

# The Pentecostal Herald.

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

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**THE PENTECOSTAL HERALD.**  
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WE MUST again remind our correspondents who report their meetings to be brief. Minor details are usually uninteresting to the general reader, and scant use should be made of incidents which occur. We want reports, but our space is valuable. Be brief.

THE WORD of God is an important element in all salvation work. It should be preached faithfully, plainly. It should SOAK IN and produce convictions that are more than a momentary emotion. The conversions and sanctifications that follow such conviction will not be spasmodic and shallow, but will be glad and eternal choices of righteousness and purity, and will carry with them the whole man, for time and eternity, into the service of God. The Saviour teaches us in the parable of the Sower that the word is the seed of the Kingdom. It must be the basis of all religious life.

WE understand that we have been accused of being an enemy to the church. We beg leave to plead not guilty. We love the church. She is dear to our heart. We have been devoted to her in the past and are devoted to her still. This does not mean, however, that we are satisfied with every body and every thing in it. Some people are incapable of distinguishing between THEMSELVES and THE CHURCH, and are ever ready to misconstrue any protest against them and their ways into an attack upon THE CHURCH. We do not expect to keep silent when we see selfish and ambitious men doing things that will bring shame and ruin upon the bride of Christ. We love her too well for this.

SOLID WORK. This is what we need. Quality should be looked after as well as quantity. The labors of a pastor or an evangelist can not be judged solely by the number of professions. This is important, but other things enter into the count. We have known a pastor who secured many professions and additions to the church, who left his charge thoroughly disorganized and falling to pieces. An evangelist may count his converts by the score or hundred and it may not mean as much as in the case of one less pretentious. If the convictions are deep, the turning from sin genuine and hearty, the sanctifications consequent upon a profound realization of the existence of inbred sin, a genuine loathing of it and a willingness to be wholly the Lord's for time and eternity, let us have as many of this kind as we can get. But if numbers must be secured at the expense of depth and thoroughness, let us have fewer professions but of better quality.

## CENTRAL HOLINESS CAMP-MEETING.

Leaving the office of the PENTECOSTAL HERALD early Saturday morning, we came to this place. The Central Holiness Camp-meeting had opened on Tuesday, the 26th, and was in full swing when we reached the encampment. All the cottages on the ground are filled and splendid audiences have been at every service. There have been quite a number of conversions and sanctifications and a deep, religious interest prevades the entire assembly. We have been on these grounds at nearly every camp-meeting that has been held here, but we think we have never seen a better meeting than the one now in progress. The forces are led by Rev. A. M. Hills, of Oberlin, Ohio, and Rev. H. O. Moore, of London, Ky., assisted by a large corps of local and itinerant preachers from various parts of the country. It has been the writer's pleasure

to sit under the preaching of Talmage, Deems, West, Jones, and many of the leading men of both branches of Episcopal Methodism. We think we know something about sermons and sermonizing. We do not hesitate to say that we never heard on any camp-ground better preaching than that we have heard here. It is deep, clear, logical, scriptural, spiritual. Judged by any standard, it will compare with the preaching heard at any encampment in the land. Moreover it is evident that the preachers are possessed with a Holy Ghost power that is notably absent from much of the preaching we hear.

Notwithstanding the fact that another camp-meeting is in progress only six miles away, the attendance yesterday was very large even for Sunday. Many more than could be crowded into the large auditorium had come from every quarter. Several were converted and sanctified.

## A GAME AT WHICH TWO CAN PLAY.

In Nicholas county, Ky., about half way between Lexington and Maysville, is the Parks Hill camp ground. For more than twenty years an annual camp-meeting has been held here. The men composing the Company who own the grounds and provide the ministerial supply, are members of various churches and of no church. We would not do them any injustice, but we do not think they will enter any protest against the statement that their only interest in the camp-meeting is in the money they get out of it. If they disclaim this, we hold ourself ready to apologize. For several years the spiritual part of this camp-meeting was looked after by a committee appointed by the Kentucky Conference of the M. E. Church, South. But finding themselves unable to prevent the running of Sunday excursion trains and to do away with many other objectionable features, the Conference threw the thing overboard, and passed resolutions discouraging the attendance and co-operation of its ministers and members upon any camp-meeting where these objectionable features existed. These Sunday excursions bring thousands of people from city and country points and dump them upon these grounds, many of them bring regular toughs and blacklegs. There has been much drinking, gambling and other misconduct in the bushes on the outside which the police have been unable to control. Moreover, while there has been a vast amount of good preaching on the grounds, the spiritual results in the way of conversions and additions to the church have been very meager, and the pastors of the Moorefield circuit, which has two churches within a short distance on either side of the camp-ground, (one within a mile, the other within two miles) have complained that the camp-meeting was very demoralizing to the community and hurtful to these churches. It is scarcely necessary to say that this is not a holiness camp-meeting.

This year Rev. W. T. Bolling, D. D., of Columbus, Miss., and Rev. G. W. Briggs, D. D., of Owensboro, Ky., have been employed by the owners of the grounds to conduct the meeting for them. It will be remembered by most of our readers that Dr. Bolling was in charge of the church at Lexington, Ky., and appointed the investigating committee when proceedings were instituted against Rev. H. C. Morrison.

The pastor of Moorefield circuit, Rev. R. H. Wightman, who has charge of the two churches in the immediate neighborhood of this camp ground, wrote to both of these brethren, setting forth the hurtful tendencies and demoralizing effects of the meeting, and protesting against their holding it. This protest was made upon the authority of the

new law enacted by the recent General Conference, and upon the ground that the camp-meeting was within the bounds of Bro. Wightman's charge.

In reply to these protests, Bro. Wightman has received letters from both Drs. Bolling and Briggs, declining to yield to his protest, and insisting that they will come and conduct the meeting, and doubtless by the time this paper is in the hands of our readers, they will be in the midst of the services at Parks Hill. We may have something further to say about this further on. Bro. Wightman is a holiness man, and this incident shows that the new law has two edges to it. It also reveals the fact that the holiness people are not the only ones who are unwilling to submit to this odious enactment. It will be very difficult to execute a law that is so objectionable to all parties.

## THE TWO LAWYERS.

This live, up-to-date book by our senior editor, is now before the people and many copies are going out. Twice in the discharge of our editorial duties, we have gone over its contents preparing it for the press. It deals with live questions in a most attractive way, and will afford the reader both entertainment and profit.

When Bro. Morrison began to write the first chapters for the PENTECOSTAL HERALD, making a book was no part of his plan, and was never dreamed of. His design was merely to show up, in a forcible way, and in a few brief chapters, some phases of the opposition to the holiness movement. But as he wrote, the subject grew upon him, and week after week he saw opportunities of treating by this method other phases of the same opposition, and so continued his story. Not until very recently did he know how, or where, or when the story would end. The demands that the articles be put into book form were so urgent and so many that he yielded to them, and the book now before our readers is the result.

While the element of fiction enters into the work, the story is not the prominent feature. It is only a framework into which, and upon which truth and fact are built. To set forth these is the main purpose, and this purpose is never subordinated to the mere narrative. Undoubtedly this is the most powerful method of presenting truth to the greater masses. Abstract principles become living things, and ideas become flesh and blood. Many persons will read this book who would never read an ordinary discussion of the principles involved, and we know of no work which meets so many popular objections, exposes so many absurdities, and so plainly presents so many sides of the great question now agitating the churches.

It may be well also to state that the incidents given in the book have in them more truth than fiction, and are usually based upon fact. Who does not know that the theatrical, the grab-bag and the cake-walk have been largely used as means of raising church funds. The corn husking actually occurred in a large city church; the killing of Happy John found its counterpart only a few weeks ago in a tent meeting in Mercer county, Ky.; more than one preacher has been transferred at an opportune time on account of his wife's health, and this writer heard the speech of the bishop at the opening of the Annual Conference!

We do not mean to say that we endorse every statement in the book. This would be very unnatural and is altogether unnecessary. But we do say that "The Two Lawyers" will do more to set in clear light before the people the great issues now upon us than any other book that has been published. We advise every one of our readers to get the book and read it. If you do not endorse it, it will not hurt you to see this side of the matter. It is a book of 240 pages, bound in heavy paper, clear type, and sells for 50 cents. Order from us.

◆ CONTRIBUTIONS. ◆

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

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

Now what are some of the things God expects to be outside of the heart, according to the Bible?

Ephesians 4:31, "Let all bitterness, and wrath, and anger, and clamour, and evil speaking be PUT AWAY from you, with all malice." PUT AWAY! This does not mean keeping it in the heart somewhere and SUPPRESSING it. Many people use the word "suppression." SUPPRESS IT, SUPPRESS IT, screw it down. You can't screw it down. One man told me, "If you want to keep yourself from temper, just put some water in your mouth and you won't be able to talk. What help is that? Would that kind of teaching hold water? You want to have the real teaching of God on the Bible; that is what you want. God says, 'PUT AWAY. YOU JUST BE WILLING TO PUT IT AWAY, and I will give you the power;' that is what He says. 'You make up your mind to put it away, and I will give you the power.' Put away! PUT AWAY! PUT AWAY!"

I have had several discussions with people during the last eight years. In Australia, India, England, Scotland, and Ireland I had to argue with many people; but none of them were able to point with their finger and say, "Here is the chapter and verse to the contrary." Some said, "This is my experience." Some used to say, "Don't bring this teaching here. You ask for chapter and verse. I can give them to you, but you know Dr. So and So taught it," etc. I said, "I don't care if he did; where is the chapter and verse for it?" Do not swallow what your teachers say; ask them to give you chapter and verse for what they teach. Ministers, doctors, archdeacons, whoever they may be, ask them for the verse for their teaching. You ought to stand on the Word of God, not on man's wisdom, that is what Paul says. My preaching shall not be in the wisdom of man, but in the power of God.

Unless you are standing with your faith on the Word of God, your foundation will very soon shake. That is why many people fall. For sometimes they are all right, and then down they go. If you have the right teaching, if your foundation is right from the beginning, it will never shake. Put your foundation upon the Bible.

A man in Australia said that his Christian life was like a jack in the box. Do you know what a "jack-in-the-box" is? As soon as you touch a spring, up comes the jack out of the box. He said, "It is all right when you are not tempted; but when you are, up comes the jack,—the things that are inside your heart."

"But," I said, "In a cleansed heart, where is the jack? Show me that from the Bible. You can't show it from the Bible, it is altogether your own imagination. What nonsense it is to believe such teaching as that."

"O," said he, "You know it is all right."

"O, no," I said, "It is all wrong. All uncleanness is outside, God says so. Isa. 1:25, R. V.,—'I will turn my hand upon thee, and thoroughly purge away all thy dross, and take away all thy (tin) alloy.'"

Another man used the expression, "A tiger in the cage." "There is a tiger," he said, "inside the cage; it won't harm you, but it will remain in you." I said to him, "If you keep the tiger inside the cage, you must have some

food for the tiger. Who is going to supply it?" There was no answer for it, but thank God, the man who said there was "a tiger in the cage" was taught the truth a short time ago by the Lord and since then has been greatly used of God.

Another well-known preacher said, "Dear David, your heart is a damp house. You can open the door, open the window, and let the light in, but you can't cure the heart. It is a damp house." I said, "Where is the verse for this?" He quoted Mark 7:21, "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders;"—as the experience of a Christian heart, of which God says, 'From within, out of the heart of men,'—NATURAL MEN, unregenerated men,—from such, proceed such corruption. When your heart is CLEANSED from all filthiness, Ezek. 36:25-26, ("From all your filthiness will I cleanse you, a new Spirit also will I give you, and a new Spirit will I put within you:") and possessed by Jesus, Ep. 3:17, ("That Christ may dwell in your heart by faith; that ye being rooted and grounded in love,") where is there room for such things. If one's heart should be filthy after being cleansed, how can I call it a CLEAN heart? I said to him, "If that is my heart, I won't preach any longer." I asked him, "Is that your heart?" He couldn't say it was his heart. O, it is diabolical to have such an idea of a Christian heart which is cleansed from all evil. The dear man could not say that this was the experience of his heart.

God speaks of hearts very clearly in His Word. There are about 125 kinds of hearts mentioned in the Bible, and I want to call your attention to only three especial kinds. Study hearts; it will do you lots of good. It took me about four months to study that subject. The three kinds of hearts are: first, the UNCONVERTED heart, Mark 7:21, (above), Jer. 17:9, "The heart is deceitful above all things and desperately wicked;"—second, the CHANGED heart, II Cor. 5:17, "Therefore, if any man be in Christ, he is a NEW CREATURE: old things are passed away; behold, all things are become NEW;"—a new creation;—and third, the CLEANSED heart, Ezek. 36:25-26, (above), Ps. 73:1, "Truly God is good to Israel, even to such as are of a CLEAN heart." John 13:10, "Jesus saith unto him, He that is washed needeth not save to wash his feet, but is CLEAN EVERY WHIT."

I prove that in this way. The carnal man whose heart is unconverted you will find in Romans 8:6-7. The carnal man is not the Spiritual man, but is quite different. "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Not only is it NOT subject to the law of God, but it never can be. Never! Never!

Second, the carnal soul, the changed heart, babes in Christ, you will find in I. Cor. 3:1,2, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto Babes in Christ. I have fed you with milk and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." Why? "For ye are yet carnal." Paul went to see the Corinthians: he went to give them solid food, but when he got there he found them still babes in Christ, carnal Christians. They were not prepared for meat because they had no teeth, no backbone,—they were jelly fish Christians. He said to them, "I came to you to give you some meat, but you are not ready for it. I thought you were spiritual, but you are carnal. You are babes in Christ. You are children of God, but

you are still carnal." You see this is the CONVERTED state, but not the SPIRITUAL state.

Third, in the eight chapter of Romans, at the 6th verse you will see that, "to be spiritually minded is life and peace;" and in the ninth verse, 'Now if any man have not the Spirit of Christ, he is none of his.' And the experience of that heart you will find in Romans 6:17,18 and 22, "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then MADE FREE FROM SIN,"—JUSTIFICATION IS DIFFERENT FROM FREEDOM. "JUSTIFIED" means "NOT GUILTY;" that is all. You are not guilty. Through the righteousness of God you are 'FREE FROM THE WRATH TO COME,' but FREE FROM SIN is quite a different thing. YOU ARE FREE FROM SIN because THE INDWELLING POWER OF CHRIST MAKES YOU FREE, not only FROM THE GUILT, but also FROM THE POWER OF SIN.

Many explain the truth according to their opinion, but the Lord explains in chapter and verses. If it is the truth of God you preach, you will find plenty of chapters and verses to support it; but if a man is going to use his own imagination and theory, you won't be able to find a chapter and verse for it. Let God be true: Romans 3:4, 'For what if some did not believe? Shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar.' Let every man be a liar, but let God be true. If some do not believe, what does God care about it? Whether you believe it or not the fact remains a fact. Eight and eight are sixteen; if you do not believe it, it will never make it seventeen. You may not believe in navigation, but the captain of the ship is not going to give up navigation because you do not believe in it. You don't know chemistry; the doctor prescribes some medicine for you, and you don't believe in it, but the doctor is not going to alter the prescription because you do not believe in it. What is it to him whether you believe or not? If you believe, you shall have the benefit of it; if you do not believe, you shall go without it. It will serve you right, serve you right.

(TO BE CONTINUED.)

**HOW HE BECAME A DRUNKARD  
AND HOW HE WAS SAVED.**

CLEMENT C. CARY.

John R. Monica, superintendent of the old Brewery mission, Montreal, Canada, thus told his experience a few years ago at a convention of Christian workers in Boston, showing how he was led into the life of a drunkard by a preacher, how low he fell and how God saved him. It has in it some lessons for the times:

"When you are passing along the street and looking upon the old, dirty, drunken tramp, do not imagine for a moment they were all born down in that condition. They were not always clothed in rags. There are among them those who have been dragged down from good social positions till they have reached the very gutter. I was surrounded in my early days by refining influences. I had a loving father and mother, and everything that was good to me. But there came a time when I grew tired of home restraints, and wandered out into the world, fancying I was man enough to carve out a name for myself. But I made a terrible failure of it.

"In the old country on the other side of the Atlantic, at the hands of a Christian minister, I first took a glass of wine, and that

created in me a thirst for drink that never left me during all the intervening years, till I landed a poor, miserable, dirty outcast in New York City. I had married, and God had given me two beautiful little boys, but while I was on a drunken debauch, these two little boys were taken from me. I wept as I looked upon those little faces, still in death, and thought I would never see them again.

"But that did not stop me. I went lower and lower still. At last, separated from my wife and little girl, home broken up, and all my friends gone from me, I wandered around New York City, a poor, wretched, miserable tramp, with no where to lay my head. Lumber yards, covered wagons, and park benches were my resting places at night. I was clothed in rags, and for days had gone without food, one time, I remember being so hungry, I turned over the contents of a garbage barrel, and picked out a crust of bread to satisfy my pangs of hunger.

"But one night I went down to Water Street Mission (Oh! how wretched I was!) and there I heard that Jesus loved me, and my heart being worked upon by God's Spirit, I was led to the mercy seat, and there confessed and forsook my sins, and asked God for Christ's sake to be merciful to me a sinner. He heard my prayer, and delivered my soul from death. I am standing fast in the liberty wherewith Christ has made me free."

Two morals: 1. Be careful of the glass of wine offered to another. It may prove his ruin.

2. There is salvation in Christ for the worst of sinners.

### A FEW ITEMS AND OBSERVATIONS.

REV. J. M. WILSON.

If *pride* is one of the things that God hates, then woe to the world because of pride! And we are told in the Word of God that it is. "These six things doth God hate, yea seven are an abomination unto him;" and one of them is "a proud look."

"Pride goeth before destruction, and a haughty spirit before a fall." "He that exalteth himself shall be abased." We admit that what people wear is not the infalible token of pride or humility. Some people may wear the very commonest clothes, and yet be too proud to get down on their knees for prayer.

They may live in a hovel in the slums and be content to live in filth and welter in the fumes of the brewery and tobacco, and at the same time manifest a very haughty spirit and mock at religion, and spit in the face of God. They are to be pitied and borne with in much patience. And Christian people in a general way treat them so. But are we as patient with the other class of proud people who dress well, and live in luxury in elegant homes? People who we imagine are so well satisfied with the world that they care not for God and His religion—how patiently and persistently are we trying to get them saved? And then, the proud people who claim to be Christians, but are ashamed to talk about God and salvation, and will blush when people speak with any warmth or feeling about God's goodness and love, and look ashamed when somebody says, hallelujah! or "praise the Lord!" like they thought it wasn't elegant, and at the same time will fly mad and use words not seemly for Christians to use; people who think it is not elegant for the preacher to mention the very sins they are guilty of, and get mad and refuse to support him if he does,—do we "reprove, rebuke, exhort" them with all "longsuffering" and prayer for them? For as little as we may

think so, they are all to be pitied alike. They need sympathy and every manifestation of Christian love.

I am constantly meeting people of these types. The official boards and clergy of the various churches, are afraid to give the Holy Spirit any place in their churches for fear he will move somebody to do something that is not elegant in the eyes of the world, and cause sinners to criticise them and their church. This is a criminal pride, and it is driving the Holy Spirit from the churches of the land. They say we must either give up the Holy Spirit or go out and preach in the woods and on the streets, and then they persecute us for that, and say it "saps" from their churches. God bless and save the churches from such a fatal mistake.

The Fourth-of-July Holiness Camp meeting at Pleasant View, Col., got such a good start it could not stop at the third day as usual, but continued from July 2nd to the 5th, and then was continued in the church two nights with very good results. I shall not try to give the number blessed, but a considerable number were either converted or sanctified, and the bond of harmony and love was made stronger about the people of God by the settlement of some little misunderstandings. Some deep, thorough work was done on the clear line of holiness.

On Sunday afternoon the blessing of the Lord came upon the camp in great power while the writer sang Dr. Carradine's "Wanderer," from "Tears and Triumphs No 2." There was weeping and laughing and shouting and waving of handkerchiefs. All the books I had containing the song were promptly applied for and bought the next morning and there was a demand for more. Surely that song was "dropped down from on high." We are still in the field, and God is at our right hand. We began a meeting at Erie, Col., July 16h. Address us at Denver.

### A REMARKABLE ANSWER TO PRAYER.

JOHN W. JASPER.

On Sunday night, June 26, '98, Gordon Headrick and Billie Reynolds, aged respectively sixteen and seventeen, left their homes at Oak, Tex., without the knowledge or consent of their parents. After traveling on horseback in the rain without shelter for two days and nights, they hired to a man living near Grapevine, in Dallas county, to assist in threshing grain.

Meanwhile the parents were in great trepidation concerning their absent boys. Sheriffs were notified, bills were struck and circulated, advertisements were inserted in papers, and a rigorous search was made for the truants. The mothers were especially grieved, and spent much time lamenting their absent loved ones, and withal, prayed much for their speedy and safe return.

On Saturday evening, July 2nd, while in an agony of prayer, Sister Headrick received the witness that all was well, and that the boys would speedily return home. On the morning of the same day, Sister Reynolds had received a similar witness.

On Monday morning, July 4h, Bro. Headrick started on a protracted search for the prodigals, and was seen no more until Thursday night, July 7h. Upon leaving, his wife said to him: "It is useless for you to go in search of the boys, as I have the witness that they will speedily return home. I feel perfectly free and easy concerning them."

Meantime the boys' consciences smote them, and they said: "Assuredly our mothers are all the time praying for us." Moreover,

the man who had employed them, learning that they were runaways, advised them to return home.

Simultaneously with the time in which Sister Headrick received the witness that they would return, they started for home, and arrived Monday night, July 4th. Sister Headrick had been looking for her son, and was not surprised upon his arrival. When they heard a commotion at the barn, she said: "It is Gordon," the truth of which statement was soon verified. The return of the boys is considered by their parents to be a direct answer to their prayers.

In conclusion we would say for the benefit of boys who contemplate running away, that the way of the transgressor is hard, and that the best place for the prodigal is in his father's house.

July 13th, 1898.

### HOLINESS AND HUMILITY.

BY REV. A. W. ORWIG.

A truly holy man is a humble man. The higher the attainment or obtainment in holiness, the greater is the humility. Perhaps nothing so greatly tends to make one deeply humble, as when God reveals his own holiness and our lack of it, even when in grace; or our utter un-holiness by nature. Whether as Christians we are wholly sanctified or not, the revelations made to us of God's holiness, cannot but cause us to sink in the depths of humility at his feet.

When the prophet Isaiah caught a glimpse of the Lord, and heard the seraphim voices cry out, "Holy, holy, holy, is the Lord of hosts!" he was overawed, and received such a sense of his own nothingness and of the remains of inbred evil, that he cried, "Woe is me! for I am undone, because I am a man of unclean lips." It was the occasion of having his "iniquity," or the remains of carnality "purged" or "taken away."

There is nothing like the real "live coal" experience, or, if you please, real *holiness*, to make one truly humble. Oh! how it burns up pride and self seeking, and makes us willing to be

"Little and unknown,  
Loved and prized of God alone."

And yet it does not make us weaklings or nonentities. Humility and holiness do not rob us of courage. They rather give us an aggressive spirit in the warfare against all un-holiness. Peter was never so truly bold for God, and, withal, so humble, as when he received the baptism of fire on the day of Pentecost.

The most conspicuous example of humility in the Bible, is the pure and holy Jesus. The Apostle Paul was also a notable example of humility. As his experience deepened in divine things, he spoke of himself "as less than the least of all saints." It takes true holiness to make one talk like that. The holy Fletcher, with all his talents and learning, was a noble example of humility.

A great and highly useful missionary to heathen lands, before entering upon his labors, had been rejected by an examining committee. "Very well," said he, "if they do not think me fit to go as a missionary, I will go as a servant." Oh! how much this was like the humble Lord Jesus, who declared that he "came not to be ministered unto, but to minister." True humility is willing to take the lowest place in the providence of God.

We are commanded to be "clothed (girded) with humility." We are told to "put on humbleness of mind." Oh! may this queenly grace be ours, in the highest degree, through the power of the Holy Ghost! Do we not intensely desire it? And shall we not seek it with all our hearts?

265 Woodland Ave., Cleveland, O.

## FROM BROTHER COLLINS.

One day last month I sat on the porch at home. It was a quiet, restful scene. The sun was just sinking, as if he had done his day's work faithfully and was retiring to rest. A refreshing but gentle breeze now and then fanning my cheeks, made me think of a kind, heavenly Father who is in events minute as well as the greatest. I was in a meditative mood, and as I looked out upon the clouds scattered over the western and northern sky, fancy began to feast upon their sunset beauty. With a little help of imagination, they were resolved into many shapes. Some beautiful, others grotesque, fantastic, but all full of interest. In one place they looked like so many piles of wool. Yonder slowly sailing seems to be a woman, her right hand holding a waiter on which white apples are heaped to profusion, while at her feet are crouched a number of wolves. Yonder is a man seated in a tall chair, his head appears to be covered with an ancient Assyrian helmet. Again farther back is a soft, thin cloud—glowing with red, for the sun, its great sanctifier, has filled it with beauty, and flooded it with glory, and as if the tailor of the skies had spread it out so smoothly, intending to cut it into garments for the angels to wear.

Still further back just above the horizon, appears a lake of bluest, serenest water, hedged in by banks of purest gold, which on the northern side rise into bluffs, bold, precipitous. But hark! what's that breaks in upon my reverie? A voice almost audible seems to say, "This cloud gazing may do for some who are semi-pets and dream their time away." Innocent it is but this is not soul saving. Then verses come to mind such as: "Be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord," 1 Cor. 15:5-8; and again, "They that be wise shall shine as the brightest of the firmament; and they that turn many to righteousness as the stars forever and ever," Dan. 12:3; and another, "If any man serve me him will my father honor," John 12:26. Wife get ready, we will go. The world is wide and wicked, and the Lord hath need of us. Why this strange restlessness, this fond desire to work for God? Why this continued "Arise, depart for this is not your rest." But where shall we go, calls from Kentucky and from Missouri? I really felt as if I would like to go to the Ozarks in Missouri, but somehow I can't tell. The pastor writes me that a hitch has come up in regard to his camp-meeting, so his arrangement is broken into. Allright, the will of the Lord be done. Farewell, my beloved, P.kers will hardly meet you this season, but hope some bright day to happen among you, when we will have meetings with tears of joy, shouts of victory and full salvation as the order of the day. July 6th tickets secured and baggage checked and board the train. On! on! the iron horse is hurrying upon his pathway of steel, reminding me of the verses:

"I've no muscle to weary,  
No breast to decay;  
No bones to be laid on the shelf.  
And soon I intend you may go and play,  
While I manage the world myself."

By 10 p. m. train pulls up in Owensboro, where I am met by the faithful pastor, Bro Hayes. The next day finds me in *statu quo* at Waitman to begin the meeting. Opposition here to holiness. Yes, I knew that. Where can we go on this earth and not find it? Only two places I have found, one is the sanctified heart, the other the grave yard. "There the wicked cease from troubling; and there the weary be at rest." But opposition is often

sanctified to advantage. The boy can hardly fly his kite without opposition. Opposition often helps to advertise a meeting. The people divided, the favoring party forms the positive and the opposition the negative poles of the battery. So as the heavenly power leaps the chasm, there is a splendid display of the glory of God. Thus God not only helps himself, but makes the devil help us also. Go on, brother, "all things work together for good to them that love God."

When this appears in the good PENTECOSTAL HERALD then I expect to commune with its blessed readers again. Yours in Canaan,  
J. H. COLLINS.  
WAITMAN, KY.

WACO, TEX.—The Waco District Conference of the M. E. Church convened at Georgetown, Tex., July 20-24, 1898. The following is a brief outline of the report of the presiding elder, Rev. R. L. S.ille:

Abilene, Rev. G. B. Hines, pastor: Good congregations, deep interest, continuous revival, many conversions and sanctifications during the year. A new church almost ready for dedication.

Arcadia, Rev. G. H. Breed, pastor: Excellent prospect, good field. Three lots promised for a new church, which may be erected this fall.

Athens Circuit, Revs. T. W. White and Wm. Ballard, pastors: Revival now in progress, conducted by Rev. J. H. McCleskey. An important field. Two new churches may be erected this fall.

Austin, Rev. J. C. H. McKnight, pastor: A grand work. Many professions of conversion and entire sanctification. New church in Hyde Park. A new society formed and money pledged for a new church just outside of the city. More than sixty accessions to the church.

Baird Circuit, Rev. W. R. Manning pastor: A vast field and an important work. Revival now in progress, Rev. R. S. Marshall, of California, in charge. A new church will go up at Lytle soon.

Dublin, Revs. H. E. Ball and F. A. Tucker, pastors: Some revivals. Progress expected. A new church may go up at Alexander.

Galveston, not supplied.  
Georgetown, Rev. C. E. Woodson, pastor: District camp meeting now in progress, in charge of Rev. H. G. Scudday, of Tyler, Tex. A wonderful revival. A new parsonage has been secured which stands close to the church.

Georgetown Circuit, Rev. W. J. Wilson, pastor: Revivals at all the appointments will be held soon.

Hillsboro Circuit, Rev. R. (Bud) Robinson, pastor: Grand revivals have been held. Many converted and sanctified. Seventy accessions to the church. Money pledged for a new church at New Hope, near Hubbard City.

Houston, Rev. W. A. Wiseman, pastor: Victory! About fifty accessions, and steps being taken now for the purchase of a centrally located lot on Main street, and the erection of a neat church upon it.

Killeen, Rev. G. W. Williamson, pastor: A good work. Revival fire always burning.

Mason, not supplied.  
Pearland, Rev. E. L. Jaquish, pastor: A new church now in course of construction. A revival will open in it soon.

San Antonio, City Missions, Rev. W. I. Gates, pastor: Many have been converted and sanctified, especially among the United States soldiers, and the revival fire continues to burn. San Antonio, South Hackberry street, Rev. W. I. Gates, pastor. A new chapel may be erected this fall.

San Antonio, Trinity, Rev. W. A. Cooper,

pastor: A great field and an important work. Quite a number of accessions.

Temple Circuit, Rev. W. M. Adams, pastor: Revivals have been held at different places during the year, and a goodly number of professions reported.

Waco, Tenth Street, Rev. H. E. Ball, pastor: Almost one hundred professions of conversion and sanctification. About fifty accessions. A church edifice purchased.

Waco, Trinity, Rev. W. J. Brient, pastor: Revivals have been held, several accessions.

## NOTES

Several hundred professions of conversion and entire sanctification, and almost 400 accessions to the church since Conference.

Evangelists E. S. Dunham, H. G. Scudday, Hart and Magann, R. S. Marshall, A. C. Bane, R. L. Averill and others have assisted the pastors in revival work.

The presiding elder travels almost 1000 miles in his district per month.

Several new points not mentioned in the report are being taken up where good work will be done.

Motto for 1898: "Two thousand professions of conversion and entire sanctification, one thousand accessions to the church, eight or ten new church edifices, and largely increased benevolent collections."

The grand revival of full salvation sweeps on. Amen! Hallelujah!

YERBY, TEXAS.—I conducted a meeting at Yerby, but the attendance was small, owing to much rain. They never heard holiness preaching before and many did not like it. From here I go to Fairfield.

W. L. DELAMAS.

## Revival Sermons.

Dear HERALD: I have just read Dr. Carradine's Book of "Revival Sermons," and am constrained to say for the help of others that they have greatly quickened, edified, and now more firmly established me in the faith than any sermons I have ever read. I have never been partial to reading sermons, and have read but few volumes. But you will not find these dry and tedious and hard to read. They abound in fresh, sparkling, and needful truths, eloquently and masterly told. Dr. Carradine knows how to make a sermon. For spiritual breath and general helpfulness in every way, I have not found their equal.

C. F. ONEY.

COVINGTON, KY.

So many say. Send to us for a copy.—Ed. Price \$1.00

## Uba Springs Camp-Meeting.

The annual camp meeting at Uba Springs, Tenn., which is situated about seven miles from Martin, Tenn., and twelve miles from Fulton, Ky., will begin August 23d, and continue till September 1st.

Rev. H. C. Morrison, editor of the PENTECOSTAL HERALD, will conduct the services. Let all who can possibly do so, come and camp on the grounds, be present at the first service and remain till the close. You will never regret devoting ten days exclusively to the service of God. Come praying that God may bless your own soul, and that His Spirit may rest mightily upon the entire camp and community; that many may be brought to the Lord. Oh, the magnitude of the work and the shortness of the time! Don't forget, dear ones, to bring of your tithes for the support of this meeting. God will abundantly reward you for all you do for His cause. "The Lord loveth a cheerful giver."

Yours in His name, FANNIE FOSTER,

Sec. and Treas.

**Coffeeville Holiness Camp-Meeting.**

The Coffeeville (Texas) Holiness Association held its first annual camp meeting, commencing July 15th, and closing the 24th.

Evangelist W. T. Currie, of Louisiana, conducted the meeting, ably assisted by W. W. Tucker, J. Woodson, J. M. Black, and others. The preaching was straight on the holiness line. God honored the preaching, and met with His people in mighty power. R. clamations, pardons, and sanctifications at almost every service. Some received the fire. No one kept count of the number receiving either pardon, reclamation, or sanctification during the meeting, but I think a safe estimate would be about fifty. Sister Gorman, of Noonday, was here. Many will remember her as the sister who was divinely cured of the morphine habit at Scottsville (Texas) Camp last August. Her testimony was a great help in the meeting.

Many testified to the power of God in healing them from the tobacco and whiskey habits.

The meeting was one of great power. Holiness is here to stay. Organization was perfected to push the battle for another year. Bro. Currie was called by the committee to hold the meeting next year. We ask the readers of the PENTECOSTAL HERALD to pray for the camp that it may be the means in God's hands in bringing many to the fold of Christ, and that the opposition which is now stubborn and relentless may melt down, and that the holy flame that has been kindled here may become a conflagration, sweeping the entire country. God bless the HERALD.

J. A. RITCHEY,  
PRESIDENT, C. H. A.

**A Trip of a Preacher's Wife.**

Dear Mr. Editor and readers of the PENTECOSTAL HERALD: I have felt led to write to you for about sixteen months, but I have not obeyed until now.

I first want to tell you this Monday morning that on March 24, 1897, while I was in the land of valleys and mountain tops—out on the mountain most of the time; being in the depot of Regeneration, I stepped on the train of Faith, which is touched off by the electricity of Jesus Christ's fire of love; I was expressed into the land of Canaan; and I find it to be the most delightful climate I ever entered. The air is pure ethereal. I have flowers to look at, birds to sing to me, a bowl of milk and honey to eat, and the grapes of Eschol to pluck.

Some will say, How do you keep sanctified? My answer is, by not taking anything off the altar. I put self and everything else on the altar before I took the train; instead of taking off, I just keep putting on. When the tempter or friends try to get us to doubt this blessed experience, let us say, It is the will of God, and I am enjoying my inheritance.

These are my first few lines on this subject for publication, but I am thoroughly convinced that it is pleasing to my heavenly Father to write.

I attended the camp-meeting at Scottsville. We had a glorious time. Last night when Dr. Carradine told us good-by till the judgment, I said, thank the Lord for his pen of inspiration in his books and in the PENTECOSTAL HERALD, we can still have that.

Yours living by faith in Jesus,  
MRS MISSOURI E WILSON.  
FOUNTAIN RUN, K.

SPOTTSVILLE, VA.—On Monday, July 4th, we began a tent meeting near Sunbury, North Carolina, being lead of the Spirit, the Lord called us there. Rev. R. W. Webb, of

Norfolk, Va., our beloved brother, and a very consecrated and Spirit filled man of God, did the preaching, with myself to lead the singing and assist in the altar work. The location was lovely. We pitched the tent in a beautiful beech grove, the prettiest location I think I ever saw, about five miles from Sunbury. During the first week the meeting was greatly retarded, on account of a continued spell of rain, holding only three services, still we consoled ourselves with these words, "All things work together for good to those who love the Lord," and continuing in prayer, that His will be done. On Sunday, the 10th, we began afresh. The Lord was with us in mighty power, using Brother Webb to present the whole counsel of God, in its simplicity, sweetness and power, as is his manner, always trusting to the leading of the Holy Spirit. The messages did not return void. But praise God He honored His Word in each service.

The altar was nearly filled with seekers each service. We found there many honest hearts and souls hungering and thirsting after more righteousness. We found only two or three sanctified ones there. But praise the Lord we left a host of them when we came away. As the opportunity was given, seekers just rushed to the front crying to God for mercy, to supply their needy souls. We asked God to give us a pentecost, and glory be to God, we got it. On Saturday night the fire and the Holy Ghost fell from heaven and such a time I have never witnessed before, and continued till the close of the meeting. Surely it must have been equal to the meeting in that upper room in Jerusalem. The whole atmosphere was filled with cries for mercy, and shouts of praise for deliverance and victory, some were prostrated, some leaped for joy, and the light of heaven shone in many faces, and praise God we got a glimpse of glory, and amid the hallelujahs, we shouted victory as the walls of Jericho fell, and we soared above the wiles of the devil, triumphant, gloriously victorious basking in the sunlight of God's glory shouting *victory, victory, victory.*

Perhaps the number of professions of conversion, reclamation and sanctification exceeded a hundred, no account being kept save the one above. Several family altars established. I think as deep a work as has ever been done, perhaps anywhere. To God be all the praise! The final results we patiently wait for, to be revealed as will be when Jesus sits upon His throne. My soul says hallelujah!

Yours for the Master,  
O. M. COOKES.

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**Camp-Meeting Calendar.**

Brookln. 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.

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, Secy.

Ebenezer Camp—near Montgomery La., August 2. R. M. Guy, W. A. Dodge. Sister E. J. Rutherford. W. E. Harrison, Committeeman.

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. Carrie.

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.

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. R. 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. R. Ball, Secretary, August 18, Rev. H. C. Morrison.

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

Desoto, Mo.—August 18 h to 29th, Rev. H. G. Scudday, of Tyler, Tex., will have charge. For particulars write to T. Z. Smith.

Dublin, Texas.—Ina Lee Hugnes, 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 Terrell, Tex.—Sept 2-13; Rev. H. C. Morrison, and Bud Robinson; V. C. Reinbart Sec.

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

Calamine Camp—Sept 16'h 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.

## In The Field.

From W. B. Godbey.

St. Louis Holiness Camp meeting by Bros. Galt and Evans, of Union Mission, twenty days, July 5-25, was a glorious Pentecost, during my stay the first ten days. Evangelist E. F. Walker and others preaching with the Holy Ghost sent down from heaven. Doubtless the interest will go on increasing to the end. Brother Fowler, President of the National Association, is expected. All pray for the work in St. Louis.

ROSEDALE, LA.—We closed a ten days' meeting three miles west of here last night, held in an M. E. congregation. The pastor, our consecrated brother, N. L. Sayers, opens his heart and his church to the Holy Ghost. The Lord honored the meeting, and souls were led into the kingdom and into the fountain. The Gospel of the second coming of Jesus had its usual great effect, and the Gospel of divine healing was honored not a little in the special service held on that subject.

A number of colored people were seated in the back of the house from time to time, and when the Holy Spirit would be falling on the whites about the altar He would manifest Himself in the rear by old-time "Dixie" shouts, and the sons of Ham would leap for joy. All glory to Jesus. JOHN PAUL.

College Mound, Mo.

I preached four days at this place, with fine audiences and glorious interest. Our Holiness College at this place, under the care of Brothers Creighton, Taylor and others, is a glorious triumph like Asbury College at Wilmore, Ky.

The *Good Way*, edited by Brother Watkins, gives the gospel trumpet no uncertain sound. I met a host of preachers and witnesses for holiness. I found them clear, straight, orthodox, scriptural, spiritual, conservative, loving, and exhibiting a first class type of the great current holiness movement which God has raised to preach the unadulterated New Testament gospel to all, and prepare the world for our Lord's return. All pray for the work in Missouri. W. B. GODBEY.

KENNEDY, ALA.—THE HERALD has been a welcome visitor to our home over two years and we could not do without it. I have never asked for a short column in the HERALD before, but I wish so say we have had a glorious holiness tent meeting here for eight days and nights, conducted by our good Brother James McCaskill, of Athens, Tenn. He came here June 25th, pitched his beautiful holiness tent, and Sunday the 26th began preaching the Word of God to the people. The people came far and near to hear our brother preach. Some sanctified and saved, and others seeking the blessing. I do trust the Lord will send Brother McCaskill here again. He did much good. He has the love of God in him. Praise the Lord, for sending Brother McCaskill to our town, and praise Him for so many other blessings. We fully believe in holiness and sanctification. We earnestly ask the prayers of all good people. MRS. SAM FLEMING.

BOONEVILLE, KY.—Twelve days have we been here assisting Bro. Markin, M. E. pastor, with but one sanctification, but she is a bright one, and called to preach; so we expect great results from this meeting through her. Presbyterians and Reformers have

"right of way" here, but Methodism is coming. That honest rogue, holy devil, sinning Christian religion has possession of the country. Brethren, let's drag the standard out of the dust of carnality, and place it upon the staff of God's Word, and rush down the highway calling the hosts to follow. The outside world is calling for something better than what the nominal church member has to-day. A man told me one day at the altar that he didn't want the religion that many church members claimed. He said "I want a religion that will save me from sin." God help us to hold up something vital to the people, *i. e.* just what is laid down in the Word.

Bro. Ball is still singing the gospel and the Lord is using him. He also preaches some. From here we go to South Booneville. The Lord bless the holiness movement. Yours under the blood, H. W. BROMLEY.

MONROE, LA.—According to previous arrangements to come to this place and hold a meeting beginning June 4th, myself, husband and singer, arrived on that day. By some misunderstanding Sister and Brother Hall had been invited to begin a meeting here June 6th, placing the two meetings on the same dates. Therefore it was agreed a few days before the arrival of all parties to consolidate and concentrate all forces against sin in Monroe, and believe for the victory.

Since leaving Texas, our home State, the Lord gave a most blessed victory at Wallaceburg, Ark., Morning Star and Waldo. Oh, how the shouts of victory were heard as souls were born into the kingdom, and believers crossed into the Canaan of entire sanctification. But my, how the enemy is trying to overthrow the faith and influence of the Lord's little ones. And I see one of his cunning devices is to make the sanctified ones believe they must have the third blessing, called the baptism of fire. Without a single exception, I have found in each case when I made inquiry into the individual's experience, that they were taking the witness of the Spirit to their sanctification for the fiery baptism. When the Lord sanctified me He sent the refining fire which purified my heart, filled the same, anointing me for the Master's service. I thank God for such teachers as Bros. Godbey, Carradine, Morrison, Pickett and others, in the blessed Bible truths, and best of all for the great teacher, the Holy Ghost, to lead and guide us all. I see no such teaching as receiving Christ at one time, the Holy Ghost at another, the Father at another called the third, the fire that burns in the flesh. Who authorized man or woman to so dissect or divide the Godhead. The Lord save the holiness movement from the wiles of the devil. All the saints pray for me that I may live the experience and teach it aright everywhere.

Saved and sanctified,  
ELIZA J. RUTHERFORD.

CHAPLIN, KY.—It has been some time since I made a report to THE HERALD, so I beg space to tell that this summer finds me in the battle front. A few weeks ago I went to Bullitt county, to help Bro. C. H. P. rather in a meeting at one of his churches, Mt. Eden. It was my privilege to spend a few days in that historic old town, Shepherdsville, the county seat of Bullitt county. It is one of the oldest towns in Ky., but is not very large. The land in this county is not the best I have seen, but some of the best people I have ever met live there.

For more than twenty-five years Bullitt has been a local option county, and the people told me that blind tigers were better than open saloons. Notwithstanding this, the

town of Shepherdsville and county at large, were greatly disgraced by the recent Democratic convention held there. I was told that there were four barrels of whiskey sent there by the candidate for Appellate Judge of the Third District, and the conduct of the crowd that day was certainly evidence of the truth of the statement. This is a sample of Kentucky Democracy. It is high time church people were getting down on such politics. There is no doubt that if such men are elected as our judges, they will be controlled by the whiskey tribe, and we had better be without judges.

Mt. Eden church is seven miles west of Shepherdsville, in what is known as the Knob county. However the country is not so knobby as the name suggests, but you have to cross the knobs to get there. It is a great fruit country, the farmers devote most of their time to fruit growing. The people are plain and unassuming, but are refined and the most hospitable folks I have ever seen. Here, the fact is most clearly demonstrated that you cannot judge a man by the kind of house he lives in. You see a rough log house, covered with boards, and are reminded of tales you have heard of the mountains, but upon entering, find the people kind and good mannered, and in a great many instances, educated. They have good libraries and are well read, intelligent people. There are more young lady school teachers in Bullitt county than any other county in the state.

Mt. Eden church dates back to early Methodism in Kentucky. I was at a house where Bishop Kavanaugh used to stop when he was a young preacher. Our meeting was more largely attended by members of other churches than by Methodists, but as the meeting went on and the Lord blessed us, you could not tell one from another. We held three weeks, and I suppose there were about fifteen or twenty conversions and thirteen joined the church. The people love their pastor and want him to be sent back. There were many souls blessed and old church members began to pray in public, a thing which they had not been doing before. May the Lord bless and keep those who started in the good way. Yours in the fight,

CHAS. H. NEAL.

Regarding the New Law.

I see that some of our brethren write as though they expect to go to their engagements over the protest of the pastor. I do hope they will not do so. The new law is a law, and was made by our law making body, and I believe it will be very wrong to break it. If the law is wrong, breaking it won't right it.

