. 1. How many of the cousins go to Sunday school? I

do. Good bye Aunt Bettie and the cousins. Geno King.

Kevill, Ky., Route 6.
Geno, I suppose you are enjoying school days and are making good use of your time. Glad you like our page.

Dear Aunt Bettie: I am a Kentucky girl who wants to chat awhile. Emma Collins, you are my age. I am in the 8th grade at school. What does Isaac mean? Who was called the disobedient prophet? What became of the saints who arose from the dead with Christ? Danville, Ky. Gertrude Godbey.

Gertrude, you have asked the cousins some good questions and I hope they will look up the correct answers.

Dear Aunt Bettie: I am a farmer's daughter and like country life fine. We have a thriving Sunday school and I go every Sunday. Julia Trigg, there are 260 chapters in the New Testament. Ida Cameron, the book of Acts was written by St. Luke. What two chapters in the Bible are alike? Mana Rollings. North, Ala.

Mana, glad to know you have a good Sunday school and that you are helping to keep it going.

Dear Aunt Bettie: I have grey eyes, dark hair and fair complexion. I have five sisters and three brothers. I go to Sunday school every Sunday I can. Papa is working at Isabel, La. My mother is a Christian, but I am not, but hope to be some day. Who has my birthday, Dec. 7? Marguerite Crawford. Wesson, Miss.

Marguerite, I am glad you purpose to be a Christian when you get older, but I think you are old enough now.

Dear Aunt Bettie: I had to be general cook this summer and work in the field too. Cora Maule Mackey, the wisest king in the Bible was Solomon. I have blue eyes and fair complexion. My birthday comes this month. I have — sisters and three brothers. We are nearly through our work and I'll be glad of it. I am sending lots of love to you and the cousins. Era Dell Crawford. Wesson, Miss.

Era Dell, you are an industrious little girl. Are you in school now?

Dear Aunt Bettie: I am a Kentucky girl twelve years old. Mother takes The Herald and I like to read the Children's Page. Who has my birthday, Dec. 27? I have two brothers and four sisters. Where did the ark rest when the water of the flood went down? Muldraugh, Ky. Maria Watts.

Maria, you came very near being a Christmas gift to your mother. You live so near Louisville you must come in to see me some time.

Dear Aunt Bettie: I am nine years old. Grandpa takes The Herald and I enjoy reading the cousins' letters. Who has my birthday, Dec. 29? I have three sisters and two brothers. I would like to correspond with some of the cousins about my age. Love to Aunt Bettie and all the cousins. Fannie Blalock. Ruth, Texas.

Fannie, did I get your name right? You cousins must write your names plainly if you want me to print them correctly.

Dear Aunt Bettie: Will you let a little Florida girl join your club? I am 14 years old and have brown hair and gray eyes. I belong to the Methodist Church and our pastor is W. H. Betts. I would like to exchange cards with some of the cousins. Maggie Parrish. Bloomingdale, Fla.

Maggie, what a pretty name your town has. If I were the cousins I would write you so I could get some of those pretty Florida scenes.

Dear Aunt Bettie: I have never seen a letter from Terre Haute, so will be the first to write. I go to the Free Methodist Sunday school. I was converted July 8th and my brother was converted July 13th. How old was Joseph when he died? I would like to hear from some of the cousins. Gladys Rood. 1201 S. 11th St., Terre Haute, Ind.

Gladys, we are glad to hear from you and hope you will try to get some of the other hoosier girls and boys to write.

Dear Aunt Bettie: I will write you this morning about our little town, Scotland, Ga. We have two churches and I go to Sunday school every Sunday. I am 13 years old and in the 5th grade at school. Margaret Adams. Scotland, Ga.

Margaret, you did not tell us how many

people lived in your town. Are you on the railroad?

Dear Aunt Bettie: As I do not see many letters from Gallio, Ohio, I will write. I am 27 years old and take The Herald and think it is the best paper I ever read. I belong to the M. E. Church. My birthday was Sept. 3. Annie Rekl. Gallio, Ohio, Route 2.

Annie, I am sorry your letter did not appear in time to get some birthday cards, but hope the cousins will remember you yet.

Dear Aunt Bettie: I have been sick but am better now. I went to a speaking last night to hear a man from the "Holy Land." Did any of the cousins ever hear any one who came from there? He told about the place where Christ was born. They keep the light burning all the time. I suppose you wonder why they do that. It is because Christ is the light of the world and first brought light to the place, so they keep it burning. I have been lucky to receive letters and cards from eight different cousins. Mother and I are always lucky for presents. Come, all the cousins who wish, and think not you will not be welcome. Brown Branch, Mo. Maude Lawrence.

Maude, I am glad you enjoyed the lecture on the Holy Land. You are very fortunate to get in touch with so many of the cousins by letter and card. Tell the others the secret.

Dear Aunt Bettie: We live on a farm and I like it very much. I am nine years old and in the 4th grade. I have five brothers and one sister. Where did Jesus go after he was baptized? Who sought to kill Jesus? My birthday is March 9. James Alfred Becham. Knoxville, Ga.

James Alfred, I hope you will stick to the farm for it is the best place for boys these days. There is where most of our best men come from.

Dear Aunt Bettie: We live close to grandpa's on a farm. My birthday was July 20. My brother Henry and I are twins. Muriel Payne, Mathuselah was the oldest man that ever lived. He was 969 years old. Who was the strongest man that ever lived? How long did Jesus fast in the wilderness? Will Jesus come back to this world again? I read my New Testament most every night. I help mama in the house all I can. I like to do fancy work. Knoxville, Ga. Delia Lucile Becham.

Delia Lucile, you have asked some good questions and I hope the cousins will answer them for you.

Dear Aunt Bettie: I enjoy your "In the Office" and the Children's Page. Ellen Howell, Daniel read the handwriting on the wall. Ida Martin, Noah was 950 years old when he died. Gladys Legron, I suppose you mean why did Lot's wife turn to a pillar of salt? It was because she looked back upon the burning city. Who was struck dead for lying? Who was the meekest man on earth Mrs. Goodman, I wrote to Annie Beck last week. Helen Bradbury. Amelia, Ohio.

Helen, I am so glad you remembered the little cripple girl with a letter. I trust other of the cousins have done the same.

Dear Aunt Bettie: I wonder how Aunt Bettie and the cousins are today? I hope they are enjoying life. Who was King David's mother? Nola Scott, Noah's grandfather was Methuselah. Can any of the cousins tell me Rev. C. C. Sipple's address? We used to hear from him through The Herald and would like to hear from him again. Mattie Lee Chester. Fargo, Ga.

Mattie Lee, glad to have a line from you and hope you will remember us again.

Dear Aunt Bettie: Will you let a little boy slip into your corner? My birthday is the fifth of March. I am seven years old and will be eight in March. I have two brothers and one little brother in heaven. We live on a farm. Virgie.

Virgie, I could not make out the other part of your name as it was so blurred. Write again and print your name so I can put it all in. You did not give your post-office either.

STOPS TOBACCO HABIT.

Elders' Sanitarium, located at 1017 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, anyone wanting a copy should send their name and address at once.

OUR DEAD

SHILLINGS.

Little Lula Bell, infant daughter of Mr. and Mrs. Tucker Shillings, was born Oct. 26, 1912, and between 12 and 1 o'clock, Aug. 6th, 1913, the Spirit kissed its little life away and took it back to the God that giveth it. Everything was done that loving hands and kind friends could do, but God knew best. She was too good to stay on earth. It was sad to part with her, she was so good and sweet. Papa and mama are lonely without little Lula Bell, but be patient and press onward and by and bye we shall meet those two little angels in heaven with their loved ones. Oh, how sweet it will be in heaven above to meet with Jesus and our loved ones who have gone on before, where there shall be no more sorrows and partings shall be no more. Written by her grandmother, L. V. Mize.

HOWELL.

Edward Selworth Howell was born at the founding's home in Chicago, April 9, 1910. Two years later he was taken to raise by Mr. and Mrs. W. O. Howell, of Paris, Mo. The Lord took him to himself again on the second of July, 1913, only leaving him to us fourteen short months. How we miss our little darling. We listen in vain for the patter of his little feet and the sound of his sweet voice. We know it is stilled forever but we hope to hear it ring in the New Jerusalem. He was a very manly child and always delighted in doing what we told him was nice. We loved him with all the heart we had, and he returned it all to us with his own tender love. We can only say that Edward has passed on and it is our glorious privilege to meet him. Loving hands rendered all the aid possible for him. Now may they be as willing to prepare to meet him. His loving sister, Myra E. Howell.

SANDLIN.

Sarah Sandlin was born in Jefferson Co., Ala., Aug. 12, 1830, died in her home in Lamar Co., Ala., July 6, 1913, age 82 years, 10 months and 24 days. At the age 12 she united with the M. E. Church. She was married to Littleton Sandlin, Aug. 1st, 1848. They lived together till the civil war broke out, when he was called away to serve his country, and died at Vicksburg, Miss., in 1862, leaving his wife with eleven children, five boys and six girls. This left her under great care and responsibility, but by the power of her good management and perseverance she bore all her troubles patiently and kept the faith. She manufactured all the clothes of the whole family with her own hands till they were old enough to provide for themselves. She lived a widow and kept her own home with her younger daughter till death.

Her life was a source of blessings and sunshine to all who knew her. Every one loved Aunt Sallie, as she was called. To know her was to love her. She lived a true Christian life in the M. E. Church for about 30 years, then united with the Congregational M. E. Church, July 1st, 1876, and lived a faithful member till the church united with the Congregational Church in 1891. There she lived a consistent member till death.

She was afflicted for about 10 months before her death, through which time she suffered a great deal but she bore it patiently and was willing for God's will to be done. She grew worse and worse until she saw her time was limited, when she told those present that she was ready to go, it being the Lord's will. "There, don't you see the angels; they have come for me," she said. We miss her, but earth's loss is heaven's gain.

Children, weep not for her but let her life be a guiding star to brighten our pathway through life that will lead us to her resting place with Jesus, that we may be a united family with God in the sweet bye and bye, where we shall have to part no more, but shall walk in the King's highway forever. Only those who knew her can fully realize the sunshine of her life.

She was laid away in the Pine Spring cemetery near her father and two brothers, and two children. The funeral service was conducted by Rev. Chas. Turner. The pastor of Detroit charge. Her son, Harmon Sandlin.

VICKRY.

Mrs. Stella Beatrice Vickry was born February 15th, 1876, and died July 7th, 1913. She professed religion at about nine years of age, and was sanctified seventeen years ago under Rev. J. N. Whitehead's preaching. Was married to Bro. W. C. Vickry, Dec. 21, 1893. She leaves

a husband, daughter, son, father, mother and four brothers besides a host of friends and relatives to mourn her death. She was a kind and loving companion to her husband, and a loving mother to her children. She was kind and affectionate at home or abroad therefore was loved by all who knew her. God called her from her suffering of pain of several years duration. Mrs. Vickry was a noble Christian woman. She has finished the course which her heavenly Father gave her to do, and now she has taken her flight from her loved ones to wait their coming in glory. Cheer up loved ones, she is only waiting for us. May her death be our gain. Weep not, she cannot come back to you, but if you will live faithful you can meet her where parting is no more.

Although she has gone from our life, And no more we will hear her voice, Full well we know she is in heaven, And with the angels does rejoice. Rejoice that another soul is free, From the troubles of this life, And is safely housed in paradise. Beyond the reach of heavenly strife. Her cousin, Eva Walker.

CUNDIFF.

Perrel A. Cundiff, son of Pleasant A. Cundiff, a pioneer of central Kentucky, was converted and joined Mt. Carmel Methodist Church when about ten years of age, and for several years past has taken very active part in church and Sunday school work at Smith's Chapel, Methodist E. Church, South, where he held his membership when he died at 11:45 A. M., June 27th, 1913, at his home near Meeting Creek, Ky., surrounded by most of his family. He leaves a widow, one son, Wm. T. Cundiff, of Louisville, Ky., and seven daughters, Miss Effie B. Cundiff, Rineyville, Ky.; Mrs. Clara E. Givan, Cantara, New Mexico; Mrs. Annie Dupin, Louisville, Ky.; Mrs. Julia B. Goodman, Meeting Creek, Ky.; Mrs. Daisy Craig, Meeting Creek, Ky.; Miss Mary E. Cundiff, and Miss Lena M. Cundiff, Meeting Creek, Ky.; one brother, Rev. Geo. F. Cundiff, of Vine Grove, Ky.; and three sisters, Mrs. Sallie Smith, of Rineyville, Ky.; Mrs. Nannie Tipton, and Mrs. Amanda Bennett, of Louisville, Ky., to mourn his loss.

Funeral preached by Rev. M. B. De Witt, at Smith's Chapel Church, conducted by Meeting Creek Lodge of Masons, thus following three elder Brothers, John H. Rev. Bryant A., and Rev. Jas. R. Cundiff, who had preceded him but a short while.

YOUNG.

Mary Eva Young was born Sept. 16, 1860. She was the eldest daughter of James and Catharine Young. She was married Jan. 5, 1875, to George Foster. Eight children were born to this union. Her husband and five children survive her. She united with the Methodist Church about 25 years ago. She was sanctified one year later at a meeting held in Decatur, Ill., by the Revs. Inskip, McDonald and Wm. Taylor. Since that time her life has been one of Christian activity, holy zeal and service, serving as Sunday school Supt., at Wesley Chapel for the last 17 or 18 years, also an active member of the Woman's Foreign Missionary Society since its organization about 25 years ago.

Sister Foster was among the first to be on the Camp Ground with her tent erected and equipped to dispense blessings to all. Her Christlike spirit and Christian fortitude remained with her in her last surviving moments as well as in life and in health. Her last hours on earth was a glorious benediction to those who had the privilege to be with her as she passed away, at her home March 18, 1913. The writer conducted the funeral in M. E. Church, assisted by the pastor of the Curran Circuit, using this text: Mark 18:8, "She hath done what she could." Interment being made in Chatham cemetery.

Rev. W. A. Nickey.

1429 E. Capital Ave., Springfield, Ill.

HALE.

On Tuesday afternoon July 1, 1913, just as the clock struck one, the spirit of our dear and loving mother, Mrs. Belle Fennel Hale, took its flight to join her loved ones through the pearly gates of heaven. It is indeed the saddest moments of our lives to think that mama will never be with us again. She is now at rest free from all trials and tribulations and above all, free from the most excruciating pain which has claimed her as a victim since about the middle of last February. She bore her suffering bravely, she took her medicine beautifully but all that loving and tender hands could do was in vain. God knows best. Mother had been in this world of sorrow for sixty-eight years, when the voice of the Holy Spirit whispered, "Well done thou good and faithful servant, enter thou into the joys of heaven." Her life, her character, her disposition may be an example for any one. Her words of comfort were always so consoling. How sad and desolate everything

seems this beautiful Sabbath morning, how lonely when I look at the old vacant rocker and mama not there reading her Bible. Some day we will know why clouds have cast so great a shadow over us. It would be hard to wish for her back for her sufferings were more severe than human being will ever know. She would so often say, "Don't worry Clara, my suffering will soon be over," but how hard, oh, how hard to see that cruel pain taking her life away and no relief be given even by medical science, though her physician was so sweet and kind to her. Just a few nights before the angels came while suffering so severely she sang, "Jesus lover of my soul, let me to thy bosom fly," and threw her arms around me and slept two hours of the sweetest sleep she had slept in so many days. Her sweet voice is forever hushed, her footsteps are forever silent, but she is trodding the pathways of heaven, whispering to and watching for those whom she knows are so lonely without her. To love her was only to know her. Though she is gone in body, her beautiful spirit will forever hover around us and by example will say, "Children, be noble and true."

Mama was laid to rest in Holly Springs, Miss., in Hill Crest cemetery at her old home that she loved so dear. There's a beautiful home far up in the sky And mansions prepared by our Savior on high.

He wants us to live in that country so fair, And now she is gone, shall we meet us up there? In that beautiful land no sorrow will come, We shall sing hallelujah around the bright throne, A beautiful robe and a crown we shall wear, And live there with Jesus, shall we meet her up there? No night shall be there 'tis one endless day, No tears will be shed but all wiped away. No sickness and dying, no pain we shall bear. No parting with loved ones, shall we meet her up there? Now her work here is done, the angels all have come, And took her to live in her beautiful home For loved ones are waiting to welcome her there. She is gone to see Jesus, shall we meet her there?

She was born in Hernando, Miss., April 15th, 1844; joined the M. E. Church in Holly Springs in her early days, and was a consistent worker all her life. Written by her baby, Mrs. W. C. Hale.

SMITH.

On May 8, 1913, the death angel visited our community and took our dear grandmother from our midst. She was born February 13, 1842, in Elk Co., Miss. She was married to Rev. Samuel W. Smith, to which union were born eight children, five boys and three girls. Three children preceded her to the glory world.

The golden gates were open wide, A gentle voice said, Come; And angels from the other side, Welcomed dear grandma home. Her grandson, Fred Smith. Buckeye, La.

GROFF.

My dear sister, Jennie Groff, died from an operation for cancer of the liver on April 5, 1913. She has only gone home to await for us. She was a devout Christian, saved and sanctified. She loved T. Herald and could scarcely wait until it came. She would read every word of it then bring it to me to read. I live in the same building and when she went to the hospital she told me to take good care of her paper and if she did not get back to let it come on the year to me, and then I should read it and pass it on to some one else. Mrs. Rachel Rudolph.

O'BANNON.

I've just received a message from home (Fredericktown, Mo.) that my father, Y. V. O'Bannon, was dead. He went to the supper table as usual, ate a little, said his breast hurt him, and fell off his chair, and died instantly. This reminds us that we should be prepared every moment to meet God. While our hearts are sad and grief is great, yet we can rejoice that he was prepared and ready to meet God.

I don't know how long he was a Christian, but I can remember thirty-five years ago hearing him exhorting the people in the good old-fashioned Baptist revivals in the old log schoolhouse near Brunot, Mo., where I was raised. I've often thought that he had more grace than any one I ever saw. His persecutions were many, but he bore them patiently, never rendering evil for evil, but always returned good for evil. Bro. J. B. McBride was preaching on holiness, and followed with a testimony meeting. My father arose and said, "This Christian perfection you preach, I've experienced these forty years." Dr. A. O'Bannon.

Princeton, Fla.

JUST OFF THE PRESS

Sin: Its Origin, Purpose, Power, Result and Cure.

By REV. ROBERT L. SELLE, D. D.

A most wonderful book. A book that every body will want to read. A book that answers the questions involved in the Origin, the Purpose, the Power, and Result of Sin in this world. A book that tells who is responsible for sickness, death, cyclones, earth quakes and all other disasters on land and sea. A book that will be read and remembered. A book that has a mission and a book that will fill its mission.

Substantially and attractively bound in cloth.

Agents wanted everywhere. Liberal commission to agents. Price 50 cents, postpaid. Order quickly and get a copy of the first edition. They will go fast.

Pentecostal Publishing Co., Louisville, Ky.

EVANGELISTS' APPOINTMENTS.

REV. E. T. ADAMS. Amoret, Mo., Sept. 7-20.
REV. C. M. DUNAWAY. Greeneville, Tenn., Sept. 11-21.
REV. A. J. MOORE. Waycross, Ga., Sept. 15-30.
REV. W. W. McCORD. Rutledge, Ala., Sept. 14-23.
REV. H. J. ELLIOTT. Jacksonville, Ore., Sept. 18-28.
REV. JOHN F. OWEN. Henagar, Ala., Sept. 19-28.
REV. J. D. EDGIN. Shilo, Okla. (Nallissaw), Sept. 17-28.
REV. L. HIBNER. Pine Tree, Ark., Sept. 10-28.
W. B. YATES. Greeneville, Tenn., Sept. 11-21.
REV. E. J. MOFFITT. Danville, Va., Sept. 7-28.
REV. E. B. COLE. Kiowa, Kan., Sept. 16-30.
REV. ALLIE IRICK. Nauvoo, Ala., Sept. 12-23.

CAMP MEETING CALENDAR.

GEORGIA. Sale City, Ga., camp, Oct. 23-Nov. 2. Workers, Bud Robinson, W. W. McCord, Miss Annie Thurman, Prof. W. H. Hooten songleader; Mrs. J. W. Conners pianist. Mrs. W. W. McCord, Children's Services. C. T. Norton, Sec. All preachers entertained free.

ILLINOIS.

Highlands Holiness Association camp, Springfield, Ill., Sept. 12-22. Workers: Rev. Bud Robinson, Z. L. Petty, E. E. Montgomery and Hattie Brookman. David L. Newby, Sec., Springfield, Ill., Route 2.

NEW JERSEY.

Cape May Holiness Association Camp, Sept. 19-28. Rev. J. W. Lee preacher, and S. A. Zuber song leader.

OHIO.

Youngstown, Ohio, Sept. 12-28. Rev. J. L. Brasher, I. F. Dodge, A. H. Johnston and wife, Mrs. S. Hooge, Minerva, O.

TENNESSEE.

East Tennessee Holiness Association Camp, Sept. 12-23. Rev. C. M. Dunaway preacher, W. B. Yates, song leader. Mrs. Flora Willis, Sec., 2008 Summer St., Greeneville, Tenn.

Louisville, Tenn., camp, Sept. 12-28. Rev. C. C. Cluck and wife workers. B. L. Orr and A. E. White managers.

TEXAS.

Ore City, Texas, Sept. 26-Oct. 6. Allie Irick and wife leaders.

VIRGINIA.

Salem, Va., Pentecostal camp meeting begins Oct. 3. Workers, Rev. H. L. Hyde, L. P. Brown, Mr. and Mrs. Cowman, of Japan, P. R. Nugent, Miss Shaw. J. M. Rice, Sec., Salem, Va.

OUR BIBLE CLASS

Mrs. J. A. Pritchard,
Teacher.

THE TWELVE RETURN. FIVE THOUSAND ARE FED.

(Concluded.)

Time.—Spring, A. D. 29.

Place.—Northeast Coast of the Lake of Galilee. Mark 6:38-44.

Verses 38, 39, 40. He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. And he commanded them to make all sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties.

Let God alone to fill the pools with rain from heaven, and so to make a well even in the valley of Baca, for those that are going Zionward, from strength to strength. Ps. 84:6, 7. The spiritual worshipper is daily supplied with spiritual strength by God's grace till he appears before God in heaven. Providence, not "tempted," but duly "trusted," never yet failed any of God's faithful servants, but has refreshed many with seasonable and surprising relief. "Make the men sit down, though you have nothing to set before them, and trust me for that." This was like sending providence to market, and going to buy without money: Christ would thus try their obedience. A great entertainment, representing that of the gospel, which is a feast for all nations, (Isa. 25:6), a feast for all comers.

Verses 41, 42, 43, 44. And when he had taken the five loaves and the two fishes, he looked up to heaven and blessed, and brake the loaves and gave them to his disciples to set before them; and the two fishes divided he among them all. And they did all eat, and were filled. And they took up twelve baskets full of the fragments, and of the fishes. And they that did eat of the loaves were about five thousand men.

When we are receiving our creature—comforts, we must "look up to heaven." Christ did so, to teach us to do so. We must acknowledge that we receive them from God, and that we are unworthy to receive them,—that we owe them all, and all the comfort we have in them, to the mediation of Christ, by whom the curse is removed, and the covenant of peace settled. Christ replenishes every hungry soul, abundantly satisfies it with the goodness of his house. In our Father's house there is "bread enough, and to spare." We are not straitened, or stinted, in him. What they gave they had again, and a great deal more with

it. This was to manifest and magnify the miracle, and to show that the provision Christ makes for those who are his is not bare and scanty, but rich and plenteous, an overflowing fullness. It is the same divine power, though exerted in an ordinary way, which multiplies "the seed sown in the ground" every year, and makes "the earth yield her increase," so that what was brought out by handfuls, is brought home in sheaves. "This is the Lord's doing," it is "by Christ," that all natural things consist, and "by the word of his power" that they are upheld.

Verse 25. And ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

INDIAN SPRING CAMP.

First let me correct a word in my last report which was sent in from Montreat, N. C. I said I was leading the singing for the Southern Presbyterian Assembly and the printer read it Cawthorn Presbyterians. No doubt many have wondered what kind this is. Well, I don't know, I'm sure.

Say, we had a great time this year at Indian Spring camp meeting, (Ga.) Joseph H. Smith preached better than ever. John Brasher just simply liked to have killed us. Joseph Owen, bless his little, old, sweet soul, was so fine we simply sat with our mouth open and we were not asleep either. Surely we have the greatest preaching on earth at Indian Spring. But who couldn't preach to such a crowd as we have there. (I really believe I could).

The singing! Well I just can't think of a word that will express how it was. On some of our choruses the people would almost shout us down; such pieces as "We shall have a new name" and others would bring forth the handkerchiefs in a wave-offering. I will not be able to stand it another year, and want to say just here that some other camp meeting who will be in need of a singer next year, the first part of August, can take up the matter with me now. I really mean this and will be glad to communicate with committees on this subject.

As to the results of Indian Spring camp this year we feel that it is about the best in the twenty-four we have had. There were enough tenters on the ground all the time to comfortably fill the tabernacle, seating over two thousand. Will you come next year? We will have E. F. Walker and C. M. Dunaway. Yes, you will be there—Aug. 6-16, 1914, is the time. Yours in his name,
Charlie D. Tillman.

NORMAL HOLINESS CAMP MEETING.

The Normal camp was greatly blessed with unctious preaching and singing. God owned them to the conver-

sion of sinners, reclamation of backsliders, and sanctification of believers in large numbers. Praise his name.

The workers were all new this year and were supported by the prayers and sympathies of the saints. We were greatly encouraged to push the work.

There were many pleasant features of this good meeting; the weather was ideal, attendance fine, fervent six o'clock prayer meetings and the presence of the Springfield people with their ready prayers and testimonies.

Our new custodian proved himself the man for the place, had everything well in hand. We hope for a larger number of tenters in 1914.

The camp meeting was called off last fall but this one was so glorious, arrangements were made for another to follow.

On the last Sunday afternoon Bro. Ashbrook raised \$700 by subscription, to aid in defraying the expenses of the coming camp meeting. Della B. Stretch. Corresponding Secretary.

The Coming Presence

OR

The Second Advent in the Light of Scripture and the World Order

By Frank M. Thomas, M.A., D.D.

This thorough study of the Second Coming is one of the first answers to the widespread demand for a Related Theology. It is not only a careful commentary on every passage in the New Testament bearing on the Parousia, but it is also an examination of the Scripture doctrine in the light of science, philosophy, ethics, and sociology. Incidentally it is a defense of the authenticity and integrity of the New Testament. The late Dr. Briggs, America's foremost biblical scholar, declared that "the faith of the Church of the day is defective in its lack of apprehension of the reigning Christ and in its neglect of the Second Advent of our Lord." "The Coming Presence" presents this great theme from every important viewpoint.

Price \$1.50 net. Order from

Pentecostal Publishing Company,
Louisville, Ky.

FARM OPPORTUNITIES.

East Texas and the Coast Country of Texas and Louisiana are the only remaining areas in the United States where fertile land and opportunities for small farmers and industrial locations can be obtained at reasonable prices and terms.

Address for information and literature, Industrial & Immigration Bureau, Southern Pacific, Sunset-Central Lines, Houston, Texas.

Increase Your Income

The big, steady and growing demand for Oliver Typewriters makes this one of the most attractive Local Agencies available today.

The market is unlimited. Oliver agents sell many thousands of Oliver Typewriters every month.

We divide our earnings on a liberal basis that insures steady incomes for hustlers. Holders of the 15,000 Oliver Agencies already established have realized hundreds of thousands of dollars in profits on typewriter sales.

There are still several hundred localities where agencies have not yet been opened. The applicant, if accepted, is given exclusive selling rights in his territory during the life of the contract. We teach Local Agents how to sell. This free training includes enrollment in The Oliver School of Practical Salesmanship.

When he has demonstrated his ability, the Local Agent is eligible for promotion to the direct service.

Some of our general officials have risen direct from the ranks as a result of this promotional system.

The OLIVER Typewriter

The Standard Visible Writer.

The Oliver Typewriter is easy to sell because of its splendid merit and its world-wide reputation.

It has many exclusive features which give versatility, speed and convenience and is the only typewriter that prints print.

Printype has achieved immense popularity. You can sell the Printype Oliver Typewriter at the same price as the regular machine.

We authorize Local Agents to sell on our 17-Cents-a-Day Plan and even furnish the sample outfits on this convenient plan, so that the agency earnings may help pay for the machine.

Local Agents are authorized to handle the work in connection with other business.

Full details of Agency Proposition, a specimen of Printype and other important information will be sent on receipt of your application.

(339)

THE OLIVER TYPEWRITER COMPANY,
No. 999 Oliver Typewriter Bldg. Chicago.

"SPECIAL" SILK HOSE OFFER.

To introduce the beautiful "La France" silk hose for Ladies and Gents we offer 3 prs. 50c quality for only \$1, postpaid in U. S. Pure silk from calf to toe, with durable, elastic lisle top, heel and toe for long wear. Sizes 8 to 10½. In white, tan or black, assorted if desired. Money back promptly if not delighted.

La France Silk Store, Box G, Clinton, S. C.

BIG DEAL ON STERLING HOSE.

Big purchase direct from the mills on "Sterling" Half Hose, enables us to offer them while they last at starting prices.

"Sterling" Hose are stainless fast dye, good, clean selected cotton yarn, nice weight, full seamless double heel and toe, wide elastic instep, long loop-on elastic ribbed top, full standard lengths, come in any color wanted. one dozen to box, solid sizes 9 to 11.

Sent postpaid to any address in U. S. for \$1.40 dozen. Money cheerfully refunded if not delighted. These hose are sold for and are worth 20c to 25c pair in many places. Order today. The Bee Hive, Box F, Clinton, S. C.

The Pentecostal Herald Until January 1914, FOR ONLY 25 CENTS.

Send us \$1.00 and we will send THE HERALD to four people until next January. Send us \$2.00 and we will send THE HERALD to eight people until next January. Send us \$5.00 and we will send THE HERALD to twenty people until next January. Send us any amount and we will send THE HERALD to as many people until next January as the amount will cover at 25c each.

PENTECOSTAL PUBLISHING COMPANY, LOUISVILLE, KY.

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

THE PENTECOSTAL HERALD

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

H. C. Morrison, Editor.

Louisville, Ky., Wednesday, September 24, 1913

\$1.00 Per Year.

Volume 25, No. 38.

Editorial—Rev. H. C. Morrison

WATCH THOU IN ALL THINGS.

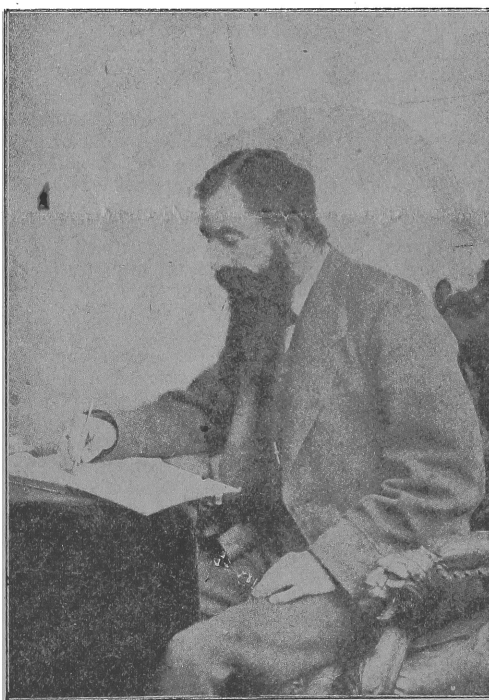
Do you desire abiding peace, and rest of soul? Then, watch against sin. Do you want victory over Satan? Then, watch against sin. Do you desire to have power from on high for service, to win souls to Christ and to wear a starry crown by and by? Then watch against sin. Do you want to go forth in the morning and lie down with a clear conscience at night, and feel through the waking hours that if Jesus Christ should appear in his glory, you could meet him in triumph? Then, watch against sin.

There is no doubt that most of us are in an infantile state in the matter of faith. There is for the average Christian, yes, for the Christian far above the average, much more in the Lord Jesus Christ than most of us have found. Let us constantly be on the upward grade, not in a mental strain, not working up a state of excitement, not seeking religious hilarity, but resigning ourselves to the will of God, and learning to take Jesus Christ into all the departments of our life—business, conversation, thinking—and seek to regulate the whole as if we were walking in his visible presence. Let us press out for the larger things.

It is not best to think and talk too much of our troubles. By such methods we can make that which is largely imaginary very real, and we can become a burden and bore to our friends, and come to look on the dark side of life. Let us think much of the good things that we enjoy, of the wonderful mercies of God, of where and what we might have been but for his compassion and forgiveness. Let us cultivate Christian cheerfulness and fix our thought on the better days that are coming. It will be remembered that King David, in his day of sorrow, cheered up his soul by promising it better days: "Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God; for thou shalt yet praise him, who is the health of my countenance, and my God." Let us follow the example of the psalmist, cheer our souls along the way, and keep our eyes upon the great and glorious future so abundantly promised in the word of God, and thus brace and encourage ourselves in the duties of the present hour, however difficult they may be.

You are discouraged; you have lost in the conflict in life something of the rest and sweetness of perfect love; you scarcely know what to do; you cannot name your difficulty, you cannot lay your finger on the spot or date when your light commenced to burn low. Suppose you lift up your face to Jesus and talk to him; tell him of the dimness of your light; tell him of your unworthiness and your grief; tell him that you love him and trust him, and would rather die than to be separated from him. Sing songs to him, while at your employment; tune up your heart with prayer and praise.

Perhaps you cannot understand yourself; it may be that you need not. Sick people do not understand themselves but send for the doctor. Do not worry about yourself, but send for Jesus; trust him, rejoice in him. Do not undertake to run with impatience the race, looking backward at your mistakes and blunders, but run with patience, ever



BISHOP A. W. WILSON,
Who is presiding over the Louisville Conference
now in session at Campbellsville, Ky.

looking unto Jesus. There is more mercy and love and power in him than we have ever dreamed. Put all the past under the atoning merits of his blood, take him by the hand, look up with meekness and trust into his face, and be at peace; go singing on your way,

"My Jesus, I love thee;
I know thou art mine.
For thee all the follies of sin I resign.
My gracious Redeemer, my Savior art thou,
If ever I loved thee, my Jesus, 'tis now."

WORTHY EXAMPLES.

This summer in our camp meetings we have been profoundly impressed with the neatness and modesty of the dress and manner of the holiness women at the camp grounds. At every camp we have found a company of old-time Christian womanhood. Mothers, widows, some aged saints who have been

for many years on the road, whom we believe are as pure in heart, as simple in faith, as sincere in desire and purpose, as separate from the world and as consecrated to Christ, as those devout women associated with the early apostles, or those beautiful saints associated with the Wesleys. There is a great company on this continent; they are living in beautiful harmony with the teachings of Jesus, laboring with holy zeal and looking for the day of his appearing with undimmed faith and triumphant fortitude. How delightful to have them read the pages of this paper and hold us up before the throne in prayer. May God keep them by his grace, and bring them home in great triumph; and may he largely increase their number.

AN EASY PREY FOR THE TEMPTER

Taking the most charitable view of the situation we are bound to admit that in our Methodism, North and South, there are many interesting families among the well-to-do who are inclined to drift on the current of worldliness. They know almost nothing of Methodist history; they have not studied Methodist theology; they do not understand the points of doctrine which differentiate between Methodists and other denominations. They are quite respectable people, fine material out of which to make devout and earnest Christians, and yet they have little more than the forms of godliness and a certain amount of denominational pride.

The same thing may be said with reference to the Presbyterians, the Baptists and other churches. These people who know so little of the doctrines of their church, of the teachings of the Holy Scriptures, of spiritual life, offer a fine soil in which to sow the seed of the destructive criticism. Higher critics delight in cultivating the acquaintance of such people; they offer them choice material among whom to sow the seeds of question, doubt, unbelief and ridicule of the old faith. They offer them an easy way to heaven, unknown in the teachings of Christ and the apostles. They teach them to sneer at the old faith and the faithful ministers who are standing firmly upon the word of God and calling people away from the world, its attractions and deceptions to repentance and saving faith in the Lord Jesus.

The faithful ought to do everything in their power to arouse and awaken this class of interesting people to the saving truth of God's holy word, and to bring them to saving faith in Jesus, and communion of the Holy Spirit. Then they would be delivered from the blight and deception of a backslidden ministry who are seeking to break down and destroy the saving power of the gospel of Christ.

PULPIT AND PRESS SHOULD BE HEARD.

The pulpit ought to speak out with great earnestness against the immodest fashions of the present time. The public press seems ever ready to snapshot the girl who seems to have neither sense nor modesty and seeks to shock the public with her outrageous assaults upon modesty in her split skirts and tomfool toggery.

At the same time the public press seems to have no clear-cut convictions with reference of the impropriety of such dress and the general danger and damage to society. The pulpit, religious press, decent womanhood, in fact, all right-thinking people, ought to unite themselves to drive this suggestive and immodest dressing out of existence. We are

(Continued on page 8.)

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

Tithes and Offerings.

BISHOP F. W. WARNE, D.D.

THE TEACHING OF CHRIST.

The law of tithing, by no hint or suggestion has been either set aside or revoked in the New Testament. Jesus lived among a people who were tithers according to the law of the Old Testament, and Jesus came not to destroy but to fulfil the law. His method of teaching was not so much to repeat existing laws, as to reveal universal principles of spiritual life. While he never mentioned either slavery or the drink traffic, yet the principles of life he implanted have already overthrown the slave traffic and are now in a winning war against the hydra-headed monster king alcohol.

Christ's most precious teachings concerning rewards for giving should lift all Christians to higher levels of liberality than the legalism of the Old Testament. What an inspiration to giving are such words of promise and encouragement as "And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward." Or in his matchless description of the final judgment; concerning the hungry, thirsty, strangers, naked and sick that had been relieved he said, "Verily I say unto you, inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." Such giving is beyond tithing and shows that the "New Testament principle of giving stands upon the shoulders of the Old Testament doctrines of paying, and reaches toward the higher achievements of the reign of Christ Emmanuel." The new commandment "Love one another as I have loved you," does not controvert the Decalogue,—it is the blossom and product of Sinai's great utterance.

Christ Jesus not only did not abrogate tithing but definitely enforced it in his teachings when he said, "Think not that I am come to destroy the Law or the Prophets; I am come not to destroy but to fulfil, for verily I say unto you till heaven and earth pass away one jot or tittle shall not pass from the law till all be fulfilled." Tithing was a most integral part of the law. Again he said, "Woe unto you scribes and Pharisees, hypocrites, for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, justice, mercy and truth. These ought ye to have done and not to have left the other undone." In this he teaches concerning the most minute tithing of such things as merely garden products, "mint and anise and cummin." "These ought ye to have done." Could there be a more explicit teaching or endorsement?

Christ not only did not abrogate tithing but he enforced it in his teaching and practiced it in his life. Since tithing was a part of the law and he came "not to destroy but to fulfil the law," what could he be but a tither? Further he was recognized by the scribes and Pharisees as one who kept the law and dined with them as such. None of his enemies, bitter as they were, and anxious that he should be condemned, ever accused him of not having paid his tithe. Is there any escape from the conclusion that Christ practiced what he preached and was himself a tither? We think there is none.

THE TEACHING OF THE APOSTLES.

When studying their teaching on this subject one should always remember that the apostles and first Christian converts were from among the Jews and were very familiar with the law of tithing and needed no teaching on that subject. At first the tithe was continued as a Jewish obligation for the maintenance of the temple and priesthood. After Pentecost for a time the Church became so liberal as to have all things common. The poor did not need anything and the rich had nothing over. Soon they came to recognize that Christ had fulfilled the symbolical and figurative in the law and that all that had passed away, but that the tithe was neither symbolical nor figurative, but a duty contained in the moral law and of perpetual force.

Paul, writing to the Corinthians said, "Now con-

cerning the collection for the saints, as I have given order unto the Churches of Galatia, even so do ye. Upon the first day of the week, let everyone of you lay by him in store as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:2. This passage is the Apostle's rule for Christian giving. It is as specific as the command to spread the gospel. First, it was to be a general rule, "As I have given order to the Churches of Galatia, so do ye." Mark, it was to all the Churches. Second, the rule is individual, as well as general. "Let everyone of you." The poor as well as the rich. Third, it is methodical, there was a stated time, "Upon the first day of the week," and specific in regard to manner, "Lay by him in store." The Apostle carefully discountenances irregularities, and questionable expedients for he wanted it all done "decently and in order," "That there be no gatherings when I come." Fourth, the rule is mandatory; "As I have given order to the Churches of Galatia, even so do ye."

Have we any reasons for believing that when Paul wrote "lay by him in store" in this remarkable scripture that he had reference to the tenth, or is that pure assumption? This is a perfectly fair question. In honestly searching for the truth keep the following consideration in mind. Remember always that Paul had been a Jew of the Jews, a Pharisee of the Pharisees, specially learned in the Jewish Scriptures, and that in this very letter he reminds the Corinthians that the Old Testament teachings have been "written for our admonition;" and also in Romans—"For whatsoever things were written aforetime were written for our learning." Note about this teaching three things, first they were to give; second, they were to give proportionately; and third that the Old Testament teachings have been "written for our admonition." This Church could not have been ignorant of what these requirements were; for as has been well said "Paul himself had been their pastor to teach them for over a year and a half, and who could teach like Paul, who had so wonderfully mastered the unity of the Old and New Testament dispensations? But, not only was Paul the pastor of the Corinthian Church, but they had also for their teachers Aquila and Priscilla, those famous Scripture expositors of the early Church at whose feet the eloquent and learned Apollos was compelled to sit. And if these were not enough to insure a good knowledge of the ancient law, their leading member was none other than Crispus, chief ruler of the Corinthian synagogue, who, with his entire family, believed on the Lord. His conversion had the effect of bringing many of the Corinthians into the Church. Could Crispus and his family and all their Corinthian friends suddenly forget the Scriptures in which they had been taught from childhood?" When all these considerations are carefully weighed, can anyone who is honestly seeking light, ask himself "When their old pastor, Paul, asked the Corinthian Church for a proportion of their income, what percentage would they have in mind?" Can there be any answer but a tenth?

The teaching in the seventh chapter of Hebrews gives another illustration which is also unmistakable. God is showing in many ways the superior excellency of his Son our blessed Lord. In speaking of the greatness of Christ's priesthood, and the honor and respect due to him as such, he refers to the tithe seven times in one paragraph. As Abraham in his love and respect for Melchizedek, who is a type of Christ, gave the tenth of all to him voluntarily, the argument is, how much more should Christians who are the children of Abraham by faith in Christ, lovingly and freely honor Christ, our ever-living High Priest with at the least the tenth of all. To do less than this is to honor Christ less than Abraham honored Melchizedek. It is to honor Christ less than the Jewish people honored the dying priesthood of Israel. God looks on the tithe as very precious in his sight. Can we be Christians and not give it? I think not.

THE LOGICAL CONCLUSION.

From all the foregoing is it not clear that Scripture teaches that tithing is not giving? The Bible designates two sources of revenue—tithes and freewill offerings. Tithes are obligatory and are paid. Offerings are voluntary and are donated. In tithing we are on the plans of justice. We bring the tithe to God because it is his, not because we hear that he needs it in his business. It is not that ass's colt of which as we are loosing it, we may say to the proper owner "The Lord hath need of him," but it is the Lord's own, about which he does not have to give an account to any man. It is his. Our withholding it is a breach of justice, not a defect of generosity. We need oft to be reminded that failing to bring the tithe we are guilty, not of stinginess, but of robbery. It is dishonest. Alas, Christians generally do not view it so. They rather feel, even when they devote ten per cent, that they are making a voluntary contribution. They are like the boastful and swelling Pharisee who said, and said in a strutting spirit, "I give tithes." But our Savior did not use words so carelessly. He said, "Ye pay tithes." When it comes to freewill offerings which are over and above the tithes, those are quite a different matter and to be given separately.

IT IS GOD'S PLAN.

We wish to place emphasis again upon the fact that it is God's plan. It has no divine authority or power with consciences of men to say it is a good plan, or even the best possible plan. It is only when the individual and Church recognize it as a teaching from God that it will grip the conscience. I read of a congregation that had tried every other possible plan and failed. They said we will try God's plan, and moved out of the place of failure, discouragement and defeat into the realm of victory and great usefulness. Is not what was true of that one congregation largely true of the whole Church of Christ? If this is not God's plan, then does it not follow that God planted a Church on earth with no financial foundation at all? To this writer such a thing is unthinkable.

(Continued.)

THE THREE FIRES.

REV. C. H. BARNES.

The New Testament scriptures plainly speak of three fires, and each one in connection with the individual. The first fire mentioned is in Matt. 3:11, "And when he comes he shall baptize you with the Holy Ghost and with fire."

The fire mentioned here does not mean, as some would teach, a third blessing. There are only two works of grace needed for each and every individual in this life—regeneration and entire sanctification. There is glorification for the believer, (not the sinner), but this has to do with the life we will live in heaven. Glorification will be when we are rid of our infirmities. The heart may be ready to meet Jesus at any moment, but the body is not; that will not be ready to meet Jesus until the resurrection morning.

The baptism with the Holy Ghost and with fire does not mean that the Holy Ghost and fire are different, but that the figure of fire expresses more fully the intensity and power of the divine baptism. The clearer meaning is, that the soul that is baptized with God, is a soul on fire. First is Christ's baptism with the Holy Ghost, but not with fire. The Holy Ghost fire burns out and not up. Christ had no need of the baptism with fire for he had nothing in him to burn out. He was born of the seed of the woman and not of the seed of man. We have been conceived in sin and therefore we need the baptism with the Holy Ghost and with fire, to burn out inbred sin. And how deeply inbred sin, such as jealousy, prejudice, self-pride is inbred in us, and it takes the fire of the Holy Ghost to burn these out.

Fire is the chosen symbol of God and of his presence and glory. This was true of Israel; the pillar of cloud by day, and the pillar of fire by night. The fire upon the altar with Israel was a symbol of the presence of God. If we as ministers and evangelists expect to go on heavenly missions, we must have heavenly fire. The ministry should be a flame of fire. Heb. 1:7.

We need the Holy Ghost fire to qualify us for heroic labors and glorious achievements in this holy war. Many ministers have failed in their full mis-

sion because they lacked the fire of the Holy Ghost. We remembered a minister whom we were laboring with who rose and confessed to his people that he lacked the fire of the Holy Ghost; he hadn't fire sufficient to preach a full gospel when a carnally-minded official board were opposed to holiness. This minister went to the altar and invited his people to follow him. What were the results? The preacher was wholly sanctified, he swept on to victory, and the Lord came to his help and blessed his church with a revival.

I don't meet a better class of people than the ministers, but I am sorry to say, they don't seem to see the need of having the fire of the Holy Ghost on their soul. God is giving the ministry of this day great opportunities, but many, very many, are not masters of the situation because they lack the fire.

Recently we visited an army post. We were holding tent meetings a few miles away, and the pastor took us as a visitor to the post. There were several hundred soldiers on the reservation. The pastor was acquainted with the surgeon of the post and he most willingly offered to show us over the reservation, and give us any information desired. We inquired as to the religious part of the post, and here is what he told us.

We have a chaplain here whose sole business is to look after the spiritual part of the post; he is a very scholarly man—"but" We inquired why the doctor emphasized the word "but." "Well," he said, "We only have one service a week, Sunday morning, with an attendance of twenty, and part of this number are small children of the officers' families." Think of it! What an opportunity for soul saving. "What lack I yet." Not education, not opportunity to do good, but the fire of the Holy Ghost.

In bidding the doctor good-bye (he was a member of the M. E. Church) we invited him to the tent meetings, and as he held my hand and pressing it tightly said, "I need the meetings more than you need my presence. My soul is so hungry for a good gospel sermon." Much more could be said on this line but we hasten to the second fire mentioned in the New Testament. 1 Cor. 3:11-15.

This is the fire that will try our works. How careful we need to be in considering this part of the subject. All work done for self-glory will go up in smoke. All star sermons that have been delivered to secure a better appointment, to seek the applause of men, to gain a reputation among men will be burned—will go up in smoke. There will surely be a big bonfire of sermons in that day. All solos sung for self-glory will go up in smoke. All choirs that sing for show; their singing will be fuel for the judgment day fire. All evangelists who preach for self-reputation will be surprised to know that their works will be tried with fire; and self-pride, self-reputation will all be burned. How careful we need to be that all we do either in word or deed be done to the glory of God.

The third fire is the judgment day fire—to them that "know not God and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1:7-9. This is the sinners' judgment. The saints of God need no judgment of their sins. That is settled here. The saints have no sins to be judged.

When Christ comes again the question of heaven or hell will not be a question to be settled with the saints of God; that is settled here. The saints of God are not on their way to the final judgment day, but are on their way to see God. When Christ comes again at the millennium, the saints will be judged for their works, and the final judgment will be for the ungodly. What an awful day that will be!

The Scriptures tell us that all classes will be there; the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men and every bondman, and every free man. What will these be doing! Praying? Yes. Praying, not to God, but to the mountains and rocks to fall on them and hide them from the face of him who sitteth on the throne. They can better bear the rocks to fall on them than to see God with their sins.

How awful, how awful to think that any who read this article will be consumed by the wrath of God at the final judgment. God grant that all who read these lines may escape the third fire mentioned in this article. Every person, great or small, will either have to meet the fire of the Holy Ghost for

their sanctification or the fire of damnation. Which fire will it be?

The fire of the Holy Ghost first burns out, then warms and enlightens and illuminates and purifies; while the fire of damnation burns, blisters, scorches, and never consumes. Which fire will you choose?

Every reader of this article is either longing, and pressing and praying to be baptized with the Holy Ghost and with fire, or drifting towards the fire of God's wrath which burns, but never consumes. God grant that we may be wise and choose to be baptized with the Holy Ghost and with fire.

Delanco, N. J.

THE WESLEYAN STANDARD OF RELIGION.

C. C. CARY.

Ever and anon some of us have been wondering why it was, in revising the Hymn Book in the M. E. Church, South, that so many of the hymns of the Wesleys had been left out. We were almost afraid to charge that these omissions had been done purposely or because of a change of views on fundamentals, but at last the truth has come out. In a recent issue of a church paper, a minister of no mean reputation in speaking of the new Hymn Book, candidly says, "as regards the Wesleyan hymns, we may call attention to the fact that the criterion of true religion, even among Methodists today, is not strictly Wesleyan as it used to be. The Wesleys judged religion from the standpoint of inward experience. But we are now stressing applied Christianity in social service. And our bishops and other dignitaries who have revised our Hymn Book, have eliminated more and more of their hymns."

There it is in plain words, without amendment or apology. At last we know the truth, that this cutting out of Wesleyan hymns was done designedly, largely because the present "criterion of true religion is not so strictly Wesleyan as it used to be." Which simply means in plain words that in the Methodist Church religion has undergone a very serious change.

Well, first of all, this being so as stated by this intelligent minister, who seems to be on the inside, we may remark that it is no wonder the Hymn Book is not a success. The life of our collection of hymns has been largely taken out, and something else not near so good has been put in its place. The authorities may rave about it, say hard things about the many modern song books, and deplore the fact that our people do not use the Hymn Book, but they cry in vain. It is not the book the common people want, and it is not the book they are going to have. When the authorities undertake to discount Wesley and his hymns, then they do that which fails to make Methodist singing popular and useful.

But there is more than this in this discovery about Wesleyan hymns. It comes to light in bold letters that "the criterion of true religion" has been changed radically, and we must now look for a quite different standard, namely "applied Christianity in social service." This means that a hearty repentance for sin, a clear justification by faith, a radical regeneration made necessary by the native depravity of the human heart, a joyous witness of the Spirit, and entire sanctification, one and all, have been set aside and changed, for this was the standing "criterion" of Methodist religion for many years, and now the standard is "applied Christianity in social service."

Well, all I have got to say is that there is no wonder that Methodism limps, and from every quarter the cry comes up, "What is the matter with Methodism?" If the old truths of Methodism, voiced in the hymns of the Wesleys and sung with a heartiness born of the power of the Spirit resting upon renewed hearts, has done so much in the past, there is no sense whatever in changing the old "criterion of true religion" for anything new like "social service" or "applied Christianity."

If we cannot win the battle with the old weapons, then in vain may we throw these away and try something more modern. The fact is, Wesleyan religion has not changed, either in its nature or in its marks. It is as it ever was and ever will be. It undergoes no change. It is the same yesterday, today and forever.

Now we begin to see what is the matter with the Church. There has been a plain departure from the

old paths. The old landmarks have been taken away: All of which leads me to say once more (for I have said it before in these columns in the years that are gone), that the holiness movement has not come at all too soon, and just as long as conditions exist as remarked upon in the foregoing, just so long will there be room for it in this part of the earth. As long as human nature remains as it is, fallen, depraved, leaning away from God—as long as the Holy Spirit in his operations is the same—and as long as the heart of man is hungry for something it does not possess, and fears the future—so long will religion as taught in the Wesleyan standards and as sung in the hymns of the Wesleys, remain the same. There is to be no change in the criterion of true religion, and the people affiliated with the holiness movement can afford to stand firm in their contentions, for they stand upon a rock. And all the greater need to renew our strength, take fresh hold on God, and continue to proclaim religion as taught by John Wesley and his co-partners.

THE FORTY WITNESSES.

REV. B. F. DURLING.

Among our bishops who have written upon "Holiness" we find Bishop Foster whose *Christian Purity* is a classic; Bishop Peck, who has given us "The Central Idea of Christianity?" Bishop Taylor, the great apostle to the whole world; Bishop Newman, the polished orator; the pastor and intimate companion of President Grant, when that statesman and warrior was passing down into the valley. While not writing so extensively on this subject perhaps, as some, still his sermon published in tract form was a polished contribution to this department of our literature.

Bishop Thomson, for years president of Ohio Wesleyan University, later became editor of *The Christian Advocate* of New York. He was spoken of by Rev. Wm. Morley Punshon, that prince of Wesleyan orators in England, as "The Chrysostom of the American pulpit." Bishop Thomson said in *The Advocate*; "It is not saying too much to aver that they, the professors and advocates of this doctrine, form the most loving, spiritual, effective membership of the churches to which they belong."

Dr. Fowler, before he was bishop and while editor of *The Advocate*, said: "The advocates of the higher life have a legitimate idea, and it is producing a marvelous, salutary effect, not only in this country, but also in England, Scotland, Germany and France. We bid them God speed."

Not only is the idea a legitimate one, but, that the experience is indispensable, is shown by the following from Bishop D. W. Clark. In writing of sin he says: "It defiles, pollutes the soul; it perverts all its powers, therefore sanctification is as essential to salvation as is justification."

Among the preachers of the Southland, Bishop Soule was very eminent: He said "It should be an occasion of joy and gratitude to the whole house of faith, that this blessed doctrine of scriptural holiness is reviving in the churches."

Another very distinguished preacher of the south, was Dr. Lovic Pierce. Dr. Abel Stevens in the history says: "Few men in the south have surpassed Dr. Lovic Pierce." In a sermon before the Southern General Conference he said that where the desire of sanctification was dying out in the church, it was because of the fact that the grade of religion our people had been running upon was below the level where sanctification begins.

Among the many sons whom American Methodism has raised up, one of the very greatest, was Bishop Simpson. Few if any, probably, have been gifted with so pathetic a form of eloquence. When his powers were shining in their meridian splendor, great congregations, forgetting their surroundings, under the wonderful spell of his eloquence, sat entranced. Some of these mighty sermons were preached at great holiness camp meetings, such as Manh-im and Round Lake.

But time would fail to speak of all; of Ninde, the sweet-spirited; of Mallalieu, author of "Fullness of the Blessing;" of McIntyre, the brilliant. How eloquently have Bishops Mallalieu, Joyce and Lewis preached at great meetings at Camp Sychar.

Of those outside of Methodism how many might be named. We can take time to notice but few: one of the more distinguished, is Mrs. President Edwards. It has been said of her testimony, that

one stronger, clearer and more glowing cannot be found on record. Another beautiful testimony is that of Harriet Beecher Stowe given in her tract, of the manner of her own stepping into the light.

How eminent also are the cases of Gen. Booth and the brilliant Catharine. What an army followed them while living, and when borne to their last quiet slumber, they were attended by a company rivaling in numbers those taking part in the last sad rites of royalty.

Lack of time and space forbid many more examples. One or two more may suffice. Let these be from across the sea. In all the range of British eloquence Jeremy Taylor will ever stand forth a giant of almost unparalleled greatness. In history he has been called "the Shakespeare of Divines" so great was his genius. In his writing he has left this language: "That it is possible to love God with all the heart, it is folly to deny; and yet to do this is the highest measure and sublimity of perfection."

Somewhat later, another great man of the English pulpit, was Robert Hall. Even a late skeptical writer pronounced him the sublimest and purest genius among modern divines.

In "Oratory and Orators," Matthew says: "For forty years he had no rival in the English pulpit." His biographer, Rev. E. Paxton Hood, states this: "Hall was probably the greatest sacred orator of any age." In his solemn dedication of himself to God, which he wrote out with quite elaborate fullness, occur the words: "I do solemnly and deliberately take Thee to be my full and satisfying good and eternal portion in and through Thine adorable Son the Redeemer; and by the assistance of the blessed Spirit of all grace, the third person in the Triune God, whom I take to be my Sanctifier and Comforter to the end of time."

Ah, many have been those who could join with the sainted Bishop Joyce, who gave as his final testimony: "When I am resting under the flowers, I want it told as a memorial, that I had this blessing of entire sanctification as a work of grace by faith in the blood of Christ subsequent to regeneration."

Westerville, Ohio.

IN THE OFFICE

Mrs. Bettie Whitehead.

WE HAVE FALLEN UPON STRANGE TIMES.

There is in the atmosphere of social and religious conditions a feeling that we are on the eve of a great crisis in the history of the world. There are secret, invisible powers at work which cause you to fear the unfolding of the coming years. Efforts have been made to define this spirit of unrest, books have been written to explain our world conditions, preachers have tried to adjust the situation by trimming the word of God down to "fit" the conditions, and thousands of anxious hearts are wondering what the outcome will be. Yet, we are no nearer the solution than when we first began the investigation.

Philip Mauro, author of "The Number of Man," has in this book tried to locate our trouble, and perhaps, has thrown light upon existing conditions, but have we found the remedy and, if so, have we applied it? He emphasizes the fact that "human society is stirred, the world over, as it never has been before." This simultaneous activity is but the rumbling of human machinery trying to solve its social, political and religious problems by human energy and ingenuity. In other words, there is a growing disposition in the present generation to *save itself*, socially, politically and religiously.

This writer expresses his conviction that "the affairs of humanity are approaching a crisis of the first magnitude," or what another has designated "a great world-crisis." What is the cause of the conditions which invite this impending doom? We have but to note the drift of the educational and ecclesiastical teachings of the day. We were amazed, deeply grieved and excited with jealousy for our Christ, when we read the class poem of Harvard University

quoted in the book to which we referred above. Let us give you the last verse as a sample of outright blasphemy.

"O, holy spirit—O heart of man!
Will you not listen, turn and bow
To that clear voice, since time began
Loud in your ears, and louder now!
Mankind, the Christ, retired—
Recrowned, recrucified;
No god for a gift, God gave us,
Mankind alone must save us."

We note that the "heart of man" is substituted for the Holy Spirit, and instead of the only begotten Son, we have "No god for a gift, God gave us"; Christ, the world's Redeemer is discarded and "Mankind alone must save." We had thought to sto, with this quotation, but we cannot refrain from giving you two other verses in order to show the trend of thought in high places, and for which man in his blindness and stupidity is grasping, as a drowning man catches at a straw.

"O world, grown pitiless and grim!
O world of men, had you but known
Your brother is your Christ, through him
You must be saved and him alone.
Love for his sorrows—love
Love alone can lift you above
The pain of your misgiving,
The doom and the horror of living.
Within ourselves we find the light
And in ourselves, our Gods to be,
Not throned beyond the stars of night;
Here in America we must see
The love of man for man,
The new world republican—
A heaven, not superhuman,
Reborn in man and woman."

We have written the most startling facts in italics in order to draw your attention to the glaring thoughts of man-contrived redemption. You will observe that *man is all* while the One whose blood alone can save, is not mentioned save as we are reminded that *man is our Christ*.

It seems to us that such advocates of human redemption are, bordering perilously near upon the precipice of blasphemy against the Holy Ghost; perhaps nearer than they think. If, as they contend, the heart of man is the "holy spirit", then the avenue of salvation through faith in the crucified of Calvary is cut off, and they are without God and without hope in the world.

Our hearts are tremendously stirred when we see the drift of things in educational, social and ecclesiastical circles, and we pray that the Holy Spirit may impress upon our ministry the importance of tarrying until they are endued with power from on high—the only power that is able to cope with the awful tide of infidelity and blasphemy that is threatening to undermine the foundations of our holy Christianity. "Preach the word" is the message that should sound loud and long to our ministers. It is true time brings with it many changes in the world of politics, inventions and education, which are good and well enough, but the eternal truths of God are as unchangeable as their Author, and there is no other name given among men whereby we must be saved, save that of Jesus, the Christ of Calvary.

Christ is the world's magnet to draw men unto himself, and if the ministers of his gospel fail to hold him up as the one able to save to the uttermost, the blood of earth's deceived and sin-deluded multitudes will appear in judgment against them. This prodigal world still has the heartery of the Greeks, "We would see Jesus," and will never be satisfied with the husks of man-contrived salvation, nor the superficialities of social service. The body can get along with temporalities, but the *heart needs God*. This world has made no provision for the heart; it was made for God and he alone can fill it.

While the adverse winds of unbelief whistle their stinging blasts around us, may they but drive us closer to the bleeding heart of him who has said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Let us magnify and exalt him who has thrown out this

invitation to a restless, hungry world and prove to them that he is the panacea for all life's ills. He is our "rester," our peace, our joy, our satisfying portion. He is the strength of our life, of whom shall we be afraid?

Let those who may choose to sail over life's tempestuous and uncertain sea in the little man-made canoes of self-righteousness, do so, but those of us who have the Captain of our salvation as our pilot, will stick to the old Ship of Zion, and drown the siren voices of a God-forgetting world by singing

"Jesus, the name high over all
In hell, or earth, or sky!
Angels and men before it fall,
And devils fear and fly."

SUNDAY IN THE WHITE HOUSE.

Sundays are nearer days of rest in the White House offices than they have been there for many years. "We come nearer having our Sundays at home under this administration than any I have ever known," said one of the oldest of the White House employees recently. That is true, because we have a President of the United States who believes in the old commandment, "Remember the Sabbath day."—*Christian Herald*.

Rev. John F. Roberts: "The meeting at Denver, Tenn., was a good one. The attendance was fine, conviction deep and some prayed through. This is a new field for holiness and the opposition is strong. There is a marked difference in the pastors of this conference and those of the Louisville Conference. We feel THE PENTECOSTAL HERALD and the life and labors of Dr. Morrison have had a telling effect on the Louisville Conference. Bro. A. C. Mimms and wife kindly cared for us. They have the blessing and are determined to give others an opportunity to hear it preached. We go next to Albany, Ky."



Rev. W. E. Charles: "We have had a string of meetings beginning at Grand Rivers, Ky. After this meeting we went to Cottage Grove, Tenn., returning to Hazel, Ky., where Bro. Pat Davis and I held a meeting under a large tent, which resulted in over one hundred conversions. We assisted Rev. A. R. Kasey in the Kuttawa camp meeting. The meeting was good in many ways but not what we hoped. We also helped Bro. B. E. Martin and had a good meeting. We are now at Newbern, Tenn., and the outlook is good. Our next engagement is Water Valley, Ky."

Can't you think of four persons in whose spiritual welfare you are sufficiently interested to invest \$1 in to send THE HERALD to them all till January, 1914?

Beautiful Words.

Beautiful Colors.

Beautiful Cards.

Beautiful Illustrations.

These beautiful Scripture Text Cards will not only beautify the walls of your home, but they will prove a great spiritual blessing to you and yours and to the visitors who come to your home.

Put the Scripture text on your walls.

Write for illustrated catalogue and quantity prices.

Pentecostal Publishing Company.
Louisville, Ky.

Our Monthly Appointment.

A Pastoral Sermon By Rev. John Paul.

REPENTANCE.

Gospel repentance is for the sake of receiving divine pardon. It means to "go back on" present pursuits and seek the right way; to turn from sin and address oneself to the will of God, in hope of finding mercy and grace. It is essential to salvation. Never did any man enjoy the conscious forgiveness of his sins without having repented.

HUMAN VERSUS DIVINE PARDON.

If our neighbor sins against us we are to forgive him, not only seven times, but an indefinite number of times, and that without requiring him to repent at all. The forgiveness may do him no good without his repentance, but it will do us some good to forgive him. On the contrary, divine pardon is not for God's benefit, but for the benefit of the man who is pardoned; and it can do him no good except he repent. Therefore, God will not forgive a man without repentance. Again, our right and duty to forgive a man consists in the fact that his sin against us is purely personal. It will set no premium upon sin and hurt no public interest for us to grant our offenders an unconditional pardon. But God occupies a representative capacity. He who sins against God, sins against the moral government of the universe. As the parable of the prodigal son puts it, he sins against heaven. And God has no right to grant that sinner a pardon till he sees that it will serve the best interests of heaven and the moral universe. It can never do that till the sinner repents. It could not do it then, had there not been a sacrifice for sin, setting aside the necessity for punishment. Hell is not the punishment for sin; separation from God, exclusion from heaven, is the punishment for sin, and hell is the consequence of separation from God. The atoning death of Christ therefore purchased repentance for sinners; no man can come to the Father but by him.

REPENTANCE AND FAITH.

We see therefore why the gospel connects repentance and faith. Two things are necessary for the pardon of a sinner, namely; a Savior and repentance. He might repent without a Savior, but his repentance would do him no good; he could not be pardoned. He might have a Savior without repentance, but his Savior could do him no good; it sets a premium on sin and violates the interest of heaven to pardon an impenitent soul. Faith is the acceptance of this Savior, Jesus Christ, as our sufficient Redeemer. Some of the elements that constitute true faith, fidelity, for instance, are found in repentance. Repentance and faith hold some things in common; in so much that in some instances faith alone, as including repentance, is mentioned as the condition to salvation.

TURNING, NOT TO RETURN.

"For godly sorrow worketh repentance to salvation not to be repented of." No man has repented till he forsakes his sins. Forsake does not mean to suspend, but to quit. He who truly repents, puts down his sins with a full purpose not to take them up again; otherwise, he is not forgiven. We do not deny the possibility of a redeemed soul returning to his sins like a sow that was washed, to her wallowing in the mire; but we hardly think this is usual; and we maintain that if a man easily and quickly returns to his sins he has never quit; and, of course, has not received divine pardon.

A LIGHT VIEW OF SIN.

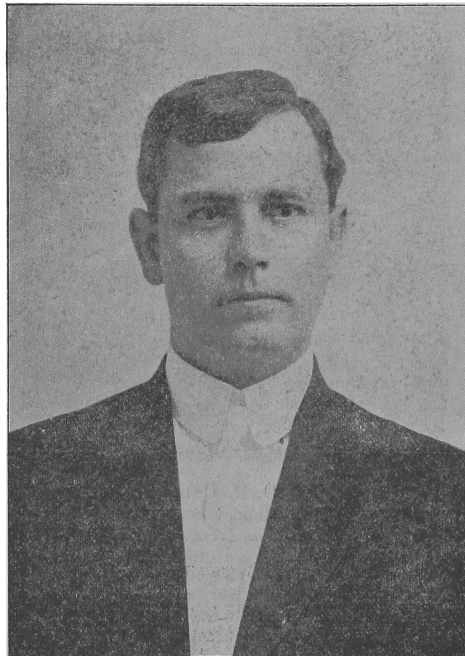
Scriptural repentance is not possible without a clear view of the horror of sin; a strike at the king; regicide; insurrection against heaven; anarchism. A man who thus has an intelligent view of sin will not easily be slipping in and out his old practices of sin. He may, after repentance, be overtaken by sin at some time; but "his repenting will stop his sinning, or his sinning will stop his repenting."

EVANGELISTIC AND PERSONAL.

Dr. B. Carradine is conducting a ten days' meeting at the Evangelical Church in Kansas City, Mo. He will close there September 28.

Rev. Kenton H. Bird is conducting special revival services at the Smith Heights Holiness Mission at Adelle, Miss. Prof. H. A. Wood is in charge of the music.

Rev. G. O. Crow: "We began at Hanson, Okla., Friday night. The power is on the people and many are finding the Lord. About seventy-five at



REV. W. R. WAGONER.
Host of Louisville Conference.

the altar last night. Please pray for us."

Rev. J. W. Oliver: "We are now at Fort Cobb, Okla., with Rev. J. I. Swim, pastor of M. E. Church, in a battle against sin. Pray for God to greatly bless us for it is needed. If you desire a revival along pentecostal lines, write us for fall and winter dates at Lucien, Okla."

Rev. E. E. Wood: "Our last two engagements at Uhrichville and Bentleyville, Ohio, were owned and blessed of God. We are moving to Olivet, Ill., to put our son in school. Have some open dates for any one desiring a revival. We have had several years experience as pastor and evangelist. Address us at Olivet, Ill."

M. P. Shoemaker: "We have just closed a good meeting in Smith County, Tenn. It was held under tobacco canvas with weeds on top, but God was there just the same. Bro. Tom Carter, L. A. Dukes and wife and Sister Cornwell were great help."

Rev. J. W. Peterson: "We closed our Woodbury Holiness camp meeting August 31. Dr. G. A. McLaughlin was at his best and won the hearts of the people. Several were reclaimed, saved and sanctified and the church was quickened and refreshed. Sister Dean brought the message in song."

Rev. W. R. Gilley: "The M. E. Conference

closed here having had a good session. Many preachers testified clearly to the experience of entire sanctification in the morning love feast. A class of six were ordained deacons, among them your humble servant. Three were given elder's orders. All of these nine profess the experience of perfect love. Holiness is gaining ground. Let us be encouraged."

The Kentucky Sunday School Association will convene in this city October 7-10. A number of prominent speakers and workers will be present, among them Mr. Marion Lawrence, General Secretary of the World's and the International Sunday School Associations, and the most popular Sunday school man of America. There will be reduced rates of one fare plus twenty-five cents.

A great meeting has recently closed at Page, W. Va., in which fully one hundred souls have professed conversion or entire sanctification. God's power was graciously manifested. Children prayed through and led fathers and mothers to Christ. Rev. Westfall, of Charleston, was in charge of the meeting and Bro. Kenton H. Bird led the singing.

Rev. S. H. Pollitt: "We had a good meeting at Johnson's Chapel on the Moreland charge, Bro. Waggoner pastor. There were several bright professions, the church revived and three young men called to preach. Bro. Waggoner continued the meeting a few days and reports several conversions. Thank God for a church that calls young men to the ministry."

The Franklin County Holiness camp meeting, Ozark, Ark., was a great one in every way. Large crowds, good interest and deep conviction. Many were saved and sanctified. Bro. Allie Irick and wife gave perfect satisfaction. They preach and sing well and have the fire. Our camp is thirteen years old and we have had some great meetings, but this was one of the greatest. Same workers are called for next year.

Rev. C. R. Crowe, pastor of Davison Memorial Methodist Church this city, recently held a meeting at Pleasant Run Church on the Lebanon district, assisted by the pastor, Rev. J. C. Hoskinson. The meeting continued two weeks and was the best the church has had for a number of years. There were thirty conversions at the altar; the people prayed through and testified definitely to a saving faith in Christ. Twenty-five united with the church, nearly all heads of families, the church gloriously baptized and the community much benefited.

O. H. Callis: "Oakland City, Ind., camp was good because of the good holiness people there, because of the good song leader and singers there, because of the music rendered both vocal and instrumental. The Asbury boys added much to the camp with their musical instruments and holy zeal. And last, the camp was good because of the good preaching done and the soul salvation wrought."

Rev. L. B. Simpson: "We recently closed a good meeting in Mt. Vernon, Ill., in which a number found Christ. We will return next year to establish a camp meeting, D. V. Wife and I are at Antioch, Ala., and the altar was full last night. Sister Maggie Dixon has charge of the work here and is doing a fine work in getting a holiness school started. Our next meeting will be at Rose Hill, Ala., then to Winn, Fla., for a camp meeting. All of the ministers and workers will be entertained free. Any one needing our services may address us at Owensboro, Ky."

Rev. W. C. Moorman, of Hutchinson, Kan., is now in the evangelistic field and will be open for calls. His address is Hutchinson, Kan. He prefers laboring in the middle west. We are personally acquainted with Bro. Moorman and he is a safe proposition. We hope those near him will give him a trial.

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

EVANGELISTIC

THE WACO CAMP.

It was our privilege to be one of the workers at old Waco, Texas again this year. We were there last year with Bro. Ed. Ferguson as co-worker, but he soon passed to his reward. Evangelist Andrew Johnson was our co-laborer this year. We had not heard Bro. Johnson in a series of meetings for a number of years, but am glad to say that he has certainly developed mentally and spiritually. He is a genius, a scholar, an eloquent preacher, and a blessed good man. He has few equals in or out of the Holiness Movement.

Prof. C. D. Lear, of Marion, Ky., had charge of the music, and gave perfect satisfaction to the evangelists and people. Bro. Lear is not only a good singer but a good preacher and an excellent man.

The results of the camp were gratifying to the committee and people in general. There are some of as fine people at Waco camp as you will find anywhere. "They are as gold tried in the fire." There are Linville, Gassaway, Bailey, Hunt, Vinson, Bersford, Ferguson and others, beside a host of holy women. We certainly appreciated an invitation back to the camp. It is our intention to be in Louisiana and Texas for some meetings another year.

We are at this writing in the midst of Waterloo, Ohio camp. A splendid meeting. Prof. W. W. Owen, of Wilmore, Ky., has charge of the music.

J. B. KENDALL.

WATERLOO, OHIO CAMP.

The camp at Waterloo has just closed. Several were saved, reclaimed and sanctified. We cannot say that the battle was easy, or the victory complete. There were some things we feel were in the way of a general victory and as far as we could tell they were never removed. The camp committee is composed of Spirit-filled men and the people generally are trying to do the right thing, but Satan is making the fight of his history in dealing with some souls there. A full gospel was faithfully and effectively preached by Bro. Kendall. He covered the field of gospel truth from pardon to glorification and the Lord honored the truth.

We found here some young people who have their face toward Asbury College, and we are expecting to see some of them there this year.

Bro. Keys was there with his earnest testimonies and prayers. Bro. Bostick helped out with the good songs of Zion. Bro. McCoy cheered us with his meekness and simple faith in prayer and testimony, and the Hall brothers and Bro. Kelly were still shining for the Master. We were glad to see them all rejoicing in the full salvation of our God. Bro. W. R. Gilley was with us a few days and preached three times for us. The depth of his consecration, the frankness and straight-forwardness of the man blessed our hearts. His messages were plain but full of love. As we view the camp in all its work we think that much was accomplished, and by God's blessing will bring forth much fruit in time and eternity. Yours for full salvation.

W. W. OWEN.

AMONG THE CAMPS.

PETERSBURG, IND.

At Petersburg we had a gospel tent which would seat several hundred people and nearly every night it was filled with earnest, attentive listeners. The order of this place was remarkably good. We labored there with Rev. A. C. Zepp, and found him a most desirable fellow-laborer.

The results of the meeting were not so great numerically, but great in substance. The authorities were well pleased with the work done, and took on renewed courage for camp another year. The meeting closed with seekers at the altar and everybody wishing the services to continue.

Our next run was over to

WILMORE CAMP.

There Drs. Morrison and Hogue did some good gospel preaching as we have ever heard. Bro. J. O.

Todd had charge of the singing and did it well. We assisted him some as he was physically disabled for a few services. One great feature of this camp was the ministerial attendance. There must have been twenty-five preachers present for several days. The Lord blessed the camp greatly this year. From there we ran down to the famous old camp on the hills, SILVER HEIGHTS.

There we preached one time to a large and very attentive and inspiring audience. We were there but for the one service. The opening was good. Bros. Hargett and Rinebarger were holding the fort till the other workers could come.

WHEELING CAMP

was our next place of work. There we found things hard at the beginning, but we closed with a high tide of victory. Rev. W. G. Bogue was our co-worker and did some good gospel preaching. The



REV. O. H. CALLIS,
A most efficient evangelist.

good people there stood by us and then rejoiced with us in the victories. We had to close just when we should have gone on. The last two nights were the greatest. The altar was filled both nights. Some genuine salvation work was done there. Good authority told us the camp was satisfactory in every respect. May God bless the good people at Wheeling.

RAMSEY CAMP.

We reached there on time and opened fire on the enemy. Soon the other workers, Bros. Harney and James Reid, came and the real work began. Bro. Reid had to leave after a few days on account of ill health. We assumed the responsibility of leading the singing after he left, also preached once a day. We did not reap great numbers of souls there, but we did have a splendid camp in more ways than one. We never heard so much earnest praying anywhere before or since, consequently the saints grew wonderfully. Several prayed through and the camp closed with a general good and religious feeling between all present.

OAKLAND CITY.

After a few days rest it was our privilege to be with Bro. Huff at this place. We found the people generally ready for the battle. When we saw battle we emphasize battle for it was a hard pull clear through. No great numbers flocked to the altars at any time, but as well as we remember there were but two services without speakers, thus in the course of ten days a goodly number prayed through. Bro. Huff did some great preaching. It was great because it was so good. He fed the Christians and made the sinners hungry. The last two nights the crowds were overwhelming but were properly controlled by the authorities. The altar was filled both nights. We hoped and prayed for greater results, but we heartily thanked God for the great good accomplished.

The last Sunday was an exceedingly strenuous day but a good day. Bro. Huff's last message was on the Second Coming of Christ, and this inspired

and encouraged the saints greatly. The camp closed with shouts of victory among both old and new saints at the camp. The old saints were those who have been long in the harness; the new saints were those who crossed over during this camp.

Amid hearty handshaking and good wishes we parted at the old camp ground to hope, work, and pray for a far better camp next year. Prospects are good.

This ended our summer's work among the camps, and next we ran into Wilmore to rest till the opening of Asbury. Yours in his service,
Wilmore, Ky. O. H. CALLIS.

CALIFORNIA, KENTUCKY.

The Carthage, Ky., camp meeting opened Aug. 8th, with victory as usual. Every one had a smile on the face and joy in the soul looking to God for great and marvelous things. The power of God was so intensely felt that folks were convicted without coming to the meeting. More than one fell in the straw. At times we had to enlarge the altar space. Bro. Kenton H. Bird preached the truth with great liberty and power of the Spirit. Bro. Bird certainly yields a wonderful influence over the young people and succeeds in getting them to God, which is a great blessing and the need of almost every community.

Quite a few backsliders were restored, for which we certainly praise the Lord. It grieves our heart to see a backslider go through a camp meeting, such as this was, and not get restored. Conviction would fall on the congregation at times with almost irresistible force until more than once people left the tent to keep from the altar. We had great liberty and victory at the altar and very few people left without the blessing they came for.

Bro. O. R. Henderson successfully led the singing and labored faithfully at the altar. Bro. K. H. Jackson, missionary to Central America, represented Bro. James M. Taylor's work in South and Central America. We had two very successful missionary services, which I believe will cause the people to pray more and increase the mite box fund. Quite a few young ladies came from God's Bible School located in Cincinnati, and were quite a blessing in song, at the altar, and various places. Dr. Redmon, my companion and faithful helper in the tent work, labored faithfully during this meeting, in kitchen and dining room as well as the platform. Dr. Droge and Henderson were faithful at different places; in fact, every one seemed to lift every pound he could every time he could, and when it was all coupled together with such a tremendous spirit of prevailing prayer as God gave us, it is no wonder that the congregation quaked with old-time conviction. Quite a few were sanctified by the precious blood, for which we bow in humble submission to God.

On Saturday morning we had a business meeting which was certainly owned and blessed of God. We returned our thanks unto God for the past blessings, marvelous answers to prayer, salvation of our loved ones, and the many precious leadings and comforts of the Holy Ghost, and with weeping, crying and shouting the folks renewed the pledges and quite a few added five dollars.

On Sunday morning we let the folks know what had been done and those who were not present on Saturday morning, but wanted a part in the camp meeting, stood to the feet and called the amounts so rapidly it took two of us to record the names; until a sum of five hundred dollars was pledged to prepare for a greater camp for 1914. I say amen! Push the good work. We had to insist on Bro. Bird attending the business meeting, but before it was half over he had a rocking chair and was on the platform about to take the meeting. This was no dry affair. Jesus knew what he was talking about when he said, "It is more blessed to give than to receive." We are expecting and planning for and actually getting ready for a greater camp next year with Dr. H. C. Morrison, Kenton H. Bird, O. R. Henderson, my companion, and myself on the list of workers. You should become interested now. Plan, prepare and attend the August, 1914 camp at Carthage. J. E. REDMON, Sec.

"Our Choice," will be your choice when you give it a trial.

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

FROM OKLAHOMA.

Our first revival this summer was with Rev. Le-roy Miller, at Dutton M. E. Church, seven miles west of Pocomasset, Okla. The weather was hot and dry, but God was on the giving hand, and several were converted, or reclaimed, and one sanctified; and about fourteen added to the church.

Bro. Miller is well liked by his people, and deserves great credit for the way in which he handles his work. But who couldn't do good work with such people as the Hills, Gatewoods, Winders, Gentrys, Stattons and Rodkeys to help push the battle? God bless the folks at Dutton.

Our next engagement was with Rev. J. I. Swim, pastor M. E. Church at Fort Cobb. This meeting was held at Eakly, an inland town, about twenty miles northwest of Cobb. The services were held in a beautiful grove, well arranged, and convenient to town. This grove has been dedicated to God, and each year hereafter a great holiness camp meeting will be held here. People attended this meeting for miles, some coming as far as fifteen miles. God wonderfully blessed about thirty-five souls, either in pardon or purity; a church enterprise was launched, and about \$1,000 raised before we could get out of the country.

The Caddo County Holiness camp meeting association was organized with Phillip Heckert, Pres., and Miss Ethel Recker, secretary, to push the battle for Bible holiness. The merchants closed their stores and attended the services. The banker would talk "finance" awhile, then recommend Jesus to his customers. Thank God for a banker whose only conception of life is not "finance."

The Caddo County Holiness camp meeting will be held at Eakly, Okla., Aug. 1-14, 1914. Plenty of good water and shade, and one of the finest communities in the state. If everybody will push this camp, there ought to be 100 campers next year.

From Eakly we went to Mountain Park for the annual camp of the Southwest Oklahoma Holiness Association, Rev. E. B. Cole, M. E. Conference evangelist, was the evangelist. Cole is a fine fellow, and did some good preaching; in fact, he is a fine camp meeting preacher. Brother Jurey, of Grandfield, was elected president of this Association for another year. Bro. Jurey is pastor M. E. Church at Grandfield, and is a fine selection.

We are again with Brother Swim, eight miles south of Ft. Cobb. Meeting starting off very well. Pray for us, and by the grace of God, the people shall know the blood of Jesus can cleanse from all sin before we get through.

We go from here into the little city of Cobb. We especially need your prayers for that place. Oh, that God will enable us to stir that town for his name's sake. J. W. OLIVER, Lucien, Okla.

CHICAGO, ILLINOIS.

It has been some time since we reported to THE HERALD our work in the field of holiness evangelism. During the month of August we have been engaged constantly in camp meetings.

The first was at Romeo, Mich., where we were privileged to have as our associate Bro. Geo. Ben-nard, of Albion, Mich., a very capable leader of song and an effective preacher of the gospel. Rev. G. W. Nixon, of Pontiac, Mich., is the president of this Association. Dr. Nixon is a strong, logical and scriptural preacher and a most delightful brother. This camp meeting was declared by all to be the best ever held in their history.

From first to last there was not a dull or fruitless service. Never before was the regular attendance so large, and never before so many seekers at the altar of prayer. The preaching was direct, definite and with the unction of the Holy Spirit. There were many who received regeneration, reclamation and entire sanctification. Never before was there so much money raised or more cheerfully given for the maintenance of this camp and its work of spreading scriptural holiness over the land. It was our first experience as evangelist at this camp and one that we shall ever remember as a meeting entirely led by the Holy Spirit and full of victory from the first service right through until the close.

My next date was immediately at the close of the Romeo meeting, at Canton, S. D. This is really a great camp meeting. It is under the auspices of the Sioux Falls District of the M. E. Church. It has been officially adopted by the Sioux City and

Sheldon, Iowa Districts. The auditorium seats about 4,000 people. Five of the district superintendents of the adjoining districts together with a large company of the pastors were present a part or all of the time. Dr. R. N. McKaig, of Sioux City, Ia., and myself were the evangelists employed. It was a great pleasure and with much profit to be associated with Dr. McKaig. His ripe experience in the sanctified life, his deep insight into the things of God and his beautiful spirit in all things won for him a large place in our hearts. Prof. O. L. Cotterell, of Evanston, Ill., had charge of the singing, greatly to the satisfaction of all and to the success of the meetings. Dr. J. P. Jenkins, of Mitchell, S. D., brought six most helpful addresses on "The Law of the Tithe."

There was not a barren altar service from the first day until the close. The work was of the most definite character and God put his seal of approval on the gospel preached. It was the writer's responsibility and privilege to have charge of the camp and to preach every evening of the camp meeting, and on each Sunday morning and evening, also to take charge of one day service additional. Scores of the people and many of the ministers earnestly sought and definitely obtained the personal pentecost in sanctifying power. There were also many cases of backsliders reclaimed and sinners regenerated. The records of this camp now reveal the most successful meeting ever held on the grounds in souls saved, believers sanctified and money cheerfully raised for the promotion of the work. One man sent up his check for \$100 for the offering on Sunday morning, saying, "I have been here but three days. I believe this to be the best meeting I was ever in and I take pleasure in making this offering unto the Lord." W. J. HYDE.

SPOTTSYLVANIA, VIRGINIA.

Sunday, Aug. 24, we closed the camp meeting at Spotsylvania, Va. This camp is situated in the midst of some of the most famous battlefields of the civil war, Fredericksburg, Spotsylvania, Chancellorsville and the battle of the Wilderness being among the number. We visited some of these historic places and saw many monuments erected to the memory of the heroic dead, and picked up some of the relics that are still to be found there.

We looked over the Fredericksburg battlefield, where General Burnside, in attempting to take the three lines of entrenchments, and the batteries that played upon him from the hill above, suffered such disastrous defeat, and left the field covered with the dead and wounded from the Rappahannock River to Marie Hill. By some it was thought Burnside was drunk when he fought this battle, but the odds were against him, and it is thought he never would have moved upon the enemy when he did had he not been urged to do so by the authorities in Washington, who did not know the situation as Burnside knew it. After this battle General Hooker succeeded Burnside in command.

On the Spotsylvania field we witnessed the battle ground of Bloody Angle, where the men on both sides fought with the desperation of savages. Two monuments are erected there, one to the heroic men of a New York, and another to a New Jersey regiment. On the spot where one of these monuments stands were found four dead men who had fallen one upon another in battle. By the side of it a tree two and a half feet in diameter was cut off by minnie bullets, the stump of which tree is now in the Smithsonian Institute in Washington City. A small stream of water flows near this place where the soldiers resorted to wash their wounds, and they say, the stream was so red it had the appearance of a stream of blood rather than one of water. We visited the famous McCool house and spring by the same name, the house being riddled with bullets during the battle. It is now owned by some wealthy man in our National Capital, who had all the weatherboarding which was shot full of holes, replaced with new ones. It is unfortunate that it could not have been preserved so as to appear as it did after the battle. Some of the bullets shot in the battle still stick in the sides of the house. After fifty years have passed the farmers still plow up the bones of the dead soldiers that fell in that awful battle, and minnie bullets and other war accoutrements are often picked up by those who live there and the passerby. We stood by the monument of

General Segwick who was killed by sharpshooters, and on the spot where the Braxton battery halted, awaiting for orders to enter the field, and where a man's head was shot off as he leaned his head against a log that still lies on the same spot. Near this place we picked up two minnie bullets, one a federal and the other a confederate bullet. At Bloody Angle we found a federal bullet in a cornfield, with the sharp end missing, and maybe it had caused the death of some soldier boy. We saw the location of General Lee's headquarters in the corner of the courthouse square in the village of Spotsylvania, and also the place near the McCool house where some of his soldiers took his horse by the bridle and stopping him told him if he did not retire to the rear they would do so, fearing that if he went on into the thick of the fight he would be killed. The trenches dug during the war are still visible all over those battlefields for many miles, and evidences are present on every hand, on the trees and other objects, of the dreadful fighting and the awful carnage that prevailed in the days of the sixties. Only a few of the old trees remained standing after the fighting, and they are scarred with shot and shell. Thank God, that those dark days of strife and conflict are forever passed.

The battle we fought on the Spotsylvania camp grounds this year was one altogether different from those we have just been describing. It was one to win precious, immortal souls for Jesus.

Evangelist John M. Oakey and his good wife, and Mrs. Larken, were our associates in the work, the latter having been engaged to have charge of the service of song. The Rev. H. B. Hosley, pastor of the Wesleyan Pentecostal Church, in Washington, D. C., was with us a couple of days and preached twice.

We had a good meeting, in which about half a hundred people professed to be converted, reclaimed or sanctified, and the Christian people were blessed and built up. Some who had attended the meeting for several successive years, said this year's meeting was the best one held for some years, and one of the very best of all the meetings held on those grounds. Brothers Thomas and Andrews are the prime promoters of this camp meeting.

We are now holding the camp meeting at Orleans, Indiana, which will close Sept. 7, and the Lord is giving us an excellent meeting. When this meeting is over we will attend the annual session of our Conference, after that we will enter upon the work of our fall campaign. Persons who desire to correspond with us about meetings, can address us, 1350 Grace Ave., Cincinnati, Ohio.

J. L. GLASCOCK.

Is The Devil A Myth?

Is He?

How do you know He is not?

Has He traps?

Would you like some Bible information about Him, for your good as well as those about you?

A startling, striking book on a neglected and almost forgotten theme. The author turns the search light of his keenly analytical mind upon the subject, illuminating every problematic phase of it. The facts are amazing—the discussion exhaustive—the treatment original. It cannot be classified with any other book.

Price 75c Postpaid.

Agents wanted,
PENTECOSTAL PUBLISHING COMPANY
LOUISVILLE, KY.

THE PENTECOSTAL HERALD

Entered at Louisville, Ky., Postoffice as Second Class Matter.

PUBLISHED WEEKLY.

Six Months in Advance \$50
One Year in Advance \$1.00
Foreign Countries \$1.50

The small, red label on paper shows date to which subscription is paid. On receipt of renewal the date will be set forward. If this is not done in two weeks notify us at once.

Subscriptions Discontinued When Time is Out. In ordering address changed give both old and new address. Write all names plainly. Notify us promptly of any irregularities in receiving your paper.

For distribution, to secure new subscribers sample copies will be sent free on application. Remit by Registered Letter, New York Exchange, Express or Post Office Money Order.

PENTECOSTAL PUBLISHING COMPANY,
1821 West Walnut St. Louisville, Ky.

ADVERTISING DEPARTMENT.

For Advertising rates Apply to
RELIGIOUS PRESS ADVERTISING SYNDI-
CATE.

(Jacobs & Company.)

Home Office, Clinton, S. C., who have charge of the advertising department of this paper.

CONTRIBUTING EDITORS FOR 1913.

Rev. John Paul	Rev. L. B. Bridgers
Rev. Joseph H. Smith	Mrs. Abbie C. Morrow
Rev. H. L. Powers	Brown
Rev. C. E. Wimberly	Rev. B. F. Durling
Rev. W. E. Hale	Rev. Andrew Johnson
Rev. C. B. Allen	Dr. Henry Ostrom
Prof. J. W. Beeson	Rev. G. W. Ridout
Rev. Guy L. Wilson	Rev. Ira M. Hargett
Rev. C. C. Cary	
Dr. M. A. Beeson	
Rev. Bud Robinson	

EDITORIAL

Rev. H. C. Morrison.

(Continued from page 1.)

glad to notice that the federation of women have appealed to the manufacturers to change the present immodest styles. We trust that the manufacturers will heed them or be left with their vulgar styles on their hands.

SYCHAR CAMP MEETING.

This was the forty-third anniversary of the Sychar camp meeting which is located at Mt. Vernon, Ohio. It was one of the great years in the history of this encampment. The writer spent only two days on the camp ground but was delighted with the great throngs, the splendid Christian spirit, the clear, forceful preaching and the large number of people gathering about the altar.

This camp is beautifully located in a green woodland, among massive maple trees with long rows of white tents, one of the largest and best hotels we know of anywhere, a wonderful flowing well of cold, pure water, and a committee of Christian men of intelligence, devotion and brotherly love which would be hard to surpass on our world.

Rev. C. L. Lewis is president of the meeting, and platform manager. He is a delightful Christian gentleman, full of concern for the comfort and happiness of the people and the best possible spiritual results. He makes the announcements, introduces the preacher, calls the attention of the people to the rules and regulations of the ground and does it all clearly, concisely and kindly, but with force enough in it to hold attention, make you remember and feel that you are expected to do what you can to help, and do nothing to hinder the good work. He does not kill time with speech-making or poor efforts at tame wit. His work is done in a few moments and is done in the spirit of holiness. Such a platform manager is a delight. In many camp meetings much time is killed with useless talk which is by no means helpful, but a bore to everybody and hurtful to every interest of the meeting. Bro. Lewis is a pattern of accuracy, brevity and good taste in this particular.

The vice president, Rev. E. I. Johnson, former district superintendent of Mt. Vernon district, is a man of ability and excellent spirit. Rev. Clayton

L. Peck, of Cleveland, Ohio, a cultured and devout man, is a strong preacher and much beloved pastor of Cleveland, Ohio. There are a number of other brethren connected with the management whose kindly, manly faces are familiar but whose names I cannot recall. The Sychar camp has a strong Methodist flavor which is not to its disadvantage. It has good tone to it; the preachers are there leading the hosts. There is absolute freedom from any sort of fanaticism or extravagance. We do not know of a camp with a finer blending of high intelligence and deep devotion.

This year one of the special workers was Rev. G. A. McLaughlin. No cleaner, sweeter-spirited Christian gentleman can be found in all the ranks of the holiness movement; and no man can give a clearer statement of the great truths for which we stand. He is one of the men who seems to grow larger and sweeter in spirit as the years go by.

Rev. C. B. Allen, a most charming Christian gentleman, an attractive and fruitful preacher, a man who lives on the sunny side all the time, strong, clear in word and blameless in deed, who is beloved by all who know him, was one of the workers this year. Rev. C. H. Babcock, of Portsmouth, Va., now of Southern California, one of the most beloved and successful ministers of the full salvation gospel in all the broad land, was also one of the preachers. His health seems to be improving and if he will take a little better care of himself Southern California, with the blessing of God, will help him into a robust manhood. Rev. A. H. Johnson and his wife were song leaders and did their work splendidly. Bro. Johnson is a great song leader and a delightful co-worker.

This camp makes much of the children's and young people's work. Mrs. A. G. Crouse and Mrs. Charles Sapp had charge of these meetings this year and many young people were saved. The children's and young people's meetings of our camps ought not to be simply for entertainment and instruction but for salvation. There were some very interesting missionary services held in connection with the camp meeting, which were of great value.

GIVE ATTENTION.

We wish to call attention to the fact that Rev. A. C. Searcy, of 120 N. Ewing St., Dallas, Texas, a local preacher in good standing in the M. E. Church, South, has had to give up his regular appointment on account of the serious sickness of his wife. He will be glad to assist the brethren in revival work. Address him as above. He is highly recommended by his presiding elder.

H. C. MORRISON.

LOVE'S LESSONS.

ABBIE C. MORROW BROWN.

Chapter XX.

"FORGET . . . THY FATHER'S HOUSE."

It was after we moved back from Minneapolis and were in New York City that the Lord said to me, "Forget also thine own people and thy father's house: so shall the King greatly desire thy beauty." Ps. 45:10, 11. He shewed me that as in the natural a bride leaves the father's house and takes her husband's name, so in the spiritual.

Soon after I began going without breakfast, my father and mother came to spend a night with me. In the morning they all went out to the dining room and left me alone in my study, as usual. But I was not restful. My parents had not been in my home in over six years. They might never come again. (Father never did). Was I right in letting them miss me at the breakfast table? Had I grieved them? Quickly God answered me. I do not remember whether the words were from my daily morning chapter, or if I opened my Bible and looked down upon them. It matters not. The Bridegroom spoke and said, "O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice, for sweet is thy voice and thy countenance is comely." S. of S. 2:14. I was comforted.

"Alone with God, all else forbidden.

Alone with God, O blest retreat.

Alone with God, and in Him hidden.

To hold with Him communion sweet."

It was my custom every week or two to go over

to Brooklyn and dine with my parents at six o'clock. I always called at father's store for him and paid his fare over the bridge and on the trolley. He did not need it, but I liked to do it, so he liked to have me. He always met me at every point. He was "easy to live with."

One day as I was preparing for this pleasure I found I had but twenty-five cents in my purse. This would pay my fare to Brooklyn but not my father's. So I took up my check book, when the Spirit said, "Forget . . . thy father's house." I cried out in grief, "Lord, can't I pay papa's fare, what will he think?" The answer was so sweet and tender, "Forget . . . thy father's house," that I went on my way without cashing the check. As I entered father's store, but did not see him, brother John said, "Forget . . . thy father's house," "He was not well today and went home early." And I never had to pain him by failing to show him this little attention; for after he recovered from his illness we moved to Ridgefield and I never rode with him again.

During his illness, one day, as I was on my way to visit him, I thought to take him some fruit, but the Spirit said, "Forget," so I bought none, but as I reached the steps of my father's house, my brother Nathan stood there with a bag of delicious fruit, and he said, "Abbie, take this fruit up to papa, I am in a hurry."

How tenderly God leads, never suffering us to be tried beyond what we are "able to bear." 1 Cor. 10:13.

Soon after this I went to Rumney to the June Convention. A letter received from Thomas said that my father was very ill and the doctor had said he could not live, and probably I had already received a telegram summoning me to the funeral. The letter was read in the tent Saturday noon after the morning service, at about one o'clock. A few of the saints were still in the tent. As we knelt together in the straw prayer was, "Lord, heal father just now and baptize him with the Holy Spirit." Going to my room, I asked for an assurance, from my Bible, that my father would live and these words were given to me, "He shall not die." No telegram came. When I returned and went over to the home mother said, "Last Saturday at about one o'clock your father was healed, and received a wonderful baptism of the Spirit, and is going down to Ocean Grove for the summer."

"Natural affection" is a beautiful thing and the loss of it ever to be deplored. Rom. 1:31, but we gladly lay it down as an offering at the Bridegroom's feet, when we hear him say, "Arise, my love, my fair one, and come away." S. of S. 2:13. The direct call of God, personally to me, not to minister to my father on the natural plane, was only that I might more effectually minister to him on the spiritual plane. There are two words in the Greek Testament, both translated love in our English version; one is "phileo" human affection, and the other "agape," divine love. Both words are used in Jesus' loving rebuke to Peter. Jno. 21:15-17. Only the word for divine love is used in the thirteenth chapter of 1st Corinthians. The divine always transcends the human.

If God is severing natural ties and calling you away from human relationships, do not rebel, sit down quietly at his feet and hear him lovingly say, "Forget . . . thy father's house," . . . "And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know Jehovah." Hos. 2:19, 20.

SOCIALIZING CHRISTIANITY TO ITS DEVITALIZATION.

REV. G. W. RIDOUT, D.D.

Never was the emphasis placed so much on socializing the church as at the present and it will go on till the thing shall be worn to a frazzle like a lot of other fads.

Chief among the advocates of this school stands Professor Rauschenbusch, of Rochester Theological Seminary. His book "Christianity and the Social Crisis," we read to find in it nothing but pure humanism and naturalism to the utter and absolute ignoring of the Holy Spirit. In that book a man is called upon to repent for the social sins of his

community and the question of his guilt as a personal sinner against a holy God is not even mentioned.

The latest book by Prof. Rauschenbusch is "Unto me or the Religious Quality of Social Work." We cite the following from this book which we venture to offer a few criticisms side by side.

"The love of man is our concrete object lesson in the kindergarten of love and if we learn that well and as fast as we learn that well the love of God grows in us and we become religious."

This is becoming religious by works! The thing however did not work with John Wesley who visited the sick, went to the prisons, gave to the poor, crossed the ocean to help the Indians, but did not get the love of God that way. He got the blessing in that little prayer meeting at Aldersgate Street Chapel when he felt his heart strangely warmed by the converting grace of God. If we become religious by works then the Unitarians have it sure.

"Social work, the kind that deals with the cause of misery, is today almost the only form of Christian work that involves the risk of persecution."

Not so! Not so! Newspapers, magazines, conventions, churches galore are praising and lauding this kind of thing and colleges are establishing chairs on this subject. It does not involve one tithe the persecution that preaching Bible repentance, Bible conversion, Bible regeneration, Bible holiness does. John Wesley was turned out of the churches for doing it, and today bishops and presiding elders are discounting men and pushing them into obscure corners for doing it and churches are closing their doors against preachers of the full gospel.

"Social workers are in the direct line of apostolic succession. Like the Son of man they seek and save the lost. Their work is redemptive work."

If this be so then all a man has to do to get saved and to line up with the Apostle Paul and Peter, is to get after the sweating system, fight for an eight or six hour day, open up social centers, etc., etc., etc. It is a singular fact that the apostles as they went to Jerusalem, Ephesus, Rome, Corinth, scarcely touched social questions. Paul, when he came to Ephesus did not inquire of the church there "What are you doing for the moral uplift of your neighborhood and city," but he inquired "Have ye received the Holy Ghost since ye believed?" He knew that Holy Ghost Christians would do more to raise the moral life of the city than all the books and lectures that could be given on social questions.

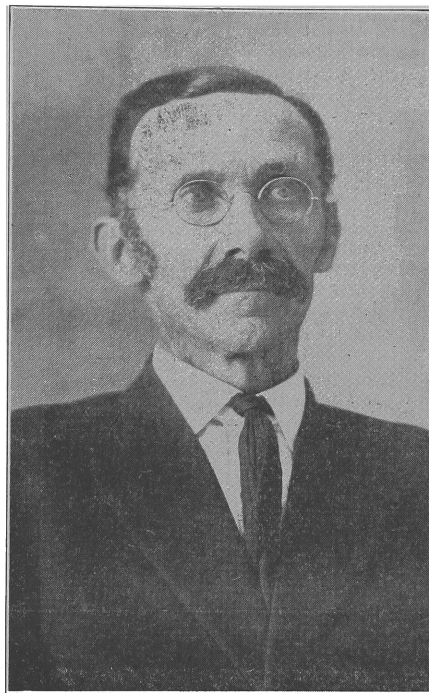
John Wesley's social work was tremendous but it grew out of salvation. He first got people converted and sanctified, a great revival of Bible religion ensued, it swept over the land and the people cleaned up. The way our present-day philosophers and teachers are handling a situation consisting of "muddle, misery and anomaly, of guilt, grief and devilry" is what Forsyth so pertinently calls "A remedy which is merely a pill for an earthquake or a poultice for a cancer."

BUD ROBINSON'S CORNER.

WHAT WOULD YOU DO?

Greetings in the name of the Lord! If it is God's will that a man be sanctified, if Jesus died that a man might be sanctified, if the Holy Ghost witnesses to such an experience, if the very nature of man demands such an experience, if such an experience is taught in the word of God, and if anybody on earth ever had such an experience, and they have, and if just one man sought and obtained such an experience, if such an experience will be demanded of you when the world is on fire, does it not behoove you to get it? If you were to go up to the judgment and see over the gates in flaming letters, "Without holiness no man shall see the Lord;" and in the face of all of that, a man with good intelligence and a lovely, winning way, with many excellent qualities and with more gifts than the ordinary man, was to show you that all of the above was a mistaken idea what would you do?

He was genteel and polite and his manners were simply up-to-date, his good name was above reproach; you knew that he had graduated from the Boston University and that after his graduation he had gone to Germany and taken postgraduate work for many years, and while he was over there he found out that God never had the book of Genesis written, and that Daniel never did get any nearer the lion's den than he was, and that the Israelites passed through the Red Sea at time of low tide, and that at that time there was a sandbar that had accidentally drifted to that certain spot, and that it had drifted up in the Red Sea clear across, and that when the tide was at its lowest that this sandbar appeared, Moses took advantage of this low tide and got the Israelites across; and by the time



REV. W. F. HOGARD,
Presiding Elder of Columbia District in which
Louisville Conference is being held.

Pharaoh got there and started across the high tide came in and God had nothing to do with either the crossing of the Israelites or of the drowning of the Egyptians. What if your pastor was to preach to you a sermon on that subject and make such statements?

Of course, the doctor knows, and he tells you that he knows, and says that he is willing for the Bible to have a fair investigation. He tells you that he is perfectly honest in what he believes; and he looks like he was, while he undermines your Christian faith. But we all know that the doctor is very brainy; he is known as a very fine scholar and has spent seven years in Germany taking a higher course. When he takes off his little nose glasses and holds them in one hand and steps to the side of the pulpit and looks over the large audience, he tells them that we are in a progressive age and that we are not old fogies; that we must be broad and liberal; that we must go forward and not backward; that we are in danger of becoming pessimists, and that Jeremiah was a pessimist and that he landed in the dungeon when it was all uncalled for: that if Jeremiah had been broad and liberal, and had only seen the bright side of life, that his writings would have been worth so much more to the world. They all see that the doctor is brilliant, and juicy and spicy and he is "so good."

His next discourse is on the two greatest themes that man ever studied—the goodness of God and the greatness of man. He makes it perfectly plain that God is too good to damn a man, and that we must be broad enough to allow God to do with man what seemeth good in his sight. In closing up his great discourse he shows that man is too good to be damned.

Let us say just a few words. It is this: First,

the doctor is a dangerous higher critic; he is poisonous in every word. In the second place, he is tainted with Universalism, and in the third place, he is a Unitarian. The crossing of the Red Sea made him a higher critic; the fact that God is too good to damn man makes him a Universalist, and the idea that man is too good to be damned is Unitarian to the core. In fact, there was no sandbar that rose up in the middle of the Red Sea. Moses did not go over on a sandbar at the time of low tide; God in his divine providence brought the Israelites up to the Red Sea and it was uncrossable by man and God in his greatness and goodness, and by his mighty power, opened up the way through the sea for his people to pass over on dry land. When the enemies came to the mouth of the great red gully that God had opened up for his own people to pass through, they rushed on down to hell and death as they were trying to defeat God's will and purpose. That which was life and deliverance to God's people was death and destruction to the wicked; so it is today, and always will be, and always has been and could not be otherwise. When God opens up a way today for his children and the sinners rush in they go down to their destruction.

There is nothing in all this wide world so dangerous as a church full of sinners. The church was provided for God's own children, and when the sinners rush in and take possession of the house of God they are on the most dangerous ground in the world. Here is the danger; it is plain if you will look. When you go into a church to hold a revival and it is full of sinners, when you preach to sinners they say well, that doesn't mean me for I am a church member; and when you preach to church members and try to get them sanctified they say, Oh well, I don't feel the need of sanctification. Now the question naturally arises, why don't they feel the need of it? Because they are still dead in sins and we all know that a dead man doesn't feel.

The passage through the Red Sea was no protection to Pharaoh and his host; it would have been better for him to have stayed out of the church altogether. It is awful hard on a sinner to do church work. The doctor said go ahead and progress and make headway; you have brains and money and you ought to be on the official board. You were born in the United States which is a Christian nation, and the sooner we learn that our children are born Christians and don't need the new birth, we will be that much better off. Well, the doctor has got his crowd into the Red Sea and the next thing is to see what he will do with them. The Lord got his crowd out all right and now it is up to the doctor to get his crowd through. Will they make the landing? Yes, but the landing will be on the bottom. Just like all the crowd that goes back on the word of God.

Where is there a man on the face of the earth who can look God in the face and tell him that certain things that he said are untrue? Man must have all that God said that he must have; there is nothing that can be left out of the bill of fare. We must have it all. Travel over the United States and keep your eyes and your ears open and see what you see and hear and then compare notes with the Old Book and see how the thing is going. If the people of America were to just get to the place where they believed the Bible there would be such a revival break out that the day of Pentecost would look small compared to what we would see.

HAS FOUND ITS WAY TO MONTANA.

We have just finished reading Rev. C. F. Wimberly's book, "Is the Devil a Myth," and are highly pleased with it. It is the truth of God; a light indeed in this dark age. We believe it is actually one of the best books in the world today. It is especially useful in Montana "where Satan's seat is." We sincerely trust it may reach millions in circulation. Yours in God's service, Frank Hopkins, Pastor South Side, M. E. Church, South, Butte, Mont.

Rev. R. T. Johnson: "Moving across the hill country of Missouri, we pitched our tent at Birch Tree and commenced the battle against sin. Rev. L. Hibner opened fire with the old gospel gun and the results were six saved and three sanctified and much opposition broken down. We will write later of our meeting at Winona, Mo., which was truly a great meeting."

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

Notes From The Field.

DICKSON'S MILLS CAMP.

The second session of the Marengo county camp meeting closed on Sunday, Aug. 17, with a good day. It was our privilege to assist in the meeting and we desire to spread the news among "our folks" that another great object of prayer and support is on their hearts.

Two years ago with Rev. R. S. Stewart we helped Miss Janie Skinner, of Miller, Ala., in a small schoolhouse meeting near the present site of the camp ground. At that time our entire attendance did not number more than one hundred and fifty people, but the meeting gave encouragement to Miss Skinner and others to form a committee for larger things with the result that a good location was selected and the first meeting held last year with a large attendance.

It is fitting to say that this year the attendance passed all expectations of the committee and that these people are giving eager evidence of that longing for deeper things which will ultimately produce one of the foremost camps of the South. Moreover, it is a new field and one in which the bitter opposition of unfaithful pastors has produced a great hunger for "The way of holiness." These dear people do not know what they desire, but tact and faithfulness can do great things for God here.

This year there were at least two thousand eager listeners on the ground during the time. The preaching was done by Daniel S. Toy, of Indiana. Mr. J. K. Pearson and Miss Skinner looked after the material interests and welfare of the visitors. About forty tents were used and the people who desired could get ample and well prepared meals at the large dining tent.

The location of the grounds is at Dickson's Mills which is reached on the short line running from Pine Hill to Sweetwater. There is a good spring on the ground and the place is ideal for the purpose. Next year the committee will consist of a number of the most influential men of the neighborhood who appreciate the work and desire to see it succeed. Let us hold up the work in prayer and attend when convenient. All expenses were met this year, but, we need salvation. Pray for the work.

Write Miss Janie Skinner, Miller, Ala., for particulars. Yours in the battle,
O. C. Seevers.

GLADWIN, MICHIGAN.

We are glad to report the victory God has given us in the third annual meeting of the Northern Michigan Interdenominational Holiness Association, that was held Aug. 13-24 inclusive. We are glad that God is not confined to large organizations and that he can use the weak things to confound the mighty. Praise the name of the Lord.

Large crowds assembled under the tabernacle on Sundays to listen to the unsearchable riches of Christ and his power to save. Only the recording angel in heaven knows the exact number that were saved, reclaimed and sanctified during the encampment. Praise services, prayer meetings, chil-

dren's meetings and ring meetings were owned of God. We are giving him all the glory.

The workers engaged were: Bro. and Sister Mankofsky, Bro. and Sister Sturk, Bro. and Sister Clymer, Miss Bowman (children's worker), besides other ministers of the immediate community. Bro. Kauffman, of Grand Rapids, was with us and used his chart in explaining to us the second coming of Christ. Missionary Jackson, of South America, gave us a missionary service the last Thursday and Friday. Rev. F. Coleman, a converted Catholic, gave some very interesting and startling truths of his mother church. How thankful we are for the privilege of living in a free country, where we can worship God in spirit and in truth. Surely the hand of the Lord has been over us for good. We are glad for Bible salvation. We don't want the sliphod gospel so common nowadays that falls a thousand miles from the real Bible. Soul convicting and soul-saving is the kind that brings satisfaction to the longing heart.

A business meeting was held in which the officers were elected for the ensuing year. We're expecting great things from the Lord. Praise his precious name! The Lord bless **The Herald** and all its readers. The grace of our Lord Jesus Christ be with you all. Yours in Jesus' name,
Anna Hanenkrat, Cor. Sec.

NOONDAY, TEXAS.

Our camp meeting at Noonday, Texas, has come and gone down in history. In the year 1897, the friends of holiness, with those that had the experience, conceived the idea of building a brush arbor about one hundred feet from where the tabernacle now stands. They called Rev. W. T. Curry to hold their first meeting, which was a good one, with great results. In the year 1898, Rev. R. S. Marshall, of California, and G. B. Hines, of Texas, were called to hold the meeting, which was a good meeting. In October of that year a few of the leading ones met under the old arbor and proceeded to frame a code of by-laws which should govern the future of Noonday Holiness Camp, and the generations that should follow. The names of those who were on the ground floor of the camp were Rev. J. M. Black, G. B. Richardson, T. C. Black, J. B. LaGrone, J. J. Koon, and F. E. Dickard. They are given just as they were taken down Oct. 15, 1898. Bros. R. S. Marshall and G. B. Hines were called to hold the meeting in 1899. Before the meeting commenced in August, the tabernacle was built.

Since that time many changes have come. We have had some among the best preachers in the holiness ranks. Some who then stood for holiness are today playing shut mouth, others have espoused her cause, and are standing for the doctrines of the Bible as taught by John Wesley. Some have passed over and are walking the golden streets of the City of God.

Having lost the minutes of the meetings from 1899 until 1910, we skip, but we do not forget those noble heroes that came to us and held

high the banner of Jesus, preached, prayed and believed for great things.

Rev. Andrew Johnson held our camp in 1910. He needs no words of recommendation. Rev. J. C. Crippen held our camp in August, 1911. He is sweet-spirited and a fine preacher. Rev. Andrew Johnson came back to us August, 1912, and held a fine meeting. Rev. Harry C. Maitland, of Kansas, held our camp, August 1913, which was a fine meeting. We had the best order, and best crowds we have ever had. We had about 67 professions. Bro. Maitland is a fearless and a deeply spiritual preacher. The Board called Bro. Maitland to lead the preaching in 1914, and Prof. Jno. Davis, of Center, Texas, to lead the singing. Both of them have accepted the call so you see things are getting in shape for our camp, which will convene in August, 1914.

We are looking forward to that time with great expectations. We extend every one a hearty welcome, and will expect you to be present.
F. E. Dickard, Sec.

THOUSANDS GATHER TO HEAR NOTED PREACHER.

Three thousand persons assembled last evening in the great tabernacle tent on the grounds of the Nazarene University, where the Southern California Association of Nazarene Churches is holding its annual encampment, to hear Rev. Andrew Johnson, of Kentucky, deliver a sermon on "Family Government, or the Christian Home."

The services in the morning, with Rev. Mr. Johnson preaching, and in the afternoon with Rev. J. B. McBride, of Peniel, Tex., as the speaker, were also largely attended. The collection taken for the running expenses of the encampment amounted to considerably more than \$500.

The speaker last evening had in preliminary greetings paid tribute to some of the pillars of the church, especially mentioning Dr. P. F. Breese as "the Nestor of Holiness;" Rev. Seth C. Rees, who in the southern states, while on his tours as an evangelist, had "cut a far wider swath than did Sherman in his march to the sea." President Cornell of the association was given high tribute, and there was praise for Rev. Mr. McBride. "Texas and Kentucky make a great team for work when California is the field," was said, and the hope was expressed that the camp meeting would be recorded as the most successful yet held in America.

As texts for the address on "Family Government," Mr. Johnson presented a number of scriptural quotations to prove authority for "the greatest institution in the world—the home." The powerful institutions, the school, the state and the church, were enlarged upon and the dangers connected with each were pointed out. The sermon was delivered in rapid-fire style and closed with eloquent tribute to the influence of home and mother, and a plea for the more faithful enforcement of home authority. Characteristic sentences from the sermon are: "Holiness—crystallized, systematized and organized—is the sure safeguard."

"Patriotism is compatible with full and free salvation."

"Some churches with holiness spread it out too thin. Holiness should be spread thick."

"What a power Shakespeare would have been if he had only been sanctified!"—Pasadena Star.

I. S. D. DRAWING

This is your OPPORTUNITY

CARTOON, COMMERCIAL ART, CARICATURE, FASHION AND MAGAZINE ILLUSTRATING TAUGHT BY MAIL. You can earn from \$20 to \$100 or more, per week, as illustrator or cartoonist. Our practical system of personal individual lessons will develop your talent. Anybody who can learn to write can learn to draw. Send for free catalogue today, and learn how the I. S. D. turns out practical artists. Dept. 16, INTERNATIONAL SCHOOL OF DRAWING, Washington, D. C.

There are 56 words in the Lord's Prayer, and you can read every one of them on the back of this LIBERTY BELL MEDAL. The most remarkable piece of die cutting ever accomplished. The LIBERTY BELL MEDAL is struck on the First Steam Coining Press used by the United States Government. Makes an attractive and historical pocket piece or watch charm, interesting to children and grown-ups. History and illustration of press with each Medal. Heavily gold plated—will wear for years. 25c. each, postpaid; 5 for \$1.00. Great seller at Church Bazaar. Agents Wanted. Please mention this paper.

FIRST STEAM COINING PRESS CO.
8 Logan Bldg., Philadelphia

18,000 CHURCHES USE THE THOMAS INDIVIDUAL COMMUNION SERVICE

Noiseless, dust-proof, self-collecting, saves 1/2 cost other services. Uses shallow cups—no tipping of head. Our SPECIAL INTRODUCTORY OFFER makes purchase easy. Outfits on trial—state number of communicants.

Thomas Communion Service Co., Box 413, Lima, Ohio.

LEARN TO BE A NURSE

We train you AT HOME, furnish uniform and assist you to positions. Very easy terms. Write for free trial lesson and book containing statements from women we have successfully trained.

National School of Nursing, 223 Lake St., Elmira, N. Y.

Church Chime Bells

Memorial Bells a Specialty.

McShane Bell Foundry Co., Baltimore, Md., U.S.A.

YOU CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL, No. 1 or 2 (No. 2 just out). Round or Shape notes. \$3 per hundred; samples, 5c. each. 83 songs, words and music.

E. A. K. HACKETT, Fort Wayne, Ind.

\$4 a day SURE

Easy work with horse and buggy right where you live in handling our ironing and fluting machine. One agent says: "Made \$50 in 8 1/2 days." We pay \$75 a month and expenses; or commission.

PRASK MFG. CO., Dept. 96 Cincinnati, Ohio.

BELLS, PEALS, CHIMES

Send for catalog. Our bells made of selected Copper and East India Tin. Famous for full rich tones, volume and durability. Guaranteed.

E. W. VANNUZEN CO., Prop'r Backus Bell Foundry (Estab. 1837), 555 E. Second St., CINCINNATI, O.

Appropriate Designs . . .

FOR
Business Stationery
Letterheads
Statements
Checks
Cards

Let Us Make Your
Engravings
Halftone Cuts
Zinc Etchings
Electrotyping

Our work will be found best.
Our prices are the lowest.
Our service the quickest.

Advertising matter written, illustrated and printed. Our work in this line is highly commended by experts. Write for estimates.

JACOBS & COMPANY,
CLINTON, S. C.

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

INDIAN SPRING CAMP MEETING A SUCCESS.

The camp meeting for 1913 began under favorable auspices, a nice shower falling from 7 to 8 p. m. The preaching was up to the standard; the music, perhaps the best we ever had. The crowds were good, immense on the second Sunday. At the first service there were near 500 persons present. The order was good indeed, when we consider the great crowds.

If any of you failed to go, you are the loser—don't miss the next one. The Sunday school is a new feature, but a good one. It was conducted by competent teachers—R. F. Burden, of Macon; Dr. J. W. Beeson and others gave some fine talks. One other good thing, they are giving more attention to the children and young people. One service a day for them next year.

The colored people are not forgotten nor neglected. Two services, one each Sabbath, were given the convicts. This is as it should be, poor creatures. Glad you thought about it. Where would most of us be but for the grace of God? As to the results I suppose there were 50 people or more definitely blessed and helped. There were people there from eight or ten different states. The Love Feast Sunday morning was a great occasion, not less than 100 testifying to the saving, keeping power of their Savior.

John B. Culpepper, the great evangelist, was present and gave two of his characteristic talks. W. D. Upshaw, "Earnest Willie," was with us for the first time. He said if what he heard and saw was a sample, these folks were not a set of fanatics, but were level-headed and pure-hearted. John Callahan, from the "Bowery Mission," New York, gave us a thrilling message. The annual collection was near \$2,500 cheerfully given.

Workers for 1914 are Dr. E. F. Walker and Charlie Dunaway. The Indian Spring Holiness camp meeting has come to stay. J. S. Lewis.

FINDLAY, OHIO CAMP MEETING.

Closed this camp on Sunday the 24th of August. How blessedly the Lord set his seal upon the ministry of the word and at almost every service souls were swept into the fountain.

The writer had as co-laborers, C. S. Parker, Warsaw, Ind.; E. T. Bowdle, Lima, Ohio; and A. H. Johnson and wife of Akron, Ohio, in charge of the singing. How much we enjoyed the ministry of these precious brethren, and the messages from the word and the songs will linger a long time in the ears and hearts of the people who heard them. May we be privileged to join battle with them again sometime before we go to glory.

The local brethren, W. W. Cole, Pres., C. A. Cole, Sec., and the board did their best to care for all who came and spared themselves nothing to make the meeting a success. The Lord reward them richly.

After the Sychar camp we were favored with having C. B. Allen and wife, J. M. Taylor, J. T. Hatfield, Sister Crouse and others drop in on us with the ministry of the word and song. How much we all enjoyed their visit. The tide kept increasing until the close and many were swept into the kingdom.

At present writing the writer is at Mt. Lookout camp meeting, twelve miles south of Lima, Ohio. S. A. Danford and D. A. Hill are in charge.

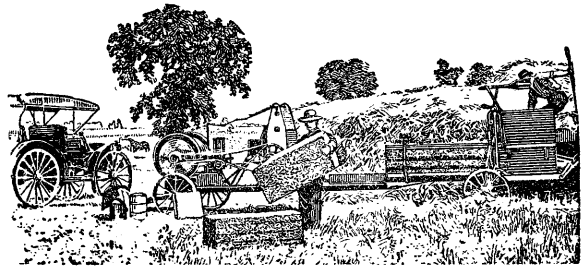
No End of Good Reasons

UNLESS you buy carelessly, these are a few of the features that will lead you to the I H C line when you buy a hay press. I H C presses are provided with self-feeders, eliminating dangerous foot-feeding and increasing capacity by even operation; the bale chamber is of just the right height to permit convenient tying of the bales; the bale tension and roller tucker make for uniform, compact and attractive bales, the toggle joint plunger is the most powerful and simple compressing device ever used on a hay press—though producing greatest pressure, they require least power to operate. I H C presses bale more hay with less power in a given length of time than any other press of equal size.

I H C Hay Presses Motor and Horse Power



cannot be surpassed in convenience, durability, simplicity, and economy of operation. They will put your loose hay into neat, compact bundles, occupying but one-fifth the former space, increasing your available barn room, and making it possible to sell your hay in distant localities at the highest market prices.



You will find three sizes, 14 x 18, 16 x 18, and 17 x 22-inch bale chamber, in the I H C hay press line, baling at a most conservative estimate, from six to sixteen tons per day. If your choice is a horse power press, you will be interested by its special features, the pull power principle, compound leverage, and the low step-over. If you desire a motor press, study the durable power jack. Remember, too, that this is an all year round machine, for the engine may be detached and used as a regular portable power plant to run saw, pump, cream separator, churn, feed grinder, electric light plant, repair shop, etc.

Have your local dealer show you the line of I H C hay presses and explain their many features to you. Get catalogues from him, or, write the

International Harvester Company of America

Chicago

(Incorporated)

U S A



Having been summoned here by telephone message we preached last night, and a number were at the altar, some of whom came through to victory. It is blessed to have the privilege of preaching the full gospel these days. Praise his name. Our next meeting is Norton, Ohio, Sept. 5-15. Some engagements following that have been postponed to a later date so we are open for calls immediately following that. Address us, Delaware, Ohio. Yours in him, Aura Smith.

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

FOR SEPTEMBER 28, 1913.

Review.

Deliverance and Disobedience.

Golden Text—"Thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness." Nehemiah 9:17.

The Statement.

Our quarters work runs from the infancy of Moses to the sin of the golden calf. It therefore embraces the last eighty years of Israel's bondage. At the birth of Moses their actual servitude had continued for a period between two and three centuries; and as a race it would be natural to expect that much of their social and intellectual magnificence was gone and their moral stamina very much reduced. When we hear mention of an ex-slave we think of the ignorant, decrepit colored man of the sixties; but we should remember that the colored man of the sixties was an advance over his forefathers who came here from Africa two centuries before. The Israelites did not forget the God of Abraham during three hundred years of slavery as much as they would have done in two hundred years of affluence. A life of slavery is not as much calculated to destroy religious instincts as some other kind of life would be. While there was much among the Israelites, there was doubt-

less much genuine religious and moral fibre in their social fabric. We may suppose that there was more than one Amram and Jochebed in those days. While the race was far gone from original righteousness, God found in this Israelitish people more material to work with than he could find in any other race. He had foreseen that this would be the case when he called Abraham.

The Original And Best School.

The hearthstone at home is where children should learn of God and religion, and all the fundamental lessons of life. The church and Sunday school and day school are often relied on as substitutes, but there is no substitute for home religion and training. The church that is in thy house should have its altar and its bishop and its priest; or else unless your children are exceptions, the temptations and burdens and confusions of the outside world will damn them. The Roman Catholics have foolishly depended upon schools to hold their children, but when schools failed them, as in America, they failed to hold their tribe intact. The Jew is not what he ought to be, but he is more successful in holding his tribe intact; and his method is to keep up home instruction.

The Growth Of A Nation.

Astronomers have believed that they saw worlds forming. It is interesting to open the Bible and watch a nation evolve into being under the direction of divine providence. The family is the unit which affords its moral stamina; God is its acknowledged refuge; religion is its central rallying point; law is its touchstone. In whatever measure a nation drifts away from any one of these conceptions it is on its way to dissolution.

"KEEP ON SHINING."

Is the title of another song written by Bro. James V. Reid, and of which Bro. John Hatfield says: "To the people who sing and enjoy good songs, that will stir your soul, and bless you nearly to death, let me recommend to you one of Jas. V. Reid's songs entitled 'Keep on Shining.' When this song is sung in the spirit by a lot of good singers, if it doesn't start all the

joybells ringing in your soul, then you can say, 'Good bye, John.' You must be off in your head, and out of tune. Yours for Jesus." Keep on Shining, Words by Mrs. Ida C. Reid. Price 5 cents.

"BLEST HOME OF PEACE"

Is a new song recently published by James V. Reid. It is a special soprano and tenor duet in octavo form. This song has a beautiful musical setting and the words are the kind that inspire the soul. From many who have listened to this duet sung in the spirit the comment has been "One of the most beautiful things we have ever heard." The price is 10c. These can be ordered from Rev. James M. Taylor, 807 Deery St., Knoxville, Tenn.



24 BULBS FOR 10c.

and Complete Treatise on Bulb Culture, indoors and out, and beautiful Catalogue—ALL FOR 10 CENTS. These 24 Bulbs, 8 each of 8 different kinds, Tulips, Jonquills, G. Hyacinths, Iris, Freesia, etc., will make beautiful pot flowers for winter or lovely early spring flowers for the garden. Plant now. Our Catalogue of Hyacinths, Tulips, Narcissus, Lilies, Hardy Plants and rare winter-blooming plants FREE TO ALL.

John Lewis Childs, Floral Park, N. Y.

"The LAND of the SKY"

IN Western North Carolina

Greatest Resort Section in the World

COMPRISING

The Counties of Buncombe, Henderson, Haywood, Jackson, Madison, Polk, and Transylvania, are Reached By the Southern Railway.

Every Conceivable in and Out Door Sport Including

GOLF

Tennis, Mountain Climbing, Motoring, Driving, Horseback Riding, Fishing, Boating, etc.

Low Round Trip Fares Sold Daily, Good Returning For Six Months. Through Pullman Sleeping Cars, Dining Cars, Coaches.

Southern Railway, PREMIER CARRIER OF THE SOUTH

For detailed information, beautifully illustrated booklets, etc., write, B. H. TODD, D. P. A., Louisville, Ky.

CONTRIBUTED

THE PROFESSIONAL GAMBLER—WHO IS RESPONSIBLE?

J. C. Dudley.

A great war has been waged against the liquor traffic, and let us hope that it may continue, and pray that it may ultimately result in a glorious victory. But we must admit that comparatively little has been done to destroy what has proven to be one of the very worst evils known among men—the habit of gambling. We know the law against open gambling places is very well enforced, but there are secret places used for this purpose, such as hotels, club rooms, and, I regret to say, hundreds of private homes are included, and it matters not about the public houses being closed, men will continue to gamble. It can be prevented to a great extent by cutting off the supply of card players. Well, you may ask how can we do it? Just stop playing at your social games. Some one will say, "Our boys had better play at home, and not be lying out at nights." As long as you forbid playing in your home you have done your part, and if your boy happens to become a gambler it will be a satisfaction to you, to know that you had no hand in wrecking the life of your own son.

Two years ago a friend came to me a number of times with tears in his eyes urged me to use my influence with his son to give up gambling. I did my best, and after I had several talks with him, I saw it was a failure upon my part and one day I said, "George, I want you to tell me where you played your first game." The young man promptly said: "At home," and then he told me his father had taught him, and now the father is reaping what he had sowed. I never saw a young man enter a gambling house with the view of learning the game; such places have no charms for one who is totally ignorant of cards. Just call to mind one of your young friends, some good moral boy, who is perfectly clear of the card playing habit. Would it not look utterly unreasonable for him to walk into a gambling house and call for a "stack of chips" with the view of learning the game?

Certainly nothing is more unreasonable. How can a man form a mania for something that is utterly foreign to his ideas?

How It Is Done.

I ask that you believe one, who in his young manhood, became a victim to this awful sin, and for many years was held fast in the clutches of the ungovernable passion for poker playing, until he was almost a physical and a moral wreck. Well, just take the young man referred to above, with his fine moral manhood, and with the careful training of a Christian mother, that boy has never dreamed of becoming a gambler, and he would be as likely to jump into a furnace as he would walk wilfully into a gambling den. He is a splendid moral character, perhaps a Christian, but he will appreciate an invitation to visit the home of any whose standing in social and church circles is the very best. Now, imagine him in your parlor, one of a company of your intimate friends; he knows you are a church member and in

good standing. The game is begun and it is most likely to be progressive euchre; it matters not if it is bridge whist or any other game.

I will stop here and say there are only two games played with cards where just five cards are used to constitute a "hand." One is euchre, the favorite among social players; the other is poker, which is essentially the game with gamblers everywhere. So it is reasonable that one would learn the value of a poker hand while engaged in a social euchre game; in fact, he could become familiar with the principles of poker in a euchre game.

Now, the game is on, but the young man asked to be excused upon the ground that he has no knowledge of cards in any form, but there are many young people present and old ones, too, who are ready to inform him that it is an innocent amusement and that he is missing much pleasure, and they further assure him that the game is very simple and is quickly learned, and they are eager to teach him. Well, this is quite a pressure on the young man, for he sees that none of the people present have been damaged by the habit; many of the most prominent citizens are present. Some are church members and some are not, and all seem interested; in fact, they show real enthusiasm over the game from the start. It does seem to the young man to be great amusement and entirely innocent. He fails to believe that a young lady who stands high in society and in her church would even suggest something that would in the least mar his young life. No, in reality she would not. She would rather abandon social cards for all time than to put a stain upon his character, but innocently she does agree to have him sit at her side at the card table and promises to teach him. Now, dear reader, doesn't it look reasonable that this young man, while raised in a Christian home, would accept the earnest offers to be taught a harmless amusement? Well, he accepts, and becomes a participant in the first game of progressive euchre that he ever saw.

(Continued.)

PAMPHLETS.

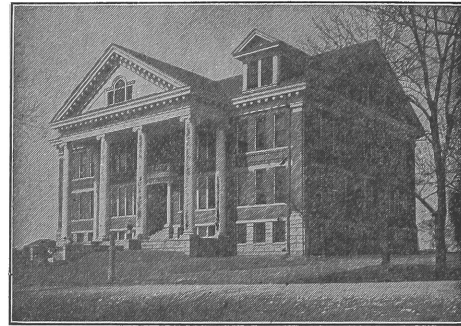
We have before us three small pamphlets just from the press, published by our Board of Education at Nashville. The subject matter treated in each is suggested by the titles. These are: The Denominational College in the United States; The Church and Higher Education in the United States; Why Should a Boy go to College? These pamphlets discuss questions which are vital; and they are packed full of reliable information which both our preachers and people need to know. They should be given wide circulation as an inspiration to more earnest educational endeavor on the part of our people. These pamphlets will be sent to any address free on application to the office of the Board of Education, 810 Broadway, Nashville, Tenn.

KINGSWOOD COLLEGE.

We opened our eighth year September 3rd, with a splendid student body. Most of the old students are back with a large number of new ones. We give to all a royal welcome. We trust this will be the best year they have ever spent.

The outlook for the college and town is better than it ever has been. We are much encouraged. Some splendid families have come in in the

Asbury College



ADMINISTRATION BUILDING

Ideal Location	It's 22nd Year	Long List of Successful
Modern Buildings	Co-Educational	Graduates
Well-Equipped Faculty	Spiritual Environments	Low Rates

"INDUSTRY—THOROUGHNESS—SALVATION."

In the famous "Blue Grass" region within walking distance of the majestic cliffs along the Kentucky River. Surrounding scenery most picturesque. Four modern buildings, well lighted, heated and ventilated. Classical, Literary, Scientific and Theological Courses. Special advantages in Music, Art, and Expression. Careful attention paid to board. Outdoor exercises—fishing, swimming, boating, skating, walking, tennis and basket ball.

This school has been able to combine high intellectual attainment with deep spirituality. Exceptional advantages for those who desire to pursue their studies and build sweet, sturdy Christian character at the same time. We seek in everything to put God first. Unusually low rates.

OUR PURPOSE—To develop Christian character, strong intellect, robust bodies.

These Facts Demand Your Consideration.

Address, Henry C. Morrison, D.D., Wilmore, Ky.

last few months building good homes, investing in real estate, making good permanent improvements and are standing by the college and work nobly. We thank God for every one of them and give to them a hearty welcome. J. W. Hughes, Pres.

M. L. B.: "Pray that I may receive the baptism with the Holy Ghost that I may work for the Lord and raise my children for him."

The Coming Presence

OR

The Second Advent in the Light of Scripture and the World Order

By Frank M. Thomas, M.A., D.D.

This thorough study of the Second Coming is one of the first answers to the widespread demand for a Related Theology. It is not only a careful commentary on every passage in the New Testament bearing on the Parousia, but it is also an examination of the Scripture doctrine in the light of science, philosophy, ethics, and sociology. Incidentally it is a defense of the authenticity and integrity of the New Testament. The late Dr. Briggs, America's foremost biblical scholar, declared that "the faith of the Church of the day is defective in its lack of apprehension of the reigning Christ and in its neglect of the Second Advent of our Lord." "The Coming Presence" presents this great theme from every important viewpoint.

Price \$1.50 net. Order from

Pentecostal Publishing Company,
Louisville, Ky.

MOVED TO NEW OFFICES.

The Southern Railway has rented, at considerable increased expense, an office in the Stark Building next to main entrance on Fourth Avenue, this city. They have fitted up a handsome ticket office and will occupy this new building after September 8.

AFFORDBY KINDERGARTEN
NORMAL SCHOOL

The Fifteenth Session Begins Oct. 6, 1913.

Regular course of two years, including introductory work in Connecting Glass and Primary and a short review of Montessori Methods. Model and Practice Kindergartens. Students' Residence.

ELIZABETH SILKMAN, Principal

1110 North Charles St., Baltimore, Md.

What Every
One Needs

is telephone service in the office or residence and it should be a Cumberland telephone.

You have the best local service as well as Long Distance connections to all outside points. Rates reasonable, service unexcelled. For any information call Traffic Department of the Cumberland Telephone & Telegraph Company.

(Incorporated)

OUR
MY
YOUR
CHOICE
232 Choice
Songs.

EDITORS: Gabriel, Black, Marks, Hoffman, Pickett and Culpepper.

A sample copy only 15c

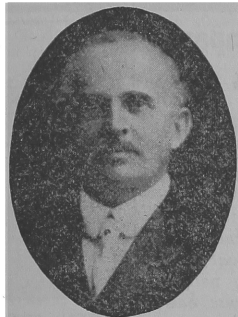
PENTECOSTAL PUBLISHING CO.
Louisville, Ky.

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

REV. JOSEPH HARKNESS

is an evangelist located at 434 Baker St., St. Paul, Minn. We wish to say to camp meeting committees who are looking for workers, it would be well for them to correspond with Bro. Harkness. He is endorsed by the greatest teachers of the land and is



REV. JOSEPH HARKNESS.

personally known to most of them. We had the pleasure of hearing him at Silver Heights camp meeting and his preaching was forceful and to the point. **Mrs. Bettie Whitehead.**

CLEVELAND, MISSISSIPPI.

The camp meeting was one of the most victorious in the history of the camp. The weather was ideal. There was not a discord in the whole meeting—such a sweet spirit of unity prevailed throughout.

Bro. McBride preached with power. The saints feasted, sinners trembled under mighty conviction and were swept into the kingdom. There was a mighty spirit of prayer by the saved, and the same God that answered Elijah by fire, heard and answered our petitions.

Prof. Owen, leader of the singing, was a great inspiration to us all. He truly sings the gospel, and not only sings but preaches, testifies and is a fine altar worker; and though he is a young man he knows God and can reach the hearts of the people and we pray that he may live long to sing and preach the gospel which is the power of God unto salvation to everyone that believeth. Miss Cynthia Lagrone presided at the organ and her services were very much appreciated.

Rev. D. C. Beevers, of New Mexico, was a great help to us in all the meeting. His bright face, ringing testimonials, earnest prayers and exhortations won many hearts. Many other workers were present whose names are written in the Book of Life. They not only were blessed but were a great blessing to the meeting.

Eighty-five souls were converted, reclaimed or sanctified at the altar; many others were seeking the blessings of God either in pardon or purity. Bro. Shaw, the pastor, obtained the blessing of perfect love.

Bro. McBride is one of the strongest and clearest preachers on the second work of grace we have ever had to hold the camp. He is a mighty man of God and does not fail to declare the whole counsel of God. We hope to have him with us next year. All the collections amounted to \$475.30.

Our hearts are encouraged and we believe that this is but the beginning of better days for the camp. So let us keep on the whole armor of God and continue to push this battle against sin with a strong faith in him who has promised to make us more than conquerors through Christ.

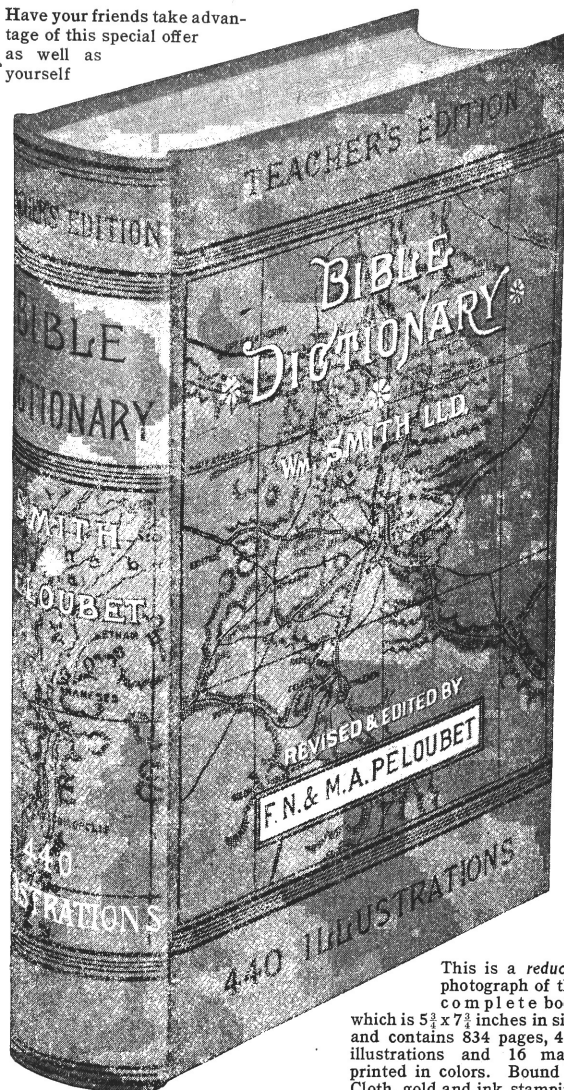
Mrs. S. C. Taylor, Sec.

The Pentecostal Herald Offers You This Well Known Bible Dictionary

SEE SPECIAL OFFER BELOW

Realizing the wide demand that exists among our constituents for this Bible Dictionary, we have made a special arrangement with the publishers of the work by which they agreed to supply it to us on exceptional terms, provided we would widely advertise it, and this enables us to offer this well-known Bible Dictionary in its original form and with all its important features, including over 400 illustrations and maps in colors, at less than half the regular price.

Have your friends take advantage of this special offer as well as yourself



This is a reduced photograph of the complete book which is 5 1/2 x 7 1/2 inches in size and contains 834 pages, 440 illustrations and 16 maps printed in colors. Bound in cloth, gold and ink stamping

THE FATHER OF ALL BIBLE DICTIONARIES

Everyone acknowledges the superior value of Dr. William Smith's Bible Dictionary, as containing the fruit of the ripest Biblical scholarship. It is practically the foundation, or father, of all other Bible Dictionaries. This late edition is brought down to the twentieth century and thoroughly revised to incorporate modern research and discoveries in Bible lands. It has been adapted in its present form to the convenience of teachers and scholars.

MAKES BIBLE STUDY EASY. MAKES THE BIBLE PLAIN TO EVERY READER

This Bible Dictionary is a veritable treasure to Christian Workers. It contains in the simplest language a full explanation of all topics mentioned in the Bible—every place, nation, tribe, person, and historical event; every custom and rite; every instrument and implement; every animal, plant, flower, mineral, metal, etc. It is a systematic collation of all the facts recorded in the Bible, supplemented and explained by materials supplied from authentic records of Biblical times. It gives in compact and lucid form the substance of the result of profound Biblical scholarship and research. IT OPENS A NEW UNDERSTANDING AND APPRECIATION OF THE BIBLE IN A WAY THAT NO OTHER BOOK DOES.

OUR SPECIAL OFFER

Send us two new yearly subscribers to the Herald at \$1.00 each and we will send this \$2.00 Dictionary to you, postpaid, free of charge.

Write us today that you want the Dictionary and we will tell you how to get the subscribers.

Address **THE PENTECOSTAL HERALD, Louisville, Ky.**

PENN GROVE CAMP.

The Penn Grove camp is history; but great is the history. We had larger crowds than we have ever had and the very best of order. The cottages were all taken before the camp began and some wanted one but their cry was too late. The dining room, run by that wide-awake man, Mr. Charles Collins, was always loaded with the best for the body. The cooks were fine and they certainly gave us well-cooked food.

The choir led by Mrs. Harney, was certainly great. How the great crowds did enjoy those rich songs, and not a few times they would bring forth hearty amens. Mrs. Harney's solos were indeed a power, and many times while the singer sang the crowd would shout, cry and laugh. This was her fifth year and she is called back for next year. I was born and raised within six miles of this camp. We preached, sang, prayed and fasted, and our God did a good work. This was our

sixth year with that big-hearted people, and we go back next year.

Dr. Glascock was our co-laborer and he preached with the Holy Ghost power. He is certainly a great preacher. His sermons disclose hard study and careful preparation. He is an orator of no mean ability. His preaching brings results. He is a great camp meeting preacher and he can preach with any of them too. I certainly did enjoy working with him. The children's services were conducted by Mrs. Creitz, and she has great tact in winning the little folks. These services were owned and blessed. The children love Mrs. Creitz.

We are now at Waynesboro, Miss., and the altar is full and souls are finding God. This is a great camp. They know how to wrestle in earnest prayer. One would have to go a long way to hear more earnest praying. God is answering by fire at every service. We are in the fight and enjoy the battle. God can give the victory and crowd the altar if we fast and wrestle in

heart agony. We pray too little and have not the crushing soul burden we must have to pull the fire out of the skies. Yours in much prayer,

Will J. Harney.

IS READY FOR WORK.

Any one desiring a Christian young man as a personal worker, or to assist in singing, may address Samuel J. Moss, 112 W. 32nd St., Covington, Ky. Good references can be given.

I earnestly ask the prayers of The Herald readers for my recovery, if it is God's will. **A Sister.**

A sister asks prayer that she may be healed; also that she may live a holy life.

NEW FEATHER BEDS ONLY \$6.50

Full weight 36 pounds. New, clean and odorless. 6 pound Pillows \$1.08 per pair. Satisfaction guaranteed. Write for FREE catalogue. Address Southern Feather & Pillow Co., Dept. 67, Greensboro, N. C.

Our Boys and Girls

Mrs. Bettie Whitehead.

Dear Boys and Girls: I am giving you a fine piece of poetry this week as an introduction to our page. It is so easy to read things and then pass them by without trying to practice what they suggest. Now I want each one of you to "Try smiling" for a week, and then if you think it does not help anybody or does not make you happier, let me know and I'll give you permission to leave it off. But I believe you will say that it pays to carry a sunny smile around with you and thus help other folks as well as yourself.

TRY SMILING.

Your burden is heavy, I haven't a doubt, But others have loads they must carry about,

And they are not whining. Some people are glad if but half of the way

Lies out of the shadow, or part of the day They see the sun shining.

Suppose you try smiling.

I know you are lonely, but other hearts ache,

And bravely refuse to be bitter or break Because of life's sorrow.

They think of the joy in the land far away,

And hasten the slow passing hours of to-day

With hopes of tomorrow. Suppose you try smiling.

This funny old world is a mirror, you know.

Turn its way with a sneer, or face of a foe,

And you will see trouble, But meet it with laughter and looks full of cheer,

And back will come sunshine and love true and dear.

Your blessings to double. Suppose you try smiling.

All places are open to those who are glad. Too many lack courage, too many are sad.

Those near you need cheering. So sing with your burdens, the way is not long

And if you look upward your heart will grow strong,

And skies will be clearing. Suppose you try smiling.

Youth's Companion.

Dear Aunt Bettie: I live in Knoxville, and was born and raised in town. I am 14 years old and will be 15 next January 25. I am in the 5th grade at school. I have blond hair and fair complexion and light blue eyes. I would like to receive cards from the cousins and answer them I like to read the Children's Page.

Hazel Smith.
315 Logan St., Knoxville, Tenn.

Hazel, I passed through Knoxville not long ago and would have been glad to meet you. Wish you had known it so you could have come to the depot when I was waiting for my train to Louisville

Dear Aunt Bettie: Will you let a little Hood River girl enter your corner? Guess my age. It is between 7 and 12. I am a Christian and go to Sunday school every Sunday I can. Mr. Kirk is our preacher I wrote once before but never saw it in print. I would like to see this in print so I can read it to mama.

Hood River, Ore. Vivian Miller.

Vivian, I am sure your letter was printed if you signed your name, for I never fail to print them, although it may be a long time after you send them.

Dear Aunt Bettie: An Oklahoma girl wants to join your corner. I am 11 years old and have brown hair and light complexion. I have three sisters and two brothers. I have two brothers dead. Papa takes The Herald and we like it fine I like to read the little boys' and girls' page. Who has my birthday, Jan. 22?

Temple, Okla. Ethel Lawson.

Ethel, you have come a long way to visit us and we hope you have enjoyed your visit to Kentucky. Come again.

Dear Aunt Bettie: I am from Oklahoma and want to join your band. I am ten years old, have brown eyes, light complexion and weigh 64 pounds. I have three sisters and no brother. Papa takes The Herald and thinks it is the finest paper on earth. I like to read the boys' and girls' page.

Temple, Okla. Tura Fulk.

Tura, did you and Ethel come to Kentucky together? I hope you had a pleasant trip and will come again.

Dear Aunt Bettie: I go to the Methodist Church and Sunday school. I have two sisters. Who has my birthday, November 18? I live on a farm and have a pony and ride him. Mama takes The Herald and I like to read the cousins' letters.

Stanley Witzell.
Rudd, Iowa.

Stanley, how fortunate to have a nice little pony all your own. Such sport is fine for a boy.

Dear Aunt Bettie: I was born and raised in the South. At times I long to enjoy being in a good revival which is often read in The Herald. We have preaching in this country, but never hear of a soul being saved. Any one not enjoying good health may write to me stating cause.

Bruce Myers.
Atwater, Sask. Can.

Bruce, no doubt you will get many letters of inquiry on your proposition for there are many who do not enjoy good health.

Dear Aunt Bettie: I am a Mississippi girl 11 years old. This is my first letter to The Herald. My father died April 12, 1912. My oldest sister is married; she married a holiness preacher. My father was a holiness preacher too. I have blue eyes, dark hair and light complexion. We live on a farm and have lots to do.

Sumner, Miss. Mary L. Hyde.

Mary, it is too bad that your father is dead, but you ought to be so thankful he was a Christian for you can meet him again if you are a Christian too.

Dear Aunt Bettie: I am an orphan as my father died three years ago. My birthday is between 11 and 14 and would be glad if the cousins would guess my age. Fannie Barnes, the book of Isaiah comes to you like a letter from God. Mary Magdalene stood by the tomb of Jesus early in the morning. Ruth Patton, Job was a servant of the Lord. Laura B. Story, I guess your age to be 12. Would like to get some cards and will answer all I receive.

Ruston, La. Charles Anderson.

Charles, you must try to be a good boy and make a man that your father would be proud of if he were living.

Dear Aunt Bettie: May I join your happy band? I am 11 years old and in the 5th grade. Who has my birthday, August 31? I am staying with my grandma and aunt. My aunt is a preacher. I would like some cards from the cousins. Love to all.

Vermillion, Ill. Violet Kline.

Violet, you did not tell me your aunt's name. Perhaps I know her through The Herald.

Dear Aunt Bettie: I am from Oklahoma. I have light hair and fair complexion. I have one sister and four brothers. Laura Story, I guess your age is ten. Why did Cain kill his brother? Who killed the giant? Ruth Patton, Jesus was born in a manger. I will close for fear of the waste basket. Your niece,

Edith Taylor.
Wellston, Okla.

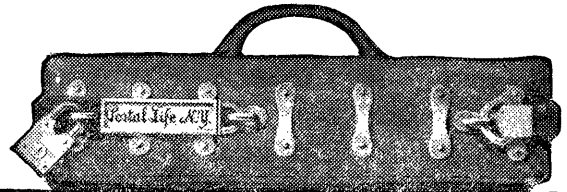
Edith, I think you Oklahoma cousins must have had an excursion as there are so many visiting us this week.

Dear Aunt Bettie: My father is a minister. I am a Christian and a member of the Methodist Church. I go to Sunday school and Epworth League and mid-week prayer meeting. Rev. D. H. Perkins is our pastor and we like him very much. Who wrote the book of Genesis? Ellen Howell, Daniel read the handwriting on the wall. Nola Scott, Methuselah was Noah's grandfather. Would like to exchange cards with the cousins.

Kincaid, W. V. Daisy E. Johnson.

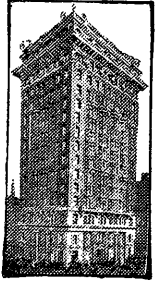
Daisy, you are the first cousin I remember to say they attended the Epworth League. I hope other of our cousins are leaguers.

Dear Aunt Bettie: I have been enjoying the Children's Page and would like to enter your happy corner. I am 12 years old. I would like for some one to tell me what chapters are alike in the



The Postal Life Insurance Company pays you the Commissions that other Companies pay their agents.

ON entrance into the Company you get the agent's average first-year commission, less the moderate advertising charge. Other companies give this commission money to an agent: the POSTAL gives it to you. That's for the first-year: in subsequent years POSTAL policyholders receive the *Renewal Commissions* other companies pay their agents, namely 7½%, and they also receive an *Office-Expense Saving* of 2%, making up the



POSTAL LIFE BUILDING

STRONG POSTAL POINTS

First: Old-line legal reserve insurance—not fractional or assessment.

Second: Standard policy reserves, now \$10,000,000. Insurance in force \$50,000,000.

Third: Standard policy provisions, approved by the State Insurance Department.

Fourth: Operates under strict State requirements and subject to the United States postal authorities.

Fifth: High medical standards in the selection of risks.

Sixth: Policyholders' Health Bureau provides one free medical examination each year, if desired.

Annual Dividend of

9½%

Guaranteed in the Policy

And after the first-year the POSTAL pays contingent dividends besides—depending on earnings as in the case of other companies.

Such is the POSTAL way: it is open to you. Call at the Company's offices, if convenient, or write now and find out the exact sum it will pay you at your age—the first year and every other.

POSTAL LIFE INSURANCE COMPANY
The Only Non-Agency Company in America

WM. R. MALONE, President
Nassau & Liberty St. New York

See How Easy It Is

In writing simply say: Mail me insurance-particulars for my age as per advertisement in The Pentecostal Herald

1. Your Full Name.
2. Your Occupation.
3. The Exact Date of your Birth.

No agent will be sent to visit you: the Postal Life employs no agents.

Assets:
\$10,000,000

Insurance in force:
\$50,000,000

THE JUNALUSKA CONFERENCE

Official Report of the Second General Missionary Conference

METHODIST EPISCOPAL CHURCH, SOUTH

HELD AT THE

Southern Assembly, June 25-29, 1913

Full Stenographic Reports of All the Addresses and Proceedings

OF THE

GREATEST MISSIONARY CONFERENCE

In the History of the Church

A mine of inspiration, information, illustration, and general data on mission work at home and abroad. Should be in the library of every pastor and wide-awake layman in Southern Methodism. Ready October 1.

Price, \$1, postpaid. Order to-day

Address, with price, C. F. REID, 810 Broadway, Nashville, Tenn.

Name

Address

Bible, I want to ask the question in my Sunday school class. Hazel Moore, Waco, Ky.

Hazel, sorry you did not get your letter in time to get some cards for your birthday, but we have so many ahead of you we had to wait your turn.

Rev. I. T. Stovall is our pastor and we like him fine. I am taking music lessons and like it fine. Miss Mary Shelley is my teacher. Minnie Lee Raines, Sarah was 127 years old when she died. Gertha Meigs, whom did Abraham marry after Sarah's death? Vinnie Gibson, Highway, Ky.

Dear Aunt Bettie: I have enjoyed reading the story about little Nell. I would certainly like to have another story. I live a mile from the church.

Vinnie, glad you enjoyed our story and will try to give you another before very long.

OUR DEAD

CALLIS.

On May 24, 1913, the death angel visited the home of Brother Herbert Callis and took from it the wife and mother, Sister Mattie. She left the assurance that she had gone to be with Jesus. How beautiful was the testimony. In 1911, when Bro. E. T. Adams assisted our pastor in a revival she was gloriously sanctified; her prayers for her children and friends we can never forget. We missed her at our camp this summer, but we toil on hoping to meet her in that happy home where parting will never come and where we shall never say goodbye. May the four boys left on earth prepare to meet the blessed Savior whom she loved, and may her husband be comforted by the Holy Spirit.

V. E. Wilson, O. E. Campbell and C. V. Hudgins.

BARNES.

On the morning of July 14th, 1913, as the clock tolled the hour of nine, Mrs. Bettie Barnes, our precious mother, passed to her eternal reward to be with Jesus forever. She was as well as usual the day before, able to perform her household tasks. She remarked to her family upon retiring that she was feeling better than she had for weeks. She awakened father at three o'clock telling him she was feeling very badly. Within a few moments she was unconscious, remaining so until her spirit took its flight.

Precious mother, we miss you so much and you have left a vacant place in our hearts that none other can ever fill, but thank God we do not mourn as those without hope for we know that our mother is in heaven and some sweet day we are going to meet her over there where there will be no more pain, sorrow nor tears.

Eighteen years ago mother was converted under the preaching of Brother W. C. Norton and joined the Methodist Church, to which she was a faithful member. Five years ago she joined the Pentecostal Movement, to which sect she was a faithful member until death. It was heart-rending to give her up but we bow submissively to him who doeth all things well.

Sleep on dear mother and take thy rest, God has called you; he thought it best To take you home from this world below Where pain and sorrow you will never more know.

To give you up it was hard it is true, Those lips so tender, and eyes so blue, They are silent from this earth forever more,

But dear mother, you are singing on Canaan's bright shore.

It seems so lonely, no mother to share Our sorrows and troubles we have down here.

Your voice is silent, your lips so still, Oh! dearest mother, your place can never be filled.

Farewell, dear, until I meet you again, Where there will be no sorrow, parting or pain.

I know that you will know me in that land so fair,

Yes, mother, my darling, I'll meet you up there.

Her daughter, Mrs. Carrie Stanford. Knowles, Fla.

KIPER.

On May 27th, 1913, the death angel visited the home of Mr. and Mrs. J. M. Kiper, and took from them their sweet little darling Elnora. She was born March 24th, 1912. At the time of her death she was one year, two months and three days old. All was done that loving hands could do, but God said, "It is enough; come up higher."

Sweet little Elnora leaves a loving mother, father and a host of relatives and friends to mourn her loss. It was so hard to part with her but God knows best and heaven seems to us more bright since she has gone there to live. Cheer up, dear ones, sweet little Elnora is waiting and watching for you and for all her friends. May we so live that when the end comes we may gladly pass out of this world to dwell with Jesus and our loved ones in heaven where no parting or tears are known.

Little Elnora has gone to heaven to live in that bright mansion that our Savior has prepared for all. We will just say to the parents of little Elnora, who have once tasted of God's love, but had stepped to one side, the only thing you can do to ever get to see your sweet little darling is to get back to God and keep the faith. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. We

ask The Herald family to pray for the parents of little Elnora that they may get back to God.

One precious to their hearts has gone, A voice they loved is still;

A place is vacant in their home, Which no one else can fill.

Earth has lost one look of gladness, Heaven seems to us more bright.

Since the spirit of their loved one Took its happy, homeward flight.

The funeral service was conducted at Calvert Chapel in the presence of a large

concourse of friends and relatives, by our pastor, Rev. H. T. Basham. His text was Job 14:14: "If a man die shall he live again?" She was quietly laid to rest in Calvert cemetery to await the morning of the resurrection. Her grandpa,

J. W. Hornback.

MILLER.

The death angel visited the home of Mr. and Mrs. Harry Miller and very suddenly laid his cold icy hand on little Harry Junior, age four years and four months. Little Harry was a bright, sweet child and was dearly loved by all who knew him, especially the children with whom he was associated in the Sunday school and in his home. Little Harry was born March 4th, 1909, and de-

parted this life July 24th, 1913. He was the only child of Mr. and Mrs. Miller, for whom our hearts go out in deepest sympathy. He was a precious little flower which budded on earth to bloom in heaven. Little Harry leaves a father, mother and a host of friends to mourn his departure. He was laid to rest in the Bloomingdale cemetery to await the resurrection morn.

Father and mother, do not think little Harry dead, but in Jesus sweetly sleeping, beyond this vale of tears.

Little did the writer think when last he saw him that so soon we would hear that he had passed from this world of sorrow. Oh how much better it would be if we could only realize that the Lord doeth all things well.

"We loved the little fellow,

But Jesus loved him best,

And took him home to heaven To his eternal rest."

We know how hard it must be for his parents there amidst his little playthings of which he had so many.

Lay away his little playthings,

Wet with mother's pearly tears,

How we all shall miss little Harry

All the weary coming years,

Fold his dainty little dresses,

That he never more will wear,

For his little feet are waiting

Up above the golden stair.

Another little form asleep,

And a little spirit gone,

Another little voice is hushed,

And for sweet little Harry we mourn.

Dear parents, little Harry can't come back to you, but you can go to him. May God bless you is the prayer of a friend.

Written by one who knew and loved him.

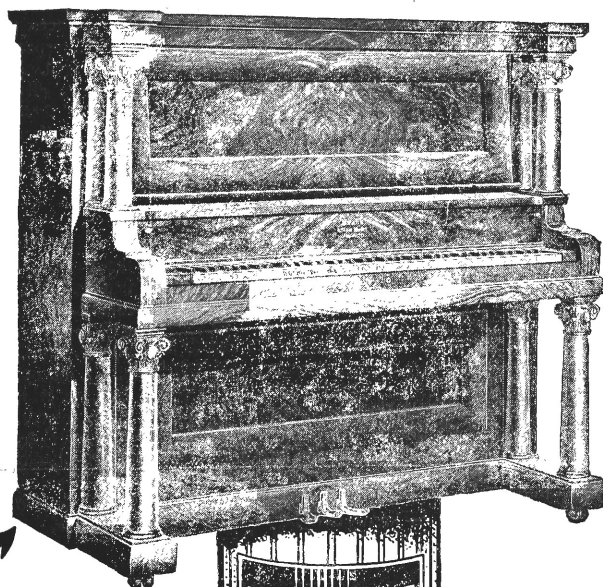
Bloomingdale, Fla.

THE DANGER SIGNAL.

Here is an eye-opening book on Romanism. It shows it up from the Bible and from history. One copy led three Catholics to Christ. "A marvel of condensed truth," says a former nominee for President of the U. S. "The author has done a real service for the cause of God and home and native land. One may here learn all he needs to know about Romanism," says a wide-awake pastor who is also a very successful author. Similar commendations from many. The author's books have sold over a hundred thousand, and this book will create a stir. Price \$1.00. Good rates to agents.

PENTECOSTAL PUB. CO.

Louisville, Ky.



Art Pianos at Wholesale

Yes, at the rock-bottom wholesale price any Evans Artist Model Piano I manufacture direct from my factory to you on approval, without any jobber's, dealer's, agent's or middlemen's profit of any kind. This means

\$150 Saved

By my plan you save from \$150 to \$200 and at the same time get an art piano for less than you could buy a cheap commercial piano from your local dealer.

Pianos of Quality

My pianos are built to endure and upon a solid foundation. I have six distinct and exclusive features following my own idea of perfect piano building. The combination of these features produce a most wonderful, rich and sweet tone. They are the master's ideal of perfect tone.

Limited Offer!

I will make a special offer to the first buyer in a locality. Be the first; get this extra bargain. Write today for my beautiful Art Catalog and full particulars.

F. O. Evans Piano Co., Dept. F Chicago

MOZART
LISZT
WAGNER
BEETHOVEN
STRAUSS
BACH
SCHUBERT
SCHUMANN
MENDELSSOHN
CHOPIN

30 Days' Free Trial

All freight charges prepaid and placed in your home for thirty days. Use it as though it were your own. Call in your friends and neighbors and have them examine the superior qualities of the Evans Artist Model Piano. They will all be delighted. After you have fallen in love with this art piano and are fully satisfied, you may then name your own terms. If you say No, back it comes and I pay return freight.

Unlimited Guarantee

My pianos are made to endure. They will last a lifetime. I furnish my guarantee bond protecting you against any imperfections in workmanship or material for life.

Easy Payments! You may name your own terms and enjoy one of my beautiful pianos while you are making small monthly, quarterly or twice yearly payments.

Write Today

Fill out the free coupon. Mail it to us today. Get a free copy of our handsome Art Catalog and full particulars of the greatest piano offer ever made. Learn all about our confidential wholesale price and how to save from \$100 to \$200 on the purchase of a piano; also how to secure a two years' course in music free. Write today.

FREE Coupon

F. O. Evans Piano Co., Chicago F

Gentlemen: Without any obligation on my part you may send me your beautiful Art Catalog and how I can get an Art Piano for less than half its real value.

Name _____

Address _____

OUR BIBLE CLASS

Mrs. J. A. Pritchard,
Teacher.

JESUS WALKS UPON THE WATER.

Time.—Spring, A. D. 29.

Place.—Lake of Galilee: also called Sea of Galilee, and Sea of Tiberius.

Mark 6:45-52.

Verses 45, 46. And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. And when he had sent them away, he departed into a mountain to pray.

In the foregoing miracle Jesus acted as Lord of nature, improving its powers for the supply of those who were in want in this. He acted as the Lord of nature, correcting and controlling its powers for the succor of those who were in danger and distress. "Constrained" implies reluctance on their part, perhaps unwillingness to part with their Master and embark at night, leaving him alone on the mountain. St. John gives a particular reason for the hasty breaking up of this assembly, (John 6:15). They were so affected with the miracle of the loaves, that they were about to take him by force, and make him king; to avoid which, he immediately scattered the people, sent away the disciples, lest they should join with them, and he himself withdrew. Christ has herein set before us an example of secret prayer, and the performance of it secretly, according to the rule he gave. Ch. 6:6.

Verses 47, 48. And when even was come, the ship was in the midst of the sea, and he was alone on the land. And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

The disciples were now where Christ sent them, and yet met with this storm. It is no new thing for Christ's disciples to meet with storms in the way of their duty, and to be sent to sea then when their master foresees a storm. Christ designs hereby to manifest himself with the more wonderful grace to them and for them. Thus Christ used his disciples first to less difficulties, and then to greater and so trains them up by degrees to live by faith and not by sense.

Verses 49, 50. But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be

of good cheer: it is I; be not afraid.

"He that keepeth Israel neither slumbers nor sleeps," but when there is occasion, "walks in darkness" for their succor; helps; and that right early. We need not inquire how this was done. It is sufficient that it proves his divine power, for it is God's prerogative to tread upon the waves of the sea (Job 9:8), as it is "to ride upon the wings of the wind." The more acquaintance we have with God, the Father of spirits, and the more careful we are to keep ourselves in his love, the better able we shall be to deal with fears. The perplexing, disquieting fears of good people, arise from their mistakes and misapprehensions concerning Christ, his person, offices and undertaking. The more clearly and fully we know his name, with the more assurance we shall trust in him. Ps. 9:10. When "without are fightings," no marvel that "within are fears." To these disciples it was enough to say, "It is I;" they knew his voice, as his sheep (John 10:4). Nothing needs be a terror to those that have Christ near them, and know he is theirs. Peter does not say, "Bid me walk on the waters," as desiring it for the miracle sake; but, "Bid me come to thee," as desiring it for Christ's sake. Let me come to thee no matter how. Those that would have benefit by Christ as a Savior, must thus by faith come to him.

Verses 51, 52. And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. For they considered not the miracle of the loaves: for their heart was hardened.

When Christ comes into a soul, he makes winds and storms to cease there, and commands peace. The way to be still is to know that he is God, that he is the "Lord with us." They were more surprised and astonished at this miracle than did become them. It is for want of a right understanding of Christ's former works, that we are "amazed" at the thought of his present works, as if there never were the like before. To know God, and be what he wants us to be, is to expect from him more than we are able to ask or think. Praise him! Praise him!

IS THE DEVIL A MYTH?

By C. F. Wimberly. Published by F. H. Revell Co., New York City; price 75c net. Mr. Wimberly has a genius in selecting striking titles for his books. He is already known to the public as the author of *The Vulture's Claw*, *New Clothes for the Old Man*, *The Cry in the Night*, etc. Mr. Wimberly purposes to show that the modern idea that the race is endowed with sufficient inherent goodness to redeem and regenerate itself is an error and

he also attacks the idea of modern society that evil is only a temporary mistake with no very great significance. His protest is against the de-personalization of good and bad and his argument reaches back to that realm of ideals in which good and evil are personalized. He puts a strong protest against preferring the personality of Satan to the religious scrapheap. He is convinced that if his Satanic majesty is dissolved into a sheer subjective idealism the Bible itself is converted into a series of contradictions and inconsistencies. The substance of his argument is stated in the following sentence: "If the devil is a myth our Bible can be nothing better than historical chaos." On the whole the book is written from an unusual standpoint. At the same time it is presented in a most forceful style. Even the average modern pagan must admit that if there is no personal devil, appearances are strongly in favor of such interpretation of the problem of moral evil. If Mr. Wimberly does not convince all his readers, he certainly will set them to thinking. The difficulty in discussing this subject is that there are so many people so thoroughly saturated with the spirit of the devil that his Satanic majesty is able to keep in the background and effectually hide himself while his agents are doing the work. If all the people who are lending themselves to the promotion of the devil's interests would turn over a new leaf and join the Christian people, the devil would have to come out in the open and fight for his kingdom, in which case the doubt as to his personality should be removed. Whatever doubt there may be as to the devil himself, there is no doubt as to the amount of devilishness going on in the world.—California Christian Advocate.

RELIGIOUS POST CARDS.

Neat, expressive, cheap. Nothing humorous. Prayers, Benedictions, Hymn verses, etc. Just the thing to send to a friend. Try a few. 32 different kinds. One cent each—32 for 25 cents—100 for 60c.

Address Pentecostal Publishing Co., Louisville, Ky.

FARM OPPORTUNITIES.

East Texas and the Coast Country of Texas and Louisiana are the only remaining areas in the United States where fertile land and opportunities for small farmers and industrial locations can be obtained at reasonable prices and terms.

Address for information and literature, Industrial & Immigration Bureau, Southern Pacific, Sunset-Central Lines, Houston, Texas.

Increase Your Income

The big, steady and growing demand for Oliver Typewriters makes this one of the most attractive Local Agencies available today.

The market is unlimited. Oliver agents sell many thousands of Oliver Typewriters every month.

We divide our earnings on a liberal basis that insures steady incomes for hustlers. Holders of the 15,000 Oliver Agencies already established have realized hundreds of thousands of dollars in profits on typewriter sales.

There are still several hundred localities where agencies have not yet been opened.

The applicant, if accepted, is given exclusive selling rights in his territory during the life of the contract. We teach Local Agents how to sell. This free training includes enrollment in The Oliver School of Practical Salesmanship.

When he has demonstrated his ability, the Local Agent is eligible for promotion to the direct service.

Some of our general officials have risen direct from the ranks as a result of this promotional system.

The OLIVER Typewriter

The Standard Visible Writer.

The Oliver Typewriter is easy to sell because of its splendid merit and its world-wide reputation.

It has many exclusive features which give versatility, speed and convenience and is the only typewriter that prints print.

Printype has achieved immense popularity.

You can sell the Printype Oliver Typewriter at the same price as the regular machine.

We authorize Local Agents to sell on our 17-Cents-a-Day Plan and even furnish the sample outfits on this convenient plan, so that the agency earnings may help pay for the machine.

Local Agents are authorized to handle the work in connection with other businesses.

Full details of Agency Proposition, a specimen of Printype and other important information will be sent on receipt of your application.

(339)

THE OLIVER TYPEWRITER COMPANY,
No. 999 Oliver Typewriter Bldg. Chicago.

"SPECIAL" SILK HOSE OFFER.

To introduce the beautiful "La France" silk hose for Ladies and Gents we offer 3 prs. 50c quality for only \$1, postpaid in U. S. Pure silk from calf to toe, with durable, elastic lisle top, heel and toe for long wear. Sizes 8 to 10½. In white, tan or black, assorted if desired. Money back promptly if not delighted.

La France Silk Store, Box G, Clinton, S. C.

BIG DEAL ON STERLING HOSE.

Big purchase direct from the mills on "Sterling" Half Hose, enables us to offer them while they last at starting prices.

"Sterling" Hose are stainless fast dye, good, clean selected cotton yarn, nice weight, full seamless double heel and toe, wide elastic instep, long loop-on elastic ribbed top, full standard lengths, come in any color wanted, one dozen to box, solid sizes 9 to 11.

Sent postpaid to any address in U. S. for \$1.40 dozen. Money cheerfully refunded if not delighted. These hose are sold for and are worth 20c to 25c pair in many places. Order today. The Bee Hive, Box F, Clinton, S. C.

The Pentecostal Herald Until January 1914, FOR ONLY 25 CENTS.

Send us \$1.00 and we will send THE HERALD to four people until next January. Send us \$2.00 and we will send THE HERALD to eight people until next January. Send us \$5.00 and we will send THE HERALD to twenty people until next January. Send us any amount and we will send THE HERALD to as many people until next January as the amount will cover at 25c each.

PENTECOSTAL PUBLISHING COMPANY, LOUISVILLE, KY.

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY