

The Pentecostal Herald.

"AND THEY WERE ALL FILLED WITH THE HOLY GHOST." Acts. 2.4.

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REV. H. B. COCKRILL.

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THE PENTECOSTAL HERALD.

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REV. W. E. ARNOLD, Office Editor and Business M'gr.

NO PAPER LAST WEEK.

For three years our paper has not missed an issue until last week. Owing to the demands upon the mills, our order for a car load of paper could not be filled in the time we expected. We scrapped around and did the best we could for two weeks, and still the paper did not reach us in time for last week's issue. Besides this it was mid-summer, and our employes were anxious to take a few days' well-earned rest, and it was thought best to let them all take their vacation at once. Further, the office editor, whose duty it is to select and give out the material for the paper, was away with his stricken family attending the burial of his precious babe, whom God had called to the heavenly home. Under the circumstances we are sure our readers will pardon us for missing one number. We hope now to go steadily forward without any further break in the chain of our weekly visits to the homes of our many friends.

Our recent sorrow has taught us many things. We have often felt our inability to truly sympathize with those who were called upon to bury their loved ones. We know what it means now, and hereafter our hearts will beat with truer sympathy for sorrowing ones. We have often wondered if we could get hold of God in the hour of bereavement, and draw from Him the comfort and help that are needed in order to sustain the fainting soul. We praise His dear name that we found His grace sufficient. We now know that the promises of the blessed Book are true, for we have tested them, and out of our own experience, can bear testimony to the sweet rest and comfort there are in Jesus Christ. Heaven is nearer to us than ever before. The Saviour is more precious, because he stood by us during the trial. Our love for our friends is strengthened, for when we needed sympathy and help, their kindness was marvelous to us. May the Lord richly reward them! Little Frank Strother Arnold was as bright and sweet a babe as ever blessed a home. But God had need of him. We shall see him again bye and bye.

Since our first editorial mention of the Publishing House affair, we have had but little to say upon the subject. We gave our readers about all the facts that had been developed, and plainly expressed our opinion as to what should be done under the circumstances. Further than this we did not care to go until the evidence was all in and ample opportunity had been given for explanation of the statements that had been made. Since our last issue, the Book Committee has met, gone over the case, and made a statement through the church press. This statement will be variously received. To some, it will appear perfectly satisfactory; to others, quite the reverse. This committee, after setting forth the history of the prosecution of the claim against the Government, and after reviewing the correspondence between the Book Agents and Senators Pasco and Bate, fully exculpate Barbee and Smith. They say: "While not approving the exact form in which the telegrams to Senators Pasco and Bate were expressed, we are fully of the opinion that the Book Agents were not intentional deceivers, nor guilty of any other unworthy and corrupt purpose in the premises." "Both Dr. Barbee and Mr. Smith were before the Book Committee and testified most positively that they had

not intended to deceive or to mislead." It must be admitted that the telegrams were very unfortunately worded. Dr. Hoss, commenting on the matter in the "Christian Advocate," says of them: "More than any words of ours can express we regret that these telegrams were sent. All the trouble in the case, as far as the church is concerned, arises out of them. Whatever the intention may have been, they furnished an occasion for misunderstandings and misrepresentations on the floor of the United States Senate, not, it is true, with reference to the bill itself, but certainly with reference to the issue as to whether any fee was to be paid to Major Stahlman for prosecuting it." No doubt Barbee and Smith were very unwilling to say anything that would jeopardize the claim. In their carefulness at this point they have certainly lost their balance in the other direction and used language that was dangerously equivocal and evasive. Referring to this correspondence, the committee appointed by the Senate to investigate the matter, say in their report:

"No candid person who examines this correspondence can reach any other conclusion than that the subject of this inquiry was the existence of such a contract, and not the percentage that an attorney was to receive. The replies of the book agents to this letter and telegram make it manifest that the policy of silence with reference to the contract was maintained to the end, even to the extent of withholding the truth and misleading and deceiving those who made an earnest effort to obtain it."

With reference to the church itself the committee says:

"The committee deems it proper to state that no censure should rest upon the Methodist Episcopal Church, South, for the acts of its book agents. The Church has been injured by the misconduct of its agents, and for such conduct it is held entirely blameless."

As for Major Stahlman, we have seen no defense of his action. The Senate Committee say that "Mr. Stahlman, in conversations and correspondence with Senators and Representatives, concealed from them all knowledge of the existence of a contract, withheld from them all information regarding it, and purposely and willfully by misleading if not by false statements impressed them with the belief that Mr. Stahlman was not acting as the agent or attorney of the book agents, with the expectation of pecuniary remuneration for his services, but as a personal friend of the book agents and a member of the Church."

If he is represented correctly, he virtually confessed to falsifying, by which he deceived Senator Pasco. He said:

"Peter denied his Lord three times. He told a story. I do not claim to be better than Peter. If Peter was forgiven and if the church was founded upon the rock of St. Peter, Stahlman can be forgiven for the crime he has committed."

This is contemptible. One of the Louisville dailies has suggested that Stathman was more like Annanias than Peter, and that Barbee and Smith had played the part of poor old Sapphira.

Evidently a great mistake has been made. It is not necessary to convict Barbee and Smith of willful and intentional falsehood, in order to determine the Church's duty. The Senate was deceived, and under the deception, it made an appropriation which, perhaps, would not otherwise have been made. However this may be, the fact remains that the appropriation was made under the influence of the deception. The Church can not afford to receive money that way. We are glad to find that the Bishops come to the rescue and make the following statement:

"While reaffirming the justness of our claim, payment of which has been sought for twenty-five years, we insist that the Church cannot afford to accept it as a gratuity or on conditions that reflect

upon its honor. Inasmuch, therefore, as some Senators have affirmed on the floor of the Senate, that they were induced to support the claim by misleading statements on the part of the representatives of the Church—statements, however, which did not affect the merits of our claim—we hereby give this assurance: that if the Senate, by affirmative action declares that the passage of the bill was due to such misleading statements, we will take the proper steps to have the entire amount returned to the Government."

We hope this will be done. Then let the claim be prosecuted upon its merits DE NOVO, or else let it be dropped forever.

A GOOD brother writing in "Zion's Outlook," says: "The new law will not be a dead letter in Texas as the PENTECOSTAL HERALD would have us believe."

We beg pardon. This precious brother has altogether misunderstood us. We have never for a moment supposed that the new law would be a dead letter in Texas, nor have we tried to get any one to believe such a thing. We knew better than this. The new law was not made to be a dead letter. We know too well the temper of the opposition in Texas, to be deceived in this manner. The cowboy regime is too firmly fixed in the grain of these brethren for this. It is "knuckle-or-look-down-the-barrel-of-my-six-shooter." This policy was foreordained in many quarters long before the new law was enacted. It was enacted for the special purpose of enabling them to carry out this program. When persons will go to such desperate extremes WITHOUT any law, what may we expect them to do WITH a law, framed by their own hands and for this special purpose. When we said that "the outcome of the law would depend upon the manner in which it was executed," we did not have the slightest doubt as to how it would be executed in certain parts of Texas.

We stated in substance, that a wise and temperate administration of the law, merely for the protection of the legitimate authority of the pastor, would do no harm, and so it would not. But the case was purely hypothetical. We did not believe that any such administration would follow. Subsequent events have proved us right. Already protests have been sent to several of our evangelists warning them not to take part in certain camp-meetings, and pastors have taken steps to break up the cottage prayer-meetings by an application of this law. If the law does not work damage and disaster to the church, it will not be the fault of the opposition in Texas. There are but few other places in the bounds of the church where a like spirit prevails, and the law, like the similar one in the M. E. Church, will be a dead letter nearly everywhere else, but not in Texas. In our recent editorial we were guarded in our expressions, and did not speak all that was in our mind, because we were anxious that all responsibility for the precipitation of any conflict should rest with those who propose to execute the law. The enactment places the initiative with them. It will be a dead letter until they take up the matter and enter their protest. The holiness people should not anticipate the opposition, but should go steadily forward until the protests are made. Then God will teach them His will, which they must follow regardless of consequences. The holiness people want to avoid all responsibility in this matter. They do not want to assume a defiant attitude and make many speeches before opposition shows itself. This is only to invite and provoke opposition. Their course is to go straight forward, attending to the Lord's business, and let the opposition take form before they undertake to deal with it. If it does not show itself, then praise God for peace. If it does show itself, then deal with it as God directs. But by all means let the holiness people of the M. E. Church, South, stand together. If one goes off here and another there and another in some other direction, we will but scatter our forces and lose our opportunity. If the new law is brought to bear upon any of our people, let them be patient until an understanding can be reached by the great body of which they are a part. This will not be long.

CONTRIBUTIONS.

OUR RESPONSIBILITY FOR OUR BROTHER.

REV. LUCIUS HAWKINS.

"And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not, Am I my brother's keeper?" Gen 4:9.

It is difficult to conceive of the rapidity of the downward course of sin. Adam was created in the likeness of his Creator, which was righteousness and true holiness. Yet when he sinned, his fall was so great, and his descent away from God and toward evil, was so rapid, that his first born was a murderer. And what an illustration we have in this brief history of the power of heredity.

How the Lord spoke to Cain, we have no means of knowing. Probably in an audible voice, as Cain was in hardly a condition to receive communications by spiritual impressions. By what ever means the inquiry may have been propounded, it is quite certain Cain understood that it was the Lord who was talking with him.

The Lord's question to Cain, "Where is Abel, thy brother?" shows His loving care over His creatures. It is not probable that the hereditary trend to evil, and the influences of sinful environments, had taken Abel down to the depths that Cain had descended. Abel, we may suppose, was living in God's favor, and God was interested in the welfare of His child.

Cain's answer to the Lord's inquiry concerning his brother, shows that he had become an adept scholar in the school of his father, the devil, who is the father, and instructor, and instigator of liars. Of course Cain knew what had become of his brother, and it is strange that he did not understand the character of the One who propounded the question to him, to know that it was utterly useless to lie to Him. But sin is so blinding the sinner does not see the futility of trying to deceive the Almighty. He does succeed in deceiving himself, but he never succeeds in deceiving God. But the devil makes him think he can, and so he goes on his blind career to his eternal undoing, unless, perchance, the Spirit is able to bring him to repentance.

But is not the Lord pressing this question upon each of us? "Where is thy brother?" Has not each of us a brother in whose welfare we ought to be interested? Do we know where he is, and how he is?

Father, do you always know where your boy is, especially at nights? You allow him to go on the streets, Do you know the kind of company he is keeping? Do you know what kind of habits he is forming? Do you know what time he comes home? Do you know how he spends his money?

Mo her, do you always know where your daughter is? Possibly you allow her to go on the streets after night, or to the park, or other places of public resort, on the Sabbath. Do you know that your daughter's associations are such as a young girl ought to have? Do you know that she is never enticed into the circus, or theater, or other vile place of amusement?

Brother, do you know where your fellow brother in the church is? Do you feel any interest in his welfare? Maybe you have not seen him in the prayer or class-meeting or any other religious meeting, for weeks. Have you missed him? Have you inquired about him? Have you been to see him, and to learn

why he has been absent from the house of God? Do you know where he is to-day?

It may be you can answer all these inquiries in the negative much more truthfully than Cain could. It may be you do not know. It may be that some parents have so little interest in the welfare of their children that they do not know where they spend their time when away from home. It may be, brother, you have so little interest in either the temporal or spiritual welfare of your brother in the church, you do not know whether he is dead or alive. You have never missed him, consequently you have never inquired for him. And it may be you are equally as ignorant concerning the whereabouts of your unsaved neighbor.

But when the Holy Spirit, through the Bible, or your pastor, or some friend, presses this question home upon your conscience, do you answer in the language of the insulting question that Cain flung into the face of the Almighty, "Am I my brother's keeper?"

Yes, my brother, you are. You are responsible for keeping your brother from all harm, and in the best possible condition for his highest welfare, both temporal and spiritual, up to the measure of your ability.

You are to keep your brother out of the saloon, and save him from a drunkard's awful fate. And you are responsible for the open saloon, just as far as your influence and vote will go to close it, and to that extent, at least, you are responsible for keeping your brother out of the saloon.

And so to a very wide extent, we are each other's keepers. The husband is keeper of the wife, and the wife the husband. Parents are keepers of their children. Pastors are keepers of their flocks, and each member of the congregation is the keeper of every other member, and each member of society at large is the keeper of every other member.

And the responsibility of this keeping extends just as far as our influence and ability extend. If we have any power by which we can keep a man from going to ruin we are responsible for the exercise of that power in the interests of that man.

The apostle says, "No man liveth unto himself." We may not want to influence other men, but we are, for either good or evil. And it is for us to say which it shall be. If our characters, and lives and words, and actions, are all pure and clean, we are helping men into better and nobler and purer lives. But if, on the contrary, we are living unclean and impure lives, we are dragging others down into the same unclean ditch.

Yes, we are emphatically our brother's keeper. We are keeping him out of sin, or out of holiness. Which?

RELIGIOUS, BUT NOT CHRISTIAN.

C. H. WETHERBEE.

Many people lose sight of the real distinction which needs to be made between being religious and being a Christian. There are millions of people who are exceedingly religious, yet they are not true Christians. Of course there is such a thing as genuine, vital, pure religion; yet it is just as true that one may be very religious without possessing actual Christian life and character. And the mischief with very many members of Christian churches is, they are religious, but not really Christian. And bear in mind that no one can become a genuine Christian by becoming simply religious. To become religious in order to become a Christian is a certain failure. On the other hand, he who is, first

of all, a Christian, is sure to be religious. Only he who is a true Christian can live a genuinely religious life. The religion of a Christian is a religion of life, and not of form. His religion is expressed in certain forms, but does not consist in religious forms. The forms are incidental features; they are means not ends. The true Christian does not put his faith in any religious forms; he uses the forms as vehicles for the expression of his faith in his God. When the Christian prays he looks to God, thinking of God's love and power and promise, and not of his own way of expressing his faith in God, or of any virtue which may be reckoned to him on account of his faith. He just thinks what God is able to do for him, and of what God has promised him. It is not so with the merely religious man. His thought is mainly on his religion, whenever his mind is religiously exercised, or whenever he wants religion to benefit him. Such a man is in an exceedingly dangerous position. He deceives himself by the notion that religiousness is, in itself, equivalent to salvation.

EAST MISSISSIPPI FEMALE COLLEGE.

Mr Editor:—Many of your readers will be interested in a report of the work done by this excellent institution this year. Truly God has greatly honored and blessed it beyond all expectation. It stands as another proof that the President of this school, Prof. J. W. Bæson, is running it in the name of, and to the honor and glory of God. He places the religious above everything else in the institution. This is not always done by our church institutions.

And yet the intellectual and physical is in no way neglected. In fact the curriculum is higher than that of most female colleges in the South, and equal to most of our colleges for young men.

The institution is the most thorough and conscientious in every particular. Most of the faculty are deeply spiritual men and women and are highly educated, being graduates of some fine female college, and most of them having taken a post graduate course in some University. They have graduates of Wellesley, University of South Carolina, Trinity College, Peabody Normal, and those who have taken post graduate courses in the Chicago University, Cook County Normal of Chicago, and other post graduate schools.

The talent in the Conservatory of Music can hardly be excelled in the South. A native of Berlin, Germany, graduate of Kullak's Conservatory, is director, who ranks with the first in this country.

The professor of violin and orchestra is a native of France, and a very fine artist. In short, it is doubtful if a better faculty is gathered together in the Southern States.

But best of all is the spiritual atmosphere that pervades the institution. One cannot remain long within its walls without feeling the presence of God. Students have remarked that it would be difficult to remain a year in this college without being a Christian.

When school opened about half of the students were Christians. When it closed every girl but three or four were converted, and a large number truly sanctified to God. In fact there are some of the finest Christian characters and noble workers among the students that we have ever seen. This seems to be a training school for Christian workers. A place where they can go and learn of the deep things of God, and prepare for his work here on earth, in a spiritual as well as in an

intellectual and physical way. Nearly every boarding student belongs to some Workers' Training Class, and are in training to do work for the master during the summer.

The millionaire evangelist, C. N. Crittenton, of New York, spent two weeks in Meridian this spring holding a meeting, and was thrown with the college girls daily and almost constantly; they attended his services regularly, and he held as many as three services in the college.

After having visited a great many colleges in the last fifteen years of his labors as an evangelist, he remarked that he never saw a college where the spiritual atmosphere was so good, and the religious influence so fine as at this place. There are many pupils in attendance this session who were at other female colleges last year, some at other church schools, and they all say that they never saw such a religious atmosphere in a college, and did not think such a thing possible. The president does not pose as a reformer, and says that he is not running a reformatory school, does not bid for bad girls, but is trying to do the Master's will in training those sent to him. That the Lord is honoring his efforts can be readily seen when we learn that the enrollment of students this season is 325, boarding students 1:0, music students 178, elocution 63, dressmaking 14, etc. This is nearly three-times the enrollment under former administrations. There are twenty six teachers and officers, as fine a set as can easily be found. Their aim is to do the highest work physically, intellectually, and spiritually.

We are glad to have such an institution in our midst.

The course of study has been raised again, and many other improvements made for next session.

The buildings were filled to their capacity, and great good done this year in the name of the Master. We predict and pray for greater things in the future.

President Baeson is offering a few scholarships of free tuition to worthy girls who are able to pay board, but who need help on tuition. If preachers or brethren know of such recommend them to the president. They must be good students, deserving in every way.

AS I SEE IT.

The recent unsavory developments anent the Publishing House scandal would naturally stir any thoughtful mind. It is a painful manifestation of a spiritual condition into which our church has fallen, that officials of such standing as these dear brethren could be thus pulled from their moorings, and the fact is made yet more painful by the complicity of other officials. Some of us have heard our Bro. Barbee make some very strong statements about the love of money in Conference sermons. From some of his utterances, one would have expected him to be as free from an uncomely seeking after filthy lucre as even father Wesley himself.

Our only defense against mammon is in the highest type of genuine spiritual life. Few men can resist the attractions of riches. Money has great power in binding the inner eye, in turning the heart away from God, and despoiling character.

Why should our officials, when already remarkably well paid, be clamoring for an increase of salary? Imagine the promoters of the Pentecost revival using the methods disclosed in the recent scandal, to accumulate church funds, and then eloquently pleading for three thousand dollar salaries!

There has been more than a hint in some quarters that we evangelists are in the field for money. Of course such criticisms may be expected, and we who are the subjects of them have no fear and no regard for what may be said on this line. I, for one, have labored faithfully, even to the wreck of my nervous system, twelve years in this field, and at no time have received as much as a thousand dollars, above railroad expenses, for a year's labor. During one year my receipts netted but one hundred and thirty dollars. In saying this, I have no complaint to make; by close economy we have been able to live, and have been happy in the Master's work. I suppose I am treated about as the average evangelist, especially the class known as "Holiness Evangelists."

But we note that the leaders in this scandal have been very bitter against the holiness movement. They have persistently antagonized that which is known by all students to be the doctrine of Methodism. They have not been noted for soul saving, and they have with great diligence circulated that class of literature of which Boland's "Problem" is a sample. Anyone examining the advertising columns of the *Christian Advocate* will find that our Publishing House is pressing a class of literature that is essentially of the world.

We are not surprised at the decrease in circulation of the *Christian Advocate*. People who wish worldly literature ordinarily go to the world for it; while those who find time and possess taste for reading religious literature desire the kind that feeds the soul. While our official organ has lost twelve thousand subscribers in the last dozen years, holiness papers, like the *PENTECOSTAL HERALD* and *Zion's Outlook*, and others, have grown from nothing to thousands.

The same General Conference which failed to unearth the scandal so nobly exposed by our brave brother Haynes in *Zion's Outlook*, passed another law which also shows the course in which we are drifting. Of course we refer to the enactment extending the ecclesiastical power. The curse of the church in all ages has been ecclesiasticism. Men are by nature religious, but it is religion of form and ceremony, of the outward rather than the inward life. The great churches, those of vast numbers and wealth, and such as are growing hoary with age, have all wrecked on the rock of formalism. Note the Jewish church. The Sadducees were infidels as are many high ecclesiastics to-day (note the Briggs and other like cases); they denied spirit, and resurrection, and were thus materialists. The Pharisees, while granting these cardinal doctrines, were self-righteous, covetous, and yet filled with such exceeding religiousness that they were ready to mob Christ for violating their ecclesiastical traditions. Filled with envy and murder, they were ready to crucify the Son of God because He did not conform himself to their straight jackets, but worked for souls independent of their forms—even trespassing upon the parish boundaries of the high church cock a lorum.

We all know that ecclesiasticism rampant bred popery, burned martyrs, and inaugurated the devil's millennium of the dark ages. Luther had to work, as did our Master, in the face of ecclesiastical proscription and invective. He violated their high churchly mandates, trampled upon their traditions, and preached the Gospel of the grace of God, fearless of men and devils. Wesley's movement, like Luther's, was rejected, opposed, hedged, and hated by the prelates of his time. He was branded as a fanatic, opposed as an anarchist, and hated as a child of the devil, and all because he would not be bossed, and

have his conscience smothered at the mandate of his ecclesiastical opponents.

The fact is, no great, world-wide spiritual upheaval has ever been brought about by the ecclesiastical party, but without exception they have had to fight their way among the common people under the leadership of men who could assert spiritual independence of the traditions of the elders.

Law was never intended to restrain religious conviction—that is not its province. When men have conviction, and move under God given impulse, they must rise superior to the legal restraints of the slow and conservative ecclesiastical element.

The apostles, with the fire of God burning in their hearts, causing them to feel, as did their master spirit, the great Paul, could be imprisoned, threatened, and mobbed, but their lips could not be sealed, nor their testimony stopped until their work had ended. Men who think the present holiness movement must stop its trumpets and put out its fires at the behest of a cold-blooded ecclesiasticism, have much mistaken the temper of its advocates, and the inward movement of the Spirit of God upon the hearts of men. All true evangelists respect honest and noble pastors, who, true to their calling, are laboring for the salvation of sinners and the perfecting of saints. (Eph 4:11-12). But no true man, with the fire of God in his soul, can for once fold his arms while the multitudes are rushing pell-mell to perdition, because some narrow-minded asserter of priestly prerogatives forbids him encroaching upon his territory.

We are in the closing years of the nineteenth century, and the dawn of the millennium is breaking above the tree tops. While Jesus tarries, let His faithful ones, with God-given courage and undaunted spirit, press the battle in all quarters, nor heed the thunderings of the little ecclesiastical magnates who, failing to make full proof of a pentecostal ministry, would hinder those who are striving so to do.

Yours for a fearless and loving ministry,
WILMORE, KY. L. L. PICKETT.

MERIDIAN, MISS.—I went to Birmingham, Ala., June 1st, and remained ten days, holding services in the mission of Bro. and Sister Hall. The Lord was with us and we had salvation power. Went from Birmingham to Jasper, Ala., forty-one miles from Birmingham, west on the K. C. railroad, and began the battle for God the night of the tenth. The meeting had been side-tracked to an arbor out of town, and the local preachers let the meeting severely alone by staying away (sure and they all had some excuse), but God was on hand. It rained the first Sunday, and the people were so hungry they sat in the rain and listened, while this preacher was more than glad to stand in the rain and tell them of a full salvation. God honored the word. Many saved and many sanctified; among the latter were two Baptist preachers, also a preacher of the denomination of Christians was filled with the Spirit and said he wanted his Father's will to be done in his sanctification.

"God came down our souls to greet,
And glory crowned the mercy seat."

And then "With shouting and singing, and jubilant ringing." Salvation rolls on, and we are looking for the King to come. Hallelujah! Yours with the Blessor abiding within. Glory!
R. M. GUY.

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CHRISTIAN EDUCATION.

Christian education means to draw out every power or faculty of one's being according to the principles of Christ. Or, first regenerate, then educate. The mistake of the age is to attempt to build on fallen nature without reconstructing it by and through the grace of the Lord Jesus Christ. We are glad to note the general increasing desire for education all through the Church and state, but the basal principle of all true education seems to be sadly lacking. So it is not more education of that kind we need, but a better, broader, higher kind built only on Christ, that is the burning demand of these stirring times. Our land is full of schools and colleges. Our girls and boys are being educated, but they are having their powers drawn out, their faculties developed without having their fallen natures renewed. Hence countless numbers of our girls and boys who go out from our schools, colleges and universities with their diplomas are godless. They are of no service to the Church, nor do they serve any true or lasting end, towards uplifting humanity. They are a positive injury. Many of them become educated adepts in evil, many of them being like an incubus around the neck of perishing humanity. Many who feel the need of better things, neither know the trouble nor the remedy. The reason of all these distressing conditions is that many instructors in our institutions of learning fail to note the awful fact that all are degenerate and need to be regenerated and sanctified by the gift of the Holy Ghost. *Facts are facts*, and can not be ignored. Ignoring facts neither changes them nor their results. Basal or first principles we must find before science can be built.

When a boy or girl enters college, the teacher should diagnose the case, and if the soul is found "dead in trespasses and sins," the first thing to do is to call on God through Jesus Christ our Lord to resurrect that soul by planting new life in it by the Spirit of God; second, if a soul is found with a feeble life, or diseased life, the thing to do is to send or the great Physician of souls, with his balm of Gilead, and have the soul made perfectly well, *i. e.*, perfected in love. Then every faculty of the pupil's mind and heart will be so energized by the Spirit of God as to do its best work in drawing out or culturing its native talents or latent gifts.

Some one has said that all church schools should be positively and aggressively Christian, because the Christian religion not only furnishes the broadest, but the only true basis of education. It presents the most exalted notion of personality and its development. Christ only can change the moral condition of the human heart, which if not changed all our mental and moral philosophy is in interminable mystery.

Modestly we say, ASBURY COLLEGE proposes to do such work and to try by the grace of God to be such an institution of learning. It believes in and teaches that men must be born again; second, that men must receive the gift of the Holy Ghost in sanctifying power (Acts 15:9) by faith in Jesus Christ, *i. e.*, every doctrine, from prevention grace to perfect love. Then having all the powers of the boy or girl morally adjusted, proceeds to educate and train all the human faculties to attain a complete individuality, seeking a full and rounded development of manhood and womanhood, by observing all laws of health for the body trusting in Christ in sickness for health, and obeying every God given command, so that our bodies may be well, our intellects trained to think, our hearts pure and our wills always on the side of God's will.

God has signally blessed this school during the past eight years of its existence, sending out *sixty* preachers, besides other Christian workers, who are taking high rank as soul winners all over these lands, over which John Wesley said God had raised up the Methodists to "spread scriptural holiness." The annual conferences are feeling new life, the live presiding elders are blessing God that these fire-baptized preachers are in their districts.

The school year (97-'98) found thirty seven young men studying for the ministry; ten have felt the call to Foreign Missionary work, one has already sailed for Persia, to bless his native land with full salvation preaching; one

cultured, wholly sanctified Japanese will shortly sail for Japan to bless her sons and daughters with heralding a Christ that saves unto the uttermost.

What of its literary or educational work? I think it will compare favorably with any institution of like grade, as evidenced by the graduating speeches, as many cultured, noble men have testified both publicly and privately. (Send for catalogue and investigate.)

This institution is great, simply because it places Jesus Christ as its foundation, center and cap stone, and it proposes to continue this kind of work with faith and submission. Note, the whole object of this school is, not to make men great giants in intellect for selfish purposes, but great in Christ for the salvation of this world.

In addition to the faculty as printed in its catalogue, Rev. A. M. Hills, A. M., graduate of Oberlin, Ohio, under Chas. G. Finney, a B. D. graduate of Yale College has been added to strengthen the Theological faculty. Besides the regular college curriculum, it seems to be God's purpose to educate young men and women here for the ministry, to preach Christ as a complete Saviour from all sin. The success of the school has been phenomenal, its work wonderful, marvelous in the eyes of many. But the capacity of the school has been limited, its needs manifold. Scores of letters come from boys and girls all over the land asking admittance, but they have to be refused, simply because they have not enough money to pay their way through one year.

Expenses are very reasonable in the club, they may be reduced to \$100.00 per year.

It frequently happens that a loan of \$25.00 to \$30.00 will enable a boy or girl to continue in school a whole year. Something has been done to help poor, struggling students by the Asbury College Loan and Endowment Fund. This fund is not individual property, it is administered by a Board of Directors, and according to the incorporated article

XIII. "If at any time the President of this College, or any member of his family, shall depart from the Wesleyan doctrine of entire sanctification as an experience of grace subsequent to regeneration, the Board of Directors shall not appropriate any funds to said school until such error be corrected. This article shall never be altered or revoked."

There is a demand for the kind of work this institution of learning is doing. While it has accomplished much, yet its field of usefulness can be enlarged by an endowment fund. Has not God one or more persons, either singly or combined, who can and will endow a chair to the amount of \$10,000. What we feel especial need of now is a "Perpetual Loan Fund." This fund is to be perpetual, loaned to students at a small rate of interest, returned, then reloaned again and again.

God has thousands of wholly sanctified men and women all over these lands wanting to do good with their money; they can not preach with their own voices, but want to help educate those that can. They are asking God where to place their money for a safe and perpetual investment. It is their Christian duty to place it where it will yield the greatest interest in that great day.

Mr. Moody has well said: "It is better to put a hundred men to work than to do the work of a hundred men." Are there not thousands of wholly sanctified men and women who both have the right and are asking now where to invest their money where it will be safe and do the most good? Invest in fire-baptized boys and girls who will be your representatives in carrying the Gospel of Christ to the ends of the earth, by a donation to this "Perpetual Loan Fund," and you will see it multiplied a thousand-fold when all accounts are in.

Make out your gift in the appended blank. Make it out for \$50, \$25, \$20, \$10, \$5 or \$1. per year for five years, as the Lord has prospered you. Let churches, individuals, communities, make up from \$10 to \$100 for this Loan Fund to be applied for the benefit of any worthy girl or boy from your church or community whom you may designate. Let 10,000 act at once!

THINK! PRAY! ACT! As for the Judgment.

BOARD OF DIRECTORS—J. W. Hughes, President.; C. M. Humphrey, Vice President;

E. C. Savage, Treasurer; C. E. Boswell, Agent; L. L. Pickett, A. P. Jones, H. C. Morrison, W. B. Godbey, J. B. Saunders, Lewis Powell, and Jordan Lowery.

Address all correspondence and subscriptions and monies to Rev. C. E. Boswell, Agent Asbury College "Loan and Endowment Fund," Wilmore, Ky. By order of the Board.

LOULIE M. STRATTON, Sec'y.

P. O. Co. State.

.....189.....

I agree to pay to the Loan and Endowment Fund of Asbury College, the sum of \$..... annually, for..... years.

Sign here.....

A CORRECTION.

M. C. FEWELL.

[The following letter has been received. We gladly publish it, as we have no desire to do injustice to any one. Our remarks on the change of place of holding the camp-meeting, were based upon information furnished us by a brother whom we thought understood the matter. This letter would have appeared sooner but for sickness and death in my family which kept me away from the office.—Ed.]

REV. W. E. ARNOLD, Louisville, Ky.—*Dear Brother*:—I notice your comment on change of place for holding Dublin holiness meeting, and feel that truth and justice require a statement of facts. Your informant, if reliable, was himself poorly informed. The facts are, as nearly as I know them, as follows: The place for holding the meeting was originally selected and secured about two miles from Dublin. After a time some of the committee who selected the place, and some of the members and friends became dissatisfied and wanted to change place to what is known here as "Old Dublin." Because of this dissatisfaction the executive board of the holiness association called a meeting of the association, and the matter was brought before it. It was moved by some of the friends to change place of meeting. This motion was carried. Nominations were then called for, and Old Dublin, the tabernacle (or shed as you have it) and Alexander, were each nominated, and by vote nominations were closed with these three places. In the talk on the floor relative to locating place for meeting, the following facts were brought out, or at least stated as facts: The tabernacle folks wanted us to rent the tabernacle, and agreed to fence in plenty land for camping purposes, furnish lights and water, as well as shed and seats, for \$6.00 per day. They also agreed to guarantee all incidentals, including rent, to be paid by congregation. This is just what they rented it at last year for the Mulkey meeting and not more than they ask of any meeting, and is not exorbitant. It was also stated that the lumber men would not let us have lumber for shed, stating as a reason that the tabernacle was built for that purpose, etc.

Alexander bid for the meeting and got it, and they did it honorably, and like Christians. All the three places nominated were voted upon, and Alexander got more votes than Old Dublin and the Tabernacle both together. While I was anxious for the meeting to be held in Dublin, I believe God overruled all and in His providence sent it to Alexander, and we plead earnestly for the success of the meeting at Alexander. Comment is not necessary. These are the facts as came before the association, and upon which it acted. I do not know who your informant is, but somehow he has used such language as to convey to your mind a complete perversion of facts. While some of the stockholders in the tabernacle are bitter anti holiness and wanted to build it, and not permit it to be used by the holiness people, they were in so small minority that they had to give way. I am told that some of the larger shareholders said they would have nothing to do with it with such restrictions. Some of the holiness people are stockholders (I am not), and many of the good business men and citizens, and aside from the small minority, they are not sectarian nor exclusive, but simply business, and are high-minded, honorable men, and many of them strong friends of the holiness movement. That anti holiness preachers and laymen oppose the meeting goes without saying, but that any such attempt on the part of the stockholders or citizens was made to drive the

meeting away from Dublin is without any foundation in fact.

I will add that I presided over the meeting that changed the place and the facts can be corroborated largely by the minutes of the association and the membership present.

Camp-Meeting Calendar.

Denton, Texas—July 7th to 17th, Revs. E. S. Dunham, H. G. Soudday, L. L. Pickett, and others.

Richwood Ark.—July 7th Rev. J. J. Smith, Rev. R. H. Higgins and wife.

Corning, Ark.—July 7th to 17th, Rev. J. J. Smith.

Bellevue, Texas.—G. L. Hickey, July 8th to 18th, Rev. R. L. Averill.

Poetry, Texas—July 14 to 24; Revs. A. C. Bane and E. F. Walker.

Coffeerville, Texas.—July 15th to 24th, Revs. W. T. Currie, J. Woodson, J. M. Black, J. A. Richey, Pres.

The Silver Heights camp-meeting, New Albany, July 18th Aug 1st inclusive. Rev C J Fowler Pres of the native Holiness Association will be in charge.

Lake Arthur, La.—July 20 to 31 H. B. Cockrill.

Williams' Springs, six miles South of Ripley, Tenn.—July 21st to 31st, Rev. J. J. Smith.

Robinson, Texas July 22—August 1 J H Appell and others.

Carosso Camp, Guthrie, Ky., begins July 22 Rev B Carradine, leader.

Penn Grove, Mt. Olive Ky.—Rev. L. G. Wallace Chairman. July 23rd. Rev J A Sawyer

Georgetown, Texas.—July 23rd, Rev. H. G. Scudday.

Scottyville, Texas.—July 26th to August 5th. A. C. Bane.

Flag Pole, Tenn.—July 31st, fifteen days; M A Median, Secretary.

Central Holiness Camp Meeting, Wilmore, Ky., will be held July 26—August 4, 1898. Rev. Joseph Jamison leader

Brooklin, Texas (4 1/2 miles Southeast of Abbott).—July 28th to August 7th, J. A. Murphree and other workers.

Wakefield, Va.—August 2, ten days. Benson Jones, committeeman.

College Mound, Mo.—Aug st 4th, ten days, several prominent ministers have promised to be with us.

Hampton, Ky.—August 4th to 14th, Rev. J. J. Smith.

Killeen, Texas—August 5th, ten days; Rev W T Currie

Gordon, Texas—August 5 to 15, J M Wilson.

Greenville, Texas.—E. C. DeJernett, August 5th to 15th, Revs. A C Bane and E. F. Walker.

Hartford, Ky.—August 5th to 15th, Revs. C. W. Ruth H. B. Cockrill

Wichita, Kan.—August 6th to 16th, Dr. B. Carradine.

Waco, Texas August 9-19 J H Appell, President

Naylor, Mo.—August 11th to 22nd, Rev Joseph Jamison

Temple, Tex—August 17-28; Evangelist J A Murphree and others.

Hughes Springs, Texas.—August 17th to 26th, A. C. Bane

Woodville, Tex—Aug 18 28; Rev B L Selle Rev W C Mann Pro

Dyer, Tenn.—W. B. Ball, Secretary, August 18, Rev. H. C. Morrison.

Terrel, Tex—Sept 2-13; Rev H C Morrison, Vic Reinhardt Sec.

Hurricane, Ky.—August 18th to 28th, Rev. J. J. Smith.

Dublin, Texas—Ina Lee Hughes, Secretary, August 20th to September 4th.

Longtown, Miss.—August 24th to September 5th, Rev. L. L. Pickett, Joseph Jamison. P. A. Miller, President

Bonnie, Ill., on C. & E. I. railroad, seven miles south of Mt Vernon.—August 24th to Sept. 5th; Revs. A. A. Niles, J. J. Smith and W. J. Harney, helpers

Holly Springs, Miss.—August 25, ten days, Rev. J. W. Poston Pres.

Northwest Mississippi Holiness Association, at Mt Carmel, eight miles west of Coffeerville, August 24th, continuing ten days. Rev. L. C. and Mrs. Mary McGee Hall. F. P. Bibby, President.

Waldron, Ark.—September 1 to 10, H. B. Cockrill

Oakland City, Ind.—September 4th to 13th, Carradine and Ruth. Dr. Geo. Strickland, secretary.

NOTES AND PERSONALS.

—REV. C. E. BOSWELL, of Wilmore, Ky., paid our office a visit this week.

—REV. J. S. RAGAN, of the Kentucky Conference was married a few days since to Miss Denton, of Hillsboro, Ky.

—BRO COCKRILL is in Nashville for a few days. Bro Morrison begins his work at Douglass, Mass., on the 15th.

We learn from the papers that the wife of Rev. D. P. Ware died at her home near Knob Lick, Ky., a few days ago. Our brother has our sincerest sympathies.

LOOK AT THIS! LOOK AT THIS!

LOOK AT THIS! Our Mid-Summer Premium Offer for Renewals!

Mid-Summer PREMIUM OFFER for Renewals.

To those of our subscribers whose time has expired we offer, for a few weeks the following premiums as an inducement to renew at once.

1st. To those who send us one dollar to renew their subscription to the PENTECOSTAL HERALD for one year, we will send, post paid, a copy of

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This is something unique. Just the thing for housekeepers, young or old. Eighty-eight pages crammed full of recipes that have been tried and found of practical value, together with hints and suggestions that the housekeeper needs every day.

This book was printed on our own presses and was gotten out under our own supervision, and we know what it is. Ladies who have used this book in the preparation of meals say it is plain, simple, practical and just the thing for housekeepers. The book sells at the very low price of 25 cents. It ought to sell for 50. Or, if you do not want the Cook Book we will send you a copy of both of Rev. Walter Zimmerman's pamphlets,

"The Sledge," and "16 To 0."

These are splendid booklets. The first; on the possibility of falling from grace; the second is one of the finest addresses on Prohibition we have ever read. Tell us which premium you want.

2d Offer: To those who send us \$2.00 in payment of their subscription for two years, we will send your choice of the following splendid books:

"Self Help."

An English classic with illustrations of character, conduct, and perseverance, by the well known Samuel Smiles. This book is an inspiration to any young man struggling with adverse circumstances. Well bound in cloth.

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This book, without doubt, should be read by every man who needs to be convinced of the error of his way. Send for one to lend to your friends in whom you are interested. It will do them good.

"The Danger Signal."

It shows what Romanism has been and is. A powerful book on a subject of intense interest to every one at this time. These books sell regularly at \$1.00 each and are well worth the price. Send 10 cts. to pay postage.

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"Half Hours with St. Paul," "Pickett-Smith Debate," "The Book and Its Theme," "Leaves from the Tree of Life," "Revival Sermons."

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The Pentecostal Pub. Co., Louisville, Ky.

—DR. CARRADINE is at Scottsville, (Ky.) Camp, which is now in progress. He spent a few days in Cincinnati last week, much to the edification of the saints at that place.

—A LETTER from Bro. R. B. White asking prayer for a meeting at New Decatur, Ala., conducted by Rev. B. W. Huckabee, and beginning July 3d, was delayed in reaching us.

—EVANGELISTS Joseph Jamison and L. B. Thurmond have both been in our office recently, but we regret that it was during the editor's absence. We trust they will come again.

—WE are in receipt of a large poster announcing the Scottsville, Texas, Camp-meeting beginning July 26th, and ending August 5th. May the Lord give a great meeting this year

—BRO. W. B. BALL writes us that the camp-meeting at Dyer, Tenn., will begin August 10th, instead of August 18th. Let all take due notice. Bro. A. A. Niles will assist Bro. Morrison.

—LAFAYETTE SPRINGS, Miss., beginning August 9th, L. C. and Mrs. Mary McGee Hall, and Bro. Andrew Johnson in charge. Also camp meeting at Killeen, Texas, August 5th. Remember these.

—WE are under obligations to some friend for a marked copy of a paper containing an account of the closing exercises of the Kentucky Wesleyan College at Winchester, Ky. We very much regret that pressing duties at the office prevented our being present on this interesting occasion.

—A more heart-rending disaster has not occurred in many days than the sinking of the French liner, La Bourgogne, off the coast

of New Foundland last week. In a heavy fog the vessel collided with an English freighter and went down with 550 souls. Only 164 of the passengers and crew were saved.

—REV. A. WRIGHT, aged eighty years, will lecture on "Ye Olden Times" for any church for a voluntary contribution. He was in Louisville sixty-one years ago; is a man of large experience, and his lecture will, no doubt, be both instructive and entertaining. Those who read his excellent letters in the HERALD recently will testify that they were rich in incident, and helpful to the soul. He will be in Louisville about the 20th of July.

The RELIGIOUS REVIEW OF REVIEWS and the PENTECOSTAL HERALD, both for \$2.00 per year.

RELIGIOUS REVIEW OF REVIEWS, price \$2.00; PENTECOSTAL HERALD, price \$1.00. Both for \$2.00.



In The Field.

KWANSEI GAKUIN CLOSING EXERCISES

The Kwansei Gakuin, it is scarcely necessary to explain, is our mission school for boys situated near Kobe, Japan. Dr. S. H. Wainwright, principal of the academic department, sends the following account of the recent commencement exercises. It is gratifying to note that one of the speakers on this occasion gives expression to his belief that "the voice of God is a higher authority than parent, teacher, king, or any earthly being." The significance of this utterance can not be fully appreciated save by those who know the tendency in Japan to give the first place to the authority of emperor or parent, that being a part of their religious belief.

The Kwansei Gakuin has just closed another school year. There were seven graduates, all from the academic department. Five of the seven are Christians, and the remaining two probationers. The closing exercises took place in the school chapel, a room in the lower part of one of the dormitories, ill suited for a place of public worship.

After Scripture reading, prayer and singing followed the reading of the *chokugo* or imperial rescript, a message sent by the Emperor to be read in all the schools on every public occasion, and containing an exhortation to morality of life as a source of national strength and prosperity. The necessity for such a rescript, if necessity there be, grows out of the absence of any generally organized moral system in Japan to teach the young. The Emperor is the object of a growing sentiment, religious in nature, among the schools. A normal school teacher remarked to me the other day that he was using a German text book on pedagogy, translated into Japanese, and that the words of the *chokugo* had been substituted where quotations from the Bible appeared in the original.

Two of the graduating students made addresses, one in Japanese, the other in English. Both were good, the latter especially. In view of the prevailing religious feeling towards the Emperor, it was refreshing to hear this young man speak on "Truth as the Highest Motive," and say: "The enlightening science, which is the voice of God, is a higher authority than parent, teacher, king, or any earthly being."

Rev. J. D. Davis, D.D., long a missionary of the American Board in Japan, delivered the Annual Address. Dr. Davis is a man of strong faith and deep religious experience, and was intimately associated with the late Joseph Neesima during many years in the Doshisha.

There were 101 students enrolled in the Academic Department during the year. The school is in a prosperous condition. We need many things, however, among which we may mention a foreign teacher, a new chapel, and a telescope.

SOMERSET, KY.—Our meeting closed the 22d inst. Many of the readers of the HERALD will remember that Brother Morrison assisted Brother Arnold in a meeting here a little more than two years ago. It was a great meeting. Much of the work done then was abiding when he began his second meeting here on the 5th inst. The Lord gave us a good time. We do not know the number that were saved, but some were reclaimed, some were converted, and quite a number were sanctified. Several will unite with the church. Brother Morrison preached with great power and clearness. We regret that he could not remain with us longer. Prof. George Kearsey did the leading in the song services. He is an earnest and efficient worker. Rev. W. E. Arnold, who was pastor here two years, was with us two days. He preached a very excellent sermon. The people here showed their appreciation of him and his two years hard labor by giving him a large and appreciative hearing. We had large congregations at nearly all of the services. We are sure that

Somerset has been greatly benefited by the earnest labors of our brethren, and we pray God's blessings upon them in their work in other fields. "Praise God from whom all blessings flow."

F. M. HILL.

Holiness Planted in Anniston, Ala.

Our meeting closed Sunday night. It was the first holiness tent meeting ever held in Anniston, so we were told, and we believe it, for it was new to the people. But, praise the Lord, it is known now; many know it by experience. We shall never forget the cry of one sister who was at the altar seeking sanctification, "I am so glad I heard it preached, I never heard it before." What a reflection on the preachers of Anniston! Not a one ever asked their members to come to the altar and get sanctified.

"Oh, how will we stand at the re-coming,
And what will Jesus say?"

'Well done,' shall it be at the judgment,
Or 'cast the idler away?'"

We went to Anniston by invitation of Bro. Johnson, the M. E. pastor. Bro. Johnson is not as clear on the doctrine as he should be; he does not urge believers to seek it like a holiness preacher, but we believe he will in the future. Ten or twelve joined the M. E. church. About thirty professions, some bright sanctifications. One sister left the tent not to come back any more; but she came back and got sanctified at the first service. The last word she spoke to me was, "I am sanctified now." Hallelujah, the Lord is with us! Brother, preach holiness straight if you want the fire to fall, for God honors the truth. We are on our way to New Decatur, Ala. Pray that we may be used in the salvation of many souls. I can not do without the HERALD. I am just waiting for the "Two Lawyers;" I hope we will have it in book form soon. Sister Dishrattler and Dr. Youngduck can be found all over this land. I never see one of them that I do not think of the "Two Lawyers." May the Lord keep us humble. Yours in the fight, (singer for B. W. H.), A. J. JONES.

The Kansas City Holiness Association invited the Rev. E. A. Ross to conduct a fifteen days' revival meeting here. He arrived here from St. Louis, Mo., Saturday, June 14th, and opened the meeting in the old Y. M. C. A. Auditorium Sunday afternoon, June 5th, with about two hundred people present. The meeting opened under good auspices. The daily papers began to publish his sermons and things were beginning to move, when all of a sudden the newspapers dropped him like a hot poker. Why? Well, the ministers seemed to think he was going to stir things up (and we think so, too). So they applied themselves to the task of keeping away from the meeting all their people that they could control. Consequently the attendance was not as large as would have been otherwise. But bless the Lord we got the victory. There never has been such opposition here to the doctrine of sanctification as in this meeting. It seems that all the churches are fighting it as one man. As Brother Ross says, "It's the only thing they all agreed on." They seem to be a unit on the question of sanctification: to-wit—they don't want it. But by the grace of God we expect to live and die fighting for the doctrine of holiness.

It did not take Brother Ross long to discover the state of affairs here, and he preached accordingly. He had very few altar services. After preaching a most powerful sermon to sinners he would say, "I am going to let it soak," and would dismiss them. He preached to the saints in the morning and to sinners at

night. We thank God for sending him here. We feel that he has done a great work, not of addition, but more of subtraction. He has purged out the dross, has been shaking the tree in order to get rid of the bad fruit. We believe that Brother Ross has a great future before him. He is a man of power and has favor with God. And so we prophesy great things for him. Our prayers for him are that God will give him strength and spare him many years to labor for Him.

We have invited him to give us another meeting, but his present engagements cover thirteen months so he declines to make any more dates. May God abundantly bless him wherever he goes.

Yours saved and sanctified,

J. J. LOSER, Pres.

CLAUDE OREAR, Sec'y.

Holiness in Maryland.

DEAR BRO. ARNOLD.—We send you eight subscriptions to the HERALD, indicative of progress on the holiness line; also add a few notes that may be appreciated by some of your readers.

In praise to God we report sixty-two professions of conversion and sanctification as a result of three meetings and one month of labor for God in this vicinity.

The first held in a school house three miles from Sparrow's Point lasted five days. Thirty professions, and a revolutionized community. Not a home but what some one or more was converted or sanctified. Several family altars erected, and much Bible reading, singing of spiritual songs, and soul saving work being done, where before, time was wasted.

The second conducted in a vacant building among tenement houses occupied by laboring men at the big street-car manufactory at Sparrow's Point. The nights being hot and short, and the men hard worked, it was difficult to get an audience; so only six are reported to have professed Christ.

For the next two weeks the meeting was continued in the M. E. church of the town, under the direction of its sanctified pastor, Rev. J. A. Wood. Here ten professed pardon and fourteen perfect love.

One earnest Christian worker who was sanctified in the first meeting, has since started a work among the colored people of the community, giving them a service each Sabbath. God is blessing his efforts. Four or five have already professed, and several others are seeking both experiences. These meetings were conducted by Quaker evangelists, Gates and Neibell, whom the writer met at Dr. Carradine's meeting in Washington, and invited them here to operate, feeling that God so indicated. Truly it was not a mistake. God is with them. They did us good work, and as a reward God opened the hearts of certain of his good stewards to give them a tent; accordingly they are prepared to do more successful work, to which work, anywhere, we can give them our hearty commendation and Godspeed. Also, Mr. Edito, they are workers for your valuable paper, which itself is truly born of God, a propaganda of holiness, to prepare many dear ones of the Lord for His coming.

With the revival and paper, together, holiness has a good start in these parts whereof we are encouraged, and praise God with great joy.

Some of us, too, have a very warm spot in our heart for the office editor for the sweet message of salvation he gave us while at General Conference. God bless the HERALD, its editors, and readers. Your brother in the holy war,
H. T. HEIRONIMUS.

SUNDAY-SCHOOL LESSON.

LESSON FOR SUNDAY, JULY 17, 1898.

Elijah on Carmel.

I. Kings 18:30-39.

REV. W. B. GODFREY.

Three years of awful dirth have rolled away, the brook dries up and Elijah is forced to retreat from his quarters. Walking through the land of Israel on his way to Zidon, he sees the desolation of famishing fields and the skeletons of dead animals on all sides. He enters the village of Zarephath, meets a widow gathering sticks to bake her last morsel of bread, and then consign herself and son the hopeless victims of famine. With them he abides six months, eating with them of the handful of meal and gill of olive oil which "wasted not." Meanwhile he enjoys the privilege of raising the child from the dead. Now pursuant to Jehovah's mandate he returns to Israel to stand again before the idolatrous king. Meanwhile Obediah, the king's chamberlain, a friend of God and his prophets, one hundred of whom he had hidden in caves and fed them during the bloody persecutions which Ahab had waged against all the prophets of the Lord; thus Elijah, pursuant to his promise to Obediah, hastens on to meet Ahab, boldly challenging him to debate with all the 450 prophets of Baal assembled on Mt. Carmel. The vast multitude assembled in the early morning, Elijah standing aloof through courtesy to the 850 prophets of Baal, who from early morn to noon cry aloud to their God, receiving no answer, till frantic with despair, leaping on the altar and cutting themselves with knives till the blood copiously flows; meanwhile Elijah defiantly mocks and tantalizes them, turning on them most crushing rebuke and satire.

30-39. The priests of Baal have monopolized the day till the time of the evening sacrifice, i. e., about 3 p. m., when the multitude demanded that Elijah shall take the field, he now proceeds to repair the altar of Jehovah, which had stood there in the former days of the Israel's loyalty, but had long been broken down and neglected. So rebuilding it with twelve stones, representative of the twelve tribes of Israel, he lays the sacrifice on it, having made a ditch all around it. Now in order to demonstrate to the people that there is no concealed fire and no fraudulent policy involved, he pours twelve barrels of water on the sacrifice, literally deluging not only the sacrifice, the wood and the stone, but filling the ditch surrounding the altar, demonstrating most incontestably the utter impossibility that any concealed fire could be brought into availability. Now Elijah calls upon the God of Abraham, Isaac and Israel, to hear and answer by sending down fire from heaven to ignite and consume, the sacrifice. While the stentorian voice of the Tishbite prophet is roaring and reverberating amid the crags of Mount Carmel, fire like sheet lightning sweeps down from heaven, lighting on the sacrifice, wrapping it in a solid flame, consumes flesh and bone, wood and stone, water and mud, literally cleaning up the sight, consuming and exterminating every vestige of sacrifice and altar. The vast multitude lift up one uproarious voice, roaring and reverberating like 10,000 thunders: "The Lord is God! The Lord is God!! The Lord is God!!!!" So the victory is complete and the triumph unutterably glorious. Elijah, fortified by the clamorous multitude now resuming their theocratic loyalty, assumes the royal preroga-

tive, serving as theocratic judge and executioner of the false prophets. History repeats itself. Baal is a Hebrew word which means Lord. The difference between Baal and Jehovah is that the latter means God in Christ, and the former means simply Lord in a magisterial sense. God out of Christ is a consuming fire. Heb. 12:18 Hence when you worship a Christless God like the Unitarians, there is nothing left for you but the sinner's hell. You must remember that the prophets of Baal were all so deluded by Satan as to believe that they were the true prophets of God, also leading the people into the same delusion. We live this day in an age of fallen churches and false prophets, calling on a God who never answers by fire. The peculiarity of Elijah's God was the fiery answer he gave to the prophet's prayer. The universal characteristic of popular religion of the present day is the absence of the fiery answer to prayer, which is the test of orthodoxy under all circumstances. The God of Abraham, Isaac and Jacob still answers by fire, warms the heart, and consumes sin. The ice-berg churches of the present day are all under the condemnation of God's word, in many cases these pulpits are occupied by false prophets, whose prayers are never answered by fire. The blind lead the blind, and all fall into the ditch together. Satan's plan is to freeze people here and burn them hereafter. Hence cold religion is the order of the day, lulling millions to sleep, and dumping them into hell. We see that under the appeal of Elijah on Mount Carmel, the multitude clamorously admitted that the true God is the one who answers by fire. Though they had fallen into an awful apostacy, yet they had not digressed so far from primary truth as the popular religion of the present day, whose votaries, clerical and lay, overtly repudiate the orthodoxy of a fiery religion, claiming the genuineness of the North Pole churchism so prevalent at the present day.

LESSON FOR SUNDAY, JULY 24th, 1898.

Elijah's Flight and Encouragement.

I. Kings 19:1-16.

After the decisive victory of Mount Carmel and the unanimous popular repudiation of idolatry and the condemnation and execution of all the prophets of Baal and the overt espousal of Jehovah by Ahab and that vast representative multitude, so that Elijah fully congratulated Ahab on his re-espousal of his loyalty to the theocracy; therefore serving in the capacity of a royal courier, he becomes the legal courier of King Ahab. Now that Israel has repented and resumed their loyalty to the Theocracy, of course God will send rain. Hence Elijah falls on his face and prays, all the heavens blacken, clouds accumulate, and rain begins to fall in torrents. Meanwhile Elijah with loins girded runs before Ahab's chariot the dozen miles back to Jezreel, thus escorting the king to his palace.

Verse 1. When the pusillanimous monarch enters the palace, meets Queen Jezebel, who was infinitely his intellectual superior, though incorrigibly an idolator, and tells her of the victory of Carmel, vainly anticipating her acquiescence and co-operation.

Verse 2 She at once assumes the retaliatory, sending a notice to Elijah that he will speedily follow the prophets of Baal into Hades.

Verse 3 Amid the darkness and the storm Elijah rises and runs for life, seeing that such is the power of that diabolical queen over her stupid, henpecked husband that she is destined to upset and counteract the great national reform and reaction for which he had prayed and labored three years and six

months. Hence he sees that his only safety is in flight. Evading the assassins of cruel Jezebel in the darkness and the storm of the ensuing night, and trudging on southwardly all the next day, bound for Mount Horeb in Arabia, by way of Beersheba. As I traveled south from Jerusalem to Bethlehem, my guide showed me the imprint of a human body in a large rock by the road side, on which he said that Elijah slept the night following his flight from Jezebel. A large Greek convent now stands at that place, called Elijah's convent. The next day he trudges on till night-fall, reaching Beersheba, where outrunning his boy preacher, he trudges on unto the land of Moab alone.

Verses 4, 5 He trudges away into the wilderness a hard day's run for his life; falls down under a Juniper tree in utter desperation, praying God to let him die. No wonder when the prayer and labor of his life failed, and the grand demonstration of Mount Carmel had all collapsed under the diabolical autocracy of Jezebel, so he sinks into despair, the hope of Israel utterly eclipsed in the gloom of an eternal night. Intolerable fatigue lulls him to sleep and wraps him in profound repose (6) till morning light, when awakened by an angel he is invited to eat the breakfast prepared by immortal hands.

Verses 7, 8 He eats heartily, and again lulled to sleep he receives thorough physical recuperation in the arms of nature's sweet restorer. Then rises and travels forty days in the strength of that meat, arriving safe at Horeb, the Mount of God, where Moses had met him face to face.

Verses 9, 10 There hidden in a cave in utter desparation as to his cherished hope, the salvation of Israel, he bewails the irremediable doom of his nation and church.

Verses 11, 12, 13. While there hidden in the cave an awful tempest moves by on the resistless wing of the hurricane, smashing everything before it. But the Lord was not in the tempest. Then a tremendous earthquake rending the mountain peaks asunder, and changing the face of nature. But God was not in the earth quake. Then a consuming fire wrapped the elements in its devouring billows of flame. But God was not in the flame. After all this wonderful manifestation of physical dynamics, Elijah wrapped his mantle about his face, thus using it symbolically for a veil, recognizing the presence of the Almighty, takes his stand in the mouth of the cave. And behold! a still, small voice came to him, saying: "What doest thou here, Elijah?"

Verse 14. Now Elijah confesses to God his indefatigable zeal for the Lord of hosts, and the fatal and hopeless collapse of Israel at the very time when he thought the victory was won.

Verses 15-17. Now the divine voice tells him to go and anoint Hazael to be king over Syria and Jehu, to be king over Israel, and that it shall come to pass that "whosoever shall escape the sword of Hazael, shall Jehu slay, and whosoever shall escape the sword of John, shall Elisha slay;" simultaneously comforting the prophet by the assurance that there are yet 7,000 who have not bowed the knee to Baal. This revelation was quite a sunburst on the desponding hopes of Elijah. Here we have a significant lesson on the witness of the Spirit, which is not given in mighty physical demonstration of signs and wonders. But in the still, small voice inaudible to mortal ears and heard only by the circumcised ears of the Lord's holy people: "A wicked and adulterous generation seeketh after a sign, but no sign shall be given." Take God at his word; be true and obedient, and you will not long want the witness of the Spirit, "Bearing witness with your spirit" that all is well with your soul.

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EDITORIAL.

REV. H. C. MORRISON.

THE TWO LAWYERS.

CHAPTER XVII.

IN CHARGE OF A MISSION.

When the noise of the amens and cheers which followed Huton's speech died away sufficiently for a voice to be heard, "I move you that we table the resolution," said a preacher. The motion was seconded, and the resolution tabled without a dissenting voice.

Huton's speech had produced a most marvelous effect upon the Conference. Weak men became strong and courageous. Laymen, on the streets, in the homes of the people, and about the church doors, spoke out plainly in favor of law, but with no uncertain sound against ecclesiastical tyranny.

The conservative element of the preachers said the time had come when all of this unwarranted and silly persecution of the holiness people, and ridicule of the doctrine of Methodism in the Methodist Church must stop. But one of the most startling incidents of the Conference was Mr. Youngduck's failure to be received on trial, into the traveling connection.

It came about in this way: When Mr. Youngduck's name was offered for admission on trial, and the preliminary steps had been taken, Dr. Searching took the floor and said:

"This young brother comes to us recommended by the District Conference, and we are told that he is a graduate of Vanderbilt University, also that he has taken the theological course at that institution of learning. Very good. But there is this question I should like to ask before I vote for his admission into the Conference, *Is he a Methodist preacher?*"

"There are many preachers of the gospel who are men of God, of solid sense, and deep piety, who are not *Methodist preachers*. They belong to some other denomination. This is quite proper. Men in the Methodist ministry ought to be Methodist preachers. We have our peculiar doctrine, and discipline, and we want men in our Conference who will preach our doctrines and enforce our discipline. When I speak of the enforcement of discipline, I do not mean that we want men to strain a point of law in order to drive from our church a few humble people who believe and profess the original doctrines and experiences of Methodism, but I mean a man who will purge the church of the worldliness that has swept in upon us.

"The times demand Methodist preachers for the Methodist Church. Men of deep convictions and dauntless courage, who will not pander to popular notions, or be led away by new theories of doctrine. Men full of faith and the Holy Ghost, who in the pulpit and

out of it, will impress upon the people everywhere, and all the time, that great and neglected Bible truth, that, *'without holiness no man shall see the Lord.'* The only way to restore to our church peace and union, purity and power, is to purge our pulpits of un-Methodistic men and teachings, and give our people *'sound doctrine.'*

"Is our brother Youngduck such a man? I regret to say, he is not. If any one will call in question my statements with regard to this young man, I am prepared to give proof of the correctness of them that will leave no room for doubt."

Dr. Searching took his seat. Dr. Searching was a man of more influence perhaps than any other man in the Conference. For the past eight years he had been presiding elder of two of the most important districts in his Conference. He was a powerful preacher, and of true piety. He moved among his people like a true shepherd among his flocks. He was as an elder brother to the older preachers, and as a father to the younger ones in his district. His visits to the churches meant great congregations, and times of spiritual refreshing. Good men loved him, and bad men feared him.

His districts were in a constant state of revival. He was a revivalist himself, and he had had one of the strongest evangelists at the largest towns on his district, and some of the zealous young beginners at the villages and school houses along the isolated borders.

Dr. Searching was a kindly man in manner and spirit, but a fearless and strong man in debate. He was from top to toe a Methodist preacher, tried and true, and an ideal presiding elder. No one arose to answer his remarks with reference to Youngduck. After a considerable pause, a layman by the name of George Marshall, an influential and devout man, arose and said; "Bishop, as no one seems anxious to speak, I wish to offer a few remarks, and I feel quite sure that in what I shall say I represent most, if not all, of the laymen on this floor. I know all of the laymen here and have talked freely with them. We laymen are in the Methodist Church because we are *Methodists*, and we want *Methodist* preachers for our pastors. We are by no means ready to give up the old ship, although we are painfully conscious that there are breakers ahead. But we believe that with genuine *Methodist* preachers to man the craft, she can be brought safely into the open sea. We are not willing to have men of new-fangled notions and far-fetched theories teach our children, and corrupt our churches with strange fire upon Methodist altars. We are not willing to support such men with our money, or turn them loose in our families to lead them astray from the great Bible doctrines, the preaching of which brought us into existence as a separate body of Christians. We want Wesleyan Methodist preachers, and we are not willing that any other kind shall be forced upon us.

"Are we to be expected to support men who rob us of our birthright, and then, if, with strange doctrines in our pulpits, and our church doors shut in our faces, we go to the woods to worship God as *Methodists*, be hounded there with threats of being turned out of the church, robbed of the supper of our Lord while we live, and of Christian burial when we die? Brethren of the ministry, if ever there was a time when you should guard carefully the doors of this Conference, that no enemy be permitted to enter our camp, now is the time."

Brother Marshall took his seat, and after a hurried consultation between Dr. Gall and a few of his friends, Dr. Gall begged leave of the Conference to withdraw the name of

Brother Youngduck. What finally became of the young man I do not know. The last I saw of him was some years since when traveling by private conveyance in the South. We had to cross a river in a ferryboat. Just as the ferryman was about to pull off from the shore, a man came running up hurriedly, calling out to the boatman to wait for him. As he drove into the boat I looked up and saw that the new comer was seated in a no-top wagon, with an old sewing machine sitting behind the seat. As he drove out of the boat, the old machine tipped over and fell out of the wagon, and was considerably damaged by the mishap. I assisted the man to lift his machine back into the wagon, and being thus brought face to face with him, I thought I recognized him, and said, "Is not your name Youngduck?" He said, "It is."

I have not seen or heard of him from that day to this.

The Conference closed without further incident that would interest the reader, except that Huton preached in the opera house Sabbath afternoon, at three o'clock, to a vast assembly of people, and quite a number of souls were converted and sanctified.

On the whole, the session closed a great victory for true Methodism. Preachers and laymen went to their homes with a self-respect and satisfaction they had not felt for years. They now knew, as they had not known before, that the opposers of the doctrines of the church are not so resolute and courageous as one would suppose; but when met with a bold and determined front, one true Methodist can chase a thousand of them, and two can put ten thousand to flight.

The reader will be pleased to know that Dr. Searching was made presiding elder of Newton district, and that Rev. Mr. Grace was stationed at Central Church. Grace was an excellent preacher, and a man of great strength of character. He had been in the experience of entire sanctification for many years, and was a broad, true man, capable of ministering wisely to the spiritual needs of all the people of his charge. Under his ministry Sister Dishrattler soon disappeared from membership, and a few of the most worldly and wicked of the members of Central Church went away and joined the Episcopalians, but the great majority of the people—nine-tenths of them—were drawn away from worldliness and sin, many of them converted, many reclaimed from backsliding, and scores of them sanctified, and in this way the church became a great power for good in Newton. Out from it went ministers, teachers, and missionaries, and by the time Grace closed out his fourth year there was not a dancer, theater goer, or card player left in the congregation, nor had there been a church trial or expulsion. They had either sought salvation or disappeared. At the District Conference following the coming of Dr. Searching to the Newton District, Huton was licensed to preach, and at his request was made a supply on the poorest mission in the district. He gave up his law practice entirely, and devoted his time to his mission. He held meetings in schoolhouses, millsheds, and brush arbors all over his charge, built two new churches, a parsonage, and saw not less than five hundred people converted or sanctified. The people of Central Church took great interest in Huton's mission, and the good people of all denominations in Newton helped liberally in building the churches and parsonage. The following year the mission was raised to a circuit and an excellent young man sent by the Conference to travel it. At the earnest solicitation of the leading laymen of a number of the largest cities of the South

(CONTINUED ON PAGE TWELVE)

EDITORIAL.

REV. H. B. COCKRILL.

IN NASHVILLE.

CHRISTIAN ENDEAVOR CONVENTION.

I had the privilege of attending the International Christian Endeavor Convention held last week in Nashville. It was reported that from seven to ten thousand visitors were present. Many more were expected.

We have always questioned whether these great gatherings were worth the time and money put into them, but since attending the Endeavor Convention, in Nashville, Tenn., we are inclined to believe they are a source of great good—greater than we had thought. The value of religious movements cannot be reckoned on the dollar and cents basis.

These Conventions are great educators. The travel, the contact with other people, hearing the leading lights, the exchange of ideas, all tend to broaden and liberalize the young people of our generation. Besides, the devotional exercises are made prominent and unctious—at least it was so at this convention. Christians were urged daily to make a complete consecration to God. They were urged to give up "the besetting sin," to wait before the Lord for the endowment of power.

The second work of grace was daily pressed home upon the people. All the speeches, so far as we heard them, were instructive and elevating. Of course we heard things we did not like, that we did not believe were scriptural, but we were glad Christ was preached.

There seemed to us to be a fly in the sanctification ointment which Dr. Wilbur F Chapman daily poured upon our devoted heads. While he strongly enforced the second work of grace, his position seemed to be that the endowment of power after conversion did not remove sin, but only gave us dominion over it—the suppression theory. We could but think all the while, if Christ can bind the old man why can't he cast him out? And if we can give up all sin as our part, why can't God eradicate all sin for his part.

These conventions cultivate a remarkably good feeling between the North and the South. Sectional animosities are fast dying out.

Of course it costs lots of money to hold one of these great annual gatherings, but we believe it pays. We have been informed that \$25,000 must first be raised before any city's invitation to entertain the Convention will be considered.

The Convention will meet at Detroit, Mich., in 1899.

A HOLINESS MEETING.

While in Nashville I of course consorted with the holiness people. I met Bros. Haynes, McClurkin, Powell, Jamison, Cherry, Pickett, Rye and a number of the other brethren.

Bros. Haynes and McClurkin had sent out a call for the brethren to come into Nashville to look after the interest of *Zion's Outlook*, and to discuss questions of interest to the holiness movement. So we found quite a company of the brethren and sisters with whom we had good fellowship Friday and Saturday.

After a thorough discussion of the situation it was agreed that correspondence be had with the leading advocates of holiness throughout the South, with the view of organizing Christian alliances or leagues, by which the work done by the holiness preachers might be better conserved. It was observed that much of the work done has been

dissipated, because the people were left as sheep having no shepherd

The conviction that there should be no come-out-ism prevailed; that nothing but a bold andolute necessity should drive us from the church whose doctrines we love.

Though there were some differences of views yet the greatest harmony was apparent

We go from here to Lake Arthur, La., July 20 to 31st, and then to Hartford, Ky., August 5-15; then to Peoples Chapel near Somerset, August 17-30; then to Waldron, Ark., September 1-10; then to Magazine, Ark., September 12-25. Brethren wishing my services in Arkansas or Texas, this fall and winter should address me at my permanent address, Louisville, Ky.

A LEADING LIGHT.

The Rev. Wilbur F. Chapman was one of the leading lights in the International Christian Endeavor Convention, which convened at Nashville, Tenn., last week.

His "quiet hour talks" each morning from 8:30 to 9:30 were a great attraction to the people. He is not what you would call a brilliant man or much of an orator, but speaks smoothly and earnestly. He also speaks as a man of some experimental knowledge of God, though others, doubtless, have deeper knowledge. He believes in and teaches constantly the second work of grace. These morning meetings were devoted exclusively to teaching this doctrine. His teaching specifically as well as we could understand it from his preaching, was:

First, that regeneration and the "Spirit filled life" were not identical, first the new birth, afterward, as a second work of grace, the baptism of the Holy Ghost. He used the word "holiness" in describing the second work, but did not use the word sanctification. He used the first apologetically.

In regard to sin, he seemed clearly to teach that evil tempers and dispositions were removed by the second work of grace, but at the same time contended that sin remained of necessity, and quoted, "If we say we have no sin we deceive ourselves and the truth is not in us." I John 1:8.

Of course we felt sure he made a great mistake in applying this Scripture to all Christians as though God could not or would not take away all sin.

He also urged upon Christians that they must be clean or God could not fill them. That he could not be induced to fill an unclean vessel. This appeared to many a flat contradiction to what he affirmed when he declared that sin would remain in us.

He also taught that the Christian must give up every sin. The besetting sin. The questionable habit and yet taught that he could not be without sin.

While his teaching was far in advance of that of the pulpit generally, he was evidently confused on the question of sin. But he held and taught persistently two great truths: First, the necessity of being born of the Spirit, and second, the necessity of being subsequently filled with the Holy Ghost.

We think he made a mistake in not using the word sanctification. He had no right to ignore it.

Again he made a mistake in teaching that God would not or could not remove all sin from the human heart

Again, he made a mistake in discouraging testimony to this experience

He modified the doctrine to such a degree that everybody accepted the teaching, but nobody got the experience

One thing made me feel sad. It is this, our own Methodist preachers will encour

age the teachings of such men as Chapman, but when one of our own men comes along preaching a better doctrine, exalting Christ as a *Savior from all sin*, which teaching results in the outpouring of the Holy Ghost, they utterly ignore them or persistently oppose them, and prejudice all the people they can against the doctrine

As for me, I cannot give up the Wesleyan statement of the doctrine for any I have ever heard yet.

CAMP-MEETING APPOINTMENTS.

I have camp-meeting engagements as follows:

Lake Arthur La., July 20-31.

Hartford, Ky., August 5-15.

Waldron, Ark., September 1-10.

If my services are needed for any meetings not conflicting with these dates, address me at Louisville, Ky. H. B. COCKRILL.

From W. B. Godbey.

My dear friend and brother Rev G V. D. Brand, of Pomona, Cal., has published a tract on the "Priesthood of Christ and His Kingdom," which is able, spiritual and edifying. Write him at the above address for all you want. God bless the work and the author. W. B. GODBEY.

MANILLA, IA.—The camp-meeting at this place from June 24th to July 4th was glorious throughout. President Bohart and Secretary Stone are the Damon and Pythias of the enterprise, while many blood-washed and fire-baptized hold up their hands and press the battle for God and souls. The cyclone evangelist, B. S. Taylor, gifted, scholarly, eccentric, magnetic and aggressive, was with us throughout, much to our edification and profit. A thousand blessings on the Crawford County Holiness Association.

W. B. GODBEY.

BRO. ARNOLD: I see in last week's HERALD, the printer makes Bro Hughes, in his article, say *Armenian* twice, when it should be *Arminian*. Of course the informed will understand, but please correct. Yours,

C. E. BOSWELL.

ARCADIA, LA.—We close here to day—have had disadvantages in place to hold meeting, but God gave us twenty-two souls in conversion and sanctification during the week. Some precious brethren and sisters here God has given us continual victory in our souls. We go now to Minden, La.

MARY MCGEE HALL.

AUSTIN, TEX.—Am here associated with Evangelist H. G. Scudday in a meeting. Have been in an unsheltered grove, and have been "rained out." We move to the big tabernacle down in the city to day. I close here Sabbath night. Bro. Scudday will remain a few days longer. Tuesday, July 5th, I begin at St. Louis, in a tent, corner Twenty-First street and Washington Avenue.

E. F. WALKER

WILMORE, KY.—DEAR HERALD:—I am receiving letters asking if I will fill my summer camp meeting engagements regardless of ecclesiastical protests. I most assuredly will, God willing. I cannot conceive of Paul, whose "woe is me if I preach not the gospel," urged him faithfully onward, turning aside at the behest of those who would forbid his ministry, because, forsooth, they differed with him in theory or method. I am under a divine impulsion, and if health permits, will be at every point as per engagement. Yours with the "go" in me. L. L. PICKETT.

WOMAN'S COLUMN.

EDITED BY
TULA C. DANIEL, Hardinsburg, Ky.

May I continue to give you some of the good things of our late meeting at Franklin? How far had I gotten? Through Bishop Morrison's Sunday morning sermon, our love feast, the Bishop's lecture on Mexico and Brazil? Had I told of Mrs. Trueheart's (the Corresponding Secretary of the Woman's Board of Missions) being with us, and giving us much needful information?

And she told us of the new missionaries going from us, and of their fields. Miss Mary Richardson, of Missouri, going out to China with her sister, Miss Helen, who has been home on a short rest after seven years in the field. By the way her address to the graduating class at Scarritt Bible and Training School at Kansas City, reproduced in June Evangel, theme: "Messengers for Missions," II Cor. 8:23, is one of the finest things we have seen lately. Get this little paper for 25 cents a year, and in so doing, help on the great work that is being done in this Training School of ours:

Read the following from Dr. Young J. Allen:

"Please let me have such pamphlets or catalogue as will inform me as to the work of your school, expense of training, course of study, etc. If possible, one of my precious sisters—at any rate or cost, I want to help some one to be a trained worker for the Lord. I want my life to count for one missionary who shall be trained."

Ask the Master in what way He wants your help in this school. It is a requirement of our Board that no missionary shall go from us until after a two years' course there. It is a "Bible and Training School"—there the candidate is taught how to wield the sword of the Spirit, which is the Word of God. Send for catalogue and specimen copy of "Evangel," or rather order several for yourself and friends. Miss Gibson, Principal of the school, is ill. Let prayer be made for her throughout our borders.

At our meeting \$208.50 was pledged by societies and individuals towards our "Kavanaugh Lectureship" in this school. A lectureship is \$5,000. Toward this we have paid \$4,626.91.

The school, in its eight years, has sent nineteen missionaries abroad. It had the past year twenty-four students and sixteen in nurse training.

Sunday-school teachers, home mission workers, even applicants for the honorable position of preacher's helpers have gone there for training.

Remember the school in your plans for God's kingdom, and in your prayers for Dr. Walter R. Lambuth was with us, holding a most beautiful consecration service, and lecturing in the evening on our mission fields in the Orient—China, Japan, Korea. Surely not soon can the consciences of us who heard him fall asleep again!

The work before us this year is the rebuilding of Trinity and Klopston Schools in China, the building of a hospital in China, and our entrance into Cuba following hard the Board of Missions, when this cruel war is over. Surely Cuba who loves us so for our help in time of need, will take so readily from us the Bread of Life!

Remember how the thousands of Hindus in the recent great famine in India accepted first the Christians' bread, then the Christians' God. Let us be ready with our \$1,000 pledged by the Board for this work, and let us make Cuba free in Christ Jesus.

Other missionaries accepted by the Board are Miss Fannie Hinds, Mt. Sterling, Ky., who goes to Korea, Miss Mary L. Pescud, of North Carolina, goes to Juiz de Fora, and Miss ELLERDING returns with her.

Korean work is again to be supported by our Juveniles.

Much more of interest Mrs. Trueheart told us, which we can all gather later from the report of our Board meeting held at Greensboro, N. C. The next is to be held at Austin, Texas.

MRS. F. A. BUTLER, editor of our Woman's Missionary Advocate was also with us, presenting finely her good paper. Many new subscribers were obtained. The price 50 cents a year. Take it, by all means, and thank me later for the suggestion.

The price of "Little Worker," our juvenile paper, has been reduced to 10 cents, or 3 for 25 cents. It should be in the hand of every child in the church.

Our church has 25 Bible Women in China, 13 in Mexico. Dr. Lambuth especially congratulated us on this work. We have only one medical missionary in China, Dr. Maaggie Polk. Dr. Lambuth urges the necessity for very many more of her kind.

A Bible Woman's Support in Indian Territory was paid by a Louisville lady through a friend during the meeting, \$80.00. "Virginia Stumbling-bear" is the name of this native Indian who has been supported until now by Miss Helen Brews'er.

A number of life members were created—among them, late in the meeting, Miss Annie Knapp, secretary of our Juvenile work in the Conference.

The entertainment given by the little ones of Franklin under her training was one of the most beautiful and inspiring we have ever seen. She is certainly training up these little ones in the missionary way they should go.

Our meeting was a grandly good one—owned and blessed of God. The extreme illness of our dear corresponding secretary, Miss Cleora Murphy, cast a shadow over it—and while we re-elected her to her office we knew that other hands must do the work which had fallen from hers—so to me they gave the place of Deputy Corresponding Secretary. My friends and sisters of a year and a half, shall I not have a place in your prayers as I essay this work for the Master? Thank you—I know I shall. God bless you, every one. The same officers were re-elected—Mrs. Owen Cunningham taking my place as district secretary of Elizabethtown District.

Our dear president, Miss Mary Helm was with us, filling her place as no one else can. May God graciously give her the bodily strength needed in His work. She has none of her own!

The last evening Mrs. Porter Weakley, of Nashville, led an unction prayer service—and a delayed Bible reading on "Fullness of Joy" by myself was given at that hour.

Our next session is to be at Greenville. May "God be with us till we meet again."

Now you surely will allow me a P. S., after all these months without one! I am leaving the best for the last. We are so happy to have a missionary candidate of our own, Miss Alice Griffith, of Marion, whom we hope to send to the Training School this fall. Her recommendations were so entirely satisfactory, and we look for blessed results from this life given so long ago to the Master.

A second P. S. with your permission. On Tuesday afternoon at close of business session, Mrs. Mary Morton gave us a wonderfully fine Bible reading on "Systematic Giving." We trust she and the Conference will see fruit from it in the year that is already well advanced upon us. The Master cometh to us "stewards of a day!"

Bro. Clark's Experience.

[The following letter was misplaced; hence, it has been delayed for some time.—Ed.]

Bro. W. N. Matheny has been hold-

ing a holiness meeting at Flag Pole, in Williamson county, Tenn., about twenty five miles from Nashville, for several years, in the summer. Crowds attending his meetings were large. Last summer I went over there to drum for my school. I am a local elder, a graduate of the Biblical Department of the Vanderbilt University, classic course, and had been preaching the gospel for twelve years. I belonged to that class of Methodist preachers who believe that the new birth or regeneration and then growth in grace was all there was for us until death. When I heard Bro. Cook and Bro. Matheny preach, and saw that the Bible sustained them in preaching sanctification as a second work of grace, subsequent to regeneration, then heard the testimony of those persons who gladly testified that the blood of Christ had sanctified their souls, and that they were constantly kept clean from all sin, I was convinced that they had something that I did not possess, but wanted.

Rev. Felix R. Johnson is the pastor of the circuit. He and Bro. Matheny went with me to the woods at noon, after my having presented myself at the altar as a seeker of the blessing of entire sanctification. We there prayed for me most earnestly. I accepted the conditions by faith and claimed sanctification as my heritage. I had not then received the witness of the Spirit to the work, but stood on God's promise by simple, naked faith. I testified every time I had a chance. From Tuesday until Sunday I went on that way. On Sunday morning, while sitting in the home of one of God's dear children reading the Bible, the Spirit of God came upon me and filled me with heavenly peace and joy unspeakable. At first gentle and sweet, the Holy Comforter filled me more and more until my soul and spirit and body were so full of glory and of God that I could not contain the pure water of life. I spoke to the brother who alone was with me in the room, and told him that I was so happy that I must tell it or burst. I felt just that way. My cup ran over. Ever since that time I have been preaching sanctification at every opportunity. Some of us invited Bro. Matheny to come here and preach for us; but the use of the Methodist church was refused him. The doors of the V. P. Academy were opened to him. One week's meeting was held here, and good that only heaven can reveal was done. Several were sanctified. After Bro. Matheny had gone, Rev. C. L. Buner came and held a two weeks' meeting—you know, he is a "wheel horse." Holiness has been planted here to stay. A few weeks ago I invited Rev. Felix W. Johnson to come here and preach for us. He is a member of the Tennessee Conference in good standing. The preacher in charge here at first gave his consent for Bro. Johnson to occupy his pulpit, but afterward said that he did not want him to come here and preach—even in my academy; it might divide the people." Bro. Johnson did not come. I have quit teaching, for the present. If any of the brethren need my help, I am ready and willing to go anywhere, with my sanctified wife, to hold or help hold a meeting, with the distinct understanding that I shall preach the full gospel of salvation from all sin, and sanctification by faith in the blood of Christ.

I have found that the preaching of sanctification stirs up the devil, but many of God's children accept the light and enter into the experience when it is faithfully preached. Many seemed to be surprised to find out that it is the Wesleyan and Biblical doctrine. The poor colored people invited me to preach to them a few days ago, and their souls were so hungry and thirsty for the full truth that I could not stop preaching to their eager souls until more than two hours had slipped by.



A man must reap as he sows. If he sows ill-health he will reap ill-health. If he neglects his health the weeds of disease will grow up and choke it.

It is a daily and hourly marvel that men will recklessly neglect their health, when a moment's thought should tell them that they are courting death. It lies in most every man's power to live to a green old age. If a man would only take the same care of himself that he does of his horse, or cow, or dog, he would enjoy good health. When a man owns a hundred-dollar horse, and it gets sick, he does not waste any time about doctoring him up. When his garden gets full of weeds, he doesn't delay about rooting them out, for he knows they will choke out his vegetables. When he is out of sorts, sick, nervous, headachy, has no appetite and is restless and sleepless at night, he pays little attention to it. The result is consumption, nervous prostration or some serious blood or skin disease. Dr. Pierce's Golden Medical Discovery is the best of all medicines for hard working men. It gives edge to the appetite, facilitates the flow of digestive juices, invigorates the liver and purifies and enriches the blood. It is the great blood-maker and flesh-builder. It cures 98 per cent. of all cases of lingering coughs, bronchial and throat affections, weak lungs, bleeding from lungs and kindred affections. Do not wait until the lungs are too far wasted to admit of being cured.

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I preach again for them next Sunday, at the Baptist church. Praise God, from whom all blessings flow. Your brother,
RUFUS J. CLARK.

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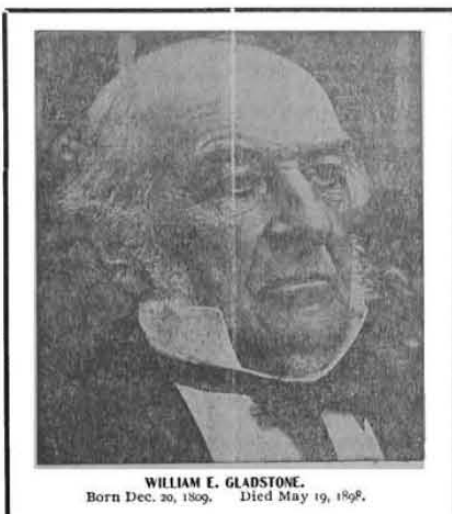
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OUR DEAD.

Notices not exceeding one hundred words in length are published free. Longer notices are charged for at the rate of one cent a word.

WINSTON—Mrs. Henrietta Winston was born in Bedford County, Tenn., October 5th, 1833, moved with her parents to Texas in the fall of 1848; was married to T. W. Winston July 17th, 1850—and died at her home, in Harrison County, Texas, in great peace, the 4th day of June, 1898—aged 64 years, 7 months and 29 days. In 1873 she accepted Christ as her personal Saviour, and joined the M. E. Church South, and since that time has lived in it as a consistent, acceptable and devoted member.

True, affectionate and exemplary as a wife, mother, sister, friend and neighbor, she will be missed by us all, and in these varied relations we share a common loss, and feel a common sorrow.

As a victim of malignant disease for the past year, she has been gradually yielding before it. But with a well founded faith she faced the inevitable with a resigned, patient and submissive spirit, and on her last day on earth she stated under great pain and difficulty of speech, "that her will was lost in the divine will," and that "Jesus was her all in all," and thus committing her all into the hands of Him who came to redeem, she fell asleep in Jesus.

She leaves behind her two sons and a daughter, with three bright and in-

teresting groups of grandchildren—but this morning how sad! And her aged husband, nearing three score and ten, whose solace and strength she has been for 47 years, is bereft beyond measure. To-day like David of old he is leaning hard upon the staff of the Lord, and expecting soon to follow.

The old familiar family picture is changed—the "missing link" is felt. The vacant chair is seen. The family circle around the old hearthstone is broken. The central figure which held over the group the scepter of love and unity is gone—and a sore bereavement rests upon them all.

May the "God of all comfort, who comforteth us in all our tribulations" comfort them—and lead their children into a covenant that through the blood of Jesus they will meet their parents in the better land.

A. FRIEND.

FOULKS—Walter Evans Foulks, son of Rev. and Mrs. W. E. Foulks of the New Mexico Conference, was born in Hopkinsville, Ky., October 25th, 1883. He was converted and joined the M. E. Church, South, in January 1891. He moved with his parents to Albuquerque, New Mexico, in the fall of 1895, and from Albuquerque to Gallup, N. M., in October 1897. At which place he passed peacefully away to his reward above at 8:30 o'clock Sunday morning June 12th, 1898, surrounded by friends and loved ones. Walter was one of the most remarkable boys that I ever met. Although but fourteen years of age he was a full grown man in other ways and many people when they first met him took him to

be seventeen or eighteen years of age. He was a born leader, and wherever he went he was recognized at once as such and was looked up to by his companions as their champion. He was unusually bright in his studies, and a universal favorite with both his teachers and classmates.

During the two years he lived in Albuquerque, he made a host of friends, and we have seldom seen such universal sorrow as was manifested when the news of his death reached here. The testimony of the people of Gallup is that Walter was one of the noblest, purest, and most exemplary Christian characters that was ever known. Obedient to his parents, kind to his brothers and sisters, trusted by his employers, a faithful worker in the church, a universal favorite with both old and young—such a life could only be a blessing to any community and the actual benefit of such a life upon those who have come under its influence is incalculable. Walter rests from his labors, but his good works will live on to bless the lives of many others for days and years to come. His last sickness was peculiarly trying but he was perfectly resigned and suffered on for seven long weeks without a murmur. Often during his illness he expressed his faith in Christ for salvation and he exhorted those about him to have implicit faith in God. His illness began with La Grippe, he recovered sufficiently to attend to his usual duties at the store, but at the end of a week he was taken with a congestive chill which soon developed into brain trouble from which he died.

All that loving hearts and hands could do, was done, to mitigate his sufferings, and he died as he had lived, "unto the Lord." The sorrowing parents brought the body to Albuquerque, where it was laid to rest amidst a profusion of beautiful flowers in Fairview Cemetery to await the morning of the resurrection.

The funeral services were held in the church which was beautifully arranged for the occasion, the house was filled with sympathizing friends, and the services were solemn and impressive throughout. The male quartette of the Congregational church sang two very appropriate songs. Rev. P. A. Simpkins, of Gallup, led in prayer, Rev. T. C. Beatty read the lesson, and Rev. M. Hodgson preached the sermon from Rev. 14:13: "Blessed are the dead who die in the Lord," etc.

Sleep on, dear Walter, and take thy rest, Lay thy head upon thy Savior's breast, We loved thee, but Jesus loves thee best.

Farewell! But, thank God, we shall meet again in fairer clime where partings come no more.

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Dr. J. T. ALTMAN, Nashville, Tenn., says: "I find it a most valuable agent in atonic dyspepsia and nervous exhaustion occurring in active brain workers."

Scottsville Camp-meeting.

The Scottsville Holiness Camp-meeting will be held in the new tabernacle at Scottsville, Ky., July 8th to 17th. Dr. Carradine conducting the services.

THE TWO LAWYERS. Continued from page 8.

and West, Huton, during the year, left his mission for a six weeks' tour of lectures on, "ENTIRE SANCTIFICATION as taught by the Methodist Church," and "Entire Sanctification as taught in the Scriptures." He would speak twice, two evenings in each place he visited; the first evening he discussed the subject from a Methodist standpoint, and the second evening from a Bible point of view.

He was met everywhere with large and enthusiastic audiences. Where the churches were large enough, he spoke in the churches, and where they would not accommodate the people, he spoke in halls.

At every point he visited, Methodist and Bible truth received a mighty impetus. When it was possible he would remain a few days, and preach full salvation to the people.

He met with several little protests against his coming, as he went on his way, but did not in a single instance heed or answer them. He knew that the laity had reached a point of righteous indignation against little ecclesiastical tyrants, and that it would be better for the peace of the church if it was not known that these brethren had written him not to come to this or that city. In Dallas, Houston, and Waco, Texas, and at New Orleans, Birmingham, Chattanooga, Nashville, Knoxville, Atlanta, and Richmond, Virginia, and Washington City, the better class of the preachers, as well as all classes of laymen, gave him a most cordial reception. Huton had many calls to hold protracted meetings, but refused them all, except when he had a few days between lectures. He traveled with Methodist standards, histories, and biographies in his grip, and read and digested them thoroughly, thus growing in head and heart as he went.

The following Conference Huton was received on trial, and although a number of large stations were eager to have him for their pastor, he insisted on having a circuit, to which he was appointed. During the year a great revival swept over his circuit, and he also assisted in several revival meetings in various stations, where his labors were greatly blessed.

The following Conference Huton was appointed to a large station, which he filled with great acceptability and success. During the year he also delivered his two now famous lectures in many of the leading Methodist churches in the large cities of the South. He also took up his pen and wrote with great vigor and clearness, both on the doctrine and government of the church.

Huton had now served on a mission, circuit, and station, and at the close of his fourth year in the last named charge he was made presiding elder of a district, and elected on the first ballot a clerical delegate to the coming General Conference. Dr. Searching and Rev. Mr. Grace, pastor of Central Church, were elected with him. Huton was chairman of his delegation.

The General Conference was looked forward to with great interest. The opposers of the holiness movement and the Wesleyan doctrine of entire sanctification were marshaling their hosts for a final and determined effort to capture the offices of the church, and enact laws so rigid and unreasonable that they would be able to drive from the church all of those who would not in meekness bow to their tyrannical dictation.

It was at this Conference, as the reader shall see, that Huton rendered his church a most valuable service, and turned the tide of battle for Methodism, in its purity and simplicity, for Christ and humanity.

[As "The Two Lawyers" is now published

in book form, with all the chapters that have appeared in this paper, and several additional chapters, which have not yet appeared we will discontinue the publication of the story in the paper, but will be glad to furnish the story complete, in book form, to all who wish to purchase same. Send 50 cents to the Pentecostal Publishing Company, Louisville, Ky., and we will mail you copy of the book.]

THERE will be a Holiness Tent Meeting held in M C Burns' woodland, four miles south of Harrison, Ark., by the Free Methodists, beginning July 27th. Services to be conducted by Elder N. T. Holcomb. Revs. T. L. Wilson, C. C. Johnson, W. W. Ruble and Q. N. Howell extend a welcome to all workers. All ministers cared for free. Good camping ground, plenty of water and good pasture for stock free.

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\$20 Reward

Will be given for information as to the present whereabouts of the following described boys:

Billie Reynolds, 17 years old, 5 feet, 9 inches tall, weight about 145 pounds, light complexion, rather light hair, and blue eyes.

Gordon Headrick, 16 years old, 5 feet, 9 or 10 inches tall, weight about 140 pounds, rather light complexion, light hair, and very blue eyes. Has scar on throat, and on forehead at edge of hair, and one on wrist where hand joins arm

These boys left home on Sunday night, June 26th. Their fathers, W T Reynolds, and T B Headrick, will give the above named reward for information leading to their discovery. The hearts of their mothers are grieved for them. Information should be sent to the fathers of the boys, or to the undersigned, at Oak, Ellis County, Texas.

JOHN W. JASPER.

JULY 4th, 1898.



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United Confederate Veterans Re-Union Atlanta, Ga. July 20-23, '98.

For the occasion of the Re-union of Grey at Atlanta, July 20-23 1898, the Southern Railway will sell from all stations in Kentucky, Round-trip Tickets at very low rates. All Veterans and their friends should take advantage of this opportunity to visit the Gate City of the South and meet the comrades on the soil of the Battle of Atlanta and Peachtree Creek.

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The letter of Sister Billings should be read by all suffering ones. So many women are dying of this terrible disease. Reader, cut this out and send it to any similarly afflicted. For free book, giving price of the Oil and particulars, address Dr. D. M. DYE, Box 26, Indianapolis, Ind.

WEST BRIDGEWATER, MASS., December 25, 1895.

Dr D. M. Dye, Indianapolis, Ind.; Dear Doctor—It is with a heart of gratitude to you and to the dear Father above that I have the pleasure of in-

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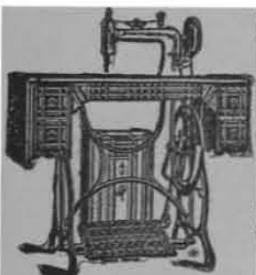


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SOMERSET, KY.—Dear Bro. Arnold: I wish to say a few things concerning our last meeting. I was called by Bro. W. P. Gordon to assist him in a meeting at Price's Chapel near Chaplin, Ky., beginning May 27th.

We hear a great many people talk about the meanness of the people in the mountains of Kentucky, but I wish to say that the devils have got tired of living in the mountains, and have moved down to the blue grass section. I have been in quite a number of States, and preached in the mountains of Kentucky, but never have I found so rough a mob as attended our meetings on each Saturday night. Some have said to me: "The Two Lawyers," (in the PENTECOSTAL HERALD), has not a parallel case in history. Well, we had almost the Happy John chapter. They would have murdered our "Happy Johns" (G. and P.), if they could. We found people who objected to, and even punished their children for, attending a meeting where full salvation was preached, and getting religion and quitting their meanness; who would not object to a distillery being in the neighborhood, or to their sons patronizing it, or to their daughters keeping company with the low-flung element of society.

"Whom will ye that I release unto you, Barabbas or Christ?" "Sin or holiness?" And the earth resounds with many voices, "away with these holiness meetings, but give us liquor, and preachers and flocks who will drink it." You say that we should not speak so plainly? Well, I must tell the truth, or the devil will get my soul, and our eyes and ears witnessed these facts, and I will speak out on them.

Hallelujah to God! We have many who are holding the white flag of purity, and the black flag of no compromise.

Bless God for Bro. Gordon! He is giving sin a black eye, and the devil and his crowd lots of trouble, while he is leading his flock beside still waters, and through green pastures. Well, hallelujah, while Bro. Gordon and the other brethren were out chasing the devil's crowd, we were having a hallelujah time around the altar. There were over thirty souls reclaimed, converted, or sanctified during the meeting—five the last night; and eight or ten joined the church.

Bless God for a battle! It always makes a soldier feel good to see the enemy run.

I go next to Burtonville, Ky. Pray for us. I am engaged up to the first of September. Any one who may desire my assistance after that time, write me at Somerset. I will make engagements soon for the entire fall work. Yours in the fight until Jesus comes,

WM. S. MAXWELL.

The Pentecostal Herald.

"AND THEY WERE ALL FILLED WITH THE HOLY GHOST." Acts. 2.4.

REV. H. C. MORRISON, Editors.
REV. H. B. COCKRILL.

LOUISVILLE, KY, JULY 20, 1898.

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\$1.00 Per Year.

THE PENTECOSTAL HERALD.
317 West Walnut St., Louisville, Ky.
REV. W. E. ARNOLD, Office Editor and Business M'gr.

How much protection does a pastor need against a soul-saver who is making an honest effort to do good?

Is the doctrine of entire sanctification as a second work of grace, the truth of God? Does God want this truth preached? Answer these questions in the affirmative and he who falters or compromises is guilty of disloyalty to God.

The Bishops in substance promised to take proper steps to have the money received from congress refunded, provided the Senate said it was deceived. The Senate has said it was deceived. We await the announcement that the "proper steps" are taken.

On with the revival! The holiness movement is a revival movement. While it retains this characteristic it is invincible and will surely make advancement. If it stop to contend and explain and apologize, it will lose its power. Its mission is to revive the church. As long as it is true to this mission God will see to it that it lives and makes progress.

The Primitive Baptists of western Kentucky are split on the doctrine of predestination, one party "so construing predestination as to teach that a man has no power to do a sinful act unless God predestinates that he should do it, for the reason that God has unconditionally predestinated whatsoever cometh to pass, both good and bad." The other party deny this proposition, and many churches are reported as separating from the Bethel Association.

Rev. W. H. WHITSITT, D. D., has resigned the Presidency of the Southern Baptist Theological Seminary of this city, his resignation to take effect in June, 1899. Most of our readers know that a very bitter controversy has been waged among our Baptist brethren, growing out of an article written by Dr. Whitsitt in Johnson's Encyclopedia, in which he stated, as a matter of history, that the English Baptists, prior to 1641, practiced sprinkling. In consequence of this a very bitter opposition to Dr. Whitsitt has sprung up, but he has won the fight in every council of the church. Now he resigns in the interests of peace.

On another page in this issue we publish a call for a convention of holiness people of the State of Texas to be held at Terrell Sept. 7th and 8th. The purpose of this convention is to secure a closer union on the part of the holiness people, to provide for their better defense against the persecutions to which they are subjected and to devise some plan by which to hold what they gain and to push forward the work throughout the State. We think we can safely say that the holiness people have no thought of a new church organization. Those of them who are in the M. E. Church, South, are there because they are Southern Methodists, they teach Methodist doctrine, and are in perfect accord with old time Methodism. They do not expect to leave until it becomes impossible for them to stay. But it has for a long time been evident that a better understanding and greater concert of action were needed. This convention is called for this purpose. It is a move in the right direction. May the Lord guide in everything that is done. Let most earnest prayer be made to this end,

"BETTER be right than be President." This saying of the American statesman is worthy of being held in continual remembrance. No position, however high; no advantage, however great, can be purchased at the price of principle, without proving a curse to the one who obtains it. Failure brought about by steady adherence to right is infinitely better than the most brilliant success achieved at the sacrifice of right. Partisanship is often the greatest enemy of right. The desire to thwart and overthrow the opposition, and to carry out the plans and purposes of the party to which we belong, often blinds us to the quality of our own methods, and unfits us to see the good in those we oppose, and to accord to them justice. Contention is always dangerous on this account. It can seldom be carried on without hurt to the contending party. Rarely have we known a debater who did not lose his spirituality. Better let a good cause suffer a seeming defeat than to rescue it by wrong methods. Better to let God take care of His own ark than to stay it with unholy hands. If the holiness people in this day of their trial will steadily hold on to God and exhibit perfect love in all they say and do; if they will continue their praying and preaching, and shouting, and give themselves but little concern about the opposition they will carry the day as sure as God is. But let us beware of partisanship. Our strongest defense is in clean hearts and right spirits.

The war news during the past few weeks has been thrilling. The total destruction of the Spanish fleet under Cervera is without a parallel in the history of naval warfare. The surrender of Santiago to the United States forces under General Shafter by which 25000 Spanish soldiers laid down their arms and evacuated a large part of eastern Cuba, is a brilliant achievement. The only condition upon which the surrender was made was that the Spanish troops should be sent back to Spain. This will be expensive but is much better than keeping them prisoners for an indefinite length of time. The bravery of the Spanish seamen who fought to the very last, and the desperate resistance of Spanish soldiery at Santiago are sufficient to correct the mistaken impression that the Spaniards are cowards and unworthy foes. They may be excitable and their marksmanship wretched, but their personal bravery commands admiration. The difficulties overcome and the hardships endured by our men in the Santiago campaign are not generally appreciated by our people at home. Great credit is due Gen. Shafter for bringing the campaign to such a successful termination with so little loss of life. Yellow fever has broken out among our soldiers but reports say it is in mild form and not many deaths have occurred. Gen. Duffield is among the victims of this plague. A large expedition is expected to leave this week for Porto Rico, while Commodore Watson will sail with a strong fleet to the coast of Spain. The authorities at Washington say that no overtures have been made looking to peace. While these things have been going on in the Atlantic, important events have been taking place in the Pacific. The Hawaiian Islands have been annexed to the United States and our flag now floats over Honolulu. Several expeditions have been sent to Manila where Dewey still maintains the blockade. One of these expeditions stopped at the Ladrone Islands, a Spanish possession between Fawaii and the Philippines, captured the Spanish garrison and raised the American flag over the Islands. Aguinaldo, the insurgent leader in the Philippines, has

cooped up the Spanish within the walls of Manila and the fall of that city is expected as soon as the American forces reach their destination.

Do the laymen of the Church appreciate the bearing of the new law upon their religious liberties? While it seems to be aimed directly at the evangelist it is none the less an assault upon the liberties of Methodist laymen. Very few of our evangelists go into any community without being invited to come by the people. They go because the people are calling for them. We would not reflect upon any faithful pastor. We are in most hearty sympathy with all such. But it is a fact that a cry comes up from many parts of the land that the people are not being fed by their pastors. Certain it is that many pastors are not preaching the Methodist doctrine of entire sanctification and are not leading their people into the experience. More than this, there are hundreds of pastors who rarely ever have a conversion under their ministry. This is a sad statement but it is true. In many communities the people never hear of entire sanctification unless it is by way of ridicule or abuse, and the children growing up in Methodist homes are out of Christ with no prospect of their being saved through the instrumentality of the men who have charge of the churches. Now this law says to all laymen, "You must be content with what you receive from the hand of your pastor. No matter how inefficient or unmethodistic in doctrine, you shall not supplement your spiritual allowance from any other source. If you invite any man to come to a school house or shed or brush arbor for the purpose of getting your children saved and getting into the grace of entire sanctification yourself, we will take off his ecclesiastical head." If our pastors will preach the doctrines of the M. E. Church, South, and do the work that needs to be done, the evangelist will not come. But so long as souls are perishing and the people are crying for bread, men will be found who will go at God's bidding and minister to their wants. Laymen have built the churches, they support the pastors, and the various institutions of the church, they have submitted uncomplainingly to those who are sent to minister to them. Now the church proposes to limit their supply to this source, and to say that they shall have no food that does not come through the pastor's hand!

We wish to call attention to the schools advertised in our paper. Rev. C. C. Fisher, who has charge of the Millersburg Female College, is making a splendid record. Read what Mrs. Meek says of the spiritual atmosphere of this school on another page of this paper. The next session begins Sept. 7, instead of Sept. 17th. Logan College, at Russellville, Ky., is under the presidency of that splendid layman, Prof. A. G. Murphy. When a student in the Kentucky Wesleyan College several years ago, we were under Prof. Murphy one year and no man has ever impressed us more than he. He is a man among men and we are sure he is doing splendid work in his school. The presidents of these colleges are godly men and daughters entrusted to their care will receive splendid instruction both in head and heart.

Peace may be bought at too great a price. For the sake of peace some have ceased to preach and to teach the truth, and the work of God has suffered. Satan is well pleased, if by any device, he can get the Lord's people to keep their mouths shut.

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THE GOOD THINGS IN THIS WAR.

BY REV. J. T. J.

Bro. Morrison's remarks in two numbers of the HERALD on the present war, lead the writer to express some thoughts which he believes will be edifying.

1. The healing of our own nation has been wrought most wonderfully. Who would have dared to prophesy thirty years ago that a Lee would ever be received at Washington as one was a few weeks ago? "What hath God wrought" in the healing of this nation?

2. The bringing this country and England to see their manifest destiny and calling to be ONE—in power against all that would perpetuate cruelty and oppression in the earth. Can we be sufficiently thankful for this?

3. Our use, by Divine Providence, in the great purpose for which he builds a strong nation—"Let thy hand be upon the man of thy right hand, upon the Son of Man, whom thou madest strong for thyself." (Psalm 80) God makes men strong and nations strong—for Himself—not to use their strength for their own selfish lusts, but to serve His purposes in the earth. If they will not let him use their strength for helping others they perish. "We then that are strong ought (owe it) to bear the infirmities of the weak, and not to please ourselves." "We ought," an Anglo-Saxon word which means "owe it." We owe it to God who made us strong "out of weakness," to help the weak ones about us, giving them the help of our strength that they may become strong. The nation that seeks to save its life from the care and trouble of helping weak nations and peoples shall lose life. How many nations have perished that would not show mercy and goodness and justice in the earth, these being the lines along which the hand of God moves men and nations when they let that hand come on them. We never felt such concern for England, our mother country, as since she let her hands be tied while the cries and groans of tens of thousands of murdered Armenians were going up to heaven. But for the hand of God upon us in our battleship Maine, perhaps we too might have had our hands tied by the money power of this land and been standing aloof from poor, crying Cuba. Blessed be God that we were not so left to ourselves.

4. Our great strongholds have been made manifest. When Admiral Dewey was pushed out of the port at Hong Kong by the law of neutrality, and had to go forth with his little American fleet with no base of supplies and thousands of miles from home, he little thought that he was in the midst of America's greatest strongholds—the missions of the American churches in China and Japan and Corea and India. There was a storage of power for America in those missions, that on the first of May in the harbor of Manila, went forth through "the mighty God" against the wicked Spanish power and in behalf of Christian America. What marvelous protection was thrown about the men and vessels of the American fleet! God was their shield in the day of battle. In that mercy of the very highest kind sent by the churches of America to the heathen countries of Asia in the mission work therein, our land had prepared mercy for our national life, as at Manila. "O prepare mercy and truth which shall preserve him." (Psalm.) The missions of this country are its greatest strongholds of power against her enemies.

5. The great returns we shall have from

this war: God's way of working good to men and to nations is by way of reward. "Knowing this first, that whatsoever good thing any man doeth the same shall he receive of the Lord." Ephesians 6:8. He leads us to do good and then returns that good upon us. "Sow to yourselves in righteousness, reap in mercy." (1) We shall have returns from this war in a renewed tenderness of mind and heart towards God in all those homes which have loved ones in the army and navy. (2) In the exercise of heart and soul this country has undertaken against one of the wicked powers of the earth will come a great increase of divine virtue from heaven to heal our land in some of her troubles. When we have served God in banishing the Spaniards from Cuba and giving peace to that Island, He will serve us, perhaps, by leading us to exercise our renewed courage against the saloon and putting away that evil from our midst. God is sending us to Cuba to bring back strength against the saloon. The sacrifices our country will make in men and money in promoting God's peace in Cuba, will have GREAT MORAL RETURNS from God in an increase of His peace in our land. And one of the first things of that peace will be the putting away of the saloon. The strength of overthrown Spain will come into American hearts and hands to use against our domestic enemies—the wicked of our own land. For brightening the skies of Cuba and scattering the Spanish clouds, our own skies shall be brightened. In delivering Cuba from her destructions, we are working on our own skies. There will be renewed virtue and courage in our land as a moral return from this war, not only against the saloon, but against that evil ecclesiasticism which is raising its head in this land, even in the Protestant church.

Let us, especially, who were in the five years' civil war, and know what war is, pray daily that our soldiers and seamen may be so exercised in mind and heart by the dangers of war as to result in the conversion of thousands of them.

STAUNTON, VA.

THE RECENT LAW.

REV. L. F. WHITTEN.

Notwithstanding the frantic efforts of some of the "only" loyal (?) to muzzle free speech and deny a preacher's or layman's right to hold a meeting in "the bounds" of a pastor's charge, against his consent; the law on this subject continues to be very ably discussed and severely criticized by many of our distinguished divines and loyal laymen. It might as well be understood at the first, that while this legislation is to stand for four years, there never has been any law of Methodism so odious, so objectionable and so infamous as this new law. Twenty-nine years of uninterrupted and loyal service in the Methodist ministry show whether this scribe's loyalty to all legislation has been of the genuine type or not. And I want to say, with all the emphasis which can be put into words, that this law is alien to the genius and spirit of our church. From its beginning until now, Methodism has stood for the largest liberty of thought, speech and action. Its great human founder said when driven out of the church buildings of his father and ancestry: "The world is my parish."

Poor man! He could not hold a tent meeting nor preach in a private house in any part of our "bounds" now, if a bigoted, envious, narrow-minded, jealous pastor were to forbid him! One said to Jesus: "Master, we saw one casting out devils in thy name and we forbade

him because he followeth not us." Jesus said: "Forbid him not." But any pastor, so minded, can forbid any of our pastors, local preachers or laymen "casting out devils in Jesus' name" in his "bounds"—wherever that indefinable thing is. It has been said we "ought not to agitate against this law now, for it is too soon—it will remain four years." I do not think it will be rigidly enforced four years; for if the worst comes to the worst, and little men with spite and jealousy and prejudice undertake its real, literal enforcement, there can be no doubt that the aid of the civil courts will be invoked for the protection of ministers and members. The constitution of this country guarantees the largest liberty of speech and religious liberty to every citizen in all this great land of the free. All the laymen of my charge who have built our church, who pay the money by which it is run—who feed and clothe me and mine—may unite in a request for some successful soul-saver to come and hold a meeting in their own lot or park or home, and if I be opposed from any cause, I have the power under this so called Methodist law, to say he cannot hold the services "in my charge," notwithstanding he has as much right to save souls as I have. My laymen love him as well as they know how—perhaps he has been their pastor and many of their children have been saved through him—yet I may sulk and sneer and say you brethren have no rights—he can't come in "my bounds." The Pope of Rome can't keep Methodist preachers out of Italy, yet I can keep one out of my "bounds"! This law originated with a few preachers in Texas who could not muzzle the preachers of the doctrine of entire sanctification. We all know its origin. Those preachers watched for their time to pass this law and when many opposers of such anti-Methodist—anti scriptural—anti-religious law had gone home, they passed it. It does no credit to them. It will cause many godly men, who obey God rather than man, to withdraw from our church and temporarily make their home with others. It is now the weapon in the hands of the opposers of holiness camp-meetings to kill every holiness preacher who attends them, regardless of his character or record as preacher or laymen.

Be it known unto all men that I am as true a Methodist as any man in America. My ancestors were Methodists. But I confess to a contemptuous, scornful, indignant feeling for this law of the bigots—not liberty loving, freedom of thought Methodists. Its direful effects, its hateful influences have already begun. It is on a par with another of the acts of the General Conference which has brought more sorrow, sadness and shame to Southern Methodists than any thing which ever came to pass in our history—the connivance at, covering up of the shameful, sensational scandal of our Publishing House at Nashville. The men who desired the enactment of this law are not noted for saving people. They are opposed to evangelists and revivals—if the old standard Methodist, doctrine of entire sanctification as a subsequent work to regeneration is preached in revivals. Their enactment is not the will of the majority of the Southern Methodists. It puts too much power into the hands of one man. It is the only law of our church which is a shameful one. I am loyal as anyone to law—but from my heart I repudiate this law as not of mine or my sort, who love immense liberty. It is the one law which I should hate to tell other denominations is in our Book of Discipline. The civil courts of our land will, in my opinion, knock it into "smithereens." So mote it be.

BLOCTON, ALA.

DIAMONDS IN THE WASTE-BASKET.

REV. O. J. MOORE.

No one will imagine that the diamonds of which I propose to speak are the brilliant and highly valued precious stones that in our minds are associated with the coronets and other less significant decorations of earth's nobility. Not by any means. There are diamonds within the reach of the poorest man, and, humanly speaking, the most forlorn, destitute, helpless, deserted woman upon the face of the earth, that are as superior in brilliancy to these valuable stones as is the sun to the stars of the milky way. The diamonds of which I speak are not sparkling stones, but shining ideas. A statement with which I desire to preface this article is, that the place to look for brilliant ideas is not always or usually in the latest book, but more frequently a search for these invaluable gems of thought will be rewarded by a diligent and patient search of the world's convenient, but often misused, waste-basket. An idea that claims to be new is probably false, just as the diamond that claims to be new is certainly an imitation, and will go begging in the market until it is exhibited to some member of the "Sham family." Beware of the so called advanced thinker. In ninety-nine cases out of one hundred his goods are of the imitation variety. Just before his death, Ernest Renan, the celebrated French skeptic and critic, is reported to have said: "I very much fear that a considerable part of the work of the twentieth century will consist in taking from the waste basket some very excellent ideas that have been heedlessly cast into it by the nineteenth century."

Says a recent writer, lecturer and preacher: "The skeptic's fear is the Christian's hope." Very truly. There is a sense in which the world's hope of progress has always been in waste-basket ideas. This is quite clearly demonstrated in the history of the Renaissance and the Reformation. In the Renaissance the literary and art models of classical antiquity were dug up from the waste-basket of the world's stupid centuries. Such artists as Michael Angelo found these ancient art models to be superior to the Gothic and Medieval.

I have been informed by a man who is an acknowledged authority in Egyptology that it has been recently discovered that the art productions of prehistoric Egypt are in every way superior to those of later times. This is a discovery which strikes a serious blow to the modern theory of development.

What is true of the Renaissance, the revival of learning, is equally true of the Reformation. The Reformation did not receive its inspiration or accomplish its marvelous results from the discovery of new ideas. The reformers dug down through the rubbish of ecclesiastical superstitious traditions and impositions, and theological speculations until they re-discovered and brought to light the imperial diamonds of inspired truth, as it came from the inspired writers of the Old and New Testaments. The greatest and most valuable of all these diamonds was the collection of sacred and inspired writings itself—the Holy Bible—brought to light, rescued from the exclusive control of selfish and ambitious priests, and given to the people in their own vernacular.

What is true of the Reformation is likewise true of the Wesleyan revival. Wesley discovered no new religious truth. It was the same old truth of justification and entire sanctification by faith, and that

not of yourselves, it is the gift of God. Not by works lest any man should boast. True, Wesley and Fletcher and their co-laborers stripped the doctrines of grace of the poisonous anti-nomianism which was the "death in the pot" in Calvinistic teaching. But the Wesleyan revival was brought about by a restatement of the precious and saving doctrines of grace, backed up and multiplied in their saving efficiency by the glowing testimonies of thousands of witnesses. The pure gospel of Jesus Christ had never had such a chance to demonstrate its saving, regenerating, sanctifying and reforming power since the first Christian century as in the Wesleyan revival. And yet these mighty men of God presented in the most simple way religious truth that was as old as the original manuscripts of the Word of God itself. There are no new religious truths, and no new skepticisms. Unbelief shifts its position and changes its form, but there is nothing new in modern doubt. Much of the boasted progress of the modern church has consisted in casting into the waste-basket many of the great truths that have been mightily used of God in the conversion of sinners and the sanctification and edification of believers. There are pulpits in orthodox churches where sermons on the doctrines of repentance, regeneration, entire sanctification, the second coming of the Lord, the judgment, the eternal punishment of the wicked, would be considered decidedly sensational, if indeed not in bad taste. Then there are churches which date their origin from the greatest revival that ever blessed this old sin cursed earth, a revival in which the very atmosphere was vocal with shouts of praise, amens and hallelujahs, a revival in which the mourner's bench was the most common, if not the only necessary article of furniture, a revival that made the class-meeting a delight as well as a necessity; there are churches that have this fire baptized origin where a shout of praise would cause astonishment, an amen would excite disgust, and a hallelujah would cause a stampede. In some of these churches the class meeting is considered an obsolete institution, and an altar service, not directly connected with the communion service, is regarded as entirely out of place. No wonder the entire press of one great denomination has been called into service to determine the cause of the very small relative increase in the membership of said church during the past year. The best ideas, institutions and methods of that great denomination have in many places been consigned to the waste-basket. Nothing would more thoroughly equip the evangelical churches for the great conflicts and opportunities of the twentieth century than to spend the last three years of this eventful century taking the once glorious, but now neglected doctrines of regeneration and sanctification from the theological and ecclesiastical waste baskets. We do not presume to say that the doctrine without the sanctified life will produce any great results any more than the classical art models without the creative genius of the great artists, would produce great artistic creations. Michael Angelo not only reproduced the best of classical art, but so great was his creative genius that it impressed itself with indescribable sublimity upon all of his creations. "A beggar arose from his hand the patriarch of poverty; the hump of his dwarf is impressed with dignity; his infants are men and his men are giants."

So the sanctified, fire baptized preacher will retouch and glorify the commonest truths of the Bible with the genius of a sanctified personality, and, though the truths are

old and familiar, each sermon will come to the people like a new creation from the Master artist of the universe.

The modern holiness movement is the beginning of the realization of the skeptic's fear and of the Christian's hope. It is a movement to rescue the saving truths of the old time gospel from the waste-basket. "Ask for the old paths, where is the good way, and walk therein and ye shall find rest to your souls."

GREELEY, COLO.

A Timely Note.

Dear HERALD: I feel constrained to use your columns to give a word of brotherly admonition to the saints in Christ. Our General Conference has enacted laws that will effect every one interested in spreading the Gospel of holiness as taught by Mr. Wesley, and, we believe, by God's Word. But beloved, "all things work together for good to them that love God," and I would pray our God that in the coming days of trials we seek relief, not in giving railing for railing, but let us bless them that persecute us. In the name of God, as your fellow-laborer with Christ, I beseech you to keep sweet. I am confident that our God will supply all we need richly in Christ Jesus, and that no weapon formed against us shall prosper.

Beloved, we profess perfect love. Now that the opportunity has arisen, let us live it. Have we not enough religion to kiss the hand that smites us? Can we not pity the scribes and gainsaying multitude that wag their heads beneath our cross? Have we not enough of the spirit of Christ to pray "Father, forgive them, they know not what they do"? I do not ask you to be unfaithful, but simply let that mind be in you which was also in Christ Jesus. I have no anxiety for the cause of holiness from its enemies, but I earnestly pray God that you who profess and possess the inheritance of the saints in light may be kept by the power of God through faith, ready to be revealed in these last times. Beloved, when I gave my all to God, I remember that I earnestly prayed these stanzas, viz.:

"Jesus, my cross have taken,
All to leave, and follow Thee;
Naked, poor, despised, forsaken;
Thou from hence my all shall be.
Perish every fond ambition,
All I hoped or sought or known;
Yet how rich is my condition,
God and heaven are still my own."

I meant them then; I now renew that consecration. I am not only ready to suffer, but to die for the Gospel of holiness. Do not let us miss the beauty of love by complaining of its persecutions. I thank God for the luxury of persecution. God always sends His ministering angels to accompany me into every furnace that Satan prepares. Did you ever play bouncing ball? I used to when I was a boy, and I remember a solid ball, be it hit never so hard, scarcely arose over the earth, but if you would get a light, hollow ball, how that did go up when you hit it! Glory to Jesus, I am empty, and the harder the devil hits me the higher up I go. Let us abound in love. Yours for His cause,
R. W. WEBB, Evangelist.

BRO. F. W. ROBINSON of Fort Adams, Miss., offers his services as a bass singer and altar worker. Any evangelist desiring his assistance write him at Fort Adams. M. Y. Nunn, Niagara, Ky., likewise announces his readiness to lead the song service wherever desired.

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[For the PENTECOSTAL HERALD.]

FROM GEORGIA.

CLEMENT C. CARY.

Since General Conference, there have been several changes among the preachers in Georgia. The election of Rev. W. A. Candler to the Episcopacy vacated the Presidency of Emory College, and Rev. C. E. Dowman, of Columbus, was elected to fill his place. Then the declining of Rev. W. B. Murrah of the Secretaryship of Education, caused the election of Rev. J. D. Hammond to that office, this brother having for two years been President of Wesleyan Female College. Rev. J. W. Roberts was taken from Trinity Church, Atlanta, and put at the head of this old College while Rev. W. B. Stradley, P. E. of North Atlanta District has been put at Trinity. Rev. R. J. Bigham, former Secretary of Education, will take the North Atlanta District.

The recent unwise and autocratic law enacted by the General Conference, giving to pastors the right to forbid preachers and laymen holding meetings in their charges, will cause no special trouble in Georgia, but all signs seem to indicate friction in Texas. From reports received, it appears that official notices are already being sent out by pastors warning others to "keep off my ecclesiastical premises," some of the notices having reached Georgia. Rev. Sam P. Jones has been notified by a pastor in Alabama not to put his unhallowed feet on said pastor's sacred territory, and Rev. W. A. Dodge has received similar notification from a preacher in Texas. Both, I understand, will heed the warning. Rev. Mr. Morrill, of Cartersville, Ga., an evangelist, has withdrawn from our church and gone to the Protestant Methodists, while Rev. A. B. Crumpler, (I believe from North Carolina) has joined the M. E. Church, because of this law. And I see that Rev. L. L. Pickett has also been ordered to "Keep off the grass," by a Texas pastor.

And so it goes. Friction and damage are bound to result from this foolish law. Its enactment only proves that "great men are not always wise," and that, spiritually speaking, the majority of the men who compose the General Conference can not be depended on to legislate for the furthering of experimental godliness. It is all too true that a majority of the delegates know not what Israel ought to do.

Does any one for a moment, who looks at it with unprejudiced eyes, believe that this troublesome law was enacted to further vital godliness and to conserve order? It has all the appearance of being aimed either at evangelists or the holiness movement, or both, I care not what is said in its defence by its advocates. Are those who are back of it, and who are seeking to enforce it against men in every way their equals (save in antagonism to the "second blessing" and evangelists), so very jealous of the church and concerned lest harm should come to Zion? Well, hardly. Why not invoke law against the multitudes of "troublers in Israel" in the form of dancers, theater-goers, card-players and whiskey-drinkers? Why not proceed against all this evil tribe, and let these soul savers alone, even if they can't endorse all the methods and doctrines of said professed soul-savers? No, sir, these intense advocates of this law are not half as much concerned about this worldly and godless element in the church as they are about "holiness people" and evangelists. These last named brethren may not be over stocked with wisdom, and may do unwise things, but less harm will be done by letting them alone. I

cannot escape the conclusion that some excellent and useful men will be forced out of the M. E. Church, South, by this law, and I suppose the ecclesiastical leaders feel as if the church can get along very well without these good people.

That Publishing House Claim scandal has caused no end of talk in Georgia, quite all of it of an unfavorable character. Precious few are those who see no wrong in the conduct of the Book Agents and the paid lobbyist. It is a very unfortunate affair, no matter how you look at it, and there can be no escape from severe censure being visited upon these officials for the part they took in the transaction, by the people at large in and out of the church, no matter how much the Book Committee seeks to clear them of wrong doing, or church organs seek to justify their questionable method in securing the money. All this trouble, so mortifying to those jealous of the church's honor, grew out of the officials being over much anxious for money, in prosecuting an old war claim musty with age. It is not a pleasant spectacle, that of a great church contending for years with a great government over a much disputed claim, and patterning after the world in seeking and paying for the good offices of a professional lobbyist. On its face the thing don't look exactly right.

SOME THINGS LET ME SAY:

1. The justice of war claims is not very clear. Thousands of good people lost by the war, and were not re-imbursed. Let the church bear its losses patiently, and take them as its part.

2. Granted there was much in the claim, and the church of Jesus Christ should ask to be re-imbursed for its losses, it does not look exactly right, however much it may be justified, to employ a professional lobbyist at the enormous price of 35 per cent. of the claim, to work it through Congress.

3. After all the so-called evidence has been produced, it is difficult to escape the conclusion that the claim originally made by the church officials of \$458,000 was extravagant. Even \$288,000 was an extraordinary amount of money to ask for damages, when you could take this much money and build and equip a publishing house fully the equal of the present one. And let it not be forgotten that the church officials of their own motion reduced the claim from the first amount named to the second. This, on its face, looked as if they did not have the strongest faith in the justice of the amount claimed.

Lastly, whatever may be said pro or con as to the foregoing, the conviction is very general that Barbee and Smith deceived the Senate by their famous telegrams, thereby placing themselves in a position deserving the severest censure, and involving the church in humiliation. As to Mr. Stahlman, there are no two opinions, for if all reliable reports are worth anything he was guilty of shameless falsehood.

Let the money be returned forthwith, and never be asked for again. Let us wash our hands of the whole affair. Let Barbee and Smith resign, and let Mr. Stahlman be expelled from the church. Less than this the Southern Methodist Church should never consent to.

And so the General Conference gave the Book Committee power to increase the salaries of the connectional officers about Nashville, because, forsooth, these officials claimed they could not live on two thousand five hundred dollars a year! And it is proposed now to pay them three thousand dollars! Wonder how these extravagant men would do on a circuit or little station on from three hundred

to six hundred dollars a year? It is simply ridiculous and outrageous. Many men fully their equal would do the work for two thousand dollars, just what should be paid them.

And then paying the bishops three thousand and six hundred dollars a year. Speaking for myself, I am opposed to all such high and exorbitant salaries, when hundreds of poor Methodist preachers have to do on so much less, and count themselves fortunate if they should get one fifth of these large salaries. The wonder is there is not some tall and earnest kicking.

Indian Springs Camp-meeting comes off the latter part of August, and Rev. E. F. Walker is announced to be present.
CEDARTOWN, GA., July 14, 1898.

Bro. Culpepper's Letter.

DEAR HERALD.—The meeting in Water Valley, Miss., was surely a good one. We were there but a week. Were longer at Pine Bluff, Ark. I was much pleased with our pastors at both these points. They are full of zeal, and some of them are spiritual and wise.

We laid siege for one month to Texarkana—ought to have remained two weeks longer. There are no easy places, but this is the Capitol of hard ones.

We started in with but one church co-operating. That one was in halves, so to speak, over some money trouble. The town had formed opinions and taken sides. Other denominations had too little faith in the meeting to co-operate.

Dr. Beagle, pastor of State Line Church, did all he could to bring victory, but it never came. We had many conversions and reclamations, but the victory was delayed. Instead of two or three hundred, it should have been as many thousand.

The difficulties were many. The tent was blown down twice; there was a rape, a lynching (participated in by some of the so-called best), a suicide, the session of a western court, and floods of rain.

The mule cars on Sunday are taxed to their utmost to mobilize the army of baseballers, bathers, dancers, and all such as forget God. They are shipped out to an excuse for a park, where they spend the day, often coming home after midnight yelling like drunken fools. Mighty nice young men and first class young ladies, they say, though.

The man who owns and runs this system of dissipation and desecration, I am sorry to say, is housed in the Methodist Church.

The holiness band has dwarfed into a group of cynics. They are now a menace, if not a positive hindrance to the great doctrine and experience. There are a few noble exceptions to this statement.

There were some striking providences in the meeting. I went to the jail yard and tried to prevent the lynching of the negro rapist. The mob was against me: One young man was out-poked. Two or three later I was sent for to pray for him. He died while I was en route to his room. Mr. — was out spoken and bit or sagged at the meeting. He had sold whiskey in the town for many years, but had lost health, money, friends. He died a few miles out, where he had gone, was brought back for burial. I chanced to be at the undertaker's and was asked to attend the group. Several liquor dealers, myself, and one woman, her husband an ex-convict, buried the poor man. The same day the first engineer who ever pulled an engine into the town, a wicked man; also a drunkard, who suicided, were buried.

Texarkana is a great field for usefulness. They need a great revival.

The church is more unpopular with the masses than I ever found her elsewhere.

We are in a genuine revival in Lamar, Mo.
Always,
J. B. CULPEPPER.

**Central Holiness Camp-meeting,
Wilmore, Ky.**

This camp begins July 26 and continues to August 4. The Lord has blessed His people at these gatherings in the past. We are praying, planning, working and expecting a wonderful display of His divine power in saving souls this year. Besides many of the Kentucky Conference brethren and other Christian workers, who are expected to take part in the services Rev. Joseph Jamison, of Tennessee, a notable worker and preacher of the gospel, and Rev. A. M. Hills, of Oberlin, Ohio, who preached the last Commencement sermon at Asbury College, will be present.

Let every owner of a cottage be sure, if possible, to fill it with his loved ones. Let others write to Miss Anna Lowry, secretary, Wilmore, Ky., for a tent. All need this yearly feast of tabernacles waiting on God in nature's temple. The many tired and weary mothers and wives all over the land need an outing, much more do they need the uplift of soul these meetings of Pentecost bring.

Let multitudes pray for the baptism of the Holy Ghost upon every service, that the Spirit of God may accomplish this mighty purpose at every service.

Rev. Julius Edwin Wright, secretary of Kentucky Conference Board of Mission will preach a sermon on Missions—our duty to obey the Master's command, "Go ye into all the world and preach the gospel to every creature," with especial reference to the present revival holiness movement and the church's duty in the premises.

The Queen and Crescent and L and N. R. roads give reduced rates. Write for streamers.

Come praying and expecting the gift of the Holy Ghost in saving and sanctifying power.

Brother Arnold, we expect you present to help and look after the interest that lies near your heart, also other editors if possible.

CHARLES E. BOSWELL, Pres.

Ebenezer Holiness Camp-meeting.

This annual encampment of the Ebenezer Holiness Camp-meeting situated three miles northeast of Montgomery and six miles southeast of St. Maurice, La., will begin August 12th. Grounds surrounded by mineral springs which supply plenty of water for drinking and other purposes. The services will be conducted by Bros. R. M. Gay, of Meridian, Miss., and W. A. Dodge, of East Point, Ga., and Sister E. J. Rutherford, of Ennis, Texas.

The object of this meeting is the conversion of sinners and the sanctification of believers. "Follow peace with all men and holiness without which no man shall see the Lord." We ask the prayers of all Christians, that the Lord may meet with us and bless us. All denominations are invited to participate. Everyone come prepared to take care of himself. All invited ministers and workers will be properly provided for and entertained. Meals and lodging can be procured on the grounds at reasonable rates.

Address W. W. O'Neal, Montgomery, La., if you wish to tent or build. Address Hy. H. McCain, St. Maurice, La., as to routes, means of travel, or any other particular.

J. M. MCCAIN,
T. M. MCCAIN,
W. E. HARRISON.
Committee.

Texas State Holiness Convention.

DEAR HERALD—There is a move on foot to have a State Holiness Convention at this place, Terrell, Texas, September 7th and 8th, 1898, which will be in the midst of our holiness camp meeting at this place under the management of Bro. H. C. Morrison. We have given consent and join these men of God in the movement. The convention will not be an organized ecclesiastical body, but the holiness representatives of Texas, especially Methodists, having been debarred in a great measure from holiness services, wish to meet, pray God's guidance, consult in regard to the holiness work, and by God's grace push forward the holiness revival. Oh, brethren, how we need your prayers, your sympathy, and, if possible, your financial help!

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Let this announcement of this meeting ring out all over our country, and united, earnest prayer be made to God for the Terrell Holiness Camp-meeting and the State Holiness Convention, that the flame of holiness may spread all over our beloved Texas, and that scores of opposers may be brought into the sweet experience of perfect love—entire sanctification. Let love fill our hearts. Let every holiness camp send seven, and every county convention send three delegates.

Pray, brethren, but remember especially to fast and pray September 2d, and pray earnestly for ten days for us. It is a great work. Trust God, and Texas will bring forth a victory that will astonish our entire nation. The Lord save the dear people who oppose God's work. Amen!

VIC RINEHART.

TERRELL, TEX. July 6, 1898.

WILMINGTON, N. C.—Since last writing you, I have been in two meetings, where the Lord was with us, in the conversion and sanctification of precious souls. The first was at Council's, N. C., where we began on the 29th ult. and closed the 7th inst. We did not have the success numerically here, as at other places, but good was done and some were wholly sanctified.

On the morning of the 8th we left Council's for Freeman's, N. C., and after driving through the country for eighteen miles reached our destination in time for the morning service. Sister Cornelia Allen had been carrying on the meeting for two weeks, and we found every thing in good condition: i. e., the Lord was there in saving and sanctifying power, but here we found New Light Adventists and Second Adventists, and as the truth was preached on the red-hot, fiery, radical holiness line, the devil was stirred and the "old man" got mad, and people were not so anxious to hear of a real hell and its fires. But we did as God told us, and He won the victory in Jesus' name, and a precious victory it was. Hallelujah! The sermon on "Eternal Punishment" was blessed of the Lord, and while its message was being delivered the devil was

stirred, and the "old man" turned red in the face, but we kept right on. It is folly for people to seek sanctification who do not believe in an eternal hell, and who believe the infants of sinners are not saved. Lord, save the people from such diabolism!

We closed at Freeman's the night of the 11th ult. and wended our way home, there to await another opening. God bless you all.

Yours on fire, EDWARD KELLEY.

TERRELL, TEX.—Allow me to say that we have purchased the grounds for a holiness camp meeting within one mile of Terrell. You can put the Terrell Holiness Camp meeting on the calendar from September 2d to 13th inclusive; Rev. H. C. Morrison in charge, assisted by Bud Robinson, of Waco, and others. The dear Lord keep you to pray for our success. I will write you again soon. Those who know the benefit to be derived from this new camp will certainly pray for us. Praise the dear Lord! Saved now.

Address, VIC. RINEHART, Sec.

Camp-Meeting Calendar.

- The Silver Heights camp-meeting, New Albany, July 18th Aug 1st inclusive, Rev. C. J. Fowler, Pres. of the native Holiness Association will be in charge.
- Lake Arthur, La.—July 20 to 31 H. B. Cockrill.
- Williams' Springs, six miles South of Ripley, Tenn.—July 21st to 31st, Rev. J. J. Smith.
- Robinson, Texas July 22—August 1 J. H. Appell and others.
- Carvosso Camp, Guthrie, Ky., begins July 12 Rev. B. Carradine, leader.
- Penn. Grove, Mt. Olivet Ky.—Rev. L. G. Wallace, Chairman. July 23rd, Rev. J. A. Sawyer.
- Georgetown, Texas.—July 23rd, Rev. H. G. Scudday.
- Scottsville, Texas.—July 26th to August 5th, A. C. Bane.
- Harrison, Ark.—July 27, Revs. N. T. Holcomb, T. L. Wilson, C. C. Johnson, W. W. Ruble, Q. N. Howell.
- Flag Pole, Tenn.—July 31st, fifteen days; M. A. Medlan, Secretary.
- Central Holiness Camp Meeting, Wilmore, Ky., will be held July 26—August 4, 1898. Revs. Joseph Jamison, A. M. Hills; Rev. C. M. Humphrey, Pres.
- Brooklin, Texas (4 1/2 miles Southeast of Abbott).—July 28th to August 7th, J. A. Murphree and other workers.
- Wakefield, Va.—August 2, ten days. Benson Jones, committee man.
- Rinehart Encampment, Eddyville, Ky., August 2-14, Rev. J. B. Culpepper, M. P. Mallory, Sec'y.
- Sunset, Texas.—August 2-17; Revs. W. B. Godbey, R. L. Averill, W. L. Rogers; Thos. McConnell, Sec'y.
- College Mound Mo.—Aug 24th, ten days, several prominent ministers have promised to be with us.
- Spring Grove, East Liverpool, Ohio—Aug 4th to 14th. Rev. B. S. Taylor, Bro and Sister Harris, song evangelists.
- Hampton, Ky.—August 4th to 14th, Rev. J. J. Smith.
- Killeen, Texas—August 5th, ten days; Rev. W. T. Currie.
- Gordon, Texas.—August 5 to 15, J. M. Wilson.
- Greenville, Texas.—E. C. DeJernett, August 5th to 15th, Revs. A. C. Bane and E. F. Walker.
- Hartford, Ky.—August 5th to 15th, Revs. C. W. Ruth, H. B. Cockrill.

In The Field.

NAYLOR CAMP-MEETING.

The interest is growing every day. Some are very anxious for the time to come. May the dear Lord bless the occasion. Many are looking forward and expecting great things. Glory to God! We feel, from some cause, that they will both see great things and feel great impressions. Let every one of Jesus' followers who reads this pray that they may.

Bros. E. J. Rinkle, A. S. Coker, A. C. Johnson, Z. T. McCann, A. N. Brooks, Thos. Glass, Wm. J. Velvick, L. L. Pinnell, J. M. King, J. L. Batten, A. Simers, and others are expected to be present. (D. V.)

Bro. J. Jamison, evangelist, will do most of the preaching. We hope many will have an opportunity to hear him. Bro. Brooks will conduct the singing. Come expecting to do something. "There's much we can do." Don't make a mistake in the time—August 11th to 22d. Yours fully saved and under the blood,
R. E. ATKINSON.

BURTONVILLE, Ky.—I am glad to report through your columns to my many friends that God is still with me. Many sinners have been converted and many believers sanctified in the several meetings conducted since my last report in your columns. I came to this place to assist the pastor, Bro. Purdom, in a meeting. I found some wide awake Christians, ready to do anything the Master had for them to do. Still a large per cent. of the church was spiritually dead. After a week's siege, with some visible results, Prof. G. O. E. Kersey came to help us out with his splendid voice, warm testimony, and ringing hallelujahs. I feel frank to say God gave us a good meeting. There were at least twenty five professions of conversion, reclamation, or sanctification, (most of the latter), while many were greatly benefited and drawn nearer to the blessed Lord. Many cleaned themselves up by throwing away the devil's old filthy tobacco. Glory to God for a clean Gospel! Brother, Paul prayed for you to be "preserved blameless unto the coming of our Lord Jesus Christ," and you can't be preserved blameless in tobacco juice. Dear Lord, clean us up for the Bridegroom's coming.

I go next to Fairview. Pray God to give us victory over sin at Fairview.

Some changes have been made in my appointments for the summer, leaving me some vacant dates. I will be glad to hear from any one wanting my assistance in a meeting. Yours under the blood,

WM. S. MAXWELL.

SOMERSET, KY.

SUMMIT, KY.—Our district conference convened at Bowling Green, Ky., June 14th to 16th. And I would like to say that it was indeed a season of refreshing to my soul, and no doubt it was to others, both clerical and lay. The conference was held in the first M. E. Church, Rev. W. B. Burton, pastor, who is an excellent young man full of the Holy Ghost and faith. Bro. Burton provided excellent homes for all the members of the district conference, and a few who were visitors. I will not soon forget the kindness of Bro. and Sister Drakes, who royally entertained Rev. A. D. Foster and myself.

In transacting the business of the conference, no one seemed to lose sight of Jesus as both Savior and Sanctifier, as is too often the case in district conferences.

I believe every member of our district con-

ference who was present testified to entire sanctification, as a *second blessing*, properly so called."—(Wesley).

Our P. E., Rev. C. J. Howes, is very definite on sanctification as a second work of grace, professing, living, and preaching it himself, and urging his preachers to do the same.

I trust that all my friends and brethren in Christ, whom I have met in Kentucky, Tennessee, Ohio, Illinois, Arkansas, Indian Territory, and Missouri will lay siege to a throne of grace in my behalf as soon as they read this letter, that I may be as clay in the potter's hands, and that I may continue to present a *full salvation* to the lost race whenever I go. This I am fully determined to do. The Ecclesiastic who will legislate against the holiness movement of to day, and try to curtail the faithful work of God's holy children, and set at naught the Wesleyan and Biblical doctrine of entire sanctification, no doubt to my mind, (if he could devise a plan) would pull God off His shining throne, seat himself there, and try to run this thing himself. Such ecclesiastics are the devil's false prophets, and an awful retribution is awaiting them. Brethren, let's be true, keep sweet, and press the battle. Fully saved. Glory!
LUTHER R. ROBINSON.

CADIZ, KY.—Cadiz is a beautiful little city of twelve or fourteen hundred, nestled among the hills of Trigg county, and Capital of said county. We were called by our pastor, Rev. Fraser. We found him to be a perfect Christian gentleman. Sam P. Jones had held a great meeting in the above city some years ago. A number of things were in our way. A dancing school was in full blas; but over all we had the Lord with us. On Sunday night I preached on Hell. The dancing mistress was present, and said that she had to hold to the pew to keep from the altar. Some few were converted and reclaimed. The church was wonderfully built up.

P. S.—We are now in Cincinnati, O. The fire is falling. Monday night after reaching the tent, I didn't see how people could listen for the roar of cannons, balloons falling, here and there a fire, the rush of fire-works, ringing of bells, bands, screams of men, women, and children; but the God who protected Bro. Daniel in the lions' den was there. I took the text and began to show the horrors of hell—the power fell, and a number fell on their knees crying for mercy. The fire fell, and souls, in the midst of the Fourth of July celebration, went leaping into the Kingdom of God. One man testified that he had made up his mind to get saved on that day, and so he did. At one time the power fell until dozens were shouting—rich, poor, educated, uneducated, white, and black were all down at the altar, all crying for the same thing—pardon. A number told me they never witnessed such before. You could find hardened sinners crying in different parts of the tent. I am sorry I can't answer the many calls, but I am going to college, this fall. I am going to dear old Asbury College at Wilmore. Pray for me. Yours in Jesus,
W. J. HARNEY.

MARSHALL, TEXAS—Walnut Hill camp closed Sunday night with shouts of victory. Sinners converted, backsliders reclaimed, and believers wholly sanctified. Open at Coffeyville on the 15th, for ten days.

Yours saved,

W. W. TUCKER.

By some means we failed to get the Scottsville, Ky., Camp meeting on our calendar. Sorry this was overlooked.

Mountain Lake Park, Maryland.

This is a Zion. Here the saints are congregated. In this place God is worshipped in the beauty of holiness. We have long desired to visit this mount of God. Now we are here. There is a warmth of fellowship, a genialness of manner, a loveliness of spirit among God's people here which we New Englanders, if we possess, certainly do not manifest. It is a celestial pleasure to sit with the white robed and listen to the words of God's ministers who do service for him here. Joseph H. Smith preached this morning. We have followed him closely in the *Standard* for years and have greatly longed to get under his ministry. Thank God we have heard him. He is a man you would look at twice if you met him on the street a stranger. Massive, masculine head, noble forehead, blue eyes, grave yet genial face, rather slight graceful figure. In preaching he is deep yet clear as a spring, doctrinal yet inspiring, rugged yet loving. C. J. Fowler, president of the *National*, and recently appointed one of the editors of the *Witness*, preached with his usual power and unction. As we sit and listen to these holy men and remember, that, however unequal, we are yet all brethren if so be we are God's children, our eyes fill and we devoutly thank God for his goodness. Many prominent workers are here, some of whom we have previously met, others whom it is a pleasure to see now for the first time. Pepper, Thompson, Nusbaum, Strouse, Hyde, Glasscock, Dempster, Ruth, Lizzie Sharpe, Lizzie Boyd, Jennie Smith, Mrs. Williams and many others of the holiness laborers are present. The altar fills frequently with seekers and great numbers are "getting through," as we say. Our soul says "Hallelujah!"

BYRON J. REES.

CINCINNATI, OHIO—The revival rolls on in Cincinnati. The first service souls were at the altar. The Holy Ghost is upon the great crowds in mighty convicting power. The altar and a number of chairs are full of seekers. One night going from the tent some were heard saying, "Can't Harney preach about anything but hell?" People don't love those hell sermons, but as Brother Ragan said, "If you want things stirred, preach on hell," and I have found it so. I didn't listen to the people, but the Holy Ghost and kept on preaching on the terrors of the law.

Conviction fell on the people until one man, while I was preaching jumped from his seat, ran out of the tent, handing a woman a bunch of keys saying to her, "We must not live together any longer as we are not married." He fell at the altar trembling from head to foot, crying for pardon. The light broke in and he arose with a glowing face, telling the people what Jesus had done for him. Last Sunday afternoon the Holy Ghost came upon the great crowd until men and women rushed to the altar and on into Canaan, with shouts of triumph.

One young lady, who is a member of St. Paul's M. E. Church, stepped out on the promise for sanctification, but not being satisfied, went home, into the parlor, fell on her knees crying and wrestling as Jacob until the fire fell. She come back next afternoon telling what wonderful things God did for her. Let's wrestle until we obtain the blessing. Dr. Carradine was with us two days. He did some wonderful preaching. Brother Knapp, who is at the head of this great movement in Cincinnati, was with us in song and prayer. Several are going from here to Asbury College this fall. Yours under the blood,

W. J. HARNEY.

SUNDAY-SCHOOL LESSON.

LESSON FOR SUNDAY, JULY 31, 1898.

Naboth's Vineyard.

I. Kings 21:1-16.

REV. W. B. GODBEY.

Elijah, in his peregrinations runs across Elisha, an humble farmer, running twelve plows drawn by oxen, in the fertile valley of the Jordan. Darting by, he drops his mantle on him and passes hurriedly on. Elisha forthwith offering sacrifice, leaves his farm and becomes the faithful junior preacher of Elijah.

Naboth had a vineyard in Jezreel, the Samaritan capital, which Ahab coveted exceedingly and desired to attach it to the royal gardens. Meanwhile Naboth, pursuant to the inalienable right of every royal Israelite, courteously declines, apologizing that it is his inheritance in the land of Israel, transmitted from the days of Joshua, the hereditary home of his family and that it would break his heart and do serious injustice to his household to alienate it. The pusillanimous king, broken hearted and blue as indigo, comes into the royal mansion, tumbles down on the bed, whining and sobbing.

Verse 5. Jezebel, his diabolical wife, who, ever since her wedlock with the silly king, has ruled him with a rod of iron, keeping him so bamboozled in his own native semi idiocy as to be utterly unconscious that Jezebel is queen and he, though nominal king, is but a cringing vassal; seeing him wallowing on the bed and crying, says, "Why is thy spirit so sad that thou eatest no bread?"

Verse 6. He then divulges the secret of all his trouble and tells her how he is grieving himself to death because Naboth utterly refuses to sell him his vineyard, even for money or exchange of other land.

Verse 7. Now the sagacious queen, her eyes flashing demoniacal chicanery, says, "Dost thou not rule the kingdom of Israel? Arise, be merry, and I will give you the vineyard." The silly hearted, servile monarch believes the assurances of his unprincipled queen, in whom he had boundless confidence and dismisses the corroding care of that cherished enterprise from his mind, feeling satisfied that through the wisdom and dexterity of his cunning queen, the vineyard will come into his hands.

Verses 8-14. Now Jezebel writes letters to all the nobles of the land, proclaiming a solemn fast in the name of the Lord, gathering the people into a holy convocation, on pretext to plight their allegiance to the God of Israel. Meanwhile Naboth is purposely located in a conspicuous place. During the progress of these sacred solemnities, sons of Belial, i. e., the devil, whom Jezebel had bribed with the king's gold, rise up and bear false witness against Naboth, certifying that they had heard him blaspheme God and the king; the proof is decisive. Now the law of Moses specifies that blasphemers shall be stoned till they are dead, hence the verdict of the assembly is inevitable. Therefore they take out Naboth and stone him till he is dead. Now the law confiscates the properties of all citizens guilty of high treason to the state; hence the law has reached its legal finale. There is no need of further litigation. The law turns over Naboth's vineyard to the government.

Verses 15-16. When the news is carried to the royal palace that Naboth is dead, having been stoned to death for blasphemy against

God and the king, the fiendish queen in gleeful transport comes into the king's chamber and congratulates him over the fact that Naboth is dead, and the law turns over his vineyard to the government without further litigation. Therefore she notifies her royal husband to arise at once and go down and take possession of Naboth's vineyard. So while Ahab is walking amid the copious bowers and contemplating with delight the beauties and adornments of the situation of the vineyard and soliloquizing as to the disposition he will make of it, behold, that stately form with shaggy mantle, flowing locks, waving beard and fiery eye, which had sent panic to his heart when first he saw him rise in the forum four years ago and utter that awful prediction of the oncoming famine, again lifts up his ghastly visage amid the foliage of the vineyard, and, looking the guilty monarch sternly in the face, rings out: "The dogs that ate the flesh of Naboth shall eat the flesh of Jezebel, and drink the blood of Ahab." Appalled into deathly affright, the silly king falls and weeps night and day in anticipation of his awful doom.

Millersburg Female College.

Not having seen anything about our school in the columns of your good paper for some time, I take the liberty to say a few words in behalf of the M. F. C. It is unnecessary to speak of the healthfulness of locality, situated as it is in the blue grass regions of Kentucky. The past history of the College with its successful career is, I believe, well known throughout our Southland. The school is now in the hands of Rev. C. C. Fisher, with Prof. Reese as Vice-President. Bro. Fisher has bought the property and is anxious to conduct the school in such a way that it will not only equal, but surpass its former record, and especially does he wish to glorify God in all. He is a consecrated man, and I have often heard him say that his greatest desire is to honor God in his school work, and to see both teachers and pupils leading holy and useful lives. We feel that in him we have a friend who is ever ready to encourage us in our work for Christ, and anxious to lead the erring soul to her Savior.

Bro. H. C. Morrison held a meeting for our pastor, Bro. Britt, in February last, and all of our girls, with the exception of four, were either converted, reclaimed, or sanctified. None were entirely sanctified, and we praise the Lord when we remember how the very atmosphere of the college seemed changed after that meeting, and the walls were made to echo the hymns of praise, many of which we had learned from hearing Brother Kersey sing them during the meeting. May the Lord bless Bros Morrison and Kersey for the great good done through them in our college. After the meeting the girls began to hold daily prayer meetings in their rooms, which was a means of grace to all who attended, and proved a very good test of the spiritual condition of students.

Our motto is, "Do all to the glory of God," and we feel the responsibility of the precious souls committed to us, and our constant prayer is that we may prove faithful to the charge, and that every pupil of the M. F. C. may be fully saved and all become useful women and faithful workers in the vineyard of our Lord.

MRS MARY P. MEEK.

MR CARNAL MIND GETS JUSTICE. Tract by Rev. H. C. Morrison. One of the best things Bro. Morrison ever wrote, 10 cents per dozen; 50 cents per 100.

PENTECOSTAL PUB. CO.

BOOK REVIEWS.

Commentary on the New Testament, Vol. III—Ephesians—Philemon, by Rev. W. B. Godbey; M. W. Knapp, Cincinnati. Price \$1 00.

This volume, as indicated in the title, is Volume III of the series of commentaries on the New Testament by Brother Godbey. This series is absolutely unique. We have never seen anything like it in plan or in execution. We doubt if there was ever another commentary written that began at the Revelation and went backward to Matthew. We doubt if any other commentary reveals the characteristics of the author's thought and expression in such a marked degree. Bro. Godbey speaks to his readers just as he speaks to his hearers when giving those remarkable Bible readings. It requires but little imagination to see the man and hear his voice, while reading the book.

To call these volumes *critical* would not be true in the usual acceptation of the word. Bro. Godbey uses the Greek, and gives his own free translations. He brings out many beautiful and precious truths from the original that are obscured by the English. But scholars will have great difficulty in accepting all of his criticisms. Nevertheless, he is wonderfully suggestive and helpful. Like Wesley's Notes, these commentaries are not written for scholars, but for the people, and if one will read them in a prayerful spirit, he will find them very helpful to his spiritual life. These volumes may be ordered from the PENTECOSTAL PUB. CO.

The Way of the Cross: A series of Meditations on the History of the Passion of Our Lord, by Rev. O Armand Miller, M. A. (Evangelical Lutheran Church), Fleming H. Revel, Chicago. \$1 00.

In the preface, the author of this book says: "Several inquiries made at the beginning of the last Lenten season for a devotional work, arranged for daily use during the time of the memorial of our Lord's Passion, led to the surprising discovery that, in the English language, no such book exists. The writer thus had forced upon him the recognition of the need of a book which should contain in practical, simple form, a daily Scripture lesson, and a plain exposition of its directly helpful and edifying teachings." The book before us is an attempt to meet this need. There is nothing remarkable about the book, and not many of our readers would be profited by it.

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PRaise HIM! PRaise HIM!

REV. EDWARD KELLEY.

Praise Him! praise Him! with all your voice,
And shout His name abroad;
Rejoice with all your heart, rejoice
In Christ your coming Lord.

CHORUS:—Praise Him! praise Him!
Praise Him forevermore,
Praise Him! praise Him!
Whom angels now adore.

Rejoice in Him! let shouts abound
In Christ, our King and Lord.
He heals the blind, the lost are found,
Believing in His Word.—CHO.

Praise Him! praise Him! whom saints adore;
Praise Him in the great throng!
Praise Him! praise Him! forever more!
O, praise the Lord in song.—CHO.

Praise Him! praise Him! He is to come—
Our Christ, and reigning Lord—
And gather all His jewels home.
Praise Him! O, praise our God!—CHO.

Praise Him! praise Him! lift up your voice
And shout His praise in song.
Praise Him! praise Him! O, saints rejoice!
Christ is to come ere long —CHO.

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AN OPEN LETTER TO THE HOLINESS PEOPLE OF TEXAS: GREETING.

DEAR BROTHERS AND SISTERS.—We employ this method of having a little conference with you about the present and future of the holiness movement in Texas. We believe the time has come in the history of the movement in Texas when its adherents should take some united action for pressing the work already done by it, and for the increased furtherance of the Scriptural doctrine of holiness.

(1) We see that the opposition is growing more determined and is becoming more organized in its efforts to suppress it. This is evidenced by the resolutions which are being passed by Methodist Conferences, Presbyterian Synods, and Baptist Associations.

Many of those belonging to the Cumberland Presbyterian and Baptist churches who have professed this experience have been expelled on the charge of "heresy." Quite a number have withdrawn from the Methodist Episcopal Church, South, having been invited by their pastors and official brethren to do so. Many of those yet remaining in these churches are subjected to much abuse by their spiritual leaders because of their experiences.

(2) We very much need some plan by which those who have and are coming into the experience may be supplied with regular preaching. How often have we observed an evangelist going to a place and holding a glorious holiness meeting, and many getting the experience of perfect love; as soon as he leaves the little flock of sheep is pounced upon by the wolves; some are turned out of their churches, others are belabored by their spiritual leaders; some of the more enthusiastic of the band sometimes run into fanaticism; confusion sometimes arises in the band itself, by not having a constituted leader, by more than one aspiring to leadership.

If we would provide some plan to follow up the work of our evangelists with regular preaching and pastoral oversight, the cause would be far more prosperous.

(3.) We believe we should do something in the way of organizing our holiness forces at once.

The holiness people who have been turned out of their churches, and those who have been forced or invited out are impatiently waiting for us to do something, or are, because of our tardiness in this matter, attaching themselves to the Salvation Army, Christian Alliance, the Free Methodist, the Congregational Methodist, the Wesleyan Methodist, and most to the M. E. Church, (North). We believe our greatest success in the movement will be accomplished by our being and working together. To delay much longer in providing the holiness people an association for Christian effort and Christian fellowship is to see a large number of them

divided among the several organizations mentioned above—not that we have anything against any of these organizations, but we believe the cause of holiness will be promoted by our being and working together.

In view of the above facts we would beg leave to suggest that the Texas holiness people, no matter what their church affiliations are, have a convention for the purpose of organizing or discussing the advisability of organizing a "Holiness Union;" not a church, but a co-operation union.

We would suggest that Terrell, Texas, be the place, and September 7th and 8th be the time of this convention. We nominate Terrell for several reasons:

1. Bro. H. C. Morrison will be there in a camp meeting at that time, and we can avail ourselves of his godly counsel.

2. It will be easier to entertain the convention at that time than later in the season or than in a town or city. We will ship our Gospel tent over there to be used for sleeping the delegates, and we can solicit contributions for boarding them.

3. The brethren at Terrell have already secured rates on rail roads to their camp-meeting, and they can secure rates on the other roads of the State.

All who are in favor of having a convention at Terrell September 7th and 8th will let it be known by saying "yes" on a postal card addressed to me at Greenville, Texas. Your brother in Christ,
E. C. DEJERNETT.

P. S.—All the holiness papers with a circulation in Texas please copy, if not all, at least the last part of this article.

GREENVILLE, TEXAS, July 14, 1898.

NOTES AND PERSONALS.

—REV. AURA SMITH and wife were in our office a few days ago. We regret being absent at the time and failing to meet them.

—WE regret to learn of the death of Sister W. H. H. Ditzler, wife of Bro. W. H. H. Ditzler, of the Kentucky Conference. News of her death, at Bloomfield, Ky., come just after we had gone to press last week. Our brother has our sincerest sympathies.

—REV. J. W. HUGHES, President of Asbury College, passed through the city last week en route to Texas, where he is taking in the camp-meetings, preaching full salvation and looking after the interests of Asbury College. We commend our brother to our friends in Texas.

—REV. A. WRIGHT, eighty years of age, and sixty one years a preacher, offers his services to any one for protracted meetings. He says: "I can sing, pray and preach—a little—and if you want any hallelujahs I make a full hand." He will also lecture on "Ye Olden Times," or on "Prophecy" for a voluntary collection. He reached Louisville to-day.

—WHILE the editor was away from the office engaged in the sad duty of putting away his own dead, news came concerning the death of Sister P. L. King, wife of the pastor of the M. E. Church, South, at Greensburg, Ky. Upon returning to the office the sad intelligence escaped his attention until quite recently. May grace and peace be ministered to our brother. Obituary will appear very soon.

—THE Central Holiness Camp-meeting at Wilmore, Ky., will begin July 26th and continue until August 4th. Rev. Joseph Jamison and Rev. A. M. Hills, of Oberlin, Ohio, will be in charge. We trust the friends of holiness throughout Central Kentucky and elsewhere will make their arrangements to attend. The meeting needs their presence

and the cause in Central Kentucky needs this meeting. God will richly repay any sacrifice that is made in order to attend.

—THE *Herald Ledger* of Russellville, Ky., contains a tribute to the memory of Miss Cleora Murphy, daughter of Prof. A. G. Murphy, President of Logan College. Miss Murphy was one of the excellent of earth. Converted under the ministry of Bishop Morrison while attending school in Shelbyville, Ky., she became active in church work and exhibited to the world a most beautiful and consistent Christian life. She was Corresponding Secretary of the Woman's Foreign Missionary Society of the Louisville Conference at the time of her death, and will be greatly missed by her sisters of that Society. God's blessing upon her bereaved family.

—WE call attention to the fact that Rev. A. M. Hills is engaged to assist in the camp-meeting at Wilmore this year. While we have never met Bro. Hills personally, we have been much pleased with his writings and we are sure the people will be greatly edified by his ministry. His book, "Holiness and Power," is one of the very best treatises on the doctrine of sanctification we have seen. We are glad he is to become permanently identified with the work in Kentucky, he having been engaged to take charge of the Theological Department at Asbury College during the coming year. The college is to be congratulated upon the accession to its faculty of this thoroughly equipped, godly man.

—A TERRIBLE tragedy occurred in Mercer county, Kentucky, a few days ago. According to the *dailies*, the holiness people were holding a tent meeting at Cornishville; great crowds were attending and much interest manifested. A local desperado determined to break up the meeting; so, loading himself with whiskey, he went to the tent and began swearing in the most horrible manner. Some one tried to quiet him, but he whipped out a revolver and began firing. Two men were killed instantly and two young ladies dangerously wounded, one of whom has since died. The desperado then fled, declaring that he could not be arrested.

Later—He has since been killed by the sheriff of Boyle county while resisting arrest.

LAMAR, MO.—Our meeting closed at Texarkana last Monday night. While results were not just what we expected, we had a good meeting. There were about three hundred and fifty conversions, and near that many reclaimed. The spirit of come-out-ism and stay-out-ism is alarming in Texarkana, partially due to the fact of some erroneous teaching, and partially due to the fact that nearly, if not all, the pastors are against sanctification and demonstrative and what we call "old time Holy Ghost" religion. This is the kind the world wants, and when one is converted, he or she does not care to go into a church that is like an ice house and whose pastor will continually be abusing that which is dearer than life to him. I think I found five hundred people who had once been saved and who belonged to some church, that had backslidden and drawn out of the church or had been turned out.

We began at this place last night. The prospects are for a good meeting, but we are going to have a hard fight. A number of men left this town several years ago and went about fourteen miles away and built what is known as Liberal, Mo. They were skeptical and did not want to be bothered by preachers and churches, so they went out and built a city where they could have their own devilish way. They have not prospered. I will tell you about them in another letter—cyclones, epidemics, and droughts have almost depopulated their place. Truly the way of "the transgressor is hard" and "the memory of the wicked shall rot." We hear a good deal about the evangelist in Texas and here, and the new law, but God will take care of his cause. Hallelujah to God for full salvation.
J. T. NEWSOM.

EDITORIAL.

REV. H. B. COCKRILL.

If you preach, be an example to the flock. Pride, vanity, worldliness, reveling, must be put far from you.

The lightning is a far more harmless playing than the word or will of God. Use it not deceitfully nor lightly.

God wants his ministers to have, not severity of judgment, but compassion for the erring. They must love as Christ loved.

It is not your sacrifices of money or ritualistic service that pleases God, but your honest heart devotion to God that is well pleasing in his sight.

It is not the quantity or quality of sin that ends in the damnation of a soul, but the failure of that soul to give up sin and live a holy life.

"Be sure your sin will find you out" When that takes place you will not only have to suffer the pangs of conscience, but also the pangs of exposure.

If you have sinned, do not add another in order to cover up the first. But if necessary, make a full confession and get rid of it in the most honorable and scriptural way.

If our ministers would only renounce pride, selfishness, covetousness and lust, God would inspire them with holy zeal and love which would soon result in bringing the world to Christ.

The wicked flee, not only when they are pursued, but their imagination becomes intensified, their conscience turbulent and they run when, in reality, no one is after them but the vengeance of God.

For the sake of your soul do not go on in a wicked way. The lash of conscience, the deepening of habit, the crystallizing of character, the increased difficulty of repentance, the certainty of hell in the end, should startle beyond measure the soul in sin.

We find so many professed Christians who have no interest whatever in the church beyond their immediate neighborhood, or at most beyond the limit of their own denomination. This is not as it should be. Our interest and prayers should follow its progress to the end of the world.

ELDER L. MARTIN, EVANGELIST.

Elder L. Martin, who is a preacher of the "Christian" church, has been with me in meetings for some time. He has proved himself a thorough believer in the doctrine of Christian Perfection and a strong advocate of the same. We believe that Bro. Martin could be used by our pastors to great advantage in some communities, especially where the "Christian" faith predominates. Bro. Martin is a vigorous, clear and entertaining preacher. His permanent address is Vine Grove, Ky.

BE NOT CONFORMED TO THIS WORLD.

The word of God expressly teaches us not to be "conformed to this world." If you would live the sanctified life this is absolutely necessary. God will not keep that soul in

purity, yea, cannot when the life is in harmony with the demands of the world around us. If we follow its fashions, its follies, in word or deed, we are bound to grieve the Spirit of God to a greater or less degree and hence our spiritual power is weakened or possibly destroyed. And woe unto us when this is the case.

"PRESENT YOUR BODIES."

How important the body in the Christian scheme. It is the temple of the living God. He lives not in temple made with hands, but in temples of his own making—the marvelous temples of the human body. Our religion dignifies the human body. It becomes more than the casket that holds the jewel. It is a part of the jewel, the soul, and is inseparable from it. We are to glorify God in our spirits and in our bodies which are His. Hence Paul says, "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

NO CONFLICT.

There should not be the faintest suspicion of conflict between those who profess conversion and those who profess sanctification. These two graces are plainly recognized in God's word and the greatest pains should be taken to keep them in perfect harmony.

Yet we do find apparent conflict—perhaps real conflict. This, we think, arises generally from a misunderstanding. The enemies of Christ industriously strive to create prejudice in the minds of Christians and they succeed all too well.

But it should be the aim of the preacher to destroy this prejudice as far as possible, and this he can do to a great extent by going at it judiciously.

Of course, the unconverted in the church, the mere formalist cannot be allowed to dictate in this matter, and their demands are not to be pandered to for a moment. But the thousands in the church who are converted, really Christians, can be rescued from the tide of worldliness and induced to go on unto perfection.

Those in the experience of sanctification should exercise the greatest patience toward those who have not reached this plane. We should avoid all censoriousness. And if we find prejudice in the hearts of any, strive to eradicate it by every possible means and thus we will win many to the life more abundant.

However, in our prudent dealing with our converted friends, we should be careful not to compromise any essential phase of the doctrine.

OUR PUBLISHING HOUSE WAR CLAIM.

This matter has been agitated no little—perhaps too much in some quarters. But we all admit that the facts concerning it were of too grave a character to be covered up. The publicity of everything connected with it will, we think, have a wholesome effect upon the church.

We believe, in summing up, first, that no such extravagant fee should have been given Mr. Stahlman by our Book Committee. If the claim was just, the church ought to have had the benefit of it. Besides, the offering of such a fee threw a suspicion upon the justness of the claim.

Second, Dr. Barbee did wrong in denying that any fee was to be given Mr. Stahlman. He knew better. Even though it did endanger the claim, he ought to have confessed the truth. For what is \$188,000 when it comes by a sacrifice of principle? We regret very

much that Dr. Barbee was thus overtaken in a fault.

Third, our General Conference did wrong in not adjusting this matter in some way while in session. We have been informed that certain of the facts were kept from the body, which prevented their acting intelligently.

Fourth, We look upon the increase of the salary of our connectional officers from \$2,500 to \$3,000 as very unnecessary. Many worthy ministers in our church, with as large families, are living without complaint on less than \$500 a year. It does look like these men could live in Nashville on \$2,500 a year.

CAMP-MEETING APPOINTMENTS.

I have camp-meeting engagements as follows:

- Lake Arthur, La., July 20-31.
- Hartford, Ky., August 5-15.
- Peoples Chapel near Somerset, August 17-30.
- Waldron, Ark., September 1-10.
- Magazine, Ark., September 12-25.

If my services are needed for any meetings not conflicting with these dates, address me at Louisville, Ky. H. B. COCKRILL.

"Let God be True, but Every Man a Liar."

This scripture does not teach that men shall be liars, but that when the doctrine of men conflicts with the doctrine of God, that the doctrine of God must be regarded as true, and the doctrine of men as false. That when a man allows himself to become so presumptuous as to contradict the statement of God upon a given subject, that we must "let God be true and every man a liar." For example, God in His word says, "Be ye therefore perfect, even as your father which is in heaven is perfect." It is often the case that a man will dare to contradict this plain and emphatic statement of the Savior, however, by saying that there is no such thing as the perfectibility of Christian character. Here are two statements in regard to the same subject, that are antagonistic to each other—opposing each other—one is made by God, the other by man. One of them is necessarily false. Which one is it? The text answers: "Let God be true, but every man a liar." This text is one of the holiness people's "big thirteen-inch guns," and when turned loose on the devil and his gang it invariably puts them to flight.

The congregation often needs more of the preacher's attention than does his text. M.

An exceeding precious promise this: "Be thou faithful unto death and I will give thee a crown of life."

I HAVE seen men who, refusing to be filled with the Spirit of God, would straightway fill themselves with the spirit of corn.

I KNOW not when I shall be apprehended of death, but I know that if it finds me abiding in Christ, I shall exclaim, "O death where is thy sting!" For when I abide in Christ he makes me to realize that "for me to live is Christ, but to die is gain." Praise the Lord!

A Sad Note.

Dear Brother Arnold:—Will you please say through your paper, that on the 1st day of July, my wife sweetly and quietly passed from earth to heaven after an illness of twelve hours. We laid her remains to rest in the old Mt. Zion graveyard, at her home in Beech Grove, McLain county, to wait the sound of the last trump, that shall awake the sleeping nations. (REV.) J. W. CROWE.

WOMAN'S COLUMN.

EDITED BY
TULA C. DANIEL, Hardinsburg, Ky.

To day we come to you with resolutions, offered by the Woman's Board of Missions, and by our own Louisville Conference W. F. M. S. in memory of our dear Miss Cleora Murphey, who fell on sleep July 3, 1898.

"As a worker in her own Church, community, College, State, her influence was blessed beyond that of many of the King's daughters. As the Corresponding Secretary of the Louisville Conference W. F. M. S., she was faithful and beloved. The shadow of her illness has fallen darkly across us this past year. Much is she, and much will she be, missed in our councils.

Beautifully cultured in voice, mind, soul, spirit, what must she not be now "awake his likeness"? Gladly would she have gone with the joyful message, to heathen souls, but no! the Father said: "Serve me at home, suffer for me awhile, then come up higher!" Is her mission ended? Nay, verily. May her life and home-going touch afresh every soul of us, and be a constant inspiration to renewed endeavor in the Master's cause."

RESOLUTIONS ADOPTED BY THE LOUISVILLE CONF. W. F. M. S.

God has called home our beloved Corresponding Secretary, Cleora M. Murphey, and our hearts are heavy with sorrow. We mourn personally for a sister, as well as a co-worker who has done much to advance Christ's kingdom in our midst, and whose loss will be keenly felt. But while we "sit and grieve and wonder" deeper than our grief is the knowledge that our Father doeth all things well. Resolved, that the Louisville Conference of the W. F. M. S. has sustained an irreparable loss in the death of Cleora M. Murphey, from whose abundant labors and spiritual influence, we have received much benefit. We would here bear testimony to her value as an intelligent worker and consecrated Christian.

Resolved, That a Conference we will hold her pure, beautiful life as an example, and will follow her as she followed Christ. That her memory and influence may be preserved, we request each auxiliary to make its October meeting a memorial service in her honor. Resolved, That we extend to her family, our tenderest sympathy as we weep with them, and for them in their sad bereavement. Resolved, That we give thanks to our Heavenly Father, that this "child of a King" was allowed to praise Him with voice and labor on earth, and that she now wears "a crown of righteousness" as her sweet voice is heard before the throne of the Lamb blending with those of the redeemed, of all nations, as she still sings the story of His love.

MISS MARY HELM, Pres. Louisville, Conf. W. F. M. S.

MRS. J. R. CLARK, Vice Pres.

" GEO. E. FOSKETT, Vice Pres.

MISS, TULA C. DANIEL, Cor. Sec.

" KATIE McDANIEL, Rec. Sec.

MRS. M. K. CARTER, Tres.

MISS, ANNIE KNAPP, Juv. Sec.

REV. GEO. E. FOSKETT, Auditor.

TRIBUTE FROM THE WOMAN'S BOARD OF FOREIGN MISSIONS.

Again the Woman's Board of Foreign Missions is called to mourn the death of one of its valuable members: Miss Cleora M. Murphey, beloved Corresponding Secretary of the Louisville Conference Society, after months of suffering, was called to come up higher on the evening of July 3, 1898.

In word and deed Miss Murphey showed her devotion to the cause of

Christ. Nurtured by godly parents, she early gave herself to the church, and continued during life fully identified with all its enterprises. Although comparatively young she had been used of God to advance the cause of foreign missions especially. In the Louisville Conference Society she was recognized for many years as a model Recording Secretary, and after being made Corresponding Secretary, she showed equal diligence and untiring zeal in the discharge of the more important and heavier duties of that office. Two years ago she first met the Woman's Board in annual session in Washington, D. C., and won the esteem of all by her hearty co-operation and sweet spirit. She rests from her labors. Her busy brain and ministering hands are still, and the beautiful voice dedicated to God in song will be heard no more among men. She is not, for God took her.

Resolved, While we are sad over our loss, and would have kept her in our ranks, we thank God for having given us even for a few years only, one so well fitted for usefulness, so well qualified by mental culture and divine grace to be an ornament to home and church.

Resolved, We deeply sympathize with the father, sisters, and brother whom she so fondly loved, as well as other relatives and friends who mourn her loss.

Resolved, That the Ladies of the Louisville Conference Society have our earnest prayers as they submit to God's providence in the loss of one so faithful and so valuable.

That a copy of the above be sent to the sorely stricken family, to the Louisville Conference Society, and be spread upon the minutes of the Board, and also appear in the Woman's Missionary Advocate.

MRS. S. C. TRUEHART,

" W. G. E. CUNNINGHAM,

" I. G. JOHN,

" H. N. McTYRE,

" P. A. SOWELL,

MRS. J. D. HAMILTON, Sec'y.

Elizabethton District Conference.

This was a pleasant and profitable occasion. It was held in the elegant, new Court House at Leitchfield, Ky., June 8-10, 1898. Our well equipped Presiding Elder, Rev. G. B. Overton, was in the chair. One day was given to Sunday-school interests.

The opening sermon was preached on Tuesday evening by Rev. B. A. Cundiff on "Child Training." Another special sermon was preached on Wednesday evening by Rev. T. C. Peters on "Methodism." These were strong sermons by strong men. The preaching all the way through was good to the use of edifying. It was an occasion of spiritual profit and social enjoyment. The entertainment was up to the high-water mark of Kentucky hospitality. Rev. G. F. Cundiff, the pastor, and his good people set in to make the visitors have a good time, and they certainly succeeded.

It will be remembered that our people at Leitchfield lost their church by fire a few months ago. They now have an elegant, modern church well under way.

We had as visitors, Rev. E. M. Crowe, Rev. H. B. Cockrill, Rev. L. E. Campbell, Mr. E. S. Boswell, and Prof. A. G. Murphey. All these brethren were welcomed and invited to address the Conference.

Dr. A. J. Slaton, Leitchfield, Ky.; A. B. Coleman, Irvington; George W. Tabor, Rineyville; and V. G. Babbage, Hardinsburg, were elected delegates to the Annual Conference. A. R. Morris, Big Spring; and W. H. Cain, Sr., Bewleyville, were elected alternates.

Ridge Spring was chosen as the place of meeting next year.

S. K. BREEDING, Sec'y.

BYRD'S STORE, TEX.—I haven't seen anything in the HERALD from this part of the country. We have just closed a meeting of eleven days at Mount Zion church, conducted by Evangelist J. H. Ayers, of Clyde, Texas, and Bro. Roberts, our pastor, both holiness men. We had a glorious meeting: seventeen or eighteen saved and sanctified, and quite a number of seekers. We were hindered by rain, and had some opposition, but our Great Captain led us through to victory, blessed be His holy name! We have prayer-meeting every Wednesday night, and a lady's prayer meeting every Friday evening.

I take the HERALD. Don't see how I could do without it. Pray for us at Mount Zion. Yours saved and sanctified,
J. L. McPEETERS.

LEIPERS FOLK, TENN.—The Middle Tennessee Holiness Association will convene at Flag Pole, Williamson Co., Tenn., July 31st, to continue fifteen days. All persons wishing to erect permanent camps will be furnished land free of charge by the Association. A great time is expected. Let all attend who can. All will be assigned homes in the community who attend and do not wish to camp. Address,
M. A. MEACHAM, Secretary.

MORGAN HILL, TEXAS.—I have just read a letter in this week's HERALD from Brother Hearne, of Dublin, in which he says, "Seventy-five per cent. of our preachers have no family altar," and "I don't believe there are twenty-five families in our county who hold family prayer." Now, I am acquainted with Brother Hearne, and believe he is honest in this statement, but I have been pastor in charge adjoining Dublin on the south, and am now not far removed on the north, and am acquainted with all the pastors in charge in the county, and nearly all the local preachers, and every one I am sure has family prayer, and in my little pastorate there are more than twenty-five families who have family altars. Brother Hearne is traveling in secular business. This perhaps accounts for his lack of knowledge. Yours in Jesus,
M. H. HUDSON.

MOUNTAIN VIEW, OKLA.—Our meeting, conducted by Bro. A. E. Butterfield, of Maud, Oklahoma, began the night of June 3d, a great interest being manifest from the beginning. The Lord was most graciously present. I feel so glad in my heart this morning that I ever heard the doctrine of holiness. How I do thank Him and praise His Holy name for what he has done for me. Bless the Lord for perfect love and peace and joy. It is inexpressibly sweet, and it enables us to forget self and rely wholly upon Jesus. The meeting lasted ten days, with very good results. Bro. Butterfield preached in a powerful way the true doctrine of sanctification. He, by the power of God, presented the truth so clearly, and by his Christ-like walk and God's conversation, proved that he "is all for Christ." The holiness people were strengthened and built up in the faith, and our united prayer is that God will abundantly bless Bro. Butterfield as he goes to other fields of labor, and may the Lord open the way for a bountiful harvest in this country. The opposition was strong, but it cut no figure in the meeting. Much and lasting good was accomplished, and holiness is planted to stay. Praise the Lord. "Holiness is moving on." May God bless the HERALD and its many readers. Saved by faith,
CLARA WEBB.

Over-exertion of Brain or Body.

Take Horsford's Acid Phosphate.

It is a wholesome tonic for body, brain and nerves. Wonderfully quick in its action.



A New Obstacle.

The old obstacles that used to prevent the marriage of loving couples are out of date. The blood-and-thunder villain is a myth nowadays. The cruel father is only a tradition. Distance, absence and shipwreck in these days of cheap, safe and swift transportation do not count. The new obstacle is a common sense one. It is ill-health on one side or the other, and sometimes on both.

Men nowadays hesitate to marry a woman, no matter how beautiful, no matter how attractive, or interesting, or witty, if she is a sufferer from ill-health. All men worth having desire happy, healthy children. Any woman who will, may fit herself for the duties of wifehood and the exalted function of motherhood. Dr. Pierce's Favorite Prescription banishes all hindrance in the nature of local ill-health. It gives health, power and capacity to the delicate and important organs concerned in wifehood and maternity. It corrects all displacements, allays inflammation, heals ulceration, stops exhausting drains and soothes pain. It prepares for natural, healthy motherhood. It makes maternity easy and safe and almost painless. It insures a new-comer constitutionally strong and able to withstand the usual ills of babyhood. It is the greatest of nerve tonics and restoratives. Medicine dealers sell it and an honest dealer will not urge a substitute upon you.

"After suffering untold tortures," writes Mrs. J. Ferguson, of Box 29, Douglas Station, Selkirk Co., Manitoba, "I thank God I found relief and cure in Dr. Pierce's Favorite Prescription."

The profit side of life is health. The balance is written in the rich, red, pure blood of health. Dr. Pierce's Pleasant Pellets cure constipation and make the blood rich and pure. They never gripe. By druggists.

TULSA CITY, IND.—Have had a good meeting here. Between forty and fifty have been converted, and a number sanctified. We close here to-morrow night and begin Thursday night at Cannelton, Ind.

AURA SMITH AND WIFE.

Wanted.—Situation to teach; pleasant home more an object than salary. Address 531 W. King street, Martinsburgh, W. Va.

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LA FAYETTE SPRINGS MISS.—You will please give notice in your paper that the LaFayette Springs Camp-meeting will begin August 9th, Bro. L. C. and Mrs. Mary McGee Hall and Andrew Johnson in charge of meeting. Yours truly, R. G. HUDSON, Chairman Com.

SUNSBURY, N. C.—Rev. R. W. Webb, of Norfolk, Va., with myself to lead the singing, will commence a series of holiness meetings here to-day, to continue ten days. Just closed a meeting at Chowan, N. C., which resulted in many conversions and sanctifications.

Yours sanctified and saved up to date, (of Spottsville, Va.,)

O. M. COCKES.

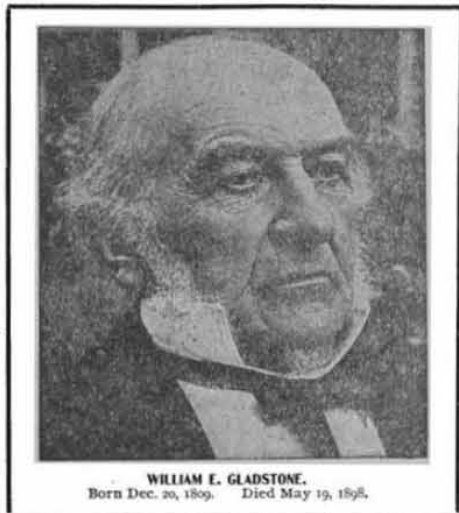
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His prodigious labors as England's greatest Chancellor of the Exchequer—His long service as the "Strong Right Hand" of Sir Robert Peel—His fiery appeal for Justice in Italy—his heroic efforts in behalf of the Ionian Islands—his splendid labors in behalf of the Poor of Ireland and England when the Anti-corn law agitation was on—his unwavering devotion to the cause of Disestablishment—his clear conviction of the Need of Reform in the House of Lords—his Foreign Policy with Turkey, Russia and India—his passionate humanity when Montenegro cried and Bulgarian horrors came—his plea for Armenia—his championship of Home Rule for Ireland—all these chapters in his glorious life are studied and placed here in clear and attractive phrase.

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Write for the splendid August number of the College Quarterly of Kentucky Wesleyan.

(1) Elegant half-tone portraits of recent meritorious students and graduates of Kentucky Wesleyan in Eastern Universities: Harvard, Princeton, University of Virginia, Johns Hopkins and United States Naval Academy.

(2) Do you believe, talk, preach for higher education? In the College Quarterly—information for your faith; inspiration for your work! Read and pass to your young friend. It may move him to take a college course somewhere.

(3) Are you dead in trespasses and sin—of omission—as pastor or member for th's unserved covenant of the church? Read the "College Quarterly"—and walk in newness of life!

(4) Profit of publication, is applied to the aid of a worthy college student. Do you want to help? Subscribe 50 cts. a year. Address, Kentucky Wesleyan College, Winchester, Ky.

CINCINNATI, O.—The holiness revival in Cincinnati, Ohio, is running on with increasing momentum. It is placing the power of a regular camp-meeting right into the heart of this great wicked city. During the past few days we have been favored with the presence of J. W. Hughes, president of Asbury College. Amanda Smith, Evangelist A. M. Hills, Evangelist's Story and Ferle, and Evangelist J. W. Harney, with a two days' service by Rev. B. Caradine, "the Spurgeon of the holiness movement"
Rev. J. W. Harney is with us at this

time and God is using him mightily in helping build up the work so well begun by others.

Rev. A. M. Hills, author of "Holiness and Power," graduate of Oberlin and Yale and what is far better, of the Pentecostal Upper Chamber, is engaged for two weeks, beginning the 14 of July.

Seth C. Rees, the earthquake Quaker evangelist, has also been engaged for September 3rd to 13th covering the date of the great G. A. R. Encampment, which occurs at this city, when there will be very special Railroad rates.

These meetings are solving the much discussed problem of, "How to reach the masses," as they are daily thronging the meetings and are not only being reached, but many saved and sanctified. To God be the glory. He saves to the uttermost.

Services daily at 2:30 and 7:30, besides street meetings. Place: 9th St., between John and Central Avenue, only a few blocks from the Grand Central Depot. Run in when passing through the city. M. W. KNAPP.

Rev. H. M. DuBose, Epworth League Secretary of the M. E. Church, South, sends us the following:

Great Special Offer. The Epworth Era for 25 cents. The Epworth Era will be sent from now until January 1, 1899, in clubs of ten and upward for 25 cents. Papers must go in one package to one address. This is the opportunity for every Chapter to secure a club. Send orders at once.

Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord.—Isaiah 23:1.



\$15 Round Trip From Louisville, Ky.

Choice of Ten Popular Resorts.

A Delightful Midsummer Outing by the Sea.

One of the ideal vacation trips is a visit to the seashore. Persons who may have participated in that enjoyment are annually anxious to repeat the experience. To those who may not have been that fortunate, a dip in the ocean, a stroll along the sandy beach, and the myriads of pleasures at the disposal of the summer idler by the sea, have a peculiar charm. The largely patronized general excursions inaugurated last season by the Pennsylvania Lines from principal points in Ohio and Indiana brought out that fact. The announcement that the Pennsylvania System will this summer again run special low rate excursions to the seashore will no doubt be welcome information to persons who may wish to spend highly enjoyable vacations along the ocean.
Tues., July 19th and Wed., Aug. 10th,

have been fixed as the dates for this season's general excursions to the seashore over the Pennsylvania Lines. On these dates round trip tickets of ten of the most popular summer havens along the Atlantic Coast will be sold. The rate will be \$15.00 from Louisville, Ky., New Albany and Jeffersonville. Passengers may visit either Atlantic City, Cape May, Angelsea, Avalon, Holly Beach, Ocean City, Sea Isle City, Wildwood, New Jersey, Rehoboth, Del., or Ocean City, Md.

Excursion tickets will be good returning eleven days including date of sale. Train arrangements will enable excursionists to go through without any discomfort. Sleeping Cars running through Philadelphia to Atlantic City without change via Delaware River Bridge Route will be included in the through car arrangements for these excursions, which will offer exceptional facilities for a delightful midsummer outing by the sea. The date on which they will be run is perhaps the dullest season of the year, when absence from home and business cares will be convenient.

For special information about time of trains and other details, and for descriptive matter of the ten resorts to which tickets will be sold, list of hotels at each, etc., please address C. H. HARRIS, D. P. Agt., Louisville, Ky.

Rev. B. Freeland

Home address, Midlothian, Tex, and his slate:
Midway, Tex, P O address Belton, July 14-25
Miller Springs, Tex, P O address Belton, July 27, to August 7
Heidenheimer, Tex, Aug 12-21.

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OUR DEAD.

Notices not exceeding one hundred words in length are published free. Longer notices are charged for at the rate of one cent a word.

MOULDER.—Clotie C. Moulder, little daughter of J. V. and Lizzie Moulder, died Dec. 31, 1897. She was six months old. Oh we loved her, the angels loved her best, she is gone to meet her little brother up in heaven. Weep not mothers and fathers for your little babes are at rest, oh it is hard to give up my last little babe. My home is now sad. We know she is at the pearly gates waiting for us. L. F. MOULDER.

BUSH.—Sarah Ann, wife of Clifton Bush, died, March 24, 1898. In the neighborhood of the Grassy Lick M. E. Church, Montgomery county, Ky., of which she was a worthy member, in the sixty-second year of her age. We hope she will meet her son, that godly man Rev. E. P. Gifford, in heaven with him to beckon his own brother and sister to meet them there with her other children, grand children and friends and relations. May they strive to enter in at the strait gate is the wish of their friend. S. B. G.

BESSEY.—Susan Golder Bessey was born Aug. 23, 1863, died May 13, 1898. Married W. L. Bessey April 28, 1886. Was converted at 14 years of age, and joined the Methodist Church South. She was a devoted Christian. As that fell destroyer consumption, was fast prying upon her vitals, her faith in Christ grew stronger day by day. She leaves an aged mother, three little children, and a husband to mourn her loss. When the summons came she said, "At last the hour has come, Glory."

Bade her family and friends, "Goodbye," and fell "Asleep in Jesus, blessed sleep, From which none ever wakes to weep." LULA B. HUTCHERSON.

TABOR.—The following resolutions of respect were adopted by the Columbia District Conference which met at Albany, Ky., June 2-5, 1898.

Whereas, It has pleased Almighty God to take to Himself one of our beloved fellow laborers in the ministry of Jesus Christ, Rev. John W. Tabor, late pastor of the Jamestown circuit,

Resolved 1st, That we of the Columbia District Conference hereby express our appreciation of Bro. Tabor as a co-laborer in the Gospel, and also of his humble Christian life among us.

2nd, That we bow with humble submission to the will of Him who doeth all things well.

3d, That we extend our heart-felt sympathy to the bereaved family and relatives of the deceased.

4th, That a copy of these resolutions be sent to the Bible Advocate, Central Methodist, and PENTECOSTAL HERALD, with request that they publish same.

S. J. THOMPSON, JNO. S. CRANDELL, J. R. LESLIE, C. T. TRIPLETT, J. H. BELL, GEO. BREEDING.

SELF.—Franklin Henry Self was born in Barren county, Ky., January 16, 1837.

He was converted early in the sixties, and joined the M. E. Church, South, living a life of faith and usefulness until the Lord called him to his reward. On the morning of March 24, 1898, as the sun arose on the horizon of earth his soul took its flight to glory, the land of eternal

day, and thus while physical life went out in the new hours of the morn, it was but the beginning, the dawn of an eternal day in the presence of God and the hosts of heaven. Bro. Self was an earnest advocate of Scriptural holiness, and with his parting breath came these words: "Into Thy hands I commit my all," and all that was not earthy of Bro. Self was gone to await the grand reunion of the saints.

A wife and five children survive him, three daughters and two sons, all of whom are Christian but one.

It was beautiful to behold the sweet trust shown in a loving Saviour by the wife who, in this hour of bereavement, testified to the sanctifying power of the Comforter; likewise the children showed a loving spirit of submission to the will of an unerring heavenly Father. It was a blessing to me to have the pleasure of offering words of comfort and good cheer to those sorrowing hearts, and as the showers of tears would come, it seemed as though the rainbow of heaven's love was there reflected.

After a short service at the church of his early life, the casket was consigned to a beautiful green spot on the sloping hill-side in the church yard, there to await the sound of the resurrection trumpet. W. B. BURTON.

Everybody wants THE TWO LAWYERS. Send 50 cents and get a copy at once.

An Earnest Plea for Prayer.

To the Holiness People and workers of the W. C. T. U. Ask the Father in the name of his blessed Son, to give us a great outpouring of the Holy Ghost upon Beattyville and the District Conference which commences here July 14-16. There is great need of the work of the Holy Spirit here. The Lord has a faithful few, but most are unsaved. There are several saloons and we believe this kind goeth not out but by prayer and fasting. Please pray for us. For He has promised to hear the cry of his children. Yours in the work of the Lord, ALLIE C. WILLIAMS.

Dr. Poolkins, Dr. Gall and Mr. Youngduck are known and talked about far and near. Send for THE TWO LAWYERS.



Croup, whooping cough and colds are quickly allayed and danger averted by

DR. BELL'S PINE-TAR-HONEY

This famous remedy will cure an attack of croup in the time it takes to find a doctor. Every home should have it ready for the time of need. It is an infallible remedy for all bronchial and lung affections.

Sold by druggists at 25c, 50c, and \$1 per bottle or sent direct on receipt of price by The E. E. Sutherland Medicine Co., Paducah, Ky.

Soul-Stirring Songs

By JOHN MCPHERSON.

Specially adapted to Revivals, Sunday-Schools, Singing Classes and Churches.

It has 159 pages and nothing has been admitted that has not received careful thought and attention. The very best writers of the day, both verse and song, have contributed to its pages. It has ten pages of Theory, that is progressive, precise and practical. It is substantially bound in boards, and sells at 30c per copy, bound in lines, and paper at 15c. Close rates to evangelists, singing teachers and deacons. Not a dull song in this book. Try a sample.

Pentecostal Pub. Co., Louisville, Ky.

Notice.

The Woman's Home Mission Society of the Covington District will commence its annual session at Alexandria, Ky., nine miles from Newport, on the eve of August 2d, and continue over to the 3d. Every auxiliary in the district, juvenile and adult, is expected to send a delegate. The program will abound with topics pertaining to the interest of the work. Let every auxiliary consider it their duty to contribute something to this meeting, that it may result in great good to the cause in helping to push forward this gracious work. Above all, don't forget to pray for this meeting. S. E. HOFFMAN, Dist. Sec'y.

POLSGROVE KY.—As no one has written to the HERALD from this part of the Country for a long time, I thought I would drop you a few lines and tell you of our seven days; meeting just closed. Twelve converted and sanctified, and the cause of Christ built up generally, and Christian people revived as never before. The preaching was done by Sister Euba Harrod. She preached, and taught entire sanctification as a second work of grace and for Christian people to go by the 5th Chapter of James when they get sick. The Lord was there in great power at every service, and made the unsaved tremble on account of sin, Methodists, Baptists and Reformers shouted side by side, so you could tell no difference in us and them. "they received the Holy Ghost as well as we." I never saw such wonderful power of the Holy Ghost as was on the one that did the preaching, so much so the people looked on with great astonishment, while thunders of Sinai were rolling and the lightnings flashing. In the meeting we had no help but from the laity who rendered valuable service. The people of Franklin, Co., when the Lord blesses them are not slow to heed the injunction given by Paul which says: "Quench not the Spirit." Sister Euba is a woman of eloquence and power, and preaches the word plainly, positively and powerfully, so that a wayfaring man though a fool could not help but see she is called of God to preach. Any one would do well to get her help. We pray that God may use this for his glory. Yours, Saved, Sanctified and Healed. W. WAITS AND L. LEE.

Eddyville Camp-meeting.

The next meeting of the Love C. Unit Holiness Association will be held at the Binehart encampment, Eddyville, Ky., August 2-14 inclusive and be conducted by Rev. John B. Culp, pastor, of Fort Worth, Texas.

M. M. BOWMAN, Pres. M. P. MALLORY, Sec. Y.

Ritch-Moon Woman's College.

Lynchburg, Va. Entitled for higher education. Laboratories for Chemistry, Physics, Biology and Psychology. Gymnasium. All modern appliances. Endowment reduces cost of education to \$250. Address WM. W. SMITH, A. M., LL.D., president.



ARKANSAS AND TEXAS

To the Farmer,

is offered good land at low prices and on easy terms; good markets for all he raises, and never falling crops.

To the Laborer:

a country where work is easy to get and where good wages are paid.

To the Merchant:

good openings, where honest, legitimate business can be carried on with profit.

To the Manufacturer:

an unlimited supply of raw material and good shipping facilities to all the large markets. Liberal inducements are offered by the owners of the various localities.

The cause first passed directly through the best portions of these States, and is the best route for the intending settler, as it is the only line running comfort able chair cars and Pullman sleepers through from Memphis, to Arkansas and Texas without change. If you are thinking of moving, write for free copies of our handsomely illustrated pamphlets: "Texas," "Homes in the Southwest," "Truth about Arkansas," "Glimpses of Southern Missouri," "Arkansas and Northern Louisiana," and "Land for Sale Along the Cotton Belt." They will help you to find a good location.

W. H. McOWEN, E. W. LADDA, JR., Real Estate Agents, Gen'l Agts. and Secs., LOUISVILLE, KY.

Stuttering Cured.

Rev. G. W. Randolph, the great voice trainer, has vacated his voice school at Louisville, Ky., for a few months, and has opened a voice school at Covington, Ky., for a short time. He will be pleased to hear from stutters at once, and have them visit him for treatment or send for mail cure. He never fails to cure Bro. Randolph stands high in his profession, and is endorsed by governors, preachers, and doctors all over the land.

MORPHINE. Optum. Cocaine. Habits cured at home. Remedy B. C. Guaranteed. Endorsed by physicians, ministers and others. Book of particulars, testimonials, etc., free. Tobacco, Wine, and other goods, etc. 22, Wilson's Buildings, Dublin, Ireland.



The Chicago Beach Hotel,
GEORGE B. ROSS, Mgr.
 On the Lake Shore and Fronting 51st St. Boulevard, Chicago.
A SEASIDE RESORT.

With all the advantages and Amusements to be derived from proximity to a large City; 1,000 feet of broad veranda; 450 outside apartments; 220 bath rooms. Send for Souvenir Booklet; or address C. E. Nash, 507 Equitable Building, Louisville, Ky., or Editor of this paper.



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FOR A
New High Arm Singer Sewing Machine.

With 5 Drawers and Cover,
 All Attachments,
 Warranted Ten Years.
 Freight prepaid by us. Cash with order. If machine is not satisfactory in 30 days, we will refund your money.

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LOUISVILLE, KY.

[This firm is reliable.—EDITOR.]

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TO INTRODUCE \$100

our swell '98 models early, we will, for the next 30 days ship a SAMPLE WHEEL, C. O. D. to any address, upon receipt of \$1.00. We offer SPLENDID CHANCE to a good agent in each town. You have choice of CASH, the FREE USE of a sample wheel, or OUTRIGHT GIFT of one or more wheels, according to nature of work done for us.

INTRODUCTION PRICES.

SIBERIAN 1 1/4 in. tubing, flush joints, 2 piece cranks, M & W. tires	\$29 00
COSSACK 1 1/8 in. tubing, 2 piece cranks, Morgan & Wright tires	24 00
KLONDIKE 1 1/8 in. tubing 3 piece cranks, New Brunswick tires	19 00

Any color, style, gear, height frame wanted.
 '97 and '98 MODELS, various makes and styles, \$12 00 to 16 00
 WHEELS, slightly used, modern types, \$ 00 to 15 00

ART CATALOGUE FREE, SECURE AGENCY AT ONCE,
MEAD CYCLE CO, 138 Ave F, - - - Chicago, Ill

John B. Castleman. Arthur G. Langham. Breckinridge Castleman.

ROYAL INSURANCE CO.
OF LIVERPOOL.

The Largest Fire Insurance Company in the World.
 Does the Largest Business in Kentucky.
 Does the Largest Business in the Southern States.

BARBEE & CASTLEMAN,
 Managers Southern Department,
 General Office, Louisville, Ky.

LOGAN COLLEGE.
 One of the oldest schools for girls in the Southwest. Buildings well equipped; curriculum broad; heads of departments selected from the great colleges and universities of our country. Graduates secure remunerative positions.
 A. G. MURPHEY, Pres, Russellville, Ky.

HYGIENIC VAPOR BATH.
 "Only Perfect Bath Cabinet."
 Latest patent April 5, 1898, which puts it far ahead of any other. Turkish, Russian, or any kind of medicated bath in your room for only 3 cents. Cleanses, purifies, invigorates, tones up the entire system. You feel like a new being. Ladies enthusiastic in its praise. A child can operate it. Size, folded, 12x13, 4 in. thick. Weight, 5 lbs. Price very low.
 AGENTS WANTED! Exclusive territory. Some sell 12 a day; one averaged 100 a month for 1 month—one, 100 in six weeks—all are doing splendidly. No cash-penny methods. 32-page book free. Write to-day.
 Dyspepsia, Colic, Fevers, Skin Diseases, Cures Rheumatism, Gout, Neuralgia, Asthma, Eczema, La Grippe, Malaria, Catarrh, Female Complaints, Pneumonia, Pleurisy, Dropsy, and all Blood, Skin, Nerve and Kidney Troubles. A Hot Springs at Home.
 MRS. W. H.
 HYGIENIC BATH CABINET CO., Nashville, Tenn.

Prayer Wanted.

Since I have been a Christian, when in distress, I know of none other to whom I may go to get comfort but God. He never turns me away empty. We read in His word, that the prayer of faith shall heal the sick. While returning from the doctor's a few days since, taking my trouble to God I was impressed to ask an interest in the prayers of the readers of the PENTECOSTAL HERALD, in behalf of our only precious little boy Albert, 16 months old. He is a bright, sweet spirited little boy. When visited by Bro. J. J. Smith last winter, Jan 2nd, he was dedicated to God. Since the last of January Albert has not been well, now that warm weather has come he grows weaker, and worse. Dear Brothers and Sisters, will you join us in taking our troubles to God in prayer that if consistent with His will, our precious babe may be spared and that wisdom may be imparted unto us that we may be enabled to raise him and our two little girls, for Jesus. We have no desire but to raise them for Christ. May we have divine guidance in our every day walk, and may His Holy Spirit Comfort us even in hours of deepest affliction. May God bless the PENTECOSTAL HERALD, and the entire Holiness movement. The Herald is but food for the hungry Soul. We cannot think of doing without it, Your Sister Sareel to date.
 MRS. MAE BIELLEN WILLIAMS,
 Letchfield Ky. July 4th '98

A Tabernacle at Greenville, Tennessee.

The holiness band here is making a heroic effort to build a tabernacle, the churches of the town having denied us any place for our special worship. We are not "come-out-ers," but our band is composed largely of good active members of the different churches. We are using a rented hall for our services, which is inconvenient, and too small to accommodate the audience when we have a special services, or a protracted meeting.

The ladies of the band have introduced a plan that promises success to our efforts. They call upon no one, through their chain of correspondence, for over a dime; hence they call it the Dime Tabernacle. Any one not hearing from them, and yet wishing to aid in this good work can send a dime (or more if so disposed) to Miss Selma Willis, Greenville, Tenn., and be recorded as one of the builders of this holiness tabernacle.

Hoping all who are in sympathy with us in this work, will lend us a helping hand. Fraternal yours,
 L. McWHERTER.

A Chance to Make Money.

I am out of debt, and thanks to the Dish Washer for it. I have made \$1 640 clear money in eighty-seven days, and attend to my household duties besides; and I think this is doing splendid for a woman inexperienced in business. Any one can sell what every one wants to buy, and every family wants a Dish Washer. I don't canvass very much; people come or send for the Washer, and every Washer that goes out sells two or three more, as they do the work to perfection. I am going to devote my whole time in this business now and I am sure that I can clear \$5,000 this year. My sister and brother have started in this business doing splendid. You can get complete instructions and hundreds of testimonials by addressing the Iron City Dish Washer Co., 140 S. Highland Ave., Pittsburg, Pa., and if you don't make lots of money its your own fault.

MRS. W. H.

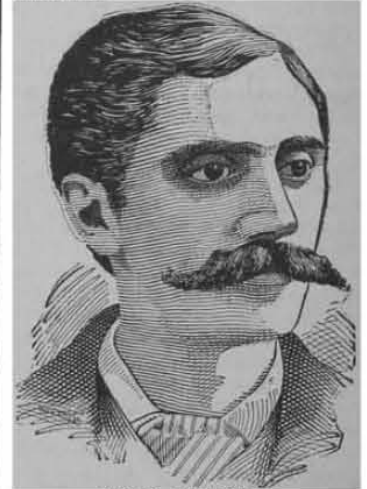
A little that a righteous man hath is better than the riches of many wicked.

SURE RUPTURE CURE.

Wonderful Restoration Reported from Boston, Mass.

Geo. F. Mulford Cured After Suffering Eighteen Years.

Despite the claims so frequently made that a surgical operation is necessary to cure rupture, the case of Geo. F. Mulford of Boston, Mass., who resides at 481 East 5th street is pointed out as direct refutation of the surgery belief. Mr. Mulford was ruptured for eighteen years and tried everything known almost but failed to even derive benefit. His rupture was such that trusses did not hold him and for this reason, the surgery idea was presented to him and the last resort. A final effort was made by the comparatively new method invented by Dr. W. S. Rice, of Smithville, N. Y., well known as a rupture cure specialist and in two weeks after treatment began Mr. Mulford was practically a cured man without having suffered pain, operation, detention from work or suffering of any kind.



Geo. F. MULFORD.

The important feature of the Rice invention is the fact that it holds any kind of a rupture no matter how severe it may be and is worn with so much ease and comfort night and day that a person scarcely realizes he is wearing it. The case of Mr. Mulford is somewhat identical with that of Geo. Bell, of St. Charles, Miss., reported cured by the same method of treatment. It is a wonderfully brilliant invention, is sold at a marvelously low price and is the greatest blessing ever devised for those who have suffered with rupture and erroneously believed there is no cure outside of the knife. Readers should send for Dr. Rice's illustrated book on the cure of rupture and mail it to anyone they know to be ruptured. Such an act of kindness will be worth a great deal to those who suffer with this great affliction. Write to Dr. W. S. Rice, Box 519, Smithville, (Jeff Co.) N. Y.

Letter from a Little Girl.

DEAR BRO. ARNOLD: This is my first letter to the HERALD. I think it is a good paper. My papa has been taking it for some time. I like to read Rev. J. J. Smith's letters to the HERALD. I am ten years old. My papa is a minister of the M. E. Church, South. We organized a Loyal Temperance Legion of about twenty-five members. The officers are: President, Miss Phoebe Hughes; secretary, Miss Ella Harris; treasurer, Miss Adel Harris. We meet at the M. E. Church every Sunday at 3 p. m. We divided the society into two companies, Co. A and Co. B. I have two brothers and two sisters.
 Yours truly,
 HATTIE CAGLE,

MORLEY, MO.

[May God bless Hattie and make her a grand good woman. Bro Smith will be pleased to read what she says about his letters in the HERALD. Write again, Hattie.—EDITOR.]

Here is Money for You.

A correspondent says: "I was awfully hard up and it seemed almost impossible to make money at anything. Five weeks ago, almost in despair, I began selling non-alcoholic flavoring extracts and have cleared over \$26.00 a week; one day I made \$50. Everybody wants them, as they are in powdered form, and lovely for ices, puddings, cakes, candies, etc. They are perfectly pure and far superior to liquids extracts. Address the U. S. FRUIT CO., St. Louis, Mo., and they will start you to work at once, and its your own fault if you don't make money. Its nice work for ladies—my sister sold as much as I did last week. You can sell over and over to the same family. Why be idle when you can make \$26.00 a week. I give my experience for the benefit of others who desire a profitable employment."

Blessed is the man that walketh not in the counsel of the ungodly.

The Manila Neb. Camp-meeting.

The Manila Camp-meeting closed July 4th. with blessed results. Bro. W. B. Godbey was in charge, assisted by the writer. It was the first time that it was my privilege to be associated with this sweet and holy man in blessed work of God. His Bible readings in the Book of Acts were intensely interesting, and helped the saints much. The meetings were on the grounds leased of Bro. George Flint for 99 years as a Holiness Camp-meeting. There were a large number of tents and better attendance than the first meeting which I held here three years ago. I believe it is the grace of great power in the earth for the spiritual interests of the people in all this region. There was a blessed Spirit of unity, and love. Souls were saved and sanctified, and the attendance on the last Sabbath was large and the order good.

I presented our Omaha Camp-meeting Company and met with hearty response, prayerful sympathy, and generous help. The Lord bless and prosper the Crawford Co. Association

Our Campaign in Omaha begins next Sunday. All evangelists and other people who can attend at any time, please notify us before hand and we will be glad to meet them on the grounds. Take the 24th street car line and get off at Manderson Street. We wish all who expect to come would drop us a card at once, and give date of coming. We have organized a Camp-meeting Association for the promotion of Holiness, and hope to make it a permanent thing for many years to come. Beloved, pray for us.

Any Evangelist having a big tent he can loan, please drop me a card. We want, in addition to our summer Campaign every night and Sundays, also to hold a 14 days' Camp-meeting, over three Sabbaths, along in September. May I ask all evangelists who may be able to come in September to write me as to "terms" on which they would be willing to come and labor with us. We have choice grounds only one and a half blocks from the Government Building, west of the exposition. Rail Road fares for many special days will be one cent a mile.

For further particulars address Secretary Omaha Camp-meeting Association I expect to hold the Spring Grove Campmeeting.

East Liverpool, O., Aug. 4-14 with Bro and Sister Harris as song evangelist. B. S. TAYLOR.

Where Tourists Will Go. By Land and Lake to Northern Resorts.

Michigan with her Mackinac, Charlevoix, Petoskey, Bay View, Wequetonsing and other well-known retreats, where the weather is always cool, will be the Mecca of Kentucky Tourists this summer. Large numbers from Louisville and interior points in the State and from Indiana have already planned through Mr. E. H. Bacon of the Monon Route for accommodations on the fine Steel Ship "Manitou" which leaves Chicago three times a week for these points and is infinitely the most delightful trip offered this season. The rates for this incomparable voyage are no greater than by all rail, but so much pleasanter that vacations will be doubly enjoyed by those making the selection.

"What is the price of Dobbins' Electric Soap?"

"Five cents a bar full size, just reduced from ten. Hasn't been less than ten for 33 years."

"Why that's the price of common brown soap. Send me a box. I can't afford to buy any other soap after this."

EVANGELISTS' SLATES.

E S Dunham, Central Ohio Conference, Evangelist, Delaware, O.
New Freedom, Pa, July 21-31, Summit Grove Camp
Emory Grove, Md, (P O) Aug 1-7, Emory Grove Camp
St Joseph, Mo, Aug 11-21, P E Dist Camp
Claridon, O, Aug 25 to Sept 4, Camp near Marion.
Dates open after September 4th

Evangelist J. M. Wilson's Texas camp-meeting slate: Gordon, Tex., August 5-15; Sidney, Tex., tabernacle meeting, August 22—

W. S Maxwell's slate, Burtonville, Ky
Pikeville, Ky., July 29-August 8
Hinton, Ky, August 12-
Boyers, Ky., _____

J. A. Murphree's slate: Union, Texas
Oak, Texas, July 19-29
Brookln, Texas July 28-August 7
Troupe, Texas August 17-28

"16 to 0."

Terrific indictment of rum and rotten politics. This last work from the pen of Walter Zimmerman, is one of the keenest documents for prohibition we have ever seen. Friends of home, church and righteousness should "sow them knee deep." It was thus Neal Dow said Maine was carried for prohibition. You will not be disappointed in this tract.

Price delivered, 10 cents; per dozen, \$1 00; per 100, \$7.00. Pentecostal Publishing Company, Louisville, Ky.

Cool Wisconsin Resorts.—The Monon Route, via Chicago, is the Proper Line.

Write E. H. Bacon, D. P. A., Monon Route, Louisville, for pamphlets, rates, schedules and time tables for all resorts in Wisconsin, Michigan and Minnesota. Information cheerfully given and services of an agent to meet all parties on arrival of trains at Louisville and Chicago rendered free. Yours truly,
E. H. BACON, D. P. A.

William E. Gladstone

Has passed away. He had a place in the American heart that death cannot sever. A place in the home for a likeness of this "Grand Old Man," will be a fitting tribute, and of course you will want the history of his life. See splendid offer on page 11. Pentecostal Publishing Company.

FREE, FREE.

Send two-cent stamp for sample of a remedy that has cured thousands of cases of Diarrhoea, Cholera Infantum, Summer Complaint, etc., in my private practice of over twenty-five years. It cures when all other remedies fail. Address Dr. J. P. Baird, No. 266 Wright St Greenville, Texas. 10152

Attention Evangelists.

We want to make you a proposition concerning our song books, especially **"Tears and Triumphs No 2"**

We will make it to your advantage to let us hear from you. See what revivalists have said of this great book.

Look each week for a new testimonial.

WINNEPEG, MAN., June 14, 1898.
Dear Bro. Pickett: I consider your book—Tears and Triumphs No 2—the best song book in the field, and I recommend it wherever I go. B. H. LAWIS.

Writing of "Tears and Triumphs No 2," J. A. Richey, of Texas, says:

"I never saw a book take so with the people. This was my first experience in book evangelism, but I had no trouble in disposing of them—the trouble was to keep enough to supply the demand. The people shout while we sing, and many say 'The music is the sweetest I ever heard!' So say others. Be sure to get a good supply for your camp and other revival meetings. Order now.

Write us now for our proposition.

Yours in holy song.

PICKETT PUB. CO. Louisville, Ky.

THE TWO LAWYERS will sell.

Send for copy and terms to agents.

Price 50 cents.

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OF ASBURY THEOLOGICAL SEMINARY

CONSUMPTION PREVENTED.

The Doctor Slocum System at Last Presents to Mankind a Perfect and Positive Cure for This Foe of Health.

CONQUERING THE CURSE OF CENTURIES.

By Special Arrangement, Three Free Bottles of the Doctor Slocum System to All Readers of The Pentecostal Herald.



NOTE.—The Slocum System is medicine reduced to an exact Science by the world's most famous physician. All readers of the PENTECOSTAL HERALD anxious regarding the health of themselves, children, relatives or friends, may have three free bottles as represented in the above illustration, with complete directions, pamphlets, testimonials, etc., by sending full address to Dr. T. A. Slocum, The Slocum Building, 98 Pine street, New York City. This is a plain, honest, straightforward offer, and is made to introduce the merits of The New York System of Treatment, and should be accepted at once. When writing the Doctor please mention THE PENTECOSTAL HERALD.

The Pentecostal Herald.

"AND THEY WERE ALL FILLED WITH THE HOLY GHOST." Acts. 2.4.

REV. H. C. MORRISON, Editors.
REV. H. B. COCKRILL,

LOUISVILLE, KY, JULY 27, 1898

Volume 10, No. 29
\$1.00 Per Year

THE PENTECOSTAL HERALD.
317 West Walnut St., Louisville, Ky.
REV. W. E. ARNOLD, Office Editor and Business M'gr.

WE THANK GOD AND TAKE COURAGE.

It has been something more than a year since we determined, by the help of God, to establish a publishing house for the dissemination of holiness literature. We are glad to report to our friends encouraging progress. An excellent opportunity presented itself to us to purchase a printing plant. The purchase of this plant involved considerable debt, but after much prayer and consultation, we were fully convinced that it would, in the end, prove to be economy, and would greatly facilitate the work of scattering the literature of holiness over the land. So with faith in God and the holiness people we bought the plant.

The Lord has prospered the undertaking, and we have not for one moment regretted the step, or found occasion to change our original plan of carrying forward the enterprise. The indebtedness assumed in order to purchase the plant, has been considerably more than half canceled, in the short space of thirteen months, and the outlook to meet responsibilities is encouraging. The holiness people now own five printing presses in this plant, which are busy turning out papers, books, pamphlets and tracts for the cause we all love so well.

The stock in the Pentecostal Publishing Company is owned by some hundreds of the most substantial people in the various churches, who have come out into the experience of full salvation. We do not believe these brethren and sisters have ever invested money for the Lord that will pay a larger per cent. in the spread of "Scriptural holiness over these lands." Are there not many persons who have been helped in their religious experience by THE PENTECOSTAL HERALD, who would like to invest a small amount of money in this publishing plant? Let any and all such persons write to us for particulars, and we will be glad to give them any needed information.

We suggest to all those who have purchased stock in the enterprise to interest their friends in the same, and in this way help to establish a permanent institution which will stand for the spread of the great doctrine of entire sanctification when we who now live and labor have passed away.

"AN OPEN SHAME."

No matter is more important for the consideration of parents than the education of their boys and girls. To put immature and inexperienced young men or women in a wicked and worldly atmosphere and in contact with ungodly associations, without the benefit of constant and thorough religious training, is simply murderous to the souls of these young people. The period spent in pursuing the college course is the formative, and therefore the most important, period of the young life, and it is criminal on the part of the parents to place their boys and girls during this period in colleges where there is not the most positive and helpful religious influences. We have made these remarks in order to introduce an article received for publication from a young minister in charge of a Kentucky circuit. Under the caption of "An Open Shame," he says:

"A college is known by its fruits. It is judged by the men it turns out. Often we see men, just graduated, who are mental giants, know all about the arts, sciences and languages, but spiritually they are paupers and are dwelling in the poor-house of sin. Pride egotism and 'Tom-foolery' in

general are the predominating ingredients in their character. Poor fellows! They do not seem to realize that a literary or classical education, it matters not how fine, without religion, is like a great and stately man-of-war, drifting without either pilot or compass.

"Education is very important. Sin and ignorance invariably go hand-in-hand, while CHRISTIAN education HELPS to secure steadfastness, and for this reason, and probably others too, it is very necessary to educate our youth. The church must have its schools at which to educate its young, not only in books but likewise in the things of God—the heart must be instructed along with the mind. Every church school should have a very religious influence upon those who attend. The students should always come away stronger in the Lord. Now, it is a burning shame and disgrace to Methodism to say that nearly every young man, and especially those studying for the ministry, who attends a certain conference school backslides, and some literally go to the devil. The writer has the school in mind now which has, in the past five or six years had enrolled upon the pages of its matriculation book the names of about ten men who were studying for the ministry. They were happy, energetic, Christian workers when they entered the school. But almost EVERY ONE of them went square back into the world while at that church institution. THEY BACKSLID WHILE IN THE SCHOOL! Some slowly grew cold, others became puffed with pride, while one or two attended theaters, and all together went back to the 'City of Destruction.' We now have in mind three of these young men, one bloated with pride, is lecturing from a straight-out, worldly subject (and the lecture corresponds), one left the college an avowed skeptic, and one who had attended the theatre, etc., left soaked in sin. These boys were filled with the Holy Ghost when they went there, but people, the teachers and pastor thrown in, all allowed them to go to the devil without a single word of rebuke or exhortation.

"Brethren, these things ought not so to be. Something is wrong somewhere. For Christ's sake, find it. PARTICIPANT."

This is alarming. The brother writes us that he can substantiate every word he has said about the backsliding of the young preachers. Parents, look to the spiritual interests of your sons and daughters. It is not for us to say to you, Send to this school or do not send to that, but we do say, Look into the spiritual tone of the institution before intrusting your precious ones to its care.

We know an evangelist, a godly man, a great preacher, a true Methodist. He held a meeting at a certain place. Much trouble followed. Persons were expelled from the church for their connection with the meeting. Others withdrew. Notwithstanding, a great religious interest was awakened, and a few weeks after the meeting, fully one hundred souls were converted in a series of prayer-meetings. The same evangelist held a meeting at another place. About 250 conversions and sanctifications, about fifty added to the M. E. Church, South, many to other churches. Revival wave swept over entire county; about 1,000 converted, three new Methodist churches organized in the county in less than six months. Why the difference? In one case the pastor opposed the work and spent his time trying to tear it down, tried to have the evangelist expelled, and did expel some of his own members for taking part in the meeting. In the other case the pastor was heart and soul in the work, encouraged his members, and pushed on the work with all his might. The church in that county has been fifty per cent. stronger and better ever since.

Query: If the pastors were always in sympathy with the soul-saving work of the evangelist, would there be any friction between them?

The Publishing House affair grows no less. The delegates to the General Conference from the Tennessee Conference, have held a meeting and passed

resolutions, asking the Bishops immediately to call an extra session of the General Conference for the purpose of refunding the money. The North Georgia delegation have also held a meeting, and not only urge the extra session, but also the resignation of Barbee and Smith and of the Book Committee. Some do not hesitate to say that the recent report of the Book Committee was as clearly intended to deceive as was the telegrams of Barbee and Smith. The General Conference committee on Publishing Interests also comes in with its share of censure. The miserable farce perpetrated by this committee with reference to the "investigation," is a reproach to the church. A prominent lay delegate who was a member of this committee, said to the writer: "I feel sorry sometimes that I came to the General Conference; I did not want to have such an opinion of Methodist preachers as I have been compelled to form in this committee. I have been in political conventions, but I never saw such bulldozing as I have seen here." If this committee had done its duty, and reported faithfully to the General Conference, this whole affair might have been settled at once and the Church saved all this humiliation and disgrace.

LET US suppose a case. Suppose a man has been arrested. The grand jury brings in an indictment charging him with the commission of a certain crime, committed on a certain day "within the bounds of Jefferson county, State of Kentucky." It is a crime against the authority of the county, and the indictment is dependent for its force upon the establishment of the fact that it was within the jurisdiction of this county. The case is called in court. The defense raises a point concerning the "bounds" of the county in which it is charged that the crime was committed. Suppose that upon investigation it is found that never, in all the past, have any lines been run, or any boundaries fixed. In other words, what has been commonly supposed to be Jefferson county is a thing without bounds or territorial definitions. What would become of the indictment? There isn't a court in the land that would not immediately quash that indictment and set the prisoner free.

Suppose another case. A local preacher of the M. E. Church, South, is arraigned upon the charge of "holding public religious services within the bounds of A—circuit, over the protest of the preacher in charge." The force of the charge lies altogether in the fact that the offense was committed "within the bounds" of said circuit. Otherwise the preacher in charge had no right to protest and the initiatory steps necessary before any trial can be reached were therefore illegal. The case is called in the Quarterly Conference. Our local brother demurs upon the ground that the supposed offense was not committed "within the bounds" of the A—circuit. It would then be incumbent upon the prosecution to establish the fact that the offense was committed "within the bounds" of said circuit, otherwise there is no case. But upon investigation it is found that no lines have ever been run, and that A—circuit has no geographical "bounds" whatever. None have ever been fixed, the term has no territorial significance, and to fix definite bounds now, even if any one had authority to do such a thing, would be purely an EX POSE FACTO proceeding, and altogether arbitrary. What will become of this indictment? It is hard to say just what a presiding elder will do. He is sometimes, like other folks who have prejudices, an uncertain quantity. Recognized and established principles of law do not always control his decisions. We think, however, that we are perfectly safe in saying that no presiding elder could fail to quash the indictment without stultifying himself and branding his own administration with incompetency.

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◆ CONTRIBUTIONS. ◆

**THE LIFE MORE ABUNDANT—
DIFFICULTIES MET.**

[Sixth address delivered by V. D. David, (Tamil Evangelist), of India, at the last General Northfield Conference.]

I want to meet the difficulties that people nowadays raise against the cleansing of God.

What are the difficulties? One difficulty you will find in Galatians 5:17, "For the FLESH lusteth against the SPIRIT, and the SPIRIT against the FLESH: and these are contrary the one to the other: so that ye can not do the things that ye would." "The flesh lusteth against the Spirit, and the Spirit against the flesh." They say this must go on, but they do not wait to see where it ends. Galatians 5:24 (R. V.) solves that question. "They that are of Christ Jesus HAVE CRUCIFIED THE FLESH with the passions and the lusts thereof." The devil is such a cunning old fox: he has had six thousand years of experience, and you can't play with him very well. He says to Christians: "Look at Galatians 5:17," but he puts his plaster upon Galatians 5:24. Open your eyes; let the Lord, by His Spirit, teach you so that you may have the right kind of eyes to look through this chapter and these verses. Galatians 5:24 solves this difficulty.

Many people argue about the "OLD MAN." They say: "What about the old man?" God bless you! Look where the Lord has put him, Romans 6:6, "Knowing this, that our old man is CRUCIFIED WITH HIM, that the body of sin might be destroyed, that henceforth we should not serve sin." What business have you to change his place? Why do you want to take the nail out? The Lord has put him on the cross with Himself. Christ went on the cross with your sins, He also went on the cross with the old man. You believe the first fact, you don't believe the second fact. Christ took your sins in His body on the tree; you believe that and are saved: but why don't you believe in the same way that the old man was crucified with Him, that the body of sin might be destroyed? You believe one fact by faith; you disbelieve the other fact. If one is true, the other is also true.

Glory be to God, I want you to see the Word! When God says, "OUTSIDE," look OUTSIDE, on Christ. Say, "I am not going to look inside any more, but I am going to look there on the cross."

What about "SELF"? Some say you can't get rid of it. That is another difficulty. Galatians 2:20, "I AM CRUCIFIED WITH CHRIST; nevertheless I live; yet NOT I, BUT CHRIST LIVETH IN ME, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." What is the revised version for that? "I HAVE BEEN CRUCIFIED WITH CHRIST." That says, "I HAVE BEEN." Why "HAVE BEEN"? That shows that you are to realize that your "SELF" has been put upon the cross, ACCORDING TO YOUR FAITH. It is a fact—old David is on the cross, though his personality is here. If you lose faith, you will find yourself back again. Faith puts it outside, disbelief keeps it inside. It is only put out by faith. All Scripture, all doctrines, all blessings in the Bible are received by faith—by faith! Faith! FAITH alone! When the Lord says anything, He means it. You should not put your own opinion in place of it. Do you see it now?

Romans 8:13 is another verse people find fault with. "For if ye live after the flesh ye

shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live. "Mortify the deeds of the body;" people stumble on this. To MORTIFY means to CAUSE TO DIE. You are to cause what to die? DEEDS. Not anything inside; it is something without—DEEDS OF THE OLD MAN. Col 3:9. "Ye have PUT OFF the old man, WITH HIS DEEDS." If the old man is crucified on the cross outside, his deeds also must be outside. How could HIS DEEDS be INSIDE, while HE is OUTSIDE? So MORTIFICATION OF DEEDS is entirely OUTSIDE again. God says to "mortify," OR CAUSE TO DIE, "the deeds of the body." Friends, you know the body is not within, but without by faith. So to "MORTIFY THE DEEDS OF THE BODY" is OUTSIDE. So please do understand that mortifying the deeds is NOWHERE WITHIN YOU, but OUTSIDE BY FAITH. Your work is to put your faith on the promise of God, and He keeps you safe both within and without: Isaiah 27:3, "I, the Lord, do keep it; I will water it every moment, lest any hurt it, I will keep it night and day." "YE HAVE PUT OFF the old man WITH HIS DEEDS." "WITH HIS DEEDS." Don't have any communication with the deeds of unbelief, my brother. Every point in the Bible is sure, clear-cut. You should not use your imagination there. God is true! God is true!

Perhaps you will say, "Is that all? What about the old leaven?" I Cor. 5:7, "PURGE OUT therefore the old leaven." "PURGE OUT." It is not "KEEP IN" at all. God means "OUT," and let it be OUT. Don't give your own meaning by saying, "KEEP IT INSIDE." "Old leaven" has two meanings, (I Cor. 5:6-18)—WICKED PERSONS as well as EVIL THOUGHTS, which produce evil actions.

O, glory be to God for the wonderful deliverance through Jesus Christ! He delivers you from all sin. He keeps nothing unclean in the heart, but cleanseth one from all evil.

Perhaps you will say, "NATURE! What about nature?" Ans., II Peter 1:4, "Whereby are given unto us exceeding great and precious promises: that by these ye might be PARTAKERS OF THE DIVINE NATURE, HAVING ESCAPED THE CORRUPTION THAT IS IN THE WORLD." "HAVING escaped," not "SHALL escape." "HAVING ESCAPED BY PARTAKING OF THE DIVINE NATURE." When you PARTAKE OF THE NATURE OF JESUS CHRIST, you are partakers of four things—partakers of one bread (that is of one life), I Cor. 10:17, "For we are all partakers of that one bread;" partakers of His holiness, Heb. 12-10, "For they verily for a few days chastened us after their own pleasure: but He for our profit, that we might be partakers of His holiness;" partakers of His suffering, I Peter 4:13, "But rejoice inasmuch as ye are partakers of Christ's sufferings;" and partakers of His glory, I Peter 5:1, "And also a partaker of the glory that shall be revealed." There are these four things for those who are partakers of the divine nature. So you see when you partake of Christ's nature, it is CHRIST'S NATURE, and all that He is, that comes out THROUGH YOUR LIFE. LIFE is one thing, NATURE is another thing. The tree has life, but its nature will be seen by its fruit. LIFE is not NATURE. The tree may have LIFE but the fruit may be BAD FRUIT. THE FRUIT IS ACCORDING TO THE NATURE OF THE TREE, not according to the LIFE of the tree. So Jesus Christ is the nature. By His wonderful Word and by His INDWELLING POWER, HIS NATURE IS IMPARTED, and HIS LIFE HIS PEACE, HIS JOY, HIS SATISFACTION, ALL THAT HE HAS IS SEEN IN YOUR DAILY LIFE. What is IN HIM comes OUT OF YOU.

WE ARE "PARTAKERS OF THE DIVINE NATURE, HAVING ESCAPED CORRUPTION." That is it. Glory be to God, it is not "SHALL ESCAPE." NOT AFTER DEATH OR JUST BEFORE you die. Death will never alter life. Never! Death only puts an end to your life. If you die a drunkard, you will rise a drunkard. If you die as a thief, you will rise as a thief, you will be judged as a thief. Suppose a drinker dies, and some man has power to raise him. As soon as he is raised, he will go and get something to drink. His life was only stopped. If you raise him up, the first thing he will ask for will be a glass of brandy, because his nature was not altered by his death. DEATH NEVER ALTERS LIFE, BUT ONLY PUTS AN END TO IT. If you can not be delivered from your corruption now, you can not be delivered from it after your death, or even after your resurrection.

You do not find in your Bible that God promises you deliverance AFTER death. Make this very plain in your mind and heart. Do not follow the imagination of people, but believe the Word of God.

(TO BE CONTINUED)

TESTED.

BYRON J. REES.

Daniel says that "many shall be purified and made white and tried." When God sanctifies the heart of one of His children he is "purified and made white." There is no dross left in his nature. There is no taint of infidelity in his love, no alloy of selfishness in his service, no fear of man in his modesty, no spite in his exposures, no anger in his earnestness, no hypocrisy in his charity. He is "purified and made white." He is transparent and guileless. There is nothing opaque in his being. Sin is dark and impenetrable and casts a shadow. Dante recognized the spiritual souls in Paradise by the fact that they cast no shadow. The rays of the sun shot through them without striking an obstacle. A holy man has nothing to hide from the eye of the world. His life is pure and sweet and clean.

But after we are sanctified God would test us. In a thousand ways, in a variety of circumstances, by this grief and that sorrow God "tries" us that the world and church may see that our experience is real. Of course God knows whether we are "white" or not, but it glorifies Him for the public to see that the framework of grace which He has built in the human soul stands the shock and strain of tempest. Thus it is that the more advanced in spiritual things have peculiarly perplexing temptations. They are such as call forth all the standing of grace and all the strength of will and all the force of love. He deals with us "as with sons." Let us not "think it strange," then, that a "fiery trial should try" us. We are not bastards, but the legitimate children of the Most High God.

Shall we take it into our weak hands to determine in what way we shall glorify God? Have we any right to complain if God puts us in the crucible? We are not our own, but bought with a price, even the blood of our Lord.

Notice that the road to high efficiency in the service of the Lord is by the way of purification and testing. The men whom God is using to crush the skulls of the enemy and shatter the armies of the aliens are men who have not only been sanctified, but have had a training in the school of suffering. As we write, the faces of many of our holiness evangelists come up before us. Almost without exception they have passed through furnaces

of most terrific heat, furnaces of many names and many kinds, furnaces of poverty, of persecution, of opprobrium, of bereavement, of losses worse than those of death, of sickness, of misapprehension by closest friends. What pathetic sights God must see in this world! His eye, ever on the righteous, must view hearts that are breaking, lives that but for His grace would be bitter as wormwood, tear-sprinkled faces, eyes full of agony, brains troubled with a nameless dread,—God sees all these things. And if those who are being tested will but hold steady and keep trusting and believing and remain as before wholly on the altar, the Lord will bring them out into a more unctuous and refreshing place than they ever knew before.

"O heart that aches and bleeds and breaks,
God knows the measure of thy woes,
He on Himself thy burden takes
And shields thee from the heaviest blows.

"Though other eyes be dull and blind,
To note the sorrows thou do'st bear,
He sees, whose eyes are ever kind,
And all thy prayers is swift to hear.

"Though dark the clouds above thy head,
The sky beyond is full of light,
Dismiss thy fears, suppress thy dread
For thee the days shall yet be bright."

CHRISTIAN UNION.

REV. J. M. JOHNSON,

"That they all may 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." Jno. 17:21.

This text is often quoted as a proof text for organic union. We are told that Christ prayed for organic union, that is, that His people might be united in one organic body believing and teaching the same things. If we will only remember one fact it will demolish this theory. We know that when Jesus made this prayer that there was but one organic body and to it His disciples belonged. Hence we would not have the blessed Christ making such a silly prayer.

The bonds of organic union are agreement in doctrines and polity. Where these bonds are sound organic union is impossible.

I would say just here that if Christianity has had for its object the union of all the followers of Christ into one organic body, it is a failure.

But says one, "These divisions are a great impediment to the speedy evangelization of the world." True, but how are we to remedy this evil?

Let us notice some attempts which have been made toward the adjustment of these difficulties.

The Romanist method was coercion. They brought into existence the Inquisition, and exhausted their ingenuity in the invention of engines of cruelty. Men and women suffered and died rather than recant their faith. Under these persecutions the Protestants grew rapidly. This scheme was a failure.

In the present century Alexander Campbell *et al.*, thought had discovered the road to success. Their method was not the destruction of human lives, but of human creeds. But this was an attempt to destroy the effect without removing the cause. Difference in opinion existed before difference in creed. Differences in opinions caused differences in creeds (effects).

This scheme was also a failure, because: (1) Their object was to absorb all the "sects" and they cannot point to a single sect they have absorbed. On the other hand other sects have come into existence. (2) The only thing they have accomplished is in direct opposition to their object, namely, they have

added one more sect to the large number already in existence.

All efforts at organic union have been and will be a failure. In proof of this statement I have nearly nineteen hundred years of history.

The union for which Christ prayed was Christian union, not in name but in reality.

The bond of Christian union is love, the degree of this love is found in John 13:34, "A new commandment give I unto you, that ye love one another; as I have loved you, that ye also love one another." *This is perfect love.* First imparted (Rom 5:5) then perfected (I. John 4:17)

The oneness or union Christ prayed for, was that his disciples "may be one in us." We must remember, (1) that this union did not exist, although Christ says they are not of the world. (2) That for this union to take place is the burden of his prayer.

Then how are we made one in Christ? Let the Word of God answer. In Hebrews 2:11, we read, "For both he that sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren." Then sanctification completes the union for which Christ prayed.

No wonder so many hardened sinners are convicted at holiness conventions, when they see men who differ so widely in doctrine embrace each other in their arms when they receive a wonderful baptism of the Holy Ghost. Then we see an answer to that sentence "That the world may believe that thou hast sent me."

These men who talk so loud about organic union and fight entire sanctification or Christian union, remind us of the Rabbi's illustration to his people in regard to Jesus of Nazareth. Said he, "Some travelers lost a wheel of their vehicle and sent some of their party ahead to search for it. They met a man who told them to go back and search for it, for undoubtedly you have left it behind."

Yes, if you really want to find the union or oneness for which Christ prayed return to the old paths, where you left the doctrine of entire sanctification because it was not popular.

HARVIELAND, KY.

"PASS IT ON."

BY JOHN PAUL.

This is the title of one of Bro. Pickett's hymns. We were struck with this advice after reading the following passage from Finney's Revival Lectures—15th lecture.

A few words of advice from this great Presbyterian revivalist, who lived in the early part of this century, has been helpful to us, and we copy it, hoping that others may receive a beneficial thought:

"Revivals can be put down by the continued opposition of the Old School, combined with a bad spirit in the New School. If those who do nothing to promote revivals continue their opposition, and if those who are laboring to promote them, allow themselves to get impatient, and get into a bad spirit, the revival will cease. When the Old School write their letters in the newspapers against revivals or revival men, and the New School write letters back again against them, in an angry, contentious, bitter spirit, and get into a jangling controversy, revivals will cease. *Let them keep about their work, and not talk about the opposition, nor preach nor print about it.* If others choose to publish their slang and stuff, let the Lord's servants keep to their work, and all the writing and slander will not stop the revival, while those who are engaged in it mind their business, and keep to their work.

"It is astonishing how far this holds true in fact. In one place where there was a revival, certain ministers formed a combination against the pastor of the church, and a plan was set on foot to ruin him, and they actually got him prosecuted before the Presbytery, and had a trial that lasted six weeks, right in the midst of the revival, and the work still went on. The praying members of the church laid themselves out so in the work that it continued triumphantly through the whole scene. The pastor was called off to attend his trial, but there was another minister that labored among the people, and the members did not even go to the trial, generally, but kept praying and laboring for souls, and the revival rode out the storm.

"In many other places opposition has risen up in the church, but a few humble souls have kept at their work, and a gracious God has stretched out his naked arm and made the revival go forward in spite of all opposition. But whenever those who are actively engaged in promoting a revival get excited at the unreasonableness and pertinacity of the opposition, and feel as if they could not have it so, and they lose their patience, and feel as if they must answer their cavils and refute their slanders, then they get down into the plains of Ono, and the work must cease. * * *

"It should be known and universally understood, that whenever the friends and promoters of this greatest of revivals, suffer themselves to be called off to newspaper janglings, to attempt to defend themselves, and reply to those who write against them, the spirit of prayer will be entirely grieved away, and the work will cease. Nothing is more detrimental to revivals of religion, and so it has always been found, that for the promoters of them to listen to the opposition, and begin to reply. This was found to be true in the days of President Edwards, as you who are acquainted with his book on Revivals are aware." Let those who are under the current of pentecost, shine their way through the icebergs until Jesus comes, using love, love, and nothing but love.

ABILENE, TEXAS. — We just closed the first meeting in our summer campaign at the above place. Brother R S Marshall, of California, was our assistant, and did valiant service. The meeting was held in a tent in town. The attendance was good. Many people here are afraid to attend a holiness meeting, so they come and stand back in the dark where they can hear, but can not be seen. They tell me the pastors are the cause of this fear. One presiding elder attended one night, keeping in the shadow of a building, where he could not be seen. One thing is certain, he heard some good holiness gospel. That brother needs perfect love to cast out his fear. Campbellites, Baptists, Presbyterians and South Methodists were sanctified. One of the leading ladies of the South Methodist Church, came to me and said she had been prejudiced, "but the sermon had removed it, and she wanted the experience, but" she said, "our church fights it so, and we can't get any body saved in our church any more, though we have fine preaching." That ought to open the eyes of the opposition. One brother testified that he "tried to grow into sanctification for years, but he was always wrestling with the devil, sometimes I threw the devil, sometimes he threw me, and sometimes it was a 'dog fall'." About seventy five persons professed either conversion, or sanctification. I am now at Poetry. A. C. BANE.

THE TWO LAWYERS: 50 cents. Send for copy.

DR. CARRADINE'S LETTER.

Portsmouth, Va.—Little Rock, Ark.—
The Meeting.—A Notable Singer—
Chicago—Cincinnati—Scottsville,
Ky.—A Sermon in Glasgow.

NO. IX.

After the conclusion of my meeting in Washington City, I went down the Potomac on a steamer to Portsmouth, Va. in answer to urgent invitations from friends there who desired me to take a rest. As the steamer swept into port and the newsboys came on board, with their papers, one of the first things which struck my eye in the local columns was the notice that I would arrive that morning and preach on Sunday. At once I bade a mental farewell to the rest I had pictured.

Nevertheless my short stay was made most pleasant, and a visit to the celebrated Navy Yard in company with four ladies and gentlemen added profit and information to pleasure. Six or seven of our warships were lying close to the wharf in various stages of preparation for their coming work. The cruisers Newark and Cincinnati were especially interesting to me. We threaded our way along the wharves, and by the docks, amid a wilderness of cables, anchors, boxes, bales and maritime goods of every description. The long work shops and naval factories and arsenals were filled with mechanics and laborers, or piled up with shot and shell, guns and swords and implements of death of every variety.

Men are certainly curious creatures when they come to war. I picked up a number of facts in my stroll through the Norfolk Navy Yard to confirm me in this idea. For instance, we rack one department of the mind to invent weapons that will blow a man to a thousand pieces, and then we tax another realm of the brain to discover methods in the medical and hospital line of putting together these same pieces that have been blown away. It is regarded to be perfectly right to construct a bullet that, striking a man, is about certain to finish him with its jagged way of tearing the flesh, or exploding in the body, but it is considered wrong to put a brass cap on said bullet lest the blood should be poisoned! It is right to make a shell that will tear up an acre of ground, and kill persons one hundred feet away from the mere concussion, but it is exceedingly culpable to shoot two cannon-balls tied together with a chain several feet long. These beautiful and touching consistencies of war are calculated to bring up a grim smile to the face of the thinker.

My meeting in Little Rock, Ark., was held in Sam Jones' Tabernacle. The reader will recall that nine or ten months ago, God granted Bro. Rinehart and myself a gracious revival at this place. On my return this time I found quite a different state of things existing, the relation of which could not possibly do any good. Nevertheless, as Paul would say, the Lord stood by us and helped us.

There are two things that I have been profoundly impressed with in my evangelistic work: One is that the people in the form of large audiences cannot be kept away from our meetings, and the other fact is that the Holy Ghost cannot be prevented from falling upon us when we assemble. These are two most important facts. As long as these conditions continue to exist, other things may be easily endured.

In our meetings we always have people who come from great distances to get re-

freshed, renewed, saved or sanctified. So in these services we had not only persons from different towns in Arkansas, but individuals from Texas and Mississippi. One gentleman and his wife came over three hundred miles to get Canaan food. I will never forget how they ate, and packed up provisions to take away.

Two gentlemen came from different towns in Texas hundreds of miles apart. They were both leading members in the Methodist Church, and not knowing each other, came to the Little Rock meeting to get "fixed up." They had both got into spiritual darkness, and remarkable to say, from directly opposite causes. One had lost a good deal of money, the other had made a good deal. One had been unsuccessful and the other successful. Both had tripped over the question of money. It had been equally powerful in their cases whether it was money saved or money lost. They both came looking for Jesus; and the blessedness of the matter was that both found Him, both got what they wanted, and both went away rejoicing. Truly we have a mighty Christ, and as a line in a certain hymn expresses it,

"Hallelujah! what a Savior."

Bro. L. C. Craig was at the organ, and rendered most faithful service.

The singing was led by Miss Nettie Springer, of Little Rock. I found in her one of the most gifted female singers I have met in the five years of my evangelistic life, and my work, as is well known, has carried me repeatedly over the Union. I have heard none to surpass, and but one to equal her, and that is Miss Christina Gillard, of Lowell, Mass.

Receiving cordial invitations by letter and telegrams from friends in Chicago, to spend a few days with them in the great metropolis on the shore of Lake Michigan, I ran up on the "Cannon-ball" and spent four or five lovely days with the Harveys and Fargons, and rested on Sunday by preaching two sermons an hour and a half long.

From there by urgent invitation, I dropped down to Cincinnati, and preached four times in my two days' stay. The audience was very large, and God gave us seven sanctifications on the second day.

From this place I came on to Scottsville, Ky., where I held a ten days' meeting. For a number of local reasons it was one of the most difficult series of services I ever conducted. Still God was with us, the power came down finally, and we had "melting" and "breaking up" times. Four of our traveling preachers received the blessing of sanctification, besides thirty other people who were converted and sanctified.

Friends from Glasgow, Ky., persuaded me to come to their town and take a breathing spell before my next meeting. The breathing spell resulted in my preaching Tuesday night for over an hour to a congregation that completely filled the Methodist church.

The reader will not be surprised to learn that I am now getting quite suspicious of invitations to rest. Thus far it means with me from one to half a dozen sermons.

Prof. G. E. Kersey conducted the singing for me at Scottsville. This is the brother who was with Bro. Morrison in the spring. I found him to be a power in the choir as a leader, and in the altar as a worker. No one will make a mistake in getting him to take charge of the singing in any of our camp, or protracted meetings.

At this writing I am at Guthrie, Ky., where I shall preach on the Carvosso camp ground for ten days.

SEARCY, ARK.—The series of holiness meetings conducted by Dr. Carradine at the Sam Jones Tabernacle in Little Rock, Ark., closed on Sunday evening, June 26th. The morning meetings were Pentecosts of power as the testimonies rang out clear and free that Jesus was an uttermost Saviour, while the echoes of sacred song rolled up and around the lofty roof like waves of glory. The beaming eye, the uplifted face, the raptured shout cheered and blessed the souls of those who knew and felt the mysteries of the sanctified life. Dr. Carradine, with a cultured grace in manner, and filled with the Spirit of burning, taught precious truths concerning holiness, which is the hidden mystery of the Gospel to those who will not believe, while it beams from every page to the eye of one who lives in faith and prayer with God.

The evening meetings were attended by large crowds, a part of whom believed and enjoyed the services, while not a few rejected the doctrine in toto. A number of seekers found the blessing as an instantaneous work of grace, subsequent to conversion. A few penitents came forward and were happily converted, and a number of backsliders regained their justified experience. The meeting was a great spiritual uplift to holiness brethren and a blessing to the greater part of the crowds in attendance, notwithstanding there was much unkind criticism and bitter prejudice, and indifference as well by professors of the first work of grace, and yet God owned the faithful, earnest ministrations of the Word in the sanctification of souls, in the reclamation of backslidden professors, and the conversion of sinners. With these three great seals of God's blessing and of approval we can and do rejoice that holiness as a "second blessing," is established in the hearts of many believers in Little Rock. Visitors from Texas, Kentucky, Mississippi, and different parts of Arkansas, were present and added their testimony to the Truth and Power of the Gospel doctrine of "entire sanctification."

The choir, led by Miss Nettie Springer, with Bro. Craig at the organ, was a rich feast of holy song, that filled and thrilled the heart with a rapture of melody and grace that still echoes and lingers about us, leading us to Pisgah's heights, where glimpses of glory come from about the throne. We praise God that a pure heart and a holy life may be filled with hallelujahs that cheer and bless the Christian pilgrim in his onward, upward journey home, and we see by an eye of faith the coming of the Lord to gather His people into one fold, and we rejoice while we say: "Even so, come Lord Jesus."

We met with much kindness and Christian fellowship from many who had been utter strangers, and especially did we enjoy the humble piety and experience of the Salvation Army friends, who live their religion and do a great work for God out upon the streets, while the holiness folk work within doors, both of whom constitute a first and second blessing to the communities in which they work. May God abundantly bless both departments in this grand army of the Lord is my prayer. "Saved to the uttermost,"

MRS FANNIE E. SUDDARTH.

WAITMAN, KY.—Wife and myself have begun a meeting here with Rev. J. H. Hays, the pastor. He is a brave and good man, true to holiness. This is in the midst of a fine country—kind people; audiences large. Sister Collins talked to them and they were melted to tears. "The best of all is, God is with us." Address me at Owensboro, care of Rev. J. H. Hays. Yours in Canaan, J. H. COLLINS.

QUESTION DRAWER.

A sister from California writes: "Some of the readers of the PENTECOSTAL HERALD want to know where in the Bible can we find the prophecy about the present war. Will you please tell us in your next issue of the HERALD?"

No, we can not. There have been so many different interpretations of the prophesies and good men have reached such widely different conclusions as to what particular events were indicated by them, that we are afraid to risk an opinion, and are almost afraid of any body else who does.

A brother writes us to tell him where he will find the passage: "God will not look upon sin with allowance," etc. We presume the passage our brother has in mind is the one found in Habakkuk, 1:13, "Thou art of purer eyes than to behold evil, and canst not look on iniquity." This passage is more like the words our brother uses than any other, though not the same.

NOTES AND PERSONALS.

—WE were glad to have a call from Rev. C. W. Ruth last week. This earnest evangelist always brings sunshine with him and finds a welcome at the HERALD office.

—WE have received poster announcing the Camp-meeting at Greenville, Texas, beginning August 15th. A new tabernacle has been built and a good time is expected.

—REV. A. WRIGHT, the octogenarian preacher, "converted sixty one years ago and sanctified in 1847," has spent several days in Louisville. His soul is full of hallelujahs and he goes rejoicing on his way.

—REV. FELIX ROBERTS, one of the best local preachers in the Louisville Conference, has been appointed to Hardinsburg Circuit to fill out the term of Rev. S. K. Breeding, who has been appointed Chaplain of the Eddyville Penitentiary.

—REV. L. E. CAMPBELL, Secretary of the Preachers' Aid Society of the Louisville Conference, M. E. Church, South, was in to see us last week. While the season is not very favorable for his work he reports progress. He is engaged in a good work, is a good man, and deserves success.

—It was our privilege to spend one day last week at the National Holiness Camp-meeting, at Silver Heights, New Albany, Ind. The attendance was small but the services were very helpful. Bros. McLaughlin and Fowler, of the *Christian Witness*, Ruth, Haney, Collins, and others were there.

—BRO. MATSUMOTI, our Japanese brother, who has spent some time at Asbury College, was in the city last week. He expects to remain in this country for some time yet, fitting himself for missionary work in his native land. May God give him great success in preaching full salvation in Japan.

—WE see it announced that Rev. Lew G. Wallace, of the Kentucky Conference, has been appointed Chaplain of the State prison at Frankfort and that Rev. S. K. Breeding of the Louisville Conference has attained to the same office at Eddyville. May God anoint these brethren for their new work.

—REV. W. B. GODBEY, the Nestor of the Holiness Movement in Kentucky, passed through the city on his way from the West, where he has been greatly blessed of God in his evangelistic work, to his home at Perryville, Ky. After a few days with his family, he will enter again upon his camp-meeting work, joining Brother Morrison at Portsmouth, R. I. This old hero of the cross can never be still until God calls him to his rest in the kingdom above.

NOW READY!

The Two Lawyers:

A Story for the Times.

In response to many requests, this unique story by the Senior Editor has been put in book form and is now **ready for delivery.**

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The Pentecostal Publishing Co., Louisville, Ky.

—REV. M. W. KNAPP, of Cincinnati, gave us a brief call last week. He has been in attendance upon the National Holiness Camp-meeting at Silver Heights. It may be interesting to our readers to know that Brother Knapp, who is a member of one of the Michigan Conferences of the M. E. Church, has been notified by a pastor and presiding elder of his church not to come upon their territory and hold a certain meeting for which he is engaged. Brother Knapp expects to face the music and hold the meeting.

—A CONVENTION was held at Nashville, Tenn., July 25th looking to the organization of a Holiness Alliance. This alliance is not a church. Membership in it is not inconsistent with membership in any church, but it is intended to conserve the interests of the holiness movement and to advance the cause. The necessity for a movement of this kind is apparent; a closer union must exist between those who are in the experience of entire sanctification, or much of their labor, like that of Mr. Whitefield, will come to naught. We strenuously insist that the holiness people hold together. Let some general plan be agreed upon and followed by all who can follow with good conscience. The churches need not fear the outcome of such an alliance, unless they mean to pursue the plan of "drive-out-ism" as did the Church of England.

PROVENCAL, LA.—Feeling impressed this morning to write, I will send a few words to the HERALD family, in regard to our meeting that has just closed. I am so glad to say we have had a glorious meeting, a victory in the name of the Lord. Brothers Lanthrip and Paul, did the preaching. Brother Lanthrip was with us about a week, doing valuable service for the Lord. He is young in the cause, but he preaches with great power and his labors are owned and blessed of God. He had to leave us to go to another meeting elsewhere. Our beloved Brother Paul continued with great power. He is a brave, courageous soldier of the cross, yet he is as meek, and gentle as a lamb. He did not fail to reprove and rebuke sin in all of its forms, but did it with gentleness and loving kindness. He has many friends here that will be glad to have him come back again, when the Lord so directs. The meeting continued two weeks, and there was great good done. Eternity alone will reveal the good done in this meeting. We do not know the number of professions, but there were several converted, reclaimed and sanctified, and the church in general built up. Nine or ten joined our church, which is the Methodist Episcopal Church. God bless the HERALD and all its readers. It is always a welcome visitor at my home.

Your sister saved,
LILLIE M. CARSON;

Camp-Meeting Calendar.

- Brooklin, Texas (4 1/2 miles Southeast of Abbott).—July 28th to August 7th, J. A. Murphree and other workers.
- Wakefield, Va.—August 2, ten days. Benson Jones, committee man.
- Rinehart Encampment, Eddyville, Ky.—August 2-14, Rev. J. B. Culpepper, M. P. Mallory, Sec'y.
- Sunset, Texas.—August 2-17; Revs. W. B. Godbey, R. L. Averill, W. L. Rogers; Thos. McConnell, Sec'y.
- Ebenezer Camp—near Montgomery, La., August 2. R. M. Guy, W. A. Dodge. Sister E. J. Rutherford. W. E. Harrison, Committee man.
- College Mound, Mo.—Aug. st 4th, ten days several prominent ministers have promised to be with us.
- Spring Grove, E. St. Liverpool, Ohio—Aug 4th to 14th. Rev. B. S. Taylor, Bro and Sister Harris, song evangelists.
- Hampton, Ky.—August 4th to 14th, Rev. J. J. Smith.
- Kilean, Texas—August 5th, ten days; Rev. W. T. Currie.
- Gordon, Texas.—August 5 to 15, J. M. Wilcox.
- Greenville, Texas.—E. C. DeJernett, August 5th to 15th, Revs. A. C. Bane and E. F. Walker.
- Hartford, Ky.—August 5th to 15th, Revs. C. W. Ruth, H. B. Cockrill.
- YELVINGTON, KY—Aug 5th to 14th. Rev. W. W. Hopper in charge, with Bro Yates as singer; Smeather's camp ground.
- Wichita, Kan.—August 6th to 16th, Dr. B. Carradine.
- Waco, Texas August 9-19 J. H. Appell, President.
- La Fayette Springs, Miss.—August 9. Rev. L. C. and Mrs. Mary McGee Hall and Rev. Andrew Johnson. E. G. Hudson, Chairman.
- Naylor, Mo.—August 11th to 22nd, Rev. Joseph Jamison.
- Temple, Tex.—August 17-28; Evangelist J. A. Murphree and others.
- Hughes Springs, Texas.—August 17th to 26th, A. C. Bane.
- Woodville, Tex.—Aug 18 28; Rev. R. L. Selle Rev. W. C. Mann Pro.
- Dyer, Tenn.—W. B. Ball, Secretary, August 18, Rev. H. C. Morrison.
- Hurricane, Ky.—August 18th to 28th, Rev. J. J. Smith.
- Dublin, Texas—Ina Lee Hughes, Secretary, August 20th to September 4th.
- Indian Springs, Ga., August 23-September 2 Rev. E. F. Walker. G. W. Matthews, Treas., Macon, Ga.
- Longtown, Miss.—August 24th to September 5th, Rev. L. L. Pickett, Joseph Jamison, P. A. Miller, President.
- Bonnie, Ill., on C. & E. I. railroad, seven miles south of Mt. Vernon.—August 24th to Sept. 5th; Revs. A. A. Niles, J. J. Smith and W. J. Harney, helpers.
- Holly Springs, Miss.—August 25, ten days; Rev. J. W. Poston, Pres.
- Northwest Mississippi Holiness Association, at Mt. Carmel, eight miles west of Coffeeville, August 24th, continuing ten days. Rev. L. C. and Mrs. Mary McGee Hall. F. P. Bibby, President.
- Waldron, Ark.—September 1 to 10, H. B. Cockrill Terrel, Tex.—Sept 2-13; Rev. H. C. Morrison, and Bud Robinson; V. C. Reinhart Sec.
- Oakland City, Ind.—September 4th to 13th, Carradine and Ruth. Dr. Geo. Strickland, secretary.
- Calamine Camp—Sept 16th to 25th, Calamine Ark Revs. A. A. Niles and U. E. Ramsey.
- Finley, Tenn.—September 21-31, Revs. L. L. Pickett, S. H. Williams.
- Frost Bridge, Miss., September 23-October 3, Revs. D. C. Rawls and James McCaskill. J. A. Moody, Secty.

SEND 50 cents and get a copy of "The Two Lawyers," a story for the times, by Rev. H. C. Morrison.

In The Field.

CASEYVILLE, KY.—Bro. L. T. Price and myself will start for Dexter, Mo., to night (July 18), to assist Rev E. J. Rinkel at three points on his work. Dear readers, please pray God to give us souls for our hire. Your brother saved, sanctified and healed.

U. E. RAMSEY.

ST. LOUIS, MO.—At the earnest solicitation of the brethren here,—the exigencies of the work seeming to demand it—the President of the Poetry (Texas) camp meeting telegraphed my release; and, although on the train for Texas, I got off to stay another ten days in St. Louis. We are having large congregations and blessed meetings.

In Jesus, E. F. WALKER.

BATES, TEXAS.—You will please announce in your list of camp meetings a second meeting for Bates, to commence September 15th and close September 25th, with Brother H. C. Morrison and Brother Bud Robinson, of Georgetown, Texas, as assistant. This second meeting will be at a time when most of the holiness camp meetings are over in Texas, and we expect it to be a notable gathering of holiness people. The opposers of holiness perhaps are flattering themselves that a large bomb has been bursted in our ranks, and that camps will grow up in weeds and sheds be turned over to bats, owls and tramps, but by the grace of God we want to do more for the Master this year than in all the years of our lives. We expect many notable holiness ministers and laymen to come to this feast of good things from the Lord, and let us close out the camp meeting year of 1898 in Texas with a glorious victory for the Lord, and through His grace gather in many into the folds of Him who always honors his Word.

JAMES P. AND W. E. BATES

NEWFOUNDLAND, KY.—On the night of June 20, Brother J. W. Carter of Owen County Kentucky, mother's boy preacher, began a series of meetings at Newfoundland, Ky. The interest and attendance were good from the beginning.

The meeting had not been in progress long before a precious young girl came running to the altar, crying, "Lord, save me! Lord, save me!" In a few moments her cries were heard and answered, and she was feasting on God's love. Before Brother Carter left the county, this same child, full of faith, came seeking entire sanctification, and she was not disappointed. Praise God! "How sweet to trust in Jesus!"

Day after day our confidence in the boy preacher increased until it was fanned into a breeze. Souls came sweeping into the experience of divine favor.

On the day the meeting closed here, Bro. Carter was called to Stark, at which place the meeting was warm and effective. Souls were drawn closer and closer to God till the close of the fifth day of the meeting, at which time a pentecostal shower fell on the audience. Many were converted and sanctified, and seemingly almost all the sinners, convicted. The meeting continued in full power till its close, two days later.

D. M. HOLBROOK

"WHERE IS MY SIN OFFERING?"

CLEMENT C. CARY.

In 1865 there was born in Poland a young Jew of a rabbinical family, who was to be

trained for a rabbi. His father was a rabbi, and his uncle was the great rabbi of the Polish Jews in Warsaw. This lad, when he came to receive his first rabbinical education in the Books of Moses, found the following: "If any man shall sin a sin, let him bring a bullock for a sin offering." He went to his father and said: "Father, Moses says if a man sin, let him bring a bullock for a sin offering. Where is my bullock?"

His father replied. "My boy, we make no sacrifices now."

"Why not?" said the lad.

His father said: "God is angry with His people, and allowed the temple to be destroyed, but when we have our temple again, we will have our bullock for the sin offering."

This answer failed to satisfy the boy, and he went to his uncle, who also was a rabbi, for further information, and said to him, "Uncle, Moses says, if a man sin, let him bring a bullock as a sin offering. Where is my bullock?"

His uncle declined to answer the question, and simply said, "Prepare to meet thy God." The lad, however, got hold of a New Testament, and there he read for the first time, "Christ, our Passover, is sacrificed for us." Then he thought, "Ah! might this not be the bullock for a sin offering? which turned out to be true; for further study convinced him that He is 'The Lamb of God which taketh away the sin of the world.' He to whom bullock and sin-offering pointed, was none other than Jesus, the Messiah, already come. And this was the way the light came into his soul.

THE LORD'S PRAYER IN VERSE.

BY JOHN W. JASPER.

Our Father who in heaven art,
Be sanctified Thy name;
Thy kingdom come; Thy will be done
In earth and heaven the same.

Give us this day our daily bread;
From evil set us free;
As we the debts of all forgive,
May ours forgiven be.

Into temptation lead us not;
From evil keep us free;
For kingdom, glory, power are Thine
Throughout eternity.

OAK, TEXAS, June 25th 1898.

Notice To Stockholders!

TO THE SUBSCRIBERS TO THE CAPITAL STOCK OF THE PENTECOSTAL PUBLISHING COMPANY—DEAR BRETHREN AND SISTERS:—Our last call for payment on stock was the latter part of June or first of July. We find it necessary to make another call from 1st to 5th of August. Please take notice and be ready to meet the call promptly. Those who have not yet paid on last call, we urge to do so at once. The Lord bless you. Your Bro. in Christ,

THE PENTECOSTAL PUBLISHING CO.

BY V. L. WILLIAMS.

DR. G. W. RANDOLPH, whose advertisement we have been carrying for some time and who has brought relief to so many stutters, writes us that he is now located at 914 Madison Street, Covington, Ky. This is within a few minutes ride on street cars from Cincinnati, and from what we saw of Dr. Randolph's work while in Louisville, we are sure it will be to the interest of stuttering people to give him a call. This notice is voluntarily given as we never use our editorial space in any other way.

Notes From Cleveland, Ohio.

WAR, BUT WHICH WAR?

Beloved Editors and Readers:—Ephesians 6:11-18; II. Thess. 2:16-17. Several days

ago there was a most enthusiastic "send off" given to a regiment of soldiers going southward from this city. The war spirit is at a very high pitch all over the country. Men, women and children seem to be wild with excitement. Would to God the interest were half as great in the warfare against sin and Satan! Enlistments in the army of King Jesus are far less numerous than those enlisting for the war against Spain. While everybody is talking war, comparatively few talk about 'the good fight of faith'

Beloved, while we show proper enthusiasm in a war against so unprincipled and cruel a nation as Spain, let us beware that our interest in the war against the powers of darkness does not abate in the least. We need to be on our guard at this point. While thousands of our fellow countrymen are putting on an earthly armor, let us buckle on more firmly "the whole armor of God." Let our motto not be, "Remember the Maine," but let it be, "Holiness unto the Lord." Let us write, and preach and live holiness until the seeming necessity for warfare with carnal weapons shall have entirely passed away! The Lord hasten the day, even if it be not until He comes the second time!

"SAVE THE RAILROAD MEN."

I was deeply interested in Brother Morrison's editorial under this caption in the HERALD. He is very solicitous that the General Conference "set on foot some plan for the evangelization of the railroad men of the South and West." It is to be hoped that body will do so. But, dearly beloved, in the meantime allow me to suggest a simple plan which we can all put into immediate practice. It is the distribution of religious tracts. In this way we can supplement the work of the General Conference. And what a blessed opportunity is afforded at the present time for this same kind of work among the men now encamped as soldiers in many parts of our country. Let us seize the opportunity. The little messages of salvation ought to be scattered among them by the thousands. Camp and soldier life is not conducive to piety, but often to the opposite. Even the soldiers who are Christians will be helped in this way. But tract distribution ought to be considered a necessity at all times and among all classes.

But concerning the distribution of tracts among railroad men, please let me say that this seems to me a most excellent method of getting the gospel among a class of men who are often greatly deprived of attending the house of God. A lady tells of ten railroad men being converted as a result of some tracts she distributed among them. Another lady, writing about the great responsibility of railroad men, says: "These men often hold our lives in their hands. We are dependent upon their watchfulness as we journey from place to place. And have we no duty to them? May the time not come when God will require their souls at our hands?"

I would humbly say that through all my Christian and ministerial life I have esteemed it a privilege to engage in tract distribution, and I know of others who have felt and acted the same way. And since my retirement from the pastorate, on account of impaired state of health, I have had printed many thousands of brief religious tracts, by various authors. Among the number is one especially for railroad men. The tracts are put up, assorted, in packages of three hundred pages for twenty cents, and one hundred and fifty pages for ten cents, postpaid. They are all two page tracts. Please see my notice of "Salvation Tracts" in another part of the

A. W. ORWIG.

SUNDAY-SCHOOL LESSON.

LESSON FOR SUNDAY, AUGUST 7, 1898.

Elijah's Spirit on Elisha.
2. Kings 1:2-15.

REV. W. B. GODFREY.

When Ahaziah the King of Israel was wounded and nigh unto death, he sent messengers to consult Baalzebub, the god of Phistia, in reference to his recovery. Then God spoke to Elijah, bidding him to go at once and meet the messenger, and say to him, "Is there not a God in Israel, that the king should send off to consult the god of the Philistines?" When the messenger returned and reported to Ahaziah, he said, "Was he a hairy man?" the messenger responded "yea." Then, said the king, "It is Elijah the Tishbite." Then they sent a captain with fifty men to take him. Meeting him sitting on the top of a hill fire came down from heaven and consumed the captain and his band. Afterward the king sent another captain and fifty soldiers to arrest the prophet. They served a similar fate. Finally he sent a third captain with fifty more, who, profiting by the sad fate of their predecessors, come and fall at Elijah's feet and beg him to spare their lives. Consequently Elijah goes along with them, meets the faithless king, reprimands him for his idolatry and pronounces a death sentence on him and bids him adieu. The time has arrived for Elijah's translation from earth to heaven. Elisha, his gospel son and successor, is determined to see the last of him, as the promise that a double portion of his spirit should rest on him seemed to hinge on that consideration. Elijah leaves Gilgal bound for Bethel, Elisha sticking close to him, his eye constantly on him. Soon he leaves Bethel for Jericho, thus visiting the prophetic schools at each of these places for the last time, though Jezebel in the first outbreak of the bloody persecution had killed all of the Lord's prophets but Elijah. Four years subsequently Elisha leaves his farm and becomes his disciple. Under the wonderful influence of these two prophets three prominent prophetic schools have sprung up at Gilgal, Bethel and Jericho.

Verse 6. Now Elijah leaves Jericho for the Jordan about fifteen miles. I traveled from the Jordan to Jericho in 1895.

Verse 7. As Jericho stood on a beautiful tableland at the base of the Mount of Temptation (where our Saviour was tempted by the devil), enjoying a nice view of the Jordan fifteen miles distant; doubtless the fifty prophetic juveniles climbed up the mountain to an eminence from which they enjoyed a clear view of the Jordan fords where the prophets crossed.

Verse 8. As the Jordan bottom extends all the way from the ford to Jericho, a nice level plain, the young prophets from the mountain overhanging the city on the west, enjoyed an unobstructed view of the Jordan fords, a distance of fifteen to twenty miles. Their strong young eyes keep watch on the two prophets all the way to the Jordan, which is utterly impossible by pedestrians. Behold, they distinctly discriminate Elijah, take off his shaggy mantle and smite the waters with it, dividing the swelling flood, meanwhile both prophets passed through dry shod.

Verse 9. When they had passed over into the land of Moab Elijah says to Elisha: "Ask what I shall do unto thee before I am taken away." Elisha said that a double portion of thy spirit may be given unto me. Elijah responds: "Even so, it shall be unto thee if

thou seest me when I am taken up." Lord help us to keep our eyes on the glorified Saviour taken up from the earth, and keep us on the constant outlook for His return, so that we shall be the participants of this great double salvation, i. e., regeneration and sanctification, thus receiving a double portion of thy Spirit.

Verses 10-11. As the two prophets journey along through the sands of Moab, suddenly a chariot of fire and horses of fire drop down so as to separate the two prophets; Elijah dropping his mortal apparel (as all the members of the Bridehood will when the Lord returns), mounting the flaming vehicle, soars away, eclipsed in the blue ether of a bright, Oriental firmament, and is seen no more; his mantle dropping down upon the shoulders of Elisha.

Verse 12. Elisha, with loud acclamations, acknowledges his spiritual fraternity in Elijah, as well as the military power of Israel.

Verses 13-14. Now taking up Elijah's mantle, he returns to the Jordan. Smiting the water with the mantle, the impetuous torrent is again cleft in twain, exhibiting the dry bottom, on which he returns to the land of Israel.

Verse 15. When he returns to Jericho all the young prophets evince their endowment with spiritual discernment by shouting aloud, "The Spirit of Elijah doth rest on Elisha." When Elisha returns to Jericho the prophets gather around him crying out, "Where is thy Master?" When he tells them about the wonderful descension of the fiery steeds and flaming vehicle, they cry out, "Surely the Spirit of the Lord hath carried him away and will drop him on some lonely mountain. Therefore we will send fifty swift young men to search throughout the mountains of Moab till they find him." Elisha says "send not, for you will never find him. He is forever gone from this world." But despite the remonstrance of Elisha they send off fifty young men with all possible expedition. They go and search all the mountains in those regions, scattered hither and thither two and two looking into every cave and over every summit. But all in vain, they find him not.

A NOTE FROM DR. CARRADINE.

I have been written to, to know if in my last "letter" to THE HERALD in which I spoke some words in behalf of Dr. Barbee, whether I referred to *Zion's Outlook*, edited in Nashville.

In reply I would say that up to a few days ago I had not seen a copy of *Zion's Outlook* for six weeks. I did not know that Bro. Haynes had written a line on the subject, and so long and wide apart have been my evangelistic trips, that I had not even heard of the articles in the *Outlook*.

The words "press" and "newspapers famous for inaccuracies and misstatements," had reference to secular journals, while my object was to keep the holiness people as far as I could from being drawn into a premature condemnation of Dr. Barbee.

Aside from my warm personal regard for Bro. B. F. Haynes, it is hardly likely that I would be a contributor to a paper that was famous for inaccuracies and misstatements.

But while I make the above explanation, I am still of the opinion that as holiness people we are called to lives of kindness, gentleness, long suffering and love. The world is quick in its condemnation; may we be as swift to reclaim and save. I am convinced the longer I live that it is greater to bind up hearts than to break them; and that love is the power and the only power, which can win and save the individual and the world.

B. CARRADINE.

NORTH LOUISIANA.

THE NEW LAW.

MARY MCGEE HALL.

The evangelist who is clear cut in the preaching of holiness, no doubt by now is experiencing the boldness with which anti-holiness "pastors in charge" are making use of their new privileges, and more than ever these proclaimers of full salvation are knowing what Paul meant when he said: "We are killed all the day long," and are reminded of the inquiry of John Wesley: "Why should we be hounded like mad dogs for preaching this doctrine?" It seems the bitter determination to crush the doctrine out at all hazards. Why do they read Bible history so carelessly? God's truth can never be overthrown.

It would awake thought everywhere to know what is going on in the field along the line of opposition. We recently were in a town where a Methodist preacher is in charge, who is well known throughout his conference; he gave his consent for the use of his church for our meeting because of the prominence of the laymen inviting us, but threw his every power against us. He called with written questions to entrap us and to show how he frantically sought for something against us one of the questions was this: "Do you endorse an article that appeared in the PENTECOSTAL HERALD recently?" He could neither give the date of the paper, nor remembered who wrote the article, only said it was about backslidden preachers. After we left he followed us with a letter, having hunted up the copy he wanted, and here is what he says. I quote verbatim: "I was not satisfied with what you said as to your endorsement of that editorial to which I alluded by Cockrill in the issue of June 8th, on 'Backslidden Ministry,' in which he stigmatizes all the ministers of the church without discrimination, men better by far than he is, he might modestly assume. This editorial has done immense damage and arrays the opposition at daggers point, and will effectively shut evangelists out of our churches, proving conclusively that they come to abuse and disrupt the church." This well known preacher when he asked these questions, in answer to one I asked him as to what he was going to do with them, said he wanted my answers to forward to the presiding elder, who himself had dictated the most of them. "But," I said, "Why do you ask me concerning the article in the PENTECOSTAL HERALD, as I have not said anything about the paper or its editor?" He replied, "We want to see what kind of spirit you have in you." From another source we find that this accumulation of "evidence" is to be scattered against us, and used to block our way as evangelists in this district and others. God has raised up for the holiness cause sanctified laymen, who have influence, money, and best of all, pure love for God's truth. These men and women have a responsible position now as never before. They should take a look over the whole field. Such a look they can get from our holiness paper; they should attend quarterly and annual conferences; they should "speak out," and in the fear of God yield not one inch of territory. This sanctified laity who pay the expenses of the church, have a right to a voice at least in inviting the evangelist of their choice to preach under a tent, in a hall, court-house or cottage. Shall they yield the church and every spot of ground under the sun? We have enough sanctified men and women to make this intolerant opposition feel their weight, and for the sake of God's cause, they should rally to its aid. May the Lord grant unto all wisdom, patience, but withal marvelous courage and that assurance of right that is the tonic of inspiration. Remember Pentecost and its aftermath of persecution and power, and keep your eyes fixed on Jesus.

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A LETTER FROM CANADA.

We spent two nights and a day in Washington City, while enroute for Canada. Saw the places of chiefest interest, shook hands with the president, preached once to the holiness people, heard much of the great revival recently held in that city by Dr. Carradine, and went on our way to Boston. We stopped for a day and night in Boston, where we looked about hurriedly at various historic spots, and then took up the last section of our journey, a run of four hundred and fifty miles, for St. John, Canada.

We were met at the station in St. John by Rev. Miles Trafton, who is remembered with much love by many Kentuckians, who made his acquaintance while he was two years a student at Asbury College.

Brother Trafton is now pastor of the Reformed Baptist Church in St. John, Canada, where the Lord has graciously blessed his ministry.

We were soon comfortably quartered in the Ottawa house. The proprietor, Brother Cosman, is a sanctified man. Here we met with many friends, whom we had not seen before, who gave us a most cordial welcome to Canada.

After a much needed rest of about eight hours, we board a steamboat for a twenty miles run up the beautiful St. John river, for Beulah Camp ground. On the boat we found many persons enroute for the camp-meeting, with whom we become acquainted. The holiness people are more or less persecuted, misrepresented and reproached, and yet, take them all around, they are having far more real happiness than any other people on earth.

The moment you look in on a car or boat filled with people bound for a holiness camp-meeting, you will recognize them by their shining faces and happy songs and shouts. In due time we were comfortably quartered in a large hotel, only about one hundred yards from the camp ground, and wife and baby were taking sweet rest after a long interesting, but tiresome journey.

The Reformed Baptist Alliance, holds its yearly business session in this place, and at the close of the session, there follows a holiness camp-meeting. This year it was my privilege to preach for them twice a day for eight days. It has not been my privilege to meet with a more godly company of people.

The Lord was with us, and the most perfect harmony, peace and brotherly love prevailed throughout the meetings. I did not keep count of the number saved, but there were some professions at almost every service, and not less than ten or twelve at some services.

The "Reformed Baptist Church" was driven out of the "Free Baptist Church." Some years ago the doctrine and experience of entire sanctification made head way among the "Free Baptists." Persecution followed, and culminated in the exclusion from the church

of all those who professed sanctification from all sin in the blood of Christ. Those driven out associated themselves together, in this new organization, and the Lord has blessed them.

The outlook for the Reformed Baptist Church in Canada is encouraging, already they have crossed over into the United States and are planting themselves within our borders. May God speed them in their good work.

This new denomination, is Arminian, and is exactly like our Methodist Church in doctrine, so far as I could see, except perhaps in water baptism. I do not think they baptize by affusion. Their creed appeals to man's intelligence, their history appeals to man's sympathy and sense of justice, and the truths they offer to men appeal to the deep felt wants of the human soul. Why should they not prosper?

Beulah Camp is located on the St. John river, which sweeps out at this point to a width of about two miles. On top of a beautiful hill which is washed on two sides by the river sits the best tabernacle we have ever seen. Many excellent buildings have been erected on the grounds among the thick growth of spruce and fir trees, making a most beautiful and comfortable place for a camp meeting. Indeed so attractive is the spot, the brethren will have to guard carefully against its becoming a summer pleasure resort.

An overcoat was comfortable at least six days out of the eight which we spent on the grounds. At the close of the camp meeting, Brother Wiggins, pastor of the Reformed Baptist Church at Woodstock, very kindly gave us a delightful ride up the St. John river on the splendid steamer "Victoria," of the Star Line Steam Ship Co. Mrs. Baird, wife of Hon. George F. Baird, ex Member of Parliament, and manager of the "Star Line" was aboard the "Victoria," and very kindly gave us the use of her splendid apartments on the ship, where we had sweet rest and a fine view of the scenery. Many of the holiness people were on board on the trip up to Fredricton, and we went up singing the songs of full salvation.

Rev. D. Rand Pierce, of the M. E. Church, gave us a drive about the interesting city of Fredricton, and we returned down the river to St. John, arriving about ten o'clock at night to find a cheerful welcome to the elegant home of Mr. J. F. Bullock.

The next day we looked about St. John, a well built city of about fifty thousand inhabitants, and in the evening preached to a good congregation in Brother Trafton's church. After preaching we had the pleasure of meeting with quite a number of persons, among them two Wesleyan Methodist preachers and the Hon. Mr. Myers, of Indiana, who is the United States Consul at St. John.

We were pleased with the Canadians. They are a sober, substantial, devout people. We were glad to find that they are in sympathy with us in our present war with Spain. We were surprised at the eagerness with which they sought the latest news, and the friendly interest manifested in our cause. I cannot say that the ministry of this scribe made a specially favorable impression upon these good people, although I was most cordially invited to return again, which the Lord willing we will be glad to do. But at this writing I find my heart longing for the conflict in my own sunny Southern land.

AGITATE THE QUESTION OF A CONVENTION.

I believe the times are ripening rapidly for a convention of the holiness people of the

M. E. Church, South, by the holiness people of the M. E. Church, South. I mean all those who adhere to the teachings of John Wesley on the subject of entire sanctification, as a subsequent work of grace in the believers heart, cleansing it from the remains of sin.

It is apparent to us all, that the new law will be violated by those who are spreading scriptural holiness, and will be enforced by those who are opposing the revival of this doctrine and experience.

The result will be to turn out some, to drive out others, and to damage the church in many ways. Many good people are troubled and anxious to know what they ought to do under the circumstances.

If there is not some sort of a general convention in which the difficulties shall be looked squarely in the face, and a remedy found for them, undoubtedly great harm will come to the holiness movement and the holiness people who have stood in such firmness and union will break into peices, organize into churches, and factions, and in the end will be opposing each other.

By all means let us begin at once to arrange for a convention of the true followers of Wesley throughout the bounds of Southern Methodism. Let there be representatives from every part of our great connection. Let there be the most free, calm and prayerful discussion of the existing conditions.

The crisis upon us is too grave, and issues involved are too important for undue haste, or hurry, in the matter. Let there be no attempt at secrecy. Let no man or section of country seek advantage, but let the Southern Methodist people who adhere to the teachings of Wesley on this subject, meet, confer freely, and arrive at conclusions well founded upon existing facts and be able to state frankly to the people what is best to be done. Let it be distinctly understood that in this call for a convention the writer has not in his mind any sort of desire for fiery speeches, or furious protests against what has been done and is being done in the Southern Methodist Church to trample out the teachings of Mr. Wesley. But we ought to meet and come to a peaceable and an intelligent understanding among ourselves.

There are large numbers of sanctified people in the Southern Methodist Church, who are subject to constant ridicule and reproach from those who ought to be leading them into the green pastures of perfect love. These people not only have the witness of the Holy Ghost to the instantaneous sanctification of their hearts, but they have read the history and doctrines of Methodism and they know their experience to be in perfect harmony with the same. They also know that the very men who abuse them from the pulpits promised to groan after the very experience which they are opposing, and they have grown tired of paying their money to such men and are constantly making inquiry with reference to what they ought to do. The time has come when an answer should be given them, not by this or that individual whose answer might perhaps be prompted by selfish motives, but by the entire holiness people of the Southern Methodist Church.

Suggestions for time and place will now be in order. Also the raising of funds to bear the expenses of such a convention. With reference to time, the camp-meeting season is now on and the holiness workers are too busily engaged to attend conventions. Besides ample time should be taken to discuss the matter freely and give all the holiness people an equal opportunity for an expression of views and convictions.

CONTINUED ON NEXT PAGE.

EDITORIAL.

REV. H. B. COCKRILL.

IS IT CONSTITUTIONAL?

We have heard it hinted from various sources that the late law of our church giving the pastor a right to suppress any meeting held in the bounds of his circuit, station, or mission, by any layman, travelling or local preacher, is really unconstitutional.

We believe it is. It conflicts, not only with the constitution of the church, but with that of the State. Our church may have no written constitutional statement forbidding this law, but we all know that it is directly antagonistic to the Spirit out of which Methodism was born and the laws upon which she was founded. Would John Wesley, who spent his life preaching the great doctrines of Methodism, especially the second blessing, under the protest of the ministers of the established church of England, sanction such a law? A thousand times no! There is one remarkable thing, however; though the Episcopal church protested against John Wesley and his co-laborers preaching in the bounds of their parishes, they were never ecclesiastical nor tyrannical enough to pass a law against it. It looks as if we had become more intolerant than those from whose tyranny our fathers rebelled.

But this law conflicts with the constitution of our civil government, which guarantees us the right to worship God according to the dictates of our own conscience. Though the Church and State are separate, yet the State is jealous enough of our rights to interfere thus far.

Of course it will be replied that each denomination has a right to lay down any law it pleases by which to govern itself, and that if any class or individual does not like the law which the majority of the law-making body has made, he can step down and out, and that when out he can worship God untrammelled. We do not believe that this solves the problem or absolves the church from infringing on the constitutional rights of good men.

Of course, the right to worship God according to the dictates of our consciences does not imply that we have a right to indulge in immorality or to preach heresy or to infringe upon the rights of others, but it does mean that when we are worshipping God in services which really do not conflict with the rights of others, that the government will protect us in it, and that no ecclesiastical power has any right to prohibit or interfere. The fact that the offending party or class belongs to the particular denomination which prohibits the service does not affect the case. We do not believe that any denomination has a right to say that a religious service, in every way orthodox and for the advancement of righteousness, is "improper conduct" or "immoral" when persisted in. You can't make a thing right or wrong by legislation.

Let us suppose a case. Here is a member of the M. E. Church, South. He loves his church, he supports her institutions, he believes in and preaches all Methodist doctrines, especially the Wesleyan doctrine of entire sanctification; he is no heretic, nor is he immoral—the man wishes to hold a service of prayer and song and testimony in his own house, in his own grove, on his own property "under his own vine and fig tree." His neighbors wish to join him, but a preacher squirting tobacco juice through his teeth and puff

ing cigars, bought by the hard earned money of his members, forbids this meeting, thus molesting and making afraid the people of God, threatening them with Church trials and final expulsion from the church if they do not bow to his dictates. I say that it can not be done without doing violence to our civil and religious rights, and an appeal to civil law would result in our protection from such tyranny.

We do not believe that we could be thrust out of the church of our choice for disregarding such a law, born of prejudice and hatred as it doubtless was.

There are many thousands of good people, inoffensive people who love the Methodist Church. They want to stay in its pales, but they do not believe their consciences ought to be thus tyrannized over by such a law, enforced by men who are not true to the doctrines of their church.

We all agree that it is proper for the pastor to control services in his church houses. To go into a Methodist church under protest would of course be infringing upon the rights of another, but to hold a service in the bounds of such church is not invading any right of any man.

If we are preaching heresy, then arraign us on the law of the church against that. If we are creating dissensions, arraign us for that, for we have disciplinary laws on these offenses; but do not try to prevent our worshipping God according to the dictates of our consciences.

For one, I expect to appeal to Cæsar if harassed by the efforts of men untrue to the doctrines of their church to enforce this law. I am not willing to let a few bitter-spirited preachers drive me from the church of my choice if I can help it. I do not propose to compromise on the one hand nor be tyrannized over on the other.

DR. B. CARRADINE.

I had the privilege and pleasure of hearing Dr. Carradine preach at Scottsville, Ky., two or three days last week. Large crowds attended his ministry, and his preaching was "in demonstration of the Spirit and of power." No man in sin can feel easy under the searching truth that falls from his lips. He is a preacher of repentance as well as of holiness.

Here is a man who was popular amongst bishops and preachers; a man, no doubt, in the line of promotion, already commanding the best stations and the best salaries; a man of fine personal appearance, of acceptable manners among the most exacting, with a fair prospect of being a bishop.—all this he gave up in seeking and obtaining and preaching the great Methodist and Scriptural doctrine of holiness. Like Paul, he counted all these things loss "for the excellency of the knowledge of Christ Jesus our Lord." Of course he knew that in embracing the doctrine of holiness he would ruin his prospects for promotion so far as position in the church was concerned, but he conferred not with flesh and blood, and while his earthly honors will doubtless be less, his heavenly honors are increased a thousand fold.

Dr Carradine seems as much determined to push the great doctrine of holiness as ever, and is holding up physically remarkably well, for a man who is constantly on such a strain. He preaches twice a day from one to two hours, and has been so busy that he has not seen his family for six months. One of his children said to him recently: "Papa, you stay away from home so much that we are growing up almost strangers to you." In relating this

the Doctor's eyes filled with tears and his voice became husky, but he declared that there was no sacrifice he was not willing to make for Christ.

To pastors going through the hum-drum of pastoral duties, no doubt the evangelistic work looks very enchanting, but "distance lends enchantment," for the evangelist has his hardships, his trials, his privations, his perplexities, his temptations, and besides, is thought to be, in many quarters, "The filth and off scouring of the world unto this day."

We thank God, however, that there are heroic men who are willing to brave the difficulties in the way and prosecute this great and needed work of spreading Scriptural holiness over these lands.

Agitate the Question of a Convention.
CONTINUED FROM PAGE 8

Such convention might meet in October, or it might meet during the Christmas holidays when all railroads are giving cheap rates. The convention should meet of course in some centrally located city. Memphis, Tenn., for instance is a border city. It stands on the border line of the great West, of the great South and of the Southeast. It is easy of access from every point. Nashville is centrally located. St. Louis would be a good place, or Atlanta, Ga.

I simply suggest these points as they come to my mind.

With reference to expenses, the expenses of such a convention ought not to be heavy. There are a very large number of men in our church who would be perfectly willing to pay their own transportation and board in order to attend such a convention. The hall rent and such other expenses could be easily met.

Brethren, I trust these suggestions will meet a ready response in many hearts. The time has come when we as sanctified men must meet the issue squarely. If we do not our people will be scattered, lost sight of and many of them led astray by strange doctrines. This convention should be composed of all pastors, evangelists, local preachers and laymen of the Southern Methodist Church, who are in the experience of entire sanctification as taught in our standards.

Of course those brethren who have been turned or driven out of our church by the opposition will have a hearty welcome in such convention.

Who will second the motion?

We intend to keep this matter before the people constantly until it meets with a favorable response.

With unshaken faith for ultimate victory, I am your brother in Christ,

H. C. MERRISON.

CAMP-MEETING APPOINTMENTS.

I have camp-meeting engagements as follows:

Lake Arthur, La., July 20-31.
Hartford, Ky., August 5-15.
Peoples Onapel near Somerset, August 17-30.

Waldron, Ark., September 1-10.
Magazine, Ark., September 12-25.

If my services are needed for any meetings not conflicting with these dates, address me at Louisville, Ky. H. B. COCKRILL.

FOR SALE.

A Union gospel tent, 60 feet in diameter, completely furnished with side curtains, poles and lamps, etc. If taken within next ten days, can be had for \$50. My reason for discontinuing the work is weakness of health. Reference as to tent: Rev. Jos. Jamison, 211 E Ohio St., Indianapolis, Ind; Rev. Andrew Johnson, Stanford, Ky.

Your brother, L. P. ELLIOTT,
CONVERSE, IND. *Evangelist.*

WOMAN'S COLUMN.

EDITED BY TULA C. DANIEL, Hardinsburg, Ky.

A Call to Service.

Oh, thou who wouldst a laborer be with God, Win others to the path thy feet have trod; Advance, advance, and keep thee to the task, Give first, thyself, the service thou wouldst ask. Let God speak through thee. Who would not rejoice To be the trumpet for a leader's voice? Of such a temper, all of beaten gold, That His true signals may through it be told; Of such a form, without fleck or flaw, That it shall rightly sound His righteous law, And shout in clarion tones, distinct, afar, "Enlist, enlist, and rally to this war." Strive not to sound thine own poor human words, Remember that the message is the Lord's. -SELECTED.

Mrs. J. C. Barclay, Russellville, Ky., made us a short visit en route to her new home near Lyon, Kansas. Mrs. Barclay was for years the corresponding secretary of the Louisville Conference Society, and has a memorial at the Training School in the Helm-Barclay room. It was a pleasure to welcome this friend whose appreciation and enthusiasm over the school were like a tonic to the workers here. We wish for our friend blessing and prosperity in her new home, and above all that she may shed blessings on every one whom her life may touch.—Evangel

Death of Mr. J. W. F. Shaffer.

The beloved father of Miss Ida Shaffer, our missionary in Juiz de Fora, went to Heaven Saturday, April 16. Mr. Shaffer had been ill three months, from the result of an accident which caused hemorrhage of the brain inducing paralysis. His death was not unexpected, and yet, it brought sorrow to his eight children and a large circle of friends. He was a sincere Christian, and left to his three sons and five daughters the priceless heritage of a good name. The loss will fall heavily on his daughter, Ida, far away from home and family—but her father's God is her God and He will comfort her in this hour of sorrow. We pray for her and for the bereaved family that the promises of God to the fatherless may be realized by them in their hour of grief.—Evangel

Sisters, have not some of us hearts of loving sympathy for our missionary so bereft? Why not tell her so, one and another of us?

A Spiritual Barometer in a Church.

THE ANNUAL COLLECTION FOR FOREIGN MISSIONS.

- 1. As accurate an index as we have of the measure of Christian intelligence among us, is the extent to which men have been informed as to the work being done by the faithful toilers in far-off lands. 2. It is the most infallible test we have as to the genuineness of the Christian profession. It is a fair test to put to the value of redemption for one's own soul, to ask the efforts we make to secure the same benefit for others. Some qualities of faith bear transportation, else we had not known of Christ. 3. It is conspicuous in the honor paid to Christ. "I help missions, but of my city and of my native land. Their utility I see, and foreigners are here and paganism at our doors." But utility is not the motive of the gospel. It is obedience. Christ did not consult His Church, He commanded it.

4. Above many forms of beneficence it discloses unselfishness. There is no giving so free from the suspicion of self-interest, and unmixt with lower purpose as that which is for those we have never seen and for which no requital is expected.

5. As an act of worship it indicates with marked explicitness the hold a congregation has upon the power and promises of God. Some give to head a subscription list, some to gratify a friend. But the offering to the Lord comes first if He is the dearest friend. It is made in His house, if the best gifts come from Him there, and it is for His altar where His eye alone can see it.—Selection from Parish Calendar.

Life May Be Worth the Living.

LIZZIE RICHARDSON.

Life may be worth the living, If the heart knows naught of care; If it seeks and finds responses In the flowers, the birds, the air.

Life may be worth the living When the friend we love is true, And the path of duty opens, Only what we long to do.

Life may be worth the living When our faith in man can be Free from doubt, mistrust, or giving, As from them the bound'less sea.

Life may be worth the living When, unbalanced by the might Of the great wrongs unrequited, We can say and do the right.

Life may be worth the living When, in answer to our prayer, Comes the good, the pure, the holy, And His sunshine everywhere, INDIANAPOLIS, IND.

Notice.

A holiness camp-meeting will be held at McClelland Church, seven miles south of Shelbyville, and about a half mile of the San Augustine and Logansport Railroad. The meeting will begin July 29th and will continue ten or fifteen days, and will be conducted by Rev. M. L. Lancaster, and others. Everybody is invited, especially all lovers of holiness, to come and camp. The meeting will be self-supporting, except the preachers will be cared for. We are looking forward for a grand time. Every body pray that the meeting may be a success, and that many souls may be swept into the experience of perfect love, and those who are in the experience may be established. For further information apply to W. M. Chandler, Shelbyville, Texas.

HATTIESBURG, MISS.—We have just closed a ten days meeting here ten miles south of Hattiesburg in the piney woods. Bro. S. H. Bozeman, holiness evangelist of Enterprise, did the preaching. We expected other help but it did not come, but the power of God was manifest. We had a precious meeting; at first there was much prejudice in the minds of the people against holiness, but God removed it. The crowds kept on and interest increased to the last; several were sanctified and a goodly number justified. At the last service a large number of persons arose testifying to the fact that they had been blessed in the meeting in the way of being enlightened, justified and sanctified. At the close of the meeting many were seeking God for pardon or purity; pray that they may obtain their heart's desire. The people old and young were sorry that the meeting had to close. There were many sad hearts and weeping eyes because we had to say good bye. O dear ones, let's do all we can to push the battle against sin, and one day we can meet where the wicked cease from troubling, and weary be at rest; Job 3:17; where there will be no more sad partings. Your saved brother in Jesus. JACOB RHYNE.

PRICE'S CHAPEL, KY.—This place has been visited by the power of God. Our meeting closed Sunday night, June 12, with results which will be told in eternity. Evangelist W. S. Maxwell did the preaching, and must say it was certainly done well. He was called here by our pastor, W. P. Gordon. He is a fearless, uncompromising, and deeply pious man. He is no coward, and is not afraid to fight against sin wherever he finds it. How great is our need of such men in this day and time. On Sunday night the power of God fell upon us and such a happy time. Some were shouting, some were weeping and some were singing all at once. There were about twenty professions of either conversion or sanctification, and several united with the church. Brother Maxwell gained many friends here who will never forget him. May the Lord most graciously bless him and crown his labors with success. DORA KEELING.

BIG SPRING, KY.—I have not written to your paper for quite a while. We had a very good meeting at Riney, Ky. I was ably assisted by Brother Smith, one of the Asbury College boys. Went from there to Saunders Schoolhouse to help Brother Hartford, a noble man of God. I will always love him and his family. The Lord gave conversions and sanctifications in both meetings. I go next to Gus on, Ky. Pray for me. Your brother cleansed, W. C. MOORMAN.

TUSKALOOMA, I. T.—Have just closed a holiness meeting at this place. The Lord has wonderfully blessed us, and though we have not seen the results we would like to have seen, yet we believe that holiness is here to stay till Jesus comes. I found very little religion here, and some of the leading members of the churches had to come and get reclaimed. We closed Sunday night leaving very little opposition to holiness, and a number under conviction for pardon and purity, and almost unanimous desire that I would come back in the fall. I am open for engagements anywhere the Lord may lead. Pray for me. Yours sanctified wholly, M. B. MCKINNEY.

Wanted.—Situation to teach; pleasant home more an object than salary. Address 531 W. King street, Martinsburgh, W. Va.

What Tears and Triumphs No. 2 has done.

Tears and Triumphs No. 2 has gladdened the hearts of over 30000 people in a few months, send us an order. PENTECOSTAL PUB. Co.

Do you want a book, pamphlet, or catalogue printed? Are you in need of envelopes, letter-heads, note-heads, bill-heads, visiting cards, circulars, announcements? Does your church need collection envelopes, monthly or quarterly statements, or printing of any kind? If so, send to us. We are prepared to do this work, and can furnish you with anything you need in this line. We guarantee our work, and our prices are exceedingly low. Fraternal yours, THE PENTECOSTAL PUB. Co. 317 W. Walnut street, Louisville, Ky.

Dr Poolkins, Dr. Gall and Mr. Youngduck are known and talked about far and near. Send for THE TWO LAWYERS.

CANCER

The following is a list of many other reliable persons testify to my scientific treatment of cancer without the use of E. C. Britts' Louisville, Ky., noted blood purifier, cured 10 years ago. Prof. H. McDermid, Hiram College, Hiram, Ohio, cured 7 years ago. Address, Dr. C. Weber, 121 W. 9th St., Cincinnati, O., for further particulars and free book.



In olden times a leper was stoned out of town; in modern times a sick man is stoned out of all his chances in life by the crowd of busy, hustling men who have no place and no use for him. A man who has bilious turns and tired feelings and frequent "off-days" might as well go out of business.

These things are bad enough in the self-disgust and wretchedness they involve if they do not go any further. But you never know what is going to develop in a half-nourished, bile-poisoned constitution. If a man as soon as he feels that he is not getting the forceful strength and energy out of his food that he ought to, will begin taking Dr. Pierce's Golden Medical Discovery, he will soon put himself in the position where he can do a man's work easily and cheerfully.

His appetite will be sharpened; his liver invigorated; his digestion strengthened; an edge put on his whole nutritive organism. Those subtle poisons which debilitate the entire organism and invite consumption and a host of other diseases, will be driven out of the system; and he will gain plenty of pure nourishing red blood, muscle-power and nerve-force. In short he will be a man among men.

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GRIGGSVILLE, ILLS.—Have been a constant subscriber of THE HERALD for many years. Have always found soul food in its pages. Have become personally acquainted with many of its readers while in the evangelistic work in the South three years ago. Praise the Lord all ye saints for the fearless expounders and witnesses of perfect love. The battle is on east, west, north, south; the hosts of the Lord are gathering and uniting for the onslaught against sin. Never before was there greater need of loyal, steadfast, living and aggressive workers. Soldiers that know no defeat, that will "conquer though they die;" that will never compromise with evil for a price. Never before has there been greater opposition. But the Lord has always raised up wise leaders for every great emergency. He has provided, and is multiplying just such leaders in the holiness movement who will pilot the Church safely through. Let all the readers of the HERALD who are personally acquainted with me, and have united their prayers with mine for the conversion of my husband, REJOICE WITH ME. The Lord wonderfully and graciously saved him six months ago. He is now seeking the blessing of entire sanctification. The obstacles that have prevented my entering the field and working constantly are removed. I am now ready to take work in camp-meetings, or would prefer steady work assisting in holding meetings, as altar worker and leader in song and give Bible readings. Am prepared to give illustrated temperance addresses to young and old. Have been President and District Evangelistic Superintendent of the W. C. T. U. for two years. Believe in rescuing body and soul. My husband is now in Texas, enroute to the South, where we hope to locate permanently that I may give my time to the work. Those in need of such help may write immediately; can take work immediately. Greatly desire to attend Waco and Scottsville camp-meetings. Have had a definite call to work in the South, and will D V., go wherever the door is opened. For compensation will take expenses and entertainment, with any addition that may be willingly given. Yours kept by faith in the cleansing blood,

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RICHFIELD, VA.—A few weeks ago I was invited by Rev. Yeakley to come to Martinsburg, to assist him in preaching, and to take charge of the music during his series of meetings, from May 26 to June 5:

This offer I accepted and went, and I was surprised to see what a wonderful work he had accomplished by the help of God. He has been the means of bringing many poor, degraded sinners to God, and from darkness into the marvelous light of Christ Jesus. Many also were led into the higher Christian life through his influence.

Rev. Yeakley has done a very great work at Salem, Va., and many other places in the Shenandoah Valley, but we have not time nor space to give you even a sketch of the work. He also was through the western states. He is in the holiness work.

In Martinsburg, he with the help of his converts and others, erected a nice white church that holds about 350 to 400 people, which is to be a mission church for the poor, and whosoever will may come and partake of the bread and the water of life freely, without money and without price. He has quite a number of chairs in the church for the members and the choir. The church is not finished yet, but when done will make a very nice church on the corner of Pennsylvania Avenue and High Street.

Everybody that knows Rev. Yeakley says he is an honest Christian worker, always ready to stand firm and fight for God and the right. He is a man that gets the devil stirred up in every community he gets in, sometimes even in these professors and not possessors. They think he preaches too straight. He uncovers their sins so they see them and they think it not so bad as he makes it.

I believe that Brother Yeakley will do much good in the future. May the Lord bless him and all God's children, is my prayer. Amen.

TEKOA S. WINEY.

LAWRENCEBURG, KY.—Our fourth quarterly meeting has just passed. Dr. Vaughn was with us, and in his unique way, preached us three fine sermons. We are sorry to give him up, for we don't believe that we can get a better man to fill his place.

Bro. P. H. Demaree was licensed to exhort. P. E. paid in full, and we were left benefitted. Bros. Crowe and Raney from Asbury College are with me, and are holding a meeting at Pleasant Valley, and good work is being done. W. S. Maxwell helped me in a meeting about a month ago. We had a splendid meeting, about thirty saved or sanctified, ten joined the church. Bro. Maxwell is a good preacher and worker generally. Get him to hold a meeting for you, W. J. Harney will help me at Penney's Chapel, beginning August 2d. We are looking for a good time, and ask your prayers in our behalf. Yours in Him, W. P. GORDON.

Rocky Mt., La., Concord Church.—The meeting closed here Sunday night. The Lord was with us from beginning to end. The church was greatly revived. Rev. J. S. Sanders, of Many, La., was with us one week. His preaching was in demonstration of the Spirit and power. There were several conversions and one sanctification. There was much denudance and unbelief, also some opposition, nevertheless the Holy Ghost was with the people. We are greatly encouraged to push the good work on, and to wait for "His appearing." We go in Jesus' name to begin the battle at Walker's Chapel to-day. May God bless the HERALD. Yours saved, sanctified, and kept. N. F. HOFFPAUR.

LISBON, VA.—I have never before attempted to write anything for publication, but I now wish I had the pen and tongue of inspiration that I might tell to the world what great things the Lord has done for us. One year ago, sanctification, as preached by our holiness preachers, was considered a mythical delusion, and was so denounced by our ministers and the leaders in the churches. But light was dawning for us J. H. Booth, our Sunday-school teacher, having attended a holiness meeting in one of our cities, and afterward becoming happily sanctified, proclaimed to all with whom he conversed, the glorious cleansing from all sin, as a second work of grace in the heart. Like Elijah, he was only one man for holiness against the legion of Baal's prophets, who contended that living without sinning was an utter impossibility. But thanks be to God who giveth his children the victory, he never failed to testify to the great truth as long as he lived, which was only a short time until God saw fit to take him to himself, leaving behind such an example of victory over sin, and peaceful entering into rest, as has drawn many who were with him at the last, to seek this blessed experience of entire sanctification. Glory! Shortly after his death, a holiness meeting was held at our church by Rev. D. B. Strouse, a spirit-filled soldier of the cross, who wielded a two-edged sword over our heads without regard to man, or man's opinion. As a result we have an organized holiness band, which, though weak in numbers, God is blessing in spiritual strength. Many have manifested a desire for the "blessing" and though we have not the co-operation or sympathy of either the pastor or leaders in the church, we just praise God because by opposition and persecution we are made stronger. Our people are so blinded by prejudice and so fearful of the world's criticism and ridicule, that they just will not understand, that though they are members of the church and professed followers of Christ, yet like the rich, young ruler, lack they one thing. God grant that they may come to the only source that can supply that deficiency. Yours in the cause, A BEGINNER.

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Rev. G. W. Randolph, the great voice doctor, who has so successfully treated any stutterers while in this city, has permanently located at 914 Madison street, Covington, Ky., which is just across the river from Cincinnati, Ohio, and connected with street cars, which stop at Bro. Randolph's Voice School at Tenth and Madison streets. No man can possibly carry better letters of recommendation than Bro. Randolph.

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SANCTIFICATION.

[The following definition of sanctification was taken from a Bible Dictionary written by a Baptist. The prefatory letter of the Texas brother who copied it and sent it to us has been misplaced and we are unable to give the name of the author of the book, but we give the article that our readers may see what a thoughtful and scholarly Baptist thinks of this matter.—EDITOR.]

Sanctification of men, as a privilege, is purchased for, given to, and wrought in us, by a gracious God. As a duty it should be studied by us, and in order to attain it we must receive it out of Christ's fullness by faith in His person and promises. Sanctification is either of Nature, whereby we are renewed after the image of God, in knowledge, righteousness, and true holiness, Eph. 4:24; Col. 3:10, or of practice, whereby we die unto sin, have its power destroyed in us, cease from the love and practice of it, hate it as abominable, and live unto righteousness, loving, studying, and practicing good works. Titus 2:11-12. Sanctification comprehends all the graces of knowledge, faith, repentance, love, humility, zeal, etc., and the exercise of them in our conduct towards God or man. Gal. 5:22-24; I Peter 1:15-16; Matt. 5:6-7. Sanctification in this world must be complete; the whole man must be sanctified and the whole law be regarded. Psa. 119:6 All sin must be utterly abolished here, or the soul can never be admitted into the glorious presence of God. Heb. 12:14; I Peter 1-15; Rev. 21:27. Yet the saints, while here, are in a state of warfare with Satan and his temptations, with the world and its pattern and influence, II Cor. 3:11; Gal. 5:17-24. Romans 7:23; I John 2:15-16. That the holiness of our nature and practice is of unspeakable moment, appears from its being the end of all the offices of Christ, Matt. 1:21; Titus 2:11,12,14 Heb. 2,10-11; 9:14; and 10:19-22; and 13:12. Psa. 110. The end of His abasement and His exaltation, Titus 2:14; I Peter 1-19 and 2:21; Eph. 5:1,4,25,27. The end of the Holy Ghost in His whole work on Christ and His church, Titus 3:5,6; Ezek. 36-27. The end of all the precepts, promises, and providences of God, Math. 21:37-38; II Cor. 7:1; I John 3:3; Rom. 2:4; Isa. 27.9 The end of our redemption and spiritual comforts, Eph. 1:4-5; I Cor. 17:19-20; II, Tim. 1:9; Rom. 6:14; II Cor. 6:18; I John 3:1-3; Rom. 5:25 and 6:1-2. Good works or holiness in practice, are not necessary to change God's purposes relative to us, Mal 3:6; James 1-17. Nor to qualify us for receiving Jesus Christ as a Savior, Isa. 4-1; Rev. 22-17. But they are necessary as a part of begun salvation, Math. 1-21; Rom. 11 26. Necessary as correspondent to the Nature of the Divine Person, in fellowship with whom our happiness lies, Lev. 11-44,45; I John 4-8,16,19; Heb. 12 28,29. Necessary as correspondent to what Father, Son, and Holy Ghost, do for us, in our redemption, calling, justification, adoption, sanctification and glorification, Eph. 1-4; Tit. 2-14; John 17-15,17; Ezek. 36 25,31; Acts 26-18. Necessary as an obedience to the will of God, Exod. 20-2,18. Necessary as expressions of our gratitude to God for His kindness, Luke 1-74 75; Rom. 6-1,2,15; Psalm 100-2,4; Ps 117-16. Necessary as fruits and evidence of our union with Christ, and faith in Him Col. 1-6; James 2 17, 2-4. Necessary to adorn our profession, and so gain others to Christ, and to a useful and comfortable method of living in the world, Tit. 2-10, I Peter 2-9 and 3-1,2; I Cor. 6-20 and 7-16; Math. 5-6 Necessary as means of our growing in holiness and happiness, II Cor. 1-12; I John 1-6; Psalm 19 6, 165; Prov. 3-17. And in fine, necessary as a proper preparation for the heavenly blessedness, I John 3-2,3; Rom. 2-7 and 8-9; Heb. 12-14; Gal. 5-22,25. Sanctification is

founded upon, and is greatly promoted by, our free justification through Christ, (1) Justification frees from the curse of law, ruling power of sin, I Cor. 15 56; Gal. 3-13; Rom. 6 14 (2) Herein the wisdom, love, power, justice, mercy, and truth of God, are engaged to bestow sanctification on the person justified, provided they follow on to know the Lord, as the quintessence of that eternal life to which they are called in justification, Rom. 5 21; II Tim. 4-8 (3) The blood of Jesus Christ applied to our conscience, doth purge it from dead works, to serve the living God I Tim. 1-5; Heb. 9-14 and 10 22. (4) The receiving the love of Christ, the goodness, greatness, and holiness of God, the purity, goodness and indispensable obligation of the law as a rule; the amazing vileness and tremendous desert of sin, the beauty of holiness, and the certainty of strength for, and reward of it, powerfully excites and enables us to holiness in all manner of conversation. II Cor. 5-14; Gal. 3 14; Math. 3-15 and 11 17, 18; Zech. 12 10 and 10-12; Isa. 14-24

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