

# THE PENTECOSTAL HERALD

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

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## EDITORIAL—Rev. H. C. Morrison, D.D.

### Love Is The Fulfilling of The Law.

The emphasis placed by Mr. Wesley on "Perfect Love" is well known to all who have read his writings. In the experience of entire sanctification the supreme thought with him was to "love God with all the heart, soul, mind and strength and our neighbor as ourselves." When he spoke of purity, it was that purity which is brought about by perfect love filling the heart and life and casting out everything contrary to itself.

"Love is the fulfilling of the law," and the incoming of this love, which is shed abroad in the heart by the Holy Spirit, is marked by the outgoing of everything of an opposite nature. Malice, hatred, revenge, envy, harshness, bitterness, prejudice, and such like can have no place in the soul which is filled with perfect love. It is by this process that Mr. Wesley expected this glorious experience to be ushered in.

The "cleansing" was dependent upon the "filling," and in his Journals we find expressions of surprise when persons testified that they were first cleansed and then filled. But as Methodism plead so earnestly and contended so strongly against sin of every sort, it was not unnatural that the idea of purity should become uppermost in the minds of Methodist people and that the emphasis should be transferred from perfect love to that which is consequent upon it. As a result of this, some have plead earnestly for purity who have forgotten perfect love, or failed to give it its proper place. Both ideas are inseparably connected with entire sanctification and neither can be omitted from our teaching without great detriment to those who sit under our instruction.

Just now, especially, there is great need of stressing perfect love. This must be manifested in our lives if we expect the world to have confidence in our profession of purity. In times of opposition and contention like this there is great occasion for the exercise of this grace. If we fail at this point, we need not be surprised if people discount our purity and reject our teaching.

It is worth while for us to think upon this point and to use every effort to restore to its place in the presentation of the doctrine of entire sanctification the idea of "perfect love." A proper exemplification of this will, in course of time at least, make our teaching irresistible.

**"SURELY I COME QUICKLY."—JESUS.**

Have you thought of Christ's return to the earth? It is an important and interesting subject. The Scriptures abundantly teach that God, in framing the plan of human redemption, determined that Christ should come twice into the world. First, to re-

deem men from sin; second, to receive them unto Himself.

Our Lord, in His sermons, parables and conversations with His disciples, keeps the subject of His second coming constantly before us. As certainly as Christ was cradled in a manger in Bethlehem, He will appear in the clouds of glory. The same Jesus who rode into Jerusalem on a colt, the foal of an ass, will ride into Jerusalem in the heavenly chariots, attended by myriads of saints and angels. Then the Redeemer, who hung upon the cross to save us, will sit upon a universal throne to rule over us. "Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh."

If we should die before the coming of Christ, when He comes He will bring us with Him; that is, if we are wholly sanctified from all sin, for "Blessed and holy is he that hath part in the first resurrection."—Rev. 22:6. And, "when Christ, who is our life, shall appear, then shall ye also appear with Him in glory."—Col. 3:4. Again, we read in 1 Thes. 4:14, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."

If we should be living when Christ appears in the air; if we have been washed from all sin in His precious blood, we will be caught up to meet Him. Paul says in 1 Thes. 4:17, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

Paul was so full of the great, glad thought of the resurrection that he calls death sleep. In 1 Cor. 15:51, 52, he says: "Behold, I show you a mystery; we shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Many persons have confused the second coming of our Lord with the general judgment, but an investigation of the subject in the light of God's Word will soon reveal the fact that the coming of Christ, the resurrection of the holy, the translation of the sanctified, and the general judgment, are distinct events, and separated by more than a thousand years. In the 20th chapter of Revelation, we read that Satan shall be bound and cast into the bottomless pit for a thousand years. During this thousand years Christ will reign in great glory and peace over the resurrected and translated saints. "The rest of the dead (the unholy) lived not again until the thousand years were finished."—Rev. 20:5. "And when the thousand years are expired, Satan shall be loosed out of his prison."—Rev. 20:7. You may rest assured that Christ will not be loosed after the general and final judgment. If you will read Revela-

tion, 20th chapter, from the 9th to the 19th verse, you will read an account of the final resurrection and great judgment day.

When will Christ appear in the clouds? We cannot answer this question, but it will be at a time unexpected by vast millions of unprepared people. "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be."—Matt. 24:38, 39.

Paul says in 1 Thess. 5:2, 3, "For yourselves know perfectly, that the day of the Lord cometh as a thief in the night. For when they shall say peace and safety, then sudden destruction cometh upon them." The reference is here made to the wicked and indifferent, who shall mock and scoff at the warnings given them.

In 2 Peter 3:10, 11, we read: "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."

There is a widespread and unscriptural notion among men that the world will gradually grow into a state of perfection, and that then Christ will come to rule over it. This idea is as far from the facts as revealed in God's Word, as the growth theory of entire sanctification. Scriptures already quoted in this article abundantly prove the fallacy of such a theory.

Peter says: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming?"—2 Pet. 3:3, 4. Paul, in his second letter to Timothy, 3:1, says: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy."

We might quote other Scriptures to prove that this world will never grow into a general state of holiness, but the second coming of Christ will be as it was in the days of Noah.

Once the world was washed with water; soon it shall be purged with fire. Just as during the flood, Noah and his family were shut up in the ark until the waters were assuaged and dried up from the earth, and then came forth to dwell upon it, so during the fiery purgation of the earth, the redeemed and sanctified will be caught up with Christ to the marriage supper in the New Jerusalem, that magnificent city of which John speaks in Revelation, and of which Christ spoke to His disciples when He said:

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# FREE INDEED!

Rev. E. R. Langworthy.



"If the Son therefore shall make you free, ye shall be free indeed."

Freedom is a great thing. We who have the privilege of living and laboring in this country do not appreciate the freedom that we enjoy as a nation. If we had lived before the Revolutionary War, and gone through that struggle for freedom, we would appreciate it in a way we cannot now. Yes, if we were among those fortunate ones who are called to labor in the foreign countries, after being away from the privileges we enjoy in America for a few years, amid heathen darkness, when we returned to this country on a furlough, we believe the shores of America would be dearer than ever before, and though our country is cursed with many things, yet we would thank God for thus favoring us by giving us this country for our home.

We heard Fred B. Smith say that after he had spent a year traveling around the world in the interest of Christian work, that as he neared home again, that no music ever sounded so sweet to him as the thud! thud! thud! of the trunks as they were thrown to and fro on the deck, preparatory to the landing of the vessel the next day. Then as he walked down the streets of San Francisco, he said that he stopped to look at a little pug dog. His wife called to him to come on, asking him if he had never seen a pug dog before, to which he replied that the sight of a well-fed pug dog caused him to look and wonder. He said, "We feed our pug dogs in America better than the common people are fed in most countries."

It is a great thing to enjoy physical freedom; to be free from pain, from suffering; to be strong in body; have a good appetite; be able to sleep well; to not be confined to dark, damp, dismal prison walls, but to be free to come and go as we please. It is a great thing to enjoy any degree of mental and intellectual freedom; to be able to think, to study, to know. While none of us have any knowledge to boast of, yet perhaps the most of us can spend our spare time profitably in a library, enjoying the same. Yet how narrow and bound many are along this line. We have met some, who, when they were laid up from work, could not read because of lack of early training and had difficulty in passing the time away. A desire for knowledge is not inconsistent with Christianity but rather the latter is a stimulation to seek the former. The more we know, the more we want to know; and the more we know the less we think we know.

But while intellectual and physical freedom are not to be despised but rather are blessings, yet they are not to be compared to spiritual freedom. "Free Indeed!" Yes, Jesus came to make struggling humanity "Free indeed!" The most of us remember the time when we were in bondage to sin, struggling against temptation, at times almost in despair, drawing up resolutions, turning over new leaves, and seeking freedom from its power and dominion. We could feel a pressure on our souls; something that seemed to weigh us down. Then Jesus came. Wonderful, marvelous was the change that took place in our lives. The burden was gone. How light we felt; and then when we entered into the rich experience of entire sanctification we "felt like flying." Is it possible? Yes, free at last from the bondage of sin and "free indeed" from its pollution. Free to love God supremely. It must be experienced to be appreciated. No longer do we sing,

"Prone to wander, Lord I feel it;  
Prone to leave the Lord I love,"

but rather we sing,

"He saves and keeps me each moment,  
And leads me wherever I go;  
My proneness to wander is over,  
He wants everybody to know."

The Christian is free from the "fear of death" which surely torments the unsaved. Men may say that they have no fear of death, but we know different. In the heart of every unsaved person there lurks "that dread of the tomb," and many of them will rarely attend a funeral, while I have known some who would not look at the dead person; and if they did, sleep would leave them for many nights. On a stormy night, years ago, two vessels collided off from the eastern coast. On one of the vessels there was a band of Salvation Army workers. When it was noised about that the vessel was doomed, these workers gathered in a circle, sang hymns, exhorted the rest and then jumped into the sea together. They were prepared. What were the rest doing? They were running to and fro across the deck, screaming wildly, pulling their hair, frantic with fear. Ah, yes, the saints die well.

The Christian is also free from the face of man. He realizes that nothing can harm him unless God allows it. It was said of Lord Lawrence that "he feared man so little because he feared God so much." Read the lives of the prophets, the disciples, the early martyrs, yes, many of our present day, and see how fearlessly they have faced and are facing mobs and fearlessly preaching an uncompromising gospel, denouncing sin wherever they see it, and fearing neither man nor beast. How it does stir our blood as we read the lives of Daniel, Joseph, Elijah, Paul and Wesley. In the thickest of the battle Luther is reported to have said: "They say that I am alone; no, for Jehovah is with me. In this sense Moses was alone in the departure from Egypt; Elijah was alone in the reign of King Ahab; Isaiah was alone in Jerusalem; Ezekiel was alone in Babylon. Hear this, O Rome: God has never selected as a prophet either the high priest or any great personage; but rather He chose low and despised men, once even the shepherd Amos. In every age the saints have been compelled to rebuke kings, princes, recreant priests, and wise men at the peril of their lives. I do not say that I also am a prophet; but I do say that they ought to fear precisely because I am alone, while on the other side of the oppressor are numbers, caste, wealth and mocking letters. Yes, I am alone, but I stand serene, because side by side with me is the word of God; and with all their boasted numbers, this, the greatest of powers, is not with them."

Later on he is reported to have said: "Though they kindle a fire all the way from Worms to Wittenberg, whose flames should rise up to heaven, I would go through it in the name of the Lord, and stand before them; I would enter the jaws of this behemoth and break his teeth, confessing the Lord Jesus Christ."

The Christian is also free from the fear of demons and power of darkness. In the heathen countries we see multitudes worshipping devils and fearing lest they come under their displeasure. In this country of ours, multitudes, in a more refined form, live in constant fear of the powers of darkness. There are many in America who would never start a journey on Friday or on the 13th day of the month, while if a black cat crossed

their path they would almost lose sleep over it. But superstitious fears that are of the devil all go when Jesus comes in, for which we praise Him.

Then I cannot close this article without stating that a Holy Ghost preacher of the gospel of Jesus Christ is free! free! free! to preach the uncompromising gospel of Jesus Christ, knowing that God will see him through on every line, and will provide for him on every line. A few years ago, before I became a member of the church I am now in, I was called to be pastor of a little church near my home town, of the popular sort. I was in a backslidden condition when called, which probably accounted for the fact that I was welcomed, for it was a church full of lodge members, worldly-minded and the most of them unsaved people. Most of the salary was raised by suppers and socials. Shortly after called, I was reclaimed and entered into a deeper experience than ever before. I immediately asked them to give up their suppers and socials, informing them that I would trust the Lord for my salary. I told them I would be satisfied with the best they could do. They agreed. I commenced a revival meeting, with the aid of a neighboring pastor, and we bore down on all kinds of sin. The battle was hot. I preached against lodges and spared none. God honored the Word and souls were saved, and I never lacked financially.

At one time I needed a new suit of clothes and told the Lord about it. A friend of mine, a business man, (Henry Boland) was at the time in a neighboring state on a business trip. One day a thought came to him, "I believe Ray needs some new clothes." In a few days I received a telephone from a neighboring city, went down and met him. He handed me a roll of bills, (\$50.00) telling me to get myself a suit of clothes, and then stated that I could use the rest to attend camp meeting with. For the last two years and a half I have been laid up from active work of any kind on account of affliction. Yet during that time I can say that I have never lacked a thing. Wonderfully has God supplied every need. Money has come in from all directions, some people that I have never seen nor met. Glory be to God, we can get to a place in our Christian life where we have no fear of going to the poor house, and have the victory over financial worry.

Free! Free! Free indeed! Free from sin! Free from fear of death! Free from fear of men! Free from superstitious fears! Free from anxious worry! Free from the people! Free from self! Wonderful, glorious, restful, peaceful, marvelous freedom in the Holy Ghost.

A Christian is "free indeed" and should never forget what that freedom cost. Sometimes we forget that our national freedom cost the lives of many precious souls, and that our soil is hallowed by the blood of those who died that we might enjoy the same. We must ever remember the cost of our salvation, "the blood of the only Son of God, Jesus Christ the righteous."

Do we count it a privilege to live in this country? Yes, but that privilege brings greater responsibilities. It means that we must do all we can by every means possible to help give the gospel to those darkened countries. Do we enjoy physical freedom? That which should be a blessing, will, if not used properly, in the end prove to be a curse that will send us deeper into hell. Have we the "free indeed" experience of salvation? If so our responsibility is tremendous. God



is depending upon us. Every day we are looking into the faces of the unsaved. Some we pass but once. "Are we concerned? Do we feel the burden? Will we fail Him? Are we shrinking from the cross?"

Friend, do you enjoy full salvation? You may be deformed and suffering much affliction in body; you may not have much of an education, but thank God you may be free from the power of sin and live a life of joy and peace in the Holy Ghost, and "If the Son therefore shall make you free, ye shall be free indeed."

Spring Valley, Minn.

### CHRIST AND BIBLE CRITICISM.

W. T. EUSTER.

PART XIII.

"Higher Criticism killed itself by proving that it was good for nothing and unable to bring about anything for the church. The war has about killed it. It is face down now and the harder it digs the deeper it will go." So says Dr. H. W. Peck, D. S., Los Angeles District.

The *Methodist Review* of September, 1915, has this: "Indeed, the so-called 'settled results' are much less settled today than they were ten years ago. Even the staunchest followers of this school are now considering, in the light of new discoveries, the possibilities of other systems and a revision. Much has been done in this country and also in England to counteract the advanced doctrines of the liberal critics, on the ground that their conclusions were not only illogical but subversive of the truth, and tending to destroy our allegiance to the sacred Scriptures and even to Jesus Christ as our divine Savior. Many of the unwary were caught with the idea that dates and authorship made up the bulk of the work of the critics, whereas the entire system was based on 'rationalistic preconceptions and disbelief in the supernatural altogether.' What wonder that the result has been denial of the necessity of redemption, of atonement, and of the deity of Christ."

A writer in a London paper says, "Every effort has been made to popularize these theories far and wide; recently, however, a reaction is observed. Accepted assumptions are called in question under the pressure of hostile facts. English and American scholars are growing restive under German domination, and critics who certainly could not be described as conservative are in revolt against extremes and extravagances of Teutonic dogmatism. The disillusion was bound to come. The only cause for wonder has been the long run enjoyed by so gigantic an imposture. The latter term is not too strong to be applied to a systematic attempt to palm off as embodying the results of 'scholarship' a number of speculative theories really dictated by unbelief in the Christian Revelation, and a determination to eliminate the miraculous from human history."

In this same *Methodist Review* we read these words from that great sturdy thinker, Thomas Carlyle: "About Darwin's theory of evolution Carlyle said, 'It is as old as the hills.' There is nothing in it. It leads nowhere. 'Survival of the fittest' is enough to make a soul sick. What is your 'fittest'? What do you mean by it? An evasion, I call it. A cowardly, sneaking evasion, with its tail between its legs. Does your 'fittest' mean the best, the noblest, the most unselfish? That would be a faith to live and to die by, but is that your 'fittest?' Answer me that. Or is your 'fittest' just the greediest and roughest, the slightly stronger pig or wolf or fox, eh? Survival of the fittest, Humph?"

We wonder now how blind and how weak some Methodist preachers must have been to advocate, as so many of them did in the years gone by, and as some of the leading ones do now, both higher criticism and evolution. One man who longs to get into the Bishop's chair and is sending out his picture now with

the covert idea of reaching that much-sought place advocates both of these ruinous and absolutely unproven and unprovable systems and cults with a dogmatism so blind and so very childish as to surprise anyone. The world will lose faith in Methodism as being led of God at all if that man gets any appreciable number of votes at the coming General Conference; but strange things have happened and may happen in the future. But we feel certain that this will never take place now as it does seem the leaders in the Church are waking up to the enormity of the results and the perfect blindness of the agitators in this realm of negative nothingness, excepting in the same manner as bald infidelity did its best to destroy all faith in the Bible, the supernatural and the fundamental religious power and life. You can parallel from the works of Tom Paine today precisely the same things from the works of the higher critics. It will not do for them to tell us that the object, the aim and the results are not identical.

### SIN AND SUFFERING.

REV. C. C. CARY.

Unquestionably sin is the work of the devil, and suffering is the direct result of sin. Suffering and sin stand closely connected in this world, and so suffering is also the work of the devil. Just as Christ came to destroy sin, the work of the evil one, so also He purposes ultimately to likewise destroy all that results from sin, and so it is according to His plan to destroy all suffering, so far as His saints are involved in it. Suffering stands related to sin just as effect stands related to cause. Had there been no sin in the world, there would have been no suffering. Sin is the work of the devil. That is to say, he originated sin in the earth. He was not only the first sinner, but he was the source of sin, the originator of it, the one who instigated this evil work. He was the direct agent in inducing Adam, the federal head of the race, to sin. "For as by one man sin entered into the world, and death by sin, so death passed upon all men," so likewise did suffering pass upon the entire race. There had been no suffering had there been no sin. All suffering drives us back in our thinking to the fearful tragedy of sin in the garden of Eden. All the sorrow in the world, all the wretchedness, every crushed heart, every broken spirit, all briny tears, one and all proclaim that an enemy hath done this. It is all traceable back to the devil who seduced our first parents and led them into sin. All this distressing fruit is but the sowing of Satan. In a perfect world there is no suffering because there is no sin, and this is what makes the heavenly habitations so desirable.

"In heaven above no sin is found,  
And there's no weeping there."

Understand two things, please:

1. It is not that all present suffering is the direct result of personal sin in him who suffers, as effect follows cause, or penalty follows transgression. Far from it. One may be entirely innocent of any actual sin, and yet he may suffer. How many of the Lord's own children are severe sufferers in this world? Here was the doctrine which Job's friends preached to him, when they charged him with being a sinner because he was so greatly afflicted. They could not see how a good man could suffer as he did. He must be a great sinner. Suffering in scores of cases is not the consequence of wrongdoing in the sufferers, but is rather the result of the sin of Adam, the federal head of the race, who entailed sin upon his race and transmitted suffering to his posterity. Infants suffer who never sinned, yet some one must have sinned else they had never suffered. Because of the sin of our first parents, all of his descendants are involuntary sufferers. Let not suffering saints for one moment lend an ear to the suggestion, coming from the evil one himself, that they suffer because

they have done wrong, and be led into the unhappy error of charging acts of wrongdoing upon their souls because of their sufferings. Why it is that sufferings come upon them, we may not know in this life. Blessed truth! We will know hereafter. It belongs to this life to suffer, for suffering enters into all the dealings of a gracious providence which God exercises over His children. In heaven at last it will all be made plain.

2. Nor is suffering always brought on the sufferer by the direct agency of the devil at the time. Some sufferings are directly traceable to the devil, for he has power to afflict in some cases, but only where Almighty God gives permission. Job's case is in point, where Satan was allowed to seriously afflict this perfect saint of God. Another example is that of the afflicted woman of whom Jesus said, "Whom Satan hath bound eighteen years."

The devil's hand is in suffering, first, in that he was the agent who opened the floodgates of evil in Eden, which allowed sin to enter a perfect world, in which up to that time there was no sin nor suffering. In this sense all suffering is the result of the agency of the evil one, for all suffer because of Satan.

But secondly, the devil's hand is in suffering in that in some cases, for reasons best known to Almighty God, he is permitted to afflict directly and immediately the children of men. But he can go so far and no farther, and Almighty God can so overrule and work as to bring great good to sufferers out of the very acts of the devil.

What is our hope and comfort in a world of sin and suffering? First, that even though suffering, as is the case with sin, be the work of the devil, God is so infinitely great and wise and good that He can weave it into all His plans concerning the inhabitants of earth, and He can make even our sufferings work out for our present and eternal benefit. "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." David found this true before he died, when he said, "It is good for me that I have been afflicted." No trouble however grievous which breaks in upon a sorrowing saint, can surprise our God. He is fully equal to every emergency, and keeps His Almighty hand upon the trouble, and can and will cause it to help and not hinder the saint, if he but trusts the goodness and wisdom of God, "Who is too wise to err and too good to be unkind."

"Ye fearful saints, fresh courage take;  
The clouds ye so much dread,  
Are big with mercy, and shall break  
In blessings on your head."

"All things shall work together for good to them that love God," and these "all things" embrace sufferings as well as things more pleasant. Secondly, there is a time coming when, and a place where Almighty God, according to His gracious purpose and plan in Christ Jesus, shall utterly destroy this work of the devil. All suffering, as well as all sin, is to be effectually abolished, and suffering saints are to be eternally delivered from this sad entailment of Adam's transgression. Here is our assurance. This is our glorious hope. The Son of God will finally and forever deliver His faithful ones from this evil inheritance, but it will be in another world, not in this one. He is pledged to abolish sin and suffering sometime and somewhere. This is the meaning of heaven. In close connection with the general resurrection at the last day, there will be the final consummation and glorious culmination of Jesus Christ's atoning work on the cross. As all suffering resulted from the fall of the first Adam, so all suffering will be abolished by the work of the Second Adam, according to the principle laid down by Paul, "as in Adam all die, so in Christ shall all be made alive."

On the one hand, the sufferings of the fin-



ally impenitent will be eternal in duration, while on the other, the sufferings of all who live for God and sleep in Jesus will be eternally destroyed. Suffering with the saints can go no farther than the grave. There this evil work of sin in Eden forever ends. No pain nor sorrow can ever enter through the gates into the portals of the celestial city, to distract and make wretched the Lord's own, or in the least break up and affect their perfect rest and fulness of joy.

"And there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." All these wretched and distressing works of the devil, which make earth so undesirable as an eternal abiding place, are to be eternally abolished, for it is all too true as we used to sing, "Earth has no sorrow that heaven cannot heal."

How this appeals to the suffering saints of earth! Blessed prospect for all of God's children, who suffer in this world! Here is the gracious object of their hope, which inspires them with courage as they travel the road of life.

"Oh what a blessed hope is ours,

While here on earth we stay!

We more than taste the heavenly powers,

And antedate that day."

Are the children of God in this world of shadows and sorrows not to think, talk and sing about heaven? Some would tell them to

think about earth more, and less about heaven. This is strange, heartless and unscriptural talk. But despite such foolish counsel, we will still join our voices in the old hymn:

"My suffering time will soon be o'er,  
Then I shall sigh and weep no more;  
My ransomed soul shall soar away,  
To sing thy praise in endless day."

We do well to follow in the steps of our fathers and mothers, and strike the same tune they so frequently sang:

"No chilling winds nor poisonous breath  
Can reach that healthful shore;  
Sickness and sorrow, pain and death,  
Are felt and feared no more."

While here then, let us be patient and submissive to those things which come to us under the overruling providence of God, even though painful and often so very puzzling to the understanding. Let us but watch for our appointed time and wait for the blissful and eternal deliverance from all the ills of the fall. Here on earth God uses suffering in His disciplinary processes in dealing with His saints. But not always will He cause His people to pass through the fire and to go through the deep waters of trouble. Heaven is the ultimate cure for all that is painful, wretched, and unpleasant in this life.

"O glorious hour! O blest abode!  
I shall be near and like my God!  
And flesh and sin no more control  
The sacred pleasures of the soul."

sin, and afterwards kept from all sin, are forever distinct questions. Both are promised in the Scriptures, but the promises are distinct, and the processes by which each is accomplished may widely differ. The undertaking to maintain a completely holy life without a completely holy heart is outside of God's plan and *distinctly of the flesh*. Perfect humility, perfect meekness or perfect patience are forever impossible without *perfect love*, and perfect love cannot be attained by any human being with the "old man" still alive in his soul!

(Carried forward from page 9).

*hand.*" No suffering or sacrifice could daunt this heroic spirit. He knew actually what it was to be stoned, spit upon, and to be in peril of his life. During the anarchy and riot which ensued upon the war between China and Japan, Dr. T. H. Yun, who had pleaded with the Board to establish the Korean Mission, and who has since suffered so greatly, found refuge for weeks in Dr. Reid's home in Seoul when his enemies were seeking his life. On two occasions in the Orient he persisted in his work until friends despaired of his life, and on one of these had to be carried on shipboard to make the voyage home.

His last illness, which lasted about six months, began shortly after an exhausting campaign in Texas in which he spoke many times, often traveling at night to meet engagements. After spending a part of the summer in Erlanger, often in great suffering, he wrote to me at Chautauqua, in August, "I am expecting to go to Nashville the 15th. I know I am not fit, but I just can't stand it to be away from my office any longer." Even after this he devoted a part of each day to his work, and attended a conference in Missouri. When it was manifest that his end was near he consented to return to Erlanger with Bro. Buffington, October 3d, and from the home where he had found such loving care and so much comfort at 4 a. m., October 8th, he passed away to his eternal home.

Death had no terrors for this man of God. He said to his friends, "My work is done." He spoke of death as though it were simply going from one room to another. Arousing himself when those about him seemed to think he was gone, he would say, "Well, I am back again," or "I did not slip off that time." More calmly perhaps than he had ever gone to a mission field, or to a conference in the discharge of the duties of his office, he adjusted matters he was leaving behind. Sent messages to absent friends, and entered into the glories of heaven. Dr. Reid, when he died, was a member of the Alabama Conference. His second wife was Mrs. Blanche Miller, of Mt. Sterling, Ky. His surviving family is his sister, Mrs. G. N. Buffington, four sons, and two daughters. The oldest son is Rev. Wightman Reid, M. D., who is a medical missionary in charge of a hospital in Songdo, Korea.

Dr. Reid was a member of the General Conference at Dallas, a delegate to one of the ecumenical conferences, and received his degree of Doctor of Divinity from Kentucky Wesleyan College.

The funeral was conducted by the writer in the Methodist Church at Erlanger. Drs. Moore, Cook, and Rawlings represented the Missionary Board. Bros. Noland (the pastor), Harris, Martin, Prentiss and Dr. Arnold, of our own conference, were present and all of the above took part in the service. Dr. Cook made an appropriate short address, emphasizing especially the heroism and abiding influence of Dr. Reid in the Orient.

W. F. TAYLOR.

REV. H. C. MORRISON'S SLATE.

LaLande, N. M., Nov. 2-4.

Lubbock, Texas, Nov. 5-7.

Buffalo Gap, Texas, Nov. 9-11.

## IN THE HERALD OFFICE

Mrs. Bettie Whitehead.

### "LET PATIENCE HAVE HER PERFECT WORK."

It was this bit of uncontrollable machinery of his make-up that caused George Fox to testify: "I found in me something that would not be patient, and sweet, and kind. I prayed the Lord to take this something out of my heart; when I opened the door He came in and took out that which would not be patient, sweet, and kind."

This saint of God breathes the testimony of every child of God who has not opened the door of his heart and let the Pacifier in. The difficulty with most of us is, that we are too proud to acknowledge that we have this disturbing element in our natures, and until we do, there is no hope of getting the remedy applied. It is a wonderful transaction that goes on in the human heart when we submit ourselves to the uttermost Savior for the eradication of all that refuses to keep patient, and sweet, and kind. But, praise be to His name, He is master of the situation, and as He stilled the stormy waves of Galilee with the word of His power He can put to silence every disturbing element of our being. Along this line we wish to give some very pointed words from Rev. M. L. Haney as found in *Heart and Life Bulletin*, which are very apropos to the above subject.

#### IMPATIENCE AND ITS REMEDY.

Satan's subtle plans succeed better with holy people through impatience than almost any other form of sin. We insist that but few people, either justified or sanctified, ever backslide, till impatience has paved the way.

Is there a remedy for impatience?

We answer, yes, and we know its genuineness for we have tested it. But it is important to distinguish between the act of God by which we are saved from a sinful state, or condition, and the subsequent processes by which we are kept from returning to it. I understand God has planned complete salvation, and then promises complete preservation; but has never promised to completely keep any soul, who is only partially saved. It is impossible to keep any sick man well, without first making him well.

No man ever thought of preserving an apple in perfect soundness which was already partially decayed. The undertaking to keep an impure soul clean, without first cleansing it, would be endlessly foolish. Sin in any form is an ugly thing. Being at war with God, there cannot be any world, or time, where a soul made in the image of God can be normal under its influence. It consists largely in the perversion of something that was right. Itself is the seed of all restlessness. Sin in the form of inherited depravity has so perverted the functions of our being as to keep us at war with ourselves. There is not a man of the race, who is not wholly sanctified, whose judgment and conscience and passions can be kept in harmony each with the other. That being true, complete soul rest is forever impossible, and impatience must forever be the outflow of that unholy fountain.

In the new birth there is given power to control all the evils within us, till we are able to apprehend Christ for their removal. Hence in all these years I have never known one soul truly born of God to give way to unholy tempers the first day after he was thus born. I do not say that this might not, or could not occur; but in seventy years watching, I have not witnessed a single case. Real new converts are always beautiful characters. They are so different from other people that the whole race is led to specially scrutinize them.

Perfect love "is not provoked." All impatience coming from our inherited sinful nature ceases at once, when we are wholly sanctified, and it is easier, ten to one, to wholly avoid it hereafter. But the destruction of sin within does not preclude, in a free moral agent, the possibility of after sinful conduct. Adam as he was created had no sinful nature, yet he sinned apparently on the first great temptation, and an arch-angel sinned when there was no sin nor devil to tempt him! How much more may it be possible for us to sin after complete sanctification who have a thousand times more evils to confront us? Hence to be saved from all



# THE LAWS OF REVIVAL.

By Rev. J. Gregory Mantle. No. 23. *The Walls Fell Down Flat.*

Once more let us turn to this wonderful story for instruction and inspiration. Why is it that the walls of our Jericho defy us? Why, instead of finding the city "shut up and shut in," as was the case in Joshua's day, do we find the enemy coming forth, assuming the aggressive, and inflicting severe losses on the people of God? The answer is found in our disobedience to the laws which govern the movements of the Holy Spirit in the realm of the supernatural. When I read, as I do in Romans eight, of "the law of the Spirit," I learn that there is order and method in His operations, and that unless I obey the laws of the Spirit, I cannot expect to see the putting forth of His power.

There can be no victorious faith, such as sees the walls of our Jericho fall, unless we are mindful of

## THE DISCIPLINE OF FAITH.

How strikingly this lesson is taught here. We find it first, in the preparation of the people for the conquest of the land. If the Israelitish warriors looked to be led immediately from the river brink to the siege of Jericho they were mistaken. They soon discovered that this was not the Divine program. Before they could draw the sword on God's enemies they must first of all draw it upon themselves. They had to submit to the painful rite of circumcision. During their wanderings in the wilderness, through their disobedience and unbelief, this rite had fallen into disuse. Now that all who were able to bear arms when they left Egypt were dead and buried, and a new nation had come into existence, and was learning to exercise the faith in which their fathers were so lacking, the rite must come again into operation. Listen to the record: "And this is the cause why Joshua did circumcise: all the people that came forth out of Egypt, that were males, even all the men of war, died in the wilderness by the way, after they came forth from Egypt. For all the people that came out were circumcised: but all the people that were born in the wilderness by the way as they came forth out of Egypt, they had not circumcised. And their children, whom he raised up in their stead then did Joshua circumcise." (Joshua 5:4-7).

Surely they learned this lesson, that the land was not to be won by *their might*, but that it was to be taken from God's hand as a gift. That it was not their numbers, or prowess, or skill, that would enable them to achieve victory, but the unhindered presence of the Man with the drawn Sword, leading them on from conquering to conquer. Here is the spiritual significance of this rite: "In Him are ye made full, Who is the Head of all principality and power: in Whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; having been buried with Him in baptism, wherein ye were also raised with Him through faith in the working of God who raised Him from the dead." (Col. 2:10-12). This is where so many fail. They wonder that their faith is so weak, and that so often they have to cry like the baffled disciples, "Why could not we cast it out?" The explanation is here: some forbidden thing is allowed in the life: something has not been submitted to the discipline of the Holy Spirit: there is no intelligent and persistent identification with Christ in His death and risen life, consequently the sinews of their faith are cut and the wail of defeat is heard instead of the shout of victory. It is only when the offending hand or eye is cut off

that we go *into life*. It is only when the Lord God has circumcised our hearts that we love Him with all our heart and with all our soul—and then we live. If we refuse to submit ourselves to the sharp two-edged sword of the Spirit, which pierces even to the dividing asunder of soul and spirit, of the joints and marrow, and is a discerner of the thoughts and intents of the heart, we shall fail; and our failure will be owing to the lack of spiritual discipline.

Here is not only an illustration of this principle before the siege of Jericho but during and after the siege. During the siege they were under strict discipline: "And Joshua commanded the people, saying, Ye shall not shout, nor let your voice be heard, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout." We are often too demonstrative and fussy in our work. We become attracted by our own noise, as if we were *doing the work*, and so the operations of God's Spirit are hindered. I have been in meetings where the people did not believe that anything was being done unless there was shouting and yelling and bench-beating. On one occasion at a camp meeting I nearly received severe bodily injury from the hands of a man who habitually worked himself into a frenzy of this sort. I watched him as he seized the nearest person to him, and ultimately threw him on the floor. He seized me and would have thrown me across a bench, had I not determined that if either of us were thrown I would not be the one. When he got up from the ground he was a sadder and a wiser man. I have known thoughtful, intelligent, quiet people take their departure from such meetings, because they were harmed in them rather than helped. Let us ask the Holy Spirit to discipline us to silence. We talk too much. If that crowd had been permitted to ventilate all its doubts and its criticisms, a few doubters and critics could have infected the whole procession. "Be still and know that I am God." The devil loves to hear us talking about our difficulties; and he will help us to magnify them, until they fill the whole range of our vision and God is crowded out.

There is a silent faith, that rests on the Word of God, and goes marching on patiently according to the Divine order. The fight of faith in silence is the grandest fight of all, but many are afraid things are going wrong, if in a prayer meeting for instance, there is a time of brief silence. Let us be willing for the Lord to do His work in His own way, and be content to hold our peace, resting on the immutable Word of our God.

The third illustration of this discipline of faith is after the victory was won. "And ye shall in any wise keep yourselves from the devoted thing." (Josh 6:18. R. V.). Everything was devoted to the Lord as the previous verse tells us: "The city shall be devoted, even it and all that is therein, to the Lord." Here again is a real peril. When God has given us the victory how tempted we are to take the glory for ourselves. None of the spoil or wealth of Jericho was to be appropriated under the severest penalties. Never let us purloin the glory which is His.

When Haydn, in an invalid chair, was wheeled into the Crystal Palace, London, to hear the first performance of his Oratorio, the Creation, he of course attracted great attention from the vast audience. When that magnificent chorus, "Let there be light," had been rendered with thrilling effect, the people gave the composer an ovation, but he rebuked the crowd by standing up in his chair

and crying, "No! No! Not to me, from heaven above comes all!" We need to learn the lesson lest we rob our jealous Master of His glory.

Finally there is in this story an illustration of

## THE PATIENCE OF FAITH.

"And the second day they compassed the city once, and returned into the camp; so they did six days. And it came to pass on the seventh day, that they rose early at the dawning of the day, and compassed the city after the same manner seven times; only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the Lord hath given you the city." (Ch. 6:14-16). Thirteen times they must compass the city before the command to shout is given. Their warfare of faith was a step at a time, one effort succeeding another, and each one put forth in the recognized need of power for a fresh attack. When we strike a blow for God, and the walls of our Jericho show no signs of falling, instead of giving up in discouragement, let us learn to return with a fresh anointing of the Holy Spirit upon us. Our service will be ineffective if it is in advance of our communion. Every fresh demand for service is a fresh demand for power, which cannot be obtained by working but only by returning into the place of communion with our great Captain.

When that great general, the Duke of Wellington, was sending his officers on an errand of peculiar peril and difficulty, they would say: "Give me a grasp of that conquering right hand, and then I will gladly go!" Let us get a new grip on the conquering right hand of our General before we go into the fight, and victory is assured.

The six days' march, when nothing seemed to be accomplished, was as necessary as the seventh day victory. There is something harder than working, and praying, and believing, it is *waiting*. "Since the beginning of the world men have not seen a God beside Thee, which worketh for him that waiteth for Him. (Isaiah 64:4). Have you compassed your Jericho thirteen times? Or did you give up because you saw no breach in the walls, and the enemy mocked you from the city towers?

George Muller once told me of one for whose conversion he had prayed for sixty-three years and eight months. "I have prayed for him," he said, "every day on land and on sea, in whatever country I have been. I prayed for him this morning and I thanked God for his conversion this morning. I shall pray for him tomorrow morning, and I shall thank God for his conversion tomorrow morning." When George Muller died this old man was still unsaved, but shortly after the veteran believer was laid in the grave, the walls of this stubborn Jericho which had been *besieged by faith for over sixty-three years*, fell down flat, and the old man was saved.

When God had tested their faith, as we were reminded the other week, He attested it by victory, and the people were commanded to shout. They shouted not to secure the victory but in recognition of it. "So the people shouted, and the priests blew with the trumpets; and it came to pass, when the people heard the sound of the trumpet, that the people shouted with a great shout, and the wall fell down flat, so that the people went up into the city, every man straight before him and they took the city." (Verse 20).



## EVANGELISTIC

### MANCHESTER, VERMONT.

We came here and opened battle, assisted by our very acceptable singer, L. D. Baker, from Mechanicsville, N. Y. The M. E. pastor and wife stood by us heroically in the face of the opposition of nearly every person in his church. They all with one accord simply ignored the services on each week day and we preached to empty pews most of the time. The town is given over to fashionable sin, and spiritual salvation as taught in the New Testament, is something unknown, so far as we were able to discover. We poured in the truth as best we knew how and departed in peace. The state of many churches over the land is appalling and there seems to be no available help under the present order of things.

We left Manchester for other fields with glory in our soul. The Sunday golfers engage so many Sunday school scholars as to deplete some Sunday school classes. Oh, ye idle rich, who are corrupting our youth, weep and howl for the awful hell that awaits you hereafter. The last Sunday we were greatly aroused at the state of things and poured in a hot shot of truth and sixteen were at the altar as seekers.

D. F. BROOKS.

### CHEROKEE, IOWA.

This has been a busy year with us. We spent part of the winter in the Pilot Point, Texas, Orphanage as workers. After our annual spring convention held by Rev. Kulp, of Michigan, we entered our evangelistic work.

Our first meeting was in Jonesboro, La., in Nazarene Church; it was a great meeting. We held meetings at Wilda and Girard, La., then to Texas. Had a great meeting at Austin, assisting my brother Ed, then to the Tayah Valley near Pecos, Tex. Had two fine meetings out there. Was at Pilot Point for our home camp held this year by Rev. R. T. Williams; a great time in the Lord.

From home we went to Newlin, near Memphis, Texas. The Lord blessed and folks found God. Next we went to Goss, Mo., where a true little band of folks live. The meeting was a revival, for folks prayed through good. We came by Kansas City in time for three days at our General Assembly. It was grand, yes, glorious! The Holy Ghost was blessing, people shouted, leaped and ran for joy. We did hate to leave, but our promise was out to open the meeting here at Cherokee, Ia., so we came on.

JOHN F. ROBERTS AND WIFE.

Pilot Point, Tex.

### CULLMAN, ALABAMA.

I have not written to your columns in some time but I wish to say that I have constantly been in our Master's service. This has been a fruitful season in gospel work with me.

The camp meeting at Koenton, Ala., was not all that we would have been glad to have seen but God gave us some blessed victory. Crowds were very good at night and on Sundays. The last Sunday was a good day. Several souls were helped during the meeting. The committee gave us an urgent invitation to return for 1916, which we agreed to do. They have a large campus with a good tabernacle and a few wooden tents for campers. The committee is going to do quite a bit of work on the grounds before the next camp and then they are going to put up some new tents and expect to have quite a few campers for next year.

Rev. Moore, the pastor of Millry M. E.

Church, South, was with us on the last Sunday and stood right by us and he hopes to be able to camp on the grounds next year. We are expecting a gracious old-time full-salvation victory in the camp meeting at Koenton, Ala., in August, 1916.

Our meeting under the large oak trees at Bro. J. G. Frost's was fruitful and God gave us blessed victory. Bro. and Sister Frost and Mrs. Callon are choice spirits and oh, how they do love holiness. Bro. Blackburn was with us and he is a blessed good man of God. Also Bro. and Sister Swintford are most excellent people and they were graciously blessed of the Lord.

May God bless THE HERALD and its many readers.

Cullman, Ala.

C. H. LANCASTER,  
Evangelist.

### WAUCHULA, FLORIDA.

We, wife, John B. and I, have closed a real good meeting in Wauchula, Fla., in which some seventy were added to the Methodist Church, besides those going to other denominations. Wauchula is a new town and would have a phenomenal growth but for the close times, as it is in a good trucking section. It is sad to see two hundred men, day after day, standing about with nothing to do, waiting for oranges to ripen and odd jobs to turn their way. It is a call to prayer of the most earnest and spiritual type. I wonder if even God's children and servants begin to realize that we have been undertowed out, to where nothing short of divine interposition can save us?

I have talked with many of our leading thinkers in the business, political and religious world, and they nearly all say that we cannot long keep out of this fearful war. It looks it, but I cling to the one thing left. God will save us if we will go before Him with sufficient numbers and will lay before Him arguments sufficiently strong and authorizing. We must "take with us words, and return unto our Lord." If He spares us, will we give Him the glory and can He use us to rebuild the broken nations and to complete the evangelization of the world?

Mr. Bryan is not far from right in his "peace policies," and is not so strong in his position as the nature and teachings of Jesus authorizes. We should go down on our knees who claim to be the disciples of the Christ, then go forth against war, proclaiming universal disarmament.

If individuals would not war, then we have the cue for the government of nations. We have never tried Christianity beyond the settlement in which we live.

I opened in Apopka, Fla., in a tent, last night. John B. leads the singing and does it tip-top. Let us pray.

JNO. B. CULPEPPER.

### BARLOW'S GREAT REVIVAL.

The Methodist Episcopal Church, South, at this place has just closed one of the greatest revivals that has ever been in the history of this church. The church has been wonderfully revived and many were happily saved or reclaimed. Thirty joined the Methodist Church and quite a number went to other churches. "Jimmy" Kendall and his singer, Prof. Reid, assisted me in this meeting, and they are a fine team. Of all the noted evangelists of my acquaintance, no one has left upon my mind such convincing proofs of his complete consecration to God as Rev. J. B. Kendall. As the director of a revival campaign, as a tactician, as a manipulator of men, I am loath to assign to any a higher rank. It is "Jimmy" Kendall's fixed purpose, in all his sermons, to give a faithful narrative of facts and, so far as possible, to exhibit life as it is commonly lived by men and as it should be lived by every one; and to give point and pith to his message, he illustrates it with some of the most mournful tragedies that earth has witnessed. Then he reaches his climax by showing that obedience to

Christ and moral worth combined are the only basis of national and domestic peace and joy.

Bro. Kendall is the most astonishing figure of the evangelistic field today. With absolute faith in God, he smites sin in all its forms with such invincible blows that it shivers to its foundations; and his message is so clear that it causes sinners to seek pardon at a throne of grace. He is a true watchman on Zion's walls, hurling back the invaders, and preaching a salvation, full, free, and for all, and as the pastor of the Methodist Church at Barlow, Ky., I rejoice to give an unqualified endorsement in reference to his faithfulness and efficiency.

I also take pleasure in giving my hearty endorsement to the work of Prof. Reid as a pianist, chorister, and soloist. He certainly is a great director of song, and he completely captivated the hearts of my people. Yes, Reid is a great musician, and he is an adept in choosing the good, the better, and the best. All through the meeting he leads the choir from the excellent to the more excellent, and from the lovely to the surpassing lovely, on up through the glorious unto the superlatively glorious, until you feel like you were singing the songs of the redeemed in glory. Try them, if you want good service.

J. T. BAGBY, Pastor.

### WILD CHERRY, ARKANSAS.

Closed at Ft. Lauderdale, Fla., after a stubborn battle which resulted in about 100 professions and some 35 additions to the various churches. Rev. O. C. SeEVERS, of Homestead, Fla., led the singing and did it well. Wish I could get him permanently, but he is filling the pastorate so successfully would not persuade him to change.

En route, we stopped by Ruskin Cave College for its 12th opening, which, I think was the best in its history. What a fine crowd of young men and women preparing for almost every vocation in life. Ruskin always has been on the move, but is now coming at rapid strides. With a strong faculty, splendid student body, ideal location, climate, and vast improvements in buildings and walks, it stands second to none among our holiness colleges.

Ex-president, C. L. Hawkins, formerly of Arkansas Holiness College, has again returned to Ruskin as a member of its faculty, and is a strong addition.

But I started to tell you of Wild Cherry, (Ark.) camp, located 150 miles above Little Rock, Ark. We unloaded at Calico Rock, drove 17 miles over about as rough a road as you can find, part of the way by carriage, on the last four miles in a farm wagon, when we reached Big Spring, where the camp is located. That's a mighty rough country but a very clever people.

Some 18 cottages surround the tabernacle, which were all filled when I arrived. Thirty-eight responded to the first altar call. I haven't seen as large a crowd of young people in one community in a long time.

From that on things moved nicely; 20 to 35 filled the altar many times and the last Friday night 44 came forward for prayer, and some genuine salvation work was accomplished. The last Sunday people came in wagons for 15 and 20 miles; they were simply there by the acres. Such evangelists as Rev. U. E. Ramsey, Billie Yates, Guy Wilson, Aura Smith and Misses Bertie Crowe and Millie Lawhead have crossed the same rocks and streams and preached to the same hungry crowds. If close enough will try it again in 1916.

L. J. MILLER.

### BRO. McCORD'S LETTER.

In my last letter I was at Pasadena and Los Angeles. Taking a Southern Pacific train we headed for San Francisco, arriving the next day about 11 o'clock. I didn't change my watch, since my stomach did not know about the change of time, so at noon



I ate dinner as was my custom, and it was only 10 o'clock. It looked strange to see the sun setting at 8:30 o'clock when it had been down two hours back at home, and many southern farmers who turn in when the chickens go to roost were in dreamland long since.

I arrived in Frisco too late for Billy Sunday's meeting. Dr. Aked kicked out of the harness and Billy moved on. I only remained in the city a little more than half a day, going out to the Golden Gate Park, Cliff House and the Exposition grounds. They certainly have a fine display of products from the different states. One could spend a week very profitably at such a place, but a holiness preacher takes very little time for such things, especially when God is calling him on to camp meeting work.

I left Oakland for Ogden, a distance of 782 miles, going over the Sierra Nevada Mountains about day where we saw the first snow in August. Looking down from the mountains we were soon at Reno, a place noted for crime of all kinds, especially that which is the greatest curse to our civilization, issuing a divorce in such a short time and on any pretext or excuse.

The editor of one of the papers was cursing Georgia very bitterly for what a few men had done. I could but remark that while the best people of Georgia are against mob law and are abiding citizens, I can raise a mob in any city in the United States of any consequence that will do the same thing under like circumstances. We don't condone or excuse the mob, but why should one of the greatest states God's eye ever looked down upon be abused by people of Reno or any other place for that. Georgia, in her darkest hours is better than old Reno in her brightest days. The poor men did very wrong of course, but any intelligent, right-thinking, Christian people will not condemn a state of nearly three millions of people for what a little handful of lawless men might have done. Catch them? Who ever heard of a crowd of lynchers being caught? I had about as soon be in the shoes of the lynchers as the cussing accusers I met in the west. All need the blood of Jesus applied to their hearts.

I arrived in Ogden the second day, and then on to the great Mormon City of which I'll have more to say at another time.

W. W. McCORD.

#### WINFIELD, KANSAS.

August 17, 1915.

Just fourteen years ago, August 17, in New Castle, Pa., as a result of the prayers, faith and godly example of my dear father and mother, I was graciously saved, and one month later at the camp meeting held at Cascade Park, New Castle, I was wonderfully baptized with the Holy Spirit.

Drs. Morrison, Fowler and McLaughlin were the preachers in charge, and Brother and Sister Harris led the singing. I shall never forget the day that I entered the experience of holiness.

God called me to devote my life to His service, consequently I began to make preparation to enter some institution to equip myself for His work. In October, 1901, I went to the Moody School at Northfield, Mass., remaining there only six months, being called home to New Castle, on account of the death of my oldest brother's wife.

During the following summer through Rev. L. L. Pickett, I learned of Asbury College, to which institution I went in September, 1902, where I remained until I graduated in 1907. I owe a great debt of gratitude to Rev. and Mrs. J. W. Hughes for the encouragement and advice they gave me while in Asbury. Dear Sister Hughes though being dead, yet speaketh.

I regard Asbury College as one of the safest, sanest and most thorough institutions in our land. There the student is developed

physically, mentally and spiritually. Things that would be detrimental to the student morally or spiritually are not tolerated. I am profoundly grateful to God for having led me to Asbury College.

After my graduation I taught one year in Asbury, then entered the evangelistic field, in which work I have continued until the present time. God has graciously blessed my humble ministry, by enabling me to help at least twenty thousand persons during these few years. I am sure that the greater portion of these results have come because of the persevering prayers of many of my dear friends, scattered throughout many states. In the day when Christ our Lord shall reward us, what a time of rejoicing we will have together. May I here urge those who have been praying for me to continue to do so, and may I ask those who read these lines to enroll me upon your prayer list, and ask God, not to make me a great preacher, for I fear He could not do this, but ask Him to make me a faithful preacher of the word and a soul-winner. And may I also urge you to pray for all of the pastors and evangelists, for these are perilous times for all. The wave of worldliness, liberalism, and popular but not thorough evangelism, that is sweeping over the country today, makes it very difficult for the preacher to be true to the Word of God. We as preachers must be true to the Word if we hope to stand the final test.

There seems to be a great contest on, not over who shall do the most thorough work, but who shall be able to "count the most noses" or make the biggest report. Pray that we as the ministers of God, may strive, not for popularity or the praise of man, but rather for the approval of God, that in the day of rewards we may not find that our works are only wood, hay and stubble, but that they are gold, silver and precious stones.

Let us all, by God's help, love each other more, and pray more for each other, and thus demonstrate to the world that we are indeed the disciples of Jesus.

That God's richest blessings may be poured out freely upon you all, is and shall be the daily prayer of your brother in Jesus,

HARRY C. MAITLAND.

The above was misplaced, hence the delay. —Editor.

#### BRO. HARWOOD'S REPORT.

I am glad to tell you I have been busy this summer in the Lord's vineyard. I assisted Rev. H. F. Higgins on the Burkesville charge in two meetings; the outward results were not what we wanted to see but the meetings were not a failure as some souls were saved. Rev. Higgins, the pastor, led the singing to the delight of the people, and his wife presided at the organ and did her part well. Bro. Higgins impressed me as a man who was singing for the glory of God and not just to make a display of what he could do. I have heard some singing that looked to me more like they were trying harder to prove to the congregation how well they could sing than they were to win a soul for Jesus.

I went from these meetings to Hopewell, Miss., to help hold a camp meeting six miles from Hopewell. Rev. W. L. Shell led the singing in this camp. He is a good singer. There were some conversions and the opposition to sanctification was not so strong when we left as it had been. We had the pleasure of seeing the altar full seeking entire sanctification. Bro. A. D. Breland and his good wife are giving their time and money to make this camp a success. May God bless him and his wife and children.

From this meeting I came by Martin, Tenn., to visit my dear mother. I had not looked on her sweet face for over two years. She is passed 78 years old. I also visited my brother and sister while there.

My next meeting was four miles North of Glasgow, Ky., (my home). It was held in a

tent. I don't believe I ever witnessed a better meeting in my life. It was good from the beginning. There were six converted at the second service, and some saved at nearly every service to the close. I never saw a meeting close out with more rejoicing and shouting. Bro. George Walton and his wife helped in the meeting and they are fine help. Sister Walton played the organ and led the singing to the perfect delight of the people. Bro. Walton prayed and exhorted with a heart full of love and a yearning desire for the salvation of souls. At the close of this meeting one man pledged one acre of ground and \$40.00 on a tabernacle and \$10.00 on an organ, and others subscribed liberally to the tabernacle.

I went next to the railroad crossing west of Glasgow and pitched the tent for a few days. There were 3 conversions, one an old man 70 years old.

At the close of this meeting I came to the Conference at Hartford, Ky., and spent a few days and came on to Tell City, Ind., the hardest pull I ever had. This is my last engagement. I am waiting for calls to help in meetings. Let me hear from some one at once. I want to be busy for my Lord. Your friend and brother,

F. V. HARWOOD.

Glasgow, Ky.

#### WILMORE, KENTUCKY.

A backward glance over the summer's camp meeting campaign after having reached home reveals some of the high points of victory and success. There stands out conspicuously on the walls of memory the great Hatfield camp at Cleveland, Ind. We can see in panoramic view the gathering throng and hear their shouts of praise. The songs led by A. H. Johnston sounded and resounded from one end of the great camp to the other.

Rev. E. E. Shelhamer, the Free-Methodist, of Atlanta, Ga., certainly did do some of the best preaching we were ever privileged to hear. He is logical, systematic, serious, analytical, practical and powerful in presenting the grand old gospel truths on the line of regeneration and sanctification. He hews to the line and cuts close and lays the heart bare and brings conviction. He has had a remarkable career in the ministerial world. The Lord has used him in the salvation of multitudes. He ought to be employed in all of the old camps. If he can't dig them up and get them on the run for God and immortal glory I don't know who can.

We closed the camp season in old Missouri at the Wisdom camp and Mt. Zion near by. In these two meetings we were assisted by Rev. C. C. Davis, of Evansville, Ind. Bro. Davis led the singing and also assisted in the preaching of the Word. He is going to make a specialty hereafter in preaching instead of singing. The Lord has put the call to preach upon him more than ever, so he intends to devote his entire time to preaching. He is a fine talker, a good sermonizer, a great preacher. He has sung and preached together for years but now centering all of his talents and strength on preaching he will do a great work in this new field. For years he was a barber. So while we have ex-baseball players as evangelists, and ex-drummers in the revival work, remember we have the ex-"tonsorial manipulator" evangelist in the field. He shaves clean and is a close-clipper. He shaves the hypocrite, shampoos the lazy church member, and massages the lukewarm professor. If your experience is dull he will hone it and strap it and put a keen edge on it. "You are next" is his motto. Be sure to call him for a meeting in your town if the people need trimming.

Dr. H. C. Morrison is now conducting special services in Asbury College and the prospects are good for a successful revival. Our next meeting will be at Falmouth, Ky., with Rev. E. K. Pike.

ANDREW JOHNSON.



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Rev. C. C. Cary	Rev. J. Gregory Mantle
Dr. M. A. Beeson	Rev. Ira M. Hargett.

## EDITORIAL

Rev. H. C. Morrison.

(Continued from page 1.)

"I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

Friend, it will not do for any one of us to enter into that company without a wedding garment. All those who would enter into the New Jerusalem, must first wash their robes and make them white in the blood of the Lamb. "Nevertheless we, according to His promises, look for a new heaven and a new earth, wherein dwelleth righteousness." God will not blot our world out of existence, but will purge it with fire. Behold He will make all things new. Then will Christ descend with His saints to dwell on the earth.

"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. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."—Rev. 20:4-6.

Reader, are your sins all pardoned? Is your heart now sanctified and cleansed from all sin? If so, watch, and work, and pray, until Jesus comes. And, "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."—Col. 3:4.

Let those who are not prepared begin now to call upon God for mercy. Many of the most devout and learned men of our times believe that the time of His second coming draweth nigh—is even at the door.

"He which testifieth these things saith,

Surely I come quickly. Amen. Even so, come, Lord Jesus."

### A GREAT REVIVAL AT ASBURY COLLEGE.

We have just closed a remarkable revival meeting at Asbury College. Conviction was deep; it was a time of great heart-searching, humble confession and earnest prayer. Almost the entire student body was blessed; a number of the unconverted were won for Christ and a number wholly sanctified, and the Lord's children wonderfully searched out and established in grace. We believe the entire college and faculty, professors and students, got upon a higher plane of spiritual living than ever before. There was little or no mere human excitement, but the Spirit of God wrought mightily. For three days the power and grace of God were so manifest that the college work was abandoned. It was not a time of holiday, but a time of fasting, prayer and praise. We believe that some of the good fruit of this meeting will be a number of gospel ministers and missionaries. Among others, our foreign boys were greatly blessed.

The president of the college preached for two weeks to the entire student body at the chapel service and directly after supper. Bros. Harney, Bird, Kendall, Owen, Johnson and Terrell were at home part of the time and were with us in fervent prayer and altar work. Our pastor, Rev. Fred Jones, stood by us faithfully.

The outlook for Asbury College was never more encouraging than at the present time. We have the best faculty we have ever had and a remarkably fine student body. We ask our friends to rejoice with us for the blessing of the Lord upon us, and to pray for His continued presence with us.

### THE ASBURY COLLEGE FARM.

#### PART VI.

This College Farm proposition is so practical, and will prove such an enduring and growing blessing, that it is bound to appeal to devout and thoughtful people who wish to render assistance to consecrated young people who are seeking an education to fit themselves for lives of useful service. The money that you put into this farm is an abiding blessing. It is not spent, but deposited in a bank that cannot break. The earth abides, and every twelve months yields her increase, so what you give for this movement will remain to bless and help worthy young people through the years who are willing to help themselves.

It has been suggested that heavy expense will be entailed in running the farm. That is a mistake. The labor will all be furnished by students who will receive their pay in tuition and board, so we will not have to give out money to run the farm. It has been suggested that great skill will be necessary. It does not require any great amount of skill to turn twenty milk cows into a pasture, feed and milk them night and morning, or to plow up a field and plant it in corn, put up a silo of food for cattle during the winter, or throw corn over the fence to a bunch of hogs. It so happens that the president of this college spent something more than twenty years on a farm, and knows exactly what should be done in raising wheat, corn, oats, hay, peas, potatoes, tomatoes, beans, and all the products we propose.

Fortunately the Dean of Asbury College spent his young manhood on a farm, under the direction of a father who was a most excellent, practical and successful farmer. We hope our friends will not worry themselves over this feature of the proposition. We have here also a number of stalwart, hardy young fellows, who are well acquainted with the handling of stock and the tilling of the soil. Moreover, we are in thirty minutes automobiling of the State University, which has a most excellent Agricultural Department. The professors of that institu-

tion would most cheerfully give us suggestion and instruction with reference to conducting a farm up to the latest scientific methods. We may also add that the President of the Board of Directors of Asbury College is a practical business man of rare good sense, has had large experience in farming, and lives here in Wilmore. He is well acquainted with all phases of crop variations, the time to plant, how to cultivate, etc.

It will be our purpose to run the farm on strictly practical and economic principles, and there need be no fear with regard to this phase of the enterprise. We have had a large number of applications from excellent men who desire to come and take charge of the college farm. We appreciate their interest, but will not need their assistance, because we have men here who are thoroughly qualified to look after that feature of the enterprise, and will cheerfully do so without any cost to the college.

We have never set on foot a more practical and important scheme for the enlargement of this institution of learning. We have never proposed anything which is meeting with more general approval and sympathy, and we most highly appreciate the responses of those who are friends of this institution from whom we have heard. We confidently expect to hear from many more. Send in your donation or subscription at once, and may the Lord bless you in it.

Up to the present time we have reported in cash and subscriptions \$1,919.50. This week we report:

Rev. W. W. Owen, 1 acre .....	\$140.00
Mr. Will P. Young. ....	50.00
A Special Friend, cash .....	1.00
Mrs. H. C. Craig .....	1.00
Mrs. Lizzie Crowson .....	4.58
Mrs. M. G. Wilson .....	1.50

Total .....

### REV. C. F. REID, D. D.

Dr. Reid was born in the State of New York, July 15, 1849. He was reared in a Christian home. His father was a man of God. His mother was a woman of exceptional intelligence, and of beautiful Christian character and life. In early manhood he came on a visit to his sister at Sardis, Ky., where his brother-in-law, Rev. G. N. Buffington, was pastor. That visit was as clearly providential as was the meeting of the Eunuch on his way from Jerusalem to Gaza, with Philip the evangelist. Earlier in life he had recognized his obligation to God, and sought to meet it. But here there was a thorough surrender, a full sense of pardon, and a complete dedication to the Lord. Shortly after this he felt that God had called him into the ministry. Without delay he entered the Kentucky Conference. His first charge was Owingsville, 1876, and his second was Somerset, 1877. In the meantime he had married Miss May Wightman, daughter of Rev. J. W. Wightman, D. D., of the Kentucky Conference, and niece of Bishop Wightman. During that year they both felt that they were called to the mission field. At the conference of 1878, at Shelbyville, Ky., they offered themselves for China. That was a memorable conference. The addresses of Dr. A. W. Wilson (now Bishop) the new missionary Secretary, inspired the conference with new zeal, the Woman's Missionary Society was organized, and after the surrender of these two splendid young lives, the conference (mostly the preachers) subscribed five thousand dollars for the first five years of their support.

To go to China then meant far more than it does today. It seemed ten times as far away. The comfort and safety of travel were not what they are now. The isolation, privation, and persecution of a missionary's life were much greater. There was an unavoidable delay of a year in their departure. They were anxious to sail, but provision had not been made for the expense of the voyage.



But this man burning with zeal could not be idle. For most of the year he was engaged in evangelistic work. We had the blessing of his presence and work in our parsonage home and church at Nicholasville. There began an intimate friendship which only ripened with the years. So signal was his success as an evangelist that some thought this ought to be his work for life.

God gave Dr. Reid twenty-seven years of service in the Mission fields of the Orient. He had comprehensive views, devised large schemes, and enlisted others in their execution. He is said to have had special gifts as an evangelist, a pastor, and a presiding elder in reaching the Chinese, which made him an important factor in organizing their conference nearly thirty years ago. When in the providence of God the Korean Mission was to be established he was selected by Bishop Hendrix to accompany him on a tour of investigation, and the next year was appointed to organize that Mission. The same ability characterized his work on the Pacific Coast when for six years he represented the Board there in the Mission for the Chinese, Japanese and Koreans. So as the "General Secretary of the Laymen's Missionary Movement"—he was not only industrious and efficient but successful. He had a large part in preparing the memorials for the important legislation at the last General Conference, and also in preparing the "Plan of Organization for the Board and Committees on Lay Activities." More than four hundred thousand pamphlets and leaflets bearing on Missions, Education, Church Extension and other connectional interests were sent out under his supervision during the last year.

In the pulpit and on the platform, Dr. Reid was clear, strong, earnest and forceful. He always had something to say, and said it so as to convince the mind, stir the heart, and control the will. He moved men and women to a better life.

His was an entire consecration. He had but one aim and one work in life. His aim was to glorify God, and with the work to accomplish this he literally "Filled his" (Carried forward to page 4).

## BUD ROBINSON'S CORNER.

### OUR WEEKLY CHAT.

I suppose you thought I was dead, but not much dead, but as live as a dog on the chase and on the hot track of full salvation by day and night.

I have been to the General Assembly of the Pentecostal Church of the Nazarene that met in Kansas City, Sept. 30. We had one of the times of our lives. We met to have a General Assembly and we had that, but the Lord had planned that we were to have a revival and the revival was the biggest thing we had. I think that not less than four hundred were at the altar during the Assembly; and when we went out to the other churches the Lord gave us revivals there. I went out one night to the First Evangelical Church and had fifteen at the altar and the most of them were beautifully saved. The other workers went out and had the same results. The Lord was on hand to bless the people.

At the great night services sometimes there were as many as five hundred on their feet waving their handkerchiefs and clapping their hands. The altar services that would follow were indescribable, and the victory we had will never be forgotten.

We had between 250 and 300 delegates, and twice as many visitors. The Kansas City Church had things in the finest shape that I ever saw. The people of the city came

in droves until the great church was packed day and night; sometimes we had two services going at the same time and people at the altar up-stairs and down-stairs. A dozen big street meetings were going every evening at 6:30. Our Mexican missionaries worked among the Mexicans and brought them to the Church and many of them were saved at the altar and got religion just like the other folks. The Lord seemed to be as willing to save a poor Mexican as he was the white folks.

Well, we reelected Dr. P. F. Bresee and Dr. E. F. Walker and Dr. H. F. Reynolds and then we added one more man to the list and elected, our Brother W. C. Wilson, from Upland, Cal., for our General Superintendents. There were between thirty and forty districts represented, over eight hundred churches, nearly forty thousand members, over fifteen hundred preachers, sixteen holiness schools. Our boys reported great revivals all over the United States. There were very fine delegations from all over the land and as far off as India, Mexico and Japan, and Brother and Sister Sharp from Scotland. I think that the Pentecostal Churches of Scotland will unite with the Pentecostal Churches of the Nazarene and all become one work. They have over there some eight or nine churches, between six and seven hundred members and about a dozen ordained ministers.

The Lord is good to His own and the great work of spreading scriptural holiness is on the increase throughout the world and that is a hopeful sign; yet the awful wars are also on the increase in all parts of the world and the devil seems to have a much larger revival just now than the dear Lord, but thank God, we are seeing a few of the lost come to Christ and are pulling them out of the fire one by one; it is slow work but it beats nothing.

At the close of the great Assembly I went to Hutchinson, Kansas, to the Bible School for my first meeting with this church and school. I find a very fine people here, about a hundred very fine students and nearly two hundred members of the church. We had a great revival, many were beautifully saved and the Lord was on hands to bless and save. As far as I could see there was not one left in the school that was not saved and the work seemed to be deep and powerful. Such conviction I have hardly seen for several years; some services ran until two o'clock in the morning and when they would come through it was wonderful to see and hear them. Most of the last week was given up to the revival, and we had no class work. I think the boys and girls got salvation enough to keep them steady until school is out. I haven't heard such prayers in a long time. Brother Haas is the faithful pastor and has a most excellent people, and his church is on fire for the Lord.

At the close of this meeting I ran up to Kansas City, Mo., and preached over Monday night for the First Church at Kansas City. We had a great time there. At ten o'clock, my wife and I boarded the westbound train over the Union Pacific for Frisco and then on down the coast to see our children, whom I hadn't seen for nine months. Just think of it! and all of us right here in the United States. Well, such is the life of an evangelist and such is the fate of the man that has his soul on fire for God and a lost world. The man that God has called to preach is a busy man and a man of toil and hardship; it is go and preach, then preach again, and then get ready to preach again. But while it is hard it is the greatest work that a man can do. My motto is to keep red-hot, snow-white, sky-blue, blood-red and everlastingly at it. Remember that it is no disgrace to wear patched breeches if they are patched on the knees. The very fact that you have to have your shoes half-soled proves that you have been walking well. Keep it up till Jesus says, "come up higher."

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## Notes From The Field

### A GOOD YEAR.

I think I am safe in saying this has been one of the best years of my ministry. Since Conference last year, until Conference this year, I saw hundreds blessed at the altar and places of prayer in our revival meetings, yet I feel I could have done more and the prayer of my heart is that I may be able to say at the close of this year that it surpasses all the rest.

We had to close our meeting at Carlisle, Ky., on account of sickness, and the place being quarantined. We were in what promised to be one of the greatest awakenings that has ever come to Carlisle. We go back in June, D. V. I am so anxious about this place as it is the county in which I was born, reared, saved and called to preach.

With a few of our friends we went to the scene of my childhood and looked upon the spot where I first saw the light of day. It indeed was a great pleasure the first time in my recollection of seeing the place where I was born. Not many miles from this place I was born again, and while I know nothing about the first birth, thank God, the second is as clear as the noonday sun. The devil has never even hinted to me that I was not born again. The promise is true and the anchor holds. Yours for greater things,  
T. P. Roberts.

### ERMA, NEW JERSEY.

The camp meeting of 1915 was held by Cape May Holiness Association, from Sept. 17 to 26. Rev. Preston Kennedy, Alvin Young, and K. S. Hiraide were workers. Bro. Hiraide was with us two days and gave us two fine missionary talks, showing God's power to save, sanctify and lead hungry hearts when they are earnest and sincere. Bro. Alvin Young had charge of the singing, and was well liked. Bro. Young hails from Amsterdam, N. Y., and has a good voice, and manifests a fine spirit. The holiness folks ought to get better acquainted with this brother.

Bro. Kennedy did most of the preaching, and the Lord surely helped him; he did not fail to "cry aloud and spare not," and while the people were not used to his style of preaching they kept coming back, for souls were saved and sanctified, and the saints were helped; some got clear of their jewelry. (Bro. Kennedy called it ruck-a-truck). Some got out of their lodges, and some got mad, but sincere hearts got helped and blessed. We thank God for men who know the awfulness of sin, and are not afraid to warn the people. Bro. Kennedy preaches boldly and in the Spirit, and goes to the bottom of things, which is just what we need these last days and perilous times. Our attendance is increasing yearly, and God is blessing. To Him be all the praise.

Leslie Woolson, Sec.

### EVANGELISTIC.

I am now in Pensacola, Fla., where there is a great work needed to be done; a city of about 27,000 people with its open bars.

Since I wrote to The Pentecostal

Herald I have held meetings in Baker, Fla., where we hope we did some lasting good. From there I went to Foshee, Ala., where I remained about 14 days preaching the Word and was made to rejoice because the Holy Ghost put His seal upon our efforts and we saw results.

From there I was called to McDavid, Fla., where I assisted one of our good pastors in the M. E. Church, and we certainly did enjoy an old-time, full-salvation season of victory. Bro. J. C. Hammitt, the same pastor, carried us into his home town, Brewton, Ala., to assist him in another good meeting. Precious souls bowed at the altar seeking and finding Jesus in His saving and sanctifying power. I went to Catawba, Fla., where some souls found Jesus. I make a request that if Bro. Bud Robinson sees this article that he write Mrs. R. A. Rogers, Jay, Fla., Route A, as she wants to establish a holiness annual camp there, and she prefers Bro. Robinson to any one else to hold the first meeting. I have just closed a meeting there and I think that it is an ideal place for a camp as there is a fine farming country all around the place, and no other camp within several miles. Anyone needing my services I would be pleased to correspond with you in regard to a date for a meeting anywhere at any time. I trust God for all my needs. Phil. 4:19. God bless you.

J. E. Brasher.

### DARK FIELD OF LEXINGTON, KENTUCKY.

I want to speak of our meeting in the dark field of Lexington, that was held as a convention beginning Sept. 3-13, but was extended to Sept. 18. It was a God-called, God-ordained, sin-killing, devil-driving revival. It was wonderful how God converted sinners and sanctified believers. This being a dark field, out of it shines a great light. I think there were some of the brightest conversions and sanctifications I ever saw in any meeting. I don't think I ever saw a convention run in such harmony; my soul was delighted through every service, and faith and victory were ours. Rev. E. L. Sanford did part of the preaching. I don't think I ever heard him do such powerful preaching as he did in this convention. Rev. T. P. Roberts, of Wilmore, Ky., preached one night on Hell, and sinners screamed under the mighty power of God. He is a wonderful man of God. Bro. Snap, of Cincinnati Bible School, did some fine preaching. Rev. R. M. Reynolds, of Mt. Sterling, Ky., was with us several days and did some helpful preaching; the mothers and fathers will hardly forget his strong preaching on the sin and vice of girls and boys.

The music was conducted by Sister Mink and my wife's husband. Miss

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Hinson, of Mt. Sterling, did some sweet singing, and Miss Clark, of Cleveland, Ohio, with her cornet did some splendid work. Rev. James H. Overstreet, of Lexington, who has been in charge since the Mission began, stood in the forefront of the battle with his prayers and good counsel. He is a faithful man of God. Let us all pray that God may direct him in this good work. Dr. H. C. Morrison, President of Asbury College, of Wilmore, Ky., preached the two closing sermons Sunday afternoon and evening.

The people were delighted to hear Dr. Morrison and will long remember his fine discourses. We trust to have Dr. Morrison to hold a revival at an early date in the Mission which is located in Lexington, Ky., on Third & Ohio Sts.

Rev. C. C. Fain.

Nicholasville, Ky., Route 4.

### BLAND, MISSOURI.

We closed here last night, after staying a week longer than we had planned. The interest being so great, they could not allow the meeting to close, although we were booked to be at Bryceville, Fla., and the meeting had been well advertised.

When we set our tent, many said to me, "How I wish you had come sooner, for a petition has been circulated and signed, also house rented, etc., for another saloon." Thank God, it was not too late! The court had not convened, people got their names off the petition and to make a long story short, the "booze shop" was knocked out, leaving only the one and it will go by the voice of the people when the saloon-keeper tries to get his license renewed.

The crowds were immense at the night services, folks coming from inland towns in their autos and other vehicles. Doctors, farmers, merchants, bankers and school teachers, boys and girls all found one common Lord under the old tent at an altar in the straw.

Dear Bro. Banta, the leader of song with his bright face, red-head and giant-like form, stood by me, played, sung, and preached once for me. He is a true man of God, not only large in body but also in soul. He and I were so kindly entertained in the home of Bro. Carr. Lord bless him and may he never be run off on a siding as an empty. His brother was also a great blessing in the meeting, he having received the blessing last year in one of our meetings. Dr. Seba, the editor of the Bland Courier, not only gave generous advertisement in said paper, also aided with his presence, prayers and testimonies, as did also Dr. C. A. Bunge.

Mr. A. Neese, the foreman of the large broom factory, whose wife was sanctified during the meeting, was especially delighted to see old "booze" get a black eye.

While it was necessary to put in extra seats and many still had to stand, we had splendid order, and the writer never had better attention paid to his sermons which were pretty long sometimes.

It was a great meeting. We organized a holiness band of praying people, twenty-one in number. Prof. Jackson, of Owensville, Mo., will be with them on Friday nights as leader.  
B. L. Patterson.

P. S.—You know we always leave the best for a postscript. It was this: We got 13 subscribers for The Herald.

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WHEN WRITING OUR ADVERSISERS PLEASE MENTION THIS PUBLICATION



### THE PARKER MEMORIAL CAMP MEETING.

Rev. Charlie Weigle was slated to conduct this meeting but could not come and so the writer was called. The work appeared too large for me but not too large for Jesus, so I hid away in Him and sailed in. I found many real saints of God in Waycross. I found Bro. John S. Sharp there to conduct the singing, which he did to the glory of God.

The Holy Spirit hovered sweetly over the entire meeting, several were soundly converted and some gloriously sanctified. Among them was a policeman from Jacksonville, Fla., who came to this meeting to "get the blessing" and God did not disappoint him. He went back feasting on Canaan fruit.

This work which was started and has been carried on for nearly ten years by Mrs. J. W. Adams, has a special field of service and God is honoring and blessing it. It is located two miles from the city near the street car line and near the city park. The camp owns ten acres of beautiful pine grove land. Many people in the city attend these services, many pleasure seekers in the park are drawn to the services by the splendid singing, but there are none who look forward to this annual camp meeting with more delight than the country people in the surrounding territory; it means much to them. There is an annual tabernacle meeting down in the city but it cannot meet this need. It has not the room for stock, the grove for rest, the space for cottages. It has its own work; it reaches the city.

Sister Adams has been faithful in carrying on this work but she is praying that God will lay the burden on other hearts. One of the pressing needs of the camp ground is a rest cottage for the preachers where they can have prayer and quiet between services, and also a rest cottage for women. These two cottages would cost little. There is a large sawmill near where lumber can be bought cheap. Will not some lover of holiness provide for one of these cottages? This camp is interdenominational, clean, safe and honored of the Lord. Sister Adams does not



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know I am writing in regard to this need. Pray about it and write to her at 19 Church St., Waycross, Ga.  
Yours in Jesus, M. M. Bussey,  
Donalsonville, Ga. Evangelist.

### THE TOUCH OF A VANISHED HAND.

I have been asked to write a tribute to the memory of the late Wm. J. Flower, of the Lighthouse Mission, St. Louis, who died the 2nd of September last.

As one who knew him and loved him, I undertake to do so, yet I feel that anything that may be said or written about this man cannot compass his life work or bestow an added wreath to his crown as a Christian.

The suddenness of his death startled the whole circle of his friends who expected for him an enlarged future and long life of usefulness as president of the State Holiness Association of Missouri. While in the camp meeting at Hannibal he was taken suddenly sick, was compelled to give up his work, went back to St. Louis and in a few days God took him.

Brother Flower was a man of sterling worth. Undaunted integrity was his. He had a purpose and lived for it—to save others. He was herculean in work and abounding in missionary spirit. The Lighthouse Mission stands as a monument to his zeal for the lost. He was a shepherd to the shepherdless. He was a friend to the friendless. No work of charity ever appealed to him in vain. He had a faith that undertook great things and a full joy, because he asked largely, not for himself, but for others.

In this day when orthodox religion is discounted, and churchanity is often made synonymous by many with Christianity, he stuck to the Rock of Ages, and built his earthly house on the truth of regeneration and the blood of Jesus. His was a simple faith. The first things of the revelation of God were his and always with him. He could not be switched; he stayed put. If persecution came, he knew it was for Christ's sake, and would not change the easy yoke for the ecclesiastical collar. The swath he cut was clean—nor did he leave any tall grass behind him.

And now he is not, for God took him. Yet today we feel the touch of his vanished hand. For in others is lived over again the truth he spoke and the life he lived, and immortality has a realism in time as well as in eternity.

You cannot bury Wm. Flower. You may lay all that is mortal in the bosom of mother earth; it moulds, but the man lives on—like a stream of light, a guiding star, forevermore. And the crown for the true hearted is laid up for him, a crown of life, not death, a diadem of glory in the celestial, and a crown in the hearts of men.

What a wonder hath God wrought. Redeemed sinners, Spirit-filled Christians, speaking with other tongues, and the flame of holy fire sweeps on, because some one lived and loved and died. We say good night to Bro. Flower, but we shall say good morning to G. G. Yeoman.

### NOTICE!

My two tents, one of them seven months old and the other four months in use, are for sale. I will take \$50.00 for the one used seven months, and \$12.50 for the one used four months. I will rent the one for \$10.00 a week which seats 500 people; or the one seating 700 people, for \$15.00 a week. Address Rev. J. A. Williams, Bennettsville, S. C.  
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## EVANGELISTIC AND PERSONAL.

The address of Rev. T. P. Roberts is Wilmore, Ky.

Rev. C. L. Wireman is having a great meeting at West Bend, Ky. Rev. D. L. Brandenburg is his co-worker. They go next to Winston, Ky.

Rev. Kenton H. Bird is assisting Rev. E. C. Hardin in a meeting at Port Royal, Ky., and prospects are good for a fine revival.

Rev. H. C. Maitland requests prayer for his meeting at Larned, Kan. He recently closed a meeting at Peabody, Kan.

Rev. T. C. Henderson conducted a most successful meeting in Cleveland, O. At the time of this report, 200 seekers had been to the altar.

Rev. J. M. Bundy held a meeting near Summitville, Ind., which was crowned in the salvation of several souls.

Rev. Robert Lear says the meeting at Bucklin, Mo., is running at high tide, there being more than 50 accessions and conversions at the time of this writing.

Rev. A. H. Johnston: "Sunday was a great day at Mooreland M. E. Church, near Shreve, O. Bros. Chilton and Middleton are doing the preaching."

Rev. George Bennard has recently held a good meeting at Grand Marais, Mich. He will assist in the Convocation at the Evangelistic Institute, Chicago, Ill., Nov. 6-16.

Rev. J. E. Redmon wishes to say that he cannot answer mail owing to the fact that they have been quarantined on account of the illness of his baby, who has diphtheria.

Rev. G. L. Irwin, assisted by Rev. A. L. Fowler, closed a meeting at Mount Pleasant Church which resulted in several conversions and a few sanctifications.

Rev. H. W. Sweeten closed a good meeting in the Nazarene Church, Owensboro, Ky. Nineteen came forward for prayer at one service, the result being 15 saved and three sanctified.

Rev. Andrew Johnson and Jas. V. Reid are conducting a revival at Falmouth, Ky., in the Methodist Church of which Rev. E. K. Pike is pastor. A great religious awakening is expected.

Evangelist B. H. Morse, of Jamestown, N. D., has changed his residence to Portland, Oregon, 686 East 74th North, and may be addressed there in regard to revival and camp meetings.

Rev. C. F. Chestnut recently assisted Rev. E. N. Early in a meeting at Barbourville, Ky., which resulted in 31 being saved or sanctified. He also preached four sermons at Chestnutburg and received three into the church. His next meeting is at McKee, with Rev. C. J. Sipple.

Rev. L. J. Miller writes that the Young Men's Holiness League held at

Columbus, O., went beyond their expectations. Bro. Miller was engaged to hold a two weeks' meeting in the Mt. Vernon Ave., M. E. Church following the convention. He goes next to Sedgwick, Colo., to begin a meeting running to Nov. 7.

Rev. John T. Hickman: "Have preached to my new congregation two Sundays and have received 90 into the church. This is the result of the Bromley tabernacle revival which resulted in 983 conversions and renewals. The Methodist Church will receive about 200 members by the time the 'follow up' is done. Salem, W. Va., is a good town."

Rev. J. G. Akin, pastor of the Broadway Methodist Church of Bowling Green, Ky., has announced that Rev. C. F. Wimberly, of Franklin, Ky., will assist him in a two weeks' meeting to be held at the Broadway Church during the month of November. Dr. Wimberly is pastor of the M. E. Church, South, of Franklin. He is widely known throughout the South, having conducted evangelistic meetings in many of our Southern States. As a pastor-evangelist, he ranks among the foremost. A few months ago he held a meeting in his own church in which there were one hundred conversions. During the past year he held one of the greatest meetings in the city of Nashville held in that city in recent years. Thousands have been converted under his ministry. The pastor and his people are to be congratulated upon having secured the service of this truly remarkable evangelistic preacher.

## Sunday School Commentary



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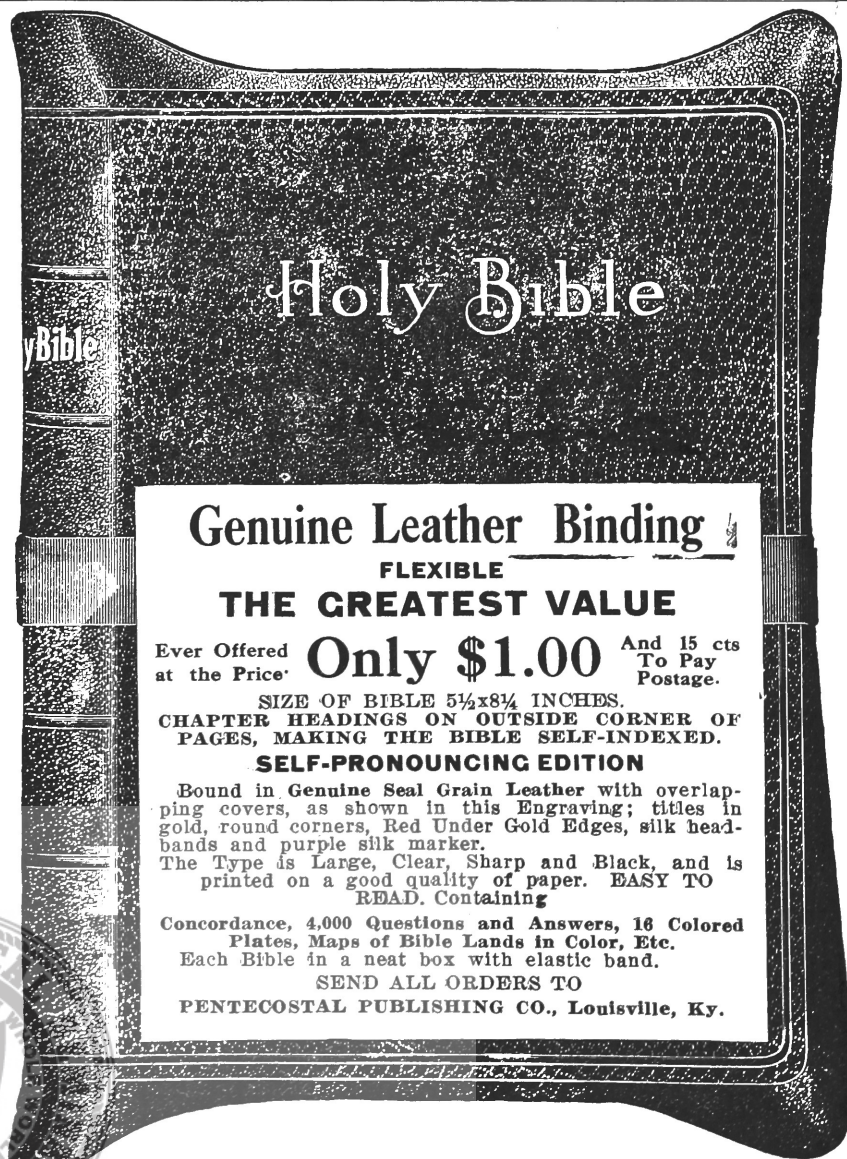
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Address.....

Evangelist Charles B. Allen has been ill at his home in Denver, 1473 So. Pearl, since July 1st, with serious nervous trouble. He is improving slowly but will not be able to continue his work for some months.

### AN ANNOUNCEMENT.

It is with pleasure that I announce to my many friends in the Holiness Movement that I have decided to re-enter the evangelistic field in the near future. To this end I am now planning and expect to have all arrangements completed soon. I have been dividing my time between the pastorate and the field for the past four years. I feel that the time has arrived for me to sever all relations that hinder my devoting all my time to the field. My slate is full until May 1st, and I am ready for calls for the spring, also for summer camp meetings. I am a member of the New England Conference of the Evangelical Association. I have had twenty-five years in the ministry and the earlier years were devoted exclusively to evangelism. My years of experience as a pastor will greatly aid me in the field work. I shall be glad to hear from any who desire my services. If references are needed I can refer to Dr. C. J. Fowler and other leaders of the Holiness Movement.

E. Hilton Post.

55 High St., Everett, Mass.

### GOSPEL SINGER.

Mr. W. G. Skelton, song evangelist, Oakland City, Ind., wishes to make dates with persons desiring his services between Thanksgiving and January 1. He has had considerable experience in this line of work.

### NOTICE!

Miss Birdie E. Dittler, 735 4th St., Marietta, O., would like to travel as an evangelistic singer with some suitable person. She can give the highest church and concert references.

Rev. C. A. Ketler, of Kissimmee, Fla., is open for revival meetings. He has been preaching and enjoying the blessing of holiness for seven years.

Prayer is desired for a party who was once sanctified but has grown cold.

Mrs. A. C. C., a reader of The Herald, earnestly requests prayer that she may have the assurance of being saved; also sanctified, and that she may be healed of a serious cough.

A reader desires prayer that she may be cleansed from the power of a besetting sin.

H. C. Jones requests prayer for the revival to be held in Marshall, Ill.

Prayer is requested for Mrs. Calaway, of Hatfield, Ark., that she may be healed.

Evangelist Miss Anna McGhee, writes: "I want to thank you for 'Victorious Songs.' After careful examination, will say that I am especially well pleased with it. It is an all-purpose book. I am recommending it to the different congregations with whom I labor."

### PIEDMONT, KANSAS.

I am wondering about my dear old

Asbury College schoolmates and many other friends. I see glowing reports from some of them, for which I am thankful. I pray that success may attend their efforts. I earnestly urge upon them not to compromise with sin, but live close to the Lord and stay on the firing line. I rejoice that the Lord has so wonderfully kept me these fifteen years and more. Tell the boys I am still in the way and love the battle sound as never before.

J. Allan Webb.

"Dare to be a Daniel,  
Dare to stand alone;  
Dare to have a purpose firm,  
And dare to make it known."

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# Our Boys and Girls

Mrs. Bettie Whitehead.

Dear Aunt Bettie and Cousins: As my sister Eva has already written a few lines to the cousins I too, would like to add my little story. I am between 15 and 16 and graduate from school this coming June, 1916. Guess my age? I also belong to the First Evangelical Church of Somerville, and am a member of the young ladies' class. I will answer any card or letters I receive from the cousins about my age. Love to all. Beatrice Sterling. 2 Kensington St., Roxbury, Mass.

Dear Auntie: As I saw my last letter in print, I will write again. How many chapters are there in the New Testament? Our school started the 13th of September. I have four sisters and eight brothers; they are all living, and I have one nephew and one niece. What two men went to heaven alive, and how did they go? Well I hope this jumps the wastebasket and jumps it high enough that it won't fall in. I would love to exchange cards or letters from any of the cousins. Katie Hopkins. Henrietta, Tex., Route 3.

My Dear Auntie: May I come in and chat with you and the cousins a little while? This is my second letter to The Herald. Was very glad to see my other letter in print. How many of the cousins take music lessons? I do for one. Florence Plumb, I misplaced your card but I thought your address was 2223. So if you haven't got my card yet please write me and give me the right address again. Mary Werly and Viola Agee, why don't you write to The Herald so we can have a bunch of cousins in St. Louis. To anyone who answers the following question I will send a postal. How many times does the word "and" occur in the Bible? Send the answer to my address. Give me my hat and I will run home; as I hear Mr. W. B. coming in the front way, I will have to go out the back way. Would like to hear from more of the cousins, will answer all I get. Mabel Solzman. 4521A Oakland Ave., St. Louis, Mo.

Dear Aunt Bettie: I saw my letter in The Herald and thought I would come again. I would like to exchange some cards with the cousins. I am going to school every day. I had a pet bird and he staid with me a while and left. My teacher's name is Miss Mattie Gray. I like her fine. I like my playmates fine. Coy Tharp. Lamasco, Ky., Route 1.

Dear Aunt Bettie: This is my second letter to The Herald. I am nine years old and in the 4th grade at school. Mary Welch, I guess your age to be 13. Who has my birthday, June 17? I like to go to Sunday school, and my teacher's name is Miss Cater. Elizabeth Poulson, I guess your age to be 12. Am I right? Well I must close for this time. I will write again if my letter escapes the wastebasket. Your little friend, Thelma McKeithen. Cameron, Mo.

Dear Aunt Bettie: How are you and the cousins? I am a little boy six years old, and in the first reader at school. I have dark brown hair and brown eyes. For pets I have a calf and hen. Who has my birthday, August 27? Well, I will close for fear of Mr. Wastebasket. Cardiff, Ark. Gervis Floyd.

Dear Aunt Bettie and Cousins: Will you let a little Missouri girl join your happy band? This is my first letter to The Herald. Papa takes The Herald and I like the Children's Page. I am twelve years old and I am in the 8th grade. I go to the Methodist Church. My Sunday school teacher's name is Miss Ada Farrar. Our pastor is Bro. J. T. Self. I don't get to go to Sunday school every Sunday as I live about four miles and a half from town. I have three brothers and two sisters living. As I thought I heard Mr. W. B. coming I guess I will close, so good-bye. Caddie Jenkins. Advance, Mo., Route 2.

Dear Aunt Bettie: I am a little Wisconsin girl. This is my first letter to The Herald. My papa takes it and we like it very much. Papa, mama and my brother belong to the Wesleyan Methodist Church. I am eight years old and in the fourth grade. I went to the Dells of Wisconsin last week and saw many wonderful sights. We live 43 miles west of the Dells. Miss Ada Lee Dorsey, I have your birthday, Sept. 14. I also have brown hair and hazel eyes like you. Please send me a card and I will send you one. Wenewoc, Wis., Rt. 1. Doris Mortimer.

## EVANGELISTS' APPOINTMENTS.

REV. D. F. BROOKS. Schnectedy, N. Y., Nov. 7-21.  
REV. L. J. MILLER. Sedgwick, Colo., Nov. 14-28.  
REV. G. W. SHEPHERD. New Albany, Ind., Nov. 2-Dec. 2.  
REV. W. W. OWEN. Cleveland, Kan., Oct. 31-Dec. 1.  
REV. C. H. BABCOCK. Chicago, Ill., Nov. 5-15.  
REVS. MOORE AND TILLMAN. Sylvester, Ga., Nov. 1-16.  
REV. C. M. DUNAWAY. Brooksville, Fla., Oct. 25-Nov. 14.

REV. O. H. CALLIS. Hugoton, Kan., Nov. 3-28.  
REV. J. B. KENDALL. Hugoton, Kan., Nov. 3-28.  
REV. D. W. WHYBREW. Damascus, Colo., Nov. 3-14.  
REV. FRED CANADY. Baltimore, Md., Oct. 27-Nov. 7.  
REV. GEORGE BENNARD. Chicago, Ill., Nov. 6-16.  
REV. B. H. MORSE. Tacoma, Wash., Oct. 31-Nov. 21.  
REV. JAMES V. REID. Falmouth, Ky., Oct. 25-Nov. 14.  
REV. A. P. GOUTHEY. Decatur, Ill., Oct. 24-Nov. 14.  
REV. JOSEPH OWEN. Meridian, Miss., Oct. 29-Nov. 7.  
REV. J. E. HEWSON. Geneva, Ind., Oct. 25-Nov. 7.  
REV. A. G. VOIGHT. Chugwater, Neb. Nov. 1-28.  
REV. E. J. MOFFITT. Mt. Calvary, Va., Nov. 7-21.  
REV. SOLOMON IRICK. Antioch, Okla., Nov. 12-22.  
REV. C. L. WIREMAN. Winston, Ky., Oct. 28-Nov. 10.

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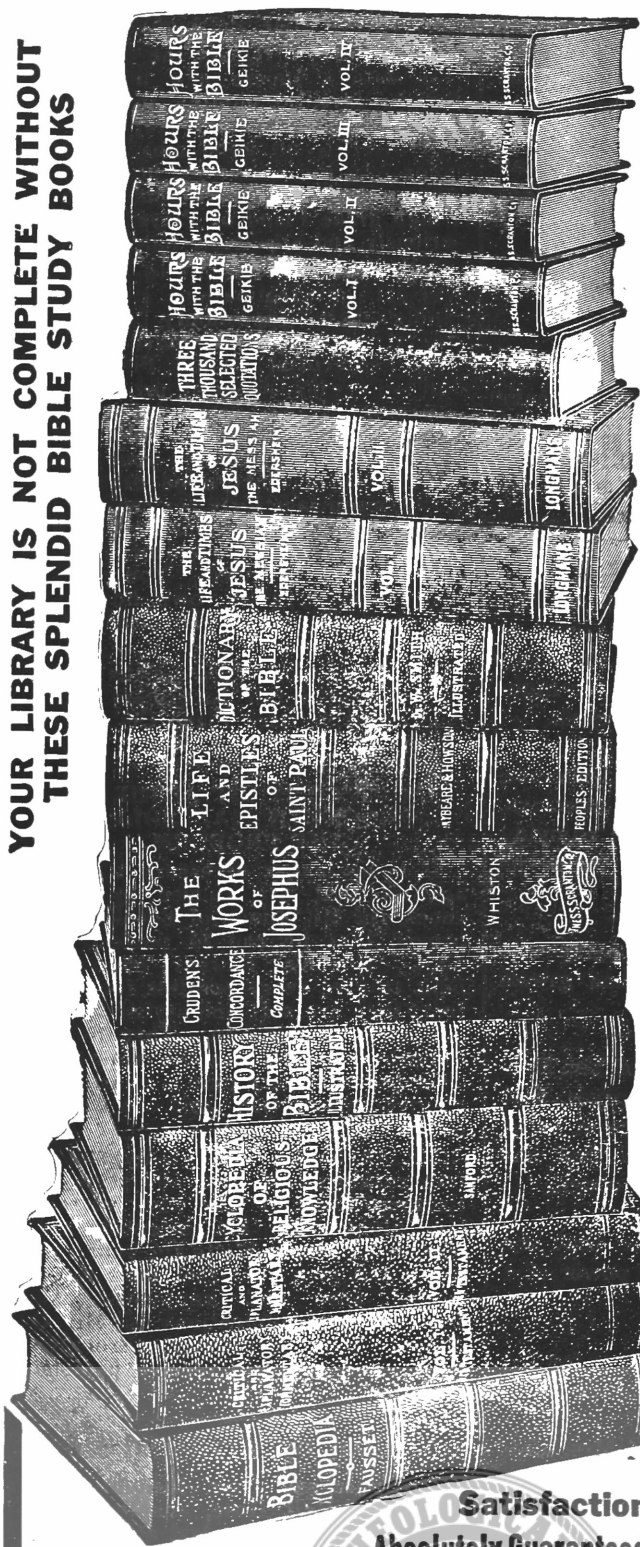
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## OUR DEAD

### PIRTLE.

At the home of Mr. and Mrs. John Pirtle, in the afternoon of June 14, 1915, the redeemed spirit of Onie, their beloved daughter stepped from a suffering body and from a land of sorrow, tears and troubles, into the heavenly chariot, and went sweeping through the gates into the city to swell the number of the redeemed who sing around the great white throne. Though only 18 years of age she had won a host of friends with her bright, cheerful life. She was brightly saved in a meeting conducted by the writer. While she was looked upon as a good girl before this, God gave her the blessed assurance of the work being done. During her short sickness she told her loved ones she felt the need of sanctification and called them to prayer that she might receive it, and while she was looking up with anxious heart the blessed Holy Ghost came as her sanctifier, and a happier girl no ever never saw. She would tell all who came to see her how happy she was and exhort them to seek God in all of His fulness and meet her in heaven. She did not crave to get well, but wanted to go home to be with Jesus and loved ones who were waiting her coming. She leaves a saintly father and mother, three sisters and three brothers, with many, many loved ones and friends to mourn her loss.

Look up, dear ones, through thy sorrow,  
See the robe of spotless white,  
That surrounds thy saintly Onie,  
In the land of pure delight.  
Yours to meet her,  
T. P. Roberts.

### HOUSER.

John Wesley Houser, son of David and Catherine, was born Sept. 9, 1840, departed this life July 30, 1915, at the age of 74 years. He leaves to mourn a wife and four sons, four daughters and four brothers, and a host of relatives and friends. He was converted at the age of 16 years and joined the M. E. Church. He was a faithful Christian until his heavenly Father said, "It is enough, come up higher." He was a beautiful Christian character. Although a great sufferer he bore it with a firm faith and Christian fortitude. Bro. Houser was a volunteer in the Civil War and served a little over three years, seven months of this time being spent in the Rebel Prison.

While we weep we do not weep as those who have no hope, for he sweetly trusted Him who is the resurrection and life and we shall meet him in the sweet bye and bye. An earnest Christian a good neighbor, a devoted husband and father and beloved brother has gone to his eternal reward. His funeral services were conducted by Rev. C. M. Vawter at Roanoke, Ind., and his body was laid to rest in the Glenwood cemetery at that place.

We loved him much, he was so dear,  
And long to have him with us here.  
God loved him more, He bade him rest,  
His will be done, He knoweth best.  
A Friend.

### NELSON.

On the morning of Jan. 24, 1915, at 11:15 o'clock, Mrs. Parmelia Nelson (nee Camp) wife of A. T. Nelson, slipped away from us and went with the angel to live with Jesus. She was born in Walton Co., Ga., on the 19th of June, 1834. Her parents moved to Floyd Co., Ga., while she was a child and settled near Rome, at which place she grew to womanhood and was married to A. T. Nelson, of Campbell Co., Ga., on the 4th of Sept., 1854, and in the same year moved to Claiborne Parish near Homer, La. She was the mother of seven children, six boys and one girl, all living, and all were with her when the parting came. Her six boys were her pallbearers. She was a consistent member of the M. E. C. S. for many years. In 1896, Rev. J. L. Morrill came to Homer and held a meeting and it was in this meeting that she received the blessing and was most blessedly sanctified, and she lived and enjoyed this blessed experience until the last. In 1899 she, with a number of others, joined the M. P. Church, which church years later united with the Nazarene. To those who knew her, her life was a benediction, her memory a beatitude.

Dear ones, may the incense of her faith, and prayers ascend, out of which shall be born to us a new devotion and inspiration to follow her as she followed Christ. She has left us, her body is resting beneath the roses, but she is singing before the King of kings. We recall her gentle grace, her meek and quiet spirit, her faithfulness to duty, her consistency in her daily life and conversation, her uniform kindness, and gentleness to all; a pure and saintly woman, a loving wife, a de-

voted mother, an unfailing friend, her Christlike influence touched many, and helped them on toward the city of God. She suffered, but uttered no complaint. Truly her soul was filled with songs of gladness and laughter. In her days of

activity, she gave faithful, loving service to her church in all its departments. She was loyal and generous, and prayed that the coming of our Lord might be hastened. To the children I would say, follow her as she followed Christ, and you

will meet her over there. Dear companion, look up, press on and rejoice. Farewell, dear friend, but not forever, for we shall meet again beyond the river where the surges cease to roll.

M. Z. Walker.

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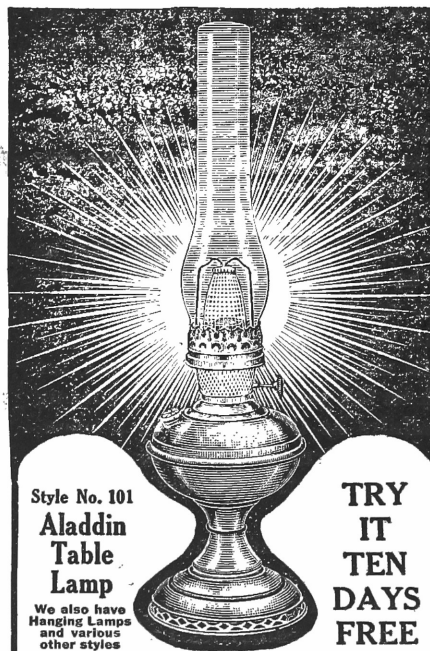
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**The Herald's Introduction**  
To The  
**Sunday School Lesson**  
By J. Gregory Mantle.

LESSON FOR NOV. 14, 1915.

Daniel in the King's Court.

Daniel 1:8-16, 19, 20.

Golden Text: "Watch ye, stand fast in the faith, quit you like men, be strong." 1 Cor. 16:13.

Nebuchadnezzar the King had unconsciously fulfilled the prophetic words of the Hebrew prophets in the capture of Jerusalem. He had never heard of these prophecies but he is, in God's hand, the instrument of their fulfillment. Against the advice of their prophets, the Jews had entered into an alliance with Babylon. Thus they were drawn into the quarrel of Babylon with Egypt. If the Jews had been loyal to God and had relied only upon Him the political cause of their overthrow would never have existed. What their prophets told them would happen has happened. When any nation gets away from God, and imagines that by alliances with other nations its stability is secured, it only needs time to prove the utter falsity of such a policy. An old Roman legend affirms that "the gods have feet of wool," which meant that when their deities bestirred themselves to avenge injustice they came suddenly and silently upon their victims.

**The Kingly Qualities of the Captives.**

Daniel and his companions, though led into exile as captives, had within them kingly qualities, which could not be degraded by strangers. Living water from the flinty rock will rise through every kind of strata and find its way to the surface, so through all adversities innate nobleness of character will assert itself. Nebuchadnezzar had an eye for intellectual wealth as well as material. If among the Hebrew captives, capacity for service in his empire was discovered, the king was too astute a man not to bring it out and develop it. To introduce foreign captives into the councils of the nation, was probably thought by his Chaldean nobles a rash experiment, but Nebuchadnezzar was no easy-going voluptuous monarch. He was foremost in the march of intellect, and he knew that, in many respects, the Hebrews excelled his own countrymen. He was unwise in proposing to pamper these young men with royal dainties, and it was in their refusal to partake of these that the kingly character of these young men shone forth. Daniel and his friends were bound by a higher allegiance than that of the king of Babylon, and they were determined not to violate conscience whatever the consequences might be.

**Where Real Dignity Begins.**

The kingly spirit displayed by the captives has its beginning in righteous purpose. "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." (Verse 8). Without steadfastness of purpose there can be no steadiness of life. "The heart is the seed-plot of all noble deeds." Note that character is discovered not in some great thing but in a common meal. A man's meals will tell you whether he is dominated by the high-

er or the lower nature. No department of our daily life is beyond the reach of conscience. "Whether therefore ye eat or drink or whatever ye do, do all to the glory of God." Never before had Daniel been brought into the circle of such fascinating temptations but his faith was food-proof as well as fire-proof.

**The Success of the Experiment.**

"At the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat." (Verse 14). Nor was this all. "In

all matters of wisdom and understanding, that the king required of them, he found them ten times better than all the magicians and astrologers that were in all the realm." (Verse 20).

They had the rich reward of an approving conscience, and the assured favor of God made them more resolute in their heavenly allegiance. Their knowledge grew; their wisdom ripened; they acquired conquests every day over the difficulties of Chaldean learning, and they looked forward with glad anticipation to the royal inspection and examination. The

great eminence Daniel attained was permanent. Kings flourished and fell; great political changes swept over all the empires of Asia, but Daniel maintained his power and pre-eminence through all. He forged his way to the front and in spite of the plots and schemes of men and devils he stayed there. He lived a hundred years, during seventy of which he overtopped all the men of his time. The eighth verse tells us, in one word, the secret, it is "purpose." The twenty-first verse tells us the result of his purpose, "he continued" even unto the first year of King Cyrus.

## A PARTNER AT TWENTY-EIGHT.

By PHILIP RITTER, Jr.

It was perfectly obvious to me even before I left high school that to succeed in anything and to be better equipped for business than the other fellow I would have to work hard—not merely as hard as my nearest competitor, but harder.

Having left school and secured a position, I found that there were boys of just about my age in the same office who had enjoyed greater educational advantages than I, but this did not discourage me, for I soon realized that application in business as compared with indifference would win out. Therefore I began my career with a determination to always attend to my business responsibilities from the point of view of eventually becoming a partner. I didn't do much talking with the other boys and young men regarding this ambition because I feared they might agree with my young philosophy and try the same formula, and that this would make competition that much keener for me.

This partnership idea gave me the keenest interest in everything I did. At the end of each day—they were long days, too—I was the first at the office in the morning and the last to leave at night) although tired, I was as happy as a lark, for I was sincere with myself in the realization that I had done not only a big day's work but I had done the work just as well as it was humanly possible for me to do it.

The money part of it never occurred to me because my mind was too much on the job, and I was conducting my affairs as though I were a member of the firm—I guess that's why the salary question usually took care of itself.

Our business, like almost any other, involved the making of many agreements and contracts, and as I assumed larger responsibilities I recognized very clearly the importance of clear thinking and of cultivating good business judgment. I was not in the habit of closing my door and thinking any problem out for myself—I made it a practice always to seek the best available counsel. Whatever big problem I was interested in I would talk over with those of my superiors in the office whose experience rendered their opinions especially valuable, and when the time came for a decision I found it much easier to come to a wise conclusion.

This idea of becoming a partner and of treating my business affairs as though I had already attained that exalted station was still so forcibly in mind that I was constantly on the

lookout for new ways to equip myself for greater responsibilities. For instance, I noticed that we were frequently obliged to consult our lawyer, not always regarding suits or infringements but to get his opinion as to our business policies and to get his judgment on many of our more important affairs.

I had always worked very hard and enjoyed every minute of it, so that taking on more responsibilities fitted in with my early determination. After thinking the matter over thoroughly and talking it over with one or two of my family as well as with intimate friends, I concluded to study law, for this from the point of view of a partner, would equip me to conduct my share of the affairs of the business with the greatest possible efficiency.

After one of our business conferences, attended by our attorney, I talked with him generally on the subject of business men having a knowledge of the important points of law as applied to every day business. I was surprised to find him enthusiastic over the importance to business men—members of firms—of taking up the study of business law. He explained how a knowledge of this all important subject on the part of a business man and his associates makes the services of his lawyer more valuable to him; that there is a keen satisfaction and even a fascination in knowing beyond the shadow of a doubt that one's every business move is right and is based on the equities recognized in the various codes of law governing business transactions; that every business act is based on some law, which while it protects the honest business man, decreases the possibility of his being victimized by the sharp practices of others.

In this interesting talk I asked him to recommend an authoritative work on the subject of law as applied to general business transactions, and I found that his mind was already made up on this point, for he referred me very definitely to "Parsons' Laws of Business." I was not able to get this book from my local bookstore that night so I got the address of the publishers, the S. S. Scranton Company, 118 Trumbull St., Hartford, Conn., from my attorney's copy and I wrote to them immediately. I was glad to receive promptly this splendid book, which after thoroughly studying from cover to cover, more than justified all that had been said of it, and I find myself continuously referring to it.

It required only a casual examination of Parsons' to make me realize

as I could not otherwise have done that every contract—every business transaction—is based on law; that the principles governing business dealings are exceedingly simple, but that they are frequently hidden by forms; I found that not only is "Parsons' Laws of Business" a complete compendium of business forms—such as contracts, bills of sale, agreements, consideration, leases, collections, bonds, deeds, mortgages, wills and many others, but my attorney told me that Parsons' has long been considered a great, if not the greatest, American authority on contracts. I found that by actual count the book contains nearly three hundred forms for contracts of all kinds. It therefore ceased to be a surprise to me to learn that nearly three hundred thousand copies of Prof. Parsons' book have been sold.

It was astonishing to me how my judgment as to business transactions improved and how the members of the firm recognized my increased usefulness and I realized that without a doubt the study of and frequent reference to "Parsons' Laws of Business" did more than any other single thing toward equipping me to grapple with the most important of our business problems, and to better qualify myself for becoming a member of the firm.

It was just about a year after my long to be remembered conference with our attorney that I was called into the office of the head of the firm and after a serious discussion I was informed that the papers had already been drawn up, ready for me to sign, which would mean that from then on I was to share with them the real responsibilities of the business and likewise to benefit according to the profits.

**And I was only 28!**

Because I have always had this intense interest in business, I have, since becoming a few years older, taken a great interest in the business career of young men and boys. I believe that the best advice I have given to any of them has been—"For the sake of your business future and the firm with whom you are associated, study business law with 'Parsons' Laws of Business' for your text book; study it seriously and apply yourself honestly to your business and you are bound to succeed. Good luck."

Let me add this interesting and important item—that, although the price of this remarkable book is only four dollars, the publishers offer to send it for ten days gratuitous examination.



# THE PENTECOSTAL HERALD

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

H. C. Morrison, Editor.

Mrs. Bettie Whitehead, Office Editor.

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## EDITORIAL—Rev. H. C. Morrison, D.D.

### BE A REAL CHRISTIAN.

A religion with no cross in it, nothing that crucifies the flesh, separates from the world and brings upon one the reproach of those who are given over to wickedness, is not the religion of Jesus Christ.

Sin is very aggressive in the world. Sinners are insolent, headstrong and hard-hearted. They are full of blasphemy, Sabbath desecration and rebellion against God. If you undertake to interfere with their program of pleasures, amusements and wicked indulgence, they are ready to leap upon you like wild beasts.

As a Christian you can be kind to all men, and you must be. The Christian spirit is the helpful spirit, and the child of God must be sympathetic and full of kindness to all men, regardless of beliefs or nationality. But as a child of God, you cannot make your heart companions among sinners; you cannot run with the worldly-minded and cast in your lot with those who delight in rebellion against God; to do so, means the loss of your soul.

To those who really love God, the wickedness about us everywhere is painful. To hear and see on every hand the words and actions of those who are utterly without the fear of God before their eyes, who have no reverence for the Being who created them, or the Christ who died for them, is a most painful situation to the child of God. Those church members who run with these deluded, godless souls in their riot of wickedness, are not Christians; they are in the church, but they are of the devil. Those ministers who comfort, coddle and flatter their worldly church members are not the true shepherds of the Lord's sheep; they are the partners, aiders and abettors of Satan in the delusion and destruction of souls.

The times in which we are living call for a stalwart Christianity. The church members of today who really count must have a definite and fixed faith in the Word of God. He must have an inward experience of grace—must know that he has been born again. He must have the witness within himself; must put on the whole armor of God and be a soldier of the cross. He must witness for Christ, rebuke wickedness and warn the ungodly of their danger and coming doom. He must fight the good fight of faith, if he would win. Come, dear soul, the battle is on. Line up with Christ, suffer with Him and for Him. "No Cross, no Crown."

#### SANCTIFICATION—A WESLEYAN DOCTRINE.

John Wesley, the founder of the Methodist Church, in common with the orthodox churches of Christendom, believed that sin—the carnal nature—remained in the regener-

ated. In common with Christian theologians he taught that this carnal nature must be cleansed away before the child of God could enter heaven. "Without holiness no man shall see the Lord." The teaching on this subject peculiar to Mr. Wesley, that which differentiated him from most theologians, was the fact that he taught that this remaining sin could be expurgated—cleansed out of the believer's heart—by an act of God's grace, before death. Most religious teachers, prior to Mr. Wesley's time, taught that the carnal nature remained in the believer until the hour and article of death. Mr. Wesley distinguished very clearly between actual sins or transgressions, and inherited sin or depravity. Actual sins require forgiveness or pardon; inherited sin requires cleansing or sanctification.

While Mr. Wesley recognized the fact that the word "sanctification," as frequently used in the Scriptures, means to consecrate or set apart for divine and holy uses, he also gave the term its higher evangelical meaning of cleansing from all sin. This teaching of Mr. Wesley was quite in harmony with most, if not all, standard dictionaries.

*Webster* says Sanctify: "To make free from sin; to cleanse from moral corruption; and pollution; to purify."

*Worcester*—Sanctify: "To cleanse from corruption; the act of purifying from the dominion of sin."

*Imperial*—Sanctify: "To purify from sin; the act of God's grace by which the affections of men are purified or alienated from sin in the world and exalted to a supreme love of God."

*Century*—Sanctify: "To make clean, either ceremonially or morally and spiritually; to purify or free from sin." Sanctification—"In theology, the act of God's grace by which the affections of men are purified and the soul is cleansed from sin and consecrated to God."

*Standard*—Sanctify: "To make spiritually pure; to cleanse from sin." Sanctification—"Specifically in theology, the gracious work of the Holy Spirit whereby the believer is freed from sin and exalted to holiness of life and heart."

*American Encyclopedia*—Sanctify: "To purify from sin." Sanctification—"The state of being purified—Technically an operation of the Spirit of God on those who are already in Jesus, i. e., are united to Him by faith by which they are rendered increasingly holy, dying to sin and living to God, to righteousness and to holiness."

To give Mr. Wesley's exact words with reference to inbred sin, which is the basis and occasion of his doctrine of entire sanctification as a second work of grace, we quote the following:

"Does sin remain in one that believes in Him? Is there any sin in them that are born of God, or are they wholly delivered from it? Let no one imagine this to be a question of mere curiosity; or that it is of little importance whether it be determined one way or the other. Rather it is a point of the utmost moment to every serious Christian; the resolving of which very nearly concerns both his present and eternal happiness."

"I do not know that ever it was controverted in the Primitive Church. Indeed, there was no room for disputing concerning it, as all Christians were agreed; and so far as I have ever observed, the whole body of ancient Christians, who have left us anything in writing, declare with one voice, that even believers in Christ, till they are 'strong in the Lord and in the power of His might,' have need to wrestle with flesh and blood; with an evil nature, as well as 'with principalities and powers.'"

"The same testimony is given by all churches, not only by the Greek and Romish Church, but by every Reformed Church in Europe of whatever denomination. I cannot, by any means receive this assertion, that there is no sin (carnality) in a believer from the moment he is justified; first, because it is contrary to the whole tenor of Scripture; secondly, because it is contrary to the experience of the children of God; thirdly, because it is absolutely new, never heard of in the world until yesterday; and lastly, because it is naturally attended with the most fatal consequences; not only grieving those whom God has not grieved, but perhaps, dragging into everlasting perdition. It cuts off all watching against our evil natures, against the Delilah which we are told is gone, though she is still lying in our bosoms. It tears away the shield of the weak believers, deprives them of their faith, and so leaves them exposed to all the assaults of the world, the flesh and the devil."

Mr. Wesley based his great doctrines of entire sanctification upon the authority of the Word of God, found in such passages as "Wherefore, Jesus also, that He might sanctify the people with His own blood, suffered without the gate," and "the blood of Jesus Christ His Son cleanseth us from all sin."

The Scriptures abundantly warrant the belief that Jesus Christ in His sufferings and death, made a full and complete atonement for all sin inherited, and all sins committed. "He is able to save to the uttermost." The benefits of the atonement are received by faith. The great mission of Jesus Christ was to destroy the works of the devil; all sin of every kind is the work of the devil. Therefore, it is Christ's mission in the world to destroy all sin. He came to separate that from man which separated man from God; to restore him to a state of moral purity and to union and fellowship with his maker. It

(Continued on page 8.)





# The Infallible Guide.

Rev. J. W. Hughes.



There must be an infallible guide as the basis of a consistent code of ethics, and as the base to the truthfulness and divine authenticity of Christianity. Man is the only being with which we are acquainted, that is capable of appreciating the necessity of such a guide; and he alone is responsible for obeying or disobeying such a code.

Various theories have been advocated in all ages of the world, by philosophers and theologians, as to what constitutes the real basis of the law of ethics, or differentiates between right and wrong, or truth and error.

Some have advocated man's reason as the basis of differentiation between truth and error or right and wrong. But, while man's reason does differentiate him from all other earthly beings and makes him alone responsible to God and His moral law and amenable to God and man for his conduct, yet as a matter of fact, the world has produced no man, save the man Christ Jesus, whose utterances have been an infallible or unerring guide.

Men's environments and early teachings have much to do with their standpoint of reasoning on all moral and religious questions; and, therefore, cannot be relied on as safe—much less an unerring—guide.

Others have contended that conscience or consciousness was, not only a safe, but man's only infallible guide. This cannot be true from the fact that conscience is a child of education, and is capable of constant changes with the addition of light: and consciousness alone recognizes the existent facts in the self and not-self; and is the basis of all philosophy, science, and all other truth, as to the differentiation of truth from error. Yet neither can conscience nor consciousness be relied upon as an infallible guide—as to the law that separates between right and wrong.

God alone is infallible, and His truth, as revealed in the Holy Scriptures and illuminated by the Holy Spirit, constitutes man's only infallible, moral and religious guide. No nation of the earth—no difference what have been its attainments in art, science, and literature—that has not had the Bible, has had a self-consistent, moral code, or religious standard as related to God and man. Therefore, God's divine utterances, revealed in the Holy Scriptures, as to the divine and human, as to sin and redemption, are all true or false. To doubt one revealed truth is to vitiate the veracity of the whole book of divine revelation. It stands as a self-consistent whole, or falls as an inconsistent, unreliable whole.

There are certain fundamental facts and doctrines which we get alone through the Bible. Not to believe them is to undermine the Holy Scriptures and to destroy our holy Christianity. The existence of God, the divinity of Christ, the personality and divinity of the Holy Ghost, the Trinity of God, the personality and character of the devil, the creation of man, his complete lostness in the fall, his complete redemption in Christ, eternal life for the righteous, eternal punishment for the wicked—these constitute the cardinal and essential truths, or foundation principles, of man's hope here and hereafter. "If the foundations be destroyed, what can the righteous do?" *Psa. 11:3.* Not to believe and obey divine truth destroys all possibilities of Christian character here and the hope of the righteous man's reward hereafter.

The *Fad* of the annihilation of the wicked which is being so vigorously advocated by the *would-be thinkers* of these last days, is one of

the most unphilosophical and unscientific—not to say unscriptural—perversions of the truth that Satan has ever perpetrated on the world. The philosophical world has agreed that there are but two entities in the universe—mind and matter. The scientific world has agreed that no entity can be destroyed. Once in existence, always in existence—the wicked in common with the righteous. In the 26th of Matthew's Gospel, 46th verse we read: "And these shall go away into everlasting punishment, but the righteous into life eternal." All scholars agree that the Greek perfectly accords with the English in this—what is known as the Antithesis argument. That is to say, what is true of the wicked is true of the righteous—that is if eternal punishment does not mean endless suffering, neither does eternal life mean endless happiness.

Thus the Bible is our final Court of Appeals: to believe it and to obey it, is eternal life; to doubt it and to disobey it, is eternal punishment.

## CHRIST AND BIBLE CRITICISM.

### PART XIII.

W. T. EUSTER.

It was Gladstone who said, "Whatever in the regular or the special work of the Church and religion does not result in a better state of conscience is not lasting. All else will vanish but this remains." Which saying leads us to ask, "What effect has the cult of higher criticism upon the normal conscience?" That of the preacher and that of the lay member? This is a very important question. It goes to the very center of the subject of religion. Christ gives us the only perfect conscience in Himself the world has ever seen. His conscience must forever be the ideal and the perfect example. Anything that tends to draw away the conscience of the preacher or that of the member from this perfect One is an enemy to Christianity. Christ embodies in Himself all there is fundamental to Christianity. What a farce for men, sometimes high in office in our church, to pretend they are preaching Christ (and they are preaching Him after a sort of fashion sentimental and ideal) but at the same time are upholding a cult illogical and useless, which undermines the conscience in such manner as to leave almost no foundation upon which to build anything at all worthy in character.

When a great philosopher looking up to the star-spangled heavens above him and looking within to that eternal law of right declared that but two great things fundamental to everything else existed for him—the starry heavens above and the moral law within, he gave expression to some very important truths. Now this moral law within is the very thing the critic aims to destroy. It is not an accident that these men are as cold and dead as an old decayed Indian arrow. It is not accidental that they advocate the very things that make not for evangelism. They are not all ignorant, neither are they all fools, as some would have us believe, though they may all be playing the fool both with the Bible and with religion. Many of these men have normal ability in mental matters. I acknowledge that they have itching ears for the daily press columns, for the most sickly sight is to see a former pastor of the wealthy Rockefeller church giving such expression to his infidelity, as to prove to all that the daily press, where ephemeral reputations are born and die in a day, was in mind without any consideration whatever for the convictions of the millions of our best

people all over the nation, and then to have him come out fighting mad about Billy Sunday! This puts us in mind of the one time college president who, in faith seems unitarian but whose religion is not even a decent fog bank of real speculation, for this man fought our Billy also in Philadelphia where not far from the converted baseball player's tabernacle he stood up before the small hall full of so-called cultured people and, in tones mild and firm, tried to denounce Billy in measured terms fit only for well-groomed ears which have listened but seldom to real truth. O yes, these infidels called "higher critics" today, for they must have at least some decent term to sail under; these are leading the conscience of the preacher and that of the member as far as they can toward that open sea of uncertainty and toward that pandemonium where conflicting passions will forever make impossible any life worth while nor any heaven possible to enjoy.

One holiness meeting conducted upon the plan of John Wesley will do more to create a real, lasting, healthy conscience than all the vapid vaporings of all the unitarian professors or unitarian preachers and higher and destructive critics this nation has ever seen. Conscience must have an ideal. It must have a rule. It must have a standard. It must be lifted toward that perfect standard constantly in order to have growth or to be really alive. The critic has neither a standard, nor any vital dynamic for the lifting of conscience, but his principles are altogether on the other side. He discards plain historical statements given by men who claim to have seen the occurrence in favor of imaginary suppositions and constantly changing programs and theories and schemes innumerable. Talk about conscience! Why that would go down in this maelstrom of conflicting opinions and theories trying to hide under a cloak of orthodoxy, in so short a time that it seems impossible for sane-minded preachers to have anything at all to do with it. Higher criticism has no leverage for the lifting of conscience nor power for the creation of a new or a better state of conscience, and without this religion is vain.

They talk about being religious leaders. They are, but sorry meddlers in matters religious and slaves to theories altogether having to do with the letter and being ignorant of the Spirit, nor having the least idea of that great declaration, "The letter killeth but the Spirit maketh alive." These letter moles; these slaves to the artificial in literature; these sorry-plighted pilgrims over the barren sands of textual criticism and literary romancing—these create a new conscience. Why, they have lost the one they had, if they ever had any.

## REDEEMING THE TIME.

EVANGELIST S. B. SHAW.

There are many things of great value in this life. Most people know the value of money, and are glad to sacrifice their time and labor in order to secure it. Multitudes see the advantages of an education, and work hard to obtain it. Every one realizes, to some extent, the value of good health, and thousands have paid out large fortunes to physicians and for remedies to regain their health. Some great men charge fabulous prices for their time. Think of the money paid to some noted physicians! Some lawyers charge a small fortune for giving a little legal advice.

If the knowledge of medicine and of civil



law is of such great value, what must be the value of time to those who are capable of explaining the law of God? If the knowledge of remedies for the human body is of such great value, so that a skilled physician can command a fortune for his services, what must be the value of time to the man who knows the awful disease of sin and its remedy? Think of the darkness and ignorance and superstition that are seen and felt everywhere! Think of the false doctrines that are taught and believed in this so-called Christian land!

All time that is not spent in the service of the Lord is in a sense lost; and no time can be truly spent in the service of the Lord until we are made new creatures in Christ, for we read, "No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mammon."

Queen Elizabeth, with her great wealth, cried out in her last moments, "All my possessions for a moment of time!" We once sat by the side of a dying sinner, who told with a sad heart and weeping eyes how her time had been wasted in worldly pleasure to the neglect of her soul and her eternal interests. We never shall forget how she took her friends one by one by the hand and warned them not to waste their time in the service of sin, but to do everything in their power to make their calling and election sure, and not wait, as she had done, until it was too late to "redeem the time." If dying sinners can place such a value on time, how can the children of God neglect their blood-bought opportunities for doing good? Oh, the priceless value of time! What must be the blindness of professed Christians who can content themselves, or find pleasure in spending their valuable time in worldly amusements or in anything that does not glorify God and help rescue perishing souls? Oh, the time that is spent by Christians in foolish conversation that is of no profit! Dear reader, "Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?" God says, "Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto me; hear, and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David."

We should give to God our undivided attention. Our whole life should be a living sacrifice to Him. "Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is." (Eph. 5:14-17).

Matthew Henry, in his comments on "Redeeming the Time," says: "It is a metaphor taken from merchants and traders, who diligently observe and improve the seasons for merchandise and trade. It is a great part of Christian wisdom to redeem the time. Christians must be good husbands of their time and take care to improve it to the best purposes, by watching against temptations; by doing good while it is in the power of their hands, and by filling it up with proper employment—one special preservative from sin. They should make the best use they can of the present seasons of grace. Our time is a talent given us by God for some good end, and it is misspent and lost when it is not employed according to His design. If we have lost our time heretofore, we must now endeavor to redeem it by doubling our diligence in doing our duty for the future. The reason given is, 'because the days are evil,' either by reason of the wickedness of those who dwell in them, or rather, 'As they are troublesome and dangerous times to you who live in them.' Those were times of persecution wherein the apostle wrote this. The

Christians were in jeopardy every hour. When the days are evil, we have one super-added argument to redeem time, especially, as we know not how soon they may be worse."

People waste much of their precious time because they are not in divine order. They fail to find out the law of God concerning their life work. They look too much at the things that are seen. They walk by sight, and not by faith. The only way to redeem the time is to use it as the Lord directs. The man who is led by God and filled with God will not waste his time; but "His delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." (Psa. 1:2, 3).

A man filled with God will do more good than a multitude of half-hearted professors. The Apostle Paul, in writing to the Romans, said, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." (Rom. 12:1, 2). "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28).

The man who is in divine order will never fail, he never has failed, he never *can* fail. God is with him, and if God be for us, He is more than all that can be against us. Yours for victory through the blood of the everlasting covenant in Christ Jesus our Lord. Amen.

#### THE OLD PATHS—THE GOOD WAY.

BY I. B. MANLY.

In foretelling the wickedness of today, in the third chapter of second Timothy, when men and women would prove untrue and parent's hearts would be wrung by grief, Paul said, "*Perilous times shall come.*"

To say the least of it, we live in an enticing and tempting age, an age in which many paths are leading from quiet, simple living and old-time happiness, and these paths have already led multitudes far away from God.

It is sad to see once Christian homes and happy, useful lives with religion laid aside, and now following anything and everything that tempts or entices! We have tried the old paths a long time ago and found that they converged in "the good way" that the Lord said look for and seek, in the sixth of Jeremiah. Why do the home and church allow new and enticing pleasures to distract and turn life after folly and sin, and away from the old paths that have always led into fields of ever-widening usefulness and spiritual greatness? Many have long since come to the parting of the ways, but have failed to inquire for the old paths, have lost the good way and all their influence for good, and the blessed rest in which their souls once reposed has gone forever.

As little as we may heed it, the present disregard for the Sabbath, by many of our church members and some preachers, slack discipline and loose morals for children, the home and society, are certain roads leading downward and into ruin, the shadows and sorrows of which have already settled upon many once bright and happy homes. O, the blight and deadening influences that have come upon the soul and the home by following the accursed things of sin! Lot and his family left the old paths and the good way, where there was a family altar and religious association, and pitched toward Sodom; he sat as its gatekeeper, pushed his family into its society and sins, and at last sacrificed all upon the altar of worldly ambition and diabolical lust. The story of his life is the experience of many a modern home.

The old paths led to the family altar, secret prayer, daily Bible reading, and there was a song in the heart and on the lips of the good father and mother that fell upon children's ears like the dew of heaven upon growing flowers. What has become of the songs, "the songs of Zion?" Scandalous love songs and vulgar "rag-time" have been allowed in so-called religious homes until one can almost feel that a devilish imp is grinning under every shingle. Mine is the heart-cry of millions: "O sing to me of heaven."

The post card craze, the cold drink curse and the picture show frenzy are evidences that the old paths are lost and that the good old way is no more known by thousands and perhaps millions of church members. The post card rack, with its continuous cartoon of vulgarity for the last fifteen years, has been the doom of childish innocence and youthful virtue in far more instances than one might think. The cold drink stand has proven a menace to the Sabbath, frugality, health and contentment. The picture show, in the main, has corrupted the public mind, courted and won the congregations from the place of worship, lowered and degraded the minds of young people, stripped them of almost every desire for good and great books and religious association. Yes, the picture show, with its spell on the people, has flaunted the disgrace and vulgarity of wrecked homes and ruined lives in the faces of millions, until obscenity is gazed upon without a blush, while half nude men and women are cheered to an echo.

God pity the people, they are paying the price! Will our church people continue to allow their families led away by such trifles and into such follies and sins, while everything worth while is being dwarfed and wasted under their baneful influences? This will be read by thinking people, therefore the writer does not fear that he will be called "crank" or "pessimist." Sane nor religious people will not think of doing so.

Cedar Bayou, Tex.

#### SIX DECLARATIONS.

BY D. B. STROUSE.

I do not make the following six declarations boastfully—God forbid—but I do it I trust in *much humility* and only in love, for the purpose of calling attention sharply to these six errors, one or more of which I find to be held by many of God's dear children. Hence I submit the following:

First: That there is not a single instance in the New Testament showing where a man was sanctified from inbred sin who was not at the same time filled with the Holy Spirit.

Second: That there is not one New Testament scripture showing that any man was filled with the Spirit but was not then and there purified in heart—sanctified.

Third: That there is not one verse in the New Testament that proves that any man was filled with the Holy Spirit and sanctified at the same time his sins were forgiven. Some quote Cornelius and his Christian friends, but the context shows that they were Christians before Peter went to them.

Fourth: That there is not one instance in the New Testament where one was filled with the Spirit in the act of receiving water baptism.

Fifth: That there is not one New Testament scripture that shows where one man was filled with the Spirit—sanctified—by growth.

Sixth: That there is not one verse in the New Testament scripture that shows that we cannot be filled with the Spirit and have created in us clean hearts—be sanctified—till we come to die.

All of these propositions are put to sharply point out errors that are held and taught by good men, who do not seem to have made a careful study of the matter.

May our blessed Lord deliver us from holding or teaching anything as truth which is not *clearly set out* in His Word.



# IN THE HERALD OFFICE

Mrs. Bettie Whitehead.

## ZION'S CHIEF CORNER-STONE.

The poet was contemplating this particular function of the Master when he wrote:

"Behold the sure foundation-stone  
Which God in Zion lays,  
To build our heavenly hopes upon,  
And His eternal praise."

Paul tells us that "Other foundation can no man lay than that is laid, which is Jesus Christ." He further admonishes us to build upon this sure foundation, for the judgment will test every man's work, whether it be genuine or false. Would we be far from right to state that only the *genuine* is to be found in Him, who is the foundation of all that is abiding and eternal? Only He abideth forever, and unless we are built upon Him, our building will cease with time. Just a short pilgrimage and we are no more. After a few days we are forgotten, and others fill the places we used to occupy.

But to the one who is anchored in Christ, who has built upon the true and everlasting foundation, death is only the gate to a life elysian, the entrance into larger, fuller and more abiding joys than we have ever known. The Christian's rewards are strewn along his pathway here; the darkness is dissipated with the divine presence; he may be sorrowing, yet always rejoicing; he may be cast down but not forsaken—these are some of the triumphs of the Christian life, even in this vale of tears; then after we have passed through the valley of the shadow of death, how glorious is the scene that breaks upon our enraptured vision! The welcoming angel, no, the welcoming Christ says, "Thou hast been faithful; enter into the joy of thy Lord."

In order to contrast the genuine with the false we give the confession of a French atheist, which shows the vanity and emptiness of all outside of Christ.

The celebrated French novelist and poet, Lavredau, whose pen up to the present time, has had for all faith in God, for every religious emotion, no matter of what creed, nothing but sarcastic mockery, and scornful hate, now in an open confession urges his people to return to his faith as the only safe and secure foundation. And radical papers, even the most radical French papers, publish this avowal with respect. It is a document for the times, and reads as follows:

"I laughed at faith and held myself as a wise man; but there was no cheerfulness in my laughter when I saw France bleeding and weeping. I stood by the road and looked at the soldiers; there they marched cheerfully onward to death. I asked, 'What makes you so calm?' And they began to pray: 'I believe in God.' I counted the sacrifices of our nation, and saw how the people prayed for strength to make them strong. It seemed to me, in my misery, that they knew of a heavenly fatherland shining with love, while earth burns in hate. But such knowledge is a science, a science of children, and I am no longer a child. This is what I lack, and the sense of loss chills me. That nation must despair which cannot believe that the pain of earth will be the joy of heaven. To hope when all fail—who can do this without faith? Is not our daily labor torment, is not all goodness an absurdity if a man does not believe?"

"I stand by the bloody streams of France. I see the holy water of her tears. I am in despair. . . . How frightful and burning are the wounds of a people in which not a drop

of the blood of that Mystery flows, as a healing balsam, that Mystery, ah! I dare not name Him. He is so good; and I. . . . What is to become of France if her children do not believe, and if her men and women do not pray?"

"The past of France is great. It was a France that believed. The present of France is distress. A France that no longer believes, feels it. Shall the future be better? It is in God's hand, only in God's hand.

"O! A nation of the dead covers the field. How hard it is, on this national cemetery, to be still an atheist! I cannot, I cannot. I have deceived myself, and you, too, who have read my books and sung my songs. It was a delusion, an intoxication, a confused dream. I see Death, and I cry to Life. The hands with weapons are busy with death; the folded hands bring life.

"France, oh, France, turn again to the faith of your most glorious days! To forsake God is to be lost indeed. I know not whether I shall survive tomorrow, but I must say to my friends, Lavredau dares not die as an atheist. It is not hell that dismays me, but the thought oppresses me: 'There is a God, and you stand so far from Him.' Rejoice, oh, my soul, that I am permitted to know this hour when I can kneel and say: 'I believe in God; yes, I believe.' This word is the morning-song of humanity. Whoso knows it not, for him it is night."

Dear readers, each one who reads this is coming to the hour which shall test all other hours. Like the atheist, Lavredau, we shall each one stand face to face with Him whose presence will be more awful than that of falling rocks and mountains to the soul unprepared to meet Him. But to the one whose heart has lived beneath the cleansing blood, the song triumphant will be, "Unto Him that hath loved us, and washed us from our sins in His own blood and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever. Amen."

## EVANGELISTIC AND PERSONAL.

Rev. G. G. Yeoman, conference evangelist of the St. Louis Conference is open for calls. Address him Richland, Mo.

Rev. C. H. Babcock called at our office en route to Chicago, to hold the Convocation of the Evangelistic Institute. He has just closed a fine meeting at Franklin, Ky., with Rev. C. F. Wimberly, pastor of M. E. Church, South.

Rev. W. S. Clark: "Bro. Amos S. Clark assisted us in a 17 days' meeting where as many as 40 people were either reclaimed, converted or sanctified. Old grudges were settled and reconciliations made. We held a meeting at another place on our work and there were 27 seekers at the altar. Nearly 70 found purity and pardon in the two meetings."

The following note was received from Bro. Harwood, concerning the death of his son, aged sixteen years. Will THE HERALD readers please to remember this sorrowing family in their prayers.

"Dear HERALD Friends: Our sweet Marvin passed away last night at 11 o'clock. Oh, what depth of sorrow to our home. It is hard to give him up. Pray for us. Your brother,  
F. V. HARWOOD,  
Glasgow, Ky.

Rev. T. C. Coombs is being assisted in a meeting at Chadron, Neb., by Rev. A. S. Clark, who will have charge of the singing, and help in the preaching. This is the tenth meeting in which these brethren have worked together, which is evidence of what Rev. Coombs thinks of Bro. Clark as an evangelist.

Rev. A. C. Zepp: "The Lord gave excellent results in our summer's work; several hundred found God in pardon and sanctification. I am at Central M. E. Church, Belding, Mich., and there have been about 60 seekers the first ten days. Bro. Subling leads the song service and Bro. Young and wife are intercessors and altar workers."

Rev. Kenton H. Bird writes that God is giving great victory at Port Royal M. E. Church. The altar of prayer had been forsaken, the altar for seekers had been abandoned and a general indifference had settled down upon the people. The Baptists are co-operating in the meeting and the Spirit of the Lord is working. He will continue a week longer than expected.

Rev. Chas. A. Strait: "Brother Williams will begin a full salvation campaign Nov. 7, and continue for three weeks or more in the Grace Evangelical Church, Boyne City, Mich. Entertainment provided free for those coming from a distance. Will you unite with us in beseeching the throne of mercy that the word of the Lord may have free course and be glorified in the reclamation of backsliders, conviction and conversion of sinners, and sanctification of believers."

Henry Ostrom began an evangelistic campaign in Crawfordsville, Ind., Nov. 4. A committee of nine business men motored to Greencastle on a week-day morning to urgently invite Bro. Ostrom to conduct this campaign. This will be the third series of meetings conducted by him in Crawfordsville since he began evangelistic work.

A revival in which more interest is being manifested than has ever before been shown in any series of meetings held here, is being conducted by Rev. Walstein McCord, of Sale City. The meeting has already been in progress for four weeks and with each succeeding service the attendance and revival spirit have grown. At first Bro. McCord and those back of the meetings met with considerable opposition but this has melted and the congregations have grown so large that neither church here is large enough to hold them and the services are now being held at the warehouse. It is the largest building in town, but it is frequently taxed to capacity by those who are anxious to hear Bro. McCord. Mr. Barrott, of Boston, and Mrs. J. W. Adams, of Waycross, are assisting in the meetings, the former leading in the singing and the latter acting as pianist. Bro. McCord is a vigorous speaker and does not mince words. He preaches the gospel as he sees it and denounces sin in the most emphatic language. —Moultrie Observer.

(Brought forward from page 5).

Joshua, "Fear not, neither be thou dismayed." What a glorious victory followed. Joshua drew not his hand back so long as an enemy remained (Ch. 8:26) and the city that had at first defied the army of the Lord became a heap forever, and over the dead and dishonored body of its king Joshua raised "a great heap of stones. (Verse 29). If God be against us who can be for us; but if God be for us who can be against us?"

"What though a thousand hosts engage  
A thousand worlds my soul to shake;  
I have a shield shall quell their rage,  
And drive the alien armies back;  
Portrayed it bears a bleeding Lamb,  
I dare believe in Jesus' Name."



# THE LAWS OF REVIVAL.

By Rev. J. Gregory Mantle. No. 24. Sin in The Camp.

The revival meeting is over. There has been no conspicuous victory. The great expectations which some formed of the special effort have not been realized. The hearts of the people are depressed and discouraged. After all this stir, under the guidance of a special evangelist surely something better and more noteworthy ought to have been achieved. What is the reason of the failure? Some blame the evangelist and some the pastor. Some say the majority of the members were utterly indifferent and unconcerned. Others explain away the failure by saying that a spirit of hardness, unconcern and indifference is upon the people, and that the outsiders were never more reluctant to become insiders than now. In all these things there may be more or less of truth, but the defeat at Ai, recorded in the seventh of Joshua, reminds us of the principle so clearly taught in the Word of God that "none of us liveth to himself and none dieth to himself;" and it teaches us that sin has an awful disintegrating power. It breaks up families; it nullifies Christian effort; it brings defeat upon God's armies; it spoils the peace and harmony of God's world; and wherever it is found, it rends, divides, isolates, desolates and destroys. Many a disappointing and discouraging special effort could be traced to "sin in the camp," as in the case of Israel before Ai. Let us seek to learn the lessons here so plainly taught.

## 1. The Disastrous effects of Over-Confidence.

Joshua was to blame in not taking counsel of God. "Joshua sent men from Jericho to Ai . . . and spake unto them saying, Go up and spy out the land. And the men went up and spied out Ai. And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai; make not all the people to toil thither; for they are but few. So there went up thither of the people about three thousand men; and they fled before the men of Ai." (Ch. 7:2-4).

Our greatest temptations come upon us in the hours when we are flushed and elated with victory. After His baptism with the Holy Spirit, there came to Jesus—and there comes to His followers also—a terrible conflict with the evil spirit. If Joshua, after his triumph at Jericho, had done as Elijah did after his victory on Carmel, gone alone to the place of regirding, and, putting his face between his knees in prayer, had sought guidance from the Man with the Drawn Sword; if he had acted as a subordinate and not as a Commander, this disaster would never have happened.

Our God is a jealous God and He will not suffer us to sacrifice to our net or burn incense to our drag; His glory will He not give to another. We are always in danger of forgetting this solemn warning, and say in our heart, "My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God, for it is He that giveth thee power to get wealth; that He may establish His covenant which He sware unto thy fathers." (Deut. 8:17, 18). When we step off covenant ground, and forsake our attitude of absolute dependence upon God, then let us look out for disaster and defeat! It is sure to come. By painful humiliations God will remind us that apart from Him we can do "nothing." Let the preacher and the teacher, overjoyed with success in preaching or in teaching, look out for the temptations that await him in the home. It is of little value to be victorious in the pulpit if we are defeated there, and as Miss Havergal says "The home tests are the

severest tests of all." When we are the most off our guard, the enemy is the most on the watch.

Dr. F. B. Meyer truly says: "Apart from God the smallest temptations will be more than a match for us. So weak are we that occasions of sin, which are perfectly contemptible in themselves, will overthrow our most confident resolutions. The victories which we have won in fellowship with God have imparted no inherent might to us; we are as weak as ever; and directly we are brought into collision with the least of our enemies, apart from Him, we shall inevitably go down before the shock."

## 2. The Cause of our Failure must be searched out.

Arrested in his career of conquest, both Joshua and the people were almost driven to despair. "The hearts of the people melted and became as water. And Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord until the evening, he and the elders of Israel; and they put dust upon their heads. And Joshua said, Alas, O Lord God, wherefore hast Thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to cause us to perish? Would that we had been content and dwelt beyond Jordan! Oh Lord, what shall I say, after that Israel hath turned their backs before their enemies! For the Canaanites and all the inhabitants of the land shall hear of it, and shall compass us round, and cut off our name from the earth. And what wilt Thou do for Thy great Name? And the Lord said unto Joshua, Get thee up; wherefore art thou fallen upon thy face? Israel hath sinned." (Josh. 7:5-11).

This is where there is so much failure today; the cause of our defeats is not searched out. We go on, suffering defeat after defeat, because we will not make the necessary inquisition. It seemed to Joshua that he could no longer count upon that invincible Divine aid which had hitherto been the strength of his arms. The Man with the Drawn Sword had forsaken him. One thing and one thing alone was the cause of Israel's defeat and ours, the transgression of the Covenant. If we were only thorough in our search we should find that, as in the case of Israel, there was sin in the camp, and that this was the sole cause of our discouragement and defeat. If disaster ever overtakes a man or a community, bearing the all-conquering Name of Jesus, there is a reason for it; and instead of puerile lamentation there must be action; a prompt searching of the cause of defeat; a resolute putting away of the accursed thing; and then a renewal of the combat with the confident assurance of victory.

This is why I love the story of the baffled disciples. They found themselves unable to exorcise the demon that possessed the boy brought to them by his father. Their enemies stood around, laughing at their discomfiture, and they were both helpless and ashamed. When the Master commanded the demon to go out and to stay out, the evil spirit, like a whipped hound, took his departure. Then came the disciples to Jesus privately, and begged Him to tell them the cause of their defeat. "Why could not we cast it out?" they inquired. Jesus told them that they had failed because they were endeavoring to do apart from Him what was only possible when they were in unbroken fellowship with Him. Something had broken their faith contact, and they were as helpless as the electric car when it is detached from the live wire on which it is absolutely dependent.

"Weaklings may do exploits when the Mighty Conqueror, who travels in the greatness of His strength makes them the vehicle of His progress. Nobodies, nonentities, broken reeds, bleached jaw-bones, arrows that a babe could snap, accomplish marvels, because they are the channels through which the mysterious current of Divine power and Godhead flows forth to the world."

We should be amazed if we knew how many of our defeats in special revival meetings were occasioned by want of discipline. Men are tolerated in the church today whose lives are a scandal to the religion they possess, and because they are wealthy or influential in other circles, they go from year to year undisciplined, bringing disaster upon the church, and making the army of the Lord God of Hosts the laughing stock of the world and of the devil.

If pastors would only in counsel with a few Spirit-filled men and women, honestly face their Church-roll, determined it should be inflated no longer by those who were simply a dead-weight upon its activities what blessing would result! The only way to real increase in many a Church is by facing first of all a large decrease. Let there be as in Joshua's case a holy eagerness in this matter. He rose up "early in the morning," no longer in any doubt as to the course to be pursued, and Achan was discovered and stoned.

Reader, is there any Achan in thy life? Art thou contributing in any degree to the failure of the soldiers of the King? Is there something in thy life about which thou hast doubts or questionings? Has that "weight," about which there has been long drawn-out controversy between thyself and thy Lord, been laid aside? *If not do it now.* Bring thy actions, thy habits, thy dispositions, one by one, and submit them to the unerring judgment of God, and let all that He pronounces guilty, and all that is in any way doubtful, be condemned and sacrificed. Let not the all-searching eye of the Man with the Drawn Sword mark thee off as the traitor within the camp, *thee*, the occasion of defeat. The word "folly" in verse 15, where we are told that Achan "wrought folly in Israel" means stupidity. It is sheer stupidity to imagine that our secret sins will not be brought to light. They may go on undetected for years, but God can and does, in the most unexpected way, bring all to light. He mercifully waits to give us time to forsake our sins, but our sin always finds us out, and wise are they who set themselves in the searching light of God, asking Him to discover it, and through the fire of the Holy Spirit, and the cleansing of the precious blood, to cleanse it and end it.

## 3. Let us make the Valley of Achor the Door of Hope.

When the prophet Hosea refers to this chapter in Israel's history he says, "I will give her vineyards from thence and the Valley of Achor shall be a door of hope." (Hos. 2:15). Imagine a narrow rock defile. A mountain torrent, rapid and muddy, hurries down beside the path which is strewn with rough slate and jagged stones. That narrow defile leads up to the head of the pass. The rocks on either side almost meet, all is wild, lonely and terrible. That is the valley of Achor and now that Achan has been stoned, and the sin put away, the valley becomes a door of hope, and the once defeated, but now victorious army ascend the pass, not now to fly before their enemies pursued by them to the very gate of the camp, but to certain victory. No sooner had the people put away their sin than "the Lord said unto

(Carried forward to page 4).



## EVANGELISTIC

### ON THE WING.

Leaving Manchester, Vt., we proceeded to St. Albans Bay, Vt., for a brief visit to our birthplace and this concluded, we returned to our home in Ballston Spa, N. Y., where we remained for two days; then the district superintendent of the Saratoga District, Troy Conference, took us in his auto to Hagaman, N. Y., where we assisted Rev. Campbell in revival services until Oct. 25; then we hastened home to be present at our birthday party on the 26th, for we were seventy years old and our children had agreed to come together and spend the day.

We have opened the battle here and on the first Sunday evening there were about twenty at the altar and much conviction seemed to be on the people. Our experienced singer is Miss Rulison, of Mechanicsville, N. Y., who will also attend to the children and young people. We earnestly appeal to all who pray to remember us in earnest prayer for victory.

D. F. BROOKS.

### REPORT.

Since June 29, I have been in nine meetings; four on my own work and five on the other fellow's work and of a truth these meetings, as a whole, were the best of my short ministry.

For several years my heart has longed for one more genuine holiness revival and God satisfied my hunger this summer. Two of these meetings especially, were of the genuine type—general and deep conviction; some were as brightly converted, reclaimed, and sanctified as I ever saw, and the glory and power would fall on the people followed by the old-time shouts of victory. Glory to God!

One of the chief results of these meetings was the uplift to my own soul. I came from the scene of conflict with a stronger and firmer grip on God, with greater victory in my soul, and with a deeper conviction that the only hope for the poor, wandering and hungry Methodists is back to the "old paths" of sanctification and holiness as was taught by Wesley and God has so marvelously and clearly set His seal on the proclamation of this peculiar "Depositum of Methodism," that I feel more determined than ever before to preach it constantly; definitely, lovingly, and fearlessly. How glad I am I ever heard it, obtained it, have it now, and do so enjoy it. Hallelujah! In Jesus' name,

J. A. WELLS.

### BEULAH CHAPEL.

A new center of holiness preaching has been established at Spokane, Wash., that is meeting with favor with God and with the people. In connection also is a Sabbath school that started just recently with a beginning of fifty scholars. New faces are seen at every Sabbath service, and while the present building is comfortably filled, yet indications point toward larger quarters, which can be conveniently acquired by the removal of a partition and that will add just double space to the present room.

The meetings are under the auspices of the Beulah Chapel Association which has just been organized on holiness lines, for the maintenance of full gospel services. The Association already has a very encouraging membership. The object is not a new church society but an Association that will do the same work as a church, but will receive the co-operation of people who may retain their church relationship. The Association purposes pushing the battle with determination

and much prayer for the salvation of men, not otherwise reached.

The Association has secured the services of Rev. Charles V. LaFontaine, formerly pastor of the First Pentecostal Church of the Nazarene, and are expecting a gracious work of salvation during the coming winter. The officers of the Association are Mr. Frank Anderson, President, Mr. Roy Fullerton, Secretary, and Herman Mincy, Treasurer, and also Sabbath school superintendent.

R. E. PORTER.

### FROM THE FIELD.

At Latty, Ohio, we are now ready to report another ten days' meeting, and it was not a fruitless effort. Thank God, we are glad for a victory that comes once and awhile. This was the biggest watermelon we have cut this fall, and there were no seeds in it; it was sweet and juicy. The nights were cool and frosty for tent work but we had a church near by where we were made welcome, so we spent most of our time in that.

There was a good interest; people came nearly every night from 15 to 20 miles; there were quite a number of preachers in attendance and some of them found out they were backslidden and had to confess and get right with God, others could not attend regularly, it was too hot for them; others said they received the greatest blessing they ever had in their lives.

The crowds were good, conviction was great, too much for some; we had to change our boarding house on account of it. The fight was on, the devil was stirred, but the God of battles was with us, and victory was ours. We don't know how many seekers, but we had them right along. In one of the marches, when they were taking up the offering, we counted seven women in succession that had a baby in their arms, and that was not all the babies present. What a blessing they could have been to some impatient evangelist to have them all cry at once. Bro. Bowdle, of Lima, Ohio, rendered valuable service as a leader in song, also Rev. John Parker and Lark Irwin were good help in the meeting.

JOHN T. HATFIELD.

### OLD TIME METHODISM.

BY EVANGELIST J. V. WILLIAMS.

Since May 1st, of this year, I have been engaged in evangelistic work in North Carolina, my old home state. I have greatly enjoyed calling sinners to Christ daily. It keeps one red-hot all the time. The Lord has been with me, and so have the people, the good people. There is a great difference in the south from the north in regard to church attendance. Up north, around New York where I have been a pastor for years, the nonprofessors don't attend church, but down south they all come. Up north the members generally who attend profess religion, but down here in the south I find a large per cent. of the members, probably seventy-five per cent., who make no profession of being saved. However it is a real treat to me to have full houses to preach to. The larger per cent. of converts this year with me have been among church members. It is just appalling to know of the backslidden state of the church. What shall be done? Our prayer meetings in many places are dead. Of course everybody knows that the class-meeting died a quarter of a century ago. I attended a prayer meeting in a city church recently, and of a membership of about 800 members, there were only 13 present.

If we ever have live, enjoyable prayer meetings, well attended, the preacher must put life in the thing. He must get away from the humdrum of formalism. Paul said that his speech and preaching were in the "demonstration of the Spirit," and when we had this evidence of real religion the people came to enjoy it, but as the preacher becomes

formal, the people become formal and then they quit.

I hear of great revivals all around but the greatest I have heard of was on the Lincoln Circuit. A member of the W. N. C. Conference named "Jim Green" led the people in singing and shouting. Of course there was something doing. Hundreds were converted in the old-time way. Old people and little children were saved and shouted as they did in the old days of our church. I followed "Jim Green" on the circuit in revival work. The pastor said it was a dead church and so said they, but the power of the Spirit came the first day and there was "shouting in the air" until the close. The best meeting that I have seen in 40 years. Hallelujah!

I am more than ever convinced that what the church needs is more "Jim Green's" among our preachers who can sing and shout as well as preach theology. God help us!

The revival season will soon be over in the south and I will be back in New York about Dec. 1st to engage in evangelistic work for the winter. If you want an old-time, happy, rejoicing meeting, write me, 179 Marcy Ave., Brooklyn, N. Y.

Refer you to Dr. H. C. Morrison.

### READY FOR EVANGELISTIC WORK.

With nearly forty years' experience in evangelistic work with many churches and Christian organizations, I have seen multiplied thousands saved and sanctified in the good old-fashioned way. I have a heaven-born desire to do the most important work this side of the grave, and must redeem the time as I see the day approaching.

On account of financial obligations and lack of support, my wife and I have been working separately, more or less, for a year or so. I am now President of Marvin Park and Camp Association, and have helped save the old Southern Methodist camp grounds, of over forty acres, for God and humanity. In the providence of God this property will soon be in shape so I can give my whole time to evangelistic work.

While connected with this work I have held the position as State Superintendent of the Prohibition party. This is a great work, but I must give it up for the more excellent way of holiness. My wife is also doing a great work as National Evangelist of the Woman's Christian Temperance Union, but she can do reform work in connection with our evangelistic campaigns, and to this end I plead with our friends everywhere to pray for us and help secure openings in churches or halls for union revival meetings where the people are hungry for the old-time religion. Most of our readers no doubt have heard of me and read my book, "Touching Incidents and Remarkable Answers to Prayer," "Dying Testimonies of the Saved and Unsaved," "God's Financial Plan," and "Old Time Religion," which have had a circulation of over a half million copies, and are read by Christians of all denominations.

Pastors and others who would like to plan for a meeting may kindly write me at once, and I will furnish testimonials where I have held revival meetings and union campaigns. God is giving me an indescribable burden for the desolation of Zion, and a closer fellowship among all Christians and for the unsaved. If interested, write at once to my address.

S. B. SHAW.

Box 473, Wellston Sta., St. Louis, Mo.

### BERKELEY, CALIFORNIA.

The Lord is still on the throne. The heavens are open above our heads, Jesus still intercedes for us and the Holy Ghost still deigns to dwell in human hearts. The world was never more in need of an old-time revival than now. Why may we not press this battle with a more relentless courage and stronger faith than ever before. Away with the thought that we are so near the coming



of Christ that we need not expect much more to be accomplished in getting men to God. The devil would like to get all the holiness people to believe such a lie, but thank God, there are some of us who believe that many souls can yet be won for Christ and that great revivals can be had and mighty outpourings of the Spirit can be witnessed, and we never expect to let up, nor slow up, nor give up, as long as the devil is unchained and souls are rushing madly to hell. Even when our voice shall fail and our pen shall be dropped, we mean to hold on with a faith that God will bless our life to the good of immortal souls. Oh, that the Lord will help every soul lover and soul winner to gird on the armour afresh; take the sword of the Spirit and the shield of faith, having their feet shod with the preparation of the gospel of peace and on their heads the helmet of salvation, and with a dogged determination and an unquenchable love and passion for souls renew this fight and stand at the battle's front until Jesus comes or he gets a discharge from the Captain in order to a promotion to the heavenlies.

We were never more busy than now preaching every night in the churches, on the streets, and in the homes. Beloved, we are just getting ready for a more aggressive campaign for souls and holiness. We are encouraged because we are seeing fruit in souls that will abide and we have a fine people to stand by us in Berkeley.

We are at present engaged in Oakland in a revival with Rev. O. F. Goettle, pastor of the First Pentecostal Church of the Nazarene, and souls are praying through and old-time power is manifested mightily.

Pray for the work of the Lord on this old sin-polluted bay. We had quite a hard earthquake shock a few nights ago and we may have one like that of 1906, if the devil keeps in the saddle and such men as Dr. Aked keeps on ignoring the old Bible truths and the blood of Jesus.

J. B. McBRIDE.

#### OLIVET REVIVAL.

We are glad to say that the Lord gave us a good meeting at this place. Many precious souls were blessed, and helped on their way to heaven. The fight was hard for quite a while, but after much prayer and heart-to-heart preaching the fire fell, the devil was defeated, and the name of our Christ honored. There were between forty and fifty at the altar, and we think that we are safe in saying that many of them found salvation from sin in the blood of Jesus. Mrs. Moffitt had a very good children's service, and some children gave their young hearts to God. This was one of the best meetings that we have been in this year. I think there were between 20 or 25 who united with the church out of this meeting.

This meeting was also on the work of our beloved Bro. Banks. This is his last year on this charge. In his four years he has put this circuit to the front, as he always does. Bro. Banks is not only a good man, but he is a good preacher. If I mistake not he always carries a clean sheet up to conference and always does this without turning God's house into a house of merchandise. There is no such thing as oyster suppers, bazaars and so many other things that many preachers use today to raise money for the church. If the preachers and people would simply pay God what is purely due Him, to say nothing about a gift, there would be no trouble to raise the money that is needed to carry on the church work. We trust and pray that this work may fall into the hands of some one who will keep the people up to where they are now, and not let them drop back, as is so often the case. Bro. Banks is much in favor with his people, and they hate to give him up. He has some of the salt of the earth here in the mountains of old Virginia. We have never met better people.

Bro. Banks and his good people stood by the evangelist in every way. I go from here to Leesville, Va., while Mrs. Moffitt and our little baby boy return home.

E. J. MOFFITT AND WIFE.

#### AKRON, OHIO.

Our summer's work opened at Roscoe, O., with an excellent meeting. The large tent was pitched on the school grounds, an ideal spot for a camp meeting. The weather was very disagreeable some of the time, and yet the attendance was good in spite of rain and storm. Bros. Brasher and Pickett were the preachers over the first Sunday; then Bro. John F. Owen came on to preach in place of Rev. Charles H. Babcock, who was unable to be present on account of sickness at his home in California. Well, we had a splendid time in spite of the opposition. The preachers were at their best, and God put His seal on the work at that place, and you may expect to hear greater victories from there in the future.

Shreve, Ohio, was the next place on our slate, where Rev. C. R. Chilton is pastor of the M. E. Church, and Andrew Johnson was the called evangelist and preached the truth as few can. Large crowds attended the night services and the town was stirred. The singing and music were no small part of this meeting. All the different churches of the town turned out and helped in the songs of praise. The last Sunday night the service was completely broken up on account of storms. We never met a finer lot of people than at this place. We are eagerly looking forward to January 2-23 when we are to assist Brother Chilton in revival work in his church again.

Our next meeting was at Akron, Ohio, our home meeting. The Lord wonderfully blesses us here each year. Bro. L. B. Compton was the evangelist, and God honored the word. The Akron people were very generous in their gifts to Brother Compton's Orphanage work, and he was blessed of God in preaching the gospel. We were obliged to leave before the close of the meeting on account of other engagements. You will hear from Akron again.

Dayton, Ohio, was our next meeting, and one which we have already made mention of at another writing. I wish to repeat, however, that God was with us and gave great liberty and victory.

Sharon Center, Ohio, was next and this year, I believe, was the best of any year it has been our privilege to be there in the matter of definite work. Bro. Babcock certainly stirred things in that community. Some excellent people have camp meeting things in hand there, and are very hopeful for the future camp. Here we met for the first time the Mackey Sisters and Dean Tompkins, excellent singers, helped to make the music a success. The singing this year was the best ever.

Hollow Rock was next in order, where we had the music for the first time. Here is an ideal camp. The transportation charges to and from the grounds are reasonable and in keeping with the surrounding. Here we met some of the finest people of the land. The attendance throughout the camp was good in spite of the heavy rains. The privacy of the workers' cottage was greatly appreciated. The meals at the hotel we pronounce of a high order. How we did enjoy the singing by the large choir. The special songs by the Mackey Sisters were greatly enjoyed by all. We invite all the singers and musicians back for another year—1916. Much might be added in words of praise for the courteous treatment received from officers and members of the association. May the Lord bless all of them. The Sunday morning testimony meetings were wonderful. The Spirit of the Lord was there in power. Amen! The workers were, C. H. Babcock, Guy Wilson and wife, Dr. Mantle, Stella McNutt, and the

writer and wife. Others dropped in a day or so to help push the battle. God surely blessed the preaching of the word and gave victory.

Our next meeting was at Cleveland, Ind., with John Thomas Hatfield, E. E. Shelhammer, Andrew Johnson, and the writer and wife. The meeting this year eclipsed any previous year we were privileged to be there. God blessed the preaching of His word and souls were reached they have endeavored to get for years. Here also the rain and storms kept many away. Each year the grounds become more beautiful. Brother Hatfield preached several times and greatly blessed the people. How we do enjoy his ministry. The Adkins family added greatly to the music. Amen. We were glad to be able to attend the Northeast Ohio Conference of the Methodist Episcopal Church held in our city in September, where we met many old acquaintances, and enjoyed the conference sessions. We have been seeking out needy places and working for the lost, the past few weeks since the close of our summer's work and God is directing and blessing our ministry. We are awaiting orders from the King. We desire your prayers.

A. H. JOHNSTON AND WIFE.

#### REPORT.

I am glad to report a steady growth both in numbers and in interest, of the West Chester, Pa., Holiness Association. We meet every Tuesday evening, with an attendance of from 40 to 60. Some of our recent speakers are well known in the evangelistic field. A few evenings ago we had Bro. Beck, who with Rev. Howard Sweeten has been conducting a series of tent meetings during the past summer through New Jersey and Eastern Pennsylvania. I can surely recommend Bro. Sweeten as a forceful, sweet-spirited, efficient evangelist. Last meeting we were favored by a talk by Sister Lizzie Smith, who has conducted holiness meetings at Ocean Grove, and other places for the last 40 years. Rev. J. B. Matlack, of Malvern, and others also speak frequently for us. One of the most encouraging features of this work is its interdenominational feature. We have something over half Methodists, and quite a number of Presbyterians and Baptists who have come into the experience of a clean heart. We meet on "neutral ground" which is a great help in carrying on an interdenominational work.

Another thing which we are glad to report is that nearly all of our members take THE HERALD, the Witness, or other holiness literature. We aim to establish a circulating library soon, and also take up the systematic distribution of holiness pamphlets and other literature. As soon as possible we aim to organize a county holiness Association, and plan for some kind of an annual convention, with other meetings as it is found possible to arrange for them. A. G. RAKESTRAW.

#### A NEW BOOK OF SERMONS.

After much solicitation from many friends who have asked for the publication of some of Bro. Morrison's sermons, we have just brought out a book containing three of his best and strongest presentations of a gospel truth. The titles of the sermons are as follows: "The Value of a Soul," "Character Building," "The Christ of the Gospel."

These sermons are full of suggestion for thought, and cover quite a broad scope of divine teaching. They are beautifully bound into a book of seventy odd pages, and contain a good cut of Bro. Morrison. The price is 50 cents. You will be delighted with the book. Please send your order at once to the Pentecostal Publishing Company.

A friend may be often found and lost, but an old friend can never be found, and nature has provided that he cannot easily be lost.—Samuel Johnson.



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## EDITORIAL

Rev. H. C. Morrison.

(Continued from page 1.)

is the privilege of every believer by the act of a complete consecration and the exercise of an unquestioning faith, to obtain a full deliverance from sin, or a pure heart. There must be made a distinction between purity and maturity. An adequate faith will bring instantaneous cleansing from sin, or purity of heart. It is with the use of the means of grace that one grows gradually into maturity.

### ASBURY COLLEGE FARM.

#### PART VII.

Since writing the last chapter on this interesting subject we have received some encouraging letters. Devout and practical people have a high appreciation of this enterprise. They are of the opinion that it is far better to provide for young people to work their way through college than to give them the money to pay their way. Work is character building. It is dangerous to become any sort of an object of charity, where one has good working capacity.

A practical man looks at it this way: Suppose I give a young man \$140.00 to assist him in a year's schooling; at the end of the year the money is gone; the young man may be benefited and he may not. It may be that during vacation he will spend more time looking around for some one else to give him money for the next college year, than hunting a good job of work to make money for the next college year; whereas, if \$140.00 is invested in good land it will abide through the years and will become the means of helping many an honest young man earn his way through school. Wars may come, big business firms may make failures, banks may break, but *land abides*. While men live in this country it will be valuable; while men till the soil, it will bring forth its increase. If men are idle the soil will send up grass and shrubs to decay and enrich itself, so that when men call upon it, it may yield them the larger results for their labor.

As will be seen from our reports from week to week a number of the friends of As-

### THE PRESIDENT'S THANKSGIVING DAY PROCLAMATION.

It has long been the honored custom of our people to turn in the fruitful autumn of the year in praise and thanksgiving to Almighty God for His many blessings and mercies to us as a nation. The year that is now drawing to a close since we last observed our day of national thanksgiving has been, while a year of discipline because of the mighty forces of war and of changes which have disturbed the world, also a year of special blessing for us.

Another year of peace has been vouchsafed us; another year in which not only to take thought of our duty to ourselves and to mankind, but also to adjust ourselves to the many responsibilities thrust upon us by a war which has involved almost the whole of Europe. We have been able to assert our rights and the rights of mankind without breach of friendship with the great nations with whom we have had to deal; and while we have asserted our rights, we have been able also to perform duties and exercise privileges of succor and helpfulness which should serve to demonstrate our desire to make the offices of friendship the means of truly disinterested and unselfish service.

Our ability to serve all who could avail themselves of our services in the midst of crises has been increased, by a gracious Providence, by more and more abundant crops; our ample financial resources have enabled us to steady the markets of the world and facilitate necessary movement of commerce which the war otherwise might have rendered impossible; and our people have come more and more to a sober realization of the part they have been called upon to play in a time when all the world is shaken by unparalleled distresses and disasters.

The extraordinary circumstances of such a time have done much to quicken our national consciousness and deepen and confirm our confidence in the principles of peace and freedom by which we have always sought to be guided. Out of darkness and perplexities have come firmer counsels of policy and clearer perceptions of the essential welfare of the nation. We have prospered while other people were at war; but our prosperity has been vouchsafed us, we believe, only that we might the better perform the functions which war rendered it impossible for them to perform.

Now, therefore, I, Woodrow Wilson, President of the United States of America, do hereby designate Thursday, Nov. 25, next, as a day of thanksgiving and prayer and invite the people throughout the land to cease from their wonted occupations and in their several homes and places of worship render thanks to Almighty God.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, October 28, in the year of our Lord one thousand nine hundred and fifteen and of the independence of the United States of America the one hundred and fortieth.

By the President.

WOODROW WILSON.

Robert Lansing, Secretary of State.

the good help of God and the sympathy and assistance of the people to buy the farm. Some of the contributions that have come in are small, but these small contributions are most highly appreciated; they indicate sympathy. The man or woman who gives one dollar to an enterprise like this will generally send up a prayer also, and with the blessing of the Lord upon us, there is victory for us.

We earnestly hope that the people will so respond to this call that the cash sent in and subscriptions made, will enable us to buy this farm in time to plant corn and vegetables the coming spring. On the little patch of land we have on the college campus we raised this year a wonderful crop of roasting ears and beans, which were really a great help to us when school opened. We planted this, timing it to be ready for use the middle of September, and it arrived on schedule time. Although there was only a little more than an acre of land we found it a real help in providing for the dining-room.

If we can buy this farm in the early spring it will be of great value to us for the coming college year. Since last report, which figured up, cash and subscriptions, \$2,117.58, the following subscriptions have come in:

Mrs. Augusta Paul, cash . . . . .	\$ 2.00
H. J. Harwood, cash . . . . .	2.00
J. M. Stalvey, one acre . . . . .	140.00
E. M. Sisson, one acre . . . . .	140.00

Total . . . . . \$284.00

### A CHARMING SPOT IN TEXAS.

While with Bro. Upchurch in the Convention at Plainview, Texas, I was invited by Mr. L. N. Dalmont to ride out with him in his auto to see his nursery, on the beautiful plains just outside the city.

I was surprised and delighted at the sight that lay before me, an oasis on the broad, barren plains. Many acres of land, level as a house floor, laid off in perfect order, with a vast variety of trees, shrubs and flowers, growing luxuriantly. The roses of many varieties and vast numbers, with many other blooming plants, seemed to be at their very best. There is a peculiar richness about the fall flowers, the last roses of summer.

There were acres of shade trees and ornamental shrubs and tens of thousands of beautiful young fruit trees, apples, peaches, pears, plums, cherries and nut trees of many varieties. A perfect profusion of beautiful young growth of shade and fruit trees of almost every variety suitable to our climate.

Mr. Dalmont has an eye for the beautiful, as well as the practical and useful, and in his nursery he has not failed to so arrange trees, flowers and shrubs that the eye of the beholder is at once delighted. He has quite a lake, with large fish in it, filled from wells by windmill power. There was also a variety of vegetables of fine quality growing here and there in the nursery. This nursery is within itself a sort of agricultural fair.

The most beautiful sight of all was an orchard of young trees just seven years old literally bending beneath their burden of apples, blood-red in color and delicious to the taste. His men were gathering the apples at the time, picking an average of six bushels per tree, with a ready market at one dollar per bushel, the yield bringing him more than \$400 per acre. That is "some apples" up in the Panhandle.

Mr. Dalmont is a close student of the many varieties of fruit trees and their adaptation to soil and climate. He will help to make the Panhandle a great fruit-growing country and is prepared to ship trees at remarkably reasonable prices to all southern and western states, along with them careful instructions with regard to their planting and culture. It is delightful to meet with a man who knows his business and loves it, especially when that business is of a character to benefit mankind.

bury College are taking the responsibility of one acre of the farm. We fully expect with



What a gift from God are trees—strong, graceful, beautiful, fruitful trees. The man who plants and cultivates trees is a benefactor and blessing to his fellows.

H. C. MORRISON.

### AGAIN IN THE FIELD.

Rev. J. W. Hughes, of Kingswood, Ky., who was recently severely hurt by being knocked down and run over by an automobile, is rapidly regaining his health and will soon be able to assist his brethren in revival meetings, without any inconvenience from his late accident which, at one time, seemed to be of a very serious character. We welcome Bro. Hughes most heartily into the field of evangelism. He is well known to the church and throughout the country for his soundness in doctrine, his steadfast faith in the Old Book and his untiring zeal for the salvation of souls. Camp meeting committees and pastors desiring his assistance will do well to write him at once. His permanent address will be Wilmore, Ky.

Faithfully yours, H. C. MORRISON.

### THANKSGIVING AT BERACHAH.

Berachah is planning a great day for Thanksgiving. Dr. H. C. Morrison, in his tour of Texas with the Berachah Band, has promised to stop by for the day and special services have been arranged, with basket dinner on the ground.

The morning service will be held in the Berachah Chapel and the afternoon and night service at the Methodist Church. Large crowds are expected. Will THE HERALD family join us in prayer for a blessed day?

Berachah has passed through some severe trials in the past few years, but in spite of men and devils, she is on the upward move. During the past few months Berachah has taken on a new impetus and victory is ahead. If you do not believe that Berachah is a "Valley of Blessing," just pay us a visit and we are sure you will go away convinced. Our work is open to the public. We solicit investigation and covet your prayers.

HATTY V. SAYLOR,

Office Manager, Arlington, Tex.

### LOVE'S LAND.

ABBIE C. MORROW BROWN.

Chapter XV.

### THE BIBLE AND THE LAND.

Words of Scripture which have small meaning for us in this country are brightly illuminated through personal experience in Palestine. Never, until one day in Jerusalem, did I understand these words of Jesus to His disciples, when He bade them prepare the passover, "When ye are entered into the city, there shall a man meet you, bearing a pitcher of water, follow him." Luke 22:10. Women carry water on their heads in an urn; men carry it on their backs in skins of animals. Never but once did I see a man carry an urn of water on his head and then I was reminded of the words of Jesus; and saw it would be a sign for the disciples to follow. The promise, "His waters. . . shall be sure," was passed by unnoticed in this country where I had but to turn a faucet for an abundant supply. Isa. 33:16.

But the words were appreciated, one afternoon in Glory Home, when we were without money, almost without food, and though we had eaten a bountiful dinner, we had no idea where our supper was to come from. But God knew. About three o'clock Mrs. Day came in and said, "I want to buy some water."

"Buy water!" I exclaimed, "I will give you all the water you want."

"No," she insisted, "Our cistern is empty. You have two. It will cost me very little to have the water carried from your outside cistern across the way to ours; but it would cost a large sum to have it brought across the city at the only place where I can buy water."

She slipped a napoleon into my hand and I hastened to market. After that I sold \$28.00 worth of water, and gave it away to the poor and had more than we needed. At that time the "first" rain in December and January, was copious, but the "latter rain," in March and April, was not plentiful. Deut. 11:14. Now the former rain falls sometimes in October, and the latter rain is heavy on into May.

Jesus spoke quite correctly when He said, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." Luke 9:62. For in Palestine they always plough with one "hand."

This suggests the command of God to Israel, through Moses, "Thou shalt not plow with an ox and an ass together," Deut. 27:10, which is sometimes disobeyed. I have seen a cow, a clean animal, yoked with a donkey, an unclean animal; type of the union of a saint and a sinner, that is contrary to the word of God. 2 Cor. 6:14-16.

But the health laws of Moses concerning eating were faithfully kept by both Jews and Mohammedans. I never saw a bit of pork, or an oyster, or a clam, or a lobster, or any "unclean" food in Jerusalem. Deut. 14:4-20. And both Jews and Mohammedans are said to be altogether free from cancers, tumors, consumption or any of the diseases common in other countries where these unclean foods are freely eaten. Deut. 28:15-22.

But for our last illustrations we will turn to a pleasanter, if not a more profitable subject, that of the shepherd and his sheep. Those twice repeated words in the Shepherd Psalm, "He leadeth me," have a tenderer meaning in a land where the shepherd never drives his sheep, but always leads them. Psa. 23:2, 3. And one sucks a sweetness, unknown before, from those words of Jesus, "When He putteth forth His own sheep, He goeth before them, and His sheep follow Him: for they know His voice and a stranger will they not follow." John 10:4, 5.

Lucy Dunn stood one day beside a shepherd and asked, "Have you a name for every sheep?"

He replied, "Yes, madam." She did not quite believe him so asked him to call a goodly number of sheep by name. And as he called them, one after another, each sheep lifted its head and moved toward him. Quite satisfied she asked him, in turn, to give her the name of each sheep that had come at his call. He did so, but not one sheep lifted its head or paid the slightest attention to her call. Truly, the quiet, patient, humble follower of the good Shepherd, is never led by Satan.

One hot noon time returning, in a carriage, from a visit to Bethlehem, I saw a flock of sheep in a field, grouped in a solid circle, and not a head of any sheep was visible.

I said to my guide, "What is the matter with those sheep?"

He replied, "The shepherd is resting his flock at noon." Then I recalled that cry of the Bride to the Bridegroom, recorded in the Song of Songs, "Tell me, O Thou whom my soul loveth, where . . . thou makest Thy flock to rest at noon." Song of Sol. 1:7. The day was hot. There was no shade. Every sheep was hiding its head under the breast of some other sheep, type of the Bride who in the heat of controversy always hides her head under the heart of her companion.

118 S. Broadway, Dayton, O.

### REV. H. C. MORRISON'S SLATE.

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Rev. H. C. Morrison.

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## Letters From The People

### HISTORICAL SKETCH OF THE PEOPLE'S MISSION, OF LEXINGTON, KY.

The characteristic trend of a mission worker is a gift of the Spirit, that trend is to help the helpless. The method of procedure is not the first consideration. The passion for souls is the dominating factor in a soul-winner's experience. Next to that stands the effects of environment as to particular methods; even heredity takes a part in the shaping of the particular kind of work that God intends for a man to do. Some souls come into being with a capacity to find the unbeaten path and this sanctified by the Holy Ghost, the chosen vessel, on any particular line of Christian service, will find himself at home in the work of the Lord whatever his calling may be.

It was with a consciousness of this kind in his heart, as observed by others, that the writer of this article was called of God to open a mission work in Lexington, Ky., late in December of 1905. The Spirit had had it on my heart for over a year. The possibility of such a work was discussed by a number of the students of Asbury College that winter and we had some counsels of war as to the best method of procedure. A bunch of us was aflame with missionary zeal. We were in training for the foreign work; why not do some of the work at home that needed so much to be done? There was Brother Sparks, of precious memory, now in glory. There was W. P. Gillies, of Nyack, N. Y., Marlin, of Indiana, and Stanley Jones, of Maryland, now helping to shake India for God. How I remember it all! There were a number of others as promoters in prayer and good will.

The evening came for me to go. There was just one lone man in Lexington to whom I could go as I was a perfect stranger to that city. I went. It was Christmas times. The holiday festivities were on, which made the matter of a revival less desirable. I knew no preacher to ask for sympathy or encouragement. No church stood open to welcome the evangelist. The sense of being a stranger bore on me heavily as it does when one is undertaking a work that but few understand at the time or care anything about in a particular way. But my heart was buoyant. Had I not prayed for months for the way to open? Had not God spoken? Had I not the consciousness that He was guiding? Yes, thank God a thousand times, yes!

I arrived at Lexington late in the afternoon of Thursday, Dec. 21, 1905. My friend and I went at once to find a suitable hall to open the meeting. We found a small building on the corner of Maple and E 5th Sts., and went at once to see the owner of the property. I remember how we climbed the steps in an old mansion that evening after supper and found the old gentleman in a cozy upper room. As I remember now he was not a Christian, but very pleasant. How it fed my heart to know that God had gone before. He said something like this: "The house is unoccupied, and in an undesirable

part of the city; I will let you have it ten days free." We thanked the old gentleman with all our hearts and retired thanking God for an open door in that splendid city of Lexington to preach Christ to the masses. The next day I bought a stove, coal, rented chairs and swept the hall, "by faith." The next thing was a crowd. I announced the meeting to such passers as I could speak to between times and put notice in that afternoon's paper. How I longed for some one to preach to! I saw them on the streets, but their arms were full of Christmas presents going home to have a glorious time. Some few gave me a friendly, half curious, sympathetic look, but my faith never wavered. The drawing cords of a divine plan pulled me hard. In the meantime I had met Brother Jess Cassidy but his family was sick and he couldn't come.

How does it look! Christmas time, a rank stranger, an empty hall, one announcement in a daily paper, in an insignificant part of town, a lone school-boy preacher with hall lit, fire built, up next to the stove on a Thursday night in prayer, waiting for the "crowd." Were you ever there? I thought of Gideon and put out the fleece. The prayer ran thus: "Now, Lord, if you want this mission to go, send one." This was repeated several times as it seemed no one was coming at all.

As I arose from my knees an elderly looking man stepped in at the door with his arm in a sling. The paper had caught him. We greeted each other. He was my dew that night. The next night I knelt in the same corner up against the stove and put out the fleece again: "Now, Lord, if you want this mission to go, send three." When I began preaching the next night there were three in the congregation. Sunday afternoon came and the preacher-boy knelt in the corner up against the stove and put out the fleece once again: "Now, Lord, if you want this mission to go, send five." When I began preaching that afternoon there were just five in the congregation, but before the service was over a lady from the country who had heard of the meeting at a small Methodist Church in the city, came dashing up in a carriage with two young ladies looking for "that holiness meeting." I don't recall their names but they were a God-send to me as a matter of encouragement. My soul took wings as the Lord sent them whirling into the service.

Early Monday I wrote Brother Sparks to come, that all things were now ready. He came and brought Mrs. Sparks and his sister-in-law, Miss Mattie Eisenberg. How good they all looked! The little folding organ that they brought sounded like a great reed organ. How good to have

some singers and more helpers in prayer, and a preacher, too. We ran for several days against great odds. Without any vacation the strain under which I went preaching near a hot stove proved too much for my nerves. My life came near being the price for the Lexington Mission. There were several conversions and sanctifications during the ten days. Permanent arrangements were made for the work to go on. God bless the work at Lexington; it is the child of my heart's blood!

We are now at the depot waiting for the train to Wilmore; off to school again. How tired I am. What a bed would have meant to me then. Very consciously my nerves gave way on me and I returned to Asbury, a student overworked. Brother Haynes had just come as President the fall before, and as I bade him good-bye on Feb. 14, 1905, for my home in Tennessee, I left dear Asbury with a sad heart never to see her again till this good hour.

The Mission Hall is now located near corner E. 3rd and Ohio Sts., with a seating capacity for over five hundred people. Pray that God may make it a great soul-saving station. Nashville, Tenn. Rev. E. L. Roby.

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Friends of Meridian College will be delighted to know that it had a much better opening than last year. A large number of students entered, and they are more promising material and better prepared.

The spiritual outlook is better than ever before. At the very first sermon, the Holy Spirit was wonderfully manifested. The five services held the first Sunday were all filled with great spiritual power. The young preacher's association broke out into a regular spirit of rejoicing.

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The health of the student body is delightful thus far. The excellent climate, the pure air and the cool nights and temperate days are helping everyone to enjoy the first week at college.

The new members of the faculty have made a fine impression upon the students and patrons. It is generally conceded that the college has the strongest faculty it has ever had. The buildings and grounds are greatly improved; the college dairy and truck farm have grown so that they are an important factor in helping to furnish



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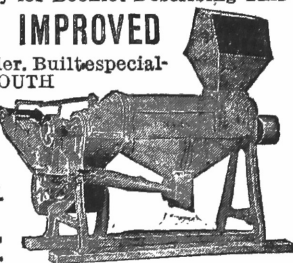
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good wholesome food. The Domestic Science teacher plans the meals scientifically and trains young ladies to do the cooking, thus paying their way through the school. The cooking is much better in this way and at the same time it helps some worthy young woman to get an education. The college steam bakery and the electric cream separator and electric ice-cream freezer, electric dough mixer, electric meat chopper, etc., add to the attractiveness of the table fare.

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Best of all is the fact that every teacher believes the whole Bible and teaches it and manifests it in every day living. Not a taint of "higher criticism" has crept into this institution. Once, years ago, one young teacher sounded an uncertain note on this subject in the class room, and though he had been in the faculty only one month, he was speedily dismissed. This trend toward destructive criticism in some of our churches and schools is dangerous to the youth entrusted to them. By the help of the Lord, it shall never creep into this college under the present management. The spiritual shall be put first. The whole Bible shall be taught. Its aim is to send out the finest type of noble Christian men and women that go out from any college. It believes in and teaches a full salvation from all sin for all men now. It is a great blessing to the church without costing the church one cent. It asks the continued prayers of those who have access to a Throne of Grace.

J. W. Beeson, Pres.

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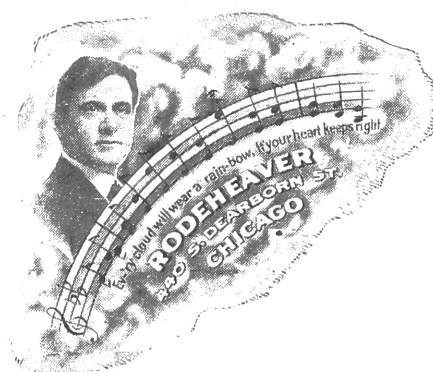
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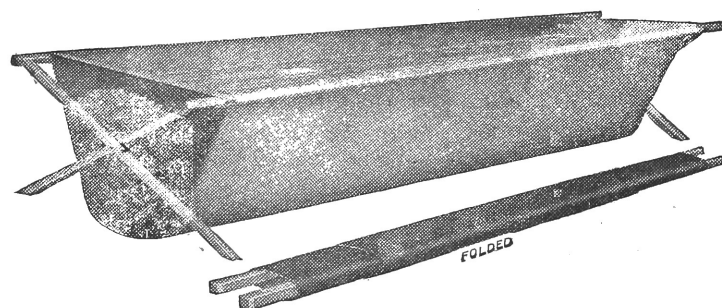
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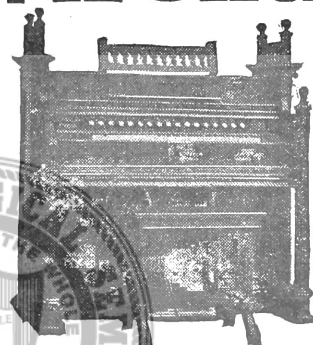
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EXCELL



*The Herald's Introduction  
To The  
Sunday School Lesson  
By J. Gregory Mantle.*

LESSON FOR NOV. 21, 1915.  
Jonah a Missionary to Nineveh.  
Jonah 3:1-10.

Golden Text: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28:19, 20.

**The Skeptics Confuted.**

Until the year 1841 the skeptics argued that there never had been any such man as Jonah or any such city as Nineveh. Had there been any such city, they argued, Alexander, who conquered the world, and then wept because there were no other worlds to conquer, would have found it and fought it. But after having been buried for twenty-five hundred years, Nineveh was discovered in 1841. The ruins proved the city to be as large as this book represents, and marvelous indeed are the testimonies of the uncovered monuments at Nineveh. Here Benhadad, Jehu, Hezekiah, Sennacherib and Lachish reappear, and demonstrations of high civilization but of monumental wickedness abound.

**Jonah's Second Chance.**

How gracious and merciful God is to those who truly repent. "The Word of the Lord came unto Jonah the second time." (Verse 1). Not always, but often, does He give a second chance to disobedient children. If Satan is discouraging any one who reads these lines by persuading them that an opportunity once possessed is gone beyond recall, let them remember the case of Jonah. He was sent on the very same mission in which he had failed before. There was this difference, the renewed commission implies a warning not to trifle any more with God, but to be careful to give the message exactly as the prophet received it. So forbearing and forgiving is God, that He will make our very disobedience the minister of our good, and our failures the stepping-stones to higher things. What a striking lesson there is in this story of the world-wide machinery the Sovereign of the universe can set in motion for the subduing of a human spirit. The storms, the seas, the up-braidings of the crew, all are God's instruments in the subjection of Jonah, and the salvation of the great Assyrian capital.

**The Great City.**

Nineveh was the most magnificent of all the capitals of the ancient world. It is described as "an exceeding great city of three days' journey." (Verse 3). That means it would take three days to go round it, a circumference of more than sixty miles. For centuries it was the wonder of the world. Upon its terraces rose palaces, barracks, temples, libraries. Its hanging gardens, like those at Babylon, were the wonder of the age. They were hung in midair and filled with rare plants. The walls of the city were so broad that several chariots could be driven abreast on them. The presence of soldiers in every di-

rection gave evidence of the despotic power which Nineveh possessed. Its population was about six hundred thousand. (See Ch. 4:11).

**A Strange Scene.**

When the gates open for the early traffic, conspicuous among the crowd a stranger enters. The people look upon him with awe for his dress betokens his calling. His long hair streams down his shoulders and he is clad, like Elijah, in a rough garment of skin. He looks with curious interest upon the colossal figures of winged bulls that keep guard over the gate by which he enters. Barbaric wealth and heathenish worship, with their accompaniments of luxury, corruption and violence, are in strong evidence. As the prophet takes in the prevalence of luxury, idolatry, cruelty, oppression and vice which exposed the city to the righteous judgment of God, he is possessed with righteous indignation, and with trumpet voice and flash eye he utters the words of doom, "Yet forty days and Nineveh shall be destroyed."

**A Wonderful Revival.**

The people were first deeply impressed, then convicted of their sin. They then believed God and turned every one of them from their evil way. The news of the revival soon penetrated the palace and the king put himself at the head of it. Putting off his royal robes, he covered himself with sackcloth, and sat in ashes. Then he proclaimed a season of penitence and confession; a time of fasting and humiliation. The cattle in the streets and parks were made to share in their owner's sorrow for sin. They were deprived of food, and instead of their usual magnificent trappings, they went through the streets clothed in sackcloth. Nothing like it was ever known before or since. (Verses 6-9).

**A Moral Fasting.**

Not only did the people abstain from food they abstained also from sin. These fierce, warlike idolaters "turned from their evil ways and from the violence that was in their hand." The only fast that is of any value in the sight of God is abstinence from sin. They believed God (verse 5) they cried mightily to God (verse 8) they turned from sin (verse 10) and the threatened doom was averted (verse 9). Will the people of Nineveh rise up against us and condemn us? Matt. 12:41.

By reading "Gen. Booth's Vision," Mrs. S. E. Lehman, of Cleveland, O.,

writes that she received the baptism with the Holy Ghost. Order of Pentecostal Publishing Company. Price 50 cents.

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## CONTRIBUTED

### BIBLE STUDIES IN SEX LIFE.

M. Madeline Southard.

Lesson XV.

Sin in the Members.

When studying the subject of sin in the flesh we found Rom. 7:23 telling us of the law of sin in the members, and we promised a later lesson on the members of the body. We come now to that lesson.

The definition of member is "the part of an animal performing a distinct function; an organ, a limb." The Bible sometimes refers to various members of the body as though they were sinful. James makes an especially bitter attack upon the tongue. James 3:5-8. He says it is a little member but it is more unruly than the wildest beast. Again, in verse 6 he says that the tongue is as a fire among the members, defiling the whole body, setting on fire the course of nature with the fire of hell! And this is literally true. The tongue can keep going until the whole body trembles with the devil's fire of anger, and healthful secretions of the body are poisoned. So it can speak the seductive, flattering word, tell the suggestive story, and soon the body throbs with the fire of lust and is indeed defiled.

Again, Jesus, in Matt. 5:28-30, speaking of the look of lust, goes on at once to say, "If thine eye cause thee to offend, pluck it out," as though the eye had created the lust. Also he says if thy right hand cause thee to offend, cut it off, for it is better to lose one member than to lose the whole body in Gehenna.

All these verses are in line with Rom. 7:23 which tells of the law of sin in the members. But we saw in Lesson X how this law of sin came to be written in these members. We saw how the conscious mind, with a hereditary evil bent, chose the sinful thing, and that choice repeated became habit, passing from the conscious into the sub-conscious mind; we saw how these actions had been registered in brain and body cells until the wrong, unnatural craving seemed to be located in the very members of the body, rather than in the psychic life.

#### Out of the Heart.

But Jesus very definitely settles all this. With His incomparable clearness of speech He says, "For from within, out of the hearts of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within and defile the man." Here, then, in the words of the Master of life is this matter settled. Not from the physical members but from the heart comes sin. Is the tongue then guilty? Oh, no. In the figurative language with which the Bible abounds James practically personifies the tongue as working widespread mischief. But he takes it for granted that his readers will understand that back of that tongue is the evil heart from which proceedeth blasphemy, railing, foolishness. When Jesus said to pluck out the eye which gave the

lustful look that caused the soul to stumble, He had no thought that men would make themselves literally blind. "From the heart of men," He says, "comes an evil eye." So with the right hand. Nor are the physical organs the offenders in sins of impurity. If they were it would be strong argument for the "necessary evil" so many believe in. But Jesus, without qualification, says, "Out of the heart proceed thoughts that are evil, adulteries, fornications, lasciviousness." A glance at our previous lesson, Gal. 5:19, will show that these are exactly what Paul characterizes as "works of the flesh." So here we have additional evidence that Paul, to be consistent with his Master, could not have meant the physical flesh, but the carnal heart.

The heart is the seat of spiritual or conscious life, according to Webster. And it is this heart that is guilty of all manner of wickedness, and uncleanness. The poor tongue is only the helpless instrument of the angry or slanderous mind. The reproductive organs are but the instruments of the heart full of disgusting ideas and desires. The stomach is the victim of the gluttonous or drunken mind. True, through misuse it gets into an abnormal condition, as do other organs, where there is "a law of sin in the members," as Rom. 7:23. We dealt with this somewhat in Lesson X. Perhaps we will deal more fully later with physical disease from sin.

### OZARK, ARKANSAS.

The Nazarene Church at Ozark, Ark., is closing up its third year with Rev. A. B. Calk as pastor. Truly God has blessed the work under the leadership of this earnest, consecrated man of God. Bro. Calk has proven himself to be a strong preacher of the Word, also a man of much prayer. When he came to us three years ago our membership numbered about 16, and the work has grown rapidly till we now have a membership of more than 50.

We regret very much to give up Bro. Calk, and he leaves a host of friends who would be glad to have him come back sometime in the future.

Bro. Calk ranks among the best preachers in the State and we gladly recommend him to any church in need of a godly pastor. He has a wife and three children, and we attribute much of his success to this patient, faithful, consecrated woman.

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# Our Boys and Girls

Mrs. Bettie Whitehead.

Dear Aunt Bettie and Cousins: Will you let a little Arkansas boy join your happy band? Who can guess my age? It is between 6 and 9. Who has my birthday, March 10? I go to school and am in the second grade. For pets I have a calf. Who commanded the sun to stand still? I will close for fear of Mr. Wastebasket. Cardiff, Ark. Roy Floyd.

Dear Aunt Bettie and Cousins: Here I come again. This is my second letter to The Herald. I saw my other letter in print. I enjoy reading the boys' and girls' page. I like to go to school. My school teacher's name is Mrs. Amy Mar-graves. Mabel Salzman, I guess your age to be 13. Am I right? If so, send me a postal. Ida Mae Kent, I guess your age to be 12. Katie Hopkins, I guess your age to be 14. Am I right? Cora L. Jones I guess your age to be 15. We play ball and running base at school. Florence Cummins, what has become of you? Give me my hat for I hear Mr. W. B. coming. Cecil Tanner.

Advance, Mo., Rt. 2, Box 97.

Dear Aunt Bettie and Cousins: Will you admit another Oklahoman to join your cozy corner? I have been taking The Herald for about a year and sure enjoy reading it. I have dark brown hair, blue eyes and fair complexion. My age is between 15 and 18. The first one guessing my correct age I will write to them. I am a member of the Coldwater Friend's Church, two and a half miles east, and I also attend the Union Sunday school at our schoolhouse Sunday afternoon. I am organist at both Sunday schools and a teacher at one. Our pastor at the Friend's Church preaches his farewell sermon Sunday night. His name is C. W. Likes. We sure hate to see him leave us; he is such a good man and a fine preacher. I wonder how many of the cousins like music? I sure do for one. I have been taking lessons all summer and intend to take this winter if my teacher can stand the trip from Guthrie once a week. Well as I have detained you now too long I had better ring off. With love and best wishes to all. Mada B. Kent.

Nash, Okla., Route 1, Box 9.

Dear Aunt Bettie: I have never seen a letter from Maine, so I thought I would write one. I live at Fort McKinley, on an island. Who can guess what island it is? The one who guesses right I will send a view of Fort McKinley. My birthday is Aug. 28. I am between 10 and 14 years old. The one who guesses my age I will send them a prize. Well I will close for this time. Margaret Creighton.

Fort McKinley, Maine.

Dear Aunt Bettie and Friends: How are you all this beautiful autumn day? As I sit here by the window and look at the beauties of nature, and hear the sweet little birds sing I praise and thank God for a day so sweet and fair as this. I still feel sure that God will restore me to health again. I hope and pray that He will. Sometimes I feel better, and sometimes I feel worse, though I want to continue to hold out faithful and cultivate patience so that I will be able at all times to submit to God's will. I want The Herald readers to continue to pray for me. I feel that I have been called to work for the cause of Christ our dear Savior. I want to attend a Bible school this winter if I can, and I want the prayers of all The Herald readers that I can attend a good school and that I will make a worker for Christ and accomplish much and lasting good in days to come. I have attended several meetings this summer, though they didn't seem to do much good. Oh, how grievous it is to us that are saved to see people so indifferent and sinning against the God of love, but the time will soon come when our grief will cease, for as on the wings of the wind we are nearing eternity, long, long, eternity. Nearer and nearer we are drawing to the

end. Soon these life scenes will close then we will see Jesus coming with power and great glory. Where will we spend eternity? is a most solemn question. Will we spend it in the place of eternal peace and happiness, or will we spend it in the place of eternal fire and torment? It is left for us to decide where we will spend eternity. Oh, Eternity! With much love to Aunt Bettie and all The Herald readers, I am, Hattie L. Dancy. Cockrum, Miss.

Dear Aunt Bettie and Cousins: Will you move over and let a Florida girl join your happy band? This is my first letter to The Herald. My mother takes this paper and I enjoy reading the letters from the cousins very much. I am a member of the First Baptist Church, also of the B. Y. P. U. class here. I go to Sunday school every Sunday, also to B. Y. P. U. I have one sister younger than I and no brothers, but have often wished I did have. I am 5 feet high, weigh 117 pounds, have black hair, blue eyes, and light complexion. I will leave my age, also birthday, for the cousins to guess. Age between 17 and 21. Birthday in July, between 6 and 12. Hazel Lesher, I guess your age to be 16 and your birthday July 20. Am I correct? If this comes out in print I will come again. With best wishes to Aunt Bettie and cousins, Eloise Martin. Winter Garden, Fla., Box 36.

Dear Aunt Bettie and Cousins: Have you all forgotten me? It has been quite awhile since I wrote, but I have been reading the page each week and think it as interesting as ever. The Herald has been a welcome guest in our home for over twenty years. Mama wants Bud's sermons read as soon as we receive the paper. It seems that we are acquainted with so many of the good writers, although we have never seen them. I have read many good books but the Bible is my favorite. I am reading the Old Testament through now; have just two more books to read. I have read the New through several times. Cousins, let us read the Bible, we can't read it too much. How many promises are there in the Bible? Elizabeth Zell Gleason, the first Bible printed in this country was in Indian language, by John Elliot, and published in 1663 by Samuel G. M. Johnson, at Cambridge, Mass. I go to Sunday school and church every Sunday; my pastor is Bro. E. E. Lampton. My S. S. teacher is L. M. Dupin. I live on a farm and like farm life, for I am a lover of nature. My favorite flowers are the lilac and rose. Who can look upon a flower and say, "There is no God?" I see so much in nature to prove there is a God. I found Jesus, or Jesus found me when nine years old, and was sanctified at 15. It is the grandest thing in this world to know the Christ, and to live for Him. My father died two years ago. It is very sad to be without him, but sweet to know we shall meet to part, no never, some sweet day, for papa was truly one of God's redeemed. Have any of the cousins my birthday, May 2? I am 19 years old, have dark brown eyes and hair, am 5 feet tall, weigh 120 pounds. I go to school and enjoy it. My teacher is Mr. Urbel Goodman. I have corresponded with several of the cousins. If any of you see this and remember me I send you my love. I have not forgotten you and would like to hear from you again. Aunt Bettie, I send you my best love; you are so good and kind to us. Your niece and cousin, Lena Mae Cundiff. Meeting Creek, Ky.

Dear Aunt Bettie and Cousins: Will you let two Arkansas girls join your happy band? This is our first letter to The Herald and if we see this in print we will write again. Our ages are eleven and thirteen. We live right on the bank of little Red River. Judsonia is about as good a strawberry town as there is in the State. They are building a brick school here. We go to Sunday school every Sunday we can. Rev. H. H. Hunt is our pastor and we like him fine. Ida Mae Kent, I guess your age to be 12 years. Katie Hopkins, I guess yours to be 14 years. Where did Noah's Ark first rest on the earth? Well we had better close for fear of the wastebasket. Elsie and Wendie Osborne. Judsonia, Ark.

## EVANGELISTS' APPOINTMENTS.

REV. THEO. LUDWIG.  
Moorefield, Neb. Till Nov. 21.  
REV. FRED ST. CLAIR.  
Providence, R. I., Till Nov. 21.  
REV. W. R. CAIN.  
Burr Oak, Kan., Till Nov. 21.  
REV. F. V. HARWOOD.  
Glasgow, Ky., Open Date.

REV. A. G. VOIGHT.  
Newmans Grove, Neb. Till Nov. 12.  
REV. JOHN F. OWEN.  
Franklin, W. Va., Nov. 7-21.  
REV. G. G. YEOMAN.  
Neosho, Mo., Nov. 7-30.  
REV. C. W. RUTH.  
Calgary, Alberta, Can., Nov. 3-14.  
REV. W. W. McCORD.  
Barney, Ga., Nov. 2-20.  
REV. T. C. HENDERSON.  
Wareham, Mass., Till Nov. 14.  
REV. C. L. WIREMAN.  
Middletown, O., Nov. 10-25.  
REV. J. E. HEWSON.  
New Albany, Ind., Nov. 8-28.  
REV. W. C. MOORMAN.  
Heizer, Kan., Till Nov. 25.  
REV. D. F. BROOKS.  
Schnectady, N. Y., Nov. 7-21.  
REV. L. J. MILLER.  
Sedgwick, Colo., Nov. 14-28.  
REV. G. W. SHEPHERD.  
New Albany, Ind., Nov. 2-Dec. 2.  
REV. W. W. OWEN.  
Cleveland, Kan., Oct. 31-Dec. 1.  
REV. C. H. BABCOCK.  
Chicago, Ill., Nov. 5-15.  
REVS. MOORE AND TILLMAN.  
Sylvester, Ga., Nov. 1-16.  
REV. C. M. DUNAWAY.  
Brooksville, Fla., Oct. 25-Nov. 14.  
REV. O. H. CALLIS.  
Hugoton, Kan., Nov. 3-28.  
REV. J. B. KENDALL.  
Hugoton, Kan., Nov. 3-28.  
REV. D. W. WHYBREW.  
Damascus, Colo., Nov. 3-14.  
REV. GEORGE BENNARD.  
Chicago, Ill., Nov. 6-16.  
REV. B. H. MORSE.  
Tacoma, Wash., Oct. 31-Nov. 21.  
REV. JAMES V. REID.  
Falmouth, Ky., Oct. 25-Nov. 14.  
REV. A. P. GOUTHEY.  
Decatur, Ill., Oct. 24-Nov. 14.  
REV. E. J. MOFFITT.  
Mt. Calvary, Va., Nov. 7-21.  
REV. SOLOMON IRICK.  
Antioch, Okla., Nov. 12-22.  
REV. L. C. DOUTHIT.  
Shuff, Va., Oct. 28-Nov. 12.  
REV. W. H. HUFF.  
Perkasie, Pa., Nov. 5-14.  
REVS. FRED MESCH AND RINEBARGER.  
Kingsdown, Kan., Nov. 9-28.

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## OUR DEAD

### FLOWER.

Like a flash of lightning from a clear sky came the message from St. Louis: "Rev. J. H. Flower, is dead. Funeral Sunday, 3:00 p. m. Come."

We arrived in St. Louis from Texas, Saturday night, and went immediately to the residence of our deceased brother and friend. There we found a company of his co-workers in tears, dazed and stunned by the sudden departure of their beloved pastor.

Brother Flower accomplished a marvelous work in St. Louis through the establishment of the Lighthouse Mission. On Friday, Sept. 3, he was elected president of the State Holiness Association of Missouri, preached in Hannibal that night, was taken sick, went home, and on the following Thursday night fell asleep in Jesus.

He seemed to be perfectly conscious of his approaching end, and left a clear testimony of his acceptance with God. He sent a message of forgiveness to his enemies who had so falsely and persistently hounded his life, gave instructions about his funeral, and the future development of the Lighthouse work.

By his special request his assistant superintendent, Rev. R. E. Starr, conducted the funeral in the Lighthouse auditorium, Sunday afternoon. By 2:15 the auditorium was packed, with hundreds standing in and around the building. The long-chancel rail and front edge of the rostrum were covered with beautiful floral designs. Strong men and women wept as the casket was tenderly brought in by the loving hands of his faithful friends—men who had gone with him through evil as well as good report. The service of congregational songs, special songs, short talks, poems of his life—written and read by his wife—sermon, and after service lasted over three hours, during which hundreds stood, some of whom were in the hot sunshine.

This was one of the most wonderful funeral services I ever attended. The leader requested all who had been saved under Brother Flower's ministry to raise their hands, and hundreds of hands instantly appeared. What a testimony! God surely vindicated His servant, and set the seal of His approval on the man and his work. The undertaker counted one thousand and eighty-two persons, besides the children, who passed the casket to review the remains at the close of the service.

This writer preached at the night service, at which time several prayed through to God.

Monday morning the remains were shipped to Lawrenceville, Ill., for interment. Rev. I. G. Martin was to conduct the service at Lawrenceville. Brother Flower's old home. Our brother and his wife had just united with the Pentecostal Church of the Nazarene. The Lighthouse Mission will continue in its glorious work of redeeming the lost and leading Christians into holiness. J. T. Upchurch.

### HALE.

Savina Rebecca Cannoy was born March 7, 1856, in Grayson county, Va. She moved to Wolf county, Ky., in '69 or '70, and was united in married to Matthew Hale, March 28, 1878. To this union were born five sons and six daughters, four of whom preceded her to the glory world. She moved with her husband to Florida in the winter of 1913, departed this life May 6, 1915, being 59 years, two months and nine days old.

As wife and mother she possessed all of the elements to make one happy. The very essence of goodness was so combined and interwoven in her makeup that many called her blessed. She was converted at the age of fourteen under the ministry of the Rev. W. C. S. Ingram, and lived a faithful and consistent life. She was very able in prayer and often she has risen from her knees shouting aloud praises of God. She believed wonderfully in prayer; she knew the blessedness of answered prayer. On one occasion when her son had fallen under typhoid fever the physicians said "no chance." At man's extremity is God's opportunity. She crept into the little garden and fell on her knees invoking God's mercy upon her unsaved son, and when she arose from her knees she had heard from heaven with the blessed assurance that her son should live. When she returned to the sick room she could tell a change for the better, and the astonished doctors said he was better that afternoon when they came. This is one instance but there are many more. Her death was caused from lagrippe which left her with a cough from which she never recovered. She was on the decline for twelve months but was never heard to complain. All that loving hands could do was of no avail and as she

nearer the last crossing her faith seemed to take a firmer hold upon God. Some two weeks before her departure she called the children around her beside and exhorted them to be faithful and meet her where parting will be no more. She told them of the beauties of the glory world and the enraptured host that would meet her at the pearly gates. On Friday before her departure all at once she began singing, "I am going home to die no more." When she finished, her husband sang, "Tis so sweet to trust in Jesus," in which she joined heartily then said, "I want to go home." She then turned to the children and said, "I am going home," and told of the happy meeting with Jesus and loved ones gone before, among whom was her boy she had prayed so earnestly for. She called for her married daughter and when she came she repeated her message and when she finished her talk she said, goodbye and closed her eyes, folded her hands and to all appearances ceased to breathe. The family began to weep sore, the pillow was removed from under her head, but after awhile she opened her eyes and said, "Oh, children, why did you call me back? I want to go home. Oh,

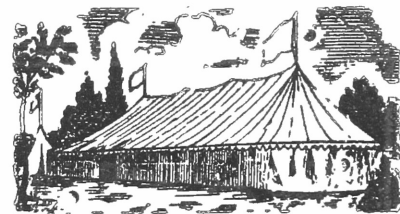
children! Oh, children; I want to go." She lived until 2:15 Sunday afternoon and gently fell asleep in Jesus. As she entered heaven how sweetly she smiled back at us. Mother has gone! Oh, can it be true? Home, far above the sky so blue? Home with dear ones she loved so well, Home with Jesus, forever to dwell.

Written by the bereaved husband and children.

Liberty Road, Morgan Co., Ky.

### HOWARD.

May 21, 1915, our son, Elmer Howard, was struck by a train and instantly killed. He leaves father, mother, brother and sister, to mourn his loss. How it grieves us to know he was taken from us in the bloom of youth, as he was only 23 years of age. The night before he got killed he prayed if the Lord would spare him he would live a Christian. We desire the prayers of The Herald family, that we may bear this great loss meekly for Christ's sake, and meet him inside the pearly gates. His mother, Mrs. Susie Howard.



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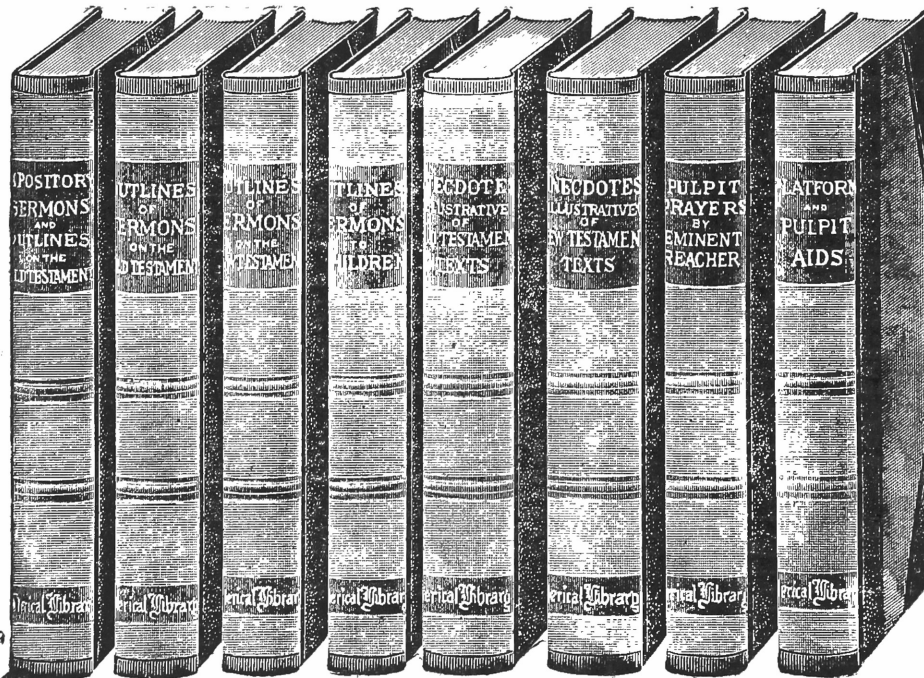
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## EDITORIAL—Rev. H. C. Morrison, D.D.

### NEGLECTING THE MEANS OF GRACE.

Persons who once enjoyed the experience of sanctification have discovered a leanness in their souls and a great lack of former joy and power, and have wondered what it was, and when they come to look for the cause of their trouble have found it was caused by a negligence of the means of grace.

The sanctified life must be a life of devotion and activity. Those who neglect to search the Scriptures, continue much in prayer, and to labor for the salvation of souls, will soon find that their joy and power have gone from them.

Persons may sit about a holiness meeting and become stupid and dry in their experience. Service—zealous, happy service—is the condition necessary to substantial growth for the sanctified. Do you feel a kind of spiritual drouth creeping over you—a letting down of interest and joy? Seize your Bible and hurry to your knees, and then seek some lost or discouraged soul, and help that one to Christ.

No one can be sanctified and at the same time be indolent. Laziness and holiness are antagonistic. They cannot dwell together in peace. When do-nothing comes in to stay sanctification departs. Life will soon be past, the opportunity to seek and save the lost will soon be over, let us work while it is called today.

Some years ago a steamboat was descending the Ohio River. A man was walking alone on the upper deck, when the alarm of fire was given; he leaped into a life-boat that swung at the side of the steamer, cut it loose and pulled away for the shore. The captain of the steamer called out, entreated him to return and take off in the boat the perishing women and children, but the poor coward pulled away, while helpless ones were driven over to death by the flames.

Can you conceive of the people who watched the burning steamer from the shore receiving such a man with joy? Would not they feel for him a bitter contempt? As the angels watch our coming from the towers of heaven, can they welcome us if we come empty-handed? They doubtless know that the multitudes are perishing about us. Can Jesus say, "Well done, thou good and faithful servant," if we have lived in idleness neglecting our opportunities to bring with us those for whom He died?

Let us read, and pray, and labor until the setting of life's sun. Let us push the battle for the Lord until He says it is enough, come home. Those who neglect this simple means of grace will lose their peace, power, witness, faith, hope, and in the end will lose their souls.

### THE MAN OF SIN. HOW HIS CAREER WILL END. PART IV.

(The revival in Asbury College and many pressing duties, delayed this article).

We have seen from the Scriptures that The Man of Sin is to be a person, a "son of

#### LOST.

Lost! A religious experience  
Lost, when a soul was off guard,  
Lost, in the way of temptation,  
Lost! and a life thereby marred.  
Earth with its many attractions  
Dazzling, illusive and vain,  
Drew me away from my Savior,  
Causing Him sorrow and pain.

Lost! All the joy in His service,  
All the 'soul rest' once so dear,  
Lost! All the sense of His presence  
Which scatters all sadness and fear;  
Lost! The 'clean heart' which He gave me

When I surrendered my all.  
Lost! The desire to please Him,  
And doubt doth my soul enthrall.

Yes, I neglected the precious  
Hours of communion and prayer,  
Failed to keep watchful, then quickly,  
The world was a sin and a snare.  
Eager for Fame, the bright glimmer  
Of 'false lights' near and afar,  
Shut out my vision of Jesus,  
Hiding the dear Morning Star.

Ah, there is nothing in pleasure,  
Nothing to feed a starved soul!  
Only complete consecration  
Christ asks, and a love that is whole.  
Savior, I now would possess it,  
All I would give as reward;  
Master restore the experience,  
Lost when a soul was off guard.

—Selected.

perdition," a mighty ruler, a beast of wickedness.

Daniel is no doubt writing of this same individual when he says: "And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them." . . . "Thus he said, the fourth beast shall be the fourth kingdom upon the earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise;

and another shall rise after them . . . and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." (Three years and six months). Dan. 7:20, 21, 23, 24, 25.

The prophecy of Daniel is in perfect harmony with the writings of St. Paul in 2 Thess. 2:4: "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."

Daniel and Paul both tell us that this Man of Sin shall be destroyed at the coming of Christ. Daniel says, "Until the Ancient of days came, (the Lord Jesus) and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom." . . . "But judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Dan. 7:22-26.

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:27.

This is the "Thy kingdom come, thy will be done on earth as the angels do it in heaven," that Jesus taught us to pray for. Paul speaking of the overthrow of this same Man of Sin says: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. Even him, whose coming is after the working of Satan with all power and signs and lying wonders." 2 Thess. 2:8, 9.

The reader's attention is called to the fact that the Man of Sin, the great antichrist, will be at the zenith of his power, reigning over an apostate and sinful multitude, when Christ appears; that his kingdom will end with the immediate setting up of the kingdom of Christ in the world. We do not know just how our postmillennial friends manage to explain these Scriptures away.

The last we hear of the Man of Sin, the "beast of wickedness," is in Revelation 19:19, 20, and Rev. 20:10: "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the devil that deceived them was cast into the lake of fire

(Continued on page 8.)





## Education and Culture Inadequate.

Rev. W. E. Smith.



The benefits of education and culture are many, but recent happenings have demonstrated the fact that they are insufficient to change the sinful heart of man, and independent of grace become a mere veneer to cover up the sinful dispositions that are ready to spring forth with awful ferocity and violence.

A report of the commission appointed by the British government to investigate the outrages practiced by the German soldiery in Belgium, has been published, and its enumeration of the horrors there perpetrated is enough to make one's blood run cold. Here is a nation that boasts of the highest degree of industrial organization, scientific progress and mental culture practicing cruelties unequalled in the dark ages. When the Germans swept down upon Belgium all rules of civilized warfare were forgotten; plunder, rape, murder and destruction were the order of the day. Civilians were shot by the wholesale, women and girls were violated, and in some instances, afterwards shot and mutilated; churches and cathedrals were left a mass of ruins. Thus did Germany begin a war of frightfulness by which she endeavored to strike terror to the hearts of all who would dare to oppose.

That such outrages were not due merely to high-strung nerves at the beginning of an awful conflict, is demonstrated by subsequent events. The sinking of the Lusitania, involving the destruction of twelve hundred noncombatants, shows that Germany was not inclined to take a sober second thought, but purposed carrying through the war as she began it, without regard to censure and condemnation by the moral judgment of mankind.

Such a course, followed by the most highly educated nation in the world, must indeed be humiliating to those who are preaching education and culture as the remedy for corrupt practices, and who at German Universities have imbibed the new and progressive ideas, that deify humanity and humanize deity.

The so-called New Theology and New Thought has its home in Germany. German theological professors, over their beer mugs, began criticising and mutilating the Bible, bringing all of its historical, ethical and doctrinal statements to the touchstone of their superior judgment. They eliminated the supernatural, denied the corruption of the human heart, and declared Jesus Christ to be only a good man. They swept the legions of their educated theologians through all the realm of divine revelation and theology with the same spirit of diabolical destruction the German soldiers swept through Belgium. And we make bold to declare the spirit of the former gave birth to the spirit of the latter. The New Theology is a man-made religion, and is utterly destructive. It is the deification of the human. It teaches the inherent goodness of the human heart. It creates a God according to its own vain conceit. The God of Erasmus, Melancthon and Luther is repudiated by these modern theologians and they tear the Bible of those great reformers to smithereens.

And what has been the result? God has left them to their own conceit, to work it out to its natural end, the same as He left the corrupt Romans, who did not wish to retain God in their thoughts. The proud Kaiser has mistaken his vain conceit and audacious boldness for inspiration from the Almighty. The same spirit that took possession of Nebuchadnezzar when he viewed splendid Baby-

lon with its hanging gardens, has seized the Kaiser as he has viewed his vast army, growing navy, and wonderfully organized empire. This war represents the Kaiser's religion and the dominating religion of the German people. It is the fruit of conceited rationalism, the endeavor to apply the rule, "The fittest must survive," and we are the fittest and the fittestest.

What does American Christianity think of such doctrine and such fruit? In years, young, aspiring preachers and scholars have been going to Germany for the best? They have abandoned in many instances, the theology of Paul, Wesley, Watson, Clarke and Edwards for that of the Welhausen-Harnack School. They have come back to reform the Church. Many of them have gained prominent places in the theological seminaries and colleges. They wrinkle their brows, puff out their cheeks, put out their chests and roll their eyes like owls, as they tell about the latest findings of modern scholarship, relative to the atonement and the resurrection. They have no more regard for things sacred in realm of theology than the German soldiers had for the virtue of women and the sanctity of churches in Belgium. They teach a theology that defies humanity and humanizes deity. It substitutes education for regeneration, and culture for the blood of Christ. Instead of anchoring our faith to the Rock of Ages, it asks us to anchor to the drifting log of carnal reason, that is tossed hither and thither on the sea of doubt and speculation finally to land on the rocks of agnosticism and atheism.

Such a religion has little regard for another world. It worships at the shrine of the God of this world. It has eyes to see only the things that are material and transitory. It knows nothing of the meaning of spiritual paradoxes; it reckons success by material standards. It opens the doors of the Church to take in the world, and then endeavors to sanctify all the worldly amusements and corrupt practices the world brings in. It criticises all emotional demonstration and manifestation that take place in the supernatural works of regeneration and entire sanctification as "mental explosions" (Coe calls them that), and temperamental ebullitions that have no real practical value, or effect on ethical conduct. If Dr. Coe were to tell some good old mothers in Israel that, they would say, "Young man, I think a mental explosion has taken place in your cranium and badly affected your thinking apparatus." We might as well try to think of roses without perfume, or of wind without motion as to think of great moral transformations without tremendous emotional upheavals. They do have paper roses and they look nice, so they too, have nicely behaved converts who have joined the church on their good behavior, but they have none of heaven's perfume on their garments.

But praise God there is a remedy for the ills of this world. The only thing that can make war impossible is the power of divine grace that takes all the war out of the individual heart and makes us citizens of the heavenly kingdom. It is the personal realization of this that makes one's soul perfectly quiet while warring nations soak the earth with blood, proud reasoners seek to invalidate the Word of God, and "evil men and seducers wax worse and worse." This is only the fulfillment of prophecy. Jesus said these things must come to pass. We are living in testing days. What but the constant indwelling of the Holy Ghost can keep

our love from waxing cold! Truly we need to ever have the upward look for the appearing of our Lord and the upward pull of God over these hearts of ours to be saved from the entanglements of this evil world.

If England triumphs in this conflict, with more than two millions of veteran troops under arms, and enginery of war without limit, she will be tempted to militarism herself. Her schools and universities cannot save her unless from one of them comes another Wesley, anointed with holy fire to declare the power of Jesus to save from all sin. The development of material resources, the triumph of arms, the building of great universities all lead in the way Germany has gone, unless there be mighty infusions of spiritual life and power into the whole national life.

If as a result of this awful war the Church of God shall be humbled in the dust and call upon Him for a mighty outpouring of His Spirit that His power and glory may be manifested among men, then the war shall not have been in vain.

### GOD RULES.

E. L. STEWART.

God rules—and who can stay His hand?  
His laws are just in every age and land.  
Although sometimes we may not understand—

God rules.

God rules—and kings' decrees must fall,  
However strong the forces at their call;  
No power can stay His hand, for over all—  
God rules.

God rules—e'en war's His chastening rod:  
O'er war-scarred lands has mighty Justice trod  
In judgment for rejected grace of God—  
God rules.

*"The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will."  
"He doeth according to His will in the army of heaven, and among the inhabitants of the earth, and none can stay His hand, or say unto Him, 'What doest thou?'" Dan. 4:17 & 35.*

In this time of wars, floods, famines and horrible "accidents" we must not forget that God rules. To the unbelieving world this must be a midnight hour. They have depended upon Peace Conferences, Courts of Arbitration and even huge armies and navies to bring peace and happiness to the world, all of which have utterly failed. It is no wonder their hearts "are failing them for fear, and for looking after those things which are coming on the earth." Who cannot hear the note of despair in their statements about the destruction of all that has been accomplished in the direction of universal peace, and of the wheels of civilization being "turned backward for a thousand years?"

We hear it on every side, "Pray that the war may be stopped." "Why don't we do something to stop this terrible war?" Others say, "The time is not yet; wait till a lasting peace may be secured." Others say this will be the last great war. What nonsense! The war will be stopped when God's righteous judgments have been sufficiently poured out upon the earth. And how could it be the last war? Will the nations of the earth be converted to God by the war? Will they learn during this war to love each other so much that wars will be impossible? Nay, verily. But while there are wicked men there will be wicked wars.



To those of us who are children of God, who have held on to the blessed old Bible regardless of the babel of higher critics and infidels, who have believed the promises and looked for the coming of the King of kings; to us who believe that God reigns, it is an hour of expectancy and hope. We can see a reason for this wholesale destruction of men. We could see beforehand that this boasted 20th century civilization was rotten at the core; that it exalted humanity above God, despised the Gospel of Christ, fought against the work of the Holy Spirit and trampled the blood of the Son of God under its feet as an unholy thing, and we have expected the judgments of God to fall upon the earth.

"But," says some soft-gospel, no-hell preacher, who knows not the God of Justice and Vengeance, "you cannot make me believe that God is responsible for this terrible war." No, God is not responsible, except in the same way that the judge is responsible for the death of criminals. Wicked men are responsible. Was God responsible for the downfall of David's kingdom and the cursing he received when he fled from Absalom? David said that God had bidden Shemei to curse him. If David had not sinned so grievously beforehand the flight and cursing would not have been his. Solomon said, "the curse causeless shall not come." There are no accidents in this world, but everything transpires under the eye and with the permission of God.

How can God speak to this proud, man and mammon-worshipping world except in judgment? Oft has He spoken in the gentle voice of love, but has not been heard. It matters not who is victorious in this modern "hell-on-earth" called war; it matters not where the blame is placed for the tragedies of the Titanic, the Lusitania and the Eastland: the fact which stares us in the face is that God is sending His judgments on the earth, and that the wickedness of the earth is appalling or they would not come.

But do the nations and people affected realize it? Are they acknowledging God's hand and giving glory to Him? They claim He is fighting their battles and maintaining their cause. They have "repented not to give Him glory."

But God reigns, and He is working for the greatest good to the world and to His Church. The structure of modern civilization, so imposing and perfect in the eyes of its builders, is found wanting in the sight of God. It is top-heavy and built upon the sand; it is a junk-pile of gilded toys; it is the "wood, hay and stubble" which cannot abide the fire. There will be no lasting peace until the Prince of Peace shall come; there will be no millennial dawn till the Sun of righteousness shall arise; there will be no golden day till the King of Glory comes.

Ashland, N. C.

### CHRIST AND BIBLE CRITICISM.

W. T. EUSTER.

#### PART XIV.

There is no sweeter term than "Bible Holiness." It brings before the soul everything beautiful and great in human experience within the Church. Those great and beautiful characters, Thos. A' Kempis, Wesley and Madam Guyon, the Carey Sisters, Inskip, Bishops McCabe, Mallalieu, Joyce, Ninde and Foster; for while these are but a very few of the mighty host they are *samples* of what results from this truth.

The finest characters in religion followed holiness. The beauty of holiness shone out in them. Would you find the sweetest experiences? You will find these at some warm camp meeting where the experience of holiness is being sanely preached. Would you find those upon whom the cares of this world hang least heavily? You will find that in some humble home where the Bible is daily food and the "Plain Account" is often read. Would you discover those members of the

Church most anxious about renewal of the religious life in the Church and the reclamation of poor fallen humanity all about the Church? You will find this in those who seek perfection before the Lord—to be made *perfect in love*. Would you see those over whom the aim to annihilate the supernatural in the Bible and the Church has the least power? You will find these in the holiness ranks.

Now the question we want to ask is this, "What is the real relation of the higher critic to this highest phase of the Christian life and experience?" To ask this question is to answer it. Where is your holiness evangelist going about arguing the undigested dogmatism of Mains or Day? Where is there any member or preacher with an ounce of power to redeem the sinner or reclaim the backslider who holds to the theories of the critics? The fact is, that the experience of holiness would leak out of a preacher who takes up and advocates higher criticism as quickly as water out of a barrel when the bottom gets cracked. The most blessed life and experience in the Church is absolutely foreign to the spirit and the results of the higher criticism.

We are obliged in these days to look the tree of all religious profession over, to see what kind of fruit grows upon it or, if there be any fruit at all. Now higher criticism has no fruit when it comes to this great fact. Turn all preachers into the camp of the higher critic and it would not be ten years until this beautiful life and this exalted experience we call "Bible Holiness" would vanish into thin air and be known no more forever. The acid spirit of the critics and the infidel attitude and habit blast the spirit of holiness at once. Compare the high priest of the higher critics today, with his college cap and robe and high-brow expression and contemptible look of pride, looking down upon the common crowd of humanity as unworthy of much notice, with those who have reached the heaven of assured results in criticism. Compare him with a host of the finest spirits in the Church today. Hundreds of preachers and members, infinitely more saintly and with the spirit of the Master and not that of the German self-centered high-brow.

Take a line of the holiness bishops, the holiness women of an hundred years; the holiness evangelists of the sanest kind whose object has ever been holiness in life, and line them up alongside the whole host of critics whose names are now upon the pages of religious journalism of twenty years ago, and look at them. What strong, beautiful faces! What magnificent expressions of faith! How benign and happy these appear. They have the conquest of the ages in their vision. They have the vision of victory for Prince Immanuel in the very expression of countenance. They give forth such holy optimism as to inspire one with their very appearance.

But look at the other crowd! What narrow, cold, penetrating looks! These seem to be looking for some little grammatical error in some ancient manuscript of nearly two thousand years ago. They mostly wear a mustache, not like that of the German Kaiser however, but one that lies smooth and soft upon the critical lips just above and below. They do not impress one as souls looking for the Christ nor His power. They tell us however, that they are anxious to see Christ.

If all the really holy people, preacher and people, could be placed upon some great plain where they could be seen in a body and all the higher and lower and medium and destructive and otherwise denominated critics could be placed together along some highway and then scrutinized fully, what a contrast! They will tell us that such comparisons are unfair and unchristian, that they do not accomplish anything. In this they may be not unlike the critics themselves, but the fact must forever remain that the tree must be judged by its fruits. Had Clarke been a higher critic do you think there ever would have been a Pacific Garden Mission or a Billy

Sunday? Had Jerry McAuley read a book on criticism in his prison cell instead of the Bible, do you think there would ever have been a Cremorne Mission or a Hadley? We must see the fruit of any cult or system or remain forever condemned as being illogical and unfair.

### THE RICH OF THIS WORLD.

W. W. LOVELESS.

What have the rich of this world got to boast of anyhow? They may be like the rich fool; tear down their barns and build greater ones and fill them up and say, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry," and before another sun rises, God will require their souls of them. We brought nothing into this world and it is certain we can take nothing out. Riches have caused social distinction in this world when in the eyes of Christ we are all on a level, and *we* must have the spirit of Christ or we are none of His. Fine clothes do not always make a fine man or woman and it is a very poor criterion to judge a person by the clothes he wears.

A Persian Sage, poorly clad, attended a great banquet. He was slighted and even insulted. No one seemed willing to sit near him. He went home, bedecked himself with robes of silk and satin adorned with lace and jewels, placed a diamond aigrette upon his head, fastened a saber with jeweled hilt to his belt and returned to the banquet. The guests all paid him great honor. Stretching out his jeweled slipper, he took hold of his golden robe and said in a sarcastic manner, "Welcome, my lord's coat; welcome most excellent robe. What will my fine coat have to eat?" "For," said he to his chagrined host, "I ought to ask my coat what it will eat, since the welcome is solely to it." How true; fine clothes more often than character is the passport into elite society.

My friend, dressed in fine clothes, I don't think you have anything to feel proud over. That fine all-wool suit you are wearing is a second-hand suit. Before you wore it, the meek and humble sheep wore it as an everyday scuff suit and probably got in the burr-patch while wearing it, a few times. That shiny pair of oxfords you love to display, was once worn by the patient ox as he roamed the meadows cropping the grass. So don't get puffed up over your fine clothes for they are second-hand, the best you can do.

Society grades humanity into about three classes; the upper crust, the lower crust and the middle class. Well, in the middle between the crusts is the best part of the pie and there is where Jesus will put us all if we let Him; lift up the fallen and wretched and bring down the stiff-necked, haughty and proud and make us all on a level.

Riches, high places and worldly power and honor will not profit or comfort us any when the dying hour comes. It takes Christ to do that. It is said that when one of the millionaire Vanderbilts was nearing death he asked the friends around his bedside to sing,

"Come, ye sinners *poor and needy*,  
Weak and wounded, sick and sore."

Queen Elizabeth, when dying, cried out to her physicians, "I will give the half of my kingdom for an hour's time to repent in." Ah, dear friends, let us "lay up our treasures in heaven, and having food and raiment let us therewith be content" for "they that will be rich fall into temptation and a snare and into many foolish and hurtful lusts which drown men in destruction and perdition." I Tim. 6:8, 9.

London, Ohio.

Let us beware of losing our enthusiasm. Let us ever glory in something and strive to attain our admiration for all that would ennoble, and our interest in all that would enrich and beautify our life.



# IN THE HERALD OFFICE

Mrs. Bettie Whitehead.

## "THE UNRULY MEMBER."

We gave you some thoughts on patience two weeks ago; this week we wish to turn your attention to that member through which impatience most frequently manifests itself—the tongue. St. James tells us that no man can tame this organ; that it is restless and full of deadly poison.

My! can we realize that we have such an untamable member in our mouths? Is this seemingly insignificant little organ beyond our mastery? Surely there is help for such a situation. And there is in One who can control it, if we submit it to His keeping.

Dr. Len G. Broughton, editor of *The Golden Age*, has a most timely article on this subject which we are going to give you, hoping it may prove a real blessing to each one who reads it.

"Let us remember at the outset that we are dealing with a member of society, who, as a great tale-bearer, is the greatest society evil we know anything about." Let us observe a few natural things about the tongue before we begin to deal with the temperamental, or spiritual side. First, the things the tongue speaks of. The doctor comes to a bedside and one of the first questions he asks is "Let me see your tongue." It becomes second nature for him to ask this, and it is very important for the tongue tells him oftentimes what the patients themselves cannot tell. It tells of disease and health, the kind of disease and the degree of health. As we look at the tongue (I am giving you a little lecture on medicine, and you can go home if you like and look at your tongue and see just where it stands) there is the nervous tongue. When a doctor sees that, there are certain things he at once begins to look for. He may not find them in exceptional cases, but generally speaking he judges the patient's condition by that peculiar tongue. Then there is the bilious tongue that we are all more or less sadly familiar with. A man sees that and knows at once that the liver is out of order. There is no other condition of the body that can be represented by such a tongue. Then there is the dyspeptic tongue, just as distinct as the nervous and bilious tongue. I will not describe it—indeed I would not if I could, for all of you would have dyspepsia tomorrow, or think you had the signs! Then there is the fever tongue, the red, feverish condition of tongue almost always so in fever. But there are some deceptive tongues that the Doctor has to tarry over. There is a little fever streak in it, and signs of nervous quiver, and bilious coating, so the doctor can not make up his mind, and has to find out what is the matter with the patient independent of that one indicator that he generally relies upon to give him the status of the body.

"Now just as this is true with regard to the physical condition of the tongue we find it true with temperamental conditions. Let us retract what we have just found. The Nervous tongue. What does it indicate as we know it in a temperamental sense? The wagging tongue! That tongue that is never still; always going. And there are plenty of them around too!

"In the next place, the bilious tongue—which we will call the grouchy tongue—with that same bilious temperament, manifesting itself in grouchiness. We do not need to describe it—it is the one thing a man knows when he sees it—and he would rather have anything else in the world the devil has got to give him than have it.

"Then there is the whining tongue, other-

wise the dyspeptic tongue. You know what that is.

"In the next place the feverish tongue, which we will call the excited tongue: and then there is again the deceptive tongue—deceptive in temperament.

"This brings us to the application; the tongue of deception—for that is what the Psalmist and James are talking about. How does it manifest itself? First by flattery. You know, as a matter of fact, the flattering tongue in many respects, is the most dangerous, particularly so with regard to some. The greatest sin of all, for many people is that craving, almost innate desire for flattery. They just simply die if they are not flattered, and they will believe almost anything in the world if it comes to them in the nature of flattery. People find out that temperament, and in order to be kind, they yield themselves to the habit of flattering; when down deep in their hearts they do not mean it. A woman knows her friend's ambition for good looks—to be called good-looking, and says to her 'You are just so beautiful!' She doesn't mean it! It is not so. It is absolutely a falsehood. She knows it is, but she does it to get on easy terms. I oftentimes think men are the vainest on earth—more so than women. Not because of the same thing, but vain just the same. It is true also of men. A man finds out the greatest passion of some man's soul—a passion to be called handsome—because men are fond of being so called. And so he goes to him realizing his fondness, and in order to make him feel good says 'you come near being the handsomest man in town!' He never heard anybody say it. And my friends, if you boil the whole situation down to its real truth, just about half of the social conversation of the world today is falsehood—it is not true. Anything to make a man feel good, tell him *anything*, we say—the world is hard enough. Just tell him any old thing!

"But that is the devil! the fruit of the deceptive tongue; and the Psalmist prayed God to save him from that.

"Let us look at another thing as a part of the deceptive tongue. Insinuation! Ah, there we come home now. 'Mr. So and So is a very fine man. Don't you think so?' 'Well y-e-s, but—' 'Mrs. So and So—' 'Yes, but—' And so and so and so; yes, but—. 'Is there anything against that man or woman?' Oh, no, nothing to amount to anything, but—.

"Oh I feel so tremendously the consciousness of that thing that it just pains me to see you smile about it! In that bit of nonsense may hang the character of some innocent soul, the very life itself of somebody that is just as true and good and pure as ourselves, and may be more so! But because you have got to using your tongue carelessly, you have said it.

"Another thing: By suppression, that is to say, by holding back something good you may say for one when you hear them criticised. Here comes along a man and he says, 'Say! I heard so and so the other day about So and So. I wonder if it is true?' And you are in a position to know it is not. Or to say the least of it you are in a position to know the weight of inference is of such a character to disprove it. You do not say so. You just say 'Is that so?' 'Is that so?' especially if that person is not exactly on good terms with yourself. When by coming out with what you know you might save a character, and save yours beside. Brethren, it is simply horrifying, it is soul-wrenching to think how

carelessly we deal with the name of men and women, heads of families, mothers, children, wives. We act as if we did not have a thing in the world in their favor. We do not think of the little children they have at home who have got to inherit what they leave. We do not stop to think of the extent to which the thing is going. If we did we would be more careful about it.

"Lastly by falsehoods. 'Oh that doesn't need to be spoken of by Church people!' Yes it does: I have known men and women inside the Church, to be guilty of actually lying. Yes, right in the Church of God. And do you know, it has come to be a question with the world outside the Church (I hate to say this, but we are facing facts, and may just as well speak of them), that they say 'I am not going to join the Church, I would hate to be made a gossip for every character—destroying, tale-bearing person in the Church.' They will tell you frankly that there is no 'tongue' like that of Church folks.

"I ran across this poem the other day, and I want to leave it with you:

"Let me be tender when I touch the meanest hand to Jesus dear,  
Lest my rude touch produce a wound where Jesus dropped a tear."

"Think of it! You see that character there has been soiled. What would Jesus have done had He stood there? What is He doing? Weeping? What are you doing? May be talking, talking, talking!"

## BOSTON MONDAY HOLINESS MEETING. (National).

The Boston Monday Holiness meeting opened for the season of 1915-1916 Monday, November 1, in the Boudoin Square Baptist Tabernacle, Boston. Dr. C. J. Fowler was in charge and preached a strong sermon from 2 Thess. 2:13. It was a stirring sermon in which he emphasized the importance of entire sanctification. 1. We ought to be sanctified in order that we might be perfectly satisfied. 2. We ought to be sanctified in order that the gospel should have the prominence that it should. 3. We ought to be sanctified that we might be permanently justified.

A number of the holiness preachers were present and also a good audience for the opening service. The Boudoin Square Tabernacle is centrally located and well adapted for a meeting of this character. It is desired that the holiness people in and around Boston will make it their business to attend this meeting weekly. An interdenominational holiness meeting is needed in Boston and there are holiness people enough around the Hub to make a strong meeting of this character possible.

Plans are now being considered for a large Holiness Convention under the National Association the latter part of November in the auditorium of the Tabernacle with strong evangelists of the movement to preach. Definite announcement will be made later.

It is desired that all holiness pastors in and around Boston who are planning to have holiness evangelists in their churches during the winter, notify the management of the Monday Meeting in order that they may secure new speakers for the meetings as far as possible.

E. HILTON POST.

## NOTICE!

J. A. Maples, of Alexandria, La., wishes a copy of THE HERALD containing the experience of Rev. A. J. Holt, a Baptist. Any one who can accommodate this brother, please to communicate with him.

B. S. McLemore: "I have been a subscriber to THE HERALD for eighteen years and get more good from it than any other paper I ever read. Your Temperance Number, I especially like, and can use some to advantage."



# GREAT SCRIPTURE QUESTIONS.

By Rev. J. Gregory Mantle. No. 1. "Believest thou that I am able to do this?"

## PRAYER.

My blessed Lord in Thine arms I am safe. If Thou holdest me I have nothing to fear; if Thou dost give me up I have nothing to hope for. How strange it is that Thou dost desire my confidence; that Thou seekest those that believe in Thee, and dost count for righteousness every act of trust. In what wonderful ways Thou hast sought to win my confidence; and yet how slow I have been to give credence to Thy Word. That tendency to doubt Thy precious promises I now confess, and by Thy grace will forever forsake. Whatever happens I will trust in Thee. There is nothing that is too hard for Thee, the Omnipotent One; and I look up into Thy face this day and say in response to Thy challenge, "Believest thou that I am able to do this?" "Yea, Lord." My faith rests on Thy naked word, and my heart is at peace. I praise Thee and worship Thee, Thou Living Word. Amen.

## SERMON.

"Believe ye that I am able to do this? They said unto Him. Yea, Lord. Then touched He their eyes, saying, According to your faith be it unto you." Matt. 9:28, 29.

The miraculous teaching, contained in what we call the Sermon on the Mount, was immediately attested by miraculous working. The multitudes who had been astonished at the authority of Christ's teaching, must now, in the light of that teaching have a further revelation of His power. The power of the King is manifested in Ch. 8:1-17 in dealing with leprosy, palsy, fever, demons and disease. The result of these manifestations of His power was the gathering to Him of yet greater multitudes, attracted principally by the benefits Jesus conferred.

In Chaps. 8:23 to 9:17, we have again four manifestations of power, first in the material, and then in the mental and moral realms. Jesus stills the storm, heals the Gadarene demoniac, forgives sin, and captures the will of Matthew the tax-gatherer, who becomes one of His disciples, and to whom we owe this gospel of the king.

The Gadarenes instead of bowing before their Deliverer, and blessing Him with grateful hearts, were filled with alarm, lest some further disaster should befall their possessions. The loss of the swine made them insensible of the benefits which had been conferred upon them by the healing of the demoniac, and they came out of the city and besought Jesus to depart from their coasts. He will never force Himself either upon an individual or a community, so turning round He re-enters the boat, and crosses back to Capernaum.

There follows once again four manifestations of the power of the King; this time over death, disease, darkness and demons. On returning to Capernaum the people received Him enthusiastically, and the people crowded down to the landing place to bid Him welcome.

Then we have three pathetic pictures. The first is that of a father, one not accustomed to mingle with the jostling throng. He was one of the rulers of the synagogue, and his life was shadowed, because at home his little daughter lay at the point of death. Twelve years of laughter and sunshine were threatened with eclipse. Would Jesus come and save her? asked the distressed father. The Master at once complied, and, followed by a large crowd, went on His way to the house of mourning. Then we have the second picture. It is that of a woman overwhelmed in weakness and sorrow. For twelve years she had been perpetually spending her money to

find a remedy for her disease, but all in vain. A little girl, whose twelve years had been full of sunshine, going out towards death; and a woman who for twelve years had been in the midst of a living death. Both came into life-giving contact with Jesus.

The third picture is that of the two blind men. Great was the excitement, for this was the first time Jesus had raised the dead. When the Master left the ruler's house, having turned wailing into laughter, and sorrow into joy, two blind men followed Him. As He passed along the street they clamorously besought His aid. "Have pity on us, Thou Son of David!" they cried. "Have pity on us!" Still He passed on and paid no heed. They pursued Him to the door, and when He entered the house they entered in after Him. Then He addressed them, "Believe ye that I am able to do this?" "Yea, Lord," they immediately replied. They could not see His kind face, but His voice told of a heart full of pity. "According to your faith, be it unto you," He said; and touching their sightless eyes they saw.

### 1. Note the Intensity of their desire.

They are represented as "crying and saying." Their tones and gestures indicated not a passing longing, but a deep, intense craving. Look at them! How eager they are! Where is Jesus? "Are you sure He is still inside the ruler's house?" And now that He comes forth how eagerly they follow Him. What care they for the hurrying, jostling crowd, so long as they can keep up with the Master's rapid movements, as eager to avoid the excited and curious throng He hastens homewards. "Has He gone in?" they ask, and finding He has, they press their way into the house. Think of the way they overcame their difficulties. How they used their ears and their voices! They were insatiable for sight, and but for their earnestness and the intensity of their desire they would have remained blind.

The Master heeded not their cries in the street, but went on. He sometimes does that. He allows us to call, loud and long. It is not because He is walking away from us, He is drawing us that we may run after Him. He does it to emphasize us, to intensify us, that we may learn that faith in Him always wins, all appearances to the contrary. "When He was come into the house the blind men came to Him." We have to follow hard after Him; to pursue Him if we would be blessed. Your vague, indefinite, half-hearted, lackadaisical desire comes to nothing, accomplishes nothing. These men showed the intensity of their desire by following Him. Nothing hindered them, nothing kept them back. They were eager, strenuous, urgent. Heart and soul were awakened with strong desire.

God loves to be longed for, He longs to be sought;  
For He sought us Himself with such longing and love;  
He died for desire of us; marvelous thought!  
And He yearns for us now to be with Him above.

### 2. Note the Challenge that was addressed to them.

"Believe ye that I am able to do this?" Jesus did not ask what kind of characters they had been in the past. He did not ask what means they had tried to recover their sight. His enquiries were all focused upon one point, *their faith*. Had they any receptivity, for faith is receptivity for God. "You have been coming after Me since I left the ruler's house. I have heard you calling 'Have pity on us Thou Son of David!' You

have followed Me into this house. Do you believe I am able to do this?"

That is the challenge He addresses to us. "Believest thou that I am able to do this?" What does "this" stand for in your case? Is it deliverance from the guilt, the stain, the power of sin? Is it emancipation from that cruel, ubiquitous self-hood, that has so many aliases, and manifests its hateful presence in so many different ways? Is it the breaking of some habit, that has forged its fetters about you until deliverance seems impossible? Does "this" stand for some financial burden which is perplexing, depressing and crushing you? Does "this" represent the salvation of some loved one, dearer to you than life, whose conversion would bring harmony and heaven into your life and into your home?

What are you going to say as this challenge comes to you sharp and direct, like an arrow to its mark? It is not enough that you believe for other people, or that you believe in a general promiscuous way for marvelous things. "This" to those blind men meant their blindness. Be as definite with your Lord as He is with you. Say, "This, Lord, *this*; I must have the victory over *this*."

### 3. Note the Answer to the Challenge.

"Yea, Lord." "Lord," stands for ownership; "Yea," stands for Obedience. "Lord," stands for recognition; "Yea," stands for responsibility. Say it aloud to Him as you read these lines. You have been baffled a thousand times and you are almost in despair. Say then to Him, "Lord I have been afraid of my circumstances; I have been hindered by my surroundings; I have been deceived by my unbelieving heart; but Thou art nearer than my circumstances; mightier than my surroundings, and greater than my heart. It seems too good to be true that Thou, who art invested with all power in heaven and on earth, shouldst undertake for me; that Thy ability should be at the disposal of my inability, but in response to Thy challenge Believest thou that I am able to do this, my lips and my heart say "Yea, Lord."

"Yes," though a thousand bid me answer "No;"

Faith cleaves a passage through the ambush-  
ed foe;

I rest on Thee, and in Thy Name I go,"—  
Alleluia!

### 4. Note the Response to the "Yea."

"Then touched He their eyes saying According to your faith be it unto you." Look at them as they stand before Him. How their hearts beat with expectation! They did not feel, they could not see; but a sweet voice said in response to their "Yes," "According to your faith be it unto you." Then the hand that an hour earlier had lifted the little maid, touched their eyes and they saw His face. It would be worth while to be blind for fifty years to feel those hands touching the sightless balls, and to look into that face. "According to your faith." The Lord's touch was prompt because their faith was prompt. His cure was complete because their faith was complete. His power keeps in touch with our faith. It is because we are so long in saying "Yes" that we so long walk in darkness. The measure of your faith will be the measure of your victory. Say "Yes" to Him, and whether you feel it or not, the thing is done, the burden is gone; we have the thing we have desired of Him. He says to us, "I am," and we can use it as a sort of blank check and put at the end of it anything and everything we need. Do you want purity. He says, "I am purity." Do

(Continued on page 9.)



## EVANGELISTIC

### HEISKELL, TENNESSEE.

Our fourth annual tent meeting began at this place, Sept. 25, with Evangelist C. C. Cluck and wife, of Dodd City, Texas, in charge. The strong preaching on holiness was convincing to our people.

Some rain fell which hindered the meeting but God blessed in every service. The saints were encouraged and built up. No exact number of professions was kept but some heads of families found God and are standing true thus far.

Bro. Cluck is a man of prayer and power in the pulpit. His wife leads the choir and does her part well in testimony and altar work. Yours in His service,

MRS. J. A. MCCAMMON.

### LAWRENCE, INDIANA.

Well bless the Lord for the sunshine of God's love and wonderful victory He gives to those that trust Him. We had a hard fight in our meeting at Lawrence, Ind., but the Lord gave us victory in helping us to declare the whole counsel of God. The church was revived and some eight or ten added to their numbers, while quite a few entered into a deeper experience.

Lawrence is sadly afflicted with a dance hall and the devil got very mad when we attacked it and there was some talk of rotten-egging the evangelist, but the Lord withheld their hands, and instead he received some good ones to take home with him. Bless the Lord forever.

I am now engaged in a meeting at Geneva, Ind., and the indications are good for a good meeting. Yours for victory in Jesus,

JOHN E. HEWSON.

### YEAGER, OKLAHOMA.

We have just closed a great meeting at Yeager, Okla., in which upwards of fifty souls were born into the kingdom and twenty-eight were buried with their Lord in baptism on the last morning. This was a hard place for a long time but God gave the victory. We were denied the church but a good brother gave us the use of a large shop which he seated and lighted well, and the fight against sin began. Crowds were large and men who had not heard a sermon for sixteen years became interested and came to church night after night. No matter where you went, whether into store, cotton gin, field or on the street, people were talking religion and singing holiness songs. At one gin where a number of wicked men worked, it was said that for over a week not an oath was heard. God grant it may continue so.

We go now to Francis, Okla., for a ten days' meeting in the M. E. Church.

EVANGELISTS JARRETTE AND DELL AYCOCK.  
Atwood, Oklahoma.

### PROTECTION, KANSAS.

Our meeting at Protection, Kan., has come but not gone. Much good was done on this occasion. Many found the Lord. The battle was stubborn and rigid at first but soon gave way, conviction came, altar was filled and shouts of newborn souls were heard.

The longer the meeting continued the richer, sweeter and more blessed were its results.

The last day, Sunday, was a joyful, victorious salvation time. There were 17 saved in the last two services, and 10 the last night. The work is ripe and ready for a newly organized church. Many workers came in from a distance; some coming 80 miles to help push and urge things on in the good way.

The singing led by Brother Troyer and his well-trained Sunday school choir was done well. God's presence was wonderfully displayed in all the departments of this good work. The writer likes Kansas fine for revival work. Oh, how they can pray, pay and shout the victory!

We spoke a good word for the dear HERALD and did our best to plant the same in the homes of those well-to-do German farmers and business men. You will hear from them later. May God bless the good people in and around Protection.

We are at home now for a few days' rest, after a month's hard labor. Blessings on all THE HERALD readers. SOLOMON IRICK.

Maysville, Okla.

### REPORT.

I have not been idle as my time has been fully occupied in the great work of preaching holiness. I had the gracious aid of the Holy Spirit in all the services that the Lord has permitted me to conduct. I will here mention just two camps.

#### STOUTSVILLE, OHIO.

This camp belongs to the Columbus District of the Ohio Conference, Evangelical Association. The Rev. H. C. Berger, presiding elder, was in charge. Brother Berger has the blessing of entire sanctification and definitely preaches it. He was ably supported by the pastors on the district. The writer preached twice every day and three times on the last Sabbath. This meeting was exclusively a holiness camp and the evangelist held to his text in all his preaching. A large number were saved and many sanctified wholly—among them preachers. At times the glory broke on the camp and it was refreshing to see the people get blessed and give vent to their feelings. One day we were delighted to have with us our old friend "saw mill" Dave Hill. He showed that he had passed through a long sickness. He told us that he had "lost ninety pounds of flesh but gained two thousand pounds of glory." His body showed the loss of flesh but his face the gain of glory.

#### STONEBORO, PENNSYLVANIA.

This is the camp of the Wesleyan Methodist Church, Allegheny Conference. President, Rev. P. B. Campbell presided. He is a splendid example of entire sanctification. This camp is one of the most definite holiness camps in the country. The attendance was large and the results very gratifying. At times there would be forty and fifty seekers at the altar. How they did pray and seek until they got through. It was one of the best camps the writer ever attended.

#### EVERETT, MASSACHUSETTS.

We are now in the closing days of a Holiness Convention here in the Grace Evangelical Church. The following ministers have assisted the writer and preached: Revs. Charles H. and Mrs. Hopkins, C. J. Fowler, D. D., A. K. Bryant, J. S. Willett, Thomas Laite and D. W. Staffeld. The Lord blessed the ministry of all of these preachers and we have had some splendid results. The blood cleanseth, and the Comforter abides. Halleluiah!

E. HILTON POST.

55 High St., Everett, Mass.

### GREENEVILLE, TENNESSEE.

Our annual meeting with Rev. J. L. Brasher, preacher in charge, and Bro. Will Yates as leader in song, was a great success. Our band had fasted and prayed and made every preparation, and the result was that many were blessed of the Lord. One woman came 100 miles to get the blessing of sanctification which she had been seeking for two years. She said she was going home to spread the news and get others into the fold, and has already been instrumental in one preacher's sanctification in her home town. A Methodist preacher came forty miles to get the fire of the Holy Ghost in his soul, and he fasted some days and prayed through and was

truly sanctified. Another young minister was waiting for him to get the blessing so that he might have the kingdom set up in his heart. Several in our home town were restored, saved and some sanctified.

Brothers Brasher and Yates are a success; their work was deep and lasting.

We would have called them for next year, but we engaged the service of Bro. Will Huff. We called Bro Yates for next year which will make the thirteenth year for him in succession with us.

Our reason for not sending the report sooner was that we went with our husband to attend a meeting of the Grand Army in Washington, D. C. We left Washington for Vermont to see a sick sister whom we had not seen in twenty-three years. We met a presiding elder and he began a conversation. He said he was one of these little presiding elders and had some young ministers under his control, and they were seeking, as he thought, the very blessing that I had showed him. He asked me if I would tell it to the church at my sister's home. He stopped and gave the minister there, directions for him to get me to hold the Sabbath night service and the Lord wonderfully blessed the service. Then we talked again and the folks were hungry for the light, and many declared they never heard it so plain before. This is a very mountainous country but a fine people. We went in an auto over into New Hampshire and visited some summer resorts. We were in sight of Mt. Washington, which was wrapped in a mantle of snow. We made the trip home alone, a distance of about 1,200 miles. God bless THE HERALD in its clear and clean messages of this great salvation which is for all that hunger and thirst for this grace.

MRS. O. T. FRENCH.

### ON THE WING.

Another battle about finished after a two weeks' constant firing, and now as the smoke of battle moves away I discover many wounded with the bullets of conviction, not many dead.

We were in an average Methodist Church with many intelligent members, and I may say with average support as to attendance for the evangelist. There was none of the usual curiosity to see the evangelist for I am well known in the bounds of this, my own conference. We had as many as 18 at the altar at one time and they prayed earnestly too, but as the result of training in the line of utilitarianism for a long time they received nothing, and all prayed directly away from the vital issue, and I found it just impossible to hold them on the line of real definite seeking, and of course the usual old formality, parrot like, went for nothing. I urged and taught and taught, and repeated and repeated how to pray definitely for the real thing and to trust the blood and take God at His word, and receive something, and then after all that, they would just go on in the same old rut. And just that is the average in all the churches I have seen and heard for several years.

Then again here as elsewhere, everybody belongs to the church; "have been took in," and badly took in too. The other church happens to be the richest one and the most popular and the young folks are seeking to mate up with the prospective rich, and so it goes. And the Methodists will not pay the price to get full salvation, and if they should the next man would come along and say, "I got it all at conversion," and go in for a series of shows, and box socials and talk about holiness cranks, and we should be practical, and get his salary and move away, and ruin another appointment somewhere. And this is a fair average from the Atlantic to the Pacific and from the gulf on the south to the lakes on the north.

We are having the average results with the average evangelists who hold services in



the average church when their results are accurately described; and I make now no unfair comparison, but please do not press me too much for some facts that would be painful to state.

Surface and sensational evangelism and utilitarian methods adopted by great churches are running rampant over the land and just killing out nearly every vestige of old-time salvation, almost entirely eliminating the New Testament conditions of supernatural salvation, namely, repentance, restitution and restoration, and getting down and staying down and talking with God till He talks back.

We might as well face these hard facts first as last, and in the midst of it all, the general holiness movement over the land is hopelessly divided, and most of them are not putting any fair average of their money into the general movement, but into detached places and portions, while most of the churches are now better united in one great financial movement than ever.

Then again, I have been looking into the temper of the great orthodox churches within the past three years and I discover their view and apparent determination to be as follows: The holiness movement is viewed as outside, and independent of the regular church movement, and in rebellion to the regular church channels, and unless we all return and sever our connections with all separate holiness organizations they will never co-operate through what they consider channels in opposition to the regularly organized and ordained mediums. From their standpoint they are right and we are wrong, and all attempts to gain access to their pulpits and their people will in a large measure be defeated as is being done now. These statements perhaps will be denied by some, but the indisputable facts are before us. We have the victory in our souls as usual and propose to keep steadily on in preaching as we have done, but if we succeed as a separate movement something different will have to be done.

D. F. BROOKS.

#### BRO. HARNEY'S LETTER.

We had a gracious time at Lufkin, Texas, at the Nazarene Church, and other churches co-operating. The crowds were fine, order good, interest great, and the spirit of fellowship helpful. There were quite a few that got through good. The spirit of prayer came upon the saints in much power, and some prayed clear through until the clouds were rifted and the clear, golden sunlight broke in upon the revival, that carried our souls out in the deep ocean of His wonderful love. Bro. Pierce and good wife were with us in song, prayer and exhortation. He is the superintendent of that district, and doing a great work for God and the Church. His good wife is filled with the Spirit. Prof. Tom Fisher was the leader of song. He is a young man from Peniel University, but a harder worker one will not find in any meeting. He is a gifted young man, sings well, and one among the best song leaders to organize a choir, and get every person to sing that we have seen for a long time.

The meeting at Batson, Texas, was with the Nazarene, South Methodist and Baptist, and my how they did all work together! Such harmony, such brotherly love, always brings victory. For days the long altar was packed with earnest, honest seekers. The conviction in this meeting was pungent; more men got through at this meeting than any other meeting we have held this summer; five men to one woman. God was in this meeting in great power, and how the people did pack the tabernacle! Many came for miles to the meeting. Bro. Moore, the pastor of the Methodist Church, is one of those wide-awake, full of zeal, full of good works, and always on the go for lost men. He was a power in the meeting. He has done a great

work in Batson, and the Lord has blessed his labors with much fruit. Bro. Fulbright, pastor of the Nazarene Church, is a good man, doing much for that church in that part of Texas. The church is small in numbers, but wide-awake and full of zeal. Bro. Fulbright's baby was a very sick child during the meeting, hence this kept him out of the services much, but the people love and honor this good man of God. He has a most excellent wife. Bro. Fisher was our singer in this meeting. He is a genuine companion, kind, courteous and thoughtful. He had a most excellent choir in Batson, and they told me that they had never heard such singing in that town.

We are now at home resting a few days. We will soon begin our fall and winter campaign. We have part of November open. First called, first served. We have had one of the best summers of our ministry. We have seen more souls at the altar, more souls get through good, have taken more into the churches in this summer's campaign than in a long time. God has been with us. We are now lecturing on prayer every morning in Asbury College. What a healthy, robust, wide-awake student body! We have never seen a better student body in Asbury. We have never witnessed such success. Our beloved Dr. Morrison has just closed one of the very best revivals that Asbury College has ever had. I suppose that Dr. Morrison has preached more in Wilmore than any other town in the world, and yet they crowd to hear this man of God to tell the sweet old story. His sermons were fresh, filled with power, and unctious. The altars were crowded and scores and scores got through. Thank God for such a man. How the people of Wilmore, the faculty, the student body, and evangelists honor and love this man of God. Asbury is having greater success, making greater progress than ever before. Since Dr. Morrison has taken the presidency she has made tremendous strides. What an opportunity for a student to sit under this great man's instruction, to listen to his sermons, his lectures, to be under his influence! Our God placed him at the head of dear old Asbury, and today her students are threading the paths of dark heathendom carrying a glorious gospel of full salvation to the uttermost parts of the earth. We have never seen in the twenty-five years of our ministry preachers get to preaching, get the real preach in them, and get qualified so quickly to be abreast in the evangelistic field, as they do in Asbury College. Young preachers here soon get qualification. God is with Asbury College. The Holy Ghost is upon this great institution. The missionary spirit never was greater. Now we don't mean to say that young preachers do not have to study, do not have to wait, do not have to prepare—they do—but seemingly the preparation comes quicker at Asbury. How we are enjoying these chapel services with the faculty and student body. We rejoice we live in the hearing of Asbury's bell—what a privilege! Our book, "Praying Clear Through," is going. We have sold forty to the students; the second thousand is going. Preachers and evangelists are ordering the book.

#### PORT ROYAL, KENTUCKY.

This letter is to the friends of THE HERALD family, both far and near, who at times when we were in your midst requested that we keep in touch with you by letter, and we explained that that would be an impossibility to write each one a personal letter, but that we would write a letter to all, and put it in THE HERALD; and after this explanation scores have taken the paper for that purpose, which we greatly appreciate, and trust that you may never cease to subscribe for THE HERALD.

Well, this has been a great summer with us in camp meetings, as we have worked for our Master and the salvation of immortal

souls. We are now entering upon our fall and winter work in the churches, and we desire the prayers of every child of God, for our continued success, and the building up of the kingdom of God.

God is wonderfully blessing us in presenting His truth here in the M. E. Church, South. Large and attentive crowds are in attendance, and God is blessing. We don't know of a time when we have preached with greater power and clearness of thought in a revival. The people are cultured and refined, but not very spiritual, but they are softening up, and as many as 20 of the lukewarm church members have been at the altar at one time, praying for victory. We can see the traces and signs of Bros. Morrison, McClure, W. L. Clark and Will J. Harney at this point. May God keep us all on fire for Him in my prayer.

Calls are coming and we are accepting every one that doesn't conflict with another. Three calls came today for the writer, all of which we accepted as from Him.

Bro. Hardin, the pastor, with his good wife are standing by us. He is a product of Kingswood College, and a good one too. Yours for souls,  
KENTON H. BIRD.  
Wilmore, Ky. Evangelist.

#### A NEW BOOK OF SERMONS.

After much solicitation from many friends who have asked for the publication of some of Bro. Morrison's sermons, we have just brought out a book containing three of his best and strongest presentations of a gospel truth. The titles of the sermons are as follows: "The Value of a Soul," "Character Building," "The Christ of the Gospel."

These sermons are full of suggestion for thought, and cover quite a broad scope of divine teaching. They are beautifully bound into a book of seventy odd pages, and contain a good cut of Bro. Morrison. The price is 50 cents. You will be delighted with the book. Please send your order at once to the Pentecostal Publishing Company.



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Specimen of type

11 Then<sup>s</sup> the devil leaveth him, and behold, angels<sup>s</sup> came and ministered unto him.  
12 Now when Jē'sus had heard that Jōhn<sup>10</sup> was "cast into prison,

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**Numbering of the people** NUMBERS,

16 And the LORD spake unto Mō'ses, saying,  
17 Vex<sup>1</sup> the Mid'i-an-ites, and smite

1 ch. 31. 2  
2 Co. 7. 11

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## EDITORIAL

Rev. H. C. Morrison.

(Continued from page 1.)

and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever."

Some years ago, with a friend, the writer left Jamestown, N. D., on a morning train for St. Paul, Minn. We planned to get into St. Paul in time to catch the evening dummy out for Red Rock camp meeting, which is only a few miles down the Mississippi River from St. Paul. Our train was running so slow and stopped so frequently that I remarked to my friend, "If we keep up this slow rate of travel, we will not get to St. Paul in time to catch the dummy for the camp ground." He answered, "this is an accommodation train and stops at all stations until we cross Red River, then it becomes an express and makes but few stops, and we shall get into St. Paul in time to catch the camp meeting train." And so we did.

The train of human history has been a sort of passenger and freight mixed, a slow accommodation with many wrecks. The past few decades have seen quite a quickening in the schedule. The great European war is Red River, and we are crossing it now. This war over, and the train of human history will become a "lightning express;" events will happen rapidly; the plodding infantry of prophecy will become an aviation corps, the flight will be swift and awful. The Jews will return—Armageddon, the Man of Sin—the coming of the Lord, and then the kingdoms of this world will become the kingdoms of our Lord and His Christ. Amen!

### ASBURY COLLEGE FARM. PART VIII.

We are praising God and thanking His servants for their response to the College Farm proposition. Encouraging letters are coming in, earnest prayers are going up, and every week some one is responding with a subscription or a contribution. A number of persons who have not yet subscribed have given most hearty words of approval of the

enterprise, and have indicated later on they will contribute.

Our readers will bear in mind that it will take quite a considerable sum to pay for the farm we propose to buy. The subscriptions and cash to the present time amount to about one-eighth of the sum necessary to purchase the farm. We can but believe there is a great host of God's children who are wholly consecrated to Him, who have been sanctified by His grace, who love the great cause for which Asbury stands, and who are able and willing to give to this very worthy enterprise from one to five, ten, and twenty dollars cash. A contribution of that character right now will be worth far more to the cause than at any other time. We want sufficient cash to make the first payment on this farm in time to plant a spring crop. Let all the people who read THE HERALD join us in prayer that God's Spirit may touch many hearts who are able to help much or little. We are thankful to report the following contributions for this week:

A Friend, one acre. ....	\$140.00
Mr. and Mrs. C. L. Strader .....	140.00
Mrs. L. A. Mitchell, cash .....	1.00
H. B. Goodman, cash. ....	5.00
	<b>\$286.00</b>

### LOVE'S LAND.

ABBIE C. MORROW BROWN.  
Chapter XVI.

#### HEBRON.

Hebron, a Moslem city of twenty thousand inhabitants, only one thousand of which are Jews, is the oldest city in the world except Damascus. "Hebron was built seven years before Zoan in Egypt," the capital city of the Pharaohs, now a heap of ruins. Num. 13:22.

To Hebron Abraham came and built "an altar." Gen. 13:18. Hebron means "fellowship," and the three little bands of missionaries were noted for keeping "the unity of the Spirit in the bond of peace," holding many united services, apparently without jealousy. Eph. 4:3.

Hebron is memorable as the place where Abraham entertained the three angels, and Abraham's oak is said to be "the tree" under which the refreshment was given. Gen. 18:2-5. The blind evangelist for the hospital, Esa Hannah, and his wife took me to see the famous tree. This blind man illustrates how God turns "the curse into a blessing." Deut. 23:5. His very blindness is an open door to manifold service. No seeing man can evangelize among Moslem women, but he has free access to them in the hospital and in the homes, and he appeals to all Moslems, as no seeing man can, for they regard blind teachers with peculiar reverence.

Abraham's oak is an evergreen, with small, vivid, glossy leaves, in thick clusters. The immense trunk is surrounded by a stone platform about four feet high. The limbs are supported by a great trestle work of iron girders. The tree is inclosed by a stone wall, surmounted by an iron fence. The tree and the hill are owned by the Russians, descendants of Abraham through Keturah. Here one is often reminded of the promise to Abraham that his seed should be as the stars of heaven, and as the sand that is by the seashore innumerable. Heb. 11:12, Gen. 22:17. Israel and the Jews are the stars, Heb. 11:18; Gen. 17:21, the descendants of Ishmael, Keturah and Esau are the sand, Gen. 17:20, 25:1-3, 12-16, 28:9, the "many nations" of the promises, Gen. 17:5. Since God has fulfilled His promises to multiply Abraham's seed, will He not also fulfil His "after" promises concerning the land? Heb. 11:8, 9, Gen. 17:8, 18:14-19.

In Hebron is the cave of Machpelah, Gen. 23:19, 20; 25:10, concerning which Jacob's dying message to his twelve sons was, "Bury me . . . in . . . Machpelah. . . There they buried Abraham and Sarah, his wife; there they buried Isaac and Rebekah, his wife; and

there I buried Leah." Gen. 49:31. He could not add, "And there I buried Rachel," for her tomb is by the roadside on the way to Bethlehem. The price Rachel paid for stealing her father's idols and making her prospective motherhood a covering for the theft was death in childbirth and a lonely grave by the roadside, instead of a place in the ancestral tomb. Gen. 31:34, 35; 35:18, 19.

The cave of Machpelah is just inside the entrance to a Mohammedan mosque and is walled up. The Turkish guard showed me a small hole in the wall, through which I could see nothing, and about which I then knew nothing, and demanded "backsheesh." I had no money with me. He looked at me fiercely and, still in Arabic, continued his demand and followed me out angrily, but he could not frighten me, for only an hour before I had read, "Who art thou that thou shouldst be afraid of a man?" Isa. 51:12. And God's special word for Hebron was, "Thou shalt not be delivered into the hands of the men of whom thou art afraid. . . thy life shall be for a prey unto thee." Jer. 39:17, 18.

But that hole in the wall is of intense interest when you learn that the poor, uneducated Jews believe the tradition concerning it, that the cavity reaches to the skull of Abraham and that prayers dropped in the hole are personally presented by him to God. The cavity is really only a foot and a half deep and the prayers are abstracted from time to time. A missionary gave me one that he dared to take from the shrine. It was crookedly written in Yiddish, by an old person, and blotted. Two Jews translated it for me, at a cost of five metalicks apiece. It is worth noticing that the petitioner's name is not in the prayer and all the petitions are for others. I give it entire and verbatim:

"I pray you our Father Abraham that you ask from God He send the daily bread to these names under written and that they may have a long and good life. I ask you to pray for Rebeka Raystes daughter and for Hayes husband Jacob Ber that he may have peace. More especially I ask you to pray for my children that they may have prosperity. Also Shoel Deboras son that he may have the daily bread and long life and the same for Rachel Gittel Sara's daughter. Yohebet Jirde and her husband Haim Joseph and her daughter Hanna Lea their daily bread and long life. Elizer and Bitti Hays Miriam their daily bread and long life. Asher and his wife Hilke and their daughter Rebeka, their daily bread and a good life. Malki Jente and her husband Nahum Baruch's son their daily bread and a long life."

The Mohammedan burial ground is not far from the cave. It is a desolate place. The only flower was a single red hollyhock beside one of the largest tombs. There was not a blade of grass, not a shrub, not a tree; just earth and stone and dried thorns and thistles, and here and there a tomb of rough stone, built high, because just before the judgment an angel is supposed to come and waken the dead, and ask, "What is your religion?" If the answer, "Moslem," is given, sitting up, and the first chapter of the Koran is correctly repeated, the questioned one may rest in peace until the call comes for all to arise; but if not, he is most severely mangled by the angel with a heavy iron chain.

The graves are round, covered with dark earth, indented, and surrounded with common stones, and here the dogs, donkeys, horses and mules wander at will, for the cemetery is not enclosed, and is used at sunset as a milking ground for goats.

(To be continued).

### A PERSONAL LETTER.

Dear Friend:

Today I received a letter from a friend who has been a member of the church for twenty-five years. Her letter revealed the fact that she had no correct idea of the sec-



ond coming of Christ. Sad indeed that she had never heard a sermon on this subject.

A new book entitled "Prophecies Fulfilled and Fulfilling," by Rev. H. C. Morrison, D. D., president of Asbury College and Editor of THE PENTECOSTAL HERALD, is the best I have ever seen on the subject.

He shows that all the prophecies but four have been fulfilled exactly as foretold; proving beyond any question that the Bible is inspired. He says: "The wheels of time are turning rapidly. Events in history are crowding in rapid succession upon each other. The prophecies that must be fulfilled before the coming of our Lord are almost complete. The entire thinking world is expecting some great event, some tremendous crisis . . . evidently in the not distant future the predictions contained in the Old Testament and New, shall have been fulfilled, and our Lord shall appear in His glory." Are you ready to meet Him in peace?

I have no interest whatever in this book, excepting to help you and others. I hope you will send 50 cents for it at once to The Pentecostal Publishing Company, Louisville, Ky. Please read it at once and see that as many others read it as possible.

Dr. Morrison is a Methodist of the John Wesley type. He is one of the greatest living preachers today. I have heard him many times and feel justified in saying this.

B. J. KENDALL, Geneva, Ill.

Matt 24:29 to 33, 36 to 51. Luke 21:25 to 31.

The above letter was written without the knowledge of the editor of THE HERALD. It shows how Dr. Kendall appreciates the recent book, "Prophecies Fulfilled and Fulfilling." At his own expense, Dr. Kendall has sent out thousands of these letters, and expects to send out thousands more in the near future. If you want a copy of this excellent treatise on Prophecy, order of The Pentecostal Publishing Co., Price 50c.

#### EVANGELISTIC AND PERSONAL.

Rev. W. W. Loveless, of London, Ohio, is in a meeting at Monticello, Ky., where he will labor until Dec. 5.

Rev. J. E. Redmon has resigned the Carthage Holiness work and his future address will be Brookville, Ind., Route 4.

Rev. M. E. Stretch and wife are holding a meeting near Juda, Wis., and report that the crowds and interest are good. They recently held a good meeting at Rock City.

Rev. Aura Smith is holding revival services in George Street Baptist Church, Marion, Ind. He will be glad to make other dates in that state immediately following this revival.

Rev. A. S. Dean having had some dates cancelled, wishes to answer calls for fall work. Address him 1317 M. S. Ave., Sioux City, Ia. Bro. Dean is conference evangelist of the M. E. Church.

Rev. C. N. Early recently closed a revival six miles north of Barbourville, Ky., at Fain Church, which was fruitful in forty additions to the church. They are planning to build a new church; it is a fine place to build up Methodism.

Rev. E. R. Langworthy has regained his health sufficiently to take up work again. He was appointed to Crary and Larimore circuit in North Dakota Conference, Free Methodist Church. His address is Tolna, N. D., R. F. D.

Rev. Kenton H. Bird, who has recently closed a gracious revival at Port Royal, Ky., is now in a three weeks' meeting at Parker-ville, Kan. His address will be Kansas City, Kan., until January 15.

Rev. E. B. Westhafer, of Muncie, Ind., a most excellent evangelist, has some open dates which he wishes to give some pastor desiring his services. Bro. Westhafer is safe,

reliable and a most efficient helper in revivals and we trust those needing such assistance may give him a call.

Rev. James V. Reid is in a meeting at Danville, Ky., pianist for the Ham-Ramsey Tabernacle meetings during the month of November. Address him Lock Box 165, until December 1.

Rev. E. L. Sanford held a meeting at Cameron, Tenn., in which a number prayed through to definite victory. He is now at Oklona, but his address is Church Hill, Tenn.

Rev. Dave Hill is assisting the pastor of the Evangelical Church, this city, in a meeting. We are glad to know Bro. Hill has recovered sufficiently in health to be in the field again.

Rev. F. K. Smith: "We recently closed a meeting at Elk City. This meeting was a hard pull; one old man was saved who was at the point of death, a woman was reclaimed and the saints helped in many ways. This was a good time for myself. I felt that I had made strides in the direction of the glory world. We began a meeting at Ottumwa, Ia., Nov. 5. Remember me in prayer."

Dr. J. Gregory Mantle has closed a four weeks' meeting in Fort Wayne, Ind. He goes this week to Bluffton, Ind., for a series of meetings. Dr. Mantle has a few dates he can give to persons who may desire his services in camp meetings next summer. Address him, 121 N. Bayley Ave., Louisville, Ky.

Rev. Chas. Davis: "Just closed a good meeting at Peachtree, Mo., near Piedmont. We were with my brother Clarence and wife. A goodly number prayed through and found God in saving and sanctifying power; backsliders were reclaimed, restitutions were made, family altars erected and the Christians blessed. We begin a meeting near Glover, Mo., next."

Rev. Fred Canady: "We closed our meeting in Carrollton, O. It was a terrific battle, but some found the Lord in saving and sanctifying power. Rev. A. P. Gouthey was my co-worker and preached with power. We are now in a meeting in the Wesleyan Pentecostal Church, Washington, D. C., and many are being saved and sanctified. Bro. Stewart, of Sebring, is our co-worker, and God is marvelously helping us. We leave for Baltimore, Md., soon, to begin a meeting in the Helping Hand Mission."

Andrew Johnson: "The meeting at Falmouth, Ky., is taking on deeper interest and bids fair to be the best revival the town has ever seen in all of its history. The crowds have been a record breaker. The truth is taking hold of the hearts of the people. Rev. Pike has the confidence of the town and is standing by the evangelist. Prof. H. S. Jenkins is leading the hosts in song. There were four or five at the altar last night and the 'rattle of dry bones' indicates that soon there will be a resurrection to spiritual life. We go to Kalamazoo, Mich., for Nov. 7, to deliver an address on 'John Barleycorn' and will return to Falmouth to carry on the revival until victory crowns the services."

(Continued from page 5)

you want victory. He says, "I am victory." Do you want patience. He says, "I am patience. Fill in your check." Alexander the Great once gave one of his courtiers a blank draft on his treasury. The courtier filled it in with such a vast sum that the treasurer refused to honor it until he referred the matter to his master. When Alexander saw the draft he laughed and said, "Pay it; he does me great honor by assuming the vastness of my resources." Bring then my soul, thy large petitions,

For His grace and power are such  
None can ever ask too much.

#### REV. H. C. MORRISON'S SLATE.

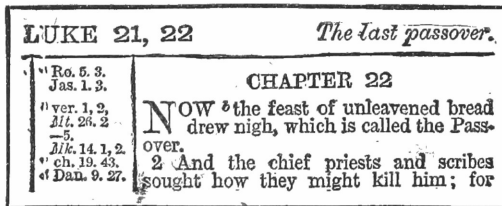
Meridian, Tex. . . . . Nov. 12-14  
Cooledge, Tex. . . . . Nov. 16-18  
Hillsboro, Tex. . . . . Nov. 19-20  
Waco, Tex. . . . . Nov. 22-23  
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Duncan, Okla. . . . . Nov. 26-28

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xerxes' letter was read before Rehum, house that was built these mar  
and Shimshal the scribe, and their years ago, which a great king of Isra  
companions, they went up in haste to build and set up.  
Jerusalem unto the Jews, and made 12 But after that our fathers had pr

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## Letters From The People

### "WHO REDEEMETH THY LIFE FROM DESTRUCTION."

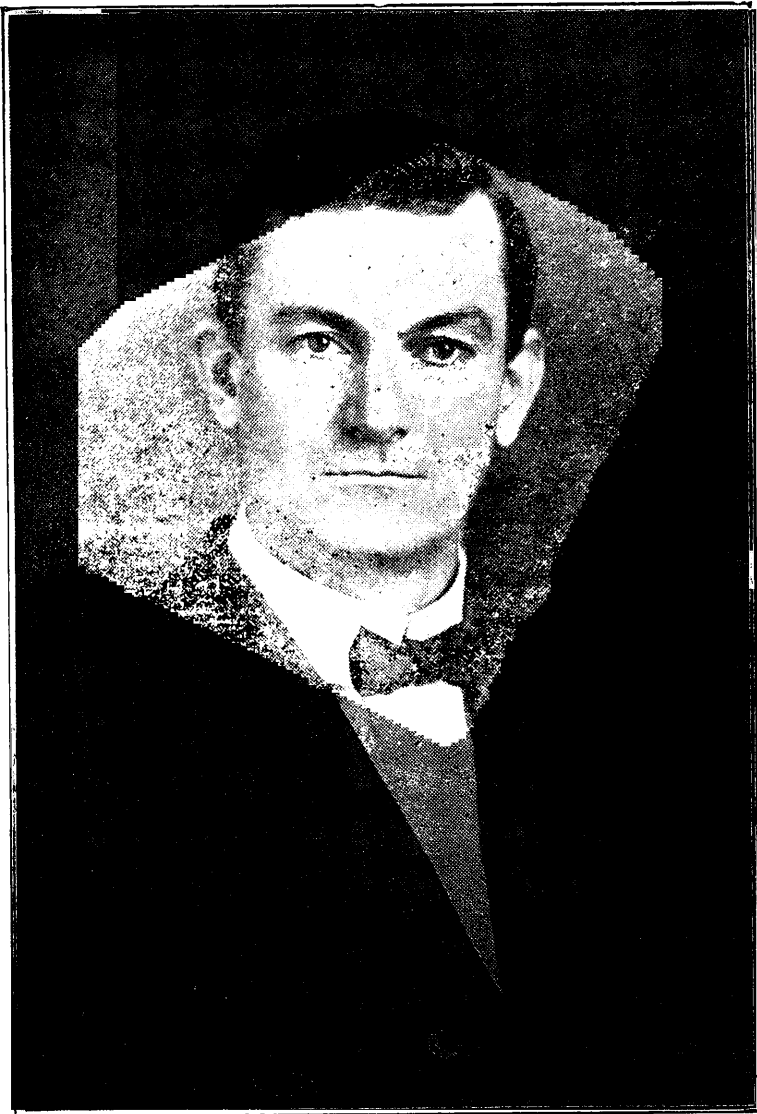
Psalms 103:4.

I have been asked to give my testimony to The Herald family, and I now undertake to do so to the glory of Him who saves me.

At early manhood I was converted in a meeting in Northern Iowa conducted by Joe Weber. I was clearly called to preach, and started to prepare for the ministry by entering Cornell College, Iowa. In those days we heard but little about complete consecration, almost nothing about entire sanctification. I ran well for a while, entered the ministry and serv-

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must work. A position on the road at a good salary was offered me and I accepted it. What with the experience that I had, and with the growing rate of higher criticism dominant in Methodism, with an inequality and favoritism in the conferences, I gave up the calling of God, little dreaming



REV. G. G. YEOMAN, Evangelist, Richland, Mo.

ed a charge on frontier work in Northern Minnesota.

On the night of July 22, 1899, I awoke suddenly to see my barn on fire, and got out in time to save nothing, but to see my horse, dog, chickens and all I had burn up. My wife and little boy were standing on the prairie, not knowing but that our house would go also.

One saloon existed in that town, by the sanction of the citizens. The man who ran it was an Irish Catholic. When his wife lay dead up-stairs on Sunday he sold whiskey down stairs, and the moral certainty of the fire bug's identity was not far off from that business upon which I had made war.

A young man just starting out in life with great promise is sometimes a victim to circumstances and needs moral support, especially in the face of such disaster. Having lost all, I

that with it would go my faith and hope and love.

I drifted further out on the sea of unbelief as the years came and passed, until I was a skeptic, a sinner and a

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mock. The Bible to me was a set of Oriental fables, the person of Christ a myth or theological creation. There was, to me, no moral accountability to God. But one thing began to show itself—the barren peaks of a life of sin—the desert waste of parched sands of worldliness. Sorrow came, disappointment, gloom, dark despondency, until hell on earth was a fact, and I could not escape from it.

In my distress I cried to God and He heard me. He lifted me up, blessed be His name. He took me out of the miry clay and He set my feet on the rock Christ Jesus. Then I began to tell the story anew, to sing and pray and hope anew, to climb to God once more. The way opened and ere long I stood again before the people and was saying words not my own to a sea of eager, anxious, up-turned faces. And the same power has led me on and now, finishing my first year as evangelist, with four preceding years as pastor, it is reward enough to see souls saved and know that the Father can use even me. "And this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God which is in Christ Jesus."

Richland, Mo. G. G. Yeoman.

### DES ARC, MISSOURI.

I want to say that the Missouri Holiness College is starting nicely with its work, some new students will enroll this week and others a few weeks later, then others are looking this way. The expenses are not so high here as at most of our holiness schools, the climate is more pleasant, and the country more healthful.

To those who love mountain scenery and a quiet home-like place for student life, I know of no place equal to College Hill (Des Arc, Mo.), as the beautiful Ozarks painted with the yellow and red autumn leaves stretch far away, the fresh mountain stream goes singing on its way over the pebbles toward the river, and Big College Spring gushes forth with its abundant supply of the best of water.

Here away from the city evils stand two nice buildings with accommodations for a number of students to live in the dormitories, and good Christian homes near by where others can find good entertainment at very reasonable rates.

Out from the halls of this institution have gone a number of young men and women who are blessing the world and helping fallen humanity back to God; among these are the Davis boys and their wives. They sing, preach and play, so you see they are a whole team. Address them Des Arc, Mo. Then we have some good evangelists, Rev. Wm. Seal, Rev. C. A. Wright, Deboard and Sipes, and Rev. Elwood Taylor, located here who will hold you a good meeting if you give them a call.

On Sunday, Oct. 24, the president of the school, his son, daughter and three of the school girls drove out five miles across the mountain and held two services; one man was reclaimed and ten or twelve asked for prayer. They will go to another out-of-town place for service over next Sunday where we are looking for a good time with the people. Some of our young preachers were out in service over Sunday and report victory. Calls are coming for services over

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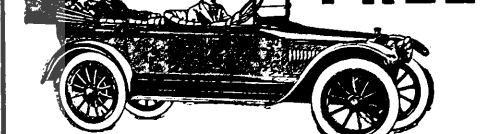
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Sundays from different places so our boys will be kept busy.

We have some very sweet singers among our students and will soon have a good mixed and Girls' Quartet. Misses Maxine and Winnie Fugate, daughters of our Nazarene pastor at Piedmont, Beulah, and Mill Springs churches, are fine duet singers and will be in the work some next summer.

Pray for us and the work here and give us a call if you pass through our town. Rev. T. P. Roberts, of Eu-bank, Ky., will assist us in a special meeting, Dec. 1-19. Pray for great victory at that time, give us a visit, be in a good revival and look in on the school at the same time.

B. T. Flanery, President.

#### THE OTHER SIDE.

For the benefit of some of your readers who live in country places where the cost of living is low, and who have heard about some of the high-salaried church officials who ride in Pullman cars, put up at the finest hotels while traveling through the country. Very naturally the country folks contrast such officials with their own pastors who dwell in humble homes and joyfully preach the gospel at financial sacrifice.

#### A High Salaried Preacher Exposed.

His name is Charles M. Boswell, Corresponding Secretary of Home Missions and Church Extension of the Methodist Episcopal Church, office 1020 Arch St., Philadelphia.

#### An Incident.

There came into the office one day a lady who said she had heard that the Society would build a church worth one thousand dollars in some mountain region for a gift of two hundred and fifty dollars, and would report to the donor the progress of that new church. Mr. Boswell said, "That is our standing offer." She gave him her check for \$250 and said, "I have a son in New York City. He is not a Christian, I want you to call upon him when you go to New York, and ask him to give you \$250 for another church like the one his mother's gift provides for." "I shall go to New York next week," said Mr. B. He took the number of her son's business house. The following week he called upon the man who was chief owner of a large business house in New York City. When a gentleman from Philadelphia with a message from his mother was announced, Mr. B. was shown at once to the inner office, without waiting his turn among those who were waiting to see the "head of the firm." Mr. B. gave his name and office and presented the request of the rich man's mother. The merchant promptly wrote his check for five hundred dollars and handed it to Mr. Boswell.

That gift would have sent an ordinary preacher away rejoicing. But Mr. Boswell was not so moved by that gift. He expressed proper thanks for the generous donation and then said to that rich man, "Your mother did not tell me what she most desired you to do. The burden upon her heart in her declining years is that you have

not given yourself to God. This is a good time to make that gift. The evangelist had found way to the heart of the man, and then and there the rich man kneeled with Mr. Boswell in prayer, and he was converted.

Before he was made Corresponding Secretary, Mr. Boswell had been a city evangelist, and now while in charge of so great business he reported in June last, that he had seen more souls saved since January first in meetings he had conducted than he had ever witnessed in the same length of time.

Now look at the business side. Mr. Boswell, with two associates, has charge of a loan fund of one million seven hundred thousand dollars (\$1,700,000) that has been loaned to thousands of churches all over the United States. The interest and principal has to be collected and re-loaned. Also the nine hundred thousand dollars annually contributed for Home Missions is administered by the same society. In any secular business of such magnitude the managers would be paid double the salary that the church pays her secretaries. This writer knows now, and has known personally for twenty years, half a dozen officials in the Methodist Episcopal Church who could easily double their salaries by turning aside to secular business. Not every country preacher could do that. Few of these officials combine with great business ability the evangelistic gift as does Mr. Boswell. But some of them do have, and do exercise that gift also.

J. D. Walsh.

Ky. Conf. M. E. Church.

#### CATO, ARKANSAS.

I recently closed a meeting at Salem, Ark., which resulted in five conversions. The people seemed to take great interest and attended well, the crowds being so large at night that the house would not hold them. Salem is a place where much good can be done; the harvest is ripe and my prayer is that they may be saved. I am thankful that I was permitted to go to Salem, and the people want

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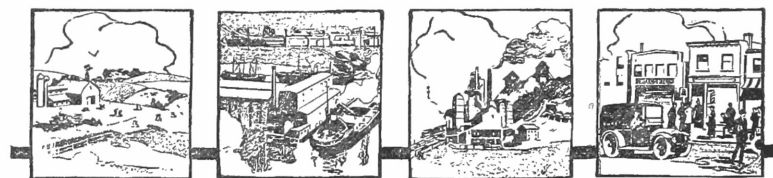
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me to return, which I may do about Christmas and hold them another meeting. Pray that I may be able to let my light shine and stand against the wiles of the devil. Thirteen years ago I gave myself to Jesus, and seven years later consecrated myself to God and received the fulness of His love. I am on the altar to do His will. God bless The Herald family. Yours under the blood, N. T. Gwin.

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## CONTRIBUTED

## BIBLE STUDIES IN SEX LIFE.

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Lesson XVI.

Life Through Death.

The call to a life of freedom from sin is a call to a life of death to self. The keynote of Christ's message to His disciples was that life came through death. "He that loveth his life shall lose it, but he that loseth his life for my sake and the gospels, he shall find it." "If any man will come after me, let him deny himself and take up his cross and follow me." Matt. 10:38, 39; Jno. 12:24, 25. The epistles take up the strain, "Ye are dead, and your life is hid with Christ in God." Col. 3:3. Reckon yourselves dead indeed unto sin, but alive unto God." Rom. 6:11. "Mortify (literally, put to death) the deeds of the body." Rom. 8:13. "Mortify (put to death) your members which are on the earth." Col. 3:5.

And what is the implication of this? Is not human nature good if only given the right environment, as many modern teachers say? The Scriptures tell us no; that as it is now found there is something intrinsically evil in it, that cannot be reformed nor educated nor compromised with. It must be destroyed. Rom. 6:6. In this verse Paul personifies this evil, calling it "the old man." The same figure is used in Eph. 4:22, where the exhortation is to "put off the old man." A little study will show us this "old man" is the same as the "flesh" in the sense we found it used in the Scriptures we have been studying. It is this fleshly mind, "the minding of the flesh" that is to receive absolutely no quarter.

## Crucifixion of the Self-Life.

The type used to illustrate this death is crucifixion. This is shadowed forth in the words of Jesus, "Take up your cross." Rom. 6:6 tells us the "old man" is crucified. Gal. 5:24 says they that are Christ's have crucified the flesh with the affections and lusts. The word here translated "lusts" may

as properly be translated "desires." It is the word Jesus used of Himself in Luke 22:15. It does not stand for evil any more than "affections" with which it is here coupled. Then why, we may ask, this painful crucifixion. Must all human affections and desires be put to death if one would be fully Christ's?

No more important question can be asked. From its right answer come peace and power, from its wrong answer comes defeat, perhaps fanaticism akin to paganism as in the middle ages. Let us approach it prayerfully.

In a previous lesson we urged the readers to notice carefully that carnality was not a chunk of something, a foreign growth like a tumor that could be removed without especially affecting the remainder of the nature. Instead, it was to be likened to a blood disease, or some such thing that penetrated the whole system, affecting all tissues, organs and functions. In a certain sense there is a total depravity in spite of the views of all the supercilious modern critics. Not that man is totally bad, but that all his good is tainted with evil; no part of his nature is free from carnality.

And because this is true, there is but one road to victory, the way of the cross. "But they that are Christ's have crucified the flesh with the affections and desires," for all these have become fleshly while the soul was alienated from God. So Paul says, "I am crucified with Christ." Exactly. The man himself, with his emotions, affections, reasonings, ambitions, determinations, all must go on the cross. Consecration is no superficial, nominal giving to God what a man fully expects to keep on using for himself. We have twenty men professedly so consecrated where we have one crucified man. And this is why so many professing heart holiness are so weak and often carnal. They have "taken by faith" the baptism of the Spirit when they were a thousand miles from being dead enough for real faith to spring up in their hearts and bring the blessed indwelling of the Holy One.

## The Death to Good Things.

For the real baptism of Jesus is a baptism unto death. Rom. 6:3-5. It is the baptism with the Holy Ghost, and is a purifying process, a fire baptism. Matt. 3:11, 12. Acts 15:8, 9. A man who would be genuinely pure in heart must be nailed to the cross. He must die, not to wicked things—he did that at conversion—but he who would be truly consecrated must die to good things. And this is where so many fail to get deliverance. They say this is a good thing, why should I need to give it up? The farm, the wife, the child is a good thing, but his affection for them is tainted with selfishness. And this is true of the best person born until he or she is crucified. This is why Jesus said, "If any man come after me and hate not his father and mother and wife and children and brethren and sisters, yea, and his own life also he cannot be my disciple." Luke 14:26. In these terrific words that no translation can soften, Jesus is giving a sword thrust at carnality. These human ties have all grown up about the sex instinct, and this instinct has been carnal through the centuries of separation from God. So carnality has entrenched itself in a vast net work of human ties. The same is true of the

"lands" that Jesus refers to in Mark 10:29 and elsewhere. By that term He designates the supplying of the hunger, thirst, need of shelter growing out of the other great instinct of self-preservation. This too, has become carnal through man's separation from God. Much of the ultra-refined, fastidious taste for fine food, apparel, and dwelling places that are common-

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ly supposed to indicate gentility, is really the subtle working of carnality. The soul puts these things in the place of God, so that the apostle could well say, "Beware of covetousness, which is idolatry." We have seen how these two great instincts have a physical basis so that their wrong use is properly named "the minding of the flesh;" and we have seen how "the works of the flesh" in Gal. 5:19-21, even those seeming to be purely psychic, can be traced to a root in some of the many passions arising from the perversion of these two great instincts.

And this is why a death process for the whole man is necessary; all his God-given faculties and relationships have come to have sin woven into their very warp and woof. To our dull thinking filial love and mother-love are almost perfect—they are the best our old earth affords. But Jesus recognizes the subtle selfishness of even these in the unsanctified heart, and so declares "He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me." That these best affections are carnal in the unconsecrated heart every mother will testify who has ever really put her child on God's altar, and every child who has ever chosen between the parent's will and God's will for its life. The best gift God gives is held in inordinate or carnal affection so long as it is given any of the love and attention that belong to God.

#### Dealing With Souls in Death Struggle.

And this getting the "bent to sinning" out of one's spiritual spine by making adjustments that put God absolutely first and everything else in its rightful subordinate place, is properly called death. And the death struggle is neither easy nor pleasant. The soul that is in it cannot be reasoned through nor joked through. The jollying or scolding seekers who do not claim the Spirit-baptism by faith the first half hour of their seeking makes one wonder if the instructor has ever himself been crucified.

John Wesley said a man might be a long time dying, but there came an instant when he really died, and that it was just so with carnality. (Plain Account of Christian Perfection). The seeker should be kindly yet firmly encouraged to stretch himself on the cross and so hasten the process of crucifixion. But no impatience of the worker should give the carnal mind a chance to "play possum" and the person "take by faith" something he cannot have faith to take.

#### The Resurrection Life.

Death must come first, but resurrection will certainly follow where it is complete. "If we be dead with Christ we shall also live with Him." Rom. 6:4, 5, 8-11. Affections, desires that were put to death now thrill with the resurrection life. Human love and family ties now have a sweetness, a purity never known before because made tender and unselfish by the indwelling Spirit. All life's activities have new zest. In the death process carnality has conquered, and the soul can exult with Paul, "For the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:2. And he can join in the other testimonies of the great apostle: "For me to live is

Christ, and to die is gain." Phil. 1:21, because, "what things were gain to me, those I counted loss for Christ." Phil. 3:7. He has forsaken all, Luke 14:33; yet he has all, 1 Cor. 3:21-23. Mark 10:29, 30. Losing his own life he is linked up with the pulsing love-life, joy-life of infinity and eternity. Dying, he enters into life, yea, life more abundant. Jno. 10:10.

#### REQUEST FOR PRAYER.

Please to pray for Miss Emma Pence that she may be healed of a disease on her face.

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This method of teaching has been taken up by some of the great Bible schools in the country because of the countless calls made for Bible instruction on the part of persons who cannot attend these schools. Notably among these is the Moody Bible Institute of Chicago which has a correspondence department thoroughly organized, and which in very recent years has had a very remarkable growth, the last year giving 1,368 new students. The total number of students under instruction in this department during the year was more than 3,000.

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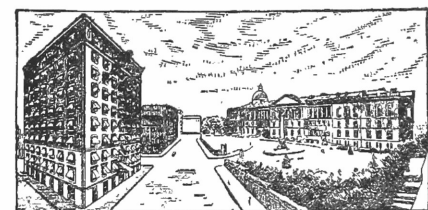
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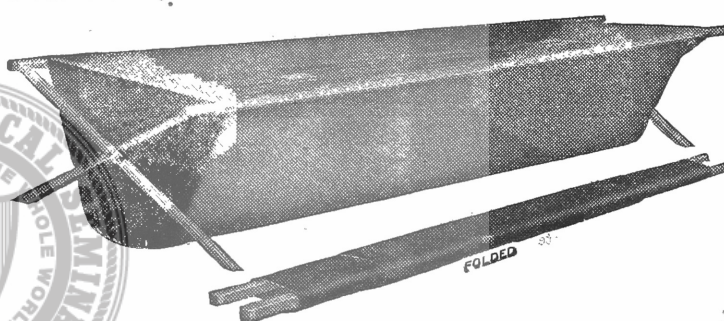
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# Our Boys and Girls

Mrs. Bettie Whitehead.

Dear Auntie and Cousins: Here comes a girl from Maryland. I am five feet, four inches tall and weigh 113 pounds. I have brown hair and eyes and am 17 years old. Who has my birthday, Feb. 28? How many of the cousins like to attend camp? I do. I went last August and had a nice time. Miss Reed, a missionary from South Africa, was there. She had many curious things, from what the heathen call a witch (which was a glow worm), to love powder. Would like to tell you all about them, but hear Mr. W. B. coming. Eva Sterling, I like your letters very much. I am in the 9th grade at school. How many of the cousins like Latin? I do not. Alice Musgrove. Olney, Md.

Dear Aunt Bettie: As my other letter didn't come out in print, thought I would write again. Well aunt, how are you and the cousins getting along? I hope they are all still enjoying the reading of The Herald. I sure do love to read the Children's Page. It will soon be time for school to begin and I guess we will have to go to studying. I'm studying the fourth grade, am ten years old, have light hair, blue eyes and fair complexion. Well I'll say good bye to you all for this time. Love to Aunt Bettie and the cousins. Lena Sta., La. Mazzie Hodnett.

Dear Aunt Bettie: I will write again as I enjoy writing to the dear old Herald. Ester King, I would like to get a card from you. Who all like to go to Sunday school? I do for one. With love to Aunt Bettie and the cousins, Lena Sta., La. Ettie Hodnett.

Dear Aunt Bettie and Cousins: It has been some time since I have written a letter to the Children's Page and as I do not see many letters from Louisiana, I thought I would write again. I wonder if any of the cousins remember me? I was glad to receive so many nice letters and cards from the cousins. I think it is so nice that we can correspond with each other in many different states. I described myself in my last letter but will do so again. I have fair complexion, blue eyes and light hair. Will let the cousins guess my age. It is between 16 and 20. Will send a card to the one that guesses it correctly. I live on a farm and like farm life fine. How have the cousins been spending the summer? I have been in school most of the time. I attended the summer term of the State Normal, which is located at Natchitoches. The number of students enrolled was almost twelve hundred. It is a very beautiful and well kept place. I have just attended a camp meeting near my home. The tabernacle on the old camp ground at Beulah Church was completed just before the meeting began. We had a good meeting but want to have a better one next year. I did not get to attend the Mineral camp meeting any as I was in school at the time. Rev. A. J. Moore, from Georgia, did most of the preaching. He was liked very much by all who heard him. I belong to the M. E. Church, South. Bro. Young is our pastor and I like him fine. The school near my home is to begin the sixth of September. Misses Hammet and Lay are to be the teachers. As my letter is getting rather long I will close and come again. With much love to Aunt Bettie and the cousins, Marthaville, La. Odessie Ballard.

Dear Aunt Bettie and Cousins: This is my second letter to The Herald. My other one was not printed. I am saved and sanctified. Let the cousins guess my age. It is between 16 and 20. I have brown hair and eyes and fair complexion. Who has my birthday, Feb. 24? Emma Bogard, I guess your age to be 16. Am I right? I go to Sunday school every Sunday. I am five feet, three inches tall and weigh 128 pounds. We have cottage prayer meeting and the power of the Holy Ghost falls on every one in the house. If this passes the W. B. I may come again. I remain as ever, Paul Day. Reevesville, Ill.

Dear Aunt Bettie: My mother just subscribed for The Herald lately, and it was just tonight that I discovered the Boys' and Girls' page. I did not see any letters from the State of Washington so thought I would write and let you know that The Herald comes to this State. I live in the Palouse country. Grain is raised extensively. Our farm is six miles from St. John. Oh yes, I'm a farmer's daughter, and like the freedom of farm life. Now, I will tell you about myself, as I suppose you are wondering what I am like. I am five feet, three and one-half inches tall, have dark brown hair and

eyes and a rosy complexion. I was seventeen the 19th of August. Who has my age and birthday? Just drop me a card if you have. I love flowers and raise some, both indoors and out. I also love music and can play fairly well on the piano. If I see this in print I will write again. Marjorie Rhoads. St. John, Wash.

Dear Aunt Bettie: This is my fourth letter to The Herald. I certainly do enjoy reading the letters. Sallie Pipkin, you guessed my age. I am corresponding with Minnie Shields and Thelma Pipkin, from Mississippi; Ray Barfield, Georgia. I think

Minnie and Thelma dear, sweet girls. Sallie Pipkin, come again. Thelma P., you owe me a letter. Florence Plumb, Mary Shields, and Emma Bogard, your letters are very interesting. Come again. School started Sept. 8. Mr. J. E. Morgan is my teacher. West Virginia girls write more. I have two sisters and two brothers. Will be glad to receive cards from the cousins. Your cousin, Ruth Ash. Friendly, W. Va.

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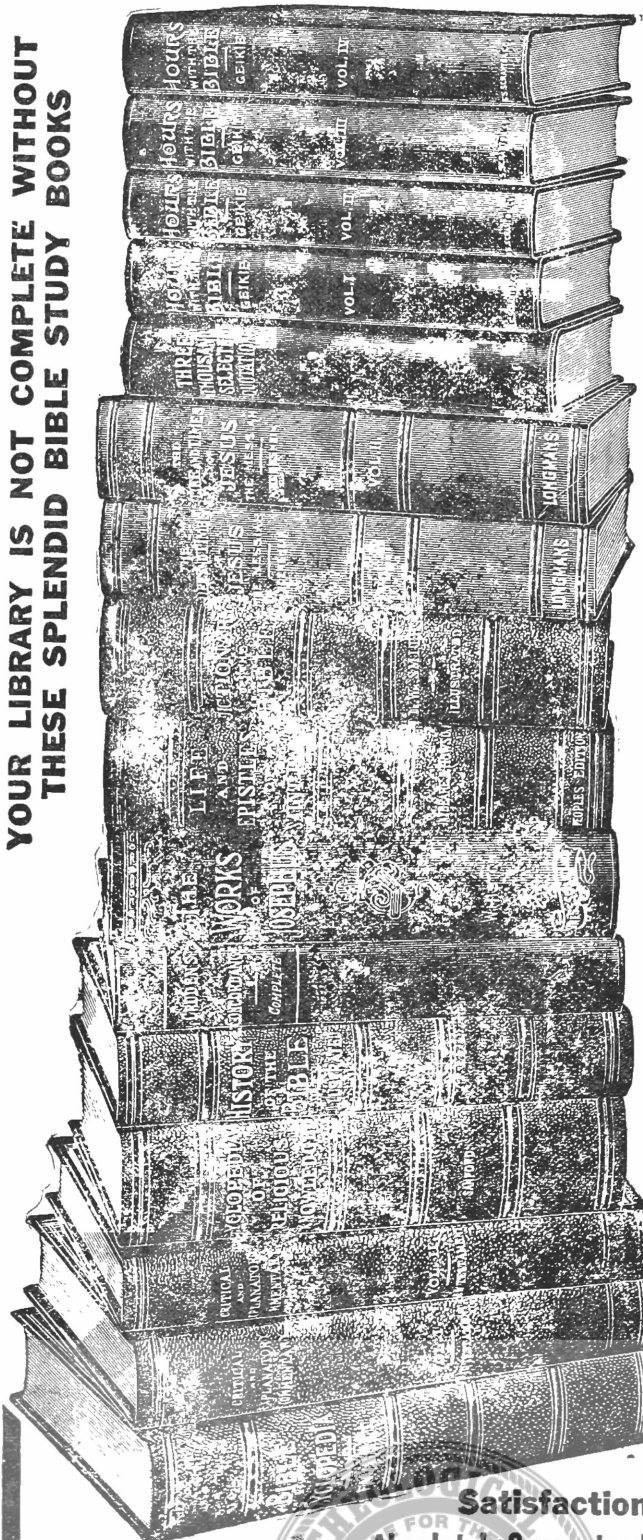
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## OUR DEAD

### HAYES.

Mrs. Margaret Elliot Hayes was born Aug. 8, 1838, at Coshocton, Ohio, and died at Fort Dodge, Kan., July 19, 1915, at the ripe age of 76 years, 11 months and 11 days. She was converted at the age of 12 years and sanctified in August, 1889, seven miles south of Sterling, Kan., at a camp meeting held by Rev. G. L. Miller. At the time of her death she was a member of the Nazarene Church at Hutchinson, Kan. She has been a constant reader of The Herald for fifteen years. The world has been made richer by her having lived in it and many shall rise up in that day and call her blessed. She leaves a husband and many friends to mourn her loss.

A Friend.

### TIPTON.

We had a little treasure once,  
She was our joy and pride,  
We loved, oh, perhaps, too well,  
For soon she slept and died.  
Baby of Grady and Ruth Tipton, little Ruth Sehoy went to be with Jesus on August 6, 1915, age one year and three months. Her going away was a shock to the family and community; she was the baby in the home, and was loved devotedly. Oh, how we miss her little prattling tongue and pattering footsteps. She had such a sunny disposition, she was loved by young and old. God's word says: "Let not your hearts be troubled: ye believe in God, believe also in me. In my Father's house are many mansions, if it were not so I would have told you." Weep not, father, mother, little sister and brother, if we will only be true to God we will see our little darling by and by, where there will be no separation.  
One who knew and loved her.

### FLOYD.

Miss Amanda Floyd was born Feb. 11, 1888, and died August 6, 1915. She was patient until the end. She was the youngest daughter of Mr. and Mrs. H. T. Floyd. She suffered seven long months and died not complaining. She leaves a father, mother, five sisters and three brothers, and a host of relatives and friends to mourn her loss. She was ready to cross over. Her last words were, "Jesus, blessed Jesus, you've stood by me to the end."

We laid her to rest in the Square Rock cemetery to await the resurrection day. Her funeral was conducted by Brother G. W. Cornell. Weep not loved ones, for she is waiting our coming. Her niece,  
Cardiff, Ark. Verna Floyd.

### BEAVERS.

Our boy died of typhoid fever, after being sick only ten days. He was 18 years and 10 months old. I pray that I may meet Clarence in heaven. I get so homesick for him I can hardly believe it is true that he is gone. His mother,  
Mrs. Anna E. Beavers.

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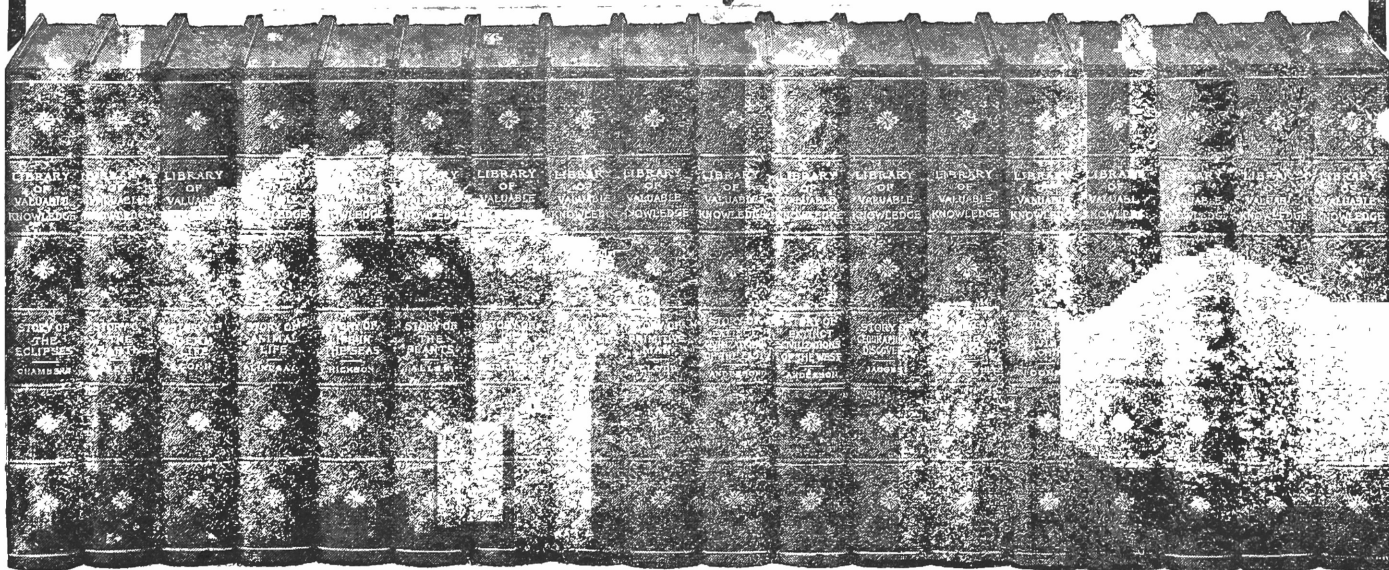
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*The Herald's Introduction  
To The  
Sunday School Lesson  
By J. Gregory Mantle.*

LESSON FOR NOV. 28, 1915.

Amos, the Fearless Prophet.

Amos 5:1-15

Golden Text: "He that hath My Word, let him speak My Word faithfully." Jer. 23:28.

Amos is the only man, of any note, who was called to the prophetic office from so humble and obscure a position. He was a herdsman, as he himself tells us in chapter 7:14, 15. He says there that he was neither a prophet nor the disciple of a prophet. He had not studied in any prophetic college. But humble as was his origin he was conscious of the Divinity of his mission. "The Lord took me from following the flock, and the Lord said to me Go, prophesy unto My people Israel." When the voice said "Amos go!" he left the sheepfold, gave up gathering sycamore fruit and began to deliver his message.

A Brave Open-Air Preacher.

Amos went in the face of the jeers and scoffs and threats of the world, and soon he was in trouble with such men as Amaziah the high priest of Bethel. He had foretold, as he preached in the streets of Bethel, what would happen to Jeroboam the king, who was on the throne, and what would happen to Israel. Amaziah accused him of treason to the king, and coming to the fearless prophet he told him that he had better consult his own safety by fleeing across the frontier into the kingdom of Judah, where he could eat his bread and prophesy to his heart's content. Bethel is "the king's chapel; it is the king's court," said Amaziah. "We are not accustomed to such plain outspoken language here. You forget where you are. We like prophets who will prophesy smooth things, not blunt open-air preachers like you." (See ch. 7:10-16). Is it any wonder that God could not find a prophet in the schools of the prophets who was equal to the task in days so dark and corrupt? So today God has to go into the baseball field and take out a fearless preacher like Billy Sunday; or into the gipsy's tent to find Gipsy Smith; or into the coal pits to find Evan Roberts. In less than fifty years all the evils that Amos had predicted came to pass, though at the time nothing seemed more unlikely.

Israel's Misused Blessings.

Gilgal and Bethel were places in Israel's history bedewed by showers of blessing. Gilgal was, as we saw a few weeks ago, the place where the reproach of Egypt was rolled away; the place to which the victorious Israelites returned again and again. Bethel was the place of Divine manifestation, the scene of the opened heaven and the vision of God. But these places had become centers of idolatry. To seek these places now was to turn their back upon Jehovah. (Verses 4, 5). Let us take care lest the places which ought to be gates of heaven, like Bethel, are desecrated by worldly and unholy thoughts and conversation. "What did you talk about at your class," I asked a young man. "We spent a good part of the time," he said, "in talking about baseball."

That is to introduce idolatry into the sacred places, and to give Satan a terrible advantage. How glad the cruel adversary is when amusements, and not the pure Word of God, occupy our minds when we go to Sunday school. The teacher is sowing among thorns and the thorns choke the good seed.

The True Search.

"Seek ye Me and ye shall live." (Verse 4). "Seek the Lord, and ye shall live." (Verse 6). "Seek Him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth: the Lord is His Name." (Verse 8). These remarkable words bring the works of God and the Name of God into one focus, and the prophet uses them as an argument with man to raise himself from the degrading calf-worship of Bethel to Him who tells the number of the stars and calls them all by their names. How often while watching his flocks had Amos looked up at the Pleiades, that group of stars likened so beautifully to "a knot of fire-flies tangled in a silver braid." Or to Orion, in which we detect the appearance of an armed warrior. How often had the shepherd watched the morning coming with golden sandals and rosy veil through the gates of the East! Well might he call upon the poor deluded idol-worshippers to seek Him! They ought to have known better than suffer themselves to be led astray, and so ought we, even though our idolatry takes another form.

Hatred of Truth and Justice.

In verse ten Amos has preserved a characteristic of the society of his time which explains much of the corruption that prevailed: "They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly." That is why the ministry of Amos was so unwelcome. They could not bear even to hear the truth. What can be said in defense of that which makes men hate justice and truth? This is why Jesus was hated so bitterly and hounded to death so cruelly by the Pharisees.

The Way to Win God's Favor.

"Seek good and not evil that ye may live." "Hate the evil and love the good;" and it may be that the Lord God of Hosts will be gracious unto the remnants of Joseph." (Verses 14, 15). The good must be pursued and sought. It is no half-hearted exercise to enter in at the strait gate. It demands strenuous, persistent, devout, prayerful effort. A dead fish can float with the stream. It requires a living fish, and a persistent fish too, to breast the current. Let this be your daily, hourly prayer, "Lord enable me to seek good and not evil; to hate the evil and to love the good." Then, and only then shall we win the favor and grace of God.

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# THE PENTECOSTAL HERALD

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

H. C. Morrison, Editor.  
Mrs. Bettie Whitehead, Office Editor.

Louisville, Ky., Wednesday, November 24, 1915.

Volume 27, No. 46.  
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## EDITORIAL—Rev. H. C. Morrison, D.D.

### A National Doxology.

"O praise the Lord, all ye nations: praise Him, all ye people. For His merciful kindness is great toward us: Praise ye the Lord!"

If there has ever been a time when the people of these United States should observe Thanksgiving Day with genuine gratitude, prayer and praise, that time is now.

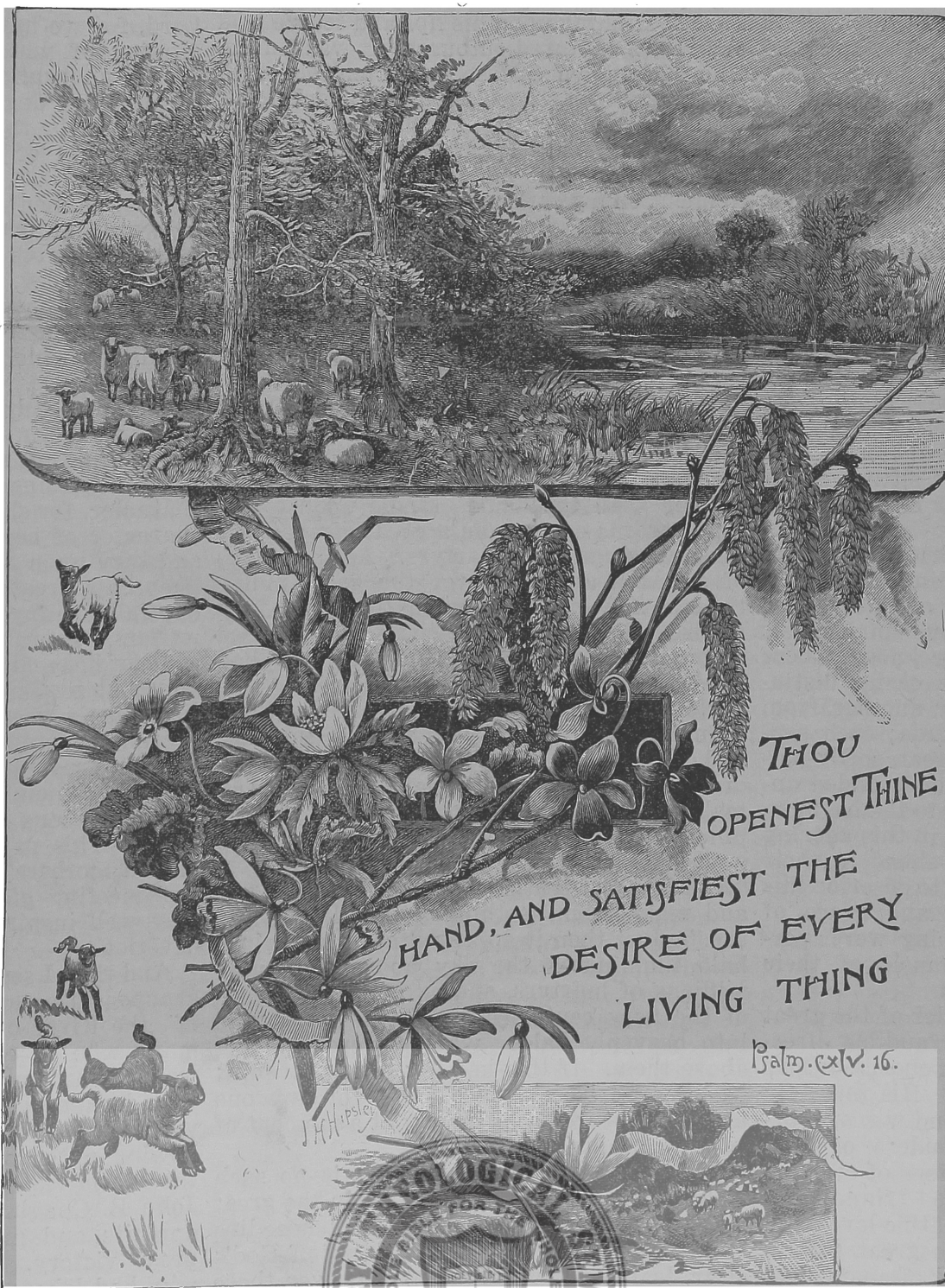
The harvest fields of this nation have never before in our history produced so abundantly as they have this year. The usual productiveness of the soil is not confined to any one section of the country, but from ocean to ocean, and from the Lakes to the Gulf, fields, gardens and fruit trees have brought forth a most abundant yield.

The farmers' barns, bins and cellars are full; the merchants' counters are lined with customers; the manufacturers' furnaces are roaring, and his spindles are whirling day and night. Capital and labor are working together more harmoniously than ever before; the deposits in savings banks are piling up; the cause of prohibition is moving forward; many men of intemperate habits are giving up drink; the country was never paying better wages, and the approaching winter never saw fewer idle men who were willing to work. All of these blessings call for a day of real thanksgiving and genuine gratitude to God.

Surrounded by a world war, our country has been kept in peace and has contributed no little toward healing the wounds of the suffering nations. This nation has sent doctors, nurses, shiploads of provisions and millions of money to help the suffering and distress of many lands devastated by war. The heart of America has never been more tender, or

her hand more liberal, than during the past year, and a compassionate God has poured His blessing upon us. Let us render unto Him thanksgiving and praise.

our Lord Jesus Christ. Revivals of religion are breaking out; multitudes of souls are seeking salvation and in many quarters there is manifest a disposition to turn away from the false teachings of men to the eternal truths of the Bible. Let us make Thanksgiving Day a time of special gratitude and praise to our gracious Father in heaven.



### ONENESS IN CHRIST.

In our Lord's prayer, contained in John, 17th chapter, 20th and 21st verses, we find this petition: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

Christ had just asked the Father to sanctify His disciples, and in the prayer above He makes request that those who believe on Him through the Word, the preaching and testimony of the disciples (after they have been sanctified) may also be sanctified.

Notice here that the end in view is *oneness*, and this oneness is in order that the world may believe that Jesus Christ is the sent of God, the world's Redeemer. Without doubt denominational prejudice, as it exists today, is a tremendous barrier in the way of the world's salvation. For this unfortunate state of things there is but one remedy—sanctification from all sin.

While in the experience of entire sanctification, men are saved from sectarian prejudice and denominational pride. They may be Baptists, Methodists, Reformers, Presbyterians, in fact members of any and all churches,

The fearful calamities of Europe have compelled people to think, and have somewhat sobered the mind of our nation. The fear of God has, in some degree, been restored and it is a good time to call the attention of men to the vanities of worldliness and the importance of obedience to God and faith in

but when they are "baptized by one Spirit, into one body," which is the only possible way to become one in Christ, then sectarianism, so far as prejudice and strife are concerned, will disappear.

There is no need that believers should all

(Continued on page 8).





# A HEAVENLY THANKSGIVING.

B. F. Durling.



How great an element of worship is Thanksgiving! Not only does the worship of earth abound with this, but it is also found in that of heaven. When meditating upon this subject one evening recently, my imagination, loosed from earth, appeared to wing its way to other realms. There upon every hand were scenes of heavenly beauty. Above, the sky was blue, crystalline, and so pure that the vision seemed almost boundless. In each direction were farflung cities which to a finite eye appeared of almost infinite extent. In my immediate neighborhood were mansions more beautiful and spacious than were ever beheld on earth. These seemed so ethereal and transparent as to offer scarcely any obstruction to the sight. I noticed, too, that the waves of melody which abound in those realms, pass through the crystalline walls without the marring of a tone. Great was my surprise at this, but I soon concluded that it resulted from the absolute purity, not only of the light, but of all things in those realms.

Passing down a street of the city, I came to a broad expanse. Here the illumination appeared more heavenly, and the spiritual vision, as one gazed up into the divine beauties and glories, was more perfect. Here was gathered a great multitude offering unto the triune God, heavenly worship. Almost immediately, I discovered that the predominant note therein was thanksgiving. It reminded me indeed, of earthly thanksgiving days; yet the praise and adoration were carried to a height which would have been impossible in an earthly worshiper. I was assured by the joy and love-illuminated countenances of all, that they did not consider me an intruder; so I gave myself up to the joys of the occasion as fully as possible. By the worship, the spirit was elevated into marvelous heights of ecstasy. I realized as never before, what Paul meant when he spoke of sitting in the heavenlies, and of having our citizenship in heaven.

In the worship I noticed that while there was a universal note ascending from all hearts, one general outflow of adoration, which seemed, indeed, conscious spirit music mellowed than earth had ever known, there was also an individual note easily distinguished, and rising one after another from members of the great multitude; each separate voice flowing into the great, softly-pulsing sea of spirit-breathed music added another note the most exquisite, to the harmonious whole. As they engaged in this adoring service, the light of heaven shone in their faces. It would be impossible to describe this radiance. Then the beauty and grace of their arrangement and grouping were perhaps as wonderful as the music of their adoring worship.

The triune God was the leader of the great assembly. Yet it was not by audible direction; but rather by the golden chords of love or by the love-beatings of His infinitely adapted heart upon the respondings of worshiping hearts. Oh the wonders of that thrilled hour! Countless millions of redeemed souls hovering about the triune God! Then, as He turns a look of beatific love upon them, there rolls up from the great throng one united voice as the sound of many waters; "Now unto Him that loved us and washed us from our sins in His own blood, And has made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever, Amen."

And then the throbbing ocean of sound gradually subsided until there was the quiet

of a voiceless night; then out from the great calm there came rippling the music of voices one after another uttering praise and thanksgiving. I seemed to see and, by a spiritual intuition, to recognize each. The first who spoke was a great center of interest as would naturally be the case. He was that one who, coming fresh from the hand of the Creator, amid the joys of Eden became our federal head. A fair one beside him was also an object of much loving attention. He began: "My earthly children, how earnest should be my thanksgiving; because, although I sinned and brought so much of misery upon you, yet there was one 'Greater Man,' who redeemed us and brought fullness of salvation, and even exalted us to this glorious Eden. 'Thank God, that I now am forever established.'" And then methought the beautiful one beside him bore thrilling witness to the power of God's restoring grace. To this, countless thousands, as from personal knowledge, poured out a fervent "Amen."

During this time, I had noticed one glowing spirit whose yet unuttered testimony seemed kindling upon his lips and scarce held back from raptured outburst. It was Enoch, who had known God so intimately on earth for many years. After some marvelous words of thanksgiving, I seemed to hear him close by saying, "I am still walking with Him." While yet his tones were lingering in music on my ears, those of another thanksgiving strain glided melodiously into the heavenly symphony, as Noah gave this testimony: "I thank our triune God that the promise was true: 'when thou passest through the waters I will be with thee and through the rivers they shall not overflow thee.'" Then from a luminous cloud of spirits hovering near and without a break in the voice-melody, in a softly swelling crescendo, there came the words: "When thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee." These words came from a great company of those who had been martyrs. As the waves of music floated out over the great multitudes a holy hush fell upon them, for they realized that although these had passed through the flames, yet their real life had not been touched by the fires of Nero.

No one could more fittingly follow these than that one before whose calm eye lions had quailed; and after other rapturous words of thanksgiving, said Daniel: "He can make the lion's mane seem soft as downy pillows are." With stream unbroken came now the words of the three Hebrew children, "And He can breathe upon the fiercest flames and make them soothing as gentle zephyrs are." Just then it appeared as if a glorious halo illuminated the sky above the many millions of martyrs, and as if all the flames of the fiery centuries had been transmuted into heavenly halos which were resting above them. If this had not been heaven, it would have been very difficult for any one to have ventured a testimony at a moment of such high spiritual sublimity.

In that realm, however, there is no such embarrassment, and we were given the great pleasure of hearing from that one whose lips had been touched by the coal from off God's altar, Isaiah. It was evident that even there he was a renowned spirit. On earth he was known as the most eloquent, and the Messianic prophet; yet earth has never heard such eloquence as that with which he seemed to set forth the charms of Jesus. When he had ended with a rapturous outburst of thanksgiving, it seemed to me that the triune

God turned upon him a look of such unutterable love and tenderness, yet expressive of all the power of omnipotence and effulgence of divine glory, that the countenance of Isaiah increased in radiance until it stood forth revealed almost like some great sun. Then, with a mighty voice, he led the great multitude in a new and wonderful revelation: "Stand, shine; thy perfect day has come, and the glory-burst of God is upon thee; move on. Eternity calls! Glory beyond glory in God awaits your growth." Human tongue or pen could not describe the scene which followed; such rapture, such burst of praise and thanksgiving!

Then the waves of heavenly harmony rising and falling, gradually subsided. I seemed to see one beautiful spirit, with face divinely illuminated by long gazing upon the countenance of her Son, turn her radiant face toward the great prophet and then to the countless hosts, and with an eloquence even much greater than that which St. Luke has described as once falling from her lips she began: "My soul doth magnify the Lord, for we have now entered into that exaltation of which my old time earth-song spoke; an exaltation which should come to them of low degree." I cannot describe the tenderness or the effect of her language. It was worthy of the earthly mother of our Lord.

Then seemed another fair spirit to speak in words of deep thanksgiving. She was known on earth as the mother of John and Charles Wesley. She appeared enswathed in holy light; it was the combined radiance of her own transformed character and that of the divine which permeated her; each shone clearly visible. In her an exalted motherhood had found its grand crowning. It seemed to me that in that immense company there were thousands of mothers who on earth had found high inspiration from her life and character, for she had done more to form the character of her great sons than any other, and they upon their part had powerfully influenced a greater number of souls than perhaps almost any other outside of the inspired writers. It was not strange that a mighty wave of heavenly power swept over the place, and that testimony fell from the lips of an exceedingly great number of mothers. The dominant note was thanksgiving that they had not trusted God in vain. Many praised Him that their prayers had been answered and their sons and daughters brought safe home. This part of the service seemed, indeed a mothers' meeting but it was a mothers' meeting glorified. Such anticipations may well inspire earthly mothers to a holy devotion.

And then I seemed to see another company grouped in a cloud of glory near the waters of the River of Life. Among them were many who on earth had been engaged in a war against one of the greatest evils which ever darkened heart or home. Among these was Frances Willard, whose soul was overflowing with joy and thanksgiving because the world-victory was won. Another was John B. Gough, forever free from the fiery appetite and praising God for the world's great victory. Also many other workers, who had labored in public or in obscurity. All were ascribing the great victory to the blessed and triune God.

Amid the heavenly scene, methought I saw a company approaching, grouped within a great halo of celestial light; a cloud steeped in glory. All was so purged from earth-elements, as to be imponderable, softly floating



in the crystalline air. I marveled at the grace of the groupings, for while there was constant change, every movement appeared clothed with infinite grace. This was true not only of each individual but also of the combined movements of all. At one time the cloud of glory would assume the form of an immense "Lily of the Valley;" then, that of a "Rose of Sharon." Soon, by changes which were entrancing in their loveliness, they would take the form of a cross, but with a flowing of the glories within the cross which gave to all an appearance of ravishing beauty. As it hovered near me, it assumed the form of a crown. Had I not been miraculously sustained, it seems that my powers surely would have been overcome by the dazzling light which shone down upon me. My eyes however, appeared to be divinely cleared and strengthened, so that I beheld very distinctly. Indeed the blaze of light became so mellowed upon my tranced eyes, that it seemed marvelously pleasant. In my thought, the Divine One, seemed to manifest His presence more especially underneath this crown of glories, which seemed to settle down and encircle His brow in a great wreath of splendors. The inconceivable glories of the triune One shining forth upon these holy ones, gave to them an intensity of luster indescribable. It was the Beauty of Holiness—a gleam from the Absolute Source.

As they seemed thus near me, as by a spiritual intuition, I could recognize each one. There was Jeremiah, whose tears had been transformed into blazing jewels; John the Baptist, whose drops of blood, as they trickled from the ax of the executioner had seemed to fall into a heavenly viol in the hand of an angel and to be transformed into glittering gems. There was Bunyan, transferred from the darkness of old Bedford to the circles of glory; and there were the Wesleys, John and Charles; the one, exalted to a heavenly perfection, and still growing; the other thrilling with celestial harmonies. There was Whitefield, who gazed upon Wesley with a look of unutterable love; also Fletcher glowing like a seraph. There were the Palmers, Hamline, Inskip, Lovick Pierce, and oh, how many others! I seemed to behold fathers and mothers, who, on earth, with burdened hearts, had prayed for loved ones; pastors and their faithful wives who had worn out life by service; other wives whose hearts' blood had been wrung out by anguish; teachers who had trained the young for God; writers who had sacrificed instead of enriching themselves; reformers who had broken their hearts upon delayed reforms; all had entered upon their inheritance.

But it would be impossible to complete the catalogue or to scarce begin a description of the beauty, rapture and sublimity of the scene as it had appeared to my spiritual eyes. While not appreciated by physical eye or ear, yet almost more real did it appear than the fleeting, material things so visible to the outward senses. I am looking forward with bright anticipations to the actual experience which will be eternal; to the Heavenly Thanksgiving.

Westerville, Ohio.

### "LEST WE FORGET."

REV. J. W. WELDON.

The time honored custom of observing Thanksgiving Day originated with our Pilgrim Fathers in 1621, when Gov. Bradley of that year set apart a day after harvest for praise and thanksgiving to Almighty God for a successful voyage across a stormy sea, protection through an awful winter and productive fields the following summer. This became a custom with the governors of the New England colonies and was recommended annually by the Colonial Congress during the Revolution. The first national proclamation, setting apart a day of thanksgiving, was issued by George Washington, in 1795; how-

ever, the institution did not become a national custom until 1863.

Though the name of God does not appear in the constitution of the United States; though we have no established church, yet, there are certain individual and national characteristics which mark us, at least, nominally a Christian Nation. The proceedings of our national and state legislatures are opened by the invocation of God's blessings and guidance by chaplains who are regular ordained ministers of the gospel and who receive their pay from the taxes collected in our Commonwealth. In our army and navy, side by side with the physicians and surgeons who look after the physical needs of our boys in blue, are the representatives of the Great Physician whose duty it is to see after their spiritual needs. It has been held in our courts, also, that Christianity is "a part and parcel of the law of our land." None of these things, however, stamp us more distinctively as a Christian nation than the observance of our annual Thanksgiving Day.

Since this day has been set apart by a proclamation issued by President Wilson and the several Governors of these United States, it seems appropriate that our attention should be directed to those things which call for national and general thanksgiving rather than individual and local. There are certain national duties and responsibilities which, if kept, will bring to us glory and everlasting renown; but if neglected will prove as fatal to our country as the disregard of individual obligation does to the individual. Our God is not only a God of individuals, but He is, also, the God of nations. He is King of kings, President of presidents and Lord of lords. Since nations have no future existence it is necessary for eternal justice to mete out to them all rewards and punishments in this present world.

### PROPHECY AND HISTORY.

The prophet Daniel in the second chapter beginning with the 31st verse tells us of Nebuchadnezzar's dream and the interpretation thereof. The head of the image was gold; the breast and arms silver; the belly and thighs brass; the legs iron and the feet part iron and part clay. According to the interpretation of Daniel, the different parts of this image were symbolic of the four great world empires that were to come. He also saw a stone cut out of the mountain without hands, which smote the image, broke it to pieces and ground it to powder until it became like the chaff of the summer's threshing-floor. This stone which smote the image increased in size until it became a great mountain which filled the whole earth. This ever-enlarging stone, says the prophet, is the Kingdom of God.

The best students of prophecy tell us that these four great empires represented by this huge composite image were Babylon, Medo-Persia, Greece and Rome. A few centuries after Augustus Caesar took his seat upon the throne of universal empire as Emperor, the barbarians of the north poured down upon the sunny plains of Italy, captured the lordly city of Rome and sacked it of its imperial treasures. Thus the glory of that ancient city which sat proudly upon her seven hills and whose dominions covered the world passed into a tale of enchantment for the poets and historians. The capital was moved to Constantinople in the fourth century which was finally taken by the Turks in 1453. This was the empire of clay.

These great empires were only precursors of the fifth. Already, while Augustus Caesar ruled the world, there was born in an obscure town of one of his provinces a child whom they named "Jesus," whose Kingdom should spread from breast to breast, from state to state and from continent to continent until every tongue should confess that He is Lord of all to the glory of God the Father.

### OUR COUNTRY.

The world has been different since Jesus

came. Civilization has followed the cross like the singing of the birds follows the rising sun. Every nation must be measured with the tapeline of Christianity and if it is found wanting in the essential truths of Christ's gospel it cannot endure. "Blessed is the nation whose God is the Lord; and the people whom He has chosen for His own inheritance. From the place of His habitation He looketh upon all the inhabitants of the earth. There is no king saved by the multitude of an host."

In respect to age, our government is but an infant in the lap of Father Time. We have had an independent existence but 139 years. During these years our development has been marvelous. Our population has increased twenty-five per cent. each decade. The population of 1900 was fourteen times as much as it was in 1800. The wealth of the United States is one-sixth of the wealth of the world—equal to the combined wealth of Great Britain, France and Germany.

We take first rank among the nations of the world in the field of inventions. Our inventions, during the past seventy-five years, have brought about so many changes that we live in a world quite different from that of our grandparents. One of the greatest factors in this transformation has been the improved system of transportation. We have today over 250,000 miles of railroads which would belt the earth at the equator ten times and this is nearly one-half of the mileage of the world. Not only have we led in railroads and navigable streams, but we have led the world in successfully navigating the air.

We should be thankful for our electrical achievements. It was Benjamin Franklin, an American, who first caught the wild lightning and brought it down on his kite tail and tamed it for man's use. It was Morse who taught it to carry our messages overland from city to city, and it was Cyrus W. Field, another American, who, at "one fell stroke," made neighbors of distant continents by linking them together with the ocean cable. Surely God has blessed our people.

Our national resources within themselves, are enough to make us great. We have, at least, 1,500,000,000 acres of improved land under cultivation. We produce one-third of the world's wheat supply, one-third of the iron, one-third of its coal and nearly one-half of its output of gold and silver. We feed and practically clothe the world.

Our industrial developments have been great. The mowing machine and the binder have taken the place of the scythe and the reaper-hook; the wooden plowshares have been discarded for the chilled steel. Some time ago the *Literary Digest* gave the cut and description of a steam plow now in use at one of the government experiment stations which had fifty plowshares cutting fifty-eight feet of soil, drawn by three traction engines, operated by seven men and plowing fourteen acres of soil per hour. This speaks something of our industrial improvements.

### SOME DEFECTS.

The writer of Hebrews says: "Wherefore seeing we are encompassed about with so great a cloud of witnesses, let us lay aside the weight and the sin that doth so easily beset us." While this injunction was given to the individual disciple, it is applicable to our national life of today. Our country has entered the stadium and the assembled nations of the world are eagerly looking on. They have been electrified at our growth and development. They are asking everywhere, what is the secret of our success. Our missionaries on the foreign fields have been quick to point with pride to our rapid development on the basis of our relationship to the Kingdom of God.

There are some weights, however, that beset us and bring the blush of shame to sober-thinking people. Never before was there so much wealth and poverty side by side. Never before were there so many people crying for bread and receiving for their cry a stone.



It is said that 60,000 children in New York City alone go to bed hungry and wake up with nothing to satisfy that hunger.

#### INTEMPERANCE.

Some of our missionaries tell us that the paid representatives of the liquor interests follow them into heathen lands with their wares proclaiming that whiskey is part and parcel of our Christianity! What do the nations see? A country given to intemperance! Last year we consumed \$2,500,000,000 in drink and it cost \$1,200,000,000 to care for our judicial machinery. In other words, it costs us annually \$3,700,000,000 to be intemperate! We have ample room for general thanksgiving over the progress of prohibition in our country. The tide of sentiment has risen so high that never again will there be a man elected to a public office of any note but that he will have to say which side of the temperance question he is on.

#### MILITARISM.

Militarism is another weight that is hanging about the neck of our national life. The doctrine of the Germans and the English that, the best method of securing peace is to prepare for war, has proven to be an infamous lie. All the world is now looking into the arena of Europe in this great conflict to witness the folly of that philosophy! But what of us! We are about to spend \$450,000,000 in strengthening our national defenses and that at a time when there is the least fear of an attack from a foreign power.

The Federal Council of the Churches of America some time ago issued a statement in which they said: "The present armed peace of Christendom is a scourge and a scandal." The cost of our armed peace is more, annually, than when we were in actual war. The governments of the world are mad with the battleship craze. It costs \$10,000,000 to build one dreadnaught and \$1,000,000 annually to keep it afloat and in fifteen years it is ready for the scrap heap!

England is calling loudly for 3,000,000 more men to carry on her part of the Titanic struggle in Europe which is costing her people \$25,000,000 per day. Germany will have to call out her reserve force of 8,000,000 men if the war continues until spring. Other nations engaged must contribute their apportionment of men and money to glut the demon god of war!

We can thank God that we are out of the war zone; that we live in a country where the people are governed by laws made "of the people, by the people, and for the people;" that our broad and fertile acres have brought forth crops this season valued at \$10,000,000,000; that schools and churches are within reach of every child in our Commonwealth; that we are nearing the daylight when we can see a stainless flag float over a temperate nation and where the Lord is our God. But "let him that thinketh he standeth take heed lest he fall;" so we pray:

"Lord God of hosts, be with us yet,  
Lest we forget, lest we forget!"

## IN THE HERALD OFFICE

Mrs. Bettie Whitehead.

#### "BE YE ALSO THANKFUL."

Some one has described Thanksgiving Day as our annual time for saying grace at the table of eternal goodness. With the approach of this national festive occasion, no nation has more cause to be grateful than that over which float the Stars and Stripes. No one is so shortsighted, nor so oblivious of the manifold blessings bestowed upon every hand, as to not see the fitness of such an occasion—a time when our Nation halts in its steady march of progress—to lift its eyes heavenward to Him from Whom all blessings flow.

It is almost incredible when we view the world-wide war which has been raging for more than a year, and the narrow escapes we have made from its clutches, to think we are permitted to dwell in a land of peace and plenty, under the flag that is bedecked with stars of hope. How many thankful mother hearts there are this glad Thanksgiving time, that their sons are not lying in bloody trenches, but that they are permitted to sit around the festal board and enjoy the bounties of a kind, heavenly Father.

Reader, you whose safety and protection are secured by the folds of the dear old Stars and Stripes, look across the seas and contrast your condition with that of your war-ravaged and suffering neighbors; then the little plans which have gone wrong, the losses you may have suffered, the disappointments which may be chronicled in the records of 1915 will appear as trifles. As Shakespeare said, "For any ill escaped, or good attained, let us remember still heaven chalked the way that brought us hither."

While the war seems terrible, with no indications of surcease, yet to the eye of faith there is this that we can be thankful for: that God is still in charge of this old world, and when His righteous plans are worked out, He will make the wrath of man to praise Him. Let us not allow our faith to waver in the face of the awful calamities which have come up-

on the earth, but say with the Psalmist, "The Lord reigneth; let the earth rejoice." Who knows but this travail of nations will give birth to world movements which will usher in the glorious reign of the King of kings! The thrones of earthly power will be shaken, and men will come to see that God still rules over all.

We should be thankful for a President who recognizes the one true God as the God of our nation; that God whose kindness is from everlasting to everlasting. The thought should astound us—that the infinite, undying, imperishable love of God is ours. As one has so beautifully put it, "Older than the mountains, deeper than their roots, wider than the heavens, and stronger than all my sin, is the love that grasps me and keeps me and will not let me go, and lavishes its tenderness upon me, and beseeches me, and pleads with me, and woos me, and rebukes me, and corrects me when I need, and sent His Son to die for me."

Let us remember that real thanksgiving is found in communion with our heavenly Father. Who can think upon His goodness and manifold blessings without feeling the springs of gratitude begin to flow. David's habit of life was contemplation of the mercies of God. Some one has said that "every furrow in the book of Psalms is sown with the seeds of thanksgiving." This is why His sweet Psalm messages have come like winged angels down through the ages, becoming the keynote of praise in every Christian's soul. The exhortation of the sweet singer of Israel is always in place: "Oh, that men would praise the Lord for His goodness, and His wonderful works to the children of men."

#### YOUR OPPORTUNITY.

To get THE PENTECOSTAL HERALD from now until January, 1917 for \$1.00. Don't you want to send your relative or friend a gift that will last all the year? If so, send them THE HERALD, beginning now. Remember this is to new subscribers only.

#### DON'T THROW AWAY YOUR MONEY.

To Christians, the question of how to spend their money is a matter of conscience; it's a part of our life in which we can put to use the practical side of our Christianity. With this in view, knowing that our readers are among those who wish to do all to the glory of God, I am going to offer some practical suggestions as to how they may make their Christmas gifts, not only a token of friendship and love, but an abiding blessing.

We were in the book store of The Pentecostal Publishing Company yesterday and was looking over the line of books they have in their shelves, and for the benefit of our readers, we made a list of some books which will prove most valuable and soul-inspiring gifts.

#### YOUR BOY AND GIRL.

There is no time in life when the mind more readily seizes the truth, or is more impressionable, than in childhood, hence we are going to give you the names of some books especially suitable for your boys and girls. "If I were a Boy," \$1.00; "Bible Stories for Children," 50c; "If I were a Girl," \$1.00; "That Boy of Yours," \$1.00; "The Peep of Day," 50c; for the little tots, consisting of Bible stories suitable for the wee folks, "Child's Story of the Bible," only 40c; "Black Beauty," a real boy book, only 40c; and many others which will be invaluable gifts for your boy or girl.

#### THE SUNDAY SCHOOL TEACHER.

Do you want to remember your Sunday school teacher with a present? Or have you a friend whom you wish to interest in the Sunday school, get Arnold's Commentary for them, only 60c postpaid. None better on the market. Or if you have a Sunday school class, try getting a copy of "Daily Food" for each one of them. It is only 15c, and will give them something good to think about the year round. "Heart Talks on Holiness" is a most helpful book for the Christian, and is only 25c. Illustrated Hymns, 15c. Dainty leather-bound books, 15c. Gems from the Bible, 35c.

#### MINISTERS.

We carry a special line of helpful commentaries and devotional books for ministers. A set of Clarke's Commentaries may be had for only \$8.00; a better gift could not be given a young minister. "The Christian Workers' Commentary," by Gray, is fine also, and only costs \$2.00. "Wesley's Sermons," five in number, is a gem within itself; good for anybody, and the price just suits you—30 cents. A most valuable and helpful gift is our set of Devotional Classics, consisting of five volumes in half morocco; "In His Steps," "Imitation of Christ," "Stepping Heavenward," "The Simple Life," and "Prince of the House of David," are in this combination, and may be had for \$2.00 per set postpaid. But this is sufficient for our first installment, unless we remind you of Gordon's fine books which feed the soul with the very bread from heaven, only 75c each. And don't forget "Aunt Charlotte's Bible Stories for Children," the book that never grows old, only \$1.00 postpaid.

We would suggest that you send your order just as soon as possible and thus be sure of having the best and most profitable selection. If you delay until everybody is in a rush, you may miss the book you wish or it may get there too late for Christmas morning.

AUNT BETTIE.

#### CHRISTMAS EDITION.

One of the most interesting, helpful and inspiring stories that we know of on the market is that little book, "The Influence of a Single Life." We have just completed a beautiful, cloth-bound edition suitable for Christmas, packed in a nice holly box, suitable for any one, but more especially for young women. Price, 50 cents postpaid. Order from

PENTECOSTAL PUBLISHING COMPANY.



# GREAT SCRIPTURE QUESTIONS.

By Rev. J. Gregory Mantle. No. 2. "Shall we continue in Sin that Grace may Abound?"

## PRAYER.

O God, Who puttest into our hearts such a deep desire for Thee, and such an aversion to sin that we cannot be at peace until we find Thee, and finding Thee are delivered not only from the guilt but also from the power of sin, mercifully fulfil the desire of our hearts. If Thou seest us unaware of the abominable nature of sin, and in any way unconcerned at Thy hatred of it, we entreat Thee to show us sin in its true light. Strip it of all its disguises; make us to see it in the light of Thy holy law; give us to recognize its lawlessness; and its impudent contempt of the authority of the Lawgiver. O Lamb of God, Thou that takest away the sin of the world, take away our sin! Deal not with the fruit but with the root of evil; and may we know moment by moment the virtue of the precious blood that cleanseth from all sin. We beg this in the Name of Him Who was called Jesus because He saves His people from their sins. Amen.

## SERMON.

The Apostle is deeply moved that the death of Christ and the free grace abounding therefrom should be made to minister to sin. "Shall we continue in sin," when the agony and death of Christ had one purpose, deliverance from the punishment, the power and the very presence of sin? God forbid. "Continue in sin" that grace may be more conspicuously displayed? It is an inference that is not to be thought of, and Paul flings the suggestion from him as if it had been a deadly serpent, using an expression he never used unless he was deeply moved, "God forbid!"

"How shall we that are dead to sin live any longer therein?" Imagine a man applying to Christ to be delivered from sin in order that he may live in it! For a man to habitually live in sin, and at the same time to claim to be a Christian is a contradiction and an absurdity. Antinomianism, as this heresy is called, is not only an error, it is a falsehood and a slander, for the grand design of Redemption is the destruction of sin; deliverance not only from its wages but from its power. "The Cross of Christ," said a native African Christian, "compels me to become a saint." The act of faith by which we receive Christ as the propitiation for sin, is, in its very nature, a renunciation of everything which it was the design of Christ's death to destroy. "The Cross, once seen, is death to every vice."

Nothing is more necessary than the recovery of our lost indignation against sin. We have largely lost the old Puritan attitude of fear and shame and torment at the thought of evil. The conviction held so tenaciously by the Puritans that sin is an offense against God, causing Him infinite pain and arousing His loving but awful indignation, has given place to the devilish notion that sin is only an incident of development, and that every fall is a fall upwards. There is altogether too much smiling upon sin and apologizing for sin. I agree altogether with Dr. Alexander Maclaren that "the root of nine-tenths of all the heresies that have ever afflicted the Christian Church, and that are the cause of the weakness of so much popular Christianity, is none other than the failure adequately to recognize the universality and the gravity of the fact of transgression."

Let me lovingly warn the readers of THE PENTECOSTAL HERALD against anything and everything that softens their antipathy to sin, and that blunts their hatred of the abominable thing. It has always been the method of sin to employ euphemisms. This is necessary to its success. It calls good evil, and evil good; it puts darkness for light and light

for darkness, and in this way it sears the conscience. It calls "dissipation" "good fellowship"; it calls "theft" "defalcation"; it calls "adultery" "conjugal infidelity"; it calls "robbery" "graft"; cowardly silence is described as "tactfulness"; a falsehood is called "a white lie," just as if any lie could be anything but as black as the devil who is the father of lies.

We have largely ceased to call a spade a spade; it is an agricultural implement used for the purposes of husbandry. The fires of indignation against sin have been nearly put out. We are living in an age when philosophers apologize for this abomination, toward which God declares His inveterate hatred (see Jeremiah 44:4). Poets throw the glamor of poetry over it, and bedeck it with gorgeous draperies to hide its ghastliness. Artists embellish it with tinsel and brilliant colorings; authors clothe impure and suggestive thoughts in the language of wit; actors mock at sin and make the sins which are breaking up the family life of America, the subject of open or covert jesting. The fast young men and the frivolous young women make sin the spice of their daily gossip. They talk flippantly and unblushingly of the sins that are breaking homes and hearts and that are bringing swift retribution in their train.

We need to use language that uncovers this abomination; that exposes this mutiny against the imperial law of the universe; this persistent determination on the part of man to break loose from the laws of God; to set at nought all His danger signals; and to follow the devices and desires of the heart, that uncleansed and unsanctified, is deceitful above all things, and desperately wicked. "Sin," said Dr. Joseph Parker, "is the raised hand, the clenched fist, the blow in the face of the Almighty."

Oh for a race of preachers, who, like the prophets of old, will call things by their right names; men possessed with a fiery, god-like indignation against sin; employing in their denunciation of it, language that sets forth, with the clearness of noonday, that all sin is unclean, that all sin is deadly and damnable, and that it is only fools who trifle with it and make a mock of it.

"Continue in sin?" When all through the ages this anarchy which we call sin is seen working misery, sorrow, havoc and death, until it bears its ripest and most awful fruit in an act at which the whole universe stands aghast, the murder of the Son of God! Sin made that Cross on Calvary's rugged hill a necessity; sin drove the cruel nails; sin crushed the crown of thorns upon the Savior's brow; sin mocked at Him as He stood in dignified silence before His cruel enemies; sin spit upon Him, and struck Him in the face; sin taunted Him on the Cross and challenged Him to come down and save Himself; sin made the sun hide his face for shame and made the old world tremble in indignation. Calvary strips sin of all its disguises, and reveals it to be bitter, uncompromising antagonism to God.

What God resents in sin is not the fact that sin is big or little as men describe it, but that the sinner strikes at God. That fact puts an end to all our artificial distinctions, and makes all sin great. God says, "Thou shalt not"; the sinner says "I shall." God says, "Thou shalt," the sinner says, "I shall not." The significance of that offence does not consist in the fact that it is a wrong thing but I deliberately put my will into conflict with the will of God.

The question is "Have I regard-

ed the sacredness of God's authority?" "If the sacredness of that authority could be represented by a delicate piece of porcelain, sacred because God made it, sacred because He values it, sacred because it represents Him, do you not think that it is as flagrant an attack on the sacredness of God if I break off a small corner from that porcelain pattern, as if I dash it into fragments? Is it not the same disregard of that which God values if I dash a corner off that authority as if I dash the authority into pieces at its very centre?" Assuredly it is.

"Continue in sin?" What an affront to God; what an indignity to Jesus Christ; what a grief to the Holy Spirit! The apostle is dealing in the chapter from which this question is taken not with "sins" in the plural but with "sin" in the singular. "Sin" is a greater word than sins because sin represents the root and "sins" represent the fruits that grow out of that root. "Sins" refer to habits, practices, conduct; "sin" refers to principle or nature. God strikes first not at the boughs with their fruit, but first at the root. Reformation begins with the boughs, and never gets to the root at all. Regeneration begins in the heart, and strikes at the root which makes sin possible.

If you go down to the valley of the Nile, and find the crocodile eggs and then crush the eggs, you have crushed as many crocodiles as you have crushed eggs. Sin is so terrible because it is the egg out of which the crocodile comes, and if you avail yourself of God's provisions for crushing the egg you have crushed the crocodile. This is why we ought to be frightened at indwelling sin; it is that from which can spring in time every possible form of transgression or outrage or rebellion against God. One hour of allowed sin, as in the case of David, will undo the spiritual progress of years, and throw its dark shadow over the whole life. The reason why God hates sin and why we should hate it is that sin is a confusing, discordant, anarchical, disintegrating thing; working always and everywhere confusion and discord; throwing everything backwards; reducing cosmos to chaos; and frustrating all God's gracious and glorious redemptive plans and purposes. "Shall we continue in sin? God forbid."

Dr. Miller in the Christian Doctrine of Sin says truly: "Sin is manifested in its true character, when the demand of holiness in the conscience, presenting itself to the man as one of loving submission to God, is put from him with aversion. Here sin appears as it really is, a turning away from God; and while the man's guilt is enhanced, there ensues a benumbing of the heart, resulting from the crushing of those higher impulses." Well may we be afraid of continuing in sin!

## THE DIVINE PROGRAM.

### GOD HAS A PLAN.

The world did not come into existence by accident, and it is not governed by chance. God created the Universe, and governs it by laws. In the Bible He reveals His plans to men. These important truths are graphically set forth in that remarkably interesting book, "Prophecies Fulfilled and Fulfilling," by Rev. H. C. Morrison, D. D. You will find it thrillingly interesting and most helpful to your Christian life. Price 50 cents. Pentecostal Publishing Company.

### REV. H. C. MORRISON'S SLATE.

Arlington, Tex. .... Nov. 25—  
Duncan, Okla. .... Nov. 26-28



## EVANGELISTIC

### EVANGELISM.

BY EVANGELIST REV. J. V. WILLIAMS.

The preaching of evangelists is waking up this nation. Everywhere you go you will hear of a live evangelistic service that has aroused the town or city, and their greatest work is the unseen. It was my good fortune to have heard Billy Sunday, and the preachers generally were saying, "I intend to preach plainer from this time on." A noted preacher of Wilkes-Barre spoke before the New York Preachers' Meeting and said, "Perhaps the best work of Billy Sunday in that city, was to arouse the preachers to preaching, as never before, the old-time truths." And so I find it everywhere.

What is to be done with the heavy load of sinners on board the old Ship of Zion? Will they swamp her? Or will we have to unload? I held a meeting recently at a country church where nearly all the members said that they were not saved. The men were drinking whiskey, swearing, dancing, playing cards, etc. The girls were dancing, playing cards, etc. I let them understand at once that a sinner in the church was worse than a sinner out of the church. Many came to the altar for prayers, and I trust began to live for Jesus. The hope of the Church is the old gospel, and faithful preaching. A revival that doesn't save the church members from open sin, is a poor substitute for "pure religion." Let us "cry aloud and spare not." "Awake to righteousness and sin not for some have not the knowledge of God."

### HILLIARD, FLORIDA.

We have recently closed a real good meeting at Bryceville, Fla., in which there were 22 professions. The rain kept many of the country folk away, as the bridges were washed away. The crowds were small, but we had pretty good congregations at night.

We began at this place with the pastor, Rev. Dissenweirth, who was with us at Bryceville. We are told that this is a difficult place, so pray for us. We go from here to assist Bro. Hope, at Campville, Fla., then to help Bro. Whitworth at Baldwin. I met dear Bro. Sheffer, the man under whom I was sanctified some 27 years ago. He is holding a meeting about fifteen miles from here at Catihan. Yours in Him,

B. L. PATTERSON.

### FROM THE FIELD.

We have just closed a two weeks' meeting at Richmond, Va., with Rev. C. H. Gooter. Our day meetings were held in a mission, and our night meetings in a tent. We had the finest kind of weather, and we had an excellent meeting—conversions, reclamations, sanctifications, and great outpourings of the Spirit upon the saints.

Bro. Gooter has done a great work in this city. He has two missions, one in the up-town district and the other is a midnight mission in the slums for the underworld. He also has a rescue home for fallen girls. He is a man of great faith and trusts God for every cent. It is marvelous how God supplies the needs in answer to prayer.

JOHN T. HATFIELD.

### DUQUOIN, ILLINOIS.

I assisted Rev. J. A. Wise, pastor at Du Quoin, Ill., in a great meeting resulting in 60 conversions; organized a church with 60 members and more to follow. We left there with an invitation to return in the early spring. Bro. Wise is a man filled with the Spirit and stands by with his hearty

"amens." We are expecting great things of the Lord at DuQuoin.

I was ably assisted by Rev. G. B. Sherman, of Baldwin, Ill., as song leader, who also did some preaching. Bro. Sherman is a man who stands by the full gospel, both in song and in preaching. We left many friends at Du Quoin and may God bless them in the great work begun there.

We next went to Grand Tower, Ill., with Rev. O. C. Birdwell, who stood by us in the preaching of full salvation. There were a number of conversions, some professed perfect love, several united with the church, and the end is not yet.

At the close of this meeting I went home for a few days' rest and then to Shady Grove, Ky., in a meeting for Rev. R. S. Richardson. Pray that God may use me in leading many souls from darkness to light and on into the blessed experience of sanctification as taught by St. Paul and John Wesley.

E. C. DEES.

### EVANGELISTIC.

This past summer was one of great battle, and yet one of sweeping victory. The first two months of the summer we were with the Adams Evangelistic party at High Plains and Stephensport, Ky., where we held our services under a large tent. The Holy Spirit honored every service. Bro. Adams is a clear, forceful, gospel preacher and preaches with the Holy Ghost sent down from heaven, the natural sequence being, the devil is stirred, sinners are saved, backsliders reclaimed and believers wholly sanctified.

Our next meeting was at Edmonton, Ky., where for several years there had been no Holy Ghost preaching. We had to do our own praying, singing and preaching, but we held on until the fire fell and precious souls were saved. Next, we went to Creelsboro, Ky., where we found some saints of God. We were there a week, the Lord was with us and honored the word. From there we went to old Mower Park camp in the northeastern part of the state, where, for almost four weeks the battle raged; all the artillery of hell was arrayed against us but God was glorified in the saving and sanctifying of precious souls. How true old-time preaching, praying and singing bring old-time results.

Our last meeting of the summer was held in the Nazarene Church at Manchester, O. The seal of the Holy Spirit was on every service and closed in a blaze of glory.

We are now in southwest Kansas where the harvest is white and the laborers are few. Thank God, for the privilege of living and preaching the gospel that saves men from all sin. Our hearts are encouraged, the blood cleanses, the Holy Ghost abides and we mean to stand true at any cost. We are on the winning side.

HERMAN GALLOWAY AND WIFE.

### FROM OLD KENTUCKY HILLS.

Hindman is one of the most interesting of the little mountain cities in Kentucky. It is twenty miles from one and sixteen from another railroad, couched between two mountain ranges at the forks of "Troublesome," with a population of some several hundred, including the school children.

Here is the location of that famous Mountain Settlement School, the first of its kind in the world, with an enrollment of about three hundred pupils and eighteen teachers and workers, comprising a course of study from the Kindergarten to a standard High School. It is a most wonderful institution, its progress is phenomenal and its work is marvelous and most successful.

Rev. W. A. Swift, Editor of *Central Methodist*, and the writer were called to the Methodist Church for a revival meeting. It was not a protracted meeting, for we were there only twelve days, but a real old-time revival. A hundred or more were at the altar in one place or the other, (for we had altars at the

church and in some of the school buildings) most of whom prayed through. About half of this number were pupils attending the school above mentioned. We received generous support from the school as a whole, and in particular from some of the teachers in their active personal and altar work, among whom were Mrs. Krafts, Misses Furman, Rue and Southworth. Some of the Senior High School class were saved, and a number from the school joined the Methodist Church.

Bro. Swift is a very faithful preacher of the old-time Methodist doctrines; truly a "full gospel." We preceded him and began the meeting, he coming later; we were armed for the battle and "fought shoulder to shoulder" through to a real victory. We left with pleas from all quarters, that we stay longer, but other engagements claimed our time.

I am now at Hugoton, Kan. We are much indebted to many of the good people there. Attorney Baker and family, the Dukes, Napiers and the faithful pastor, W. H. McGowan, and wife.

Our mountain visit reminded us of Peter's desire: "Let us build here—tabernacles,—it is good to be here." A most interesting and opportune field of evangelism. Yours at the front,

O. H. CALLIS.

### TROY, NORTH CAROLINA.

The Lord has been showering His blessings upon me as I have been going about in His work since I sent my last report to you.

At Parsons Grove M. E. Church I had a battle but we closed after a few days' meeting and seven persons united with the church. We began another meeting immediately at Eagle Springs Church in another county and this proved to be one of the best meetings of my life; people came for miles around and the church was entirely too small to accommodate the crowds that came. The people of this place are anxious for me to get a tent for the services there another year; a large number were saved and united with the church.

I journeyed to the beautiful western country of our state and joined Brother Bumgarner in a meeting on his charge. I had gone to this charge a "boy" preacher six years before and during my pastorate had enjoyed some real pentecostal revivals there; and best of all, I found some of those converted souls standing loyal to the church.

On returning to our home town I ran headlong into a great revival going on under a tent conducted by Rev. W. B. Kyzer, a Baptist evangelist of Columbia, S. C. All the churches of our town came together in a united effort in this meeting and we know now since it continued for five weeks and the results are so good, that "Mr. Devil" got on the run for one time in his life. Some of the roughest men in the town prayed their way through to victory and how happy some homes were made by these experiences. It had the appearance of the good old camp meeting days of long ago, and eternity alone will reveal the whole results. The telegraph operator was saved previous to this

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meeting, a few weeks, and God used him mightily to bring in others. His experience is something wonderful.

I went out into the country a few miles and held a meeting at Bethany Church, just after the tent meeting and God poured out His Spirit upon those good country people. At one service we counted nineteen grown young men kneeling at the altar, and before the meeting came to a close they were all saved and eight or ten more also. I will never forget how, in one service a young man laughed in my face when I went to him in the rear of the building and asked him to go forward for prayers, and about the time we were ready to close the service he fell down by the door and such praying I have never heard from any one as I heard from him. Well, we stayed another hour and he prayed through to victory and joined the church at the close of the meeting.

We are now waging a battle for God at Mt. Olivet Church and although the devil is doing his hardest fighting we can't help but feel like some good will be done. Our Conference meets soon and we can go up to its sessions this year with the best report we have ever carried since we have been in the ministry.

K. L. HAGA.

#### A BRIEF REPORT OF MY WORK AND SOME OBSERVATIONS AND STRUCTURES ON CAMP MEETINGS.

Since I last reported I have labored in the following meetings: two weeks with Grace M. E. Church, and Sedgwick County Holiness Association, Wichita, Kan., Rev. Riley, pastor; seventeen days with the Fisher Memorial Methodist Church, Detroit, Mich., James Chapman, pastor; two weeks with the Cleveland Heights M. E. Church, C. L. Peck, pastor, and two weeks with First Friend's Church and Bible School, Walter Malone, pastor, both in Cleveland, Ohio; three weeks with Chalfant Methodist Church near Trinway, Ohio, J. J. Adams, pastor; three weeks with First Methodist Church, Corry, Pa., Herbert C. Shaw, pastor; two weeks with Harlem Place Methodist Church, St. Louis, Mo., Wm. M. Dye, pastor; eighteen days with People's Mission, Pueblo, Colorado, Wm. H. Lee, superintendent; seven days with Cambria Holiness Association, Johnstown, Pa., Bro. McDonald, president; ten days with Bethel camp meeting, Roscoe, Ohio; ten days with Gordan Nebraska camp meeting; ten days with Scottsville, Texas, camp; nine days with Kingston Springs camp, Tenn.; ten days with Indian Springs camp, Ga.; eight days with Epworth, S. C., camp; ten days with E. Tennessee Holiness Association, Greeneville, Tenn.; two weeks with Ashburn, Ga. M. E. Church, South, J. B. Thrasher, pastor; and Bennettsville, S. C., with the Holiness Association, in their annual tabernacle meeting.

Some of the above occasions have been very gracious seasons of blessing and salvation. Some of them have been hard-fought, but, nearly all of them quite fruitful of results in the salvation of sinners, the sanctification of believers, and the extension of the kingdom. My heart is filled with gratitude to God for all His mercies, and to all of my fellow workers who have so nobly assisted and cared for me. Hundreds have found the Lord mighty to save and many have volunteered for service in any field to which the Lord may call them. The camp meetings have been rich in blessing but equally rich in seed sowing. Their value to the cause of Christ is not to be measured by the visible results while the meeting is in progress. God only knows what holy resolves are formed here which afterward break out in revivals in churches in the home land and in the mission fields abroad. These great agencies for the spread of holiness must be specially guarded and must not be allowed to get off of the main line of holiness by the introduction of special days and special visitors.

These camps have been built and maintained at great expense and sacrifice and often under the protest and opposition of church leaders and officials, and now that they have reached a place of success and influence, the representatives of church boards and different organizations now come in and pat us on the back and represent their causes and go off with large collections received from the holiness people who are still discounted in the church and who, if most of the church leaders had had their way, never could have had a camp meeting, nor heard the gospel of holiness preached at all. I believe in missions with all my heart but feel somewhat impressed that it would be wise to nourish the tree, that bears the fruit, a little better.

The holiness evangelist along with a few faithful pastors and laymen have made these camps possible sometimes with great sacrifices. Is it not possible under the spell of some special appeal from some magnetic leader to unconsciously do injustice to the home workers upon whom we must depend for success? For instance we once assisted in a great convention for two weeks including several days of preparation for the same, at conclusion of which convention an offering was taken up for missions amounting to over five thousand dollars while we received \$100 for fifteen days of actual service and paid thirty dollars out of that for railroad fare. I submit that the holiness evangelist is the poorest paid worker in the world.

The foreign missionary under our church boards has better support, and his family has more comforts, than most of the evangelists, who in this country, stand for holiness. I know a number of evangelists who, minus the absence from the home land, make more sacrifices than the average missionary in the foreign field. Is it fair that we should, under great enthusiasm, give three or four, or seven thousand dollars to missions at a camp meeting and give our evangelists from \$125 to \$150 for his services while he pays sometimes a third of it for traveling expenses?

I submit if the camp is able to give several thousand dollars for missions abroad it ought to be able to give far better remuneration to its evangelists who are giving life and all that is dear for holiness. Besides, if we open our camp meeting to one society or board, where is the guarantee that we shall not open them to a half dozen causes and thus swamp the only independent organization we have for the promotion of holiness? *We must absolutely avoid such a calamity!* The pay of the holiness evangelist is no larger now, than when the cost of living was from one-third to one-half less than it is today. If the holiness evangelists should turn their attention, as some of them have, to union evangelism, our holiness camps should have to be closed for lack of leaders, and all progress in holiness propagation be vitally affected. Nevertheless some of us will be true to holiness though we sacrifice several thousand dollars each year to do it. It is however but fair that the sacrifice should be divided between the evangelists and people. In the name of holiness and its Author I plead that we keep these camps on definite holiness lines without compromise or embarrassing entanglements. Certainly we should encourage missionary zeal and giving, and there are occasions justifying a special offering, but we must be careful and not get swept off our feet. Holiness means equity as well as enthusiasm. Holiness camp meetings make holiness revivals in the churches possible. Holiness camp meetings crippled and shorn of their power and mission to propagate holiness through interdenominational associations, means the decline and eclipse of the holiness movement. God keep us true and just and sane.

J. L. BRASHER.

#### BRO. McCORD'S LETTER.

In our last letter we were in Salt Lake City, Utah. In 1843 Brigham Young, with a num-

ber of men, three women and two children, a cat and dog, (the cat went back) came over the Rockies on their way to the gold fields in California. Brigham Young was taken ill and claimed to have had a vision of what God wanted him to do, so he settled in the rich valley and laid off the town which is now a beautiful city of some 126,000 inhabitants. Two-thirds of the people in the state are Mormons, and 43 per cent. of the city are Mormons; they have a Mormon Governor.

The large temple is a wonderful piece of architecture. A free concert is given daily on the large pipe organ where two or three thousand tourists go daily to hear the music. You can sit in the rear and hear a pin dropped in the pulpit, which is done to show you (if you are from Missouri). Every stone in the temple is cut out of the mountain, some 20 miles away, and hauled with oxen. They were 40 years in building this temple.

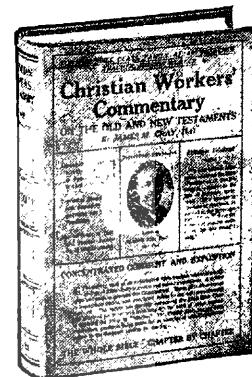
Poor old man Young had nineteen wives, evidencing to our mind that he was a poor, deluded, lustful and licentious man. His last wife was buried the week before we were there. He had 18 mothers-in-law (brave old fellow). The reason he did not have nineteen, he married two sisters.

Scientists tell us 23,000 years ago all the land between the Rockies and the Sierra Nevadas was covered with water which had evaporated until only a lake remains, which is about 100 by 40 miles. This is Salt Lake, the saltiest body of water in the world, except the Dead Sea. The salt is so strong that a person can lie on the top of the water without any effort; in fact, we saw women who had to have some one hold their feet down to the ground. They are shipping salt by the car loads. The natural salt beds are 96 per cent. pure. They also make salt out of the water. The Southern Pacific expended millions of dollars building across the Lake. We crossed just about daylight.

Boarding a train on the Denver and Rio Grande, we started another ride of 782 miles, stopping at Colorado Springs. Our trip down through the Royal Gorge was simply wonderful—indescribable! The mountains tower some 25,000 feet, almost perpendicular in places. The Arkansas River makes its way through, forming the Gorge. In some places the Gorge is very narrow, so much so in one place that the railroad runs over the river on a swinging bridge which hangs from the mountain side. They have in the rear of the train an open-top car where passengers rush back to see the scenery for ten miles while passing through the Gorge.

After looking over the Mormon City we sum it all up in a few words: Misguided judgment, consequently, misdirected energy. In our next letter we will speak of the great Rocky Mountains, Pikes Peak and Denver.

W. W. McCORD.



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## EDITORIAL

Rev. H. C. Morrison.

(Continued from page 1.)

become united to one human, visible organization in order to this oneness. In fact, in many instances, there is great strife and bitter hatred among members of the same denomination,—of the same congregation as to that matter,—while among those who are fully saved of the various denominations there is the most beautiful and harmonious oneness.

When holiness people undertake to use the doctrine or experience of entire sanctification to build up denominationalism, they lose their power and joy—their holiness. It is quite proper to build up the church, not on the line of sectarian prejudice, or pride, but alone for the glory of God. Try to think of a wholly sanctified proselyter! Such a character is unthinkable.

The preacher nosing around the flock of other pastors trying to induce people to change their church relations, is unworthy of confidence or respect. He may have good motives and zeal, but he ought to turn his efforts in another direction. Let us pray God to save the holiness movement from sectarian prejudice. The truth is when it becomes a sectarian movement, it ceases to be a holiness movement.

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind."

"Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves."

"Look not every man on his own things, but every man also on the things of others." "Let this mind be in you, which was also in Christ Jesus."

Full salvation makes oneness in Christ, and there has been no stronger argument, or more convincing one to the outside world that the holiness movement is of God than the fact that it has been non-sectarian, and

has enabled men of all creeds to labor in love and harmony with each other. The corn in the fields of perfect love grows so high that you will have to look closely to discern the denominational fences running between. Some one says, "Then take away the rails and the sanctification of believers that we and plow up the fence row." We are so busy just now seeking the conversion of sinners, have no time to move fences; we can attend to that after the harvest is gathered. Besides, the people need some sort of ecclesiastical home, and if the holiness movement should organize itself into an ecclesiastical movement, it would cease to be a holiness movement.

Then God speed the holiness movement. Human hands off of this sacred ark. Let it be as unselfish and as untrammelled as the sun that shines, and the welcome rain that falls on all alike.

We must be one with each other that we may be one with the Father and the Son. Let this oneness reign, and then the various denominations will be only like so many regiments in a great army, all with their faces toward the foe. And the world will believe in our victorious Christ. Amen!

### ASBURY COLLEGE FARM.

#### PART IX.

While Aaron and Hur held up the hands of Moses, the battle went well for Israel. When they ceased to hold up Moses' hands the enemy triumphed. This college farm proposition depends on the prayer of faith. When we commenced to make this appeal we gathered a group of faithful souls here at the college, who have been keeping the matter before the Lord, and many friends of THE HERALD family have no doubt prayed that God would bless us and give us victory in this enterprise.

This farm must, and will be the Lord's gift through His people. I now request that the reader of these words will give at least a little time to prayer, in some secret place if possible, speak to the Lord to touch many hearts to help us secure this farm by the first of March. It will be such a help to Asbury College for the coming year, if we can put in the early spring crop.

Up to this time the following have made their contributions or subscriptions:

Dr. H. C. Morrison, one acre	.....\$140.00
Pentecostal Pub. Co., one acre	..... 140.00
Rev. L. C. Freeman, one acre	..... 140.00
Mr. Brannock, one acre	..... 140.00
Rev. Kenton H. Bird, one acre	..... 140.00
G. M. Beck, cash	..... 51.00
Ruth Evans, cash	..... 50.00
Wes Hicks, cash	..... 10.00
C. A. Wylie, cash	..... 10.00
Mrs. Mary E. Reid, cash	..... 1.00
Mrs. John Ventrees, cash	..... 2.50
George Cram, cash	..... 100.00
O. A. Hiestand, cash	..... 5.00
A Friend, cash	..... 1.00
H. J. Harwood, cash	..... 2.00
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Rev. E. E. Dawson, one acre	..... 140.00
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Rev. W. W. Owen, one acre	..... 140.00
Rev. A. P. Jones, one acre	..... 140.00
W. P. Young	..... 50.00
Rev. John Hickman, one acre	..... 140.00
J. M. Stalvey, one acre	..... 140.00
E. M. Sisson, one acre	..... 140.00
Mrs. Bettie Whitehead, one acre	..... 140.00
Mr. and Mrs. C. L. Strader, one acre	..... 140.00
H. B. Goodman, cash	..... 5.00
Mrs. L. A. Mitchell, cash	..... 1.00
Mrs. Augusta Paul, cash	..... 2.00
Mrs. H. C. Craig, cash	..... 1.00
Mrs. Lizzie Crowson, cash	..... 4.58
Mrs. M. G. Wilson, cash	..... 1.50

Since the above report we have received from

Mrs. Retta Runyon, cash	..... 1.00
Mrs. Keziah Schuett, cash	..... 1.00
Mrs. Emma Ward, cash	..... 2.00
Rev. W. J. Harney, one acre	..... 140.00
Rev. W. L. Clark, ....	..... 171.20

Total .....\$3,003.78  
Other amounts on hand will be reported in order.

### A BEAUTIFUL GIFT.

The Geneva Morrison Memorial Cottage, the gift of Mrs. Stukenburg, is a beautiful and valuable gift to Asbury College, and will prove a great help to many a worthy girl seeking an education. The building has seven beautiful rooms, each one accommodating two girls, all of them beautifully furnished, steam heated and supplied with hot and cold water, and fitted up with electric lights. There are several commodious halls, two bath rooms, a parlor, a splendid kitchen, large dining room, pantries and closets, a beautiful little prayer room, a large enclosed porch for laundry and other work, and excellent sleeping porch large enough to accommodate fourteen cots.

Altogether it is one of the most comfortable and beautiful homes we have ever seen, worthy of the sainted woman whom it commemorates, of the noble Christian who gave it, and the great institution to which it has been given.

Through the years it will prove an incalculable blessing to the worthy girls who enjoy the advantages which it offers. To help a young woman in the securing of a good education, that will change her entire career and introduce her into, and prepare her for the larger life and usefulness is one of the most worthy works we can conceive of. Mrs. Stukenburg's gift, land, house, improvements, fixtures and furniture, represents at least seven thousand dollars.

### EVANGELISTIC AND PERSONAL.

Rev. D. F. Brooks reports a good meeting at Schenectady, N. Y. A number have been definite seekers at the altar.

Rev. E. L. Sanford is in a fine meeting at Church Hill, Tenn. Seven were saved on Sunday and the community is stirred.

The address of Rev. M. H. Brandham has been changed from Osbornes Mills, W. Va., to Rutledge, W. Va.

Revival services will be held in Music Hall of Missouri Holiness College, Des Arc, Mo., Dec. 1-19, conducted by Rev. T. P. Roberts, of Eubank, Ky.

Rev. E. O. Hobbs has an open date at present that he would like to give some one; also a few dates during the winter not taken. Address him Lerna, Ill.

Rev. H. W. Sweeten reports a fine meeting at Owensboro, Ky., with Rev. Karr. The first altar call seven souls found victory. Bro. Sweeten is asking for 100 souls.

Revs. George Bennard and C. H. Babcock have been holding a most successful series of meetings in the Chicago Evangelistic Institute the past ten days. Many found the Lord in pardon and full salvation.

Rev. T. F. Maitland: 'We recently closed a good meeting at Belmont, Kan., where we assisted Rev. Alfred G. Mullin, pastor of the M. E. Church. We enjoyed working with Bro. Mullin as it made us think of old times in Asbury College. He and his wife are making good in Kansas.'

Rev. W. C. Moorman, who is holding revival services in Heizer, Kan., and will remain until Dec. 19, has some open dates after Christmas which he wishes to give persons desiring his assistance.

Rev. D. L. Clark, who was East Ohio Conference Evangelist for eight years and



has been pastor for 21 years, may have time to assist in a revival meeting or two within the next two months. Address him West Bedford, Ohio.

Rev. E. T. Adams has located his family at Wilmore, Ky., and will engage in evangelistic work. Pastors and camp meetings desiring his assistance will address him at the above place. Bro. Adams began a meeting at Alexandria, Ky., Nov. 21, where he will continue until Dec. 12.

## BUD ROBINSON'S CORNER.

### THANKSGIVING GREETING.

Well, here we are getting ready to try, in our poor weakness, to celebrate another Thanksgiving Day. How little we can do in that direction when we think of all that God has done for us through this beautiful year, and the many blessings we have received at His glorious hand. We are, to some extent, like the Apostle Paul in Romans 11:33. When he saw what was coming to him he was bewildered and stood in awe. Hear him as he shouted, "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out."

We have enough in the above text to keep us giving thanks for the next ten thousand years, much less this present year. Of course, we see great revivals, great wheat fields, corn fields, cotton fields, herds of cattle, horses, hogs, chickens, turkeys by the hundreds of thousand, and fruit of all kinds, but the best of all is, God is with us and the great holiness move is still moving. God is still on the throne and the government is on His blessed shoulder, and of the increase of His government and of peace, there shall be no end. Glory be to God the Father, and glory be to God the Son, and glory be to God the Holy Ghost. Let all the world give Him thanks for all that He has done for us.

Just stop and think of us poor mortals having a place in the kingdom of the Lord Jesus Christ. Think of us as He found us, and then think of us now. With God for our Father, and Christ for our Savior, the Holy Ghost for our blessed Comforter, the redeemed saints of all the ages for our brothers and sisters, with the Bible for our way-bill from earth to glory, with the angels for our companions and heaven for our eternal home, we are well off, and in a good condition to give thanks. "Oh, the depth of the riches!" is enough to keep us giving thanks and shouting all the rest of our lives. We are ready to join in with the rest of the Nation to have a day's thanksgiving, but after the rest of the folks have shot off their fireworks, eaten their pumpkin pie, turkey and cranberry sauce, we are ready to go on with the praise meeting for another year's victory, another year's battle, another year's preaching, praying, shouting, believing, receiving and laying up treasures in heaven where moth doth not corrupt, and where thieves, rascals and throat-cuts can never come until they repent of, confess, forsake every sin, and believe on the Lord Jesus Christ and hear from heaven in the good old-fashion way; then and not until then, will they have anything to give thanks over.

We see at a glance that a man on the road to the pit has nothing to be thankful for unless it is the fact that he is still out of the place; but with one eye on death and the other on the pit of eternal damnation, how can a poor sinner be thankful. What has he in sight to cause him to whoop and yell about, when the breath that is at that moment sustaining him may be his last one on earth.

But how different with a Christian! What bright and glorious prospects he has, for he knows that as soon as the last breath leaves him that he will enter upon his eternal reward. What wonderful power there is in the grace and love of God, and how much we have to give thanks over.

The Psalmist said, "O give thanks unto the Lord; and let everything that hath breath praise the Lord!" If the blessed Old Book is true, he had a spell like that three times a day. Instead of David holding a Thanksgiving Day once a year, he had a spell of thanksgiving three times each day; that put him on the praise committee, without a doubt in my mind. What do you say about it?

Well I have some respect for the county fairs. It is a fact that the county fair, after all that can be said against it, does something that will recommend it to every thinking man. Not that it is at all a religious institution, but when they have a county fair they leave all the little runts at home and carry nothing to the fair ground but the finest hogs in the country. They leave all the dead, dried-up, shriveled up apples and peaches at home and carry nothing but the finest that can be grown. They leave all the little nubbins at home and carry nothing but the biggest and finest ears of corn that can be grown in their county. They leave all the little pumpkins at home and carry those that are so large that it takes two men to put one of them on the wagon. The general manager stands around and grins, and says, "Our county produces those ears of corn and those fine thoroughbred pigs; our county produces those blooded cows and horses." And strange as it may seem, he never tells the stranger a word about their scrub pigs, their little nubbins, and the little old dried up fruit. The county puts the best that it has on the platform to let the stranger see what they are able to produce.

Well, as we look back at the Apostle Paul, we see that God had him on exhibition and said to the rising generations, "just look here and see what I have produced by the grace and love of God, and the incoming of the Holy Ghost." Amen! Come on with the big ears of corn and men like Paul. Glory to Jesus.

### REV. W. J. HARNEY'S HOME BURNED.

A letter from Bro. Harney tells us that his house and most of their things were burned. He lost his library which he had been accumulating for 25 years, as well as the house furnishings. This is a severe blow to Bro. Harney and his wife, as they had labored diligently to get this little home. You will not hear them grumbling, but like true soldiers of the cross will rally for a new start in things temporal and eternal.

Bro. Harney's late book, "Praying Clear Through," is having a wide sale and bearing fruit among all classes of people. If any one of our readers can send in an order, not merely for the value of the book, but to help him in this time of distress and need, he will most genuinely appreciate it. The price is \$1.00 and can be had of Pentecostal Publishing Company. MRS. BETTIE WHITEHEAD.

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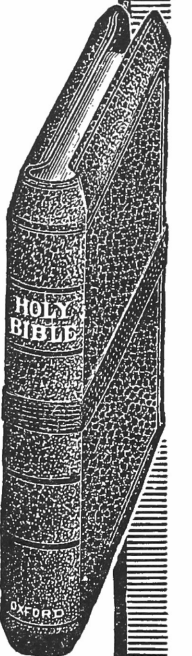
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## Letters From The People

### PINEVILLE, KENTUCKY.

One of the best meetings ever held in this community was recently held resulting in 50 professions and 30 accessions to the church. The Sunday school leaped from 14 to 110. We are going to buy seats for the church and a new organ.

W. H. Price, who led the singing, deserves much credit for his service; and we want to thank all the people of Pineville who did such faithful work, and for their kindness and liberality to myself and wife.

We have accepted work in the M. E. Church, South, and have been assigned to the McRoberts field where we are located for the year. We closed our work with the church this year, with the aid of good evangelists, with nearly 500 additions to its membership. To God be all the glory.

Thomas D. Walters.

### BOSTON, GEORGIA.

The Sale City camp for 1915 has come and gone. It was said to be by far the greatest camp yet held.

Rev. W. R. Cain, the expected leader, failed to come south, so had to cancel his engagement. Rev. H. L. Ezelle, a former railroad conductor, of Florida, was present and was used of the Lord in prayer, exhortation and altar work.

The writer had charge of the music, while Mrs. J. W. Adams, of Waycross, the Georgia pianist, had that part in charge. Her playing was a feature of the meeting. She feels called of God to do just such work for Him.

The crowds were large, at times too many to be accommodated under the large two-pole tent of Uncle Jim Williams of South Carolina.

The main preaching was done by Rev. Walstein McCord, whose home is in Sale City, he being president of the camp. I wish to say just here that there is no man living who can draw by his preaching a larger crowd of Sale City folks, than Bro. McCord. They certainly believe in him.

I have never seen people rally any better to any man, than did those Mitchell county people to one of their home preachers.

M. J. Barrett.

### YOUNG MEN'S HOLINESS LEAGUE CONVENTION.

The Thirteenth Annual Meeting and National Convention of the Young Men's Holiness League held at Columbus, O., in the spacious Chamber of Commerce auditorium, Oct. 21-24, will be remembered by all who attended as a feast of good things from the Lord.

A special anointing seemed to be upon the speakers and singers in the various services of the convention. Bro. Miller preached each night except Sunday. That service we gave most of the time to the Tennessee Mountain Missionary work, Mrs. Melvin Russell making the principal address. How the people melted and praised God as she told of the trials and hardships of the work, and then of the remarkable results of the work.

The good people in Columbus who were in touch with the convention en-

tertained nearly all the out-of-town folks in their homes.

It was decided at the convention to arrange for a series of conventions, in different sections of the country, also to awaken an interest among the holiness people to have some tabernacle meetings to run for a month. A special committee was appointed to further this work, consisting of the president and secretary, Dr. Vayhinger, Rev. A. C. Ramsey and Rev. L. J. Miller. We are encouraged to continue to put forth the best there is in us for the spreading of scriptural holiness.

Charles B. Kolb,  
President Y. M. H. L.

### CANON CITY, COLORADO.

We believe the time of old-fashioned revivals is not of the past, as many claim. Our belief is confirmed by the fact that God has visited this community in a most marvelous way. For years we have been struggling to carry on the Lord's work, have prayed for help and for God's reviving Spirit. We secured the help of Rev. E. V. Anderson, of Canon City, Colo., who began to preach along the line of old-time revivals and urged us to pray God to send the power. We have just closed a ten days' meeting in which 21 souls bowed at the altar in the little schoolhouse and were either reclaimed, converted or sanctified. Several of the hardest cases in the community raised their hands for prayer. One old man 70 years of age prayed through. A whole family of five, (Baptist) who at first were opposed to our methods and who knew nothing about the doctrine of sanctification, bowed together one night and were gloriously converted. Bro. Anderson is a God-called, Spirit-filled man who preaches the old-time gospel from the Bible and relies on the Holy Ghost to send home the truth. He is a man whom we can recommend to any church who wants a revival.

We live in the mountains, eighteen miles South of Canon City, and have been reading *The Pentecostal Herald* for a year and want to get more to read it. I came here and took a homestead, a wicked man, but God called me to work and I started a Sunday school three years ago. There had never been a sermon preached until last November, and then but a short time. We have had a good meeting that brought souls to God, and now I am sanctified.

W. Smith.

### GRANVILLE, TENNESSEE.

We are truly glad to report to you the wonderful things which our Lord has done for us in the past few weeks. He sent to us His servant, Brother John F. Owen, who came under the power of God, preaching in the demonstration of the Holy Spirit, shun-

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ning not to declare the whole counsel of God. The Lord poured out upon us His holy Spirit, refreshing our hearts, clearing our minds, strengthening our faith, confirming our hopes, and making us to rejoice in the hope of the glory of our God, who is mighty to save to the uttermost. A mighty wave of conviction went over the multitude of people who attended these services, and sinners came to the altar and prayed through to victory; some found Jesus as their sanctifier and the church was drawn closer together.

Next came Brother Wagonner, the Presbyterian preacher from Lebanon; so the meeting kept on another week. Sinners continued to believe on the Lord, and He kept on blessing His people. Brothers Wilson and Collier pitched their tent about 2 miles from town, and the good begun goes on. Quite a numebr got saved, and some sanctified. I am so glad I have the blessing this beautiful morning, and enjoy the sunshine without and within. Praise His name forever and ever. In these days of great peril, grief, bloodshed, unbelief, ungodliness, pleasure seeking, and strife, may God's own people stand firm in the faith once delivered to the saints, unshaken, ever looking to Jesus the author and finisher of our faith. Who is able to keep that we have committed unto Him until His coming.

Alice Cooper.

### ORANGEBURG, KENTUCKY.

Our pastor, J. W. Matthews, has just closed a meeting at our church in which he was assisted by Rev. S. C. Williams, of Straight Creek. Bro. Williams, though scarcely more than a boy, brought many stirring and heart-searching messages to the people, and as a result the church was greatly strengthened and shows greater warmth and more zeal than has been manifested in recent years.

At the beginning of the meeting the attendance was very light, but before he had preached many sermons the people began to fill the house, and before the close of the 12 days meeting there was scarcely standing room for the vast crowds who flocked to hear him.

In his preaching, Bro. Williams adhered so strictly to the gospel of Jesus Christ, that people of all churches heard him gladly and without criticism. Outside the pulpit he made himself so pleasant and congenial that he could not accept all the invitations he received to visit the people. Several were added to the church and all were made stronger and better for having heard his God-given messages.

A Friend.

### PINCHTON, WEST VIRGINIA.

I have been thinking ever since our camp meeting that I would write a few lines to *The Herald*. Bro. Heironimus, wife and Bro. Warner held the meeting. The Lord certainly did bless us, although we still have people that do not believe in the "second blessing," but you know there are people in the world that get in an old rut and never try to get any further; just because "Pa said so." That is sufficient. Well we just let them have their way and go on and testify to a full salvation and feel good clear through.

I am so glad Bro. Westfall ever started a camp meeting at Pinchton. If he had not I might have been in the lower regions in a big vat of tobacco

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juice with flames curling around me. I had used tobacco so long and compromised with the devil so much he was almost sure he would get me. But no I fooled the old lad and am on the highway of holiness. Pray that we may still continue to have camp meetings at "Old Pinch." We are gaining ground every year so we are expecting great things yet. I am for holiness and everything pertaining to it.

L. C. Slack.

#### DECHERD, TENNESSEE.

The holiness people in this community, realizing the great need of more united effort, in the spread of scriptural holiness, held a convention in Decherd, Tenn., Rev. H. A. Hamby, pastor, Oct. 30-31, and found the Cumberland Valley Holiness Association. Geo. W. Garner, was elected President, and C. C. Shelly, Secretary and Treasurer, and one from each church or holiness band consisting of 16 members elected as an advisory board. The purpose of this Association is to hold an annual camp at Decherd, Tenn., and two conventions each year to be held in different parts of district each time, and we trust these conventions and the annual camp, will be great factors in building up the holiness cause.

Rev. J. J. Rye, of Nashville, did the preaching in the demonstration and power of the Holy Ghost. Rev. S. W. Strickland, of Nashville, preached once. Great crowds filled our new church and God's people were greatly blessed and built up and holiness took one step on higher ground. No one who has not been here, could realize the wonderful power, and presence of God. Pray for us and camp with us next year. Yours for Jesus.

C. C. Shelly, Sec.

Decherd, Tenn.

#### LEESVILLE, VIRGINIA.

Our revival at Leesville, Va., was one of victory. Although the fight was hard, God gave the victory. The church was cold and dead, but after putting in the old gospel plow for a few days, men and women began to see that they were lost and undone, and on their way to hell. We find in most places, that when the old-time doctrine of repentance and hell is preached in love, people begin to think of their lost condition. There were quite a number who were saved in this meeting, and the church took on new life.

On the last day of the meeting one of the greatest sinners of the community, gave himself to God. The blood has not lost its power. This was the first revival that this church has had for fifteen years, and it meant much to the community. The work here is under Bro. H. L. Thomas, who is a true man of God, and is doing much for God and His cause. He is a man who is not afraid to fight sin in all of its forms. There is a clamor at this day and time for smoother things, and it means much to stand true to God. We never felt more like standing by the old Book than we do in these last days. Through the blood of Jesus, I am saved, sanctified, and on my way home to the glory world.

E. J. Moffitt.

#### SHERMAN, TEXAS.

I will write you a few lines in regard to our great revival at the Nazarene Church. Our pastor, Brother B. F. Pritchett, was in charge of the

meeting. Misses Dameron and Vernon, of Oklahoma, were in charge of the singing. It was a grand, good meeting; 105 were saved and sanctified, and 21 joined the church. Our church is one year old and we have 102 members. Brother Pritchett is a good man, a good preacher and a good pastor. We are expecting a great year this coming year, the future looks bright. We also have a splendid Sunday school with over 100 scholars.

A great many of our members take The Pentecostal Herald. I heartily recommend it to every one as one of the very best religious papers published in the United States. How we do thank the Lord for such men as Brother H. C. Morrison; men who preach free and full salvation. There never was a time in the history of the world, when full salvation was needed to be preached as it is to-day.

J. E. Aston.

Secretary-Treasurer.

#### BUD ROBINSON IN INDIANA.

Rev. Bud Robinson will tour the State of Indiana in December, holding two and three days' conventions in different towns and cities. Rev. C. E. Roberts and wife and Miss Taylor will be in the evangelistic party. Watch the papers for further information. Address Rev. U. E. Harding, New Castle, Ind., E. Thornburg St.

#### TO THE PUBLIC.

Rev. E. T. Adams is no longer connected with Kingswood College, Kingswood, Ky. All correspondence should be sent to Rev. Joseph Hogue, President, Kingswood, Ky.

#### GOOD HELPERS IN THE FIELD.

Rev. R. A. Shank and wife, of Ashland, Ky., are open for calls for the winter months as singers and cornetist. Any one desiring their help will please address them at present at Ashland, Ky.

#### REQUESTS FOR PRAYER.

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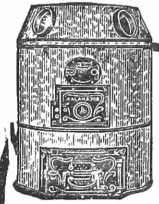
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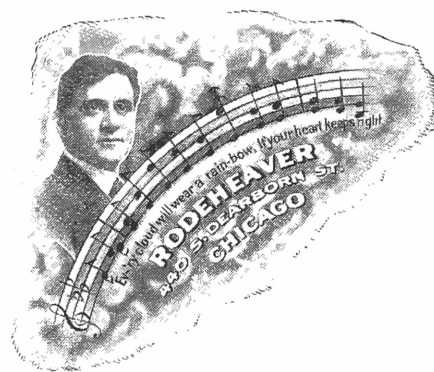
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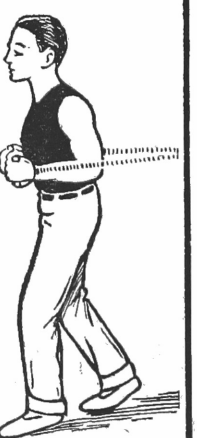
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### WE THANK THEE, LORD.

By Haldor Lillenas.

For all Thy love and tender care,  
For all Thy bounty ev'rywhere,  
For all the blessings that we share,  
We thank Thee, Lord.

For garnered grain in bounteous store,  
For wealth of mine and treasured ore,  
For plenty for each one, and more,  
We thank Thee, Lord.

For freedom's flag and native land,  
For all the things at our command,  
For mountains blue and golden strand,  
We thank Thee, Lord.

For fertile plains and smiling vales,  
For broad highways and winding trails,  
For ocean blue and skimming sails,  
We thank Thee, Lord.

For birds of spring that sing their praise,  
For bees that hum through summer days,  
For leaves of brown and autumn haze,  
We thank Thee, Lord.

Above, beyond, and more than these,  
For Thee, Thyself, Thou Prince of Peace,  
Whose glorious reign shall never cease,  
We thank Thee, Lord.

### MUCH TO BE THANKFUL FOR.

Sam S. Holcomb.

The time draws near when we people of the United States should prepare to give thanks to God for the manifold blessings which He has showered upon us.

Thanksgiving Day in the United States has been observed since 1863; that is, observed in the proclamation as issued by President Wilson; but the day was first observed and respected, by Gov. Bradford, of the Plymouth Colony, when he named a day for praise and prayer, after the first harvest was gathered. That was in 1621, and now, after a lapse of nearly 300 years, the institution of our fathers is little changed.

There has been much suffering in this country; we have not escaped disaster; we have had storms on sea and shore; we have had floods and fires; we have had mine explosions and railroad accidents; we have had sickness and death, but this is the rule of this world. We have escaped wonderfully well, though, when we consider the fate of other countries. We have so much to be thankful for, and we should bow our heads on Thanksgiving Day, and pour out our hearts in thankfulness for what we have received, and from what we have been spared.

Above all blessings we have enjoyed, is that of peace. To be at peace with the world is great, but to be at peace with God and all men is greater; a blessing which cannot be fully appreciated except by those who have suffered, and are suffering, the pangs and pain of war. Other nations are in the greatest war recorded of a thousand years. We are at peace with all nations; there are no war clouds in our immediate horizon.

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So once more we have occasion to be thankful.

This year we have so much to be thankful for, that the day should be observed with more than ordinary respect; all churches should be thrown open, and a united meeting, uniting songs, prayers and tears to Almighty God for all His wonderful, wonderful blessings, not forgetting to remember our President and cabinet. If no church is near, gather at the home of some one, and there pour out your hearts to God; this will give all an opportunity to give thanks for our national and spiritual blessings of peace and prosperity.

Our God, we thank Thee, who hast made earth so bright;  
So full of splendor and of joy, beauty and light;  
So many glorious things are here, noble and right.

We thank Thee, too, that Thou hast made joy to abound;  
So many gentle thoughts and deeds circling us round,  
That in the darkest spot of earth some love is found.

We thank Thee more that all our joy is touched with pain;  
That shadows fall on brightest hours, that thorns remain;  
So that earth's bliss may be our guide, and not our chain.

We thank Thee, Lord, that Thou hast kept the best in store;  
We have enough, yet not too much to long for more;  
A yearning for a deeper peace not known before.

We thank Thee, Lord, that here our souls, though amply blest,  
Can never find, although they seek, a perfect rest;  
Nor ever shall, until they lean on Jesus' breast.  
Ada, Okla.

#### NATIONAL HOLINESS CONVENTION,

Bowdoin Square Tabernacle, Bowdoin Square, Boston Mass,  
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Rev. Will Huff, evangelist, Rev. C. J. Fowler, D. D., and others are expected to preach daily. All holiness preachers and people in Eastern New England are invited to co-operate in making this the best Holiness Convention ever held in Boston. This meeting is strictly interdenominational and under the auspices of The National Holiness Association. For all information address Rev. E. Hilton Post, 55 High St., Everett, Mass.

We have just received a clipping from Denver Post of the death of Rev. Charles B. Allen, evangelist. He died at his home, 1428 S. Pearl St., Denver, Colo., Nov. 3, 1915. Further details will be given later.

#### GIFT BOOKLET.

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#### WHAT THEY ALL SAY.

A few extracts from letters of Club members will give you some idea of the many attractive features of the Pentecostal Herald Piano Club and will explain why it is so popular. Here are a few samples taken from the correspondence at random:

"I certainly am enjoying my Piano. I couldn't have gotten any better piano in Decatur than the one I got from you if I had paid one hundred and fifty dollars more than this one cost me."—Mrs. F. B.  
"I am perfectly delighted with it, and everyone that has heard it, or has played on it, says they have never heard a finer toned one. I can observe such a vast difference between this one and others that are in this community that have been placed by agents. Everyone, even those who know nothing about music, can tell the superiority of this piano over others."—Mrs. J. R.  
"We like it mighty well. The tone is

full and clear, and the smooth and glossy finish is certainly superb. We think it much better than we could have done here for the money."—Mrs. O. F. P.

"We are delighted with the piano."—Mrs. B. S. S.

"The piano has come and it is everything I could wish it to be. The tone is so soft and mellow, it sounds more like a harp. The bass notes are remarkably full and round; the case is specially beautiful. I am entirely delighted with it. I never saw a more perfect instrument."—Mrs. W. J. B.

Almost every letter received from Club members contains similar expressions of appreciation. The advertising Manager of The Pentecostal Herald cordially invites you to write for your copy of the Club booklet and catalogue which explain the big saving in price, the convenient terms, the superior quality and durability of the instruments, the protective guarantees and other attractive features of the Club. Address The Associated Piano Clubs, Pentecostal Herald Dept., Atlanta, Ga.

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# Our Boys and Girls

Mrs. Bettie Whitehead.

## MISS HATHAWAY'S THANKSGIVING.

Miss Martha Hathaway sipped her tea thoughtfully. She was very tired and had drawn the little stand up by the fire.

It was the night before Thanksgiving; the wind whistled drearily round the tiny little house, and truth to tell, through the cracks into the house as well. The rain beat against the windows, and, putting everything together, Miss Martha felt, as she expressed it, "rather down in the mouth." "I 'most wish," she thought, "that there wasn't any such thing as Thanksgiving. Somehow I feel as forlorn as can be, and I keep thinking of the old days at home. I wonder if Hattie remembers them, too; she and I are all that are left now."

Miss Martha put her cup down and wiped her spectacles; they seemed to be very misty.

"I wonder what she is doing. We ought to be together tomorrow. I declare I don't believe I'll get any dinner; I don't believe I could swallow a mouthful if I did. If Hattie was coming, it would be different, but to think we haven't spoken for over a year, and for nothing but an old-fashioned dresser! I know Aunt Maria gave it to me. I remember just when I sat in her parlor and she said she wanted me to have it when she was dead and gone. But I've been wondering lately if she might have said the same thing to Hattie. I find that I forget sometimes and contradict myself, so she may have forgotten about giving it to me and given it to Hattie. But, whether she did or not, we never ought to have an old piece of furniture come between us, own sisters, like this. I can't imagine how we did, only we both got spunky and said more than we meant, and now we won't either of us give in. Tomorrow's Thanksgiving, and we'll be both alone. I wish she would make the least little move; I'd meet her more than half way."

"What makes me wait for her to start? I don't know, only it's tough work to take the first step, and she just as good as accused me of lying outright. I told her I would never speak to her till she took that back, and it don't seem to me I can. Thanksgiving, and we used all to be so happy together. I'm the oldest? Yes, know it, and perhaps she is wishing that I would make the first move. Mother used to say, when we were children that it all ways took two to quarrel, and no matter how much the other was to blame we must make up our part anyway without waiting for the other. And I do believe I will; I'll write to Hattie this very night."

And sulking her actions by her thought, Miss Martha pushed back her cup and saucer, and went for the pen and ink.

Only fifteen or twenty miles away Miss Hattie Hathaway was at this very moment in her room in a boarding house. On the table before her was a pile of examination paper, for she was a teacher in the academy, and her vacations were more or less filled up with that sort of work. But tonight she did not get on very rapidly. The same paper had laid before her untouched for over half an hour.

"I really believe I'm homesick," she said, wiping away the tears that were rolling down her cheeks.

"I wish I were going to spend Thanksgiving with Martha, it seems so forlorn to be here among strangers. I wish Aunt Maria had burned that old dresser, or chopped it up, instead of giving it to either of us. Still, I really don't see how in the world we came to have so much trouble over it. I hadn't any idea but that Martha would come round in a day or two, and say it was all right, and then I meant to tell her that she could keep it at her house, anyway. But—she did not give in, and I've hated to, and so it has gone on."

"I'm ashamed—and homesick. I want my dear old sister Martha to love me and take care of me, and I'm just going home to her tomorrow by the first train. I take all the blame if she wants me to, and she may have the horrid old thing if she will only kiss and make up. Why—bless my heart, I've just spent the whole evening thinking, and now it is high time I should go to bed, for I must take an early start."

Miss Martha had finished her breakfast and gotten her turkey ready for the oven.

"I won't plan for dinner until after the three o'clock train," she was saying to herself.

"If she got my note, as she ought to the first thing this morning, she could get here then anyway. I won't mind waiting till then for my dinner. I hope—Why!"

Just then and there the door opened, and in walked—Hattie herself.

"We—do love each other, don't we, Martha?" she said, putting out her hands, and falling back upon the old childish expression.

"You dear child, I should say we do," answered Miss Martha, just taking her sister in her arms.

"But how did you get my letter so quick?"

"Your letter?" I didn't get any letter. I got to thinking, and it made me homesick and lonesome, and it seemed so foolish to keep on like this, that I just made up my mind to come and come. You may have that old thing and welcome, I don't want it."

"No," said Martha; "Your name is Hattie Maria, you know, and so you ought to have it."

"But I don't want it; you shall have it."

for your dining room."

"Oh, no, you—" began Miss Martha, quite decidedly, but Hattie stopped her.

"Oh, Martha Hathaway," she said, laughing, "if we don't look out, we shall be quarreling over the old thing again; let's give it to Cousin Emily. Will you let me stay to dinner?"

"Let you stay? Oh, Hattie, I am so thankful you're here that I don't care whether I have any dinner or not."—*Christian Observer.*

Dear Aunt Bettie: Would you let a little Mississippi girl join your happy band? I have a sister and one brother and have one pet calf whose name is Mandy. My papa takes The Herald and I like to read it very much. I go to church. Guess my age, between six and eleven. I am in the fourth reader. We belong to the Methodist Church. Cora Jones, I like music too. I have my grandmother's piano.

French Camp, Miss. Mary Ann Lane.

Dear Aunt Bettie: My sister takes The Herald and she reads the Children's Page

to me. I am seven years old. I have dark hair and eyes and dark complexion. I am in the second grade. My birthday was Sept. 19. Verna Floyd, Joshua led the Israelites into Canaan. Who washed Jesus' feet with her hair? I hope to see this in print. Pearl Murry.

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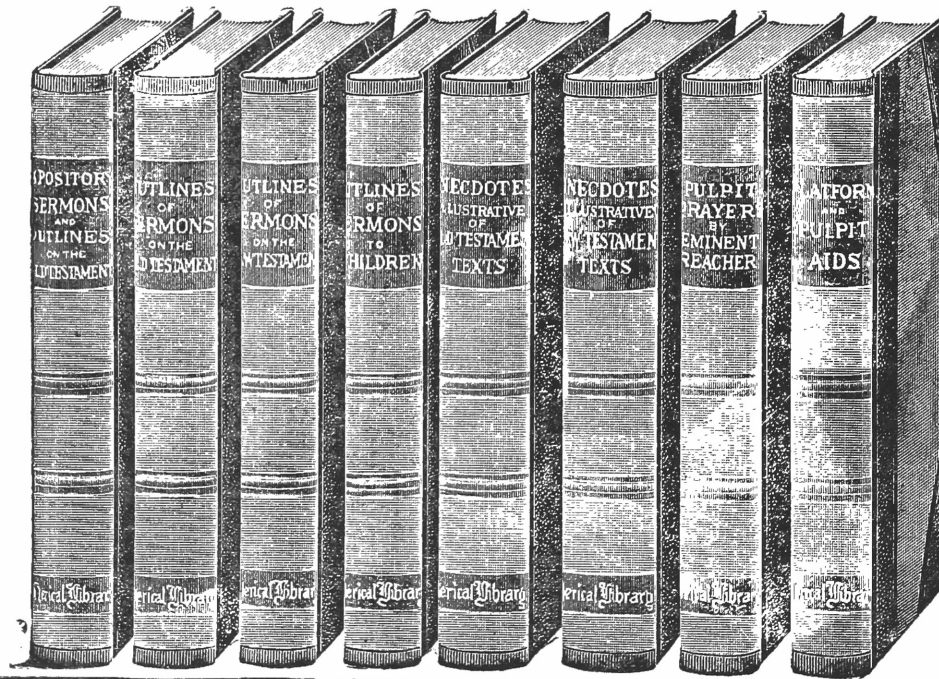
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## OUR DEAD

### BURNLEY.

"Precious in the sight of the Lord is the death of His saints." Psa. 116:15.

On July 20, 1915, the spirit of Rev. Jas. T. Burnley was translated to the sphere of eternal glory from his home at Milledgeville, Ga. Bro. Burnley had long since prepared for this event and was looking forward to it, knowing that to be absent from the body was to be present with the Lord.

He was born April 9, 1841, in Wilkes Co., Ga. Married Miss Adelia Dorrough, Dec. 24, 1869. To them were born five sons and 3 daughters. Two sons and one daughter preceded him in death.

He fought as a Confederate soldier in the Civil War, and did not become a soldier of the cross of our Lord Jesus until 29 years old. But he enlisted for life, yea, for eternity. Like Miller Willis, Bro. Burnley had become quite a wicked young man, and often in testimony in order to magnify God's wondrous grace, he referred to his former ungodliness.

Ten years after his bright and glorious conversion he entered the experience of entire sanctification, to which experience he ever afterward bore glowing testimony. In making direct, definite personal appeal to people concerning salvation, few have dealt with a greater number or been more effective in such work. Many will rise in the judgment to call him blessed. His colportage work was signally blessed. Many a Bible and good book has he placed in homes reading them. Rather late in life he was given license to preach, and after that, his work as Chaplain to Georgia prison camps was crowned with success, in that poor fallen criminals were led to Christ.

I believe the secret of Bro. Burnley's power was that he lived a life of prayer. He "practiced the presence of God." He kept a prayer list—persons for whom he interceded daily. Fortunate indeed were those whose names were on that roll. His going is a loss to us, and the separation grieves us but the reunion is not distant. Soon the heavens will be rent and our Christ Himself will descend to catch us up. "Even so, come, Lord Jesus, come quickly." Amen. J. B. Armstrong.

Clarkston, Ga.

### PORTER

In the evening hours of March 29, 1915, Jesus visited the home of Mrs. Margaret Porter and took from her her true and loving daughter, Ollie. She leaves an aged mother and one sister besides a host of relatives and friends to mourn our loss. We know our loss is her gain, so we bow in submission to His will. We loved her but God loved her more and has called her to that land where there is no suffering and where she waits to greet us with her smiling face. She was converted and joined the M. E. Church at the age of eighteen years and lived a true and faithful Christian until her Savior called her home. Her life was truly a light to all with whom she came in contact, always ready to give good advice and help to encourage some poor aching soul. To know her was to love her. In my mind I can see her as she would praise God with her bright, smiling face that was hers by nature and exceedingly so by grace. For the past few years she has been a sufferer of a combination of diseases but always so patient in her suffering, and we know she is now resting free from all pain. His will must be done in all things. Our homes are so lonely since dear Ollie has left us. What a happy meeting that will be when we can meet her where no parting comes and no goodbyes are spoken. It sometimes seems almost unbearable to think her dear form will never darken our lonely door nor her sweet voice never more be heard. I shall never forget her last visit with the writer of this memoir. She talked so sweetly of her Savior and how good He was to her. She said that she knew her time on earth was short but she said she knew when her troubles and trials this old earth were done that she had a home high up in heaven.

The remains were laid to rest in Spring Hill cemetery to await the resurrection.

We shall sleep, but not forever,  
That will be a glorious dawn,  
We shall meet to part, no never,  
On the resurrection morn.

Written by a friend,

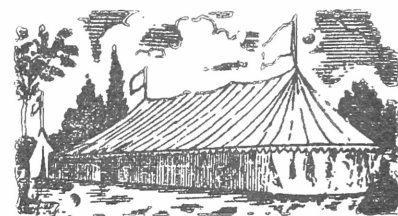
Mrs. M. E. Garrett.

### EVANGELISTS' APPOINTMENTS.

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REV. C. L. WIREMAN.  
Middletown, O., Nov. 10-25.  
REV. J. E. HEWSON.  
New Albany, Ind., Nov. 8-28.  
REV. L. J. MILLER.  
Sedgwick, Colo., Nov. 14-28.

REV. W. W. OWEN.  
Cleveland, Kan., Oct. 31-Dec. 1.  
REV. O. H. CALLIS.  
Hugoton, Kan., Nov. 3-28.  
REV. J. B. KENDALL.  
Hugoton, Kan., Nov. 3-28.  
REVS. FRED MESCH AND RINEBARGER.  
Kingsdown, Kan., Nov. 9-28.  
REV. W. W. LOVELESS.  
Monticello, Ky., Till Dec. 5.  
REV. JAMES V. REID.  
Danville, Ky., Till Dec. 1.  
REV. GEORGE BENNARD.  
Lansing, Mich., Nov. 16-26.  
REV. A. P. GOUTHEY.  
Lincoln, Neb., Nov. 21-Dec. 5.  
REV. C. M. DUNAWAY.  
Homestead, Fla., Nov. 21-Dec. 12.  
REV. C. H. BABCOCK.  
Ashby, N. D., Nov. 21-Dec. 5.  
REV. THOMAS PRICE.  
Epworth, Del., Nov. 14-28.  
REV. T. C. HENDERSON.  
Wichita, Kan., Nov. 21-Dec. 5.  
REV. W. H. HUFF.  
Philadelphia, Pa., Nov. 19-28.  
REV. L. C. DOUTHIT.  
Concord, N. C., Nov. 14-28.

REV. C. W. RUTH.  
Newark, N. J., Nov. 20-30.  
REV. A. G. VOIGHT.  
Genoa, Neb., Nov. 14-Dec. 19.  
REVS. MOORE AND TILLMAN.  
London, Ky., Dec. 1-15.  
REV. F. E. REYNOLDS.  
Taylors Falls, Minn., Nov. 14-Dec. 3.  
REV. AURA SMITH.  
Marion, Ind., Nov. 12-26.  
REV. A. H. JOHNSTON.  
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REV. KENTON H. BIRD.  
Latimer, Kan., Nov. 21-Dec. 5.  
REV. W. R. CAIN.  
Webster City, Ia., Nov. 28-Dec. 19.  
REV. THEO. LUDWIG.  
Palco, Kan., Dec. 1-19.  
REV. H. W. SWEETEN.  
Ashland, Ky., Nov. 24-28.  
REV. G. W. SHEPHERD.  
Bicknell, Ind., Nov. 14-Dec. 26.  
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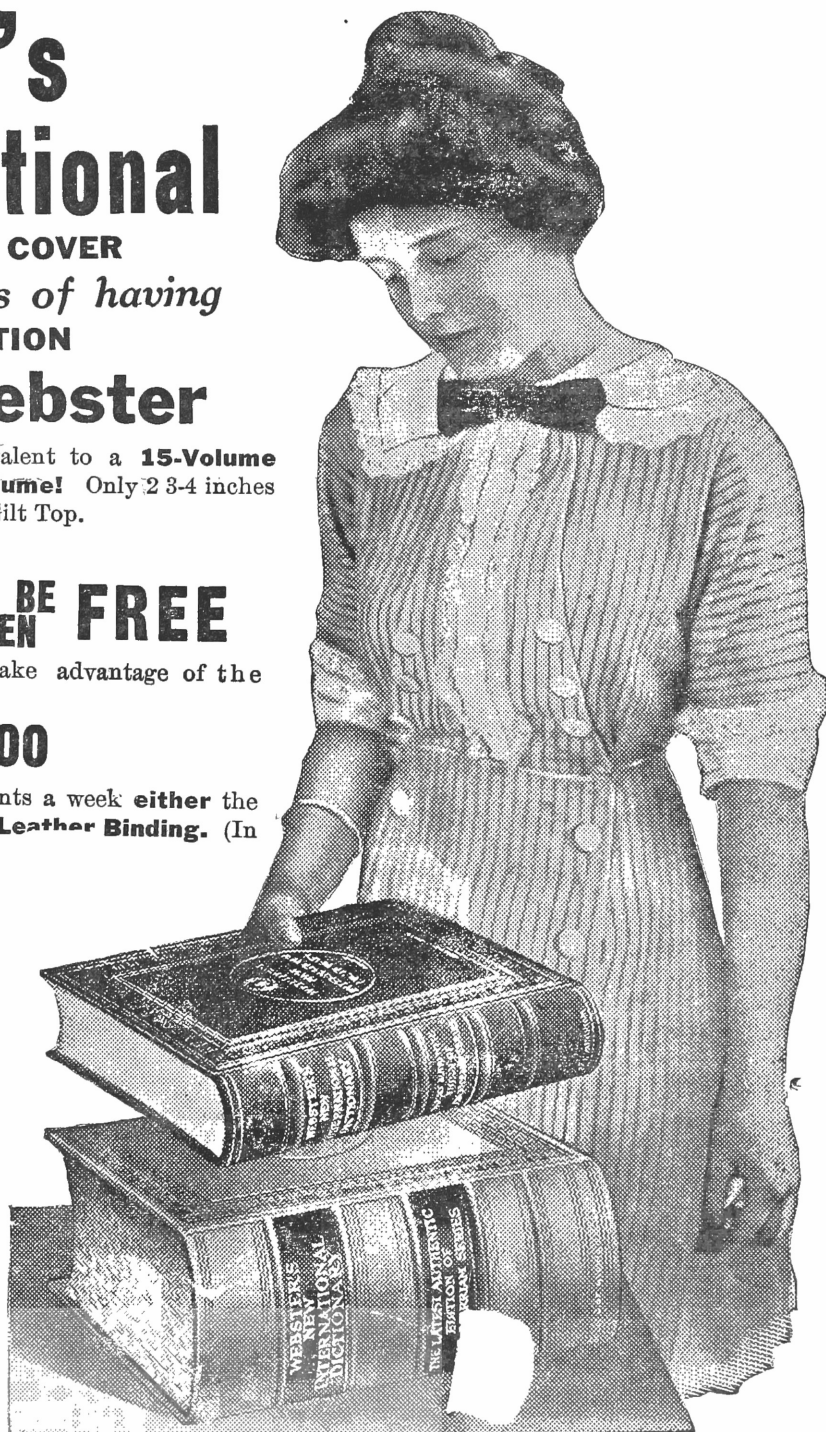
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*The Herald's Introduction  
To The  
Sunday School Lesson  
By J. Gregory Mantle.*

**LESSON FOR DEC. 5, 1915.**

2 Chron. 26:8-10, 15-21.

**Uzziah's Pride and Punishment.**

Golden Text: "A man's pride shall bring him low; but he that is of a lowly spirit shall obtain honor." Prov. 29:23.

The awful shadow that fell over the reign of Uzziah is all the more significant because of his long and brilliant reign of fifty-two years. (Verse 3). It was in some respects almost as splendid as the reign of Solomon. Look at the indications of his prosperity in this chapter.

**Uzziah's Photograph.**

God helped him against the old-time enemies of Israel. He warred against the Philistines and broke down the wall of Gath. God helped him against the Philistines and against the Arabians. Even the Ammonites became tributary, and brought gifts to Uzziah, and his name spread abroad even to the entering in of Egypt; for he strengthened himself exceedingly. (verses 6-8). Realizing the danger to which he was exposed, he fortified himself against it. He built towers in Jerusalem at the corner gate and at the valley gate and fortified them (verse 9). He built towers in the desert; he digged wells; he had much cattle both in the low country and the plains; he loved husbandry, and had husband-men and vine dressers in the mountains and in Carmel (verse 10). He had a great army of soldiers, who made war with mighty power, to help the King against the enemy. (verses 11-13). These valiant soldiers were armed with armor as effective in that day as the armor worn by our soldiers today. (Verse 14). He made engines, invented by cunning men, to be on the towers and upon the bulwarks to shoot arrows and great stones. (verse 15). His name spread far abroad for he was marvelously helped. (verse 15). The explanation of this wonderful prosperity is contained in verse 5. "He sought God, and as long as he sought the Lord, God made him to prosper."

**The Root of His Capability.**

He was unquestionably a capable king. In this photograph we see him successful in all he undertook. Out of doors, indoors, at home and abroad, in peace and in war he was equally wise, vigorous, thoughtful and successful. The secret was that he sought God. He prayed over everything, and as long as he prayed he prospered. He made God his chief Adviser, the Guide of his life, and Israel prospered because there was a king on the throne who prayed about everything. As long as he did that God made him to succeed. Then came a sudden darkening of the sky.

**Beware of Success.**

God helped him marvelously, till he was strong. (verse 15). If you are being wonderfully prospered, and success crowns your studies and all your enterprises, then look out; for as the proverb says, "A full cup is hard to carry." How sadly the next verse reads: "But when he was strong, his heart was lifted up to his destruction." (verse 16). He ceased

to be a dependent child, and became an independent, arrogant, presumptuous king. It was over that same precipice that the devil pushed our first parents; and he is busy doing the same thing today. Whenever you are enjoying success and encouragement be careful to keep low at the mercy-seat, for when the barometer of secret prayer begins to run down, something sad, and perhaps tragic is going to happen. Says Bunyan:

"He that is down need fear no fall,  
He that is low no pride;  
He that is humble ever shall  
Have God to be His guide."

**The King Becomes a Leper.**

God made him to be king, but in his pride and presumption he took upon

himself the office of priest, so violating the plain instructions of God's law. "He went into the temple of the Lord to burn incense upon the altar of incense." verse 16. (See Numbers 16:40). Azariah the priest and with him fourscore priests of the Lord, that were valiant men, went in after the king and they bravely withstood him, and said: "It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron. . . Go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honor from the Lord God." (Verses 16-18).

**Dig Out The Leprosy of Pride.**

Uzziah lost his temper with the fearless priests, but his wrath was of

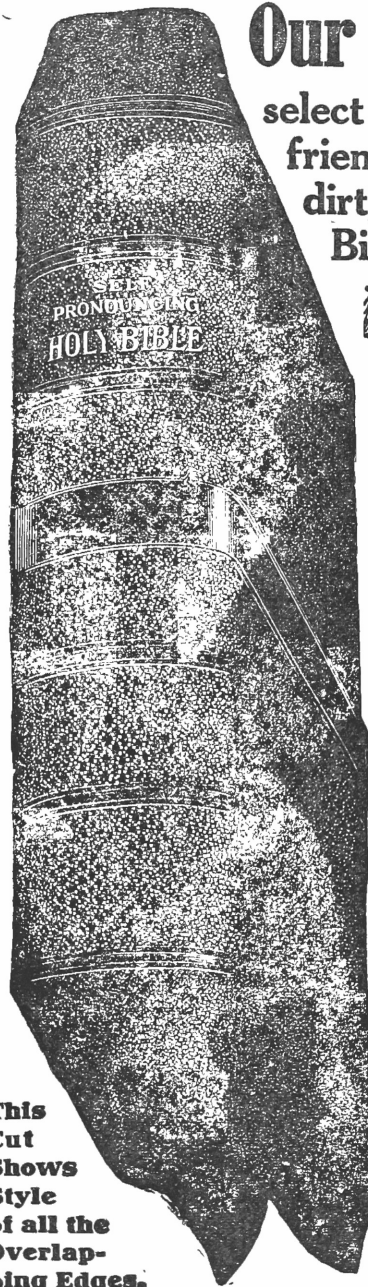
short duration for God interposed and smote him with leprosy. Then he needed no thrusting out, but he hasted to go out because the Lord had smitten him, and the king was a leper until the day of his death, and was cut off from everyone because he was a leper. (Verses 19-21). Take warning, O my soul, and ask thy God to dig out from thy heart the hateful leprosy of pride, and to fill thy heart with the humility of Jesus, lest Satan tempt thee to forget thy place as Uzziah did. What a lesson for us all to keep humble.

"Of my boasted wisdom spoiled,  
Docile, helpless as a child;  
Only seeing in Thy light,  
Only walking in Thy might."

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Specimen of Type  
**But the voice answered me again from heaven, What God hath cleansed, that call not thou common.**

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**6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.**

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