I see a good letter from Bro. A. B. Crumpler, in *Way of Faith*, saying that he felt called of God to go to his calls, and the pastor and his church said "don't go." Feeling that God was higher authority than the church and pastors, he withdrew from the church, thereby canceling his promise to "Be subject to the discipline of the Church," and went to his God-given work. I commend Bro. Crumpler for his course, and I do hope the brethren who feel called as he did will do as he did. We must recognize a higher power than the Church, and when our Church puts a law between us and the work our God would have us do—let us hunt other quarters. Brethren, please think on these things, and don't break the law. J. S. SANDERS.

MANY, LA.

THE TWO LAWYERS, price 50 cents, is now being delivered to subscribers. Send to the HERALD for a copy of this interesting story.

**SUNDAY-SCHOOL LESSON.**

**LESSON FOR SUNDAY, AUGUST 14, 1898.**

**The Shunammite's Son.**

2. Kings 4:25-37.

REV. W. B. GODFREY.

Now that Elisha invested with Elijah's mantle, is recognized by all the prophets at Jericho in the legitimate succession, they appeal to him to heal the waters of the city, which he does by simply casting a little salt into it. Those waters are still healed. They are abundant, first-class and all right. When I was there in 1895 I drank of Elisha's fountain. They are limpid, bright and sufficient in quantity to supply a city of 100,000. Now Elisha goes up to Bethel. The children, of course instigated by their wicked parents, mock him by the way, "Go up, bald head." Elijah was a hairy man with heavy locks waving from his head. As Elisha's head was bald, when they all saw him wearing Elijah's mantle, his physique when compared with that of Elijah, not only appeared exceedingly odd, but ludicrous, thus provoking the wicked criticism of the ungodly. Meanwhile two she bears come out of the mountain and tear up forty-two of those blasphemous juveniles, as the prophet looking back, pronounces just retribution on them. Again, Elisha brings rivers of flowing water into the burning deserts of Moab, and saves the triple of Israel, Judah and Edom from perishing, simultaneously affrighting away the panic-stricken Moabites, and achieving a sweeping victory. Then he miraculously multiplies the widow's oil to the unutterable astonishment of all her friends and the liquidation of all her debts, and would have continued the supply indefinitely, if the necessary capacity had been provided. Now the son supernaturally given to the Shunammite woman, the kind hostess of the prophet, who built for him a chamber on the wall for the convenience of his lodgings during his evangelistic peripatations, to the infinite disappointment and unspeakable mortification of his mother, died during harvest.

25. While her son lies a corpse, the mother mounts a donkey and goes away to Mt. Carmel to meet the prophet.

26. Elisha sees her coming in the distance, and recognizing her, sends Gehazi, his boy preacher, to meet her and ask her if all is well. She responds in the affirmative, preferring to be the personal revelator of her awful trouble to the prophet.

27. Arriving she falls before Elisha, embracing his feet. Gehazi is about to thrust her away. The prophet says: "Let her alone, for I see her spirit is tortured within her."

Verses 28-29 Now Elisha commands his junior preacher to gird his loins and go with all expedition, thus a nimble young pedestrian outtraveling the tardy pace of the donkey, and carry the prophet's staff and lay it on the face of the dead child.

Verses 30-31. The mother is utterly importunate, refusing to be content with the ministry of the boy preacher. Hence, pursuant to her persistency, the prophet sets out with her, both traveling with all possible expedition. Meanwhile Gehazi comes to meet them, stating that he had laid the prophet's staff on the face of the child, and that he is certainly dead, with no symptoms of vitality whatever.

Verses 32-33. When Elisha arrived he found the child lying upon his bed in his chamber, a lifeless corpse. So he went in, and shut the door, with none but himself and

the dead child in the room, and then he prayed to the Lord.

Verse 34 Having prayed he gets on the dead child, mouth to mouth, eyes to eyes and hand to hand and stretches himself upon the corpse. The dead body becomes warm. Then he gets off and walks to and fro in the room, holding on to God with an inextricable pertinacity. Then he stretches himself on him again. The child sneezed seven times and opened his eyes. Then he called Gehazi and ordered him to bring the mother into the room, who with bounding heart and open arms received her son, alive from the dead. Then she fell at the feet of the prophet, devoutly worshiping and thanking God for the resurrection of her only son from the dead. Here we have regeneration beautifully symbolized. While it is instantaneous like sanctification, we are not to adopt the popular maxim, "In the twinkling of an eye," which is more poetical than true. While regeneration is a brief work quickly done, yet like everything else, it takes time. Of course there is a moment when life supercedes spiritual death, but as a rule the vital phenomena are gradually revealed. The same is true in the experience of entire sanctification. God save us from sticklerism.

**PRAY THERE.**

C H WETHERBE.

There is much significance in these words, which God spoke to the Israelites: "Seek the peace of the city whither I have caused you to be carried away captive, and pray unto the Lord for it." Jer. 29:7. The Israelites were in captivity in Babylon. Naturally they were in a depressed condition. Their outlook was gloomy. They were surrounded by the heathen. They were greatly impoverished. They were feeding on bitter bread. Darkness covered them. Adversity was their harvest. And yet they were told to pray there, even in the midst of desolation. Was it easy for them to pray there? Doubtless it was not. It must have required great effort to pray there. But little, if any, comfort did they have in praying under such circumstances, and yet it was their duty to pray. They needed to pray. They needed to pray a great deal. They needed to mingle penitence, confession and deepest humility in their prayers. Now, the Christian is sometimes put into places which are very repulsive to him; he is driven at times into regions which are remote from home and old associations; he is away from church privileges and Christian influences, but let him pray there. God is there as well as where one's situation is congenial, and where one's associations are delightful. But the Christian, thus situated, is quite inclined to give up prayer. He says: "How can I pray here? It is dark, dreary and discouraging. I am lonely and sad. My faith in God is at a low ebb. My hope is under an eclipse." Well, pray, notwithstanding your unfortunate situation. God will hear your prayer there, else he would not have told you to pray. He wants you to pray to him in hard times as well as in easy times. Your situation, however unpleasant it may be, never excuses you from praying. The darker it is the more need there is of your praying. Never mind the answer, but just pray.

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PENTECOSTAL PUB. CO

**SURRENDER.**

Turning to the sunlight of the Savior's way,  
Looking from the midnight to the risen day;  
I have sought the shadows, now I want the glow  
Of my Master's beauty all my heart to show.

Oh, I love the sunlight! lo! the blessed peace,  
When the voice of Jesus bids the storm to cease;  
Oh! the love He gives me, lying on His breast,  
Oh! the joy unuttered of His perfect rest.

He His life has given to save me from sin.  
For such love shall I not give myself to Him?  
No more doubt nor waiting in my heart I own,  
Not another master—Christ, my Lord alone.

—Anon.

**EIGHT YEARS IN CANAAN.**

N. E. McFARLAND.

I feel as if I would like to speak a word for my Master this morning, which is very memorable with me. Eight years ago to day after having lived and up and down life for about six years, most of the time down, the Lord gloriously sanctified my soul, led me over into Canaan land where the figs, pomegranates, and grapes are most delicious; and where the milk and honey flow in abundance. Glory be to God, we can eat and be satisfied and praise the name of the Lord. "They shall be abundantly satisfied with the fatness of Thy house; and thou shalt make them to drink of the river of Thy pleasures." Ps. 36:8. "My soul shall be satisfied with marrow and fatness; and my mouth shall praise Thee with joyful lips." Ps. 63:5. "Who satisfieth thy mouth with good things." Ps. 103:5. "He satisfieth them with bread from heaven." Ps. 105:40. "He satisfieth the longing soul and flieth the hungry soul with goodness." Ps. 107:9. I believe our Father wants His children to be satisfied. Glory be to His name, I know He does, and I am satisfied. Some say, "I am not satisfied, I want more of His love, I want to be more like Him. I want to know more of Him." Well I want to be more like Him and know Him better, but I know that He is going to teach me, reveal Himself to me and make me more like Himself just as I will let Him, therefore I am satisfied.

"Blessed are they that hunger and thirst after righteousness for they shall be filled." When we are full we are not hungry. I am not Glory be to God, I am abundantly satisfied with the fatness of His house as I drink of the river of His pleasure. I realize what it means to be led by still waters and to lie down in green pastures. "Hungry sheep are not apt to be found lying down in green pastures."

Well, the Lord has kept me all these eight years. I have had trials and testings, but He has kept me and brought me victoriously through them.

This morning is the most glorious morning of my life. The flowers of Baulah land are more fragrant than ever before, and it seems as if I can hear the music of harpers playing upon their harps. Glory be to God forever and ever for the privileges of His children here in this world.

"I'm living where clusters hang,  
By Eschol's sunlit rills,  
Where corn and wine, with oil  
And honey sweet distills.

"No yoke of bondage dread,  
For every chain is riven,  
Christ gives His easy yoke instead,  
And makes us heirs of heaven.

"I'm over in Canaan now,  
The crossing was made by faith,  
I'm trusting Jesus' blood,  
His arms are underneath."

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## A CASE IN POINT.

There was a company of godly laymen, most of them belonged to the same congregation, but several of them held their membership at other points in the country around. They were all Southern Methodists. They are true followers of Christ, and of Wesley. They believe the old time honored doctrines preached by the fathers and founders of Methodism. They are in the enjoyment of the experience of perfect love, they are anxious to see sinners converted, believers sanctified, and the kingdom of heaven built up among the people.

They have a Presiding Elder who believes that men are sanctified before their conversion (Barbee's book), and he opposes them in all of their efforts for a revival on old Methodist lines. They have a pastor who believes men are sanctified wholly when they are converted (Boland's book), and he also opposes them in their efforts to bring believers into the experience of perfect love.

Their pastor sends for a preacher to come and help him in revival work, and he believes that men are not sanctified wholly until the resurrection. (Hayes' book)

These three men, while wide apart from each other, can, and do easily bury their differences of opinion, in order to unite in their opposition to what they are pleased to call second blessingism.

The sanctified laymen ask for the church, *their money built it*, to hold a meeting in. These opposers of Wesleyan Methodism are not getting any body saved.

These sanctified laymen are paying out hundreds of dollars each year for the preaching of the gospel. Strange fire is placed up on Methodist altars and their children and neighbors are on their way to the pit.

What are these Methodist laymen to do? They cannot sit still, they dare not do it. They go to the woods, build a tabernacle, send for a preacher of the old Methodist type, and many souls are converted and sanctified. But now their pastor, who ought to have fed them, and has not done it, cries out for protection, laws are framed with the purpose of forcing these men to give up their camp meetings, or to be driven from their church.

This is the situation that confronts us in many quarters to day. I hear from every quarter that the *new law* will be enforced. Hundreds, yes, thousands of good men and true in every direction, are saying what are we to do? There can be but one answer. What would St. Paul have done? What would John Wesley and the early Methodists have done? There can be no question or doubt with regard to what their conduct would have been under like circumstances. Let the whole line of sanctified people, and holiness workers move forward. Let nothing be done through strife or vain glory.

Let no partisan spirit hinder the work of the Holy Spirit in us and through us, but let

there be no hesitation or wavering. Let us press the battle, trust God, and leave the issues to Him.

Suppose we should be put out of the church, only let us be sure that our behaviour is such as becometh holiness and our consciences are void of offense. We may rest assured of one thing: The men who put us out of the Methodist Church will put themselves out of the kingdom of heaven.

The people will lose respect for and confidence in them. They will lose influence over their fellow men, and like fruitless, withered branches, they will perish, and disappear.

There are sore trials ahead; no doubt of it. But agitation is good for the cause of sanctification. On with the revival, let the persecutors begin their work. It will awaken sympathy on ever hand, stir up the indifferent to give attention to these things. Vast throngs of people will attend our meetings, and multitudes will be saved.

May our God grant that we may be so filled with the Spirit, and so occupied with His service that we shall have no time for strife with those who hate us. Let us love God supremely, love one another unselfishly, and love our enemies with a fervent Christian heart. Amen

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

Portsmouth, R I, July 29-August 8  
Vincent Springs, near Dyer, Tenn, August 10-21.

Uda Springs, Tenn, August 23-September 1.

Terrell, Texas, September 3-13.

Bates, Texas, September 15-25

If there are any mistakes in the above dates, will the Secretaries of Camp meetings please inform me at once. Address 2422 Cypress St., Louisville, Ky. H. C. MORRISON.

## The Helping Hand Mission, New Orleans, La.

As New Orleans is the metropolis of the South, and known as a very wicked city, perhaps it would please the advocates of holiness to know what is being done there for the cause they love. Brother B. H. Green, the superintendent of this mission, while sojourning in New Orleans a few seasons ago was saved from a very reckless and wicked life through the instrumentality of the well known "Whosoever Will" rescue mission. Shortly after his sound conversion the sediments of inbred sin were revealed in his heart. Then he remembered hearing the evangelists preach entire sanctification at Waco camp meeting. This, like bread upon the waters, caused him to seek and obtain the beautiful experience. Afterward, God miraculously led and helped him to open a radical holiness mission. (The only one in the city; and perhaps the only door that is open there to the holiness evangelist.) Without money, but with faith in God, he rented an unfurnished room and announced services. But in due time God furnished the money to seat the room and pay the first month's rent. Some prophesied its speedy downfall, others hurled their influence against it, but it survived the tribulation. "Let no man take thy crown" seems to urge its faithful workers onward. "Holiness unto the Lord" is written upon its walls, and spoken from its rostrum every night. If the thousands of souls that walk those streets die without light it is their choice.

A work like this deserves our prayers, and also our assistance. Could not the preachers who read this—especially those who have no nearer city than New Orleans, describe this work to, and take free-will offerings from

their congregations for the noble cause? And more especially if the frightful yellow fever epidemic which we look for comes, we must go to their rescue. We sat in amazement as we observed that at all hours of the day this mission was considered a mercy seat by the afflicted widow, the hungry orphan and the unfortunate fallen girl. They go there, and expecting sympathy, if not help and advice; with tearful eyes they pour out their troubles to the humble superintendent; he advises them, prays for them, and divides his nickles with them that they might buy bread.

If the readers wish to minister to a multitude of the needy,—to their souls by contributing to these earnest street, work house and mission preachers, and by sending them Bibles and holiness literature for distribution, and to their bodies by furnishing clothing, etc., through the mission to poor women and children, and even unfortunate men, God offers them a chance through this worthy institution.

Address all communications to B. H. Green, 618 Girod Street, New Orleans, La. Good Lord, increase the number of public mission halls in our cities, and bush arbors in the back woods, until Jesus comes! Amen.

JOHN PAUL.

PROVENCAL, LA.

SOUTH BOONEVILLE, KY.—We closed here to-day with about fifty conversions and sanctifications. The power came and persons were struck down and laid out, but came through shouting. The devil was stirred, and Sunday night a bomb was exploded at church. Fortunately it wasn't under the church or some of us might have been in heaven by now. We were preaching at the time, and didn't stop to see what it was, but after quieting the people, went on preaching a full salvation. A crowd wanted to whip the preacher and last night sent one of their number to the altar to raise the disturbance. But we "caught on" and kept the fellow on his knees a good while. This morning a young lady came to our boarding-house wanting salvation. She departed satisfied. Despite some meanness, there are many fine people here. Brother C S Markin is pastor, and a good sound man. Brother Bell still at his post—joyfully singing.

We were told that a preacher here of the Calvinistic school preached against holiness and advocated a sinning religion, whereupon the sinners out in the world perfectly agreed with him, and said that he was their preacher. Brethren, let's hold up the standard!

From here to Wilmore. H. W. BROMLEY.

TEMPLE, TEX.—Will you please say we closed a meeting of nine days' duration at Lawrence, Texas? We held this meeting by invitation of the P. C. of the Free Methodist Church.

One of our old friends and brother Sunday-school superintendents at Lawrence was powerfully reclaimed, and we left him rejoicing in *full salvation*. A lady of the Campbellite persuasion was converted, and two days after was sanctified wholly. I met Bro. McCullough, P. E., of the Free Methodist Church. It was a treat to hear him preach, for he preached one powerful sermon for us. Bro Miller, P. C., is a powerful worker. Wife, W. W. Adams, and I held a good meeting at Rard's Lake of ten days. There was one reclaimed and one converted. The people were very kind to us there.

We are now camped at our Childress appointment. The interest is growing. Grassy crops have been in our way. All for Jesus,  
W. M. ADAMS AND WIFE.



**EDITORIAL.**

REV. H. B. COCKRILL.

**GREAT MEETING AT LAKE ARTHUR, LA.**

We are in the midst of a great meeting here. This is the morning of the fifth day, and we have had not less than fifty professions to date. Not less than twenty converted and sanctified last night.

Lake Arthur camp was organized last year. We dedicated their new and beautiful tabernacle by the first sermon preached in it on the evening of the 20th.

Bro. Robert P. Howell is pastor of Lake Arthur circuit, and has control of camp-meeting. He is as true to Wesleyan holiness as the needle to the pole. Bro Howell is praying for 200 professions. God may give them to us. We begin at Hartford, Ky., August 5th. May we not expect God to do great things for us there? H. B. COCKRILL.  
JULY 25, 1898.

**CAMP-MEETING APPOINTMENTS.**

I have camp meeting engagements as follows:

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.

WHEN you drive the honey out of the honey comb, the true value goes with the honey. The comb becomes worthless, and dwindles away, because its life is driven from it. And just as the honey-comb is worthless without the honey, so the Methodist, or any other church, will become worthless, and will dwindle away when she drives holiness or sanctification from her folds. As the honey is the life or spirit of the comb, so holiness is the life or spirit of the church.

You need have no fears of insulting his Satanic Majesty by fighting the doctrine of sanctification, for all creatures appreciate sympathy and assistance.

"He came unto his own, and his own received him not." History is continually repeating itself. The Jews persecuted Elijah in his day, but in the days of Christ they eulogized his name, imagining themselves to be his friends, and professed to be looking for him, when in reality they had just killed him, in the person of John the Baptist. "He came unto his own and his own received him not." So Christ when he came unto His own, was so unlike them in His way, that, notwithstanding they had been expecting Him for hundreds of years, they nailed Him to the cross. "He came unto His own and His own received Him not." The reason why they did not know Him, was because they did not experimentally know the Father. There is hardly any doubt, that many Methodist Churches would close their doors in the face of John Wesley to day, if he were to come to life again, and desire to preach sanctification or the "second blessing properly so called" in their pulpits, as he preached it in his time. M.

**E. A. Ross, Evangelist.**

Four years ago, as we were leaving Kentucky for the Pacific Coast, Bro. C. H. Mur-

phay, of Madisonville, a layman in our church and a prince before heaven, said to me, "If you will come back and preach for us, I will see that a tabernacle seating 1,500 is erected for you to hold services in." To this I agreed, and last spring I received a letter from him saying the tabernacle would be completed in June. I replied that we stood ready to make our word good and that, God willing, I would open the tabernacle on June 26th and continue the meeting. When Satan heard that a holiness preacher was coming from the far West, to open the lovely new Murphay tabernacle and preach entire sanctification as a second work of grace, it set the old boy to work as I never witnessed before in all my religious life, as he had enlisted all the church members, of all denominations, to do all in their power to keep me from accomplishing any good. I mean those church members whom Jude describes as "ungodly, creeping into the church unawares, having not the spirit and walking after their own lust." Paul tells us "they crucify the Son of God afresh and put him to an open shame." This crowd had set in judgment upon and condemned us before we left Oregon.

Some 1,200 people sat before us at the opening service. Satan's forces numbered several hundred, while God's army consisted of C. H. Murphay and this writer. Bless God! We looked at the things which are not seen. My soul cried out, "Those that be for us are more than those who be against us," and I sailed into the old boy's forces with a vim, and in a few hours found out that Satan did not have a single real soldier in his ranks; but a lot of bushwhackers that could not be induced to come out into the light and fight, — but resorted to stabbing in the back. By the fourth day, big black lies, too absurd to mention here, began to circulate over town about us. This convinced me that I had the range and that the enemy was being hit hard. So I increased the charges and fired away. By the tenth day the opposition reminded me of the negro who caught a bear and began yelling, "Everybody come and help me turn this bear loose!" The tide had turned; victory was complete and glorious. Holiness as a second work of grace has friends in Madisonville by the score. O that Bro Carradine would go there at an early date! He would find well prepared timber in great abundance.

This meeting convinced me more than ever before that the individual, church or nation who fights holiness has a big job on its hands. Justice would be grieved at me if I should fail to publish the fact that Bro. Lovelace, pastor of our church, his noble wife, three lovely daughters and little son, bestowed on me much more Christian kindness than I deserved. This was the first time I ever met this holy man of God, whom I shall always associate with purity and maturity. May God bless him for his affection for me when it counted much. St. Paul tells us of a certain brother who was not ashamed of his bonds. Bro. Lovelace was not ashamed of us when we stood almost alone for God, unknown and misrepresented by the multitudes. May the Lord give me a chance in heaven to show my appreciation of his kindness at that particular time.

Space forbids the naming of some two hundred Christians who gave us an honest hearing and of course laid down their prejudices, accepting the truth and bestowing blessings upon the messenger. We are under promise to return for another meeting.

This note was written from Manitou Spring, Colorado, the ideal summer resort of America, nestling in the foothills of Pike's Peak, 6,000 feet above the sea and watered by a

variety of mineral springs to suit all ailments and tastes.

We spent four hours yesterday on the summit of Pike's Peak, over 14,000 feet elevation. What we saw and felt could not be put in words. To feel that you had the whole world under your feet and that there was nothing material between you and heaven, add to this the novelty of looking down upon the clouds, seeing the lightning flash, hearing the thunder roll hundreds of feet below you, and the Christian heart can say as never before, "O that men would praise the Lord for his goodness and wonderful works to the children of men." At this point we sat down and read the "Sermon on the Mount." From henceforth this chapter will have a peculiar charm for me.

Surely God did His best when he created these parts, and if the thousands who assemble here were true servants of Christ, one could easily imagine himself on heaven's front doorstep. But alas! fast men and women flock here from all parts, and the fires of sensuality are kept burning at a white heat. The sublime and the ridiculous can be seen side by side. But the most disgusting sight we have seen is the she-man with her hair parted like a billy goat parts his horns and the he-woman with his skirts parted the same way.

I was thinking the other day that if this abominable craze don't soon stop, the coming generation will be born motherless and fatherless—that is, if they are born at all.

For fear our note will grow too long, will close by saying that Bro. and Sister James Ramsey, of Madisonville, Ky., are with us on a visit to Oregon. After viewing the wonders of nature all day, we retire to our bedroom, read God's Word, kneel around one family altar, and enjoy the wonders of grace.

Address us at Dillard, Oregon.

**Church Dedication.**

Bishop Morrison will dedicate the new Methodist Church at Leitchfield, Ky., on Sunday, August 28th.

WHITLEY, LA.—The Walnut Hill Holiness Camp-meeting closed July 10th, with victory for Jesus. Bro. Currie, of Blairstown, La., and Bro. Tucker, of Marshall, Tex., did the preaching. Bless God for Bro. Currie. He is a powerful preacher. The work resulted in a good number of conversions, reclamations and sanctifications, between forty-five and fifty, I think. God knows exactly. He keeps the records. Many striking things happened during the meeting. I never heard such prevailing prayer, earnest entreaties and powerful preaching in my life. God only knows the effect it had on the people. I believe some people went to hell in this meeting, believe they grieved the Holy Ghost till he took his flight. We were all refreshed and more courageous, and fully determined to work for the salvation of souls. God is a great God and works his wonders in many ways. Bro. Currie said in one of his sermons that some one from that congregation would be called away in less than a month. He said eight days from close of meeting one sister that was saved in the meeting was laid in cold ground. Thank God she died in the faith. I expect more to follow some one that would not hear his voice. We wish to improve our camp ground this year. We have held our fourth yearly camp meeting, and everything is growing; we need your prayers. Dear brethren, we want to do something for God. We are not called to preach his gospel, and we want to help others to preach. Yours in the faith and love for souls,  
EUGENE A. WHITLEY.

## WOMAN'S COLUMN.

EDITED BY  
TULA C. DANIEL, Hardinsburg, Ky.

## WHY BENJAMIN STAYED.

BY TULA C. DANIEL.

He was a dapper little man all in brown, brown suit, brown eyes, brown hair, brown face and was speeding along at a rapid rate towards New York with a number of fellow travelers. Occasionally he laid aside his gold glasses and took a survey of the coach, his paper evidently not interesting him, and he finally threw it down and settled himself for a nap, which lasted until the cars came to a stand in the station. Grasping his grip and umbrella, calling a cab into which was thrust his steamer trunk, he was soon landed at his hotel and made comfortable for the night, giving orders that he be called at seven the next morning; after kneeling by his bed for a very few moments, he soon found himself in the land of dreams.

While he sleeps let us talk about him for he will not waken easily. Benjamin Bland, Esq., Blandville, N. Y., we see him registered. He is reputed rich in this little town from which he hails. That means a comfortable fifty thousand or so in bank and real estate; and having only himself and wife, Lavenia, to support, he feels himself quite well to do, and his fortune not yielding him all the pleasure he thought it would while he was laboring for it, he determined to see what could be gotten out of it by travel. Lavenia would not hear of going with him. Who'd take care of her chickens and pigs, and young calves, and tend her cows as she'd have it done? No indeed! If he was foolish enough to risk his neck on the cars and the ocean, he might—but she'd stay at home. Blandville was good enough for her, "but one thing, Benjamin, you must do before you leave; make your will to keep them pesky lawyers from swallowing up what little you've made after you are dead and gone; for I never expect to lay eyes on you again" and here she broke down and sobbed on her Benjamin's shoulder. "Tut, tut, Lavenia, travel ain't dangerous like it used to be. But there's sense in what you say and I'd rather leave my money where I please." So he sent for lawyer Sharp, and was closeted with him half a day.

Lavenia, busy about her household duties, wiped a stray tear or two away, occasionally glancing toward the closed parlor, but upright and true in her love to herself and her husband, she never tried to listen to the muffled voices.

Benjamin was a good Christian—they said—and Lavenia herself a member of the same church. They contented themselves with very small offerings, \$10.00 for the preacher's salary and \$10.00 for the benevolences of the church. Benjamin gave annually in his own name. Lavenia said, "he gives for both of us" when approached on the subject. As I suppose, she thought "he will answer for both at the great day of accounts." Will he? are they so "one?" and is he that "one?" He evidently think so. Will God in that day?

While we have been gossiping about him, he has slept and waked and breakfasted, read his Bible a little and inquired the way to the nearest church. A great burst of praise from a house full of worshippers greets his ear as he stands for a moment in the vestibule. A polite usher finds him a comfortable pew well to the front, and as he stands with the singing throng, he finds stealing over him the consciousness that he is indeed among a people who worship God in spirit and in truth. Rev. Praiseworthy prays as he has rarely

heard, and his reading and the following hymn still further make themselves felt in the soul of Benjamin B and.

"As the Father has sent me so send I you," the minister read, and closed the book. For a moment he stood silently regarding the congregation, as if reading the thought of each. Utmost stillness reigned, eager expectancy sat on any faces. "The Lord is in His holy temple. Let all the earth be quiet before Him." passed through Benjamin's mind as he settled himself to listen.

What a change is stealing over the face of the preacher! The face lengthens to an oval, the hue changes to olive, the eyes become large and soft and brown and lustrous with a marvelous love-light in them, the hair parts and falls in soft waves down to the shoulder on either side, the mouth shaded by soft brown beard and mustache has a tender, appealing, sorrowful expression, and the voice mellow and rich and sweet breaks on the stillness, "O Jerusalem! Jerusalem! how oft would I have gathered you as a hen gathereth her brood under her wings, but ye would not!" There is such a heart break in the voice, such yearning and agony, and the tears rain over his face. Benjamin's fall, too, as he listens, losing not a syllable "As the Father hath sent me so send I you" he announced again and there followed the work the Father had for Him to do, the lost sheep there were to find, the brokenhearted to heal, the blind to make see, the wandering to direct into right paths, the heathen to tell of the Way to the Father, the perishing to clothe and feed, the orphans to comfort, the sad old earth to make bright as was the Eden from which the first parents were expelled and the work of Satan and his followers to undo.

So much He told, and he looked at Benjamin and said "what have you done of all that must be done before the end comes? Other sheep I have which are not of this fold, then also I must bring My sheep in China starving, torn, bleeding, what have you done for them? How many prayers, even, have you offered from the heart? My sheep in Japan, in all the islands of the sea, in India and Africa, millions and millions, in Mexico, Brazil, Italy, France and Spain longing for the light, 'bowed down beneath a load of sin, by Satan sore oppressed.'

"And O ye, my people, my people, 'with your mouth you show much love, but your heart goeth after your covetousness,' as saith the prophet Ezekiel. When will these things end? When will those who call themselves by my name have my spirit? O my people, unless you have my spirit, you are none of mine. As the Father hath sent me so send I you. To what? Did the Father send me to a life of ease, of self indulgence, to the gratification of every whim? Is this the life I lived among you, O my people? Study my thirty three years and see! I finished the work He gave me to do. Have you finished that I left you to do? Almost nineteen hundred years have gone, and still you have not ministered unto me in the prison houses of sin, to me in my hunger, to me in my nakedness. O my people, do not say, When saw we thee in prison, or hungry or cold? Know ye not—aye, ye know!—that I have suffered in every least one of these whom ye have neglected and despised.

"Repent before it is too late, before the door is shut, before I declare 'I never knew you,' before you hear me say depart into hell, prepared, not for you, sons of men, but for the fallen from Heaven and his angels. Turn ye! Turn ye! why will ye die, O house of Israel? I have no pleasure in the death of Him that dieth. It is not the will of your Father in Heaven that one of you perish. Repent and do the first works, or else I will come unto you

quickly and remove your candle stick out of its place."

The voice ceased, and such a stillness fell over the house, and Benjamin was aroused by the hymn book falling out of his hand and looking toward the pulpit what was his amazement to find no such voice as that which had held him spellbound, but the Rev. Praiseworthy himself giving out the last hymn. Benjamin rubbed his eyes, pinched himself to see if it was really he who sat there. He looked about him to see if no other had seen and heard the Christ. A suppressed smile and twinkle in the eye of his neighbor in the pew, made him feel he had fallen asleep and had heard another sermon than the one the congregation had listened to. They were singing joyfully as if their souls had been fed,

"Let every kindred, every tribe  
On this terrestrial ball  
To him all majesty ascribe  
And crown him Lord of all."

Benjamin, at the top of his voice, sang with them, and his hearty "Amen!" (the first in his life) was echoed from the pulpit and "Praise the Lord" from a few not far off; from another "Hallelujah! the Lord God omnipotent reigneth."

After the benediction which had never before sounded so sweet to Benjamin's awakened soul, "The grace of the Lord Jesus Christ be with you all," he waited to speak to the preacher, who gave him a brotherly grasp.

Back to his hotel, to his room, to his knees sped Benjamin and in mingled tears of joy and penitence as never before he poured out his soul in prayer to Him who in a dream had revealed Himself to him as never before. The moments and hours passed by and still he knelt, forgetful of every thing but Him and His work in the world, of Him who had spent long nights in fasting and prayer that his soul, his, Benjamin Bland's, might realize what it meant to be truly alive—what "the life more abundant" meant which he came to give. Ah! he is taking the right way to find out, on his knees before his teacher. How little! how paltry! how mean his past! How rich, how fruitful, how sweet the future, please God, he says.

Monday morning, a new man, he turns back to his old home, knowing that that same little fortune laid up in the bank will yield him more pleasure than ever the months of travel he had dreamed of.

How surprised Lavenia will be; dear, good, sweet woman with never a coin of her own to put into the pierced hand of Christ, never a present to give to the minister, never a basket of good things for the suffering Christ's all about her, never a cent for the evangelization of the world, never a dollar of her own to do with as she chooses. Benjamin pays all the bills, gives all the charities. She says "what's his is mine, all he has is mine, but sometimes I'd like to realize the truth of this. He seemed to think me smart enough to be at the head of his household affairs, but he says women don't have any sense about handling money. But then Benjamin never lets me suffer for anything I need and it aint right to talk about your husband, if he is peculiar." (Query. Is Benjamin the only husband in Blandville who is "peculiar?" Is he the only one who agrees with the heathen that a woman has no soul for which she must give an individual account?)

The 3:30 train dashed in while Lavenia was standing by the west window wiping away unbidden tears. She loved her Hege, and the days had dragged wearily with only the kitchen maid and her cat "Maltie," for company. She stood idly by the sun-lighted window, wondering how she was to get rid of all the days and months of his absence. She did not hear the gate as it swung open, nor the quick step up the broad pavement, nor the door as it lightly



Most women approach the critical period of motherhood for the first time with a sense of dread and foreboding lest the ruthless hand of death should snatch them away and leave the expectant little darling motherless. But no woman who fortifies herself with the strengthening power of Dr. Pierce's Favorite Prescription need feel one instant's misgiving about either herself or the prospective little one.

This matchless "Prescription" will give her exactly the kind of healthy vitality she needs and at the time she needs it most. It will give elastic endurance to the entire delicate organism involved in the motherhood. It will make the coming of baby absolutely free from danger and nearly free from pain.

It will insure the baby's start in life by imparting, through its influence upon the mother, that sturdy infantile vigor which gladdens a mother's heart. It is the only medicine which can be implicitly relied upon for this purpose; and the only remedy expressly designed by an educated, experienced physician to give perfect health and strength to the delicate, special organism of women.

Dr. Joseph Ramsey, of Williams, Colleton Co., S. C., writes: "I have been using your medicines for some time and am happy to say that they have done all that you claim for them. I think they have no equal in the world. I would advise all women while in a delicate state to use Dr. Pierce's Favorite Prescription. It shortens the time of birth and makes the labor easier. My wife is the mother of five children and she suffered almost death in the birth of them until this last one; the time of birth was short, and labor easy, from the use of Dr. Pierce's Favorite Prescription."

Dr. Pierce's Common Sense Medical Adviser used to sell for \$1.50, now it is free. It tells all about the home-treatment of ordinary diseases. Several chapters are devoted to the diseases of women. For a paper-covered copy send 21 one-cent stamps, to cover cost of mailing only, to the World's Dispensary Medical Association, Buffalo, N. Y.: Cloth binding, 31 stamps. "Favorite Prescription" can be obtained in any good medicine store.

turned on its hinges, nor the noiseless step of her husband as he came up behind her, and put his two hands over her eyes and drew her head back and planted kiss after kiss on her lips. She struggled and screamed, but finding who her captor was, with tears of joy she paid him back in his own coin while Maltie rubbed and purred about their feet in fulness of bliss. The why and wherefore of the return, the dream vision, the sermon, the coming to himself, clothed and in his right mind, all were told quickly. The blessed change, the new man her Benjamin had actually become in his few days absence seemed too good to be true; and Lavenia cried and laughed by turns and wondered if he was losing his mind when he laid a gold eagle in her lap telling her he thought she was behind in her quarterage a little. And he thought after resting awhile she had better put on her bonnet and go with him to widow Green's. "Winter was coming on and the old lady would want to be knowing where her coal and her groceries were to come from. We will begin this evening, Lavenia, to do some travelling together Zionward.

'Here we have been living like snails, shut up in our shells, and the King's sons and daughters are suffering all about us; and millions and millions of His creatures never hearing the name of Jesus. Can the dear Lord ever forgive us? Will He help us this very afternoon to begin getting some good out of our money which I was willing away the other day? His money, and I am just his steward, and yet acting like it was all mine. I'd like to see one of my clerks taking charge of my affairs in that shape! O such a blessed trip to the Holy Land I've had, to see the Lord Christ! And where He is, is heaven and He's here in this very room, Lavenia, and I mean to live in heaven 'till I got there.'" "Amen! The Lord be praised," said Lavenia.

Rev. Aura Smith and Wife's  
Slate.

Paris, Tenn., August 9-19.  
Carlisle, Ind., August 10-29.  
Wayne county, Iowa, Camp, September 3-18.

**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.

**COPPEDGE.**—Rev. C. C. Coppedge born in west Tennessee, Feb. 2, 1830, died near Coffeetown, Tex., 11 o'clock p. m., June 11, 1898, age 68. I will say of his life that whatever may have been his imperfections or faults, his tender-hearted goodness, with his spotless character, covered all imperfections.

He was a born leader. Was a lieutenant captain in the civil war, and since served as magistrate. Also served the people in the legislative halls in Texas and there helped to enact game and Sunday laws, etc.

He was a great peacemaker in neighborhood disturbances among white and colored. Was born again at the age of eleven, went into the M. E. Church, and when the church split was cut off in the Southern wing, where he has remained a consistent Christian. He was a steward over twenty years, a teacher of the senior Sunday-school class, and a great lover of the PENTECOSTAL HERALD—he would read it, cry over it, rejoice over it. Said “the church had drifted from its moorings;” that “in his young days” people sought and obtained sanctification at her altars; it was a common thing for preachers to preach it then, and ask seekers to come and seek for it.” He loved holiness, taught as a second grace. He received this grace last fall. His sickness, which was severe, lasted ten or twelve days. While death was approaching, mother asked, “Pa, are you trusting?” He said, “Yes, blessed be His holy name.” I asked, “Are you resigned, Pa?” “Yes.” “Are you happy?” He bowed his head. The last song I heard him sing was, “Jesus I my cross have taken.” He loved the song, “I must tell Jesus.” He died easy, though unconscious, and has gone to meet loved ones. My mother, who was sanctified in Mississippi forty years ago, lived it and died shouting it. Four children went on before him, and sixteen left to mourn his loss. Pray for us. Four boys are preachers—one a local preacher and three in the itinerancy of the M. E. Church South. “All things work together for good to them that love Him.”  
A SON.

**HARRIS.**—On May 24, 1898, the gentle spirit of Laura Eaks Harris left its earthly tenement for the great mansion beyond. She was born June 24, 1875, and was converted and joined the M. E. Church, South, at the Holbrook camp-ground in the summer of 1886. Her life was exemplary, her death peaceful. Just before she died, she requested her elder sister to remain by her, saying, “I’ll soon be there.” She was the youngest child of Gillison and Martha A. Harris. She leaves a widowed mother and other relatives to mourn her departure. We are persuaded by her life, that the joy which was her’s while she suffered so patiently, was itself only a foretaste of that which, untrammelled by pain, she enjoys in the home above. W. W. GAINES.

**MORGAN.**—Elias Morgan was born in Jefferson county, Ky., in the year 1822, and died March 24, 1898. He was married to Martha Jane Williams, November 26, 1846, and they lived happily together almost fifty-two years. Ten children were born to them; all of whom were present, together with the mother and the only surviving sister when Bro. Morgan passed triumphantly over the river.

All present at this last family reunion, all members of the church, all consecrated to the service of God, all “looking for that blessed hope,” for whom the whole family in heaven and earth is named, all looking forward to the family reunion in heaven.

Bro. Morgan joined the Methodist church at Mt. Holly during the pastorate of Rev. Richard Niel in the year of 1845, and was converted soon afterwards. About three months after his conversion he entered into the experience of entire sanctification, which has been beautifully exemplified in his walk and conversation for about fifty-three years. I believe about the last time he spoke in the class-meeting he said: “I know I am sanctified, but I am afraid I am not living a sanctified life.” When he spoke these words with a trembling voice his cup of joy was running over. The thought came to me, would it not be well for us all to be more concerned about the sanctified life. It is for us to look to the outer life and God will see to the inner life.

Bro. Morgan was always ready to testify to full salvation in a meek and childlike way, with a godly life back of it. He was a Methodist in doctrine and polity. He was devout and feared God with all his house. He was his pastor’s friend, never had a pastor he did not like. He never put himself forward. While he was not of an aggressive turn, he was always ready to co-operate with the church and his pastor in any good word and work. He was a meek man and would forego his own convictions rather than get in the way of any church work. It may be said the picture is overdrawn; the writer has extolled the virtues of the brother beyond their proper place. Not so. I am not given to eulogizing the dead. I appeal to those who knew brother Morgan best—his former pastors and his neighbors—to corroborate every reference to our own Bro. Morgan. God help us to emulate his virtues; and when the kingdoms of this world become the kingdom of our Lord, and his Christ, may we be found with “those who came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.” Sorrowing ones, look up, there is a shining providence behind every cloud! A few more years and we will all be safely housed in our Father’s house of many mansions, prepared for the faithful. S. P. STILES, P. C.

**GREGORY.**—Mrs. Belle Gregory was born in Austin county, Texas, September 19, 1857, and died April 28, 1898. She moved with her parents, (Rhodes by name), to Williamson county in 1871, and was married to the writer, (who was and is still a Methodist preacher), on the 9th of December, 1874. She was converted and united with the M. E. Church, South, in July, 1879, and lived a consistent Christian till death. Indeed, she was considered one of the best and most devoted Christians in all this country. As a church worker she had few superiors. In the altar, Sunday-school, or prayer-meeting she was ever ready and willing to do that she was called on to do. She led many souls to Christ, and was untiring in her faithful and energetic devotions to the Master. Her favorite song was, “I’m standing in the Lord.” She had a host of friends, and the general verdict was when she died that “she is in heaven as sure as there is a heaven.” She was full of good works until prevented by afflictions. Three years ago when she fell a victim to heart disease, from which she was a constant, but patient sufferer to the day of her death, at which time she suddenly

fell dead on the floor, and with an eye of faith I saw the angels bear her ransomed spirit to her immortal home on high to enter the rest that remains to the people of God. “Blessed are the dead that die in the Lord.” She leaves a husband and four children to mourn their irreparable loss. May we all some sweet day be happily reunited in the paradise of God. J. B. GREGORY.

DANVILLE, TEX.

Have You Eaten too Much?  
Take Horsford's Acid Phosphate.

People impose on the stomach sometimes, giving it more than it can do. “Horsford’s” helps to digest the food, and puts the stomach into a strong and healthy condition.

Life is Worth the Living.

BY EUNICE H. REYNOLDS.

[Last week we published a little poem: “Life May be Worth Living.” The following was written in reply.]

Life is worth the living.

If we meet it brave and true,  
God will give us strength to conquer,  
And safely bring us through.

Life is worth the living.

All our joys would be in vain,  
Not to know the sweet of giving;  
To bless, and lessen want and pain.

Life is worth the living.

Though every friend depart;  
If we only claim God's promise,  
He will heal our wounded heart.

Life is worth the living.

Though our prayers at times seem vain;  
When from sight the clouds are risen,  
We shall see and know God's aim.

Life is worth the living.

This life is but the span  
From which we step from earth to heaven,  
Guided by the Saviour's hand.

Life is worth the living.

Let me sing it o'er and o'er  
Till the angels catch the echoes,  
And waft them through the heavenly door.

Stutterers, Read This.

Rev. G. W. Randolph, the great voice doctor, who has so successfully treated many 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.

ATLANTA, TEX.—Have just closed a meeting at Viola, Tex., with a wonderful victory for holiness; fifteen or twenty converted or sanctified. It was a time of seed sowing. Had strong opposition at first, but it melted away when the Holy Ghost fell on the people; had 100 or 150 rise for prayer. At last service our throats gave out and we had to close. “Tears and Triumphs” is the best song book I ever used. Yours in the war,  
P. H. SANDERS.

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

“All Aboard, or Incidents of Travel.”

Abounds in Soul-Saving and Evangelistic Incidents.

Scores of Authors—19 Chapters—256 Pages.

Popular with Christian workers.—“Gospel News.”

Helps to fill the armory of the soul-winner and evangelist.—“Christian Harvester.”

Full of facts and touching incidents for Christian and temperance workers.—“Methodist Times.”

Contains many incidents of travel on soul-saving lines furnished from the experience of numerous prominent evangelists and Christian workers.—THE PENTECOSTAL HERALD.

Cloth Binding, \$1.00. Neat, Heavy Paper Cover, 50 Cents.

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“ROYAL” Mantel Folding Beds

No Weights. No Danger.

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Also handle produce on commission. The above firm is perfectly reliable.—HERALD.

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Between Nashville and Chattanooga, Atlanta, Augusta, Macon, Jacksonville, Knoxville, Asheville, Washington, Baltimore, Philadelphia, New York, Portsmouth, Norfolk, Jackson, Memphis, Little Rock, Texarkana, Sherman, Waco, Dallas, and Fort Worth.

PALACE DAY COACHES ON ALL TRAINS! INFORMATION PERTAINING TO TICKETS, ROUTES, RATES, ETC.,

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J. L. Edmondson, Southern Passenger Agent, Chattanooga, Tenn.

W. L. DANLEY,

General Passenger and Ticket Agent. NASHVILLE, TENN.

**Mississippi.**

COFFEYVILLE, MISS.—Since we last wrote we have held meetings in Memphis, Tenn., Natchez, Miss., Jackson, Miss., and are now at Coffeyville, Miss. At all these places God was with us, and stood by us. The blessed Holy Spirit was mighty to tear down, break up, and shake to pieces the stronghold of Satan. We are looking for the same to be done here. He promises, we claim. Amen! His Word is mighty, quick, and powerful. The Lord bless and keep the saints everywhere. Pray much. Live low. Keep humble and free.

L. P. ADAMS.

FORDOCHE, LA.—On the 15th ult, I began a meeting near this place. The Holy Ghost is convicting, converting, and sanctifying. Many that once were living in darkness and in sin are now walking in the light as He is in the light, and the blood cleanses from all sin.

On the first Sunday after the meeting began people came eighteen miles to service. While we preached that day to a crowded house a dear brother who is opposed to the doctrine of a second work of grace, and says we get it only in the dying hour, and further states that if Mr. Wesley and Dr. Clarke could come back to life they would change their views on the doctrine of entire sanctification. He preached to only five. It is a saying of Christ, "If I be lifted up I will draw all men unto me." We are holding Him up as a complete Savior. \* \* \*

**DeSoto, Mo., Camp-Meeting.**

The Southeast Missouri Holiness Association will hold its sixth annual camp-meeting at DeSoto, Mo., Aug. 18-29. The site is in a beautiful grove about one-half mile east of town, and great pains will be taken to make this the best meeting we have ever held. There will be plenty of material to work on each day, as there are scores of unsaved railroad men with nothing to do but idle away the time between calls for duty. For this reason I believe this ought to be a permanent camp annually. Let all holiness workers pray mightily for this meeting, that such an interest will be manifested as to cause steps to be taken to buy this beautiful camp site and make it permanent. For particulars write to Rev. W. R. McCormack, Doe Run, Mo., or T. Z. Smith, DeSoto, Mo.

The Rev. H. G. Scudday, of Tyler, Texas, will have charge, and many others are expected to assist.

T. Z. SMITH.

FULTON, KY.—The friends of holiness will please remember the Camp-meeting at Uba Springs, Weakly county, Tenn., seven miles from Martin, Tenn., which will begin, the Lord willing, 23d of August. Will, under God, be conducted by Rev. H. C. Morrison, editor of the PENTECOSTAL HERALD, of Louisville, Ky. All in the bounds of this work—and I don't know that it has any bounds—please put all their strength in this meeting, be on the ground the first day of the meeting, come ready on all lines, be filled with the Holy Ghost, and let us have a great time in the Lord. Plenty of bed room, and board very cheap. Any one who desires to come and is not able to pay board, come on, arrangements will be made for you. We cannot have many meetings through the country, so let's get all there is to be had in this meeting. Bro. Morrison is a safe leader. I have just finished reading Bro. Carradine's sermon from the text, "Fear not, for they that be with us are more than they that be with them."—II Kings 6:16. Right here let me urge it upon our people to read holiness books, and especially Carradine's books. He certainly is the best rounded, level-headed, safe human guide I ever read after outside of the Bible. He seems not to

leave anything out. If our people would read his "Sanctified Life," it would help them over so many places. His remarks in reference to the publishing house matter were enough and to the point, in the HERALD a few weeks ago. I am glad the HERALD had little to say about it; and to those who are afraid of the new law against evangelists, if they will read the sermon referred to above they will surely push on, and not even give the law a thought, realizing the text, II Kings 6:16, also Rom 8:28.

But I did not expect to write so long a letter. God bless and prosper the PENTECOSTAL HERALD. The fire is burning within me, the pathway is shining brighter every day. Hallelujah! Psa. 5:11-12. Yours in Jesus.

J. B. McDOWELL.

**"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.

OUR annual camp-meeting at Shiloh begins Aug. 19, '98. Pray for us that God may bless us by saving and sanctifying many souls. Yours in Jesus' name,

JOSEPHUS A. CHANEY, P. C.  
Osceola Ct. S W. Mo. Conf.**Camp-Meeting Slate.**

Evangelist B. S. Taylor, Des Moines, Ia  
Woodbury, Co, Ia Ass'n, Aug 26  
Marion Co Ia Ass'n, Sept 6

Above each ten days Hope also to attend a few days at

Richmond, Me, August 9

Have a new Tabernacle in good shape, 40x60 Parties desiring dates not taken as above address soon, if your date is not given in this slate

PARIS, TENN.—There will be a holiness tent meeting in this place, commencing August 9th and continuing ten days. Meeting to be held by Rev. Aura Smith and wife.

W. G. WYNNS.

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

**DR. BELL'S  
Pine-  
Tar-  
Money  
will stop  
your cough  
and cure  
the cause**

Sold by all druggists or sent upon receipt of price—25c., 50c. and \$1 per bottle by  
THE E. E. SUTHERLAND MEDICINE CO.,  
PADUCAH, KY.

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By JOHN MCPHERSON.

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

It has 150 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 at 20c, and paper at 15c. Close rates to evangelists, singing teachers and dealers. Not a dull song in this book. Try a sample.

**Pentecostal Pub. Co., Louisville, Ky.****Cheap Rates to Texas.**

On August 9th, 1898, the Cotton Belt Route will sell round trip tickets from Memphis to all points in Texas, at one fare, plus \$2.00 for the round trip, within 15 days, and tickets will be good to return within 21 days from date of sale.

The Cotton Belt passes directly through the best portions of Arkansas, Louisiana and Texas, and this will be a splendid opportunity for home-seekers to secure a good location.

For full particulars as to rates, etc., and for free copies of handsomely illustrated pamphlets about Arkansas, Louisiana and Texas, write to:  
W. A. McQUOWN, T. P. A. 504 west Main St., Louisville, Ky. or E. W. LABEAUNE, G. P. & T. A., St. Louis, Mo.

**Free Scholarships.**

President J. W. Beeson, of the East Mississippi Female College, is offering a few scholarships of free tuition, to worthy girls who are able to pay their board but who need help on tuition. If any of our readers need such help write to Pres. J. W. Beeson, A. M., Meridian, Miss.

**Holiness Camp-meeting.**

Rev. R. L. Selle, of Waco, Tex., will conduct a holiness camp-meeting at Atoka, Tex., beginning July 29, 1898, at night, and continuing ten days. Pastorage will be provided for stock. Everybody is invited. Come, ye friends of Jesus, and let's have a grand rally for our King. Yours in love,  
S. A. LOWRIE, M. D.

Silver Valley, Tex.

**Notice.**

Bros. E. A. Butterfield and Parker will begin a holiness meeting at Lone Oak school house Green county, O. T. embracing the first Sunday in August, and at Panama Home, Green county, O. T., embracing the third Sunday in August. The readers of THE HERALD will please pray for us that the sword of the Lord on Bros. Butterfield and Parker may rend all opposing powers. Yours under the blood,  
J. D. TEAY.

**Evangelist John Norberry.**

Address: 693 Macon Street, Brooklyn, N. Y.

Rock, Mass. July 25-31  
Portsmouth, R. I., August 1-7  
Westport Factory, Mass. Aug 8-15  
Lowell, Mass. August 16-October 1

R. M. Guy's home address, Meridian, Miss., and his slate:  
Mar. haviile, La., Camp, July 21-30  
Ebenezer, La., Camp, August 2-11

**Rev. B. Freeland**

Home address, Midlothian, Tex, and his slate:

Miller Springs, Tex. P O address Belton, July 27, to August 7

Heidenheimer, Tex. Aug 12-21.

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His great, loving heart has yearned over both the sinner and the backslider. And he abounds in illustrations, so that some of his sermons are like panoramas. Our hearts have been melted while he preached on both the Law and the Gospel, and on heaven and on hell. And he has a large place in our hearts; long may he live to preach the purest Gospel of the Son of God. We were glad to see his wholly sanctified wife, and to see how she prayed and worked at the altar services. Their lovely baby boy is a great comfort.

Now, this is a union camp meeting, strictly on the holiness line, and is interdenominational. Saints sit down together and feast their souls on the finest of the wheat. Deacon George McMorse, who originated this movement, is a Baptist, but he has the baptism of the Holy Ghost, and is full of faith and abounds in good works; has given thousands of dollars to the spread of holiness. And he is given to the habit of "ministering to the necessity of saints."

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**SOUTH BOONEVILLE, KY.**—We began here Sunday and have had salvation times from the start. Numbers have been saved and sanctified. Two services especially powerful. God manifested Himself marvelously. Shouting?—Why, Sprinkles himself couldn't surpass it. Brother Bell still at his post singing and leading the hosts to victory. More later. Pray for us. Yours, **H. W. BROMLEY.**

**CARTHAGE, MO.**—Our meeting at Lamar, Mo., closed recently. There were between three hundred and three hundred and fifty brought back to God. Some of the business men of the town were saved. There is a band of independent holiness folks there. They are good people and everybody believes in them, but of course we believe they made a mistake by coming out of the churches. This place (Carthage) is the prettiest city in the south-west. It is an educative center—Chautauqua city—and abounds in wealth and wickedness. We are having a hard pull but the fire has begun to fall. The truth is being given to the people unvarnished and is telling. Bro. Culpepper is at his best, and those who know him know what

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**The Two Lawyers: A story for the times** By Rev. H. C. Morrison. Price 50 cents; now ready for delivery.

ALBANY, I. T.—Perhaps some of the readers of the HERALD would be glad to hear from what is called the Indian Territory. It is supposed by some to be a wild country infested with toughs and renegades, but I have been surprised to see the class of people that are here, many of them are nice people and are hungering for opportunities to attend services somewhere. But outside of holiness people few have the courage to stand and take hold, and as I visit from house to house, and learn the people, I find many are hungry for something they know not what. This is a needy field for evangelistic work. I have been sent here by my Presiding Elder of the Free Methodist Church. I feel the need of help. I am alone, as it were. If I could have a good, consecrated band to come and help me we could accomplish great good.

I also need a tabernacle to pitch where it would be convenient for the people to come, on account of roads being so bad. God has laid this field on my heart and I am praying God to speak to some one to lend me a helping hand, to either come and help or to send help. Is there any one who has an idle tent they could let me have or could help me to secure one for the balance of the year. Our crops are soon laid by, and I have several calls to hold meetings where there are good souls inquiring the way. I am not a new hand at this business, but for 19 years I have been telling the story of the cross, and feel that this needs to receive attention by some of God's little children. Pray for me. God has been blessing us in every service. Bless His name! I would like to hear from those living in the Indian Territory and get acquainted. I could use lots of reading matter, books, tracts, papers. This is a mission field, send them on. Amen!  
**CLARA R. PENCE.**

COMMERCE, TEX.—Our meeting closed here last Sunday night, with ten professions of conversion and sanctification, and the cause of holiness greatly strengthened. The Lord delivered several from the bondage of the tobacco habit, and they were made "free indeed." We had a hard fight and a strong pull against worldliness. There were two ten cent minstrel shows in town while we were there, one remaining the whole time of the meeting; then came the Fourth of July celebration, with fireworks and shooting and a grand ball, but the Lord kept us in perfect peace. Several months ago the Ladies Aid Society of this place, stopped a protracted revival (?) meeting to have a ten cent entertainment in the church. The revival began Sunday, the following Tuesday night the church was closed, a stage built, the windows curtained, and a regular church opera took the place of the revival service that night. The next day the meeting went on as usual. Therefore these people reject the doctrine of holiness. We begin at White-wright, July 14, and from there to the annual camp at Greenville, Tex. In His name, **C. B. JERNIGAN.**

HOLMESVILLE, LA.—I have just closed a splendid meeting at this place, which resulted in a number of conversions, reclamations, and sanctifications, together with many public confessions, and reconciliations over neighborhood feuds and differences of long standing. Before coming I had been solemnly warned off by the preacher in charge, and seeing that it was not possible for me to proceed without breaking a law of the church, I took the precaution of transferring my membership to another body of Christians, where I hope to enjoy more help and fewer hindrances in

performing my work of faith and labor of love, as a minister of the gospel. That this step caused me great pain, I need not inform that portion of your readers whom I number among my acquaintances and friends. The meeting here was glorious indeed, but scarcely excelled that at Pollock, La., where I had been engaged for a week or more in joint evangelistic labors with Sister Rutherford, the inspired woman preacher. Here the crowds were exceedingly large, and the results perhaps equal to the opportunity. Both these meetings were held in Protestant Methodist communities, a denomination which in this part of the country at least, is in hearty sympathy with the two distinctive features of religious progress in the latter part of the nineteenth century—evangelism and sanctification, as a second grace.  
**J. M. BEARD.**

**"Ye Are My Witnesses."**  
I was happily converted in 1855, and joined the M. E. Church, South, lived the best I could under the preaching of justification by faith, trying to grow into perfection, but never reached it until 1891; that was done in a holiness meeting, conducted by Revs. Robert Johnson, and Hunt not by growth but by consecration and faith in the Lord Jesus Christ, I was instantly sanctified. Glory to Jesus for his cleansing power! I had been a constant user and slave of tobacco for thirty-eight years. I became convicted of the evil of it, and asked the Lord to take away the taste and desire, and fill the vacuum with something better, which he did instantly. Praise the Lord for a full salvation! and I have been free from the use of it ever since. I have been preaching full salvation as a licensed preacher for the last four years. And the Lord has blessed our labors with many conversions and sanctifications. All glory to Jesus! Bro. editor, please give us room in your most excellent paper for our testimony, that it might be of some benefit to our holiness brethren and all other Christians. I think your suggestion a good one, about holding a holiness meeting in every county seat in the state. We want one in the town of Benton, Marshall county, Ky. We ask an interest in the prayers of all the holiness brethren, for the sanctification of all the Christian people in this country who desire it.  
**J. V. DYCUS.**

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For rate and information call or address A. Whedon, P. & T. A. W. H. Taylor, A. G. P. A. No. 216 Fourth Ave., Louisville, Ky.

ELLISTON, VA—I have been reading your excellent paper, THE PENTECOSTAL HERALD, for about two years, and I wish I could express how much love I have for it. It teems with good things every week for the soul. So many times when I would feel discouraged it would come as a beacon of light.

We have a holiness band at Elliston. About two years ago, Brothers Strouse, Oakley and Marshall of Salem, held a meeting here. The church was wonderfully revived, Satan's strongholds were torn down and the Kingdom of God set up in many hearts. The doors of the church were opened to the M. E. pastor, who is a sanctified man. Have class meeting and a sermon every second Sunday. It is a time of great rejoicing to see God's children united in song, prayer and testimony, regardless of denomination. We are greatly blessed, and strengthened every meeting. Would that all the holiness people had such an opportunity to assemble to praise God for all his goodness. When I think of God and all his manifold goodness, and then think of poor insignificant man I cannot help exclaiming, "What is man that thou art mindful of him, or the Son of man that thou visitest him."

Bros. Strouse and Marshall begin a meeting at Shawsville a little village about four miles above, here, the 11th of August. We are also expecting Bro. Hypes, a Holy Ghost preacher, here a little later. We ask prayers of every child of God that these meetings may be a great power for good, and that the spirit of Jesus may be mightily manifested. May your ever paper go on its mission of good words and works  
MRS NANCIE L. BENNETT.

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GEORGETOWN, TEX—I am to hold two meetings in Wilmington, Delaware, beginning Sept. 10. While in that section named 'e glad to have other calls during October and November. Pastors desiring my aid will please write me at once.

H. G. SCUDDAY, Evangelist.

POETRY, TEX.—The Camp meeting at the above place was closed last Sunday. The attendance was large, God was there, much good was done, many were converted and sanctified. Bro. Walker was detained in St. Louis and did not reach us. But I was assisted by Rev. J. M. Whitehead, Rev. L. L. Pickett, Rev. J. W. Hughes and Mrs. Rodgers. The preaching was scriptural and Methodist. This camp may be moved to Terrell, eight miles from this place, next year. Ground has been purchased, I am now at Scottsville, and the power is falling.  
A. C. BANE.

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.

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The Absorption Process a conceded success. Scarcely a failure in sixteen years. No knife. No Gastric. No Blood. No Pain. Write Dr. Hess, of Grand Rapids, Mich., for particulars and references. For cancer of the breast, if not broken out, treatment can be sent.

**Millersburg Female College.**

Dear Brethren and Friends: Perhaps you know of some young lady who ought to be in a good school, under wholesome Christian influences. If so, will you kindly send me her name and post office address on a postal card. If all who read this would take a few minutes to think about the matter and then write me a postal card or letter, you would no doubt be surprised at the results. Many of us who have had the privilege of collegiate training in good Christian schools, have enjoyed these privileges because some good friend spoke to our parents and got them interested in our education. Such was the case with this writer, and we shall never cease to be grateful to a good brother, a Methodist preacher, for his influence in this direction.

Millersburg Female College was never better equipped in all respects than at the present. Send us the names, not only of those whom you consider able to go to college, but of any young lady who is really anxious and in earnest about getting an education. In this way our friends have done much toward increasing the patronage of the school in the past, and we therefore look for their aid and influence in the future.

C. C. FISHER, Pres.

MILLERSBURG, KY.

NEW DECATUR, ALA.—Our meeting at New Decatur was rained out. Some few were converted, reclaimed and sanctified. If we could have had good weather no doubt many souls would have swept into the cleansing fountain. We had no support from the churches, save the M. E. and Presbyterian Churches. Opposition was great. We are at Hartsell for ten days. We are expecting a glorious victory here. We go to Evergreen August 4, the last engagement Brother Ruckabee has in Alabama. He goes to Alexander, Tex. Pray that we may be true. Yours,  
A. J. JONES.

RIPLEY, TENN.—At William's Tabernacle the fire is falling. Rev. C. E. Boswell was with us a few days. Rev. Lewis Powell is here doing good work. Brother Reeves came with him. He preaches well for a young man. More than twenty have been converted. Fine interest. No opposition to the doctrine of entire sanctification so far as I know. I have several subscribers for the HERALD. Much rain has hindered our work to some extent. May the Lord prosper you and bless you.  
J. J. SMITH.

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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. B. LEWIS.

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We have sold over 6,000 copies of these books by this plan, and we have sent them safely into every state of the Union and to foreign countries, and have received grateful and commendatory letters in large numbers. We quote a few:

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- ALEXANDRIA, EGYPT, Nov. 8, 1897. Books reached me in exceptionally good order. No one would have suspected that they had a long journey of 6,000 miles before reaching this city. The whole set I consider as one of the best, if not the best, bargain in books I ever had. Accept my hearty thanks for them. REV. G. A. SOWASH, American Mission, Moharem Bey.
- ERASTUS, O., Feb. 28, 1898. I am well pleased with the books, they are just what every minister of the gospel should have. I do not see how you can sell them so cheap. Would not take \$15.00 for mine and do without them. REV. G. W. ARNOLD.
- PRAIRIE VIEW, TEX., Feb. 7, 1898. The books are in every way satisfactory. The wonder to me is that you can put upon the market such good standard works in such excellent binding, at such a low price. C. W. LUCKIE.

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# 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., AUGUST 10, 1898.

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

## TO STOCKHOLDERS.

Call for the third payment on stock in the PENTECOSTAL PUB. CO., has been sent out. Prompt response on the part of those receiving the call will be greatly appreciated by us. We gratefully acknowledge the many evidences of interest and good will manifested by the people in this enterprise. Cordially yours,

THE PENTECOSTAL PUBLISHING CO.

We regret that our field agent, Mr. V. L. Williams, so favorably known to so many of our readers, has been quite sick at Clarksville, Tenn. His illness has prevented him from attending some of the camp-meetings in Texas, but he is now much better and will be in the field by the time this paper leaves the office.

## MARRIED.

At Wilmore, Ky., August 8th, Rev. J. W. Hughes officiating, Mr. S. A. Mullikin, manager of the Book Department of the Pentecostal Publishing Co., and Miss Nellie Sprague, of Marietta, Ohio. The editors and entire office force join the many friends of this worthy couple in most hearty congratulations and good wishes for their future.

The article by "Participant," published on our first page in the issue of July 27th has done just what it was intended to do—set people to thinking about a very important matter. We will say here, what might have been known from the first, that we did not insert the article in the interest of any particular school, nor to the prejudice of any. It was aimed at every school which does not look to the spiritual interests of its pupils, and is in favor of every one that does. Let parents look well to this.

## TO DELINQUENT SUBSCRIBERS.

We ask you please to look at the label on your paper and see if you do not owe us. If so, send us the amount at once. We need the money, and you are causing us to suffer loss by your delay. It is the summer time, the hardest time of the year on religious papers. Why compel us to borrow money, pay out interest, and thus waste the Lord's substance, when you can easily help us? PAY UP, then we can meet our obligations. Now, friends, please do not lay this aside and forget this important matter. We are trying to publish a paper that will help you, but we can't do this without money to meet our bills. You can greatly help us by renewing promptly. Send the amount you owe to the PENTECOSTAL PUBLISHING COMPANY, 317 West Walnut street, Louisville, Ky.

## PARKS HILL CAMP-MEETING.

"The twenty-eighth annual camp-meeting at Parks Hill began Thursday under the new management, and the attendance of campers is up to the usual standard, and unless it rains for two weeks the meeting will be a success.

Dr. Bolling arrived Thursday morning, to take charge of the meeting. Dr. Briggs, of Owensboro, will arrive to-day and will preach to-night and to-morrow. Other good preachers will be coming during the meeting and assist in the services."

The above is taken from the "Kentuckian-Citizen," and is presumably correct. Our readers will remember that in last week's issue we gave some account of the protest made by the pastor, Rev. R. H. Wightman, against these brethren holding this

meeting. Following is a copy of the letter written by Brother Wightman to Dr. Briggs and his communication to Dr. Bolling was substantially the same:

MOOREFIELD, KY., July 18, 1898.

REV. G. W. BRIGGS, D. D.: Dear Brother—I have charge of the Moorefield Circuit, in the Maysville District, Kentucky Conference. Parks Hill camp-meeting is situated between two of my churches; from the one about a mile, from the other about two miles. The manner in which that meeting is conducted is in every way morally and spiritually damaging to the above-named churches. On the two Sabbaths held by the camp-meeting, the Sunday schools and congregations of these churches are broken up; neither is there a rally of Sunday-schools or congregations, the balance of the year, from the demoralizing effects of said camp-meeting; in Sabbath-desecration, buying and selling, drinking and drunkenness, and carousing in general. I have already written to Dr. Bolling, entering my formal protest against his conducting the meeting this year, and seeing that you also are advertised for the meeting, I hereby notify you that I have put myself under the protection of the law enacted by the late General Conference assembled at Baltimore, May 1898. I therefore enter my formal protest against you preaching or assisting in any way in the above named meeting. Yours fraternally,  
R. H. WIGHTMAN.

To this formal protest the following reply was received:

OWENSBORO, KY., July 25, '98.

DEAR BRO. WIGHTMAN: Since writing you I have made some examination of the law, and some inquiries about the Parks Hill camp-meeting.

As to the law: I do not believe it has any bearing on the case in question; what is more, it is a rule among us to count all new laws as operative only after the session of the Annual Conference following their enactment.

As to the camp-meeting: The difficulties of which you speak are more or less true of all camp-meetings held near towns, and are to some extent beyond the control of those having such meetings in charge. If we are not to hold a camp-meeting save where we can control not only the immediate grounds but the contiguous country, we should be compelled to abandon them all.

I am sorry you have been thus interrupted, and but for my written contract I would not come; for while some things may be perfectly legal and legitimate, they are also sometimes inexpedient. I love my brethren and would not wound one of them willingly. But in this case, since I find that Bro. Bolling will be in charge—(I have just read a letter from him)—and a bishop also in all probability as a visitor; my decision is that I am not justified in breaking my word. With great respect I remain,  
Yours Fraternally,  
G. W. BRIGGS.

Dr. Bolling wrote as follows:

COLUMBUS, MISS. July 20, '98.

REV. R. H. WIGHTMAN, MOOREFIELD, KY.—Dear Brother:—Yours of the 18th to hand. I am not disposed to do violence to any law of our church, and do not think I would do so by attending the Parks Hill camp-meeting, as it is not a meeting held within the bounds of your charge, but a fixed meeting under the management of another church. In the next place no law forbidding me to come has yet been promulgated, and therefore is not in force, and I know of no such law officially. All this aside, I am not disposed to trouble a brother, even in his work, and will not, even though I think his objections merely revengeful, and hence I have notified the management that I cannot be present.

Be fair now, and notify all the preachers in the same way, as you have me. Drs. Briggs and Du Bose should be duly notified, as they are to preach, and I was not. Yours etc.,  
W. T. BOLLING.

Two days after this, he followed this letter with another, a copy of which we give:

COLUMBUS, MISS., July 22, 1898.

REV. R. H. WIGHTMAN, Moorefield, Ky. Dear Brother:—After more mature consideration I wish to withdraw my answer of July 20th, and notify you that I am satisfied that I will violate no law

by being at Parks Hill, and therefore will attend the meeting and abide any charges you may see proper to bring against me before the North Mississippi Conference. Yours fraternally,

W. T. BOLLING.

A formal protest was likewise sent to Bishop Galloway, who was advertised to preach next Sunday. At last accounts he had not answered the protest, but it is announced (whether authoritatively or not we can not say), that he is coming. In making these protests Bro. Wightman is backed by his Presiding Elder and Quarterly Conference.

We ask our readers to note the following facts:

(1) The Parks Hill camp-meeting has never been noted as a soul-saving institution. (2) The scandalous debauchery and demoralizing influences especially on the outside of the encampment in consequence of the great crowd of hoodlums brought in by the Sunday excursions, are known far and wide. (3) On account of these things the Kentucky Conference threw the thing overboard several years ago and refused to have anything more to do with it. (4) The protest of Bro. Wightman is on account of the immoral and hurtful influences of the meeting and not on account of the doctrines preached. (5) This camp-ground is situated directly between two churches belonging to the Moorefield circuit, a mile from one and two miles from the other. A straight line between these churches would almost pass through the camp-ground. (6) Dr. Bolling thinks "it is not a meeting held within the bounds of your charge, but a fixed meeting under the management of another church." What other church? The fact is that the thing has had no church affiliation since the Kentucky Conference threw it overboard several years ago. For a long time it was owned and run by the "Washington Land and Mining Company," a business corporation made up without the slightest reference to church relationship or Christian character, and either this or a similar company now has it in hand.

(7) It would be interesting to know just what Dr. Bolling considers the "bounds" of a charge to be. Evidently, from this quotation, he does not understand the term to refer to contiguous territory. Otherwise, what difference would it make if the meeting were "under the management of another church?" When Dr. Bolling says: "No law forbidding me to come has been promulgated, and, therefore, is not in force," he forgets the Episcopal decision of 1879, which declares that a law becomes operative from the adjournment of the General Conference by which it is enacted.

Dr. Briggs does not inform Bro. Wightman why he thinks the law has no "bearing on the case in question." This is a very important matter. If it has no bearing upon this case, upon what case does it have a bearing? We are sorry he did not give more light here. If it had been a holiness camp-meeting, and the pastor had been a Zinzindorian Methodist, warning some evangelist to "keep off the grass," would the case have been different?

The Doctor's "rule" that "we count all new laws as operative only after the session of the Annual Conference following their enactment," was never heard of before. It is merely the creation of his own brain.

But what can Brother Wightman do? He has entered his protest; neither of the brethren think the law applies to the "case in question," and they have come and are holding the meeting.

Of course Bro. Wightman may complain to the Presiding Elders of Dr. Bolling and Dr. Briggs, and possibly these officials may proceed to reprehend them. This depends upon whether they

(CONTINUED ON 9TH PAGE.)

◆ CONTRIBUTIONS. ◆

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

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

Now in regard to how far a man can be cleansed;—DOES A MAN REACH THE STATE OF GOD?

No Then how far can he be cleansed?

God clearly says in II. Cor. 7:1, 'Having therefore these promises, dearly beloved, let us cleanse ourselves from ALL filthiness of the flesh and spirit, perfecting holiness in the fear of God.'

That is it, "From ALL filthiness of the flesh and spirit." From ALL, not from SOME. "From ALL filthiness of the flesh and spirit, perfecting holiness in the fear of God." If you want to have the life more abundant,—real life flowing out of you,—you must have first the cleansing from ALL, just as God says. There is no exception, no line is drawn there. Every unclean thing must be put out. Everything unclean must be put away. When God does the cleansing, He does it well. He doesn't do it half and half.

Some people say, "O, yes, we do believe in cleansing." What sort of cleansing do you believe in? Do you believe in cleansing with something UNCLEAN still left within? I believed that for years. When people came to me and said, "David, do you believe in cleansing?" I would say, "Yes, I do."

"What sort of cleansing?"

"All cleansed, but the old man still inside."

I am ashamed of myself now, because I was limiting my God's power, I was limiting the efficacy of His blood. I made Him a weak Savior, I made Him a limited monarch, not an absolute monarch. I made His cleansing power very poor. I was standing just where the Mohammedans and Hindus are now standing,—believing that none can be delivered from sin in the heart in this life. They all say that sin is inside, and cannot be altered by any means. I also said, sin was inside, but praise God, I do not say so now. What is the difference? I would rather call myself a heathen than believe this unscriptural doctrine. If I believe Christ is not able to cleanse me from ALL sin, I make Him equal to one of the powerless gods of the heathen. O, may God help you, my brother! Do not limit your God! Do not limit the power of Jesus Christ! The blood of Jesus Christ His Son cleanseth us from ALL, from ALL, from ALL sin! Nothing less! Christ came to this world not only to save us from the wrath to come, but to save us from the guilt and power of sin NOW; and from the presence of sin hereafter when He comes. You will see plenty of things coming around, in your daily life, but nothing will get in, UNLESS YOU WISH AND DESIRE IT TO. HE SHALL TAKE POSSESSION OF YOUR HEART, IF YOU ONLY ALLOW HIM TO CLEANSE IT AND KEEP IT. IN comes the light, and OUT goes the darkness.

You would not put a new hat on top of an old one;—no, no, you PUT OFF the OLD hat, and you PUT ON the NEW one. You can't have a new hat on an old one. Glory be to God for the wonderful perfect Savior in whom I trust!

"Jesus saith to him, He that is washed needeth not save to wash his feet but is clean every whit." John 13:10. CLEAN EVERY WHIT, except his feet. Christ spoke about the feet-washing because there are a great

many difficulties surrounding Christians outside, so he needs feet-washing in his daily walk, BUT NOT HEART CLEANSING. That I will speak of later on. I am speaking now about HEART CLEANSING "Every whit clean!" "EVERY WHIT!" "EVERY WHIT!" David said, "When you wash me, I shall be whiter than snow."

He knew and believed that God would give him such a heart, clean every whit. Wonderful cleansing! If you take a microscope and put the glass over the snow, you are sure to find some dirt in it. But David did not believe in that sort of cleansing. He said, "Cleanse me, I shall be whiter than snow." When God CLEANSSES, He CLEANSSES your heart whiter than snow, that is, from ALL uncleanness. WONDERFUL CLEANSING! Cleansing from ALL uncleanness!

I. John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from ALL unrighteousness," FORGIVENESS from all sins comes first; and then CLEANSING from ALL unrighteousness.

FORGIVENESS is not CLEANSING: CLEANSING is not FORGIVENESS. He FORGIVES your sins,—that is the first work of grace; and then CLEANSING you from ALL UNRIGHTEOUSNESS. The first is PARDON, and the second is PURITY OF HEART.

Now, dear brother, you have been hearing the Word of God, what do you think about it? Do you still say something evil is left in your heart after this cleansing? If so, you make His Word untrue.

People have had this teaching for years, that sin is in you and cannot be removed. They take all that their ministers and clergymen say, but they don't go to the Bible to find out whether it is so or not, for themselves. That is the way you get caught like a fly in the treacle; YOU DON'T READ THE BIBLE. You say, "Mr. So-and-So says so; he must be right; he is a great man, he must be right; he teaches in a great college, he must certainly be right." O, who told you that? WHY DON'T YOU READ THE BIBLE FOR YOURSELF? Search it day by day ON YOUR KNEES, and ASK GOD TO TEACH YOU. Glory be to God, you will understand the truth very clearly!

I wasted my life for eleven years, instead of going to the Word of God. I studied the Bible, but not in the way I should have searched it. If a preacher said a thing, I used to believe it, and argue the point with other people, because I believed in his word and didn't go to the Bible for instruction. But eight years ago the Lord opened my eyes clearly to see His truth, and said, "David, go and tell out the truth I taught you, whether the people like it or not." Those of you who come to the point of Scriptural teaching will certainly be used of God to win thousands and thousands of souls for Christ because you believe His whole Word.

O, brother, take this truth, take it now, this teaching out of God's own Word! I have proved it myself in my daily life. Now do you believe that God is willing to cleanse you from all filthiness? If so, I will show you how.

(TO BE CONTINUED.)

**THE OPPORTUNITY OF METH-**

**ODISM.**

O. J. MOORE.

What is it? It is to do what Methodism was originally raised up to do. It is to spread Scriptural holiness over all lands. This is the special mission of Methodism. When

there is no more need for the spread of holiness, Methodism has served the purpose for which she was raised up, and should retire from the field of evangelical effort. What the Christian church needs is a holiness that can be spread and some one who knows how to spread it. The Christian Church has plenty of theoretical, bottled-up holiness—holiness in canonized saints and holiness in theological standards. What the world needs is not more theoretical holiness, but a holiness that can be propagated. It has been the glory of Methodism that she has held as a sacred deposit, a holiness that is contagious. Every one who has familiarized himself with present day pentecostal evangelism will recognize the truthfulness of the statement that not all the preachers and evangelists who go up and down the land talking eloquently about "the Spirit-baptized life," "the baptism of the Holy Spirit," "the upper room experience" and "the life more abundant," are really leading believers into the experience about which they so beautifully theorize. Many of these preachers and evangelists get a large hearing, but the results are absolutely among the unknown quantities. These are the preachers who get the largest amount of gratuitous advertising in the average religious newspaper.

The kind of holiness which is the most popular with the editorial management of the "Christian Life" department of the average denominational periodical is ordinarily the variety that is most unlikely to spread. But this is far from being the kind of holiness for which early Methodism was noted. Early Methodist preachers and modern Methodist holiness advocates have gloried in the possession of a holiness that can be spread, a holiness that is the heritage of every believer who will meet the simple, but necessary conditions of entire consecration and saving, appropriating faith.

After preaching a sermon to a school house audience of intelligent and thrifty farmers a few days ago, the writer was approached by an elderly brother who expressed his appreciation of the sermon in rather extravagant language. After expressing his gratitude for the sermon which he said seemed like a message straight down from heaven, he turned to some of his neighbors and said: "After all, we have to go to Methodism for the straight gospel." And then he said he wrestled for months with Phoebe Palmer's book on holiness, before he finally got out into the light of full salvation. He had been trained under the influence of Calvinistic teaching, and was doubtless taught that holiness was an experience reserved for the possession of glorified saints. Do my readers believe that when this brother paid such a glorious tribute to the church of which I am a member, that my joy was unmixed with humiliation? How I would have been delighted to have said to my brother that Methodism deserves all the confidence you have expressed in her, as the depository of the precious doctrine and experience of holiness—a holiness that can be spread. But my denominational pride was of short duration, when I remembered that the Methodism of which the brother was so enthusiastic was largely traditional, and that in modern Methodism the straight holiness teaching which had been so helpful to him is not easy to find, except in the undercurrent of an ostracised holiness evangelism. Methodism of the Wesleyan type, never had such an opportunity as to-day. There are multiplied thousands in all churches to-day who not only want to read beautiful essays on the "higher life," but they want the best and most radical thing there is for them in the

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line of salvation,—holiness and power for service. The holiness that was taught and lived and testified to, and spread like a prairie fire by primitive Methodism, is an all sufficient answer to the cry of thousands of present day believers for the higher-life. This is the supreme opportunity of Methodism. Methodism is on trial as never before in her history. Will Methodism have the wisdom not to give a serpent or a stone when the world looks to her for bread?

GREELEY, COL.

**A PASTOR'S VIEW.**

REV. S. H. LOVELACE.

The Madisonville Circuit has three appointments. The time is divided as follows: The first and third Sabbaths preaching at Madisonville, second Sabbath at Nebo, and the fourth at Earlington. At the two appointments where they have preaching but one Sabbath each month, there is but a small membership, the redeeming feature being the quality of a number of the members. In Madisonville we have about two hundred and fifty members, with good prayer and class-meetings and an active Epworth League of one hundred and eight members—A Home and Foreign Missionary Society, so that we may say the state of the work is fair. In addition to much other work Madisonville has torn away all the old parsonage, save the front, and builded five new rooms, modern style, making eight rooms in all. The preachers home here loses nothing in comparison with all the other parsonages in the Henderson District—and there is one in nearly every charge. Truer Methodists and better people are not to be found than are some of mine.

Rev. A. E. Ross, from Oregon, recently preached the opening sermon at our beautiful tabernacle, and continued preaching morning and evening for two weeks. His preaching was strong and earnest, urging Christians to seek and live the experience of holiness, and the unsaved to become Christians. He conducted no altar services for either class excepting twice—and then only when the power of the Word seemed to make it necessary. No professions of either state of grace has been reported, yet, there are evidences that great good was done in stirring up the hearts of the people to better living, and preparing the way for a future harvest of souls.

Much is said in the HERALD concerning the "new law" enacted at the recent General Conference. Also in other papers. Some writers opposing and others favoring it. Though we have failed to see the necessity of changing the reading of our Discipline, we do not believe that there is just cause for the alarming apprehensions of some preachers and laymen as to probable or possible results. The "new law" does not put pastors under limitations, but leaves them, as they ever have been, free and in full charge of the fields of labor assigned them. No pastor, with "a spark of piety" will object to his local preachers and faithful laymen conducting cottage prayer and class-meetings where they do not conflict with hours for worship in the sanctuary. And every pastor has a perfect right to ask whom he will to aid him in revival service, irrespective of the state of grace the helper may profess, and the members of the church are extremely out of place where they try to force their pastor to call an evangelist or pastor to his aid contrary to his convictions, he being in a better position to know the gifts of the ministry than are the laymen. Prayerful conferences should always be had between a pastor and his people before invi-

ting any man to aid in a meeting. The thing always desired is a genuine revival, therefore no one should be called to hold a meeting out of mere preference for the man on the part of either pastor or any number of his flock. All good men are not, in any extensive sense, revivalists. A man may be a regenerated man, consistent in his walk and honored and loved by all who know him, and a strong preacher in doctrine, and not be a revivalist. A man may be entirely sanctified and yet be wanting in qualities that make a safe, successful revivalist. We speak from personal observation. Such men as Jones, Carradine, Ross, Lowry, and Morrison will have more calls than they can meet, from year to year. Those who are restless under the limitations of a pastoral charge, circuit, or station and are listening for calls to help their brethren, and fail to get them, should stand in their lots and be patient, and those evangelists who wait in vain for calls, should not thrust themselves into fields uninvited by rightful authority, but be true to the law of the church, so long as they are members of it. And if the time should come when they feel that they cannot be loyal, then let them withdraw, for willful disloyalty to the church, whose vows we have assumed, is sin. First and last, and among others who held different views, I have had five faithful ministers of the gospel with me in meetings, who professed the experience of perfect love, and preached the doctrine, and no one of my presiding elders ever objected, and I have had Drs. Hayes, J. W. Lewis, J. H. Young and G. B. Overton, all of whom are good men and each of whom denies that entire sanctification is a work accomplished by "the God of peace" subsequent to regeneration—holding that the heart is made perfectly pure in conversion—from whose views I dissent. Putting it in its mildest form, it is unfair to speak unkindly of pastors and presiding elders in general, because of the real, or supposed, mistakes of a few. The result is evil, and only evil. As to our bishops, we believe all are good men, enjoying a good degree of grace, and some of them "the fulness of the blessing of the Gospel of Christ." That they are infallible they do not claim, neither do their friends claim it for them. That they may make mistakes, therefore, no one denies. But who convinceth them of wilful sin? They have been pure men, and the great head of the Church be praised that history records not the fall of one of the bishops of our Church. "Avenge not yourselves," is a precept ever to be remembered. Deep piety, common sense, much prayer, and fair dealing, one with another in our Zion, and all breakers will be cleared away, the explosives will disappear, and the prophesied calamity, resulting from the "new law," will never come. THE HERALD is Wesleyan.

[We have not hesitated to allow our beloved brother to express his views in our columns. We only wish that the facts justified us in regarding the "new law" as he does. Judging matters from the standpoint of a Kentucky pastor, he finds it impossible to believe some of the things that have caused our brethren to write as they have. But if it be true that "no pastor, with a spark of piety," will object to his local preachers and faithful laymen conducting cottage prayer and class-meetings, where they do not conflict with the hours for worship in the sanctuary," then there are a good many pastors in certain quarters who are without "a spark of piety," for they are doing this very thing. If the "new law" had no broader application than that of which our brother speaks, it would be a much less harmless thing than it is. But everyone acquainted with the facts knows that the principal application of the law is to the interdenominational camp-meetings, and is used for the especial purpose of preventing the preaching of the doctrine of entire sanctification by our preachers. The law was intended as a means of crushing out this doctrine and is being used for this purpose.—EDITOR]

**HINDRANCES TO HOLINESS.**

BYRON J. REES.

"Why does not every one seek sanctification now?" This question puts itself to the heart and mind of one newly sanctified, with especial emphasis and persistence. After one has given all to Jesus, "died out," believed, received the witness and begun to examine the excellent country he feels sure that now everybody to whom he relates his experience will seek "the blessing." But alas, for one's sanguine hopes, people are no more ready to listen to our testimonies than to those of our predecessors. It is a cruelly cold dash of ice-water upon the anticipations of Bro. Novice when he finds that instead of rejoicing with him in his new possession and endorsing his testimony with heartiness, Dr. I. B. A. Clericus prepares and delivers a series of five elaborate sermons in which he seeks to "make clear" (1) That a Christian receives a thousand blessings, but never a "second." (2) That it takes some sin to keep us humble. (3) That "crankification" is a synonym for the profession of holiness. (4) That we get it all when we are converted. (5) That we never get it until we die. (6) That there is no such thing as sanctification. (7.) That if you got it you could not keep it.

It gives Bro. Novice positive pain to see the attitude which many of his friends take toward him and his treasure. Where he sees beauty and joy and victory and a life with Jesus, they see, or say that they see, "spiritual pride," "religious arrogance," and an "holier-than thou" attitude. He thought to bring a message of "good news of great joy" to class-meeting but lo, *mirabile dictu!* His hearers complain that he "reflects on the brethren."

One explanation of the way in which many treat the doctrine and experience of entire sanctification is to be found in simple ignorance of the subject. Our tracts, periodicals, books, conventions and camp meetings are doing much to enlighten the people concerning this perpetual spring experience of the soul, and yet the great masses of the church are almost totally ignorant of the nature of true sanctification. A few articles in the secular press written in some inky littered attic by callow reporters learning their trade; a "conference holiness" sermon preached once each year by the pastor, some veiled taunts at the sanctified—these are the sources of information about holiness in all too many cases.

But the chief hindrance to "every one's seeking sanctification" is to be found, not in ignorance of the subject, but in heart unwillingness to conform to God's standard. Holiness involves a death to worldly ambitions, earthly fashions, and terrestrial loves. To be sanctified is to be pure, mentally, physically, morally, and spiritually. The human heart, naturally bad, shrinks from rigid rectitude.

Brother, if there is a particle of tremor in your soul under God's scathing, truth be frank and "straight out" and seek full salvation. Do not hesitate. God is waiting, the blood is in readiness, the Holy Ghost is eager for the task. Close in with God and be cleansed! Amen.

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THE TWO LAWYERS, price 50 cents, is now being delivered to subscribers. Send to the HERALD for a copy of this interesting story.

## FROM NORTH GEORGIA.

REV. CLEMENT C. CARY.

It is a matter of regret that the "holiness movement" in Georgia, which at one time was accompanied by marked power, has almost ceased to be a movement. Why this is so, may not be easy to say. At one time, in North Georgia, two semi-annual "holiness conventions" were held, one in the spring and the other in the fall, well attended by holiness people, and were seasons of great refreshing. Those in the experience of sanctification came from far and near, while not a few went to these meetings to seek for light upon this great question of experimental godliness. In some cases there was a legitimate rivalry to entertain these "conventions," between churches. But a change has come to pass, and these semi-annual gatherings have about been abandoned. There is, however, one place which is yet a center of attraction to the holiness people, in the annual camp meeting at Indian Spring, where the "second blessing" doctrine, "properly so called," has right of way. This will still hold this people together, and serve as a means of propagating this gracious experience.

This camp-ground is located in the bounds of the Flovilla Circuit, South Atlanta District, and the question has arisen as to what will be the effect if the pastor should invoke the recent unjust law against the holiness brethren, and forbid them coming upon his ecclesiastical territory. Possibly there is no immediate danger with the present pastor and presiding elder, both of whom are conservative men; but there is no telling when, in the far distant or near future, some heady preacher may play the "Smart Alec," and order these holiness people to "Keep off the grass," and "Stay away from my premises." When that time comes, if ever, there may be trouble in Georgia. Let us hope, if we have any grounds for hope, that the present bad law may become a "dead letter," and take its place among some other laws, much better in their character, which are ineffective because not enforced. It is a strange spectacle—the "General Rules" a dead letter, and the laws on the administration of discipline against immorality ignored, and yet here is a law aimed at some of the most consecrated men in the church, and it is actually proposed to enforce it. It is ridiculous, unjust and outrageous.

But to come back to holiness in Georgia, it remains to be seen what the future of this movement will be, and whether or not it has spent its force. Certainly we need a gracious revival in this section all along the Scriptural line. It is not being openly fought because of the absence of aggressiveness. If it had more positive force, possibly the same antagonism would be developed here as elsewhere.

Referring again to that notorious law, passed by the General Conference, placing autocratic power in a pastor's hands, and authorizing him, if according to his whims and prejudices, to drive out of his ecclesiastical territory, all intruders in the form of preachers or laymen, who dare to intrude thereupon without his majesty's permission, to save the souls of neglected sinners and to edify believers, some are watching and waiting to see what will be the consequences of its enforcement. While I would not advise radicalism or unwise action, I will say, that I hope no true man, be he a preacher or layman, will be turned aside a hair's breadth from what he conscientiously believes to be his duty in the premises. Let no man, who, if invited by a community to visit it on a soul-

saving expedition, be frightened out of his wits because of the interdiction of some pastor, clothed with a little brief authority, who warns him to "keep off my premises."

If to be cast out of the church, be the price to pay for fidelity to God and to conscience, let it be cheerfully paid. God's blessing will follow such a man, but will not abide behind him upon those who cast him out.

Speaking for myself, with my eyes wide open, and weighing my words, if I were an evangelist, or felt moved to do so, and were invited by any respectable portion of a community to hold a soul-saving meeting therein, I would not hesitate one moment to go when the time came, in the face of all warnings, requests and protests of a preacher, who sought to deter me. And I would visit any holiness camp-meeting where I was invited (or even uninvited, if I desired to do so) and would pay no attention whatever to ecclesiastical orders to "stay off my premises."

If expulsion be the penalty, I would take it as my portion, and I should not be in a hurry to knock again for admission into a church which had so unjustly and unscripturally cast me out. While I have been born and reared in the Southern Methodist Church, and love her doctrines and discipline (howbeit, I do not admire some at the head of affairs, nor am I loyal to their notions), I would not bow the knee to an autocrat nor yield to a law, obedience to which meant sin against conscience and infidelity to God. If the church of my choice can do without me I can do without that church. Other churches are open to faithful men, who may be cast out of the church to which they belong. If the Southern Church wants to get rid of the holiness people, let it be known. Let "put-out-ism" be put into effect.

This is plain talk, and I mean it so. If any brother differs with me, we will agree to disagree. These are my notions, freely expressed, for which I offer not the least semblance of apology.

One word more: Let not holiness people, workers or evangelists, show any trucking spirit, and surrender their rights. Perfect love does not mean a wishy-washy, jelly-like sort of religion, that gives way to wrong. Love has backbone, and a good deal of it. If war upon them is to begin by enforcing this law—an engine of evil—let the other side commence it. But let no one run up the white flag, yield an inch, or flee before these opposers. God is yet on the side of right. In the end, the church will suffer, and holiness will be advanced.

I shall not cease to regret that Revs Sam P. Jones and George R. Stuart cancelled their engagement to hold a meeting in Selma, Ala., because some Methodist preacher there forbade their coming. Would it not have been a fine opportunity for these two men to display some of that moral courage which they exhibit elsewhere when it does not cost so much, and put this notorious law to the test? They would have been fine subjects upon whom to practice, and would have immediately called public attention to a bad law, shown its evil results, and brought it into disrepute. Such an opportunity will hardly come to them again, in which to do excellent service in God's cause of right.

CEDARTOWN, GA.

## Portsmouth Camp-meeting.

The meeting here is in full swing. The people are here, the preachers are here, and preeminent, God is here! Godbey is preaching and reading his Tischendorf Greek Text like a man of fire and flame. Morrison is at his best. Unctuous, earnest, holy, his words

have hands and feet, they walk about and grip men and bring them to the altar. Norberry comes to us to day. Holiness is sweet, glorious, blessed! White banner in the air, watchword on the lip, we are pressing on to victory! Hallelujah! BYRON J. REES

## Camp-Meeting at Middletown, Va.

The Camp-meeting at Islewild Park, Middletown, Va., will be held from August 11 to 22 inclusive. The services will be in charge of the Rev. J. E. Irvine, a Methodist Episcopal minister, whose abilities as a preacher and wonderful success in evangelistic services and camp meetings in England and America, will inspire confidence in the good management and success of the meeting. He will be assisted by a number of preachers and evangelists, including Rev. H. H. Merritt, of Piedmont, S. C., Rev. M. L. Yeakley and Mrs. Mary Coultts Irvine, the eloquent lady preacher from London, England, and Miss Elith Mary Irvine, violinist and young peoples' evangelist. The music will be in charge of Mrs. Irvine, professor of music, and Miss Edith Irvine, violinist.

For particulars address C. E. Elmondson, Middletown, Va. Address of Rev. J. E. Irvine, Washington, D. C.

BIG SPRING, KY.—We are winding up our work for the Conference. This is my third year on the Big Spring Circuit, and we believe it has been the best year of the three, all considered. We have had a number of conversions, several sanctified and thirty additions to the church. We are building two new churches, at Rosetta and Maysgrove. We are holding a meeting in the new church at Rosetta, and expect to hold service in the new church at Maysgrove before Conference. Also put a new fence around the church yard at Howells, which cost fifty-five dollars. Have held revival meetings at Big Springs and Bewleyville recently, with good results. Was assisted by Rev. J. B. Listet, of Glasgow, Ky. He did faithful work, preaching and holding service on the streets as well as in the churches. He was much loved by all my people. D. F. WALTON, P. C.

GEORGETOWN, TEX.—We have just closed our first holiness camp-meeting at Georgetown, Texas. Brother H. G. Scudday was in charge of the meeting, which followed the session of the Waco District Conference of the M. E. Church. The meeting was a success, resulting in about thirty-five conversions, reclamations and sanctifications. Much prejudice was removed and seed sown which will result in a bountiful harvest next year we believe. We will have another camp-meeting in Georgetown next summer, and I will be glad to welcome any of the saints to join us. The fight is on, but God is almighty and gives victory. Bless His dear name! Yours sanctified by the blood, CHAS. E. WOODSON.

## From Brother Godbey.

"The Two Lawyers," recently issued from the PENTECOSTAL press, is an allegory of rare value from the racy pen of the HERALD'S gifted editor, and I trow to be followed ever and anon by a brilliant library. It charms the unconverted like Robinson Crusoe. It fills and thrills the people of God like Pilgrims Progress; while it panoplies the Christian soldier like Bunyan's Holy War. You can not afford to do without it. Your unconverted children will like it better than Satan's novels, read it with delight and get converted. I predict for this book a circulation of one hundred thousand. Long live the author to preach full salvation by speech and pen.

W. B. GODBEY.

**QUESTION DRAWER.**

QUESTION.—Will you please answer in your next issue and tell me who the "Two Witnesses" are, spoken of in Rev. 11:3.

ANSWER—Dr. Clarke says: "This is extremely obscure; the conjectures of interpreters are as unsatisfactory as they are endless on this point. Those who wish to be amused or bewildered may have recourse both to ancients and moderns on this subject." He does not venture an opinion of his own, neither does Mr. Wesley. Bloomfield says; "It is not, I apprehend, 'given to us' at present, to know *who* are the persons." Some think the Two Witnesses were the Albigenes and the Waldenses, and that the "beast" was the Church of Rome. Jameson, Fauset, and Brown think the Witnesses were the Jewish and Christian Churches. To say the least of it, the passage is very obscure, and so great are the difficulties that surround it that we do not feel like venturing where the wise and good men we have mentioned were unable to go. The more certain a man is that he has the correct interpretation of such a passage, the more you may doubt him.

QUESTION.—"I live twenty miles from the camp-meeting, and can't possibly attend except Sunday. Can go on the train, and return in an hour and a quarter, for 50 cents. To drive will require eight hours by over-worked livery team at a cost of \$3 00. Ought I go on the train, drive, or stay at home?"

A READER.

ANSWER.—By all means, stay at home. We should not do evil that good may appear. This country is becoming a nation of Sabbath breakers. A great issue is upon us. The Sunday train is a curse to the people and a sin against God. If it were not for the patronage of so-called Christians these trains would not run. Let us guard this point closely.

**NOTES AND PERSONALS.**

—THE Kavanaugh Camp-meeting begins August 11th. Rev. J. O. A. Vaught in charge.

—WE regret to learn that the health of our friend, Rev. F. S. Pollitt, pastor of Scott Street, Covington, is not good.

—A CAMP-MEETING is in progress near Hico, Texas, conducted by W. F. Jeffreys and others.

—REV. J. E. IRVINE and others begin a camp-meeting at Idlewild Park, Middletown, Va., August 11th.

—REV. J. C. C. NEWTON who has been under treatment at John Hopkins Hospital in Baltimore, has returned to his home in Nashville, greatly improved in health.

—REV. J. A. MURPREE writes asking us to correct this statement that he is to be at Temple, Texas, August 17-29. He is to be at Troupe at that time.

—REV. H. O. MOORE, who was transferred to the Western North Carolina Conference last fall, expects to return to the Kentucky Conference in September.

—REV. DR. A. C. DAVIDSON has resigned the presidency of Georgetown College and has accepted a call to the South Side Baptist Church of Birmingham, Ala.

—THE *Methodist Recorder*, of London, advertises a new edition of Wesley's "Plain Account of Christian Perfection," and John Fletcher's "Practical Application of the Doctrine to Various Classes of Christians."

—WE ask again that our friends note the mistake in the advertisement of the Millersburg Female College found on another page. The session begins September 7th instead of September 17th.

—EVANGELIST L. B. THURMOND, spent the night with us recently. He was returning

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from the camp meeting at Wilmore, to the Western part of Kentucky and Tennessee. Our Blue Grass people were much pleased with this joyous, wholesouled child of God.

—REV. LEW G. WALLACE announces the Cherry Grove Camp-meeting, four miles from Flemingsburg, Ky., beginning August 12, and lasting fifteen days. Rev. W. S. Taylor, has been appointed to Mt. Olivet Circuit, in place of Brother Wallace, who is now Chaplain of the Penitentiary at Frankfort.

—OUR office was visited a few days ago by Rev. J. C. Burkholder, recently of the Louisville Conference, now of Charleston, Mo. Brother Burkholder was in Kentucky upon a sad mission. His faithful wife died suddenly on July 23rd, and he had brought her remains to Elizabethtown for burial. Sister Burkholder was 50 years of age. When about sixteen years of age she was converted to God, and one year ago under the preaching of Rev. B. Helm, she received the baptism of the Holy Ghost, and walked in the light of this experience to the end of life. May the God of all comfort strengthen and sustain our bereaved brother.

WHITESTOWN, MISS.—Our meeting at this place closed Wednesday night, twenty accessions to church, more than sixty professed salvation; many family altars erected, the town thrilled by the power of God. We hear continuously such expressions as this: "We never saw anything to compare to it." Rev. C. M. Crossly, of Binnsville Circuit, Mississippi Conference, was with us the first week, Rev. J. L. Morrill the last ten days. It was good to be there. Hallelujah! Bro Morrill is to assist us in a tent meeting August 14-24. Pray for us. Yours in Him,  
J. W. TINNIN, P. C.

CHICORA, MISS.—When we came here we found very few people could testify to any degree of salvation. At first the services were very poorly attended, but as the Word was preached in its purity, the power came and the congregation, and interest increased until the meeting closed. Many who would not come at first, begged us to stay longer, but we had to close to meet an engagement at Wamack Hill, Ala. Chicora is a saw-mill town, and many of the people are ungodly, but there were some conversions and sanctifications, and believers were edified, while victory was complete for holiness. Yours under the blood, all for Jesus,  
WILL O. NEWMAN.

If your subscription has expired, be pleased to renew at once. See label on paper for date.

**Camp-Meeting Calendar.**

- Wakefield, Va.—August 2, ten days. Benson Jores, committee man.
- Rinehart Encampment, Eddyville, Ky., August 2-14, Rev. J. B. Culppeper, M. P. Mallory, Sec'y.
- Sunset, Texas.—August 2-17; Revs. W. B. Giddbey, R. L. Averill, W. L. Rogers; Thos. McConnell, Secy.
- Ebenzer Camp—near Montgomery, La., August 2. R. M. Guy, W. A. Dodge. Sister E. J. Rutherford. W. E. Harrison, Committeeman.
- College Mound, Mo.—August 4th, 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.
- Kileen, Texas—August 5th, ten days; Rev W T Carrie.
- 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.
- YELVINGTON, KY.—Aug 5th to 14th. Rev W W Hopper in charge, with Bro Yates as singer; Smeather's camp ground.
- Wichita, Kan.—August 5th 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. R 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
- Desoto, Mo.—August 18th to 29th, Rev. H. G. Scunday, of Tyler, Tex., will have charge. For particulars write to T. Z. 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
- Terrell, 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.

## In The Field.

### The Upper Cumberland.

I have given my individual services through the fall, winter, and spring months to that beautiful and fertile hill and valley country of Middle Tennessee lying between Nashville and the Cumberland Mountains, known as the upper Cumberland country.

Here we have a homogenous people, and for years I have desired to hew out and turn loose upon the world for Christ these strong hill and mountain personalities, fire baptized. The Holy Ghost rested mightily upon the meetings, and drew the people from ten to twenty miles around. Sometimes a single sermon would so cut down and grind upon wicked men attending circuit court from a distance, that after returning home, they would yield, profess Christ, and return to tell the glad news and enjoy the meeting.

Some wicked fellows who never attended church were kept awake night after night, with their sins before them, until they came to church, and, weeping, came to the altar for God's mercy. Hundreds were added to the Lord. Many strong young men were reached, and some went immediately to preaching the Gospel, others are preparing for it.

A great victory was won among the people for the blessed truth of Christ's deliverance from all sin.

Many are under deep conviction for full deliverance, and some, having entered into this closer walk with God, are bright embodiments of Christ's sweeter, fuller revelation of His wonderful power to save.

Miss Hyde Russell, of Dixon Springs, Tenn., a poor woman about forty five years of age, who was left an orphan and almost totally blind, when a little child, came requesting me to pray for the restoration of sight. The Lord was pleased to hear and answer her prayer in a wonderful way. I was lead out in prayer for her that night while pleading aloud for mourners who remained at the altar after the main congregation had been dismissed. The next morning she could see, and arose at 11 o'clock service, before a large congregation who had known her from childhood, and asked me for permission to tell what God had done for her. Then came from her burning soul such a volume of love and praise and magnifying of Christ as we had never heard before, while some wept, some rejoiced, and many, awe-stricken, wondered. She now threads a needle and goes about at will. She tells me her whole body was also healed from other complaints.

O, our unbelief is keeping Christ back, and shutting souls off from Him forever!

The little towns of Carthage, Cookeville, Gordonsville, Dixon Springs, Elmwood, Chestnut Mound, and Gainsboro were reached on this round, and many copies of the PENTECOSTAL HERALD were subscribed for during my meetings.

Have had a good rest, and shall now swing out into the whited field again. Shall use a large gospel tent for the summer and fall campaign. May the Lord bless a big-hearted lay brother by whose liberal gift I am enabled to get this tent for the work. This will enable the crowds that come to get close enough to hear, and also wonderfully facilitate the brethren of the ministry whom I serve to reach, the masses, and any part of the city or town.

AUSTIN L. PREWETT, JR.

NASHVILLE, TENN.

VANCEBURG, KY.—Our meeting at this place closed with but very little visible results. Some few I am sure, were benefitted. But like the great mass of people, they were married to their sins and could not leave them. We found some good, kind, religious people here, who are lifting up Christ in their lives. They are for God and the right, and are against sin and wickedness in high and low places alike. Bless God for such people.

Our greatest enemy was sin in high places. That holiness is an experience not desired by the popular church, is plainly seen, when the official members deal in liquor, and the pastors prefer them to people who profess "holiness." Tobacco-soaked pastors and liquor tobacco-soaked stewards, are the ones who oppose a clean heart in these perilous times, and sanction the liquor traffic, box suppers, ice cream suppers and church fandangoes, etc., and revoke preachers license, for preaching against sin and uncleanness, while they pat their members on the back for card playing, dancing, theater going and such like. What does the reader think of a Methodist preacher who would receive members into the church with the understanding that they were going to dance and play cards? Good Lord, give us courage to speak out against sin wherever we find it. In one of the Methodist conferences last year the good bishop requested the presiding elders to watch and find out all the preachers who used tobacco, and to report them at the next annual conference. One said, "Bishop, what charges shall we bring against them?" "A charge for lying, if nothing else," responded the good bishop.

These preachers and presiding elders had all signed a resolution to quit the use of tobacco. But, alas! like the man who was on trial for stealing a hog, it was proven on him, but when the jury returned they gave a verdict "not guilty." When asked the reason for such a verdict, the man responded, "Eleven of those jurors had a piece of that hog."

Presiding elders can't report on pastors, while they eat part of "that" hog. I know of one elder and preacher who revoked the license of a local preacher for preaching purity of heart and life. For fear that he would report them to the annual conference for lying, they said, "We will stop you from going," so at the last quarterly meeting he lost his license without even knowing anything about it until the day following. Like begets like. To day while talking to a little boy five years of age, he said to me, "Why, every time I see our preacher he is using tobacco." Can we save our children while our spiritual leaders act this way? On talking to the preacher about the abominable use of tobacco, he gave me to understand "the presiding elder used it." I suppose if I should name it to the presiding elder he would say the bishop uses it. I wonder on whom the bishop would lay it? We hear these people crying out "disloyalty" when we speak against sin and uncleanness in high places. But how did this strike some of you brethren: While passing a resolution against the use of tobacco, the bishop said, "Brethren, resolute all you like, but when I want to smoke a cigar, I will smoke it." Is there any wonder our Samson's (church's) locks have been shorn when his head is pil- lowed in such Delilah's laps? Good Lord save us from sin, and our precious children from ruin and clean us up, from bishop down to sexton.

Yours against sin and uncleanness,  
W. S. MAXWELL.

BEWLEYVILLE, KY.—Dear HERALD. I have just closed a meeting at Big Spring; Bro. D. F. Walton in charge. We were there for ten

days, and the Lord gave us victory. Souls were converted and sanctified, bless His name! From the first to the last it was an advance, each day the best day. Big Springs church is loyal. Has a membership of over 100, and a large part are sanctified, and testify to the blessing. At the start we found the tobacco devil very much in evidence, and of course it was a struggle until, by the grace of God, one of the hop and go easy my conscience don't trouble-me members got convicted over the dirty plug, and he gave it up for "Christ." His face brightened, and with a clean mouth and clean heart, he began to praise the dear Lord.

The night I closed the meeting Sister Haynes, poor in this world's goods, but rich in the things pertaining to eternity in glory land, came to me with a linen towel, saying: "I grew the flax, hackled the lint and the web, and I want you to accept this the product of my labor as a token of gratitude for what you have done for my old man; he has given up his tobacco since the meeting began and I am rejoicing."

It is needless to tell you we all enjoyed the ten days. The people love Bro. Walton and his family of lovely, Christian girls; they are indeed a power for God in the humble walk of life. The "rum fiend" is the real devil at "Big Spring." It cannot be voted out, and the only way to get it out is to pray it out. Picnics and moon light dances are the principal baits used by "Beelzebub" to snare the youth. I find that Big Spring, like so many little cross-road towns of Kentucky, has in the past witnessed the wetting of the earth by human blood spilled by a murderous hand, urged on by a maddened brain caused by strong drink. There is more woe to the square inch in Big Spring, caused by strong drink, than any place I have ever been in of its size. It is a smothered woe now, but to those who have traveled the road it is quite evident. I notice a goodly number of HERALDS in the community, and much good is being done through the paper.

I am here at Bewleyville until August 1st, when I go to Loretta with Bro. W. E. Lyon for a season, then to Shepherdsville with Bro. Prather for three weeks, and then I go on my way to Montana.

Would like to arrange for a meeting somewhere in Missouri on the railroad, and also in Wyoming. Brethren, please address me as follows: J. B. Lister, Shepherdsville, Ky., until September 1st. I will write you later on about this place. Yours saved up to date,  
J. B. LISTER.

OMAHA, Neb.—The Omaha Camp meeting Association is conducting a salvation campaign in connection with the great Trans-Mississippi and Inter-National Exposition. It opened the first of July on the grounds near the west entrance to the Exposition, and it is expected to continue until the close November 1st. All Christian people who desire a pure Christian atmosphere for body, soul and spirit during their stay in the city are earnestly invited to camp with us, and labor for the spiritual welfare of those who come, and get refreshment for their own spirits. Eminent evangelists, preachers, bishops, speakers of all the churches, workers in prohibition, temperance, missionary, Deaconess, E. J. League, Christian Endeavor, and similar bodies, for the salvation of men are taking part in the four months program and campaign, and all others who desire to come to Omaha are invited to correspond with the Secretary of the Association. Full particulars sent on application to the Secretary of Camp meeting, 25th and Mander- son Street, Omaha, Nebr.

Yours for Jesus Sake, B. S. TAYLOR.

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OF ASBURY THEOLOGICAL SEMINARY

**SUNDAY-SCHOOL LESSON.**

**LESSON FOR SUNDAY, AUGUST 21, 1898.**

**Naaman Healed.**

2 Kings 5:1-14.

REV. W. B. GODFREY.

Elisha comes to Gilgal in time of a great dearth, when the young preachers in the prophetic school are much stinted for edibles. They study hard and live cheap on boiled greens. Behold! one day a green student, ignorant of the different vegetables, gathers the copious leaves of poisonous wild gourds and cooks them for dinner. Unawares they have partaken of the poisonous salad and cry out upon notification, "Behold! there is death in the pot." But the prophet casts into the pot a handful of meal, thus healing all the deadly pottage. Then he multiplies seventy little barley cakes and miraculously feeds a hundred men.

Verse 1 Naaman was a great military chieftain, commander-in-chief of the Syrian armies, loved and appreciated by all the people, like George Washington in America, because he had brought deliverance to Syria. Notwithstanding his preeminent valor and popular appreciation, yet he was a leper; of course not leprous all over, or he would have been utterly incompetent to command the Syrian armies, but somewhere on his body that awful disease by man confessedly incurable, was clearly manifest.

2 Marauding Syrian bands anon making raids into Palestine among other captives, had carried away a little Israelitish girl, who became the servant to General Naaman's wife.

Verse 3 Frequently the little girl was heard to say in undertone ejaculations when about her work, 'Would to God that my master was with the prophet that is in Samaria! for he would recover him of his leprosy.' What a wonderful case of healing thus resulted from the faith of that little captive Hebrew girl!

Verse 4 Ever and anon a messenger goes from the kitchen into the military headquarters, and even to the King ere long and tells him what the little Hebrew girl so frequently said. The result is the rumor catches the ear of the courtiers and is freely talked up among them promiscuously.

Verse 5. Finally the King of Syria resolves to take the enterprise into hand in good earnest, sending Naaman to the prophet with a royal delegation, a princely sum of gold and silver and ten changes of raiment.

Verses 6-7. When the King of Israel receives the letter he rends his clothes and says, "Am I a God to kill and to make alive, that I can recover a man of his leprosy," (a miracle which all recognized as possible only to God)? See how the King of Syria seeks a quarrel with me.

Verse 8. When Elisha hears that the King has rent his clothes, he sends him word, "Why hast thou rent thy clothes? Now send him to me and he shall know that there is a prophet in Israel."

Verse 9 So Naaman came with his royal retinue and his princely fortune, halting before the door of the prophet's chamber.

Verse 10. Elisha does not so much as come out to see him, but sends a messenger to tell him to go and wash seven times in the river Jordan and he shall be clean.

Verse 11. The prince gets awfully mad, feeling that the prophet had treated him with utter contempt as he had certainly ex-

pected him to "come out and strike his hand over the place," i. e., over the place of the leprosy, and call on his God to heal him.

Verse 12. In his ejaculatory recrimination against the contemptuous prophet of Israel, he says, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" Those waters are limpid and pure, while the Jordan is always muddy and opaque.

Verse 13. While yet they are in the land of Israel, and convenient to the Jordan, his servants interpose to tranquilize the angry captain, remonstrating and reasoning the case, at the same time expostulating with him, and importuning him, at least to try the simple expedient prescribed by the prophet, since in so doing he certainly has everything to gain and nothing to lose.

Verse 14 Therefore Naaman proceeds at once to the ford of the Jordan, goes down into the water and dips himself seven times, according to the commandment of the prophet and then comes out. All gather around on tiptoe to enjoy the interesting diagnosis. Behold! the loathsome leprosy is gone: the place to which it had been clinging with the contamination of inevitable death, is perfectly healed, and the pure, new flesh has come back sound and bright as a little child.

**A LETTER FROM MISSOURI.**

REV. J. B. CULPEPPER.

DEAR HERALD:—I write this from Carthage, Mo. The meeting in Lamar grew to the last in power. Some of the leading citizens were converted and reclaimed. This town is located near the famous Liberal. In fact, the infidelity of L. was hatched here, by one Wasner. After a few years of the flourishing of tin trumpets, the paper bottom fell out—people forsook the town like rats from a leaky ship. The hall of *Universal Mental Liberty* was sold to the Christians, fumigated and dedicated, amid the shouts of gathered hundreds. The infidelity of the town has turned to a great spiritualists' camp, where adventurous men and curious women come together. The author of all this has his fourth or fifth wife, I learn. I think they are all living and doing well, with perhaps one exception.

Naturally enough, we found Lamar affected by the lectures, papers, etc., set afloat by this man who had property to improve. But I have never found any phase of unbelief stand Holy Ghost fire, except the practical sort, met with in the churches. Gave me twelve consistent men and women, and let them become charged with the battery Jesus connected the disciples with eighteen hundred years ago, and I can insure the rout of the hosts of infidelity. Not that all will be saved, but there will be displays of divine power which will stop the mouths of the babblers. So it was in Lamar. There were instances of salvation which can not be explained below the realm of the miraculous. Our God will set to His seal. Let's depend on this.

The two Methodisms, the Baptists, Presbyterians and Congregationalists joined heartily in the meeting. I think they were all brought nearer to our Lord. I neglected to name the "Christian" church, whose pastor and members were active. The presiding elder of the M. E. Church, and Dr. Clarke, our own beloved presiding elder, dropped in and bade us God speed.

Our church has but little hold in Lamar—although served by a good and popular young man, Bro. Lewis. I am for organic union, but above all, let us stop the folly of trying to maintain two churches, with one mission, in these little border towns.

Our meeting closed much too soon. When the masses come together in large tents, it takes a few days to overcome prejudice, and to adjust new and dissimilar and discordant elements. In this, several days have been spent. Then begins the work of overcoming all sorts of error, while laying a foundation for a scriptural revival. You will soon find that nine tenths of your audiences are church members, and that most of them are openly backslidden or confessedly lukewarm. It will soon be discovered that this fearful decadence from conscious acceptance and perennial joy had its origin in utter ignorance concerning the law or laws of spiritual life. For instance: Backsliders don't "Search the Scriptures." But this is the soul's food. Without God's word, all must die. When you begin pounding away, you soon find they don't believe the constant reading of the Word necessary, in order to the maintaining of life and light. They seem not so much as to have heard whether there be any word. If you are not thoroughly convinced, that what they call "religion" is apart from the word, just ask how many ever read the Book through. Then ask how many read it daily. Then ask all to stand who search the scriptures. Then have them tell you what they were looking for, and what they found—then ask them in which book they found that particular thing. Again, if you doubt that what they call life, is apart from the Bible, just ask them day after day, to bring their book with them, and note the number who can be brought to do it. Then watch the few who have a Bible, handle it.

Again: You will soon find that the bulk of your best members have no habit of prayer, (not counting the form recognized upon retiring) no wrestling time or spirit, or knowledge of the necessity thereof. Here again you must pound and pound, for at least half dozen days, to bring widespread interest and confirmed habit.

But a greater astonishment awaits you. When you begin to look for a harvest of souls, as the Holy Ghost outcome of such scripture searching, prayer and worship, with few exceptions, you will be unto them as one who speaketh in an unknown tongue. The modern Christian don't believe that just as fig trees make figs, and grapevines bear grapes—so a Christian—a *Christ-i-an* bears souls. Neither does the average preacher teach or believe it. Here again you must pound and pound. When a few dimly realize, that just as the vine bears the branches, while the branches reach out and take hold on grape-making conditions and elements—so Christ holds them while they reach out through avenues of blood—business, society, etc., taking hold on sinners, making of them vessels of wine for our God. When they see this, then a new life has dawned, although they may have been Christians (?) for many years.

We have been running now for two weeks and have just fairly opened the fight. The only element you can call healthy and trustworthy, feel that they have but just comprehended the genius of Christianity. They are pupils, and it will be days before they will be able to "bring forth more fruit."

In short, I never could have a quick meeting and feel that it was worth what it should be to the church and community. More later.

**Frost Bridge Camp-meeting.**

Brother J. A. Moody requests us to say that there is a hotel in connection with the Frost Bridge (Mississippi) Camp-meeting where meals can be had at very reasonable rates.

## THE PENTECOSTAL HERALD.

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[Copy for Bro. Morrison's page failed to reach us this week. Perhaps the post-office department is at fault or else the fearful tax of a camp-meeting campaign has prevented his writing.—OFFICE ED.]

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

Vincent Springs, near Dyer, Tenn., August 10-21.

Uba Springs, Tenn., August 23-September 1.

Terrell, Texas, September 3-13.

Bates, Texas, September 15-25.

If there are any mistakes in the above dates, will the Secretaries of Camp meetings please inform me at once. Address 2422 Cypress St., Louisville, Ky. H. C. MORRISON.

## AN OPEN LETTER.

TO THE LEADERS OF THE HOLINESS MOVEMENT.—Dear Fathers and Brethren.—I assure you that it is no ordinary cause that impels me to address you. I have wrought, prayed and waited until the circumstances by which I am unavoidably environed will not permit a longer delay. Hence I make this most earnest appeal for advice and assistance. I would have you remember too that this appeal comes up from one of the rank and file of your people—one of the victims of the law, old and new.

In order that you may understand and appreciate the circumstances referred to above, I desire to hastily review certain events transpiring within the last eighteen months.

In the early spring of 1897 I was invited by the good people of Falkville, Ala., to hold them a meeting. Falkville is on the Louisville and Nashville railroad, twenty miles north of Decatur, six miles from where I now live (Hartselle), and six miles from where I was reared. Before committing myself I visited, and had a talk with, the pastor of the Southern Methodist Church. He seemed perfectly willing that I should hold the meeting, but suggested that it would be best to consult the presiding elder in regard to it, as he was an under graduate, and wished to avoid any unpleasantness. To this I gladly assented, and returned home to await the final decision. On Monday morning following I went again to Falkville, and found that the pastor had received a telegram and a letter from his presiding elder (and mine). The telegram read as follows: "Tell the Rev. Huckabee NO, not under ANY circumstances." One clause of his letter, I remember, read as follows: "Not only not at Falkville, but nowhere else in my district shall Huckabee or any other evangelist perform by my permission."

As I sadly walked home that day I felt that every church door in my own district was closed against me, and in a piney wood hard by the roadside I definitely, and I believe for all time, settled some questions.

In August of the same year (1897) I went to Comanche, Tex., at the request of one hundred and fifty petitioners, and held an interdenominational meeting. This meeting was

held over the expressed protest of the pastor of the M. E. Church, South. We had a good meeting. Some time after this the presiding elder of that (Brownwood) district, made some very serious complaints against me, alleging that I was there at the invitation of schismatics and come-outers; that I was sowing seeds of discord and greatly disturbing the peace of Zion, and praying that he (my presiding elder) would rid them of such a pest. Mark you, this man never met me—he never heard me make any statement, either publicly or privately. My pastor, about this time wrote me that I had better come home, that grave complaints would be brought against me at the last Quarterly Conference. So I came. At the last Quarterly Conference my presiding elder, with great dignity and much gravity, proceeded to inform the Conference how insubordinate I had proven myself to be. He proceeded from dignity to indignation, and gave me such a drubbing as I never received before. Here are some of his remarks: "You are out for the money and for nothing else." Again: "You of course are here to deny things. You would deny anything." And again: "Any man who would leave his family and go gadding about over the country for three months at a time, ought to be dealt with in the church." And when I asked him upon what ground—infidelity to my wife or failure to support my family—his emphatic answer was, "Both." Well, after two hours or more of such abuse, after all the ladies had left the church, and all the members of the Conference but six, the question of my character was put and lost; not one voting yea, and but two voting nay. A committee of investigation was immediately appointed, who found no grounds for charges, and at the first Quarterly Conference of this year (1898) my character passed. Just after this I held two meetings under the auspices of the M. E. Church, and one under the auspices of the Baptist church. On returning home after the last named meeting, I received a letter from my pastor, informing me that complaints would be lodged against me at the next quarterly meeting (Saturday), because I had absented myself from my charge since the last Quarterly Conference (six weeks). Of course I knew that there were local preachers in this (Decatur) district who had not preached six sermons in six years, and yet at each re-occurring fourth Quarterly Conference their characters had been passed without a word. I went at once to my pastor and agreed to give him twenty-five days in his charge, and would go into the most destitute places, but I was informed that that was not the kind of work needed. Then he demanded that I should promise not to lend my influence to other churches—(mind you up to this time it was because I was working independent), and that I must wait until after the General Conference before doing any more work. I was then, in an indirect way, informed that I could choose between the propositions and a church trial. After this I found, upon slight investigation, that he was not waiting for brethren where I had worked to bring complaints, but was writing to them in a way to call them out. These things, coupled with the fact that my work was all laid out for the summer, that the General Conference is upon us, and that I had lost all confidence in the fairness of those who executed law in my district, determined me to ask for my certificate. But when I did so I was informed that it could not be granted unless I intended leaving the charge, and that there was but one way out, and that was to withdraw, and that he (my pastor) would see that the Quarterly Conference gave me an honorable withdrawal, and that he as pastor

would give me a certificate of character. This was done, and I am out of the Church.

Now what shall I do? As I sit here to-night and review the circumstances leading up to my present standing, I confess that I am amazed. But a few short years ago, I was loyal to my church after the most approved and improved pattern of a modern presiding elder. How well I remember, the serious conversations between my presiding elder and myself, about these roving evangelists, who were wandering about over the country stealing away the hearts of the people, and getting the money that belonged to the pastor.

But there came an experience to my heart about three and a half years ago, which changed the whole of life to me. It put God above creed, and taught me to distinguish between churchanity and Christianity. It taught me that the church was a means to an end and not the end itself; and that I owed my first allegiance to God always. Since that time I have read your periodicals and your books, and felt a thrill of joy at thoughts that breathed, and words that burned. I have listened with quickening pulse and insuppressible joy, as you spoke from pulpit and platform with an eloquence born of the Holy Ghost. And in all I have read, and all I have heard, there is the same spirit of loyalty to God, and joyous freedom which so beautifully harmonizes with my experience and the teaching of God's Word. So I feel that I am, in a measure, the victim of your writings and your teachings, and were you to forsake me in an hour like this, it would be the most cruel thrust that could be given.

Stay out of the church? A thousand times no. I desire here and now to herald to the world that I am in favor of organized Christianity. I have no sympathy for nor confidence in any form of comeoutism I have ever seen.

Go back to the M. E. Church, South? I could no more submit to the principle involved in that new law than my Master could submit to the decision of the chief priests, or Peter and John could submit to the decrees of the Sanhedrim. I could no more submit to it than Luther could submit to the iniquitous system of indulgences of his church, or John Wesley submit to the hateful oligarchy of his day.

In my humble judgment, for intolerance and downright tyranny, it exceeds any church enactment of modern times. I have always believed, and still believe, that God's call to the ministry is a precinct too sacred for the invasion of mortal man or any ecclesiastical law. But this law not only invades these sacred precincts with a merciless hand, but infringes very closely upon constitutional liberty and the consciences of men in matters of worship. So the submission to such a law would not only be the surrender of my manhood, but would be in direct violation of God's commission: "Go ye into all the world and preach the Gospel to every creature." But suppose I go back into the church and get all the work I can do under the pastors of my own church, who would go into those places where intolerant pastors shut up every avenue of approach to the great doctrine of holiness?

My observation has been that pastors who fight evangelists are dead against the "second blessing craze;" and it is often the case that this great doctrine is established after the ecclesiastical martyrdom of somebody.

While Dr. Carradine was with us last spring at Birmingham, Ala., he asserted publicly that he never went anywhere over the

CONTINUED ON NEXT PAGE.

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OF ASBURY THEOLOGICAL SEMINARY



EDITORIAL.

REV. H. B. COCKRILL.

CAMP-MEETING APPOINTMENTS.

I have camp-meeting engagements as follows:

- Hartford, Ky., August 5-15.
  - Peoples Chapel near Somerset, August 17-30.
  - Waldron, Ark., September 1-10.
  - Magazine, Ark., September 12-25.
  - Springfield, Ark., Sept. 26th to Oct. 10th.
  - Greenbriar, Ark., Oct. 12th to 25th.
- If my services are needed for any meetings not conflicting with these dates, address me at Louisville, Ky. H. B. COCKRILL.

HARTFORD, KY.

Our meeting closed at Lake Arthur, La., with at least two hundred professions of conversion, reclamation and sanctification, so estimated. Again and again, the long altar was filled and cleared by the power of God. Nearly every service marked the salvation of souls. We left Lake Arthur for this place, where we are now in the midst of our meeting. The congregations are large and serious, and we are expecting a great time in the name of the Lord. Pray for us.

H. B. COCKRILL.

AN OPEN LETTER.—Continued.

protest of a pastor, when I knew that he was there preaching as few men can preach, because some one had suffered ecclesiastical martyrdom in creating the sentiment which made it possible for him to be there. If our mission is to scatter Scriptural holiness over these lands, who shall invade the territory of evangelist hating pastors? I might possibly find a pleasant home somewhere and preach here and there as God opened the way, but who would feed the thousands of hungry souls in North Alabama? You will doubtless be surprised when I tell you that I do not know of a single southern Methodist preacher, either itinerant or local, north of Birmingham in Alabama that professes or preaches the old Wesleyan doctrine of sanctification as a second work of grace, not one. Besides, we have some hundreds who are in this experience scattered here and there over the country as sheep without a shepherd. If I desert my post who will help them along? If I stay by it I cannot join the M. E. Church, South. *What shall I do?*

But you say wait, be patient. We have waited long and patiently; waited and worked and suffered, and the end is not yet. You said wait until after the General Conference acted. The General Conference has acted; yes, acted; made history enough for a thousand years in one, and still we wait.

While we wait our people are becoming confused, demoralized, scattered. They are being expelled from their churches, breaking up into factions, and not a few going into the camp of fanaticism. While the rope of sand is gradually forming we are told to wait. I have heard that God will take care of the holiness movement. I believe God will take care of His cause if He is compelled to set aside men whose blind loyalty to creed and custom stands in His way. I hear everywhere that a more thorough organization of our forces is now necessary, but be sure you make such organization a society of and in the church, and we are supposed to believe that this society will prosper when it is subservient to an institution that is antagonistic

to it from top to bottom. The history of such subordinate institutions is that they soon come to naught, or else become a separate and distinct organization. We may hinder or help, which shall it be?

Yes, we are yet willing to be patient, but please remember that some of us are out and longing for home. There are thousands of eyes upon you, and thousands of pleading hands stretched out towards you. You have led us on, and led us out, and now we plead with you as your children and brethren to give us a home, and may God Almighty give you wisdom and grace to do the best thing in the best way.

Why not join some other church? Will you take the responsibility to tell me which one?

I approve the call for a convention. By all means let us get together. But why confine it to Southern Methodism? Lay down the bars, brother, to all God's sanctified ones. Your obedient son and brother,

B. W. HUCKABEE.

Central Holiness Camp-Meeting.

The Central Holiness Camp-meeting which is located at Wilmore, Ky., is now a thing of the past, and another year's record has been written on high which can only be known when the books are opened up there.

The meeting this season was unusually good. The preaching was as good as any I ever heard on any camp ground. Bro. Hills, of Oberlin, Ohio, is a man of ripe scholarship and is a fine preacher; he and our beloved Bro. H. O. Moore, of London, Ky., whom we all recognize as being one of our best preachers led us, with the assistance of others. The attendance was fine throughout the encampment.

Those who stayed away from trivial excuses are great losers and have impoverished their souls thereby. All of us who are striving for better things ought not to miss this annual feast of precious things, for surely God was there honoring His Word and graciously anointing His servants with mighty power from on high. The Holy Spirit was unmistakably poured out upon us, for there was genuine, old-fashioned conviction of sin. The penitent cry was heard for mercy and pardon; and sinners were truly converted to God. Our enemies say we never get any sinners converted. If they had been at Wilmore they could not truthfully say so. Backsliders were reclaimed, and, thank God, believers were wholly sanctified. Now, this is the sort of work that was done at Wilmore. Can any soul on earth object to this work?

As I observed and felt the power of God from day to day, and looked into the bright, shining faces of that large congregation and heard the story of their conversion and entire sanctification in that intrepid and irrepressible manner, and saw how unmistakably God was putting His seal upon the work, the marvel was multiplied a thousand fold. How could a portion of the church of the living God oppose a work that brought forth such results? The Bishops themselves tell us "that the church is full of worldliness;" and this work of God is designed to take this out of the church. This movement is seeking to purify the church, and yet strange to say, a portion of the church is objecting. Logically, then, who is the enemy of the church? The man who is seeking to get it in that state for which Christ died "that He might sanctify and cleanse it," etc., or the man who is opposing this work of our Lord?

I, then, insist that the men who are seeking, laboring day and night, to get the church

sanctified are no enemies of the church, but are its real benefactors, and some of us will live to see that this is true.

In this camp-meeting we had gracious results, but these results came after paying the price. There was earnest, faithful, and prolonged prayer for the out-pouring and down-pouring of the Holy Ghost, and it came. We had results. This camp meeting not only aims at the conversion of sinners, restoring of back-sliders, and the entire sanctification of believers, but it brings things to pass. Many have said "this is the end or aim of all my preaching." Well, do things come to pass? Are sinners converted and believers sanctified wholly? If not, there is something wrong, brother.

I must say in closing that in answer to prayer that God put His hand on the people Sunday in a remarkable manner. The crowd was estimated at three thousand, and there was quiet and respect throughout the whole day. It was more like a funeral than a camp-meeting. There were violent opposers, but God did not permit them to spout their infidelity upon those sacred grounds. God was there and the people were impressed.

C. F. ONEY.

COVINGTON, KY.

Parks Hill Camp-Meeting.—Continued.

think the law applies to "the case in question." But suppose the brethren should be duly reprimanded by their seniors in office, that they should repeat the offense, and be reprimanded the second time, according to the law. Suppose they "be not then cured," and the case comes to trial before their respective conferences, how would Brother Wightman establish the fact that the meeting held by them was in his "bounds"? Who has fixed the limits of his authority? Who has the right to say how far from his church his jurisdiction shall extend? These limits have never been fixed, and for any man or any set of men to undertake to say that this place is "within his bounds," would be purely arbitrary, and without the slightest warrant in law. The fact is that while this term is commonly used among us, it has no legal significance whatever. To admit for a moment that a presiding elder or a Quarterly or Annual Conference can arbitrarily determine what territory is, or is not, "within the bounds" of a pastoral charge, is to open the way for endless confusion and strife, and to encourage a species of administration among us which has already been a reproach and a disgrace to Methodism.

A preacher in charge in the M. E. Church, South, has never had territorial jurisdiction except over property deeded to the Church. His charge is of souls. His spiritual jurisdiction is over his membership and not over land. When the General Conference took up an indefinite, colloquial expression and made it the basis of a law, it simply perpetrated a solemn farce. The whole history of legislation, civil and ecclesiastical, will not furnish a parallel. Any attempt to execute this enactment would introduce principles the most arbitrary and vicious. No, these brethren are safe in so far as the law is concerned. Whatever may be the demands of ministerial courtesy, or their duty in view of the hurtful consequences of the meetings, as set before them by the pastor, they can never be made to suffer a penalty under this law so long as sound, legal principles obtain. We greatly love and admire Bro. Wightman. He has bravely discharged a duty to his people in trying to protect them from the evils he rehearses in his letters to Drs. Bolling and Briggs. What he says in these letters is not new, but has been known for many years. It is all right for him to lay the facts before his brethren and to try to dissuade them from becoming parties to the evil. But we do not believe the new law furnishes him any protection, because of the vital defect we have pointed out.

German Holiness Meeting.

Every Wednesday night at eight o'clock, at Sixteenth and Gallager Streets, Louisville. Everybody cordially invited.

WOMAN'S COLUMN. EDITED BY TULA C. DANIEL, Hardinsburg, Ky.

The demand for Bible women is on the increase. Two applications for the honor and pleasure of supporting "Virginia Stumbling Bear" of Indian Territory have been made, resulting in her apportioned to one of the Mississippi Conference Societies. Another woman will be found for Mrs. Bull of Louisville to support. Twenty-five of them, we now have in China, thirteen in Mexico. Dr. Lambuth especially congratulated us on this feature of our work. Evangelize the Nations! Get them ready for the coming King! Bible Woman's work in City of Mexico reported to "Morrison Young People's Society and Y. P. Society in Logan Female College. Russellville:"

"For quarter ending June 30th, '98: No. of visits made, 263 " "sick persons cared for, 24 " "tracts given out, 6496."

Miss Norville adds: "We have had serious illness and several deaths in our fold, and Hermanna Paz has been faithful and true in her care of them. In addition to the work reported by her she has been actively engaged in helping me build up our Woman's work, and has brought many Catholics to our Church services. She is a true Christian and faithful worker." Our (the Herald's and my) Bible Woman Senorita Vicenta Morales, who is working under the supervision of Miss Lizzie Wilson, our brave little Scotch Missionary at Chihuahua, Mexico, was engaged Sept. 15, 1897. Her year will be out very soon now, and if some of her former patrons will come to our assistance by Sept 1 we will have in the hands of the Nashville Treasurer the amount for her support for '98-'99. May I hear from you, sisters, in regard to this? Thank you, in advance. They prefer having the \$60.00 in hand at the beginning of the year's work

Senorita Abilena Lopez engaged by the society at West, Texas, is also doing effective work under Miss Wilson. Her year expires March 20, '99. Victoria Escobedo's, under the employment of Mrs. McClintic of Grafon, California, was engaged by our San Luis Potosi missionaries Misses Toland and Blackburn, January 15, 1898.

I will be glad if these patrons will keep these dates in mind, and be ready to continue this good work of preaching the Gospel by proxy. The fields are white to the harvest. If we do not go, we must send!

If you and I to day, Should's op and lay Our life-work down and let our hands fall where they will— Fall down 'till quite still; And if some other hand should come and stoop to find The thread we carried so that it could wind, Beginning where we stop'd; If it should come to keep Our life work going—seek To carry on the good design Distinctively made yours or mine— What would it find?—SKL.

"Omitted."

It was Communion Sunday in our little church at Pao-ting-fu. The table, with its reminders of our Lord's dying love and his command on that last sad night, had been prepared. The preacher's earnest sermon from the text, "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me," was ended, and the non-participants were passing out. A woman plucked at my sleeve, "let me stay and see them eat the holy meal, teacher. I want to know what it means." I consented, and we sat

down in the rear of the chapter together. She listened quietly, reverently, as the service went on, watching with eager, wide-open eyes the (to her) strange scene. The elements had been passed, and the pastor suddenly broke the silence: "If any have been omitted in the distribution of the bread and the passing of the cup, let them stand." Thereat up rose my friend; had she not been omitted? I drew her back into the seat, whispering: "After the service is over you shall come to my room and I will explain it to you." She had been with us only two months at that time, but she went away with a new thought and hope. She had not been omitted in the atonement, and she must make ready to keep the command: "Do ye this in remembrance of Me." The months went by, and one beautiful autumn morning, when we gathered again for that he'pful, uplifting service, Mrs. Lin was no longer "omitted." But what about the countless numbers to whom this sacrament and all that it embodies for us is forbidden? They can only receive the cup from your hands or mine, dear sisters, and because we are busy here and there we are slow in passing it on. —MARY S MORRILL.

When Robert Morrison, China's pioneer missionary, went to his mission field, the captain of the vessel on which he sailed asked him: "Do you expect to make any impression on China?" "No," was the reply, "but I expect God will." This was in 1807. In 1843 only six Christians could be found in the empire. Now there are over 40,000, and these contribute a little over a dollar each for the spread of the gospel.

BARNETTE, MISS. —Will you kindly allow me space in your valuable paper to say a few words in regard to "the King's highway of holiness?" Have just had a grand meeting conducted by Rev. R. M. Guy, of Meridian. He surely is one of the most consecrated men we have ever met; also Mrs. L. McGifford of Eutaw, Ala., a very excellent worker in a holiness meeting. She is a power in prayer. O for more like her to spread the holiness cause.

There were several sanctified during the meeting; some had the experience in full Holy Ghost power and with fire. The fire fell on some, and they were under such conviction that they lay unconscious seven hours. During the latter part of this time you could see them shouting praises to God.

While we are here in the midst of holiness fighters such things can come from God and show them that it is God's work; and how they can say there is nothing in this I cannot see.

O, I pray for more "Baptist" preachers to be baptized with the Holy Ghost so they can preach a full and complete salvation to a perishing people, for I see the need of it so much in the Baptist churches. I was gloriously sanctified last July, under the baptism of the Holy Spirit, and our minister could not stand such doctrine, and so he turned me, with four others, out. I told him I was a Baptist as I always had been, and would like to stay in the church with them if I could, but if they would not let me stay, I must not listen to men, I must be true to God. But, after all, they would not let us stay. I told my brothers and sisters in the church that I was going to lead all I could into the experience of sanctification, and, praise His holy name, I am out for Him for service or sacrifice; have presented my body as a living sacrifice, holy, and acceptable to God, and I stand ready to do just what dear Jesus would have me do. Glory! "Where He leads me I will follow." I praise God for sanctifying me wholly, and thank Him. It takes the desire of sin out of our hearts, and makes us love to do our duty. Praise His holy

name, I am drinking at the fountain where I ever would abide. Yours saved and sanctified by His blood, MRS. MAGGIE RAWLES.

RIPLEY, TENN.—Dear Bro. Arnold: William's Tabernacle is a new enterprise, 50x100 feet, good rostrum, large altar. Fine springs. The elevation is about fifty feet. The top is level, plenty large for all purposes.

It is well attended. People are clever, and good order prevails. We are having anywhere from ten to twenty saved a day. Several sanctified. Rev. D. M. Evans, Rev. Bro. Brassfield are the two circuit preachers. Rev. R. M. King and W. F. Barrier were with us part of the time. Rev. Lewis Powell and Bro. Reeves, of Nashville, Tenn., are with us. Bro. N. M. Stead did faithful work and made many friends. One service was given to the colored brethren. We had a straight sermon on holiness. The altar was crowded at once. Many were wonderfully blessed—more than 100 people were either converted, reclaimed or sanctified during the meeting. This will be a permanent camp for the spread of holiness. Bro. Williams was set on having a camp-meeting. He built the shed, and it was well done. Now many noble brethren are joining in the movement, and many more new camps will be built soon. Bro. Prather and Bro. Denton are with me. J. J. SMITH.

Brain-Workers Should Use Horsford's Acid Phosphate. Dr. C. H. GOODMAN, St. Louis, Mo., says: "I have used it for several years with especially good results in nervous prostration, the result of mental efforts; also in sleepless condition of brain-workers."

TYSON, TEX.—The holiness camp-meeting at Tyson, Tex., convened July 7th, and continued to the 17th. Hod some real Holy Ghost preaching by Murphree and Pardo, evangelists. The battle was great. God turned His light on, and preachers of the opposing side stood around on the outside of the congregation and talked. We believe some people with some preachers will have to give an account in judgment for their conduct during the Tyson camp-meeting. But amid all this God rained down the fire. One of the best men the M. E. Church, South, had (I mean spiritual) has been opposed to the second work of grace. God turned His light on his heart, and he came seeking cleansing, and God gave him the victory. Glory to His name! The people of Tyson are buying five acres of land with nice shade, and are going to build a shed on it and hold the annual camp-meeting. The writer is a resident of the neighborhood, and is doing what he can to push the work. Holiness is planted here to stay till Jesus comes. Old Father J. P. Lowry, an old holiness veteran, was able to be with us. He is, and has been for years, a father in Israel to the writer, but he is only here for a short time now. Oh how it fills my soul with joy to see and hear such fresh testimonies from such an old soldier. Our prayer is, "Lord, may we have wisdom to be able to do the proper thing in these trying days. Oh Lord! may we keep sweet and humble till Jesus says it is enough." Your brother in Jesus till the war is over, saved and sanctified, W. F. JEFFREYS.

"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." "Set a watch, O Lord, before my mouth; keep the door of my lips."—Psa. 141:3.



Many people burn the candle of life at both ends. Some men who never go into vicious dissipation use up their energies just as much by overwork or late hours; and nearly all women are compelled by circumstances to use up their vital powers beyond all reason: it may be in housework; or social demands; or the bearing and rearing of children: At any rate the candle of life is too rapidly consumed.

Some people need to have their natural vigor constantly reinforced in the same proportion that it is used up. They need the fortifying help of Dr. Pierce's Golden Medical Discovery. It is a powerful alterative and invigorant of the digestive functions and liver; it cleanses the blood, and makes fresh blood and healthy flesh. Nervous, debilitated women should take it in conjunction with Dr. Pierce's Favorite Prescription which is specially designed for female weakness and nervous troubles.

Mrs. Sallie Kauffman, of Virgil City, Cedar Co., Mo., writes: "I had suffered from displacement of internal organs and female weakness for one year. Had a bearing down sensation and very disagreeable feeling after my second child was born; I could be on my feet only a few minutes until he was six weeks old, then I commenced taking Dr. Pierce's Golden Medical Discovery and 'Favorite Prescription.' I took seven bottles in all. After taking the first bottle I felt much better. I think I am entirely cured of all my troubles. I can do all my work and am on my feet all day. I am in much better health now than I have been in four years; am fleshy and gaining strength very fast."

By writing to Dr. Pierce who is chief consulting physician of the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y., careful professional advice will be obtained free of cost and specially adapted to the individual case. Dr. Pierce's great 1000-page Medical Adviser will be sent free for 21 cents; the cost of postage.

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BLEEDING PILES Or protruding piles you need not have if you will use Certain Pile Cure. It has cured many cases; a failure is not yet known. One pint bottle is enough to cure an ordinary case. Price 75 cents per bottle. Send P. O. money order to E. CASE, 624 Second street, Trenton, New Jersey

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MOTHERS Your Children cured of Bed-wetting, Scurvy, etc. Dr. F. E. MAY, Bloomington, Ill.

GLENCOVE, TEX.—Began July 16, 1898. The big tabernacle belonging to the Abilene station and Baird circuit, was pitched in Glencove July 15th, and the battle began Saturday night proper. Revs. Robt. S. Marshall, evangelist of California, J. H. Angel, of New Mexico, Rev. G. B. Hines, pastor M. E. Church, Abilene, Tex., V. S. Caughran, L. P. of Baird circuit, and the writer, were the ministerial workers. The circumstances were propitious and the services began with great promise. There were earnest seekers for either pardon or purity from the beginning to end. It was frequently remarked by all citizens that it was "the best meeting ever held in Glencove."

It was constantly attended by a mixed multitude of people, holding a great variety of religious views. There were converted at the altar the children of Baptists, Campbellites, Methodists, etc. Then in turn many of these parents were entirely sanctified, often at the same hour's service. Many of the young converts were also sanctified shortly after conversion, frequently not more than twenty-four hours intervening between the obtaining of the two experiences.

In the same service were seen individuals either converted or sanctified, representing the two extremes of life—the great grand-mother bending beneath the weight of years, and the little child, not more than nine or ten years old. There were old men, young men and boys, old ladies, girls and young ladies blessed at the altar, in the congregation, and on the way home. The kind of sanctification these people got, not only eradicated the carnal mind but caused them to abandon their habits of tobacco and snuff, and also to make restitution where it was necessary.

On the last day (Sunday) at least ten hours were put in under the tent, the long altar bench was twice filled during the day service, and the evening exercise extending "into the wee hours."—one man obtaining the experience of entire sanctification between twelve and one o'clock. During the two Sunday services were somewhere between twenty and thirty professions of either conversion or sanctification.

A spectator, beholding the love and unity of this mixed multitude of various *doctrines*, would be forcibly reminded of the Psalmist David's expression in Psalms 134. "Behold how good and how pleasant it is for brethren to dwell together in unity."

There were many extraordinary scenes occurring during the altar services. One lady who thought there was no such thing as sanctification for her, went to the altar rather doubtfully but began praying and seeking, finally making the consecration, found her snuff box in the way, and on throwing it away, the witness of the Spirit came, and she was laid out in straw for a few minutes, but soon arose shouting and rejoicing over the victory.

One man, prominent in the M. E. Church, South, came to the altar, but instead of bowing immediately, leaped upon the bench, declaring that he had "come to get the blessing, and would starve to death there, or have it." He knelt down at the altar, and, after a little, he leaped up again, exhorting the people most fervently and then making the preachers and friends promise to remain with him, bowed again, wrestling and struggling with his carnal nature till the blessing came. Many other scenes and incidents occurred during the exercise that were interesting and amusing, but time forbids my rehearsing them now.

We closed this meeting with the promise to hold another next year,

the Lord willing, in which greater things are anticipated. To God be all the glory and praise forever. Yours in Him, W. R. MANNING.

FLAG FORK, KY.—Since my last writing I came from my home at Vernon, Tenn., to Frankfort, Ky., where Willie Waits met me and carried me out into the country twelve miles to Pleasant View church, where we had our meeting. This church is on a pike leading to Frankfort, the capital of Kentucky. This church is in the bounds of the first circuit Bro. H. C. Morrison ever traveled. I find he has many friends here in the country; he held a meeting on this same circuit about one year ago. I came here by invitation of the pastor, J. M. Johnson, backed up by a large holiness band. Bro. Johnson is a good man and in the experience of sanctification, and stood close by me in my meeting. This is one of the worst burnt districts I ever saw, and one of the hardest places to get people to the altar I ever saw. I preached for days without a soul coming to the altar, but, thank God, at last the Holy Ghost came down, people wept and came to the altar, and some got saved and sanctified, and great conviction on the people; many wept in the congregation, but we could not get them to the altar. The pastor and people think there will be much more good accomplished from the meeting in the future. We had large congregations at night, and some nights many had to be turned away for the lack of room. I have traveled thousands of miles, and preached to multiplied thousands of people, and I never was treated more kindly anywhere. They have some of the most prayerful people here I ever saw; they will pray over seekers till they get saved, if it takes hours, and all night if necessary. Most all of this holiness band have been divinely healed of all kinds of diseases.

Take it all the way round, this is one of the strongest holiness bands I ever saw. They have had a great deal of fine preaching at this church done by the following brethren: H. C. Morrison, H. B. Cockrill, A. P. Jones, Andrew Johnson, and J. M. Johnson. On my trip to Northern Kentucky I saw a great deal of fine country. I stopped off at Louisville, and went to the office of the PENTECOSTAL PUBLISHING Co., met with some of the brethren, and found them pushing the work of the office, and every thing getting along nicely. I came from there to Frankfort, and had the pleasure of going through the State penitentiary. Oh! how sad it was to think those people had to be locked up in those cells. I said to the brother that was with me that it was so much worse to be locked up in hell. I go from here to Harvieland, to preach a few days. This is on Brother Johnson's work also. I will go from there to Wilmore Camp-meeting, and from there to Arkansas. Any one wishing to write me please address me at Vernon, Tenn.

Yours, saved and sanctified,  
L. B. THURMOND.

**Announcement.**

The Annual meeting of the Maysville District Woman's Foreign Missionary Society, Ky. Conference, will convene in Mt. Carmel Fleming County, Aug. 31, Sept. 1. Each Young People, Adult and Juvenile Society is asked to send a delegate. She should bring to the meeting a written report of the work done by her auxiliary from Sept. 1, 1897, to Sept. 1, 1898, and take back to her auxiliary a written report of the Meeting. Lady Managers of Juvenile auxiliary are urged to be present.

Miss Rosel's Hogan, Superintendent of Juvenile work, has been invited to meet with us. Officers, delegates, and visitors should send their names at once to Mrs. Dr. Walingford, Mt. Carmel Ky. Come in the spirit of prayer looking for an outpouring of the Holy Spirit. Mrs. C. W. DURHAM, Dist. Secty.

ROCKLAND, KY.—I wish to write a few lines to the dear HERALD. I have been taking it for four years and I expect to continue to take it while life lasts. I don't think I can afford to be without it in my home and among my children; but with shame I must confess I came near having it discontinued, before I had taken six months, all because it had too much to say on the subject of Holiness. But as I read its precious columns the more I became in love with it, and soon I was convinced that it was right and I was wrong.

Dear wife and I are not in the enjoyment of Sanctification, but believe in it with all our souls. Would to God we could hear the blessed Gospel preached here more! I believe there is a higher life that is for us to enjoy. I am sorry to say that some of our pastors have been men who were opposed to the teaching of Holiness, but I praise God that our beloved pastor E. M. Gibbons is in the experience, and he preaches and teaches it as he goes in and out before his people. I was converted in 1871. I have had many happy times when my heart has been full of the divine presence—then I have had dark times when it seemed that my hope was almost lost; but for several years past I have had more abiding faith in Jesus. As I grew older I am trying to get closer to my Saviour's bleeding side. I do love the Methodist Church, the church of my father and mother.

Now, I do hope that all who may read this who are in the full possession of perfect love, will pray for me and my dear wife, also that our dear children, who are old enough to love Jesus, may soon experience the cleansing from all sin. I will do what I can to help spread Scriptural holiness in our land. God bless all the holiness people, and may they continue to be baptized with the Holy Ghost.

Sincerely yours, J. N. CLARK.

**Stutterers, Read This.**

Rev. G. W. Randolph, the great voice doctor, who has so successfully treated many 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.

ROCKWALL, TEX.—We have just closed a meeting at Poetry, Tex. Bro. A. C. Bane and this scribe and Bro. Rogers and wife were present. Also Bro. Hughes, of Wilmore, Ky., was with us full of the Holy Ghost, and helped us much. God bless Bro. Hughes in his good work in educating the boys and girls of the saints who are trying to train their children for God. Bro. Bane did some clear, Holy Ghost preaching. God bless this holy man. Bro. Nash, the president of the camp, is God's son, and in the right place. Satan was here in full force, but as the clear light of entire sanctification was turned on he was compelled to retreat. He was fortified and determined to resist, but Holy Ghost fire is too hot for him, or his followers, so he was routed and many of his force captured. All glory to Jesus, who directed the battle for us. Yours for the war. Amen.

J. N. WHITEHEAD.

"Behold I come quickly: blessed is he that keepeth the sayings of the prophecy of this book." Rev. 22:7.

**CANCER**

The following and many other reliable persons testify to my scientific treatment of cancer without the knife. T. E. C. Brinly, Louisville, Ky., noted plover manufacturer, 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.

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No Weights. No Danger.

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Carry their own leaves—a child can operate them unassisted.



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Also handle produce on commission. The above firm is perfectly reliable.—HERALD.

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Particulars of your local railroad Ticket Agent, S. G. HATCH, Div. Pass. Agent, Cincinnati, O. JNO. A. SCOTT, Div. Pass. Agent, Memphis.

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**EXCURSION TICKETS**

On Sale at Reduced Rates from All points on this Line and Connections to Nashville and Return during the Continuance of the Tennessee Centennial and International Exposition.

**PULLMAN PALACE SLEEPING CARS** Between Nashville and Chattanooga, Atlanta, Augusta, Macon, Jacksonville, Knoxville, Asheville, Washington, Baltimore, Philadelphia, New York, Portsmouth, Norfolk, Jackson, Memphis, Little Rock, Texarkana, Sherman, Waco, Dallas, and Fort Worth.

**PALACE DAY COACHES ON ALL TRAINS!** INFORMATION PERTAINING TO TICKETS, ROUTES, RATES, ETC.

Will be cheerfully furnished upon application to Ticket Agent, or to A. J. Welch, Div. Pass. Agent, Memphis, Tenn. J. H. Latimer, Southeastern Passenger Agent, Atlanta, Georgia. D. J. Mullaney, Northeastern Pass. Agent, 59 W. 4th St., Cincinnati, Ohio. R. C. Coward, Western Passenger Agent, Room 405 Ky. Exch. Bldg., St. Louis, Mo. Briard F. Hill, Northern Passenger Agent, Room 328 Marquette Bldg., Chicago. J. L. Edmondson, Southern Passenger Agent, Chattanooga, Tenn.

**W. L. DANLEY,**

General Passenger and Ticket Agent, NASHVILLE, TENN.

We frequently go to places to conduct meetings where the "Revival No. 2," has been used in Sunday-schools, etc., for a year or two, and worn out, to use a common expression, but we have our first place to find yet where anything like one-half of the songs are used, and when we begin our meetings and begin to use numbers of the beautiful, soul-stirring songs, those who before expressed themselves as being tired of "The Revival," find that they really did not know one-half of the contents of the book, and it proves to be a new book to them.

There are more singable songs in "The Revival" than any other book with which I am familiar, and those who think they have worn it out will do well to look it over again, noticing those songs they have not tried.

Notice these numbers which you have overlooked. 3, 5, 13, 16, 33, 35, 54, 63, 65, 67, 73, 85, 111, 113, 160, 170, 186, 208, 220, 221, 226, 267, 271.

L. McCONNELLE.

This book is published by Charles D. Tillman, Atlanta, Ga., Kansas City, Mo., Cincinnati, Ohio. Send him 25 cents and get a sample, or \$18.00 and get one hundred.

**Atlantic Mission Conference.**

Dear HERALD: We began a meeting here the fourth Sunday in July, and closed the fifth Sunday with glorious results in the conversion of sinners and sanctification of believers. Fifty or more conversions and sanctifications, great interest among the people, and wonderful power fell upon the saints. Several on Thursday and Friday were prostrated under the mighty power of the Holy Ghost, and were carried out. We have never seen the power of God manifested as it was. Saints were prostrated and so were sinners under the glorious power of the blessed Holy Ghost. Glory to God! He has anointed and girded and equipped a band of saints in this work that have power with Him and with men for their salvation.

Our meetings will continue on through this month at other points.

We sincerely ask the prayers of the holiness people. Our God is moving on. Yours on the victory side till Jesus comes, J. B. BRIDGES, P. C. Atlantic Mission Conference, M. E. Church.

LOUISVILLE, TENN.—I have held two meetings since I came to East Tennessee, and am pitched near Louisville, Tenn., for a third.

The first revival was at Unitha. About seven or eight professions, a great deal of ignorance, stupidity, and wickedness in the church and out of it, but we saw much good fruit of our labors, praise the Lord. At Miser the people were more noble than those of Unitha, and received the word with more readiness of mind, reading and searching after truth. Near forty professions at this place, and many awakened and seeking the Lord, Glory to God!

I wish to mention that at both places I was hospitably entertained, making my home with Bro. Josiah Fortner at Unitha, and the widow Tomfmyr and her son at Miser. At the latter place I was reminded of the entertainment given to the prophet Elijah by the widow of Serepta.

The brethren out here have purchased a nice two-pole tent in which to hold meetings, and it is, in the way of a tent, "a thing of beauty." It was bought to glorify God in the spread of Scriptural holiness. It is 49 x 60, and seats about 500 people.

Pray God's blessing upon the brethren, the evangelist and the tent. Yours, to carry the Gospel in Christ's name to the uttermost parts of the earth.

CHAS. ROYSTER.

P. S.—I heartily second Bro. Morrison's move to have a convention of the

holiness people of the M. E. C. S. It will be for the glory of God and the good of the cause of holiness in the United States. Memphis is a good place.

C. R.

DEXTER, Mo.—We are here in a glorious meeting, three miles in the country. Four bright conversions last night; twenty-one in all, for which we give God the glory.

Bro. Price was so afflicted with sciatica that he had to return home; pray for him. I expect my wife and little girl to join me soon, the Lord willing. Dear ones, pray for us and the work. In Him, U. E. RAMSEY.

BELTON, TEX.—Dear friends to holiness:—Owing to the fact that all of the church doors are now being closed against evangelists who preach holiness as a second work of grace in the state of Texas, I feel we ought to do all in our power to push this blessed truth to every creature, and feeling led of God, I propose to get a holiness gospel wagon. My plan of operation is to take four good musicians and singers with me, and when we go into a place we will do street work in the day time and then in the evening will call the people to some open block where we can seat and light it up with torch lights. By so doing we can preach holiness in every place that otherwise would be closed against us.

Now the getting of this wagon will cost about \$100, and I therefore wish to solicit help from all who are friends to holiness, in getting the above amount. You who have got some of the Lord's money, and believe that this would be a good way to invest some of it, and will help me in this undertaking, please write me at your earliest at Midlothian, Texas. Yours saved and sanctified.

REV. B. FREELAND.

MADISONVILLE, KY.—I wish to say through your paper, to parents everywhere, if they have daughters to educate, and whom they can send to school, in our opinion they can't do better than to send them to our school at Russellville, "Legan Female College." There they can obtain a good education, and find, while there, a home in which the president and his wife regard all the pupils as their girls, and that, as such, their moral and religious life receives due consideration. No dancing allowed, even as exercise, which, when allowed, is a great evil. S. H. LOVELACE

**A New School Enterprise.**

Within the last few weeks, the first payment of a few hundred dollars has been made, through Miss Mattie Perry, on a piece of property located at Marion, N. C. This property is secured and held in trust for the use of a co-education school, similar to the one at Wilmore, Ky., where Bible study will be made a specialty, spiritual interests of boys and girls will be given the pre-eminence, and young men and young women will receive thorough training with reference to Christian work in both home and foreign fields.

A Business Department is also contemplated, from which it is hoped to send out converted and sanctified young men and young women to enter the various business openings in the great commercial centers, where such are so sadly needed in these days of bribery and embezzlements and false entries and unlawful push for gain, by which great business institutions are so frequently shaken, the commercial world thrown into a panic, and the poor oppressed.

Special effort will be made with reference to aiding poor boys and girls who do not possess sufficient means to carry them through such a school, but who are worthy and have pluck and are willing to work, and for this purpose it is intended, just as soon

# The Paint Question?

"The economic value of a paint is the sum total of the cost of the material and its application, divided by the number of times of renewal within a given term of years."

**GOOD PAINT COSTS NOTHING BECAUSE IT SAVES MORE THAN ITS PRICE.**

Property owners wish to know what paint will give the best protection for the longest period at the smallest comparative cost.

This problem is exhaustively discussed in our practical pamphlet, entitled "The Paint Question," by Stanton Dudley, which will be sent free on application.

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as it is possible, to connect a farm with the institution.

The property is located in a high and healthful district, about a mile from the town, and consists of five acres of land and a three-story building under roof, only partly finished, but with a large amount of raw material on hand that can easily be utilized. The building was originally planned for a first class hotel of one hundred and twenty five rooms. A fine spring, flowing from the mountain side a short distance away, furnishes an abundant supply of good water.

It is intended to occupy the building for school purposes just as soon as some necessary outside work is done and a few more rooms finished, which it is hoped to have done, by the blessing of the Lord, by the first days of October.

The town has a population of about One thousand and considerable local patronage is expected from the start, besides, already, quite a number of boys and girls are promised from a distance and others are inquiring about such a school.

We believe that a school of this character is greatly needed in every state, and would help much to conserve the results of our holiness camp-meetings, and give a new impetus to the work of evangelizing the world.

Let those who have such matters at heart, pray earnestly for this new enterprise, and, if impressed to put any money into it, from \$1 up, let them send it to Rev. J. M. Pike, Editor of "The way of Faith," Columbia, S. C., and same will be duly acknowledged. Money is needed to make the next payment which will be due in a few weeks, and to put a few rooms in condition for the first term of school. For further information, address Miss Mattie Perry or Rev. J. M. Pike, Columbia, S. C., or the undersigned at South Atlanta, Ga., WILL M. WALLER.

**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.

Jefferson County A. & M. Association Fair (Colored), Louisville, Ky. Aug. 16-20, '98.

For the above occasion, THE SOUTHERN RAILWAY will sell Round-trip Tickets from all stations in Kentucky to LOUISVILLE at the rate of one fare for the Round-trip on account of the Annual Colored Fair.—tickets to be sold August 16th, to 20th inclusive, good to return until August 22nd. Call on nearest Agent Southern Ry. for information.

WM H. TAYLOR, A. G., P. A.

**J. S. LOCKHART'S TREE COATING**

For the protection of fruit and shade trees against rabbits and all kinds of animals and insects. Nothing will bite the bark of a tree with this Coating on it. It also keeps all insects from the roots as the rain carries the paint down to the roots from the body of the tree. It is almost a second bark, and protects the tree against the weather. It only requires one coat. One coat lasts five years. It is purely vegetable, nothing in it to damage the tree. The Tree Coating is not poison and will not harm anything that would eat it. Castor oil is good compared with this Tree Coating. It never loses its taste, and will not spoil in the package, open or unopen. Always ready for application. Anybody can apply it. A boy eleven years old as well as a man, can coat from 600 to 800 small trees and larger ones in proportion. John Hall, of near Churchton, coated twenty five trees with one half pint. The cost to coat a tree with my Coating is less than the cost of the labor to wrap and tie up a tree with anything. We furnish the brush to apply the Coating with every package of Tree Coating. Agents wanted.

**REFERENCES.**

We give the names of some parties that have used the LOCKHART TREE COATING: G. W. Parker coated 40 trees in November John Hall, Churchton; Fayette Hendricks, Union Grove; Richmond Harrison, Templeton; Wm. Poor, Assessor, Newbern; Wm. Pierce, Trimble; Smith Dickey, Newbern; and many others whom we have not space to mention. Write or ask these parties about the Tree Coating. All of the above are in Tennessee.

**PUT UP**

In Pints, Quarts, Half Gallons, Gallons, 5 or 10 Gallon Cans or Half and Whole Barrels. A brush with every package.

Pint, 60 cents, Quart \$1 00, Half Gallon \$1 50, Gallon \$2 50, in 10 Gallon Cans \$2 00 per gal, Half and Whole Barrels \$1 50 per gal. No charge for package. We prepay freight on One Gallon and upward.

Directions for applying on every package. Send orders to

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**BUCKEY BELL FOUNDRY**  
E. W. YANDEZES CO., Cincinnati, O., U. S.  
Only High Class, Best Grade Copper and Tin  
Full, Sweet Tone  
Cheapest for Price  
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**MORPHINE** Opium, Cocaine, Cured at home. Remedy \$5. Ours Guaranteed. Endorsed by physicians, ministers and others. Book of particular testimonials, etc., Free. Tobaccos, the tobacco cure, \$1. Est. 1897. Wilson Chemical Co., Dublin, Texas.

**CANCER** 30 years experience enables me to scientifically treat and effectually cure Cancer and Tumors without the knife. 32-page book sent free. Address Dr. L. E. Granger, Norfolk Bldg., 8th and Nim Sts., Cincinnati, Ohio.

**WEDDING AND VISITING CARDS... INVITATIONS** PRINTED OR ENGRAVED  
WRITE FOR SAMPLES AND PRICES.  
**BOOKS AND BIBLES.**  
JOHN P. MORTON & CO., Booksellers & Publishers  
LOUISVILLE, KY.

**Evangelists, Attention!**

I have had with me for about three months Rev. A. C. Bell, of Portsmouth, Va. God has given him a splendid voice, which he uses for His glory. He can sing, and the Lord uses it. He is a full-salvation man, and will be engaged up to the 15th of September. I return to Asbury College, and he remains in the work and wishes to travel with some good evangelist. He will sing, preach, pray or do salvation work in general. I heartily recommend him as being sound and clear in doctrine and experience. You will do well in securing his services. Address him at Wilmore, Ky.

H. W. BROMLEY.

**OVERTON, TEX.**—A wonderful meeting closed out at Reynolds Station last night. The Holy Ghost honored the meeting with converting and sanctifying power. Some twenty-five or thirty souls were sweetly saved, for which we give God all the glory. Yours trusting in Jesus,  
VAN EDWARDS.

**WINCHESTER, MISS.**—Have just closed a precious meeting here. Pastor Phillips is an old fashioned sanctified preacher. There were a great many hindrances to the meeting, but God gave victory over them all. I believe I never saw the power of the enemy of souls so manifested at any place as here. The people to a great extent are filled with false doctrines and error, which condition, of course, leaves them in the enemies hands. But God is sending them the truth, and many are believing it and are being made free. Yours in the Master's service, saved and kept by the power of the blood,  
WILL O. NEWMAN.

**YE ARE MY WITNESSES.**

Dear HERALD:—Please allow me space to testify for Jesus, who is my best, my dearest friend. I'm so glad that I gave my heart to Him, years ago, and that I ever learned the "wondrous secret" of abiding in Him! I do not know the exact time of my conversion, but, glory to God, I know the work has been done. Although I was happy in the regenerated life, and was working for Jesus, as best I knew how, yet, since June '96—the time that Sister Hall held the meeting at Caseyville—I've been in the blessed experience of entire sanctification, and such perfect peace and rest as I've had, and so much more liberty to work for my Savior! But I want to be more fully hid in the depths of His love, and know more about the "deep things of God!" Praise His name, for the deep current of peace and joy, which flows continually through my soul! I'm willing to suffer anything for Jesus, and only want Him to use me as an humble instrument in the salvation and sanctification of precious souls.

"My ALL to Him I've g'von,  
My talent, time, and voice;  
Myself, my reputation,  
The lone way is my choice."

Yours, on the hallelujah line,  
PERTH, MISS. LENA GARRETT.

**Now is the Best Time.**

R. V. J. W. Blosser, M. D., the noted Catarrh Specialist, says that this is the best time of the year to treat Catarrh, Bronchitis, Ast. ma, etc. If you are a sufferer from any of these diseases during the winter months, you will find by beginning the proper treatment now that it will ward off those bad attacks and get the disease under control so that a cure can be effected. Dr. Blosser's life-long study of these diseases has enabled him to discover a remedy which has resulted in the permanent cure of thousands of cases. He will mail a three days'

trial treatment free, together with testimonials, to any sufferer who will apply to Dr. J. W. Blosser & Son, 11, 12, 13 Grant Building, Atlanta Ga. Your letter will receive immediate attention if you mention this paper.

**Low Rates to Lawrenceburg Fair, Southern Railway.**

On account of the above annual Fair. THE SOUTHERN RAILWAY will sell Round-trip tickets from all stations in Kentucky to Lawrenceburg at the rate of one fare for the round-trip, tickets on sale August 16th-19th inclusive, good to return until August 20th, 1898. Call on nearest Agent Southern Railway for information.  
WM. H. TAYLOR, A. G. P. A.

**Carvosso Camp-Meeting.**

Wife and I have just returned from above Camp. This new Camp is about 6 miles from Guthrie, Ky., on E. R. running from Guthrie to Elkton, Ky.

Dr. Carradine had charge, and his preaching was in power. Revs. D. S. Campbell, L. E. Campbell, A. P. Lyon, E. P. Crowe, P. C. Duvall, John D. Frazer, W. T. S. Cook and other ministers attended.

Great crowds attended day and night. A great many sought and found "the blessing that setteth them free;" still the meeting was not what Dr. Carradine is used to seeing. This is destined to be a great camp, this being only the second year. Thomas Mimms, the founder, has his heart in the good cause and pushes this good work.

May God bless this Camp in saving and sanctifying many souls! We had a lovely home near camp with Brother John Macafee and family.

S. L. C. COWARD.

**A Twentieth Century Train.**

Electric lighted throughout (including lights at the head of each berth), the North-Western Limited, which leaves Chicago daily at 6:30 p. m., and reaches St. Paul and Minneapolis early next morning, is regarded by the traveling public as the highest development in railway science. This train is equipped with buffet, smoking and library cars, regular and compartment sleeping cars, and luxurious dining cars.

The principal summer resorts in Wisconsin are most easily reached via the Chicago & North-Western Railway. "the pioneer line west and northwest of Chicago"

All ticket agents sell tickets via this popular route.

**WACO, TEX**—Dear Bro. Arnold:—Since writing you we have held meetings at Wichita Falls, Dawson City, Union, Tyson, Oak, and am now at Brooklin, where God is giving victory. Souls are being saved and sanctified. Praise the Lord! The Lord gave us good meetings at all the above places. A mission is being opened at Wichita as a result of our meeting. At Union a number of souls were saved and sanctified. We preached one time at Sunnyside, where the Lord gave us such great victory last fall. The work is moving on well here and some noble characters are being developed. They are planning for a holiness school here on the line of Bro. Keen's in Kentucky. Bro. Keen will hold their meeting for them about the last of September. God is doing a grand work through Bro. Spruce, a local preacher, in this southern Texas country. May God bless and use him more. A deep, thorough work was done at Tyson; quite a number converted and sanctified, among them some whose lives will tell for God and his holiness cause. Money was subscribed and arrangements made to build a shed and have a permanent camp. This is the home of Father J. P. Lowrey, the oldest holiness man I presume, in Texas. At Oak we had great disadvantages at first, but after about a week's praying, fasting and holding on to God, the ice broke, opposition gave way, and the people flocked to the

**BOOKS FOR CAMP-MEETINGS.**

The camp-meeting season is just upon us. Workers want books. Send to us for them. Below are a partial list of books that will sell. Read carefully and send in your order.

**The Two Lawyers.**

We can safely say that nothing that has been published recently has attracted so much attention as this serial by the senior editor. Its publication in book form has been called for from every quarter. We are glad to announce that the book will be ready for delivery in a few days. It will contain several chapters not to be found in the PENTECOSTAL HERALD. The book will have a large sale. One man wants a thousand copies. Send in your order at once. Good clear type, having paper binding. Price 50 cts. Special terms to agents.

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Excessive rains threatened to break up the meeting; we asked God to give us fair weather in which to reap a crop of souls. The skeptics ridiculed this prayer. But God gave us immediately fair weather. A colored man was given up of four doctors to die. He was a general favorite, though a negro, with the whole community. Many white people called in to see and comfort him—everybody was attracted to his sickness and the doctor's verdict. We prayed God to heal him both at his bedside and in church. He lingered a week over the day beyond which the doctor said he could not live, getting down to where all could see death staring him in the face. The Monday morning of our departure we heard just before train time, that he was dying. We hastened there and prayed again that God would raise him up; that Jesus might be glorified now among men and known to be the same Savior of sinners and healer of diseases that he ever was. Then I hastened to the train. We have gotten news since then that the Lord restored him; and the next morning to the astonishment of the doctors and the wonderment of all, he was able to sit up in bed and eat his breakfast. The unbelief of the church and among the ministers—a species of skepticism—is shutting off and putting back the glorious works of our Christ. Be merciful to us, Lord, and help our unbelief.

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**OUR DEAD.**

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**NEAL.**—It is with a sympathetic heart that I dedicate these lines in sacred memory, to the relatives and friends of our dearly beloved brother, **W. D. Neal**, who died recently at his home near this place.

My friends, I write these feeble lines,  
In sacred memory sweet,  
Of him who now in glory shines,  
Enthroned at Jesus' feet,  
So free from fear and pain and care  
From sin and its alloy;  
To sweetly rest among the blest  
And share immortal joy.

Since death's appointed unto all,  
Why should we vainly mourn?  
Our loved one has by God be called  
And through the shadows borne,  
To heaven above where all is love  
Where all is peace and bliss;  
Where all is fair and free from care,  
A grander home than this.

We all must drink this bitter cup.  
Just for a moment think  
Earth's chains must thus be broken up  
E'er now and then a link;  
Our friends must go from earth below;  
And when their course is run,  
We must obey the Lord and say,  
Thy will, not ours, be done.

But blessed thought that we shall greet  
Our loved ones gone before,  
And with them precious William meet  
Where parting is no more;  
Where we shall praise thro' endless days  
With all the heavenly host,  
The Holy One, the precious Son  
The Father, Holy Ghost.

**TYRONE, KY. JAMES M. BAKER.**

**HOWELL.**—Maud Anna, beloved daughter of Jarrett and Ella Howell, was born August 17th, 1880, and died January 11th, 1897. "Blessed are the dead which die in the Lord, for they rest from their labors and their works do follow them." Yet 'round her name we would not put broad bands of black—but were it possible, line after line of light, because it is not everyone that overcometh. She has entered through the gates of the city, which hath no need of the sun, for the glory of God doth lighten it, and the Lamb is the light thereof. **HER MOTHER.**

**McMAHAN.**—Mrs. Elizabeth Ann McMahan, daughter of Daniel and Mahala Orear, was born in Montgomery county, Kentucky, March 14, 1837, and went away to be with God, and the pure and good, July 2, 1898, being sixty-one years, four months, and fourteen days old. She was married to Dr. George McMahan, November 29, 1866, by the Rev. Joseph Rand, of the Kentucky Conference. She joined the Methodist Church at an early age, but was not fully satisfied as to her salvation, but entered at once upon church duties, and was constant in attendance upon the preaching of the Word. But about the year 1874, at Pope Camp-meeting, in Williamson county, Tennessee, she went to the altar of prayer and sought the salvation of her soul, and was gloriously converted. She then said, "The Holy Spirit witnesseth with my spirit that I am a child of God," and from that time she never doubted that God had accepted her as his child, and her faith grew stronger and stronger, in Him until He took her unto himself.

Sister McMahan was a confiding Christian. She learned how to suffer God's will as well as to do it. The last twenty years she had been in ill health, and two years of that time, she was unable to walk alone. Though her sufferings were prolonged, and at times were very great, yet not a murmur escaped her lips. A few years ago she and her husband passed through a sore trial in the loss of a noble and beloved son. The uprightness, manly conduct, and the

Christian devotion of this son gave great joy and comfort to his father and mother. No doubt the mother and son have met on the eternal shore.

Sister McMahan talked freely and much about dying. She said, only a short time before she passed away, "I am going home; I have no doubt" Having left a comforting testimony, she peacefully fell asleep in Jesus, leaving a devoted husband and son to mourn their loss.

Rev. E. W. Bottomy, her former pastor and friend, and the writer, conducted her funeral service, July 3, 1898, and we laid her body to rest in the Eastern cemetery to await the resurrection of the just. A devoted mother, a loving companion, and a good woman has gone from among us, but we know where to find her.  
**S. G. SHELLEY.**

**CLAY.**—Margaret A. Green was born near Sharpsburg, Ky., June 26, 1831. She was the daughter of Goldsberry and Jane Green. She moved with her parents near Carlisle, Ky., where in 1855 she was married to Thomas Clay. At an early age she was converted and became a member of the M. E. Church, and had for a number of years enjoyed the blessing of sanctification. She had been a sufferer for years, and on Sunday April 29th, 1898, as day dawned over earth, there was the dawning of an endless Sabbath to the weary soul, who had longed to be free from pain, for Jesus bade her "come." I thank God for my mother, for her patient teaching, for the example she gave us and for the fervent prayers in behalf of her children. Mother is gone from pain, toil and care, where such things are unknown. Pray with me that her prayers for the salvation of all her children and loved ones may be answered, and that I may be faithful in my care of dear father in his bereavement.  
**HER DAUGHTER,  
FLORIDA B. CLAY.**

"Christian Advocate" please copy.  
**DITZLER.**—Died, July 10, 1898, at her home in Bloomfield, Ky., Nannie Ditzler, aged 44 years. She was the wife of Rev. W. H. H. Ditzler. The following resolutions were adopted by the Southern Methodist Sunday-school, in Bloomfield, Ky., July 17, 1898:

Whereas, It has pleased our kind heavenly Father in His wisdom and providence to remove from our midst, by death, our beloved friend and teacher, who for so many years was a member of this Sunday-school, both as scholar and teacher,

Resolved, That we bow submissively to this stroke of providence.

Resolved, that the school has lost a faithful and efficient worker; her class a pure and upright teacher, and her family a tender, loving heart.

Resolved, That because she was so full of love and sympathy for members of this school, that we sincerely mourn her loss, as one of our members, and that her sweet presence and kind nature will be missed in all our associations.

Resolved, That as a Sunday-school we tender our deep sympathy to the bereaved family, and the large circle of relations and friends, whose tears of grief can only be wiped away by a reunion with the glorified immortals.

Resolved, That a copy of these resolutions be spread upon the Minutes of our Sabbath School, a copy sent to the family of our deceased sister, and a copy forwarded to the "Central Methodist," and PENTECOSTAL HERALD for publication.

**CORDELA PORTER,  
MRS. H. A. HUMPHREY,  
W. M. CHESER,  
COMMITTEE.**

**Bates Camp-Meeting.**

Our meeting at Bates camp-ground closed Thursday night, July 31st. Bro. R. L. Averill was the leader, and is a man greatly used of God. Bro. L. L. Pickett and Bro. J. W. Hughes, of Wilmore, Ky., also did some strong preaching and God honored His word. Bro. Pickett was not able to do much preaching, owing to his physical condition; but his sermons and Bible readings were very instructive and full of power. The Texas people fell in love with Bro. Hughes and prospects are good for the State to be well represented at "Asbury" next September. The meeting was run against strong opposition. The people had been "doctored" and were held off. Yet God was with us and gave us the victory. The people are looking forward to the meeting in September with great expectancy. Pray that God may do a great work at Bates.

GEO. E. KERSEY.

**Mt. Victory Holiness Camp-Meeting.**

August 19th, 1898. Camp-Meeting to be held on Mt. Victory Holiness School and Camp-Meeting Grounds, near Nunnely's Springs, Pulaski county, Kentucky. Persons desiring to put up tents or cabins can do so free of charge. Address REV. T. P. DARR, Dykes P. O., Pulaski Co., Ky. REV. WM. DAVIDSON, Evangelist, and other workers. Camp-Meeting Committee: J. M. Nunnely, Rev. T. P. Darr, Mrs. Katie L. Kieth. Hacks leave daily from Somerset, Ky., to Nunnely's Springs.

**Camp-Meeting near Redfield, Ia.**

A holiness union camp-meeting will be held at Hanging Rock, near Redfield, Iowa, beginning Aug. 19th and continuing ten days. The meeting will be in charge of Rev. M. L. Haney, of Normal, Ill., Rev. J. C. R. Layton, and Rev. John Bailey, of Des Moines. The song books to be used will be Good News in Song, enlarged. Come and bring your Bibles, prayed up and filled with the Holy Spirit. The singing will be conducted by competent leaders.

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TERRELL, TEXAS.—Sending us a circular of the camp-meeting at Terrell, Texas, Bro. Rinehardt says:

"I hand you circular of our camp. Here will probably be concentrated in a great measure, all kinds of opposition. Ask the prayers of God's children for us. Pray mightily unto God that every day may be wonderfully honored of Him. Pray also especially that God may honor the message from Bro. Morrison and every other preacher Humbly at the cross, saved, sanctified wholly, sweetly kept, VIC RINEHARDT."

**Low Rates to Shelby Co. Fair, Southern Railway.**

On account of above Fair, to be held at Shelbyville, Ky., August 23rd-26th, THE SOUTHERN RAILWAY will sell Round-trip tickets from ALL stations in Kentucky to Shelbyville at the rate of one fare for the round-trip—tickets on sale August 22nd-26th, good to return August 27th, 1898. Call on nearest Agent for information. WM. H. TAYLOR, A. G. P. A.

**Good For Scottsville!**

We had a sort of missionary meeting here at the camp-meeting yesterday, and O, how God did bless it! The missionary fire blazed forth, in answer to prayer. I was permitted to make an appeal for a China evangelist, who can be supported for three dollars per month. \$88 05 was contributed in cash and pledges, more than enough to support two. Glory to God! A missionary appeal and collection do no not hurt a holiness camp-meeting. The directors here are considering the plan of devoting one whole service each year to Foreign Missions. I believe God will bless every camp-meeting that will do this. Jesus says, "Preach the gospel to every creature!" Eight hundred millions of our neighbors have never yet heard it. Let the holiness people wake up, and send out holiness missionaries to the heathen. Write to your brother, BIVINS, TEX. O. L. LEONARD,

TERRELL, TEX.—The camp-meeting at Rockwall, Texas, has just closed. This camp was a District Free Methodist Camp, and well attended. Some eight or ten preachers all filled with the Spirit. This people are surely teaching the Wesleyan doctrine of salvation from sin. They are despised by Satan and dead fallen churches. I never felt more at home any where. Brother McColloe, the presiding elder, led by the Holy Ghost, makes a good leader. We were granted the privilege of giving one Bible reading each day, and on Saturday night preached on Christ's return to earth to take the kingdom, and reign on earth with His saints. Glory to His name, He is coming soon!

From the first service to the close, the Holy Ghost was present. Men fell under His power. Oh I tell you, Satan will fly from the light of heaven. We will (D. V.) hold a meeting in Dallas, Texas, in October, also attend their Annual Conference in November, which will be held in Terrell, Texas.

We will (D. V.) begin a meeting in, or near, Atlanta, Texas, August 5th to the 14th, and at Vildo, Tenn., August 19 to 29, Fairfield, Mo., September 15 to 30th. I have fifteen days idle which I would like to use some place preaching entire sanctification as a second work of grace.

Yours for the war, J. N. WHITEHEAD.

THE TWO LAWYERS will sell. Send for copy and terms to agents. Price 50 cents.

**Attention Evangelists.**

We want to make you a proposition concerning our song books, especially

**"Tears and Triumphs No. 2"**

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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. IRWIN.

Writter of "Tears and Triumphs No. 2," J. A. Kichey, 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 in my 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.

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# The Pentecostal Herald.

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

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

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## THE PENTECOSTAL HERALD.

317 West Walnut St., Louisville, Ky.

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

### DISTINCTLY UNDERSTAND.

1. The Holiness Movement is here to stay. Thousands of the very best men and women of the churches are identified with this movement, and it has the sympathy of thousands more. These people have their consciences in the matter, and they will not fear what man may do unto them. They expect to press the battle. They have in them the stuff of which martyrs are made, and they will be true to God at all hazards.

2. These persons are not the enemies of the churches, but friends. They owe much to the churches, and are not ungrateful. They love them and would gladly labor in closest harmony with them in the work of getting men saved and sanctified. In some instances the attitude of the churches toward their experience, teaching and work, has brought them grief and heartaches that the world has never dreamed of. This attitude of the Church has sometimes forced them into a seeming antagonism, but it was only where the call of God was heard above that of the Church, and they felt that they should obey God rather than man. What some people are pleased to call DISLOYALTY TO THE CHURCH, was with them only LOYALTY TO GOD, and devotion to duty.

3. The holiness people in the M. E. Church, South, are making no fight against the offices of Bishop, Presiding Elder or Preacher in Charge. They have sometimes been brought into conflict with the individual who filled one of these offices, but it was with the individual and not with the office he filled that they contended. They may have individual views concerning these offices, but these they hold in common with other Methodist people. That some modification is needed, especially in the office of Presiding Elder, is the opinion of a very large part of the Church, regardless of their opinion of the doctrine of entire sanctification. The holiness people believe that if these offices are filled with consecrated, holy men, there is but little need of modification, and they hold themselves in readiness to co-operate with all such in the work of spreading scriptural holiness over these lands.

4. The holiness people believe they hold the truth and know they have received the blessing of God. The doctrine of entire sanctification as a second work of grace, has taken strong hold of their intellectual natures—they believe it, they can believe nothing else. It satisfies their thinking. They see it in the Scriptures, and those of the Methodist Church are willing to leave it to any fair-minded, unprejudiced jury that it is, and has been, the doctrine of Methodism from the beginning until now. As to their own experiences, they speak that they do know and testify out of the depths of their own souls. They know what conversion is for they have been converted. They know what sanctification is, for they sought it, and obtained it, subsequent to their conversion. They know there is a difference between these two experiences, and whatever disbelieving men may say, they know what entire sanctification has done for them, and this knowledge is a sheet anchor to their faith. Before they can be made anything else than holiness people, you will have to revolutionize their intellectual natures and invalidate the testimony of their own experiences.

5. The holiness people believe with all their hearts that the doctrine and experience of entire

sanctification is the great need, both of the Church and the world. They look around them and see preachers preaching without power, and consequently with meager results. They see whole churches given over to formalism and aestheticism, contenting themselves to go on year after year without a revival, and bringing no sinners to Christ. They know these ministers need a baptism of the Holy Ghost, and that the congregation needs a flame of heavenly fire to thaw out the coldness; a life to break in upon the death-like stillness and stolidness, and a zeal to start them out to work for lost men and women. They believe that the doctrine and experience of entire sanctification will meet this need, and that nothing else will. They look out upon the world and see multiplied thousands on their way to ruin. Under the very shadow of the churches men sit in indifference and go down to death. The children of church members are given over to dancing and worldly pleasures, and their hearts cry out to God for the revival of the Church and the salvation of these sinful souls.

6. They see nothing else that promises to meet this great need. A more intellectual pulpit, or a better educated ministry, however desirable in themselves, will not satisfy the want of the hour. Nothing else is in sight. Nothing but the preaching of holiness—comprehending all there is between conviction and glorification—will infuse life into the Church, arrest the attention and awaken the consciences of men. It is a strong gospel, but nothing else will suffice. Such is the low standard of Christian living that men in the churches are excusing themselves for sinning every day by the miserable plea that it is "impossible to live without sin;" and their inconsistent and ungodly lives not only render them powerless in the performance of Christian duty, but lay a stumbling block in the way of the outside world. What is needed is an heroic gospel that will force its way into the very heart of this iniquity, awaken and arouse these carnal and filthy dreamers, thunder upon their consciences and arraign them before the bar of eternal righteousness until they will give up their sins and consent to live as the law of God requires. Men and women are everywhere excusing themselves from Christian service; they CAN'T do this and they CAN'T do that, and they CAN'T do anything that is truly spiritual in its nature. What you need is a gospel strong enough to bring a life current that will put power into these weaklings; which will give them a religious experience that will be as fire in their bones, loosening their tongues and hands and feet until they can not sit still, but must be up and doing something for the Master. With the church people cleansed from their sinful lives, and filled with the pure love of God, then this world will stand some chance of being saved. The church with clean hearts and right spirits, filled with the joy of salvation, will teach transgressors the way, and sinners will be converted. Friends, if the holiness people cease to preach and urge upon men the cleansing of the blood and the fulness of the Holy Ghost, there is nothing else in the wide world upon which we can hang a hope for the revival of the Church and the salvation of the world.

7. The holiness people want only the privilege of reaching the masses with the message of this wonderful salvation from sin. They do not desire to build up any new party or church. These can only be thought of as a last resort, in order to carry out the one purpose of reaching and saving souls. But they must carry the gospel of full salvation to

the people. This they feel God wants them to do, and to fail would be treasonable to Him. The people want the gospel at their hands. If the old adage is true, "vox populi, vox Dei," then the demands for their ministry that come up from every part of our land, can not be resisted. Wherever they go the people hear them, and great crowds attend upon the word that is spoken by them. Depend upon it, the holiness people will be true to God in this matter. Whatever be the consequences, they dare not do anything else. Like Luther they say: "Here I stand. I can do nothing else. So help me God!" Friends may turn away from them, churches may cut them off—cast out their names as evil—but so long as God's call is ringing in their hearts, and the people demand the word of life from their lips, there is no alternative.

8. The holiness people need not expect smooth sailing. It never has been so. Christ said it would not be. The gospel they preach is too severe for carnal minded men. People who do not want to give up their sins will become spiteful and vicious. Ease-loving, place-seeking men, either in pulpit or pew, will seriously object to the high demands of holiness. The history of the world does not show a single great spiritual revolution that did not awaken the bitterest antagonisms and strife, and in almost every instance the persecutions have been instigated and led by the clergy of the popular religious systems of the degenerate age. But there need be no conflict between good men. All such will rejoice in the good work for souls. It is a critical time, but if we will have faith in God, love for men, and patience in the hour of trial, the Lord will see to it that His cause triumphs gloriously.

A FRIEND sends us a clipping from the AUGUSTA (GA.) CHRONICLE containing a report of the Augusta District Conference, which was presided over by Bishop W. W. Duncan. One of the questions under discussion was "Why has the Prayer Meeting such a Small Attendance?" The clipping informs us that

"Revs. T. R. Kendal, Crawford Jackson, E. P. Gibson and others discussed it at some length and the bishop wound up the discussion by declaring it to be his judgment that the small attendance was due to the fact that the preachers did not make it entertaining enough. This caused much outside talk and there were many who did not think that the bishop could sufficiently arrange a program that would draw many to the prayer-meetings."

There may be exceptions to all general rules, but our observation is that spiritual people will attend prayer-meeting and a spiritual prayer-meeting will draw the people. In an experience of thirteen years in the pastorate we found no difficulty in getting people to prayer-meeting where there was a good religious interest among them. Wanting this, there was always trouble in getting them there. A slow, dry, lifeless pastor can kill anything—especially a prayer-meeting. If he will get his own soul on fire, and get the Holy Spirit to breathe upon his dry bones until there is life in them, a pastor will be very likely to have joy on account of a warming up on the part of his people, and the attendance upon prayer-meeting will be increased. It is not entertainment the people want, but salvation. The preacher who puts his work on the entertainment basis will see his church wither and die a spiritual death before his eyes. It is all right to be entertaining if you are also spiritual.

MANY persons are writing us endorsing Brother Morrison's call for a Convention.

◆ CONTRIBUTIONS. ◆

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

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

HOW DOES THE LORD CLEANSE YOU?

Turn to Ezek. 36:25,26,27 verses: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." From SOME of your filthiness? God says, "From ALL your filthiness." "A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart." He is not going to patch up the old heart: He is not going to do any needle-work inside: but He is going to take away the stony heart. "And I will give you a heart of flesh. And I will put MY Spirit within you, and CAUSE YOU TO WALK IN MY STATUTES" I will cause you to walk! I will cause you to walk! I will cause you to WALK! I would like to say it thirty times, my brother. I do not walk now. I do not preach now. I do not speak now. Glory be to God! It cheers me when I think that MY LORD CAUSES ME TO WALK When He cleanses me from ALL filthiness He POSSESSES MY HEART, He KEEPS MY HEART. He WORKS IN ME and THROUGH ME. What He WORKS IN ME is worked OUT. Glory, hallelujah! Read these verses carefully,—Ezek 36 25 26 27 (above); Isa. 27 3, (above); Heb. 13:21, "Now the God of peace make you perfect in every good work to do His will, WORKING IN YOU that which is well pleasing in His sight." Col. 1:29, "Whereunto also labour, striving according to HIS working, WHICH WORKETH IN ME MIGHTILY."

There was a time when I talked to the people, when I wanted to get the victory, when I made resolutions, when I said, "I will, I will, I will." But the Lord changed those "I's" into His "I's." You see there are seven "I's" in those verses in Ezekiel, and they are ALL HIS. That is the beauty of it.

Some say, "I can't keep the law of God. I have tried, but I can't do it. I have made so many resolutions and have broken them. I did not want to lose my temper, but I did it. I don't want to speak harshly, but I do it. I don't want to speak against my neighbor, but I do it." Why? Because YOUR "I will" is still there. When you realize God's "I" INSIDE, and YOUR "I" outside, it will be all right. I, I, I on the cross! O, glory be to God, it fills me with joy when I think of Himself in me. Will you believe that the Lord will cleanse you from ALL filthiness now? As soon as you believe His cleansing from ALL filthiness, He cleanses your heart quite clean. As He comes in, out goes all uncleanness, and there is no hesitation about the filling, as He, Himself is fulness. Col. 1:19, "For it pleased the Father that in him should all fulness dwell." Col. 2:9 "For in Him dwelleth all the fulness of the Godhead bodily." Hallelujah!

I can't teach you the life more abundant, or His fulness, apart from Scriptural heart-cleansing from all filthiness. By many of the 19th century teachers, the subject of Scriptural heart-cleansing has been greatly neglected. Some teach the people to receive the baptism of the Holy Ghost, but they don't teach the people complete heart-cleansing before the indwelling power of Christ, or the baptism of the Holy Ghost. Some teachers who enjoy the cleansing and the fulness are afraid to speak it out lest they offend some

one who don't believe the truth, and some others who believe this truth and possess this fulness, do not teach it clearly, lest they offend the great theologians of the day. If you don't believe, it is your own fault. My dear brother, my sister, here is the fact. "I will cleanse you; and you shall be clean." No longer YOUR work, no longer YOUR fighting, no longer YOUR watching, no longer YOUR resolutions. THE LORD GOD HAS UNDERTAKEN TO DO THE WORK FOR YOU. HE will CAUSE YOU to walk. HE will CAUSE YOU to speak. HE will CAUSE YOU to work. Now YOU are PASSIVE: HE is ACTIVE. YOU are the pen. HE is the writer. YOU are to sit in the carriage: HE drives the carriage. WONDERFUL WORK IN YOU AND THROUGH YOU! Heb 13:21 (above).

The Lord did this work in me eight years ago. O, I thank Him! If it was not for this cleansing and filling, I would not have left India! If it was not for His fulness I would not have left my wife and family, to go anywhere for Him! I put all on the altar, for the choice of Christ and His fulness! O, it cheers me up! I don't know how to express it! My heart is full and running over!

Will you come to the point now? Say, "I am willing to be cleansed from all filthiness, and will take Thee at Thy Word. O, Jesus cleanse me from all evil, I do believe Thy Word." Go down on your knees and claim this wonderful cleansing according to His Word now.

WITH THE CLEANSING PART you have nothing to do. THE LORD JESUS CLEANSETH the temple when He comes into it, you have nothing to do except to be willing to be cleansed, and to let Him do it. John 2:15, "And when He had made a scourge of small cords, He drove them all out of the temple, and the sheep, and the oxen; and poured out the changer's money, and overthrew the tables." Then what else? "And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise." CHRIST cleansed all. He first comes inside the temple and drives the money changers, oxen and cattle away. He takes a whip and says, "What business have you here? Don't you see this is my Father's house? This is not a place of merchandise. Clear out; you are making money here." He turned the whole thing out. I imagine those people who were selling doves had a bit of a smile about them. They thought, "We are selling doves for sacrifice. I don't think the Lord will be hard upon us," and I imagine they thought they were going to have a pretty good time in selling those doves. But Jesus said to them, "You, too, have no business here. Take away the doves." So He drove all things clean out, and took possession of the temple.

I tell you, you can't have any sinful things in your heart, for when Christ cleanses the temple, nothing unclean will be left, NOTHING. My WONDERFUL SAVIOR cleanses, and CLEANSSES WHOLLY I. Thes. 5:23, "And the very God of peace SANCTIFY YOU WHOLLY." Christ cleanses CLEAN, CLEAN, every whit.

Take the temple where the Lord was. There were three places, the outer court, the inner court, and the holy of holies. The outer was just as clean as the inner court; the inner court was just as clean as the holy of holies; and all the furniture inside was clean. The furniture that could bear fire, had to go through fire. The furniture that could not bear fire had to go through water. Every place was clean. God compares that to what? To a Christian. I. Cor. 6:19, "Know ye not that your body is the temple of the Holy Ghost?" and I. Cor. 3:16, R. V., "Know ye

not that ye are a temple of God, and that the Spirit of God dwelleth in you?" Christians are the temple. Do you mean to say God is going to leave anything unclean in His temple? He does the work thoroughly.

You can't cleanse yourself. HE does the work, but HE wants YOUR CONSENT to it. Will you believe that He cleanses you now? I have seen many Christians get up in meetings and say, "Lord, cleanse me," but they never believed that He had done it. They asked for it, but they didn't get it, for they never believed, and they went away as they came in. You pray but you do not receive. You only BELIEVE IN YOUR HEAD; you don't BELIEVE IN YOUR HEART. HEAD BELIEVING will never give you a blessing unless you BELIEVE WITH YOUR HEART. Would you believe that Jesus Christ does cleanse now? See in Ezek 36:25,26,27, (above) how the Lord cleanses.

When I was in Australia and spoke on the subject, a man came at about ten o'clock at night, and said to me, "I want to have a conversation with you," because he never saw this truth. He believed in cleansing, he said, but not this kind of cleansing. I asked him what kind of cleansing he believed in?

"I believe Jesus CAN cleanse and cleanses me daily, but I never believed it was all cleansed out."

I said, "My dear brother, what is the meaning of CLEANSING? What is the meaning of CLEAN? If it is CLEAN, it must be CLEAN. If the Lord left anything inside, would you call that CLEANSING? If you ask your child to clean your cup or tumbler, and the child brings it back with some filth inside, not altogether washed out, what would you say? Would that be a CLEAN tumbler? Would you say that was CLEAN? No; you would not want a tumbler like that. Would God call it clean when you have a FILTHY heart?"

"O," he said, "I never thought like that." I said, "You must believe like that now. Your not believing does not alter the fact."

"But, my dear brother," he said, "That isn't our teaching."

I said, "It doesn't make any difference about your teaching."

"But our ministers do not believe that."

"I don't care whether your ministers believe it or not, it is in the Bible."

Then he brought up another point. It was this. "God said those words in Ezekiel for the Jews, and not for us. That promise was for the Jews, and I am not a Jew."

I said, "If that was for the Jews, Christ came only for the Jews. You are a Gentile dog."

"O," he says, "I never thought of that."

I said, "If you want to do away with a promise like that, you must do away with Christ also, because Christ came for the lost sheep of the House of Israel. You are only a Gentile dog."

He said, "My dear brother, you drive the nail very straight. I never saw the truth like that, but I do believe it now."

He knelt down like a little child. He was a teacher among the brethren. I said, "My dear brother, do not believe because I said this to you. God said it," and he knelt down and claimed the wonderful cleansing from all filthiness by simple faith. Acts 15:9, (below) He went away rejoicing in His fulness. Next morning as I was going away, he came rushing to the railroad car where I was sitting, and said, "My dear brother, now it is glory in, glory out." I said, "God bless you! Glory be to God! This glory will never leave you, never leave you!"

(TO BE CONTINUED.)

## THE CONQUEST OF CHINA FOR CHRIST.

A. P. PARKER.

Many grand schemes for the conquest of the world have been formed in past ages. In ancient times Assyria, Babylon, Persia, Greece, and Rome, each in its day became a World Power, inspired by the desire for universal sway, and lavished untold millions of money and myriads of human lives in the vain endeavor to realize its dream of world wide conquest. In modern times the Papacy has sought to gain universal temporal dominion by the use of the secular arm, wielded by Spain and other Roman Catholic governments, and it appeared at one time that Napoleon Bonaparte might become the emperor of Europe if not the ruler of the world.

But China has never figured much in any of these schemes of world wide conquest. Far from the scenes of conflict and upheaval, isolated from contact with the western world, she has been practically inaccessible to invasion by the so called world rulers of the past.

But China has also had her own wars and conquests, conquering neighboring states or being conquered by them in turn. The long list of dynastic changes that mark her history for forty centuries shows that great conflicts and mighty upheavals have taken place, although the western world was for centuries almost ignorant of the very existence of such a nation.

The Chinese have indeed dreamed of world-wide conquest, and there was a time when this dream was as near realization as were any of the dreams of the great conquerors of the west. About the end of the thirteenth century, the Mongol ruler of China, Kublai Khan, whom Marco Polo describes so graphically in his travels, ruled over practically the whole of Asia, except India, from the Pacific ocean on the east to the Bosphorus on the west, the greatest empire, in area and population, that was ever ruled by one man in the history of the world. China has in turn been conquered and ruled by outside tribes, as the Mongols, the Manchus, etc. The present dynasty is Manchu, not Chinese.

In later years European nations have come upon the scene with the avowed purpose of making a commercial conquest of the country, of opening up its great marts to European trade. And quite recently the actual partition of the country among the nations of the West is freely discussed.

But the greatest scheme of conquest that has yet been undertaken is that which has been enterprised by the missionaries, that is, the spiritual conquest of the people for the purpose of bringing them under the sway of the Prince of Peace. This is by far the most important of all.

1. It is the one that is sanctioned, and indeed ordered by God himself. Jesus Christ is the Captain that leads in this campaign, and all his soldiers are called upon to follow him in this war.

2. It brings the greatest benefit to the people—salvation from sin, moral purity, intellectual uplift, freedom from debasing idolatry and superstition, and the sure hope of eternal life. Blessings infinite, both for time and eternity.

3. Its blessings are universal and lasting. High and low, rich and poor, learned and unlearned, all are to be brought under its beneficent sway and share alike in its wise and loving rule. And the blessings of this kingdom shall never end.

It will prevent the paganism of the Yellow Race from menacing the Christian civilization of the West. This is of vital importance.

The Christian nations of Europe and America must, for sheer self preservation, send missionaries to China to bring the people under the power of the gospel of the Prince of Peace. The vast material and intellectual forces of western civilization are now being rapidly introduced into China. The Chinese are eager to get our education, our science, our merchandise, our guns, our ships, etc. These will only give increased power for evil unless held in check by a pure Christianity. Indeed we might well fear that the millions of this great empire might be again aroused, as in bygone days, by the dream of world-wide dominion, and armed with a knowledge of the science and arts of the West, and with mighty engines of modern warfare, start on a career of conquest that would greatly check, if not finally overthrow, the civilization of the West. The fear expressed by Lord Woolsey a few years ago, of the advance of such a yellow wave, is by no means without foundation. But whether such an invasion of the West by the Yellow Race ever comes or not, it is perfectly certain that China will have to be reckoned with by the governments of Europe and America in all their future calculations and balancings of power. The forces in that empire, more or less latent now, like the power in her nearly 200 000 square miles of undeveloped coal fields, are sure to affect mightily the destinies of the world.

To Christianize this people is a tremendous undertaking. Three hundred and eighty millions of civilized heathens, scattered over a vast domain 5 000 000 square miles in extent, with four millenniums of, to them, glorious history behind them, hoary traditions, deep rooted superstitions, thorough satisfaction with the doctrines of the Holy Sages, supreme contempt among the literati for all foreigners and foreign things, and a civilization that was old when Greece and Rome were young.

Who can estimate the inertia, the staying power, the resistance to be overcome, of such a vast aggregation of humanity? Truly the work of evangelizing such a nation is the greatest that the Church has ever undertaken anywhere or in any age of the world, and the thought of its conquest for Christ is nothing less than God-like in the mighty sweep of its purpose.

The forces to be used in this campaign are not carnal—not material or intellectual, not armies and navies, not education and civilization. All these forces, though mighty in their several spheres, are utterly inadequate to this task. Only the power of an aggressive Christianity, full of the fire and zeal of a vigorous spiritual life, can conquer in this war. Christian men and women full of faith and of the Holy Ghost, supported by the consecrated money and upheld by the fervent prayers of the people of God in Europe and America, are needed, through whom the mighty power of God's Spirit may operate so as to accomplish this great conquest. The power comes only from God, but he must have Spirit-filled men through whom to manifest his power.

Many attempts have been made to conquer China. Some have succeeded. But even then the conquered have often absorbed the conquerors, as in the case of the present ruling Manchu Dynasty, which has become Chinese to all intents and purposes.

Nestorian Christianity attempted the conquest of the country in the seventh century, but as it lacked the staying power of a spiritual life it failed "and sunk" as has been aptly said, "like a stone in the ocean without leaving a ripple upon the surface"

Roman Catholicism has tried, and is trying, to conquer China, but it has so far only succeeded in changing some of the external customs of its converts. As the Romish missionaries do not make the spiritual life the chief object of their efforts, they cannot, and in fact do not, conquer the sin, the idolatry, the heathen superstitions of the people. The Goddess of Mercy is exchanged for the Virgin Mary, images and pictures of Buddhist saints are exchanged for the images and pictures of Christian saints, while the use of the rosary, masses for the dead, sacrifice to ancestors, and scores of other heathen practices, continue as before, or with but slight modification.

Thus it will be seen that a live, spiritual Protestant Christianity is the only force, on the human side, that is adequate to the task.

Already great progress has been made. More than three thousand missionaries, assisted by a strong corps of native helpers, are in the field. Eighty thousand Christians, more than half of them brought in during the last ten years, are the earnest of success in this great campaign.

But we have only fairly begun. We must have at least ten thousand missionaries, assisted by one thousand native helpers, for the speedy accomplishment of the work. We must have enough men. Shafter nearly failed in his attempt to capture Santiago because he did not have enough men. So we cannot expect to succeed in the conquest of China unless we send men enough to do it. Our own church ought to send out two hundred more missionaries, men and women. We have only sent eighty men and women, all told, in the past fifty years. We need not expect any great measure of success with such a meagre force as this.

The responsibility is upon the church, upon every preacher and every member. Shall we heed the call of our Captain and be as eager to enlist for this holy war as the men of the United States are to enlist for the conquest of Cuba or the Philippines?

### Carvosso Camp-meeting.

CARVOSSE Camp ground is located on Elkton Branch of Louisville and Nashville Rail Road, six miles from Guthrie, Ky. The last encampment closed Sunday night July 31. Dr. B. Carradine lead the hosts. The attendance was large when weather would permit, and as a rule good order prevailed. Though physically exhausted, I don't think I ever heard Dr. Carradine preach a purer, sweeter gospel, and his close, searching sermons to the unconverted were irresistible and unanswerable. Twenty five or thirty were converted or sanctified, and seed sown that I am sure will bring forth fruit to the glory of God. Brother and Sister Thos. S. Minns have done a great work in giving Carvosso to the holiness movement. The Lord repay them. V. L. WILLIAMS.

### From Rev. W. B. Godbey.

Morrison D. Harber, of Perryville, Ky., a life-long friend of the writer, a solid, old-style Methodist of the John Wesley type, recently exchanged the battlefield for the mount of victory, his loved companion having preceded him to the better land about one year. Both in life's evening. Was seventy. They leave a most amiable family of children dispersed in Kentucky, Missouri, and Texas to mourn their loss. They were beloved and admired by all who knew them; the kind of people whose departure makes earth poorer and heaven richer. A thousand blessings on their children.

W. B. GODBEY.

PORTSMOUTH, R. I.

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## EVANGELISTIC HAPPENINGS.

MARY M'GEE HALL.

I am a Mississippian, but I didn't know there were such hills in Mississippi as stretch between Oxford, Miss., and LaFayette Springs, where we are now holding a camp meeting. Oxford looked old and lonesome as we drove through early Tuesday morning in the beginning of an eighteen-mile trip, but it is made famous as being the seat of learning, where many brilliant Mississippi men have gone from its State University to make their names historic for eloquence, incorruptible statesmanship and lofty endeavor for human good.

The dear old brother, who drove the strong team, was so glad to be able to carry out to the camp two holiness evangelists! He looks upon them all as peculiarly sacred because the Lord's anointed, and his expression of love for them was tenderly touching. Where ever our holiness papers go, the names of our evangelists are household words, and in the humble homes, far out in the country where God's guileless children live, daily the names of our precious holiness teachers and preachers are breathed in prayer to God. From households of innocent, childlike faith, go up to God in praise for raising up such men as God has blessed his cause with today. Who knows when you, who belong to this class, realize swift renewals of strength, sudden girdings of power, if it is not because hundreds of these pure-hearted ones, miles and miles away, are just then on their knees in prayer for you! How often has my soul been swept with emotion, when some mother or father has come to me, leading their little children and saying: "Sister Hall, we've taught our children to ask God every night before they go to sleep, to keep and bless you." O! glory to God forever!

We had a long, hard drive. About half way we stopped at a farm house for breakfast. The dear sister gave us warm, loving welcome. The yard was filled with the fragrant honeysuckle, old-fashioned crepe myrtle and four o'clocks. We had a good country breakfast—butter-milk fresh as a daisy, etc., and a drink from "the iron-bound bucket, the moss-covered bucket that hung in the well." The last two hours of our journey, we enjoyed a violent storm of wind and rain. There was no home along the way into which we could go for shelter, so we journeyed on; the wind blew the rain in upon us till we were thoroughly drenched. The bottom of the hack was like a little lake. The insignificant little branches between the hills soon became rushing streams. Down, down it came, the mighty outpour of pelting rain. It shut the forests from view in the valley, and hung its veil before us, so that we could but creep along. Fear of colds and fever never once assailed us and the dear Father has kept us in abundant health in spite of it all. When we are sanctified, how sweetly we know how to trust everything to Him.

There are great throngs of people attending the meeting. Mr. Hall and I are holding the three services daily without other ministerial help. The conviction is deep, the sanctifications and conversions witnessed to by the Spirit. The leaders want thorough work, which is the only kind that will hold. We strive not for a great haste to profess anything but for souls that are genuinely spirit-born and spirit filled by divine power. We have as many here in the day time as I've ever seen at the great Texas camps. Today is Saturday; the woods are being filled with horses and all kinds of vehicles; the people are coming in throngs. "And Jesus lifted up

his eyes, and seeing the multitude had compassion on them." Bro. Culpepper said in a recent letter, speaking of the holiness people of a certain place, that they had degenerated into a "set of cynics." Only God knows the cuffling, and the scorning and trials some of His sheep have endured. Pastures of tender grass have not been offered them by shepherds. They have the experience of those sheep that God speaks of in the thirty-fourth chapter of Ezekiel. Let us not chide them, but try to devise some means of gathering them upon the goodly mountain. It is wonderful, the number that have stood fast and true under all the trials they have had. We go from here to Coffeerville, Miss., camp, August 24th to September 4th. May God protect the seed that has been sown in our many camps this summer, and may the harvest be abundant for the glory of His Son.

## WHY I WENT.

REV. M. W. KNAPP.

As the report of my taking charge of an interdenominational holiness meeting over the protest of a pastor and presiding elder, which protest was said to be upon other grounds than that of entire sanctification, has been widely circulated, I feel that my reasons for so doing should also be known.

First, it was not that I am accustomed to running counter to the authorities of the church. It was not because I am not busy, nor lack opportunities for preaching, nor expected large pay, nor because I love to grieve my brethren in the ministry, or lack respect for the church and her constituted laws and officers; but because:

My call of the Holy Spirit to go was as clear as my call to the ministry.

The more I prayed over it the stronger the conviction grew.

All of the deeply spiritual people to whom I made known all the facts felt that God was leading me in it.

Questioning the conviction brought restlessness, obeying it brought peace.

I could secure no satisfactory substitute.

The call was urgent, and the callers felt that only I was the one.

Our discipline says to "go not only where we are wanted, but where we are wanted most."

I felt that if after I had reached the place of meeting the opposition persisted in its protest that possibly God would provide some one to take my place.

I believed that if they persisted in it, that neither my conference nor church would sustain them in a position that would thus transform a disciplinary restriction that may be needful to protect the church from the ravages of wolves into a club to brain men who are willing to risk their ecclesiastical necks in order to save the sheep.

I felt that my Gospel commission to "preach the Gospel to every creature" embraced this place, and if I refused to obey God's call that He would say to me at the judgement, "as ye did it not unto one of the least of these, my brethren, ye did it not to me."

I felt that human restrictions, when used to block divine requirements, are like hand-cars in the way of a lightning express.

When David was hungry he "ate the shew-bread" which "it is not lawful to eat."

I believed that such interdenominational meetings have rights that must be respected.

I believed God would give me, as He did, many souls saved and sanctified, as a result.

I felt that with the light I had I could not retain my manhood or religion and refuse,

and I felt that the interests both of Methodism and the holiness movement, commanded that I go.

I felt that my going was in harmony with the spirit of the discipline and the New Testament.

In instances where Holy Ghost convictions are involved, we must obey God rather than men.

My course was in harmony with that of John Wesley who, when advised by the Bishop of Bristol to preach no more in his diocese, said: "My business is to do what good I can; wherever, therefore, I can do the most good there I must stay so long as I think so. At present I think I can do the most good here. Therefore here I stay. As to my preaching here, a dispeasation of the Gospel is committed to me, and woe is me if I preach not the Gospel wherever I am in the habitable world."

Therefore, I went; and God's power mightily attended the meeting, as noticed in another place.

Would I have proceeded if the disciplinary course to compel me to stop had been taken? It was not taken. If it had been I would have done as God directed.

"Where He may lead I'll follow.  
My trust in Him repose,  
And every hour in perfect peace,  
I'll say, He knows, He knows."

CINCINNATI, O.

## Third Annual Pentecostal Camp-meeting, Salem, Va.

The Virginia association for the promotion of Bible holiness will hold its yearly Pentecostal meeting at Salem, Virginia, in the beautiful valley of Roanoke, September 10th to September 20th, 1898.

Although this is only the third year, yet so wonderfully has God blessed our meetings with a gracious outpouring of His Spirit in the conversion and sanctification of souls, that it already has gained considerable favor among the holiness people of Virginia and adjoining states.

This camp-meeting has been fortunate, owing to the successful labors of its president-evangelist, C. B. Strouse, in securing the best leaders. We have had Rev. B. Carradine, Rev. L. L. Pickett, Rev. Jos. H. Smith, Rev. E. I. D. Pepper, Rev. P. R. Nugent, Rev. B. F. Haynes, and others. This year we will have Rev. Chas. J. Fowler, President of the National Holiness Association, Rev. E. I. D. Pepper, editor *Christian Standard*, Rev. South G. Preston, associate editor *Central Methodist*, Rev. A. W. Dennett, of New York city. A meeting led by such men is a guarantee of success, for God is with them.

Arrangements are being made to accommodate preachers free during the meeting. The number thus provided for is limited. Write the secretary at once in regard to it. Board also can be secured from \$5 00 to \$7 00 per week. Salem is only seven miles from Roanoke City, and is connected by electric car line. We are expecting great things of our God this year. Let every one who can possibly attend, do so. The doctrine and experience of entire sanctification as a second work of grace will be clearly and explicitly taught, and believers will be shown the way of perfect love. "There shall be showers of blessings," glory hallelujah! Don't fail to attend, but come and get your share. Let every reader of the *HERALD* in Virginia be there. Yours sweetly kept, JOHN M. OAKLEY, Sec

## German Holiness Meeting.

Every Wednesday night at eight o'clock, at Sixteenth and Gallager Streets, Louisville. Everybody cordially invited.

**Scottsville, Texas.**

Another great victory at the old Scottsville camp. A signal triumph from start to finish. At no time, at no place, have we seen a better meeting. This camp has had a remarkable history. It never had a failure, never had an inferior camp. All these years an ascending vigor and a growing luster has rested on the place. This, too, is the oldest camp in the South. From the first it has been the school of the prophets and the rendezvous for thousands of workers and saints. Other camps are springing up like magic, and they have the seal of God on them, but this camp will remain the mother of them all. We had Dr. E. F. Walker with us again. He is a fine teacher—among the best. He is a genius in teaching. It is good to hear the statement of Scriptural holiness from a Calvinistic standpoint. It is good, indeed, to hear this Presbyterian Bishop expounding John Wesley's little book, "Christian Perfection," to the multitudes.

Bro. A. C. Bane, evangelist, from the Pacific slope, was never more helpful; he is a born leader, and is highly esteemed at this camp. Then we had Brother John W. Hughes, of Wilmore, Ky., W. A. Dodge, of Georgia, Dr. J. M. Beard, of New Orleans, O. L. Leonard, the Baptist evangelist, and many others. Bro. and Sister Harris, of Ohio, were in charge of the music and won all our hearts. The holiness revival is going deeper with us; we confidently expect to see a genuine revival sweep the land. Our feet had well nigh slipped. The experience of holiness had about passed from our churches because the doctrine had lapsed from the pulpit. It is coming back in spite of ecclesiastical tyranny and oppression. The truth is, we had dropped to the point below where the first blessing begins. Gradually it will dawn upon us that we have thousands of unconverted preachers and church members. People who have the first, never criticize or oppose "the second blessing, properly so called." No truly converted preacher or layman opposes any teaching or method that leads the people to a better Christian experience. Preachers who oppose the holiness revival are barren in their ministry. They take the money and eat the bread of the people, but leave their souls in spiritual darkness. We are nearing a crisis. Here is a great camp sweeping on in wonderful revival power right in the heart of Methodism, and not a Southern Methodist preacher present. If one was there, he hung about the outskirts and was not known. We deeply regret it, but we believe that the M. E. Church, South, will lose her holiness people. We heard a prominent layman say that 30,000 would leave the church in the state of Texas alone. There is something radically wrong. Before God we regret it.

Within the last few months we have received the certificates and parchments of some twenty five preachers and pastors, many of them young, promising men, who will press the battle.

Let all who can build a cottage at this old camp, and come hither once a year and spend two weeks. It is a delightful spot. The managers here are sensible, consecrated men. They are planning wisely for the camp, already they are looking out for the camp in 1899, the last of the century. If the Lord wills let this be the grandest of the whole century past. By rising vote the other day the multitude of people voted to keep this camp rolling until Jesus comes. Amen!

J. W. LIVELY.

MARSHALL, TEX.

**RENEW! RENEW!**

The subscriptions of quite a number of our friends to **The Pentecostal Herald** has expired. They want to continue the paper but have not yet renewed. We need the money they owe, and as an inducement to them to renew their subscriptions **AT ONCE**, we will for the next **30 Days** offer the following splendid premiums:

**1st. The Epworth League Cook Book.** Look on another page and see what the ladies who have tried it say of it. It is splendid. Sister, you will like it.

**2d. The Holiness Text Book.** Here is one of the nicest little books you could find. It was prepared by Revs. John Thompson and E. I. D. Pepper, and contains a Passage of Scripture with a brief but appropriate comment for every day in the year. Well bound in beautiful cloth.

**3. Ten Nights in a Bar-Room.** This thrilling story by T. S. Arthur, will never lose its charm. The very thing for your boy.

**4. Life of Hester Ann Rogers.** This Methodist classic has recently been put into attractive form. It is stimulating, helpful, and will do anybody good to read it.

**Our Offer:** We will send a copy of either of the above mentioned books to any one who will renew his subscription (paying up back dues) within the next **thirty days**. Tell us which book you want. Write us at once. You can help us. We can please you. Who will be one of a **thousand** to renew right away? Send by P. O. Money Order, Registered Letter or Check, to

**The Pentecostal Publishing Company,  
317 W. Walnut St., Louisville, Ky.**

**NOTES AND PERSONALS.**

—REV. B. F. MEYER'S church supports thirteen Sunday schools.

—THE Salvation Army during their last self-denial week raised \$165,000.

—REV. C. B. MOSELEY has returned to Japan, to again enter the mission field.

—REV. W. J. SNIVELY has changed his residence to 106 E. Kentucky street, at which place his friends may address him.

—REV. W. C. MOORMAN visited our office yesterday. He is assisting Rev. S. P. Stiles in a meeting at Peniel Chapel, eight miles from this city.

—REV. F. S. POLLITT has notified his congregation at Scott street church, Covington, Ky., that his health will compel him to rest until Conference.

REV. J. O. A. VAUGHT was in the city one day this week. He is in charge of Kavanaugh camp-meeting now in progress, and reports a good meeting.

—MANY of our readers in Kentucky and elsewhere who were acquainted with Maj. Harry Evans, son of Rev. Morris Evans, now of Texas, will regret to learn of his death, which occurred at Sulphur Springs, Texas, a few days since.

—THE Kentucky Conference M. E. Church, will meet at Maysville, Ky., September 7th. The Western Virginia Conference, M. E. Church, South, meets at Catlettsburg on the same day. The Kentucky Conference M. E. Church, South, convenes at Flemingsburg, September 14, and the Louisville Conference September 21.

—THE Southern Indiana Holiness Association will hold their third annual Ten Days' meeting in the fair grounds at Oakland City, Ind., beginning Sept. 4th. Rev. B. Carradine and Rev. C. W. Ruth will have charge of the services. For any information, write to Dr. George Strickland, secretary, Francisco, Indiana.

—WE regret we were not in the office when Rev. C. W. Ruth called on us Monday. He was on his way to Tipton, Ind., where he begins a camp-meeting Aug. 18 to continue to Aug. 28. He will be assisted by Rev. M. W. Knapp, of Cincinnati, and Rev. L. C. Pettit, of Saratoga Springs, N. Y. On Sept. 3d Bro. Ruth and Dr. Carradine will begin a meeting at the Fair Grounds at Oakland City, Ind. Rev. Luther Robinson will accompany Bro. Ruth in his evangelistic work next year and conduct the singing.

—THE war is over. As a result of peace negotiations between Spain and the United

States, an agreement was reached on Friday, August 12th, by which hostilities have been suspended. By the terms of this agreement Spain is to evacuate and relinquish all claim to Cuba, cede to the United States, Porto Rico and all other Spanish possessions in the West Indies. Also one of the Ladrone Islands to be selected by the United States, and to turn over to the United States forces Manila, with its bay and harbor, pending future agreement as to the final disposition of the Philippine Islands. Before the news of this arrangement had reached Manila, Dewey, in conjunction with the land forces had bombarded the city and received its unconditional surrender.

**READ THIS!**

—WE do not want to transform our paper into a *dunning* sheet. Every time a notice to delinquent subscribers is inserted it mortifies us, and we know it is not pleasant to our readers. If our friends knew how much it means to us for them to keep back the amounts they owe they would not put us to the necessity of thus marring our pages by any statement like this. But listen: We *must* have the money in order to meet the bills presented to us. Brother, sister, do us the favor to send us the amount of your subscription at once. If your time is out, please to renew promptly, and it will help us greatly.

MR. OLIVER P. JOHNSON, justice of the peace and attorney at law, Washington, D. C., writes: "Please say to Bro. Morrison that I second his motion calling for a convention of the Southern Methodists who believe in the experience of Wesleyan holiness and entire sanctification. Either Louisville or Atlanta would suit, Christmas."

GEORGE FOX the founder of the Quaker Church, preached in Rhode Island 250 years ago. Mary Dyer, the Quaker preacher who was hung at Boston, Mass., in 1620, for preaching and professing entire sanctification is buried on Rhode Island "The blood of the martyrs is the seed of the church," a well known maxim of the martyr ages, is verified in many bright witnesses on this Island.

W. B. GODBEY.

DEAR HERALD:—The Lord is giving us a good meeting at Penny's Chapel. The Holy Ghost is here in power. The people are in love with Bro Gordon. We all regret to see our dear Dr Vaughn have to leave us. He has been with us four years. God bless Dr. Vaughn. I go from here to Bonnie, Ill. This is Bonnie Camp. Then I go to dear old Asbury College. Yours in Jesus,

W. J. HARNEY.

## DO YOU DISTRIBUTE TRACTS?

BY REV. A. W. ORWIG.

Many excellent Christians never engage in this branch of Christian work. Nor is it because they do not love souls and endeavor in other ways to seek their salvation. But it may be simply because they have never been deeply impressed or resolved to do so. This is true both of ministers of the gospel and others.

Some time ago a dear brother minister said to me, "I have never felt drawn to that kind of work." He is but a representative of many others. They have never supplemented their pulpit labors by the distribution of those silent, but often powerful little messages of the gospel. Sometimes people will largely forget our sermons, while a tract given them may prove a great blessing. Some preachers always carry a variety of tracts with them in their pastoral work, and also when they leave home, distributing them on trains, steamboats, at depots, etc.

The Rev. John Wesley was a great distributor of tracts and other religious literature. It was by this means, in a great measure, that he acquired the influence he possessed and accomplished the good that he did. A certain minister of the gospel gave a young lady a tract on a train of cars. While she read, he prayed that the Holy Spirit might bless the little message to her conviction and conversion. Before she reached the end of her journey she had found Jesus.

A Christian lady gave an evangelist one hundred and twenty dollars, and he spent a large part of the amount for tracts. In the year 1755 the Rev. Dr. Coke gave a tract to a man in Virginia who had a very large family. First the parents and then all the children read it, and every one of them was converted to God. A preacher invited a man to attend a series of meetings in his church. The man declined, but was willing to accept a tract. A few weeks afterwards he went to the meeting and stood up and testified that the tract had led him to Christ.

Some one put a tract into the hand of a young man. He thrust it into his pocket somewhat impatiently, saying, "Oh, bother the tract!" Before retiring that night, he read the tract, and it "bothered" him so greatly as to give him no rest until he sought and found Jesus. A Christian young man who was addicted to smoking, gave up the bad habit, saying, "The money that I used to squander for cigars, I shall hereafter spend for tracts." Would to God many others were to abandon the weed, and use the money for tracts! Others might give up some other needless luxuries and use the money for the same purpose.

A lady reader of THE PENTECOSTAL HERALD, writes me: "Enclosed find 10 cents, for which please send me some tracts. I am an old lady, but not tired of working for the Master." Another writes me, saying: "For the enclosed 20 cents, please send me tracts. Am a member of the M. E. Church, South, and desire to do all the good I can for my Lord and Master." Many others have written me similarly. "Cast thy bread upon the waters, for thou shalt find it after many days."

66 Sayles St., CLEVELAND, O.

## ENTIRE SANCTIFICATION.

REV. D. B. STROUSE.

I wish to call the attention of the readers of the HERALD to a mistake which appears to be common among our people and which, I think, does much harm. It is the use of such words as "wholly," "entire," "fully," "thoroughly"

and other terms of the kind in connection with sanctification. There is no warrant, in fact or in the Bible, for the use of any such terms, though I admit that Wesley and other great exponents of the doctrine of sanctification used them. We have not to do with any man, but only with the truth as revealed by the Word of God.

Every reference in the Bible to sanctification for purifying, makes it the *instantaneous* and *complete* work of the Holy Spirit. "The Holy Ghost fell upon them purifying their hearts by faith." The work at Pentecost was *instantaneous* and *complete*—a man is sanctified the *instant* the Holy Spirit comes into his heart. The forgiveness of sin has not *one particle* of sanctification in it, and no intimation that it has, can be found in the Bible. Dr. Adam Clarke says (Entire Sanctification, by Adam Clarke, page 40) "We are to come to God, as well for an instantaneous and complete purification from all sin, as for an instantaneous pardon. Neither the *gradatim* pardon nor the *seriatim* purification exists in the Bible," and I add that the Bible never uses any such terms as would indicate anything of the kind. I Thess. 5:23, we have "Sanctify you wholly." This *does not* mean to complete a work already begun, but merely speaks of the completeness of the work, as for instance, if I were to say, "clothe that man wholly," I would mean all over, not a part at a time, or that he had a full suit, except a coat and now to give him the coat. Luther's translation is better than ours, and is, "Sanctify you through and through." What follows in the verse, shows that this is the true meaning: "And I pray God your whole *spirit* and *soul* and *body* be preserved blameless."

But, you ask, "What harm in the use of such terms?" I answer *much* harm. 1st. It is destructive of the beautiful and glorious truth that the work of sanctification is wrought *instantaneously* and *completely* by the baptism of the Holy Ghost, by which the heart is purified, the body becomes the temple of the Holy Ghost, who thenceforth defends the man "against the desire and the power of sin," enables him to "forget the things that are behind and to reach forward," and to "grow in grace and in the knowledge of the Lord and Saviour Jesus Christ."

2nd. The use of such terms opens the doors for all such errors as "partially sanctified in conversion," "growing into sanctification" and "finally sanctified in death."

One who had not thought of these errors, admitted to an opposer of the scriptural doctrine, that a man was "two-thirds sanctified when he was converted," (an admission for which there is *not an intimation in the Bible*) and then was asked if he thought God would send a two-thirds sanctified man to hell? I state this to show to what absurd positions men are led who adopt theories which are not warranted by the Word of God.

The Word says: "Will of God your sanctification"—"sanctify them"—"them that are sanctified"—"might sanctify them"—"sanctified by blood"—"sanctified by the Holy Ghost"—not once in the whole Bible using any such word as indicates other than an instantaneous and complete act. Then what right have we to use such terms, especially since their use tends to pervert the truth and opens the doors for all the pernicious errors that are now being taught. It is very wrong to use such terms. Let us stick to the Word and *not add thereto*.

SALEM, VA.

THE TWO LAWYERS, price 50 cents, is now being delivered to subscribers. Send to the HERALD for a copy of this interesting story. Bound in cloth.

## HE THAT OVERCOMETH.

W. B. NEWMAN.

"He that overcometh shall inherit all things, and I will be his God and he shall be my son."—Rev. 21:7.

"These things I have spoken unto you that in me ye might have life. In the world ye shall have tribulation, but be of good cheer, I have overcome the world."—St. John 16:33.

Many of God's children get into darkness and backslide because of discouragement more than from any other cause. Often persecutions or tests are the cause of the discouragement, but I do not believe many ever turned away from the Lord who were not discouraged. If persecution is the cause of your discouragement, remember that Jesus says: "Blessed are ye when men shall hate you and when they shall separate you from their company, and shall reproach you and cast out your name as evil, for the Son of Man's sake. Rejoice ye in that day, and leap for joy, for behold, your reward is great in heaven; for in the like manner did their fathers unto the prophets." The above you will find in Luke 6:22-23.

"If the world hate you, ye know that it hated me before it hated you; if ye were of the world the world would love his own, but because ye are not of the world, but I have chosen ye out of the world, therefore, the world hateth you."—St. John 15:18-19. Why should persecution and tests discourage us? The Master said it must be so, then they should drive us just so much nearer the cross. Let us "be glad before the Lord, and draw water from the wells of salvation with joy."

Sometimes a soul gets discouraged by the influence of some dear friend. He may not persecute severely, but is constantly laboring in a gentle way to lead the soul astray, until discouragement seizes the weak one and he falls by the way in the heat of the battle. Listen to no voice but that of our loving Jesus. Lay every friend upon the altar at any cost. The Lord will take care of your friends. "Who shall separate us from the love of Jesus? Shall tribulation or distress, or persecution, or famine, or nakedness, or peril, or sword?"—Romans 8:35.

Get hid away from everything and every one in this world, and determine to know nothing among men but precious Jesus and Him crucified. Bring in all the tithes and obey God in all things. Walk in all the light He gives you, and you shall overcome.

Praise the Lord of glory! It is when you refuse to obey God or when the enemy has lured you into some great temptation that the heart gets faint and your soul gets discouraged. It seems that these are trying days, perilous times, and evil men are waxing worse and worse. So it means so much the more for us to get right where God wants us. What a great work might the servant of God do in these dark days of sin. On, let us stand a little while longer, as the Rock of Gibraltar, which no storm has ever shaken. For "he that was to come will come, and will not tarry." "He that overcometh, the same shall be clothed in white. I will not blot out his name out of the book of life, but I will confess his name before my Father and His angels." "For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith." "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"—I John 5:4-5. Amen.

ROSEBLOOM, MISS.

Christian Perfection in Dialogue. Rev. L. Martin. Brief, bright, pointed pithy. You want one. Ten cents per copy 60 cents per dozen

PENTECOSTAL PUB CO

**SUNDAY SCHOOL LESSON.**

**LESSON FOR SUNDAY, AUGUST 28, 1898.**

**Elisha at Dothan.**

2. Kings 6: 8-18.

REV. W. B. GODFREY.

After the miraculous healing of Naaman's leprosy, he returned to the prophet, confessing his blessing and importuning Elisha to accept a liberal financial remuneration, all of which he positively declined. After Naaman has gone away the prophet's junior preacher, unfortunately yielding to the temptation for filthy lucre, runs after Naaman, accepting two talents of silver and two changes of raiment in remuneration for the benefaction of the miraculous healing. This proved his ruin, as Naaman's leprosy was transferred to him, never to depart. So lookout, preachers, beware you do not make merchandise of God's saving grace, lest the leprosy of inbred sin adhere to you forever. Under the influence of Elisha and Elisha, the prophets of the Lord are still multiplying, till they find it necessary to enlarge their quarters. Hence they go out on Jordan's bank to chop down the wood, as both Gilgal and Jericho are on the Jordan plain, convenient to that majestic river. While a young prophet is chopping down a tree, behold! the borrowed axe which he is using, flies off the handle, dropping in the river, which is always so colored with mud that you cannot see an inch below the surface. The trouble of the lost axe is at once relieved, when Elisha breaks off a twig and throws it on the water at the designated place, and the axe at once rises and floats, till they pick it off the water like a piece of cork.

Verses 8-12. Ben Hadad, the King of Syria, is sorely troubled because all of his war counsels against Israel are peremptorily broken up; the King of Israel intercepting his plans and cutting off his marauding bands at every point where they endeavor to come down into Israel. Hence he calls a general council of war, in which all the prominent military leaders of his kingdom, as well as civil magnates are present. Now he appeals to them, "Oh my comrades, surely there are spies amongst us who report of all our plans to the King of Israel." Since our stratagems are all supplanted and our raiders all disconcerted, defeated and intercepted, surely there must be spies among us who report all of our war counsels to the King of Israel." A prominent Syrian lord responds, "Most noble Ben Hadad, there are no spies among us, we are all true men, ready to die for our country's cause. But the solution of this problem is simple and easy; there is a man in Israel, who tells the King all of your plans, though concocted under lock and key at the hour of midnight. Everything you speak in your bed chamber he reports to the king at that very hour." Then the Syrian King responds: "Oh! ye men of war, if that be so, we shall fight against neither king nor army till that man is slain."

Verse 13 Now a voice is heard in the assembly, "O King, that man is none other than the prophet Elisha, and he is now holding a protracted meeting at Dothan."

Verses 14-15. Now the matter is settled, the royal army is dispatched at double quick for Dothan. Arriving at midnight, they coil round the city like a huge boa constrictor, rendering escape utterly impossible. Thus

they await the day to close in, find and execute the prophet and settle all the difficulty. When the day dawns and the prophets rise and walk out of their chambers, the junior exclaims, "Oh father, we die to-day!" "Why, my son?" "Why, father, do you not see that we are utterly surrounded by the Syrian army and all possible escape cut off?"

Verses 16-17. Then, says Elisha, "But my son, those who are for us are many more than those who are against us." "Why," says the junior, "there is not a single one on our side." Then Elisha prays the Lord to open the eyes of the young man, and behold, he sees the whole mountain literally covered with horses and chariots of fire about Elisha.

Verse 18 Now Elisha prays the Lord to drop on the Syrians an optical illusion (not as English Version, *blindness*, which would have disqualified them to travel), but such an optical illusion as to cause all the Syrians to mistake Elisha for their own commander in chief, and consequently obey his commandment. Consequently Elisha takes command of the Syrian army, marching them straight to Jezreel, the capital, without their recognizing whither they were going. Hence before they are aware he actually delivers them up to the King of Israel. Of course the King, regarding them as captives, expects to deal with them according to the severe retaliatory policy peculiar to ancient warfare. But Elisha forbids all retribution, and orders their dinners. So they feed them all like visiting friends. Then they turn them loose and send them home to the King of Syria. This wonderful dealing culminating in so signal mercy and charity, completely defeats and shames the Syrians, so they abandon the war and trouble Israel no more with their desolating and kidnapping raids.

SCOTTSVILLE, TEX.—Old Scottsville Holiness camp closed its twelfth annual camp-meeting last night. By the decision of the board of management, it was the best meeting ever held on these historic grounds. The attendance was larger than last year, reaching at least three thousand people on the Sabbath. The order was good. The results will never be measured until we reach the glory land. At least two hundred and fifty professed conversion or sanctification, besides the children saved at each day's children's meeting, and the negroes saved at one special service held for them. Rev. E. F. Walker, of Indiana, and myself did the most of the preaching, ably assisted by Rev. J. W. Hughes, Rev. J. M. Beard, Revs. Scudday and Saunders. Mr. and Mrs. J. M. Harris, of Illinois, led the singing with power. God was manifested from the beginning, answering by fire. There were frequently from forty to sixty seekers at the altar at once. Over fifty knelt at the altar the last night. One night the mighty power of God came down around the altar, and three persons were "laid out," and after hours came through, telling wonderful stories of love and power. This year's meeting at this mother camp, will never be forgotten. I cannot describe the wonderful scenes of divine power. They must be seen and felt to be appreciated.

The management of this camp deserve the thanks of all the holiness people for the successful perpetuation of this grand work. The board was strengthened by adding Bros. Alexander, of Monroe, La., and B. O. Patton, of Shreveport, La., and plans were set on foot for another great meeting next year. We thank God for the gift of His Spirit, and for Scottsville camp ground, for its noble men and godly women. May this good work continue till Jesus comes. A. C. BANE.

**COME UNTO ME.**

QUEENIE MOSS M'CAKILL.

"Come unto me," 'tis the Savior's blest voice,  
"Come, lay down thy burdens, I'll make thee rejoice;"  
And a peace fills my soul like a calm of the sea,  
When my Savior says lovingly, "Come unto me."

I had gone with the multitude far from His side,  
I had tasted of worldliness, folly, and pride;  
I had said, "there's no joy in this cold world for me,"  
Till I heard a sweet voice saying, "come unto me"

O Savior, I thank thee for peace and for rest,  
For the calm of the storm that once raged in my breast;  
For the light of Thy smile I so happily see,  
And Thy words oft repeated, Thy "come unto me."

O soul out in darkness, and groping in sin,  
He waits at the fold, he would fain take thee in.  
Oh, hear the soft voice! Oh, resist not the plea!  
There are no words so sweet as, "Come unto me."

**An Impostor.**

We the undersigned feel it to be our duty to warn the public and Christians in particular, against one J. L. Watson, of whom we have sufficient evidence to deem a dangerous impostor. His family—a wife and six little children—live near Montgomery, La., and are said to be in very destitute circumstances. Watson makes himself too familiar with women, and has been proved guilty of engaging himself to marry a young lady where he was not known. The facts can be obtained by addressing Mr. Will W. O'Neal, Montgomery, La. Watson is a man about thirty years old, and of medium size and height. His countenance is repulsive and the expression of his eyes is very peculiar. His manner is boisterous and very egotistical and dogmatic in preaching. He is a very illiterate man, yet he often makes great pretense to learning. Wherever he finds an opening, he preaches and tries to raise great excitement and frequently succeeds. He has no standing in any denomination, but calls himself an evangelist and tries to work into the favor of any and all denominations.

(REV.) H. F. KILLEN, a Baptist,  
(REV.) R. M. STEWART, Methodist.

"Way of Faith" please copy.

WOMACK HILL, ALA.—Our meeting conducted by Bro. W. O. Newman, of Wilmore, Ky., began July 24th, a great interest being manifest from the beginning. The holiness people were very much strengthened and built up in the faith, and our united prayer is that God will abundantly bless Bro. Newman as he goes to other fields of labor, and may the Lord open the way for a bountiful harvest in this country. I am so glad in my heart this morning that I ever heard the doctrine of holiness preached. The devil tries us in many ways. He is always watching and ready to take us for his servants. We think that we have pleasure while we are sinners, but there is no real pleasure for us until we put on the armor of God. Holiness was first preached here just one year ago. God saw that we needed help, so he sent Bro. Newman to us. Praise His holy name for it!

This know so salvation  
Is all the world to me;  
It saves me soul and body,  
And now I'm fully free.

Saved by faith, SUSIE SIMS.

CINCINNATI, OHIO.—We have been here four days under the holiness gospel tent. Salvation is rolling. Some at altar every service; fourteen professions yesterday. Some of the best people are getting the experience, or are seeking earnestly after it. Bro. Knapp's tent is doing a work that many of the churches are not doing. Pray for him and us. Bro. Bell still shoutingly happy at his post, singing. H. W. BROMLEY.

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### PERILOUS TIMES HAVE COME.

I have just read Rev. B. W. Huckabee's appeal in the last issue of this paper. It touches my heart deeply. While I have not had the pleasure of very much personal association with this brother, I have known him, and known of him, for a number of years. He is a man of excellent spirit, fine preaching ability, and true revival power. It seems to me that our brother has been patient and long suffering, and has only done what he was forced to do.

There has been no sort of personal communication between Brother Huckabee and myself, but I write these lines to recommend him to the holiness people every where. In camp, tent, and hall meetings he will do you most excellent service.

I can understand very readily how our brother could not find it in his heart to surrender the privilege of preaching to those neglected and hungering souls, who had been brought into the kingdom largely as the result of his own labours. May the blessing and power of God abide upon him and them.

With regard to the convention which I suggested in a recent article, I made it a point to say a convention of "Southern Methodists," for the simple reason that we as Southern Methodists have some family affairs that ought to be looked after among ourselves.

First of all, we want to know what we, as Southern Methodists, ought to do, and how we should advise the holiness people who hold their membership in the Southern Methodist Church. People of other denominations would hardly care to assume the responsibility of settling those important questions for us.

It will be remembered that I suggested that all persons who had been turned, or driven out of our church, ought to be welcomed to a place in such a convention. Already communications are coming in from various quarters heartily endorsing the suggestion to have a convention. This convention should be a great meeting of the rank and file of Southern Methodists people; presiding elders, pastors, local preachers, evangelists and laymen, who are loyal to the doctrine of entire sanctification, as taught by the founders and standards of our church. If the holiness people hold together, they will demonstrate the fact, that in union there is strength, and that strength, under the power of God, can put to flight the armies of the aliens. If we scatter and form into sects and factions, we will soon be at strife with each other. If we go into other churches, we will largely be lost sight of, and our influence for aggressive work will be destroyed.

That many of us will be turned, or driven out of the church, there is no doubt, but like many now are doing, we can "still be joined in heart and hope to meet again." Let it be borne in mind that this writer dictates to no one, but only suggests.

Under diverse conditions, Christian men,

must act as conscience, a sober, sanctified judgment, and the Spirit of God lead them to act. Only let them be sure they are right, and then go ahead.

By all means let us have a convention, and sit down in humble patience and counsel together.

Some friends seem to think that there is a plan on foot, to try to put a head on the holiness movement. Perish such a thought. The Holy Ghost is the head of the holiness movement. Let the man who aspires to *place* and *salary*, be sent to wash his brethren's feet.

What we want is a convention of Southern Methodist people, to meet in the not distant future, in some centrally located place, and come to a deliberate conclusion with regard to what we shall do under the existing conditions of these perilous times.

### THE CONVENTION AT TERRELL, TEXAS.

I am glad to see that the holiness people of Texas, are arranging for a convention to meet in Terrell, Texas, during the holiness camp meeting. It is to be hoped that the holiness people will come to this convention from every quarter.

The holiness people in our church in Texas, have endured much and waited long and patiently. May God grant them grace and wisdom to act wisely.

Quite a number of our very best people have been either turned out, or driven from the church in that State.

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

Vincent Springs, near Dyer, Tenn., August 10-21.

Uba Springs, Tenn., August 23-September 1.

Terrell, Texas, September 3-13.

Bates, Texas, September 15-25.

If there are any mistakes in the above dates, will the Secretaries of Camp meetings please inform me at once. Address 2422 Cypress St., Louisville, Ky. H. C. MORRISON.

### Letter From Bro. M. A. Cassidy.

Since my last writing I have held three very successful meetings. At Cale, Indian Territory, God gave us a wonderful victory, for which I shall never cease thanking Him. We pitched our tent and began there against the most discouraging features I have ever faced before. Brother H. C. Nall, my co-worker, is a man of strong faith, with a deep consecration, and we just simple told the Lord that we were His, the meeting was His, and to use us for His own glory. After the third or fourth service prejudice was removed, interest secured and souls began to see themselves as they were, and we saw some saved at most every service. The leading gambler of the town, was gloriously converted, and we have since learned is doing a power of good among his former companions. No one could doubt the soundness of his conversion when he, for the first time in eleven years, went out into the hot July sun harvesting hay for a living. God has clearly shown me that we must fight sin hard, if we arouse hard sinners. I believe the best method to get a gambler convicted of sin and saved, is to portray before him the horrors of a gambler's hell. The pastors of Cale, stood nobly by us, and the people in general were kind to us, after they were convinced that we were not what some one had branded us — fanatics. God gave us thirty-five or forty souls at this meeting. Praise His name!

From Cale we went to Overton, Texas, a town situated on I. G. N. Railroad, in answer to a call by the holiness band of that place. If I was gifted in letter writing I would like

to tell all about this meeting. It will be a memorable event in the history of my life. A finer section of country I have never seen, and a more hospitable, soul-inspiring company of holiness people I have never met. Guess the readers will not feel shocked when I say that the churches of Overton were closed against holiness preaching. I would feel thankful to my heavenly Father if I could say that this was the worse opposition we had. We held the meeting in the Opera House, which had been properly arranged for the occasion. From beginning to end, there was not an indifferent service. The crowds rapidly increased to the last and the Lord signally blessed our effort in preaching the Wesleyan and Bible doctrine of entire sanctification. Our beloved pastor of the M. E. Church, South, called on me and insisted that I was intruding—disloyal, etc. He wanted me to leave town and not engage in the meeting. Conscious of the fact that God was leading me I readily concluded to obey God rather than man, and as the meeting proceeded I was more and more convinced that God's hand was unmistakably on us. Our pastor brother opened up an anti-holiness meeting in his church. He attended my services at eleven and at three in the afternoon, and at his church attempted to demolish second blessingism, as he termed it. Well, hallelujah for the results of the two meetings. The crowds grew so large at our holiness meeting that we had scarcely room for them, while our anti-holiness brother's congregation decreased until he had no one to preach to. We had souls saved and sanctified, while there were none reported at our brother's meeting. Talk to me about church loyalty and disloyalty, to save my life, I can not conceive upon what grounds they can accuse a holiness preacher of being disloyal to Methodism. No man need take me to task on the question of being disloyal to my church, who arrays himself against entire sanctification as a second work of grace. "Oh, consistency, consistency! thou art indeed a rare jewel."

Charges of disloyalty may be preferred and conviction secured according to modern Methodism, but thank God no man who preaches holiness can be branded thus, according to original Methodism. By the grace of God, I mean to stand with both feet on the Bible and Wesleyan platform of holiness, until Jesus calls me unto Himself. God bless the dear saints at Overton. No one could help wanting to return who holds a meeting for that precious band of holiness people.

From Overton we returned to the Indian Territory, and held a meeting of eight days at Silow, a small country town. We found but few Christians at this place, and no church organization at all. Some insisted that we could not have a revival there, that there were too many obstacles in the way. I at once saw that there were many hindrances, so I went to the woods alone, and told God to take me and use me in pointing precious souls to Jesus. Bless His name, He heard my cry, and I had victory in my soul before I arose from my knees. We had twenty or twenty-five saved at this meeting, and organized an M. E. Church, South, with twenty five members, with others to follow. Well, bless the Lord, the campaign so far this season has been wonderfully blessed of God, and I am trusting and expecting better things ahead. Am resting a few days before going to the Greenville, Texas, Camp meeting. I am open for calls any where, and have a tent which I will use when near enough Denison. Brethren, pray for me. Yours in the war until peace is fully established, fully saved and sweetly kept.

M. A. CASSIDY,

DENISON, TEX.



**EDITORIAL.**

REV. H. B. COCKRILL.

**AND THEY WERE GLAD.**

"And they were glad," Luke says of the priests and captains, when Judas came to them proposing to betray Jesus into their hands, "and offered him money."

Is it possible for ecclesiastical rulers, high church officials, to be glad at the prospect of the downfall of the righteous? It was evidently so in this case.

They had been full of envy and rage against Jesus for a long time. They had hoped for his destruction, possibly had prayed for it. He had "testified that their deeds were evil." This was his great offense. Many had begun to believe that Jesus was right. A revolution was going on in the hearts of the people. The priests and captains feared this. As the popularity of Jesus arose theirs must go down. Hence to save their prestige they must crush Jesus. "And they were glad"—glad for two reasons. First, because there was a prospect of getting rid of a dangerous foe. And, secondly, "they were glad" because he was being betrayed into their hands by one of his own disciples. The tide, they reasoned, must be turning in their favor. It rejoiced their hearts.

Testifying against the sin of this age as known to exist in the Church and out of it—especially in it—is bound to provoke the bitterest hatred in the hearts of those who oppose holiness. Hence they will be "glad" at the downfall of any holiness leader, and especially of the holiness cause. And perhaps nothing will be more keenly enjoyed by them than for men of our own ranks to betray us into their hands, and this some will do. The greatest enemies of holiness will no doubt be found in the ranks of holiness. As long as the enemy is on the outside we have nothing to fear. This is true of the individual as well as of the movement. We have observed that it makes the opposition "glad" when they find our people all the time talking of "prudence, prudence, prudence." Holiness is reckless of consequences. It brings not peace but a sword.

We note that it makes the opposition "glad" when a preacher ceases to be cranky enough to definitely preach the doctrine of entire sanctification as a second work of grace on his charge.

It makes them "glad" when a pastor begins to show that he would like to have a better appointment, and is willing to be reasonable and listen to advice in order to get it.

It makes them "glad" to see that the professors of this experience fail to testify definitely to what God has done for them.

It makes them "glad" when, by any compromise, we soften down the keen edge of truth, and by so doing we betray Jesus, who is the embodiment of holiness, into their hands.

What the enemies of holiness rejoice over we should be careful to avoid.

**OUR CAMP-MEETING AT HARTFORD, KY.**

We have just closed a great camp-meeting at Hartford, Ky. There was much opposition up to the time the meeting began, but it disappeared before the truth like the mist before the sun, and as a consequence, many were converted and sanctified, and arrangements made for another meeting next year. Many of the critics and grumblers and croakers became friends to our cause before the close.

Rev. C. W. Ruth, of Indianapolis, Ind.,

who was with us the latter part of the meeting, did us valiant service. He is a preacher of no mean ability, clearly and powerfully expounding the doctrine of entire sanctification. The Rev. L. R. Robinson conducted the singing in a most satisfactory way.

A number of preachers were present, among them Bros. Newton, Hunter, Martin, Ralph, Cook and Bennett.

The last night of our service was the climax, though all were good. The scene of joy manifested in shouting, hand-shaking and waving of handkerchiefs, beggared description. Heaven had come down to earth. God was with us in the camp.

We look for a much greater and more extended work next year. I am now on my way to Soules' Chapel, Pulaski county, where I will spend twelve days assisting the pastor, Rev. C. M. Clay. My P. O. address while there will be Somerset, Ky.

H. B. COCKRILL.

**MY APPOINTMENTS.**

Peoples Chapel near Somerset, August 17-30.

Waldron, Ark., September 1-10.

Magazine, Ark., September 12-25.

Springfield, Ark., Sept. 26th to Oct. 10th.

Greenbriar, Ark., Oct. 12th to 25th.

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

TERRELL, TEX.—Dear HERALD:—I am fully in accord with Bro. Morrison for a call of experimental holiness members of the M. E. Church, South, to meet in convention at some central locality. The war is principally against the doctrines of our beloved church, and against those who profess to live up to those doctrines. But, above all, to trust the Lord's leading in all things. The dear Lord keep us sweet in all things. Yes, let the convention be called. I am sure the Lord will guide the deliberations to His glory.

VIC. REINHARDT.

EDDYVILLE, KY.—We are in the midst of the Eddyville Camp-meeting, which began the 21. God is with us in power, and you can hear the shouts of old soldiers and newborn souls going up from almost every service. Last Sunday we had as many as six thousand on the ground, as near as could be estimated. It has been raining considerably, but God is with us. We had a great many hindrances from the beginning but the Lord helped us to remove most of them, and salvation still rolls on. Bro. Culpepper was billed for the meeting, but could not get here. I left him in Carthage, Mo., in the midst of a great meeting. J. T. NEWSOM.

**Death of Rev. L. B. Davison.**

Seldom have the Methodist people of Louisville been more greatly shocked than when the news went out that Rev. L. B. Davison, the oldest preacher in the Louisville Conference, and pastor of Asbury Church in, the eastern part of this city, had been instantly killed by the train at Brook station last Saturday afternoon. Bro. Davison was eighty six years of age and quite hard of hearing, but still active in preaching the Gospel of Christ. He had gone to Brook station for the purpose of preaching on Sunday. When he left the train, he stepped across the track in the rear, just in time to be caught by the engine of the fast express which was coming toward Louisville from the South at the rate of thirty miles an hour. The people shouted to him of his danger, but his defective hearing prevented him from catching

their meaning. He was hurled at least twenty-five feet, many bones were broken, and he was killed instantly, but was not mangled. His funeral was conducted at the Walnut Street Methodist church Monday morning by his presiding elder, Rev. J. W. Lewis, assisted by quite a number of the ministers of the city. He leaves a wife and two grown sons, to whom we extend our sincerest sympathy.

B. O. Davison was one of the best of men. Everybody who knew him loved him and had implicit confidence in him. He had been in the ministry sixty-seven years, and was still in the effective ranks. Some time ago a brother told us of Bro. Davison's sanctification. He had been in the ministry for a number of years, when one day he visited the grave of Rev. Learner Blackman, for whom he was named, knelt down by the grave, consecrated himself wholly to God, and received the Saviour as his sanctifier. He was a splendid preacher and a model pastor. No words can more aptly sum up his character and life than those of the text used by Dr. Lewis in preaching his funeral: "He was a good man, full of the Holy Ghost and faith, and much people were added unto the Lord."

**Yelvington, Ky., Camp.**

DEAR BRO. ARNOLD:—Since I last wrote for your columns I have held meetings at Sturgis, Ky., Tablequah, I. T., Tulsa, I. T., Mt. Zion, La., and Cotton Valley, La., and am now at Yelvington, Ky., Camp. God's Spirit has put His seal upon the preached Word everywhere in saving and sanctifying power. In Minden, La., I found the saints steadfast and abounding in the work of the Lord. At Cotton Valley, La., the dear Lord gave us a sweeping victory. This is the place the Lord led me last summer in the face of a protest from presiding elder, pastor, and a petition from a part of the church. Time has attested the wisdom of that act. Harmony was preserved in the church, the people made loyal to every righteous demand of the pastor whom they paid in full, and holiness planted there to stay; and a red hot holiness meeting has run there every Sabbath for a year, with the exception of one Sabbath. In this meeting numbers of people have been saved and sanctified, and children and grown people take their turn in leading. Another result is a permanent holiness camp established on a new rail road. Brethren, SOMETIMES the Holy Spirit speaks to SOME PEOPLE outside of and above the *ex cathedra* of an ecclesiastical hierarchy. Shall we not obey the clear, unmistakable voice of the Spirit? The reason why some of our brethren are so lean in their experiences is because they regard men more than they do the voice of God. Let us obey God at every cost.

In this meeting many precious souls were saved and sanctified, and some marvelous cases of divine healing, especially that of Sister W. A. Malone, who had been given out by the doctor to die of consumption and heart-disease. The Lord instantly and marvelously healed her right before the eyes of the congregation. She rode twenty miles the same day, attending the meeting, returned home, and began to do her own work, and kept well and attended meeting to the close, and testified to her healing and sanctification. He is still "Jesus Christ, the same yesterday, to-day, and forever."—Heb. 13:8.

My own health is much improved. I feel the Lord's healing hand upon me, and am stronger than for years. Glory to God. I am more determined than ever to press the battle on the line of red-hot radical holiness till Jesus comes. W. W. HOPPER.

## WOMAN'S COLUMN.

EDITED BY  
TULA C. DANIEL, Hardinsburg, Ky.SYSTEMATIC GIVING;  
OR,Cousin Julia's Story of How It  
May Be Done.

COUSIN JULIA told it to me by starlight one evening, and I think I will tell it to you. She said:

"Something more than a year ago our minister preached his annual missionary sermon. He told us about the millions who are without the gospel, and tried to impress the thought that we are responsible; that each one of us has a part in the world's redemption. He told of the great sacrifices some had made to carry the blessed truth to those in darkness. Then he talked about systematic giving. It was a good sermon, and I said to myself as I went home: 'I wonder that people who have money don't form the habit of giving regular and systematically.' I thought I should if I were only able.

"The children, Johnny and Nelly, stayed to Sunday school, and their teacher talked to them of the same matter. They came home full of it, and they brought a little red box to hold money. Johnny was very eloquent in trying to explain the system to me; but Nellie said, 'Why, it means when you have anything nice, to just give Jesus a little bit of it.' 'Yes, a tenth,' said Johnny; 'one tenth,' and added, 'If I had any money, I would truly give one tenth of every bit of it to the Lord.' So would I,' said little Nellie. 'I think it is very wicked for people that have money not to give him some.' That night Johnny added to his usual prayer the petition: 'O Lord, won't you please show me some way to get a tenth for you.'

"The next morning he said he must have a new slate, and I gave him a dime to buy one. Away he ran, and soon returned with a slate under his arm, and a penny in his hand, calling out: 'I've got one-tenth for the box!' He said he was just going to give the dime for a right pretty slate, when he thought that one-tenth of a dime was one penny, and he asked the man if he had a nine-cent slate. The shopkeeper laughed and said: 'I suppose you want to save a cent for some candy.' Then he showed him one, 'not so quite good, but good enough,' Johnny said, that he could have for nine cents. So the first penny was dropped into the little red box, and rattled with great satisfaction.

"The marble season was just coming on. Every boy knows what that is, and Johnny wanted some new marbles. His aunt gave him fifteen cents to buy some. He selected a fine assortment, and was delighted to find the money would buy so many, when he said something whispered to him, 'One-tenth for Jesus.' 'O dear,' thought Johnny, I really do want every one of these marbles myself. Then he thought, one-tenth of fifteen is a cent and a half, and how could I get a half cent? But he remembered hearing the grocer say that morning, 'I'll give you the half cent because you are a good customer.' 'I wonder if I couldn't give Jesus a half cent over,' thought Johnny. 'I reckon he is better than anybody's customers.' So he gave back two cents' worth of the marbles, and ran home saying: 'I have got a tenth, and more too, this time.'

"Three cents were now rattling in the box, but none of them had been saved by Nellie. She grew sober about it. One day Johnny broke one of her family of dolls. 'Never mind,' said I, 'I'll get you another just like it.' Soon the children had quite an excited whispering time. At last they came to me and asked, 'How much money

will it take to buy the doll?' 'Just fifty cents,' I said. 'O,' cried both at once, 'won't you give us the money and let us buy it?' I assented, and when they returned from their shopping, Nellie held a bright nickle in her little fat hand that seemed to absorb all her interest, for Johnny brought the doll. It was soon explained. A forty-five cent doll had been purchased, and five cents was little Nellie's first gift to Jesus.

"After this, it was surprising to see how many pennies they managed to save for the box. I began to be a bit uneasy, in seeing my children do, so easily, what I never thought I could do. I went out to purchase my spring hat. Out of the motley collection of shapes and styles, I selected two that I liked best. One costs five dollars, the other four dollars and fifty cents. I was about decided to take the first, when it popped into my mind that the difference in price was just one tenth of five dollars. Instantly, it seemed to me, I could see the children's eyes looking into mine, and my conscience heard their voices saying, 'O mamma, can't you give Jesus just this one-tenth?' I took the cheaper hat. I did not put the two silver quarters of change in my purse, but as I clasped them tightly in my hand, on my way home, it seemed to me I held the balls of a galvanic battery. What a strange thrill went through my whole soul as I thought: 'This is my very first sacrifice for Jesus.' How my conscience cried. 'O, for shame, to call this a sacrifice for him!' What has he done for you? 'Think of all your blessings! Your husband, your children, your home, your health, your gift of song, your Bible, your hope of heaven! All from him! And is this little difference in the covering of your head, by means of which you save money enough to carry the gospel to a score of destitute ones, to be called a sacrifice for him who died for you?'

"When I reached home and put twenty-five cents in the hand of each of the children their astonishment was only equal by their delight. Johnny expressed his joy by turning a somersault on the carpet, and raising his voice in boyish shout of, 'Hurrah, for a good mamma!' while Nellie, putting her little arms around my neck, whispered, 'Won't Jesus be glad?'

"From that time, the thought came so often: 'I can spare a part, at least a tenth of this.' And with the thought came such a happy glow of soul. A dozen of buttons at twenty-five cents pleased me just as well as a dozen at fifty cents. Gloves at one dollar and fifty cents a pair lasted just as long as those at two dollars. A half yard less of ribbon, or one tip less on a hat, came to be matters of small regret, when I remembered that thus I gained means to aid in the work that Jesus began, even the redemption of the lost world.

"My husband was not a Christian, but he listened with much interest, as well as amusement, to the children's reports of the one-tenth collection. One morning when he asked me what he should order for dinner, I answered: 'Lamb chops, if you please.' He hesitated a moment, then said: 'Julia; have you ever thought we might spare an occasional tenth from the indulgence of our appetites? The difference in the price of lamb chops at this season, and of potted beef, would give quite a little sum on a dozen pounds.' 'But you are not fond of potted beef,' I said. 'No, not particularly fond of it,' he replied, 'but if it is browned down in your best style, I am quite willing to substitute it occasionally for the sake of that tenth.' We decided on the beef that day, and the first dollar bill was dropped into the box as he went out.

"Since then, we have saved several

large tenths in a similar way, with slight denying of our appetites, and marked increase in our fund for Jesus. I cannot tell you how far the little fund thus gained will go toward carrying the light of truth to those who sit in darkness, but surely to our little family has come a glad inspiration we never knew before. My husband said to me last night: 'I never knew till now, Julia, what such texts as these mean: "Ye are not your own;" "None of us liveth to himself" But the frequent teaching of that little red tithe box, "A part of all I enjoy belongs to Jesus," has led me to feel that I myself belong to him. It gives such a new zest to my life. I used to walk over the little round of my daily duties thinking only of feeding and clothing us four and making our own little home pleasant and comfortable. Now I feel that I am one of a family of millions! We are all brothers and sisters, and God is our Father, and we are bound by all his love for us to work and pray for the salvation of all his family. In this, I have found an object truly worthy of life.'

"And so," said Julia, "that little box the children brought home, by its continual admonition, "One-tenth for Jesus," has come to be a golden seal holding us all to our Redeemer, and binding life on earth to life eternal."

CYNTHIANA, KY.—If you will allow me a little space in your good paper, I will tell you in this silent way what the dear Lord has done in our little town through his two faithful servants Isaac N. Watson, and Jasper N. Porter who arrived in our town, six weeks ago. They held service out in the open air on the street one week and at the close of the week rented a room and began a mission meeting. They are from Defiance Ohio, have been in the work six months, they are chosen and called of God to the work, they are not working for money but for souls, and God has honored their work, not only in this place but many other places. They are in the enjoyment of full salvation and both have been divinely healed. I never have seen more earnest, zealous workers, their very lives are given to the work. Many were the beautiful songs they sang while here, and their hearts were filled with divine love as they sang. They preach a four fold gospel, repentance by the knee route, regeneration, sanctification, divine healing, and the second coming of the Lord, and believe it near at hand, right here. In their mission here, there have been seventeen souls either reclaimed, saved or sanctified, and a great number of believers greatly strengthened, and some still deeply convicted, and say they will not cease seeking until they find peace. One young lady we received a letter from who had been attending the meetings told us she was saved on the road home. One young man was converted in the tobacco patch. Praise the Lord, he can save us anywhere when we meet the conditions. I do praise God for answering the humble prayers of his children in this town. For two years or more they have prayed that God would send some fire baptized men to this place and these brothers are an answer to their prayers, they have sowed good seed. May Heaven's richest blessings ever rest upon all the readers of the HERALD, is the prayer of your Sister, Saved and Sanctified  
LULIE E. DEVERS.

"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."



The bud is more easily blighted than the full-blown rose. A young girl is more susceptible to weakness and disease that will wreck her in a womanly way than she is after she has attained to healthy womanhood. Thousands of women have their lives wrecked by troubles of this delicate description because of their own ignorance and the prudery of their mothers.

Whenever the wandering demon of ill-health finds a ship adrift upon the sea of ignorance, he steps on board, takes the helm, and steers straight for the maelstrom of death. The young woman who has not been taught the necessity of taking care of her health in a womanly way is a ship adrift upon the sea of ignorance. Diseases which will wreck her future happiness will soon assume command. Young women who suffer from weakness and disease peculiar to their sex live under a terrible nervous tension, and if they escape death are always threatened with insanity. The whole nervous system is affected by the constant drag and drain upon the delicate and feminine organs. Dr. Pierce's Favorite Prescription is the one perfect and unfailing specific for every derangement and disorder of this description. It fits a woman for wifehood and motherhood. It is the best of all known nerve tonics. It is the discovery of one of the most eminent and skillful specialists in disease of women.

"I was troubled three years with female weakness," writes Miss Ellen Otey, of Bedford City, Bedford Co., Va. "I had two physicians, but neither did me any good. I was troubled with pains in my left side all the time. When it was time for my monthly periods I thought I would die with pains in my back and stomach. I also had chills. I could not get up without fainting. Finally I took three bottles of Dr. Pierce's Favorite Prescription and two of his 'Golden Medical Discovery.' I do not have any pains at all and am in better health now than I ever was in my life."

How to preserve health and beauty are told in Dr. Pierce's Medical Adviser. It is free. For a paper-covered copy send 21 one-cent stamps, to cover mailing only; cloth binding, 31 stamps. Address Dr. R. V. Pierce, Buffalo, N. Y.

## "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.

Splendid Premiums.  
The Epworth League  
Cook Book.

Prepared by the ladies of the Portland Methodist Church, Louisville, Ky. Read what the ladies say of it:

"I think that the Epworth League Cook Book is excellent"—MRS. J. T. PRITCHARD.  
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"I received an Epworth League Cook Book and it is the best I ever saw."—MRS. GLOVER, Fulton, Ky.

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"First-class"—MISS CARRIE HOGHTON.  
"The Cook Book is splendid; I would not be without it."—MRS. A. D. SCOTT.

"There are lots of good things in it."—F. E. WARDEN.

"It ought to take front rank with Cook Books. It is a reliable and valuable book."—MRS. J. L. WARDEN.

For the next 30 days we will give a copy of this excellent Cook Book to any person sending us one dollar or more for renewal of their subscription to the PENTECOSTAL HERALD.

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.

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

**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.

**DITZLER.**—Sister Nannie Ditzler, wife of Rev. W. H. H. Ditzler, was born March 27, 1857, was baptised in infancy, and at 12 years of age was received into the Methodist Church by Dr. R. Hiner. She professed conversion at a meeting held at Beech Fork by J. W. McIntire, assisted by J. W. Hughes. Professed sanctification in a meeting held at Perryville, by Brothers Keen and Peters. In the meeting held at Chaplin the past winter, she received a great baptism of the Spirit. Since that time she has read the New Testament through. She frequently led the prayer service in the home, in which all joined. She taught her children to love and fear God, and prayed for God's guidance in bringing them up. She was a fond mother, and a loving and faithful wife. She was devoted to her church, and loved her pastor and his family. For some months she has been a faithful teacher of the infant class in the Sunday-school. In this department of service she was doing good work, and the children were becoming more interested. She had a kind and generous heart, and an open hand always to the needy. She was sick about ten days. The call was sudden, but it found her prepared. She said she was ready. "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come."

Brother Ditzler and the three little girls, Mary, Margaret and Emma, are deeply bereaved. It is sad to see a loving mother suddenly called away from her little children, who so much need her example and counsel. In this fallen world there are so many sad things coming to pass. But our Heavenly Father reigns, and He will overrule it all for the good of those that love and trust Him.

"Lo the pris'ner is released,  
Lightened of her fleshly load;  
Where the weary are at rest,  
She is gathered unto God."  
D. B. COOPER.

**CLARK.**—Ada B. Clark, daughter of J. W. and N. J. Clark, was born in Logan county, Kentucky, November 26, 1882, and died of typhoid fever and pneumonia May 11, 1898. She was converted and joined the Methodist Church under the ministry of Rev. P. H. Davis, in the fall of 1893.

Ada was, in many respects, one of the most remarkable children the writer ever knew. She was quiet, industrious, truthful, and respectful to old people in a very marked degree, but the distinguishing feature of her character was her thoughtfulness of her mother and the younger children of the household. She was never too tired to wait on them. Her care for the family was more like that of a mother than a sister. Ada was a general favorite, not only with the connection, but with all who knew her. Dear ones at home, we shall miss her here, but if we are faithful to the end we shall meet her again where parting will be no more.  
Her uncle, J. S. CHANDLER.

**STEEL.**—Mrs. Lou Steel, daughter of J. H. and E. J. Minks, was born February 11, 1869; was married to Wallace Steel August 7, 1890; departed this life at 10 o'clock p. m. May 30, 1898. She united with the Baptist Church at the age of 12 years, but was not regenerated until the autumn of 1895, during a revival conducted by Rev. J. C. John-

son, at old Concord Church. She was then converted. She knew it. She came to the Methodist Church. From this time on she was a believer in, and a seeker of, entire sanctification. Only a few hours before death, she smiled and exclaimed to a friend, "Jesus sanctifies me now." Heb. 13:12. During last fall, her health began to fail, and it was soon discovered that the dread disease, consumption, was slowly but surely doing its deadly work. Those who knew her best, and were with her most in the evening of life, beheld in her, a patient, submissive sufferer, a devoted and faithful wife, and a fond, loving mother. Shortly before her departure she called husband, children, father, mother, sister, brother and others to her bedside, and earnestly delivered to each one her dying message of comfort, blessing and warning, as she deemed they severally needed. She had each one to promise to live right and meet her in heaven. May God keep them true to the promise!

She leaves behind a heart-broken husband and two children, who deeply and keenly feel the truth and force of the question: "What is home without a mother?"

She said to her husband: "I will go on to the two little girls; you bring the two little boys and come on." As she was entering the land of spirits, her face lighted up, she smiled, and was soon gone. The writer preached her funeral at the residence of her parents from the text, "Blessed are the dead which die in the Lord," etc. Rev. 14:13.

"Beyond the moments passing fleet,  
Beyond earth's gloomy night,  
Our lov'd and lost we soon shall meet,  
In glorious realms of light."  
W. L. SELBY, P. C.

**CARMACK.**—Mrs. A. M. Carmack was one of God's faithful and true ones. She was born in Terre Haute, Ind., October 28, 1824, and for 44 years she lived a devoted Christian. She was a reader of the PENTECOSTAL HERALD, and eagerly awaited its arrival every week. She was ever ready and anxious to speak a word for her loving Saviour, whom she has now gone to join. She was loved by all who knew her. After ten days' illness with pneumonia, she departed this life, May 2, 1898. She leaves two daughters and one son, with a number of grandchildren, to mourn her loss. Brother, sister, do not weep, for your loss is her eternal gain.

"A precious one from us has gone,  
A voice we loved is stilled;  
God in His wisdom has recalled  
The boon His love had given,  
And though her chair is vacant here,  
Her soul is safe in heaven."  
A. L. L.

**Ye Are My Witnesses.**

If you will allow me space in your valuable columns, I will be glad to write a few lines and tell what great things the Lord has done for me. Oh, that men would praise Him for His goodness and His wonderful works to the children of men.

I was gloriously converted May 30, 1897, and after hungering and thirsting after righteousness, was sanctified March 1, 1898. Glory to God forever for the peace that the world cannot give nor take away. Oh, how sweetly He keeps me amid all trials and persecutions and gives me joy and peace in my soul. How I do praise God this morning that salvation is full and free, and whoever will, may come and take of the water of life freely. It is without money and without price. Glory to His name forever. Thank God that we can be delivered from sin in this life and serve Him in holiness and righteousness all the days of our life. We need not wait until death comes to

save us from our sins. Jesus is our Savior and Sanctifier. If death could save us, why did Jesus come and suffer and die for us? Oh, thank God that the blood of Jesus Christ, His Son, cleanseth us from all sin. Hallelujah to the Lamb of God that taketh away the sins of the world. Oh, how I do praise God that I am saved, sanctified, and on my way to heaven! All glory to God forever for salvation full and free.

"The half has never yet been told,  
Of love so full and free;  
The half has never yet been told,  
The blood it cleanseth me"

I am but an humble instrument in the hands of my dear Savior to fight sin and work for the salvation of lost and perishing souls, and especially the young. I am only a boy nineteen years old, but we can do much in helping bring the world to Christ if we will completely turn ourselves over to the Holy Ghost to be used by Him. Pray for me that I may be used to honor and glorify God in all things. I must say before I close that I am not a subscriber to the HERALD; a friend of mine takes it, and I read and love its dear pages. May the Lord bless the editor and all who are associated with it, and may it continue to carry the glad tidings of full salvation to the hungry multitudes. Your brother under the blood,

CHAS. W. HICKS.  
NEWCOMB, TENN.

**"Christian Perfection in Dialogue."**

I received the little booklet, "Christian Perfection in Dialogue," by L. Martin, and have read it carefully, and am able to say it is an excellent presentation of the truth, and I consider it Methodist, though it came from a Campbellite's pen. I remain yours in Christ,  
W. S. MAXWELL.

**Read This.**

To WHOM IT MAY CONCERN: I am compiling a new book entitled "Dying Testimonies of Infidels, Sinners, and Christians." Whoever will send me one or more authentic experiences good enough to publish will be rewarded by a copy of the book as soon as published, and we will also send by mail one copy of "God's Financial Plan," best binding, price 50c. All profits of this book to be used in the Lord's work.

Send manuscript within thirty days to my address, 74 W. Lake st., Chicago, Ill. S. B. SHAW, Pub.

**TERRELL, TEX.**—The management of the Terrell Holiness Camp-meeting will probably have a tent erected for the sale of religious books and papers outside of the tabernacle, and thus prevent these matters interfering with the preaching and altar work. VIC. REINHARDT, Sec'y.

**\$2.45 INDIANAPOLIS AND RETURN \$2.45**

On Account of the Knights of Pythias' Grand Encampment.

The Pennsylvania Short Line will on August 20, 21, and 22, sell round trip tickets Louisville to Indianapolis and return at the low rate of \$2.45, tickets good returning until August 30. On payment of fee of twenty-five cents and deposit of ticket with Joint Agent at Indianapolis, ticket will be extended until September 10. For details and further information call on or address Pennsylvania Lines, Fourth and Market streets, Louisville, Ky.

**Position Wanted.**

By middle aged lady of experience, from Illinois. Desires position as housekeeper or any honorable employment. Address P. O. Box 106, Newton, Ill.

**"ROYAL" Mantel Folding Beds**  
No Weights. No Danger.  
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Carry their own leaves—a child can operate them unassisted.  
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WHOLESALE  
**Fruits and Produce,**  
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Also handle produce on commission.  
The above firm is perfectly reliable.—HERALD.

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has Through Passenger Trains and Fast Efficient Double Daily Service from Cincinnati and Louisville to  
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**SOLID VESTIBLED TRAINS.**  
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**DON'T FORGET IT!** By this Line you secure **MAXIMUM** of speed, safety, comfort, satisfaction,  
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**MINIMUM** of expense, anxiety, bother, fatigue.  
**EXCURSION TICKETS**  
On Sale at Reduced Rates from All points on this Line and Connections to Nashville and Return during the Continuance of the Tennessee Centennial and International Exposition.  
**PULLMAN PALACE SLEEPING CARS**  
Between Nashville and Chattanooga, Atlanta, Augusta, Macon, Jacksonville, Knoxville, Asheville, Washington, Baltimore, Philadelphia, New York, Portsmouth, Norfolk, Jackson, Memphis, Little Rock, Texarkana, Sherman, Waco, Dallas, and Fort Worth.  
**PALACE DAY COACHES ON ALL TRAINS!**  
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J. L. Edmondson, Southern Passenger Agent, Chattanooga, Tenn.  
**W. L. DANLEY,**  
General Passenger and Ticket Agent.  
NASHVILLE, TENN.

We frequently go to places to conduct meetings where the "Revival No. 2," has been used in Sunday-schools, etc., for a year or two, and worn out, to use a common expression, but we have our first place to find yet where anything like one-half of the songs are used, and when we begin our meetings and begin to use numbers of the beautiful, soul-stirring songs, those who before expressed themselves as being tired of "The Revival," find that they really did not know one-half of the contents of the book, and it proves to be a new book to them.

There are more singable songs in "The Revival" than any other book with which I am familiar, and those who think they have worn it out will do well to look it over again, noticing those songs they have not tried.

Notice these numbers which you have overlooked. 3, 5, 13, 16, 32, 35, 54, 63, 65, 67, 73, 85, 111, 113, 160, 170, 186, 208, 220, 221, 226, 267, 271.

L. McCONNELLE.

This book is published by Charles D. Tillman, Atlanta, Ga., Kansas City, Mo., Cincinnati, Ohio. Send him 25 cents and get a sample, or \$18.00 and get one hundred.

**Kentucky Conference.**

**Railroad Rates—Entertainment.**

I will say to the members of the Kentucky Conference that we are now trying to secure rates on the certificate plan over the railroads. Get your certificate at your starting point, should the agent inform you that such an arrangement has been made.

We have made arrangements to care for the horses of all who may desire to come in their buggies. In this latter case, please notify us at once, to avoid confusion. Don't hesitate to bring your horse and buggy; we will care for them; only notify us early.

You will remember that we promised to home the members of the Conference. When the Conference convenes no one not a member of the Conference, no, not even the wives of preachers, can have a home without a previous arrangement with the committee.

The preachers and delegates, excepting the delegates in Covington and mountain districts, which we have not reached yet, have nearly all been assigned to their homes. This work cannot be done over, even to accommodate the preacher who brings his wife, without a previous arrangement with those in authority.

Brethren heed this, will you? We can not afford to do our work over again. Our doors and hearts are open to receive you. Come in "the fulness of the blessing of the gospel of Christ." W. W. SPATES.

Flemingsburg, Kentucky.

YELVINGTON, KY.—Beloved, having promised friends to write to the HERALD I gladly write these few lines. The Lord is wonderfully good to me. He has saved me from sin and sanctified my soul and body and called me to sing his praises. Glory to God. When there is nothing for me to do at home, He sends me to help my neighbors. I have just recently returned from Louisiana where the Lord used Bro. Hopper and myself as instruments in His hands in leading the people into the experience of salvation and sanctification. Oh, beloved, I am so glad to have the privilege of working for Jesus.

Beloved, you know the more you send a child to school to the same teacher, the more like the teacher this child will become in his ways. So I find in my life the more I go to school to the Holy Ghost, the more like Jesus I am. Brethren, if Moses went to school forty years to the Holy Ghost, we might go forty days, and I do not believe we could tell what wonderful things would be revealed if we would

separate ourselves from everything but Jesus for forty days. But who is willing to try it? Let's live close to Jesus and learn to do His will. We are here at Yelvington, in Camp-meeting. Bro. Hopper is preaching with great power. We are trusting God for a wonderful meeting. Please pray for us. I go from here to my home camp-meeting. Pray much that the Lord will give victory at old Hurricane. I am saved and sanctified to day, W. B. YATES.

**A Lady Makes Money**

and so easily and satisfactorily that she will find it a pleasure to call upon her neighbors, friends and acquaintances and offer a present of a hand some GLASS PITCHER and three tumblers to match, the condition being that the recipient buys a one pound package of BELLE BAKING POWDER, the makers of which promise that it accomplishes all any other first-class Baking Powder does in the baking line.

The lady who takes the trouble and time is given a cash consideration, or if she prefers, a tea or dinner set, or gold watch or dining chairs, or some very valuable or useful article.

A lady may have a good income or supply her home with kitchen or table ware, furniture, handsome suits of clothing, or it is just as easy to get bicycles, watches and thousands of other useful and ornamental things, considered necessary for a completely furnished home.

In their determination to introduce the use of BELLE BAKING POWDER, the company is making enormous outlays. The wise and prudent woman does well to take advantage of the liberal terms offered, by writing promptly and securing the opportunity while it is possible. It may be too late another day.

Your best plan is to read carefully the advertisement of THE PURE FOOD CO., CINCINNATI, O., in another part of this issue, which describes fully their methods and plans.

**Camp-Meeting Slate.**

Evangelist B S Taylor, Des Moines, Ia Woodbury, Co, Ia Ass'n, Aug 26 Marion Co Ia Ass'n, Sept 6 Above each ten days Hope also to attend a few days at Richmond, Me, August 9 Have a new Tabernacle in good shape, 40x60 Parties desiring dates not taken as above address soon, if your date is not given in this slate

**Now is the Best Time.**

Rev. J. W. Blosser, M. D., the noted Catarrh Specialist, says that this is the best time of the year to treat Catarrh, Bronchitis, Asthma, etc. If you are a sufferer from any of these diseases during the inter months, you will find by beginning the proper treatment now that it will ward off those bad attacks and get the disease under control so that a cure can be effected. Dr. Blosser's life-long study of these diseases has enabled him to discover a remedy which has resulted in the permanent cure of thousands of cases. He will mail a three days' trial treatment free, together with testimonials, to any sufferer who will apply to Dr. J. W. Blosser & Son, 11, 12, 13 Grant Building, Atlanta Ga. Your letter will receive immediate attention if you mention this paper.

BIVINS, TEX.—A blessed revival has broken out here. Bros. Whitehead, Vail and the writer are carrying on a meeting here in a brush arbor, the church not being large enough to hold the crowds. Salvation is flowing in upon us, and people are getting converted and sanctified. Atlanta friends are helping greatly. A Baptist minister who has expelled holiness members, comes often. May God convict and save him!

O. L. LEONARD.

**Tears and Triumphs No. 2.**

By L. L. PICKETT, and M. W. KNAPP.



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It is one of the best books of song yet made. . . .

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**Pentecostal Pub. Co.**

SMITHLAND, KY.—This evening as the clouds are floating and the distant thunders are heard, finds me seated to talk to you in this silent way. This is my first attempt to write to the PENTECOSTAL HERALD, but I have been reading so many good letters in this dear paper, that it makes me want to tell what the Lord has done for me. I was converted when a little girl, and I didn't realize that it was the company I kept that did me harm, and I ran with careless girls and of course became as careless as they and the result was, I was a miserable backslider, but last March, thank God, at Smithland, I was reclaimed and I felt that there was something I lacked. At times feelings would arise in my heart that troubled me, but in May, these convictions deepened, and bless God, at Canton, Ky., at Rev. W. J. Harney's meeting, I was gloriously sanctified. Praise the Lord for full salvation. Glory to Jesus, I am happy on the way!

Brother Barney Butler conducted a meeting on this work, at Livingston Chapel. It began on the fourth Sunday night in July. A great interest being manifested from the beginning, and the Lord was most graciously present. I do feel so glad to-night that I ever heard the doctrine of holiness preached. How I do thank the Lord and praise Him for what he has done for me. Bro. Butler, by the power of God, presented the truth so clearly, and by his Christ-like walk and his Godly conversation, proved that he is all for Christ. The holiness people were strengthened and built up in the faith. May God bless Brother Butler as he goes to other fields of labor. I do praise the Lord for perfect love, peace and joy, and may God bless the HERALD and all that take an interest in reading it.

Yours saved and sanctified,  
LUCY PARKER.

GREENVILLE, TEX.—The meeting on the old camp ground at Scottsville, Tex., just closed, is pronounced by the president of the association the greatest ever held there, which certainly is saying a great deal. Notwithstanding her numerous off-spring, this camp meeting is full of the vigor of youthful maturity. The attendance this year was large, the spirit was aggressive and triumphant, the altars were crowded, the professions hundreds. Bro. Bane was glorious in preaching. Bro. and Sister Harris were superb in song, and I did the best I could. Besides those called workers, many other preachers were present. Here (Greenville, Tex.) we are opening with attendance and interest at high tide.

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On account of the above Annual Fair. THE SOUTHERN RAILWAY will sell Round-trip tickets from all stations in Kentucky to Lawrenceburg at the rate of one fare for the round-trip, tickets on sale August 18th-19th inclusive, good to return until August 20th, 1898. Call on nearest Agent Southern Railway for information.  
WM. H. TAYLOR, A. G. P. A.

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RICHLAND, TEX. — Please say to the readers of the HERALD, that we will begin a meeting between here and Wartham, August 19. This is about five miles from where the first Holiness Association was organized in Texas. Will all the holiness people pray for this old battle ground, and may the Lord send us a band of workers, for we certainly need them.  
Yours in Jesus,  
M. B. MCKINNEY.

**A Chance to Make Money.**  
I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process; do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing, can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail a sample of fruit and complete directions to any of your readers for fifteen two cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CASEY, 203 N. 10, St. Louis, Mo.

CRAWFORD, NEB.—I want space for a few lines in the beloved HERALD, that my friends may know that I am here in the strength of Israel's God, holding pentecostal meetings for the conversion of sinners and sanctification of believers. I have preached at four different points and the blessed Lord has witnessed in every service in convicting and converting and sanctifying power. Praise the Lord! There have been many conversions and sanctifications since I came here. One Presbyterian preacher and wife and almost entire congregation converted and sanctified in the services at another place. Result of services held last night, about twenty conversions and sanctifications. The Lord has opened up the way for a great work, and it begins to look as if God was going to keep me here. Pray that the beloved Lord may lead me in a plain path and keep me humble, and use me to the praising his name. I go to-night to another Presbyterian church to begin a meeting, thirty or forty miles from here. May God give great victory. Yours saved and sanctified,  
C. W. STUART.

FORT NECESSITY, LA. — We have just closed a splendid meeting at this place, which resulted in the number of thirty joined to our church with a large number of reclamations and conversions, something very great for our church, for it has been dead for a long time. Brother Turner was our preacher. He is a man of great power. I have been praying for this a long time. Now I ask the prayers of the readers of PENTECOSTAL HERALD for the conversion of my three children so they may raise their dear little babes right in the love of God. I want all my sisters and brothers to pray for me and my family that we may all be saved among God's loved ones. God bless the HERALD. It is food for my soul. I love to read it.  
Your sister in Christ Jesus,  
MARY POTTER

ROCK WALL, TEX.—Dear HERALD: I want to praise the dear Lord for His wonderful love to me. He has again permitted me to enter the

field of battle against sin and Satan, glory to His holy name! I held a meeting at this place at the Free Methodist Church. Oh, how Satan did fight! Some of the dear people refused to come out to hear, and rain and mud kept many away, yet God honored His Word. We closed and went up to Poetry Camp, and here we had the privilege of meeting A. C. Bain and Bro. Hughes, of Asbury College, also Bro. Rogers and wife, and many other Holy Ghost saints, and together we opened fire on Satan's army, the saints commanded by our King Jesus, amen! Satan's army commanded by the King of Darkness, so as the light is turned on the King of Darkness is going away, and shouts of victory are being heard all along. Yes, glory to God, victory is ours in His name, hallelujah!  
I hope to be able to send you a list of subscribers at the close of battle. Yours for the war,  
J. N. WHITEHEAD.

RIPLEY, MISS.  
From Rev. W. B. Godbey.

Was at Portsmouth, R. I, July 29th to August 8th. Was a world's wonder for spiritual power and good order, much reminding me of Scottsville and Waco, Texas, and Ebenezer, La. The order was the best I ever saw at a large camp. Bro. and Sister Morrison and a number of brothers and sisters from New England and New York preached with the Holy Ghost sent down from heaven. Bro. Rees led the embattled host. God bless New England!

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Look each week for a new testimonial.  
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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. IRWIN.  
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 in my 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.  
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**A Word to Parents and Teachers.**

During the past year my duties as Secretary of the Evangelical Alliance have brought me into contact with the pastors of nearly two score cities. In almost every city they have spoken to me of the deplorable prevalence of vice among children and young people. Facts have been brought to light which are shocking in the last degree. I am not speaking of children of the slums whose heredity and environment have both been vicious, but of children who belong to good homes, often Christian homes, whose parents refuse to believe evil of them until confession forces conviction.

Statements have come to me from California, Minnesota, Michigan, Ohio, Pennsylvania, New Jersey and Connecticut which indicate that this corruption is widespread and exceptional at the present time.

The exceptional cause of it would seem to be the wide circulation of vicious literature. Salacious French fiction whose style has long been a crime in England, and is now outlawed even in Paris, may legally corrupt American youth. But doubtless the worst source of contamination is the obscene literature, often illustrated with photographs, which, though forbidden by law finds easy access to the mails, and is surreptitiously distributed by hand often on the platforms of railway stations, sometimes on the playgrounds of children.

One who has never seen this obscene literature can form no notion of it. A Christian imagination simply can not conceive of it. It might have come from the cesspool of perdition. This poison has repeatedly been found in public schools, academies and colleges. In some cases every boy and every girl in the school has confessed to having read it; and the vice which pastors are deplored is the perfectly natural result.

Two things, it seems to me, can be done and ought to be. First, let parents and teachers break the conspiracy of silence, into which they seem to have entered. Rare are the parents who do not leave their children to learn from vicious companions the most sacred facts of their physical life. I do not believe one father in twenty does his duty by his boy, in this particular. If he does not know how to speak on so delicate and difficult a subject, let him put into his boy's hand a judicious book like "What a Young Boy Ought to Know," one of a series of dollar books by Sylvanus Stall, D. D., of Philadelphia, admirably adapted to meet the needs of parents and teachers, and which has received eminent endorsement everywhere.

Secondly, the curfew ordinance which has been adopted in many western cities with admirable results would throw a shield around the children during the hours of greatest temptation.

Pastors who have seen the working of this ordinance tell me that it has wrought a great reformation where it has been adopted, and city officials are loud in its praise.

If we give our children less liberty and more light, there will be less vice.

JOSHUA STRONG.

ELKHORN, KY.—The meeting at Samuels closed July 19th. God gave us a good meeting and 244 to sign the temperance pledge right in the midst of distilleries and saloons. We came to Elkhorn, hoisted the tent and began bombarding the enemy the 23d. The fire began falling at the second service. Several came to the altar, among them a distiller. The interest was great from the beginning, souls were saved and sanctified at almost every service. At one morning service (Sunday) there were twelve professions and scores were rejoicing under the power of God. In all there were about eighty-five professions. Holiness is here to stay. Praise the Lord for the power he gives his servants in preaching this "Holiness without which no man shall see the Lord." I praise God for pastors like Bro. Reid, who prepare the way for the evangelist, so that he finds the people eager to hear and receive any truths that may be presented. Many of those who were blessed in meetings we held last year came over and greatly assisted us in the work. Several accessions to the Methodist church. We begin at Columbia (D. V.) August 10th. Yours under the blood,  
J. C. JOHNSON.

**Substitutes for Horsford's**

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Because they cost less, many substitutes are offered, some of which are dangerous, and none of which will produce the same effect as the genuine. Insist upon having "HORSFORD'S" whether buying a bottle of Acid Phosphate, or "phosphate" in a glass of soda.

GUSTON, KY.—We closed our meeting at this point with some conversions and the church revived very much. Bro. Walton and I are in a good meeting at Rosetta, Ky. The Lord is with us in great power, one soul already sanctified and the tobacco devil is mad I go from here to assist Bro. Stiles on the Louisville circuit.

W. C. MOORMAN.

HEWITT, TEX.—We have closed our Childress meeting; first holiness meeting ever held there; had two conversions, a number seeking purity and pardon. During our stay here we took in our District Conference at Georgetown, wife and Bro. W. A. Nash, Jr., our helper, preached while we were away. We had a glorious District Conference, a regular holiness conference. Bro. R. L. Selle presided to the delight and edification of all. They elected the writer secretary. We licensed Bro. W. W. Adams to preach, and stationed him at Belton. We learned after we left that Bro. H. G. Scudday and the brethren and sisters had some twenty-five or thirty conversions and sanctifications. Glory! We moved some sixty miles near Capains Cave, where we held a holiness meeting of nine days; sowed seeds of holiness. A number of seekers of purity and pardon; three bright conversions. The people met our temporal needs. All for Him.

W. M. ADAMS.

**Stutterers, Read This.**

Rev. G. W. Randolph, the great voice doctor, who has so successfully treated many 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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We can safely say that nothing that has been published recently has attracted so much attention as this serial by the senior editor. Its publication in book form has been called for from every quarter. We are glad to announce that the book will be ready for delivery in a few days. It will contain several chapters not to be found in the PENTECOSTAL HERALD. The book will have a large sale. One man wants a thousand copies. Send in your order at once. Good clear type, having paper binding. Price 50 cts. Special terms to agents.

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One of the most vigorous discussions of the doctrine of Apostasy we have seen. Price 10 cts.

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This is a most powerful arraignment of the whiskey traffic and of the old parties for their complicity with it. Every church member should read it. Price 10 cts.

**To Men Only. Sermon by Rev. J. B. Culpepper.**

While in the pastorate, the editor had Brother Culpepper to assist him in a meeting. He preached this sermon to a vast audience of men. "I would have given \$50 to have heard that sermon five years ago," said a brother at the close. It can now be had for only 15 cts.

**Plain Account of Christian Perfection, by John Wesley.**  
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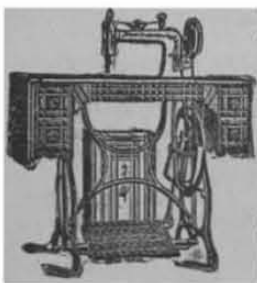
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**The Two Lawyers:** A story for the times. By Rev. H. C. Morrison. Price 50 cents; now ready for delivery.

**Colorado Camp-Meeting.**

The fifth annual camp-meeting of the Colorado State Holiness Association will be held at Greeley, Colo., August 29th to September 8th. This comes at the close of the M. E. Conference at Greeley, and a number of ministers will remain and help in the meeting. Aura Smith is engaged as the evangelist for the occasion. The old-time conversions and sanctifications in Greeley and vicinity the past year have created a strong Christian life that will be a great impetus in the camp-meeting. Our prospects are good for a large attendance. Our success will depend upon our victory at the throne of grace, before we go on the camp-ground: Let us pray.

KENT WHITE, Secy.  
 1226 W. 13th Ave., Denver.

**GAINESVILLE, GA.**—Dear Brother Arnold: You must allow me to say a few words. I don't see any reason for our people to be disturbed about the new law. There is a wide-open door for us to enter, and warm, open hearts waiting to welcome all of us. There we can worship the Lord in the beauty of holiness, and not fear to do violence to any one's nerves by shouting the praises of God aloud. It is time the wound to Methodism, made by the division, was healed, and now is the propitious opportunity. If we had been loyal to Methodism, and followed the example of George Washington, there would have been no division. Let us return to the old way and be one in Christ Jesus. Then the old Ship of Zion will hoist her sails to the breezes and start out afresh to conquer the world for Christ.

Our conflicts here, though great they be, Will not prevent our victory;  
 Hallelujah! O, hallelujah!  
 If we but strive and watch and pray,  
 O hallelujah!  
 And march along the good old way;  
 O, hallelujah!

MRS. E. CAMP.

**CLARKSVILLE, TENN.**—Cazey's Chapel is a Baptist Church, five miles from Clarksville, Tenn., at which place I have just closed a seven days' meeting, resulting in sixteen sanctifications, and thirteen conversions. Twenty-five seekers left over. One of the sanctifications is a Baptist preacher, who helped me some in the meeting. I will go next to Locust Grove. Pray for my success at that place. To God be all the glory for victory. Anyone desiring my help write me at Clarksville, Tenn. May God bless the HERALD and help it to push the battle to the gates, for Scriptural holiness. Yours for the war on the holiness line,

E. C. BLAKELY.

**HARTSELLE, ALA.**—We have been pressing the battle to the gates for ten days here. Do not know how many professions. It was said by some about thirty. The power of God was felt at every service. The meeting closed with a shout of victory, O, bless the Lord! He is with us, and what shall we fear? It seems to me that a young lady who has been in the experience of entire sanctification for two or three years is the center of spiritual power in Hartsville. I can not remember how many to that Miss — is "my helper in the warfare." The Lord has given her a wonderful experience, and gives her patience in her affliction, and her friends know that Jesus is helping her carry her burdens, and gives her joy in all her illness. Hallelujah for such a Savior that makes even a sick bed a place of rejoicing. Something occurred while we were here that was a little draw-back for a few days, but the Lord led us out in the light. There are some things being done in northern Alabama that

it is hard to see a Christian spirit in, and the "people" are seeing it, and if it is not crushed, something must occur. I'll let the reader guess at the rest, with this remark: the holiness people, not only Methodists, but all who know Him as their Sanctifier, ought to get together. I could give my reasons why I say this, but we know enough to understand. My God, have mercy on a people who will not go where the Holy Ghost goes. One sinner told me that the way certain things were going he did not care to unite with such a gang. The people are hungry for full salvation, but fighting the evangelist will not feed them. Sinners ought to be saved, but preaching against holiness will not save them. We want folks to go to our church, but ice cream and strawberries will not hold them Sunday at 11 a. m. Get the Holy Ghost—and so here is the secret.

We go near Massey for ten days.  
 A. J. JONES.

**DYCSBURG, KY.**—I am glad in the Lord and happy in His service. Meetings closed at Hurricane and Tolu Ky, with pleasing results. Bro. Johnson and several of the brethren told me that the Hurricane church was in better condition spiritually than it had been for years. I for one received a great deal of soul food for the Lord in the meetings. A number of conversions, several reclamations and the church very much strengthened at Hurricane. I had visited the camp-meeting and knew several of the brethren. I made the acquaintance of many faces I shall never forget. God bless dear Uncle Bill, the old janitor. He was the first man I met. The camp-grounds were cleaned up and in nice shape ready for the great camp-meeting. God bless all the people and the workers who shall attend the coming camp-meeting at Hurricane. We have a magnificent church at Tolu, Ky. I do love to sing the gospel at home and abroad. Oh glory! Oh glory to God! You ought to have seen the happy faces when we sang No. 7 in "Tears and Triumphs No. 2." I am as ever, your Bro. in the Lord,  
 W. E. CHARLES.

**SHERRY MO.**—DEAR HERALD: Good beginning here, splendid interest, pray for us. Go to Essex, Mo., next, beginning August 14th. D. V. Will remain in Missouri till September 14th, and then to Calamine Camp, Calamine Ark., for ten days.  
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A New Camp-Meeting.

The God that answers by fire still lives. Led by Him and importuned by a band of earnest believers, we, under God, took charge of the grove meeting at Bowens, Md. There had been much prayer, and when we met many were burdened, even to tears, for children and companions. From the first service there were seekers, and conviction deepened and the tide continued to rise until over three hundred persons kneeled at the altar for either pardon or entire sanctification. Some came a number of times before being blessed, but scores swept triumphantly up into the glorious experiences of conversion and entire sanctification. There was Pentecostal, heart-pricking conviction, until people would groan and scream aloud in their anguish and some were so prostrated physically, that they fell under the power of God, and others embraced with rapture in the joys of new found treasure or the Pearl of great price.

An interdenominational association was formed under the name of Chesapeake Pentecostal Holiness Union and Prayer League. It is interdenominational and proposes to push the battle to the gate, on this line. Arrangements are already made for holding a camp-meeting on the same date another year and a convention this fall.

Although the M. E. pastor and presiding elder claimed that for certain reasons, aside from entire sanctification, it was not best to hold the meeting and kindly protested to my doing so, yet they wisely, in harmony with the policy and usage of the M. E. church on this line, took no further steps and we were left to follow our God-given convictions. My call to the place was as clear as my conversion, sanctification and call to the ministry, and the fire which fell, souls saved and sanctified, and the work of God blessed, proved its divinity.

Although the holiness people who planned this meeting have been strongly opposed and severely tried, yet we found them among the truest, sweetest, aggressive holiness workers we have met anywhere. As elsewhere a few who have professed the blessing may have misrepresented it by a wrong spirit and evil speaking, but we believe them to be in a very small minority and trust that their tongues and hearts have now become fully sanctified indeed.

It is said that in days of old the enemies of religion clothed Christians in skins of wild animals in order to provoke the beasts to destroy them; so the enemies delight to throw over the entirely sanctified the wild beasts' skins of fanaticism and false accusation, that they may be reproached and destroyed; but God is able to deliver and does it, to whom be the glory forever.

I was ably aided in this meeting by Evangelist E. H. Dashiell, of the M. E. Church, South, author of "Spirit of Jesus," mighty in Scripture, experience, utterance and wisdom in winning souls. Also by Evangelist Mrs. M. VonHolz, of Cincinnati, whose passion and prayer and pleading for souls I have never seen equalled. She and her daughter are open for engagements in Kentucky, during the summer and fall. Address care of Revivalist office.

The following were among the many incidents occurring at this meeting:

One man said that no one could doubt that the meeting was of God, that the power of God rested upon us, that he had read the Bible through three times, and the New Testament seven times. While he was talking the Holy Ghost came

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A Delicately... Ornamented TEA or DINNER SET! PRESENTED FREE To the Lady Who Delivers Them.

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Offer No. 1. We will give to any Woman who sells 24 lbs. BELLE Baking Powder, at 40c lb. (total \$9.60) a 56 piece Tea Set as follows: AND PRESENT each individual purchaser FREE, a Glass Pitcher and three tumblers. If instead of a Tea Set you prefer we will send you a handsome Oak Rocking Chair, plush seat. For \$9.60 we send you 24 lbs Belle Baking Powder, 24 Glass Pitchers, 72 Tumblers and 56-piece Tea Set or Rocking Chair; prepay freight and give you 10 days to pay us.

Offer No. 2. A 72-piece TEA SET for the sale of 36 lbs BELLE Baking Powder, amounting to \$14.40. Tea Set consisting of 12 6-inch Plates, 12 Cups, 12 Saucers, 12 Tea Spoons, 1 Pickle Dish, 1 Sauce Boat, 1 Sugar Bowl and Cover, 1 Cream Pot, 1 Sugar Bowl and Cover, 2 Tea Pot and Cover, 1 Cake Plate, 12 Fruit Dishes. AND PRESENT each individual purchaser FREE a Glass Pitcher and Three Tumblers. Or if, instead of Tea Set, you prefer, we will send 6 Solid Oak, open cane-seat Dining Chairs. For \$14.40 you get 36 lbs BELLE BAKING POWDER 36 Pitchers, 108 Tumblers and 72-piece Tea Set or 6 solid Oak, open cane seat Dining Chairs. We pay the freight and give you 10 days time to pay us.

Offer No. 3. 100-piece DINNER SET for the sale of 48 lbs BELLE Baking Powder, amounting to \$19.20. Dinner Set consisting of 48 12 each 4, 5, 6 and 7 in. Plates, 12 Cups, 12 Saucers, 12 10 inch flat Dish, 4 Covered Dishes, 1 Baking Dish, 1 Pickle Dish, 1 Sauce Boat, 2 Sugar Bowl and Cover, 1 Butter Dish, Cover and Sheir, 1 Cream Pot, 1 Bowl, 12 Fruit Dishes. AND PRESENT each individual purchaser FREE, a Glass Pitcher and three Tumblers. Or if, in place of the Dinner Set you prefer, we will give you a gold-filled Ladies Watch. For \$19.20 we send you 48 lbs of Belle Baking Powder, 48 Glass Pitchers, 144 Tumblers and 100-piece Dinner Set or a Gold-filled Watch. We prepay freight and give you 10 days time to pay us.

Offer No. 4. We will give to any woman who sells 60 lbs BELLE BAKING POWDER at 40c per pound, (total \$24), a 112-Piece DINNER SET or a SOLID OAK EASY CHAIR and SIX DINING CHAIRS to match; also PITCHER AND THREE TUMBLERS Free to each purchaser.



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REMEMBER! We deliver you the GLASS PITCHER, Tumblers, Baking Powder, Tea or Dinner Set all Freight charges Prepaid, right to your town! We give you 10 days' time after getting the goods to DELIVER them, COLLECT the money and REMIT to us. Can we do more to show that we have the utmost confidence in the honesty and integrity of the readers of the PENTECOSTAL HERALD and a positive knowledge that everything we send will give perfect satisfaction?

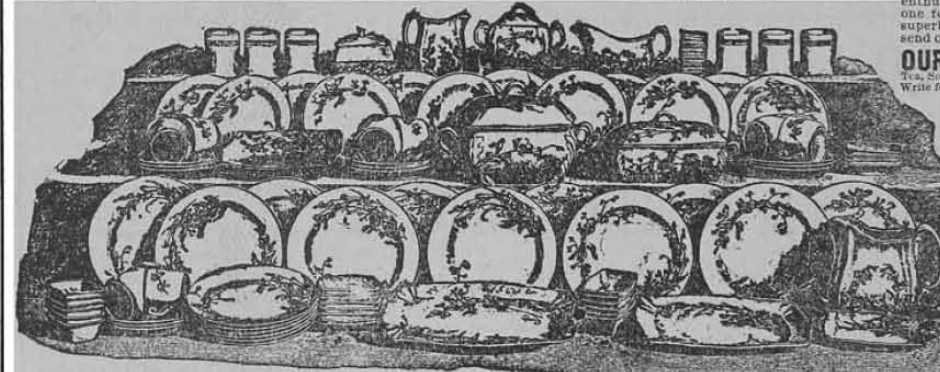
The securing by you of this Handsome Tea or Dinner Set will be but the beginning of furnishing your house complete, including Bed Room, Dining and Library Furniture and numerous other useful articles, without a dime of your money invested. \*\* Or, if you prefer, we will give you ample and steady employment, and PAY you CASH for your time and successful attention to the promotion of our business interests in your division of territory.

Our standing and reliability cannot be questioned, for we are indorsed by the Banks, Commercial Agencies, business men and prominent city officials. Besides, our foods are celebrated for their known Purity.

The Glassware, (Pitcher and Tumblers) is really very beautiful, fine polished and gives genuine satisfaction. In fact we have nothing but enthusiastic praise from every one for our liberality and the superb merit of everything we send out.

OUR PLANS We have numerous other Tea, Soup and Baking Powder plans. Write for them.

IF YOU ARE already Supplied with the Premiums we offer above, write and let us know what your next choice is. We can meet your wishes, supplying you with Ladies' Tailor-Made Suits, Wraps, Jackets, Skirts; also Furniture and Musical Instruments of all kinds, Fancy Clocks, Bicycles and Thousands of other USEFUL and ORNAMENTAL ARTICLES you may desire.



AS SOON as you read this advertisement send us your name and address, stating that you accept our order and will pay for our list blank and complete instructions, go ahead and sell the Belle Powder to everyone you know and others. You will in 24 or 36 hours, make yourself owner of the Tea or Dinner Set. (Some do it in less than a day). You don't pay one cent till you receive and know everything is as we represent in this advertisement. THE PURE FOOD CO., CINCINNATI, O.

BUT IF YOU WISH To avoid delay of Writing and receiving our complete detailed instructions and lists, you may take orders at once for 24, 36, 48 or 60 lbs Baking Powder. Write the name of each purchaser with pen and ink, and mention that you are a reader of the Pentecostal Herald also have your Pastor, Postmaster, and receipt of this we will promptly ship the BAKING POWDER you order, including the PITCHERS and TUMBLERS, also the TEA or DINNER SET, CHAIRS or WATCH, as Premium, FREIGHT PREPAID, except to far distant points, and give you TEN days time to pay us.

THE PURE FOOD CO. 307 MAIN ST. CINCINNATI, O.

upon him and he was fully sanctified and closed by professing it and praising God for victory.

A number were converted in the early part of the meeting, and clearly sanctified before its close. One was sanctified clearly one hour after conversion.

A little boy from Washington, under deep conviction inquired where he could find Jesus and was told he could find Him at the altar. He rushed there and was soon made happy in sins forgiven.

On our return we met a young preacher who was restrained from attending the meeting because of the opposition. One of his class leaders had returned sweetly sanctified. He, the minister, was in sympathy with our work and felt that God was leading, and confessed that he had lost the witness of his conversion, and right there he sought God's fa-

vor and was restored, and we left him seeking the second work.

We believe that Scriptural holiness is in harmony with the New Testament, and the great central doctrine of Methodism is revived and planted in Maryland to stay, and that it will be like a tree planted by the rivers of water which bringeth forth his fruit in his season, whose leaf also shall not wither.

Pray for it and come next year. M. W. KNAPP.

THE TWO LAWYERS will sell. Send for copy and terms to agents. Price 50 cents.

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On account of above Fair, to be held at Shelbyville, Ky., August 23rd-26th, THE SOUTHERN RAILWAY will sell Round-trip tickets from ALL stations in Kentucky to Shelbyville at the rate of one fare for the round-trip—tickets on sale August 22nd-26th, good to return August 27th, 1898. Call on nearest Agent for information Wm. H. TAYLOR, A. G. P. A.

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# 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., AUGUST 24, 1898.

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## THE PENTECOSTAL HERALD.

317 West Walnut St., Louisville, Ky.

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

### CLASS OF THE SECOND YEAR.

The class of the second year, Kentucky Conference, M. E. Church, South, will meet for examination at 8 o'clock Monday night, September 12th, at the Methodist Church, Flemingsburg, Ky.

W. E. ARNOLD, Chairman Com.

E. S. BOSWELL, agent of the Methodist Orphans' Home, has moved from Parkland to the Highlands. His address now is 1702 Everett Avenue. He reports the work of the "Home" in fair shape.

REV. SETH C. REES will assist Bro. M. W. Knapp in a meeting at Cincinnati, from September 3d to 13th, and on September 16th will begin at the Beulah Heights Camp-meeting, near Flat Rock, Pulaski county, Ky.

VOL. II. No. 3, of "The College Quarterly," journal of Kentucky Wesleyan College and Academies, has reached our table. It is an elegant number, contains several splendid halftones of former Kentucky Wesleyan College students, and will be intensely interesting to the friends of this institution. Send for a copy.

In a meeting the other day a man came to the altar, saying: "I had a very bright experience of conversion; my soul was filled with the joy and peace of believing. But for the last twelve months I have been reading the PENTECOSTAL HERALD, and it has shown me as clear as day that there is sin remaining in me, and now I want to be sanctified."

It is difficult to love a mere abstraction, or a vague, intangible, far-away something. Our affections take hold upon that which is real and near. We may admire the character of the Savior, but we will not love him, until he becomes to us a real person, a companion who is ever with us; one to whom we talk of all that concerns us, with whom we counsel in our perplexity and trouble, one who is a partner in all that goes to make up our life. Oh how precious he becomes to them that walk with him!

ST. PAUL wrote to the Corinthians, "Examine yourselves, whether ye be in the faith." Holiness people should be their own severest critics. Oh how carefully should we watch ourselves, lest our lives belie our profession! The sanctified life is glorious and mighty in its influence—provided we live it. Let us deal severely with ourselves and give no quarter to anything that bears about it even the suspicion of evil. If we would examine ourselves more closely, we might be criticised less frequently by our neighbors.

THERE is a difference between being sanctified and being happy. One may be very happy and yet not be sanctified. We firmly believe that a sanctified person will be happy, but good feelings may sometimes be mistaken for that work of God by which the heart is cleansed from its evil passions and desires. Sometimes a sudden temptation or a great provocation will reveal the fact that these still exist, much to the surprise of the individual who has been so wonderfully blessed, and much to the hurt of the cause. The idea of a BLESSING should always be subordinate to that of CLEANSING. Our prayer should not be "Lord, bless me," but "Lord, cleanse me, and keep me free from all that is unholy." This is what our faith should claim and our lives exemplify.

### CHERRY GROVE CAMP-MEETING.

We write this note from this beautiful encampment in Fleming county, Ky., a few miles north of Flemingsburg, near Fitch's Chapel. This is comparatively a new camp, the present meeting being the third annual gathering. A few excellent laymen have leased one of the most beautiful groves we have seen anywhere, erected a splendid auditorium, put up cottages, and made every preparation necessary for a great camp-meeting. Unfortunately we found, after reaching the grounds, that the management had been led to make certain contracts that resulted in much Sabbath desecration. We faithfully bore public testimony against it, and showed the people that God's favor could not be expected in the face of such things. The brethren pledge themselves to see to it that it shall occur no more. The men who have charge of the grounds are Christian men, and want to have a spiritual camp-meeting. They recognize the mistake that has been made, and are doing everything they can to undo it. Any camp-meeting will prove a curse to a community if it does not scrupulously regard God's holy day, and eliminate the money-making features. God will not grant His favor where His law is defied, and where merchandise is made of His worship.

The crowd on Sunday was immense; more than three thousand people were on the grounds, very many of whom listened attentively and with manifest interest to the gospel of full salvation. Deep conviction rests upon many, and souls are seeking both pardon and cleansing from all sin.

Rev. J. A. Sawyer is in charge of the meeting this year. It was in response to a call from him that we came to spend two days and take part in the work. Before coming we knew nothing of the location of the camp-ground. We were instructed to come to a certain place where we would be met with a conveyance. In passing through Flemingsburg on our way out we called on our old friend and brother minister, Rev. W. W. Spates, pastor of the M. E. Church, South, at that place. We were sorry to find him suffering with a broken limb. While out in his yard early Friday morning, he slipped and fell, breaking the large bone of his left leg just above the ankle. The accident is a very painful one, and it will be some time before he is able to be about his work again. Fortunately he has the arrangements for entertaining the Conference about perfected, and his affliction will not in any way interfere with the meeting of this body.

It was while in conversation with him that we learned that the camp ground to which we were going was located near the old Fitch's Chapel, a church of which Bro. Spates is pastor. For certain reasons Bro. Spates is taking no part in the camp-meeting. We remarked to him that we did not know we were coming in such close proximity to his work, but as we had seen no notice to "keep off the grass," we supposed there was no danger in our going. His reply was worthy of a true Methodist preacher. Said he: "My brother, I want to see souls saved, and if anybody can save them anywhere, I rejoice in the good work. Go on and throw yourself into the work and do all the good you can." We replied, "That sort of spirit would heal all the difficulties, and remove all the conflicts from our beloved Church?" God bless Bro. Spates. It is hardly necessary to say that we made it a special point to do a work which will aid him as pastor of the church in this community.

We believe this camp has a great future before it. We are sure it has, if it promptly puts an end to those features we have already mentioned, and

gives itself wholly to the work of saving souls. Three excellent sisters of the Salvation Army gave us valuable aid Saturday night and Sunday.

We should not be too hasty in pronouncing a meeting a failure. Several years ago we attended a meeting held by Bro. Godbey in Fleming county, Ky. The church was new, and located in a community where other churches were firmly entrenched. During the meeting quite a number professed conversion, but not many united with the church, and in a little while it seemed that effects of the meeting had altogether disappeared. The temptation was very strong for us to say that the meeting was a failure. A few days ago, however, while at the camp-meeting at Wilmore, Ky., a lady, with beaming face, arose to testify. A brother minister sitting by our side, whispered, "That is one of the best members in my church." She began her testimony by saying: "I was converted in a meeting held by Bro. Godbey at—, in Fleming county, Ky." Here was one of the converts of the meeting, far away from the place where she had given her heart to Christ, now one of the most useful members of one of the leading stations of the church, and now rejoicing in perfect love! On the grounds we found another person who was converted in that same meeting, and he is still on his way to life everlasting. Circumstances have caused these persons to move away from the neighborhood in which Bro. Godbey held his meeting, but they carried their religion with them and are still living to bless other churches by their godly lives.

A SISTER, who subscribed, and paid for a share of stock in the Pentecostal Publishing Company, was sent a certificate for the same, which entitled her to a reduction of 25 cents per year in her subscription to the HERALD. A few days afterwards she returned the certificate with the following letter, which we take the liberty to publish:

"Bro. MORRISON: I sometimes find second thoughts, but after receiving the certificate for one share, I felt impressed that I should make the five dollars a 'free will offering,' which I cheerfully do. Enclosed find one dollar for the paper (which I think very cheap at the price), and the certificate. I wish the holiness people would donate the whole amount. I believe the want of funds is retarding this movement more than the opposition, and just at this crisis in the movement we should work, and pray, and give as we have never done before."

This was unsolicited and unexpected, but greatly appreciated. The HERALD has never been a money making institution, but has been run for the glory of God and the good of souls. The subscription price has been exceedingly low. While we have tried to keep the firm on a safe business basis, we have often sighed because we did not have the capital to enable us to enter doors that were opened to us. But God has wonderfully used the paper in doing good, and we rely upon His help and favor as we face the future. May His choicest blessings be upon our kind sister.

THE Kentucky and Louisville Conferences will soon be held. The PENTECOSTAL HERALD will be represented at both of these gatherings. Will not our brethren do us the kindness to speak to their members who take our paper, and if they are in arrears, bring up the amounts with them as they come to Conference? And may we not ask our readers in the bounds of these Conferences to make special effort to settle up with us at that time? If your pastor does not speak to you about it, hand him the money and he will be glad to hand it to us. We will send receipt for every cent we receive.

◆ CONTRIBUTIONS. ◆

**AN INTERVIEW WITH BISHOP JOYCE.**

JOHN M. BISHOP.

Bishop Joyce, of the M. E. Church, who has but recently returned from a two years tour in the Orient is at present taking the rest cure at the Battle Creek Sanitarium. In an interview here he said:

"I sailed for the Orient two years ago, since which time I have been traveling and inspecting our mission work there. I have traveled extensively and saw much of interest while abroad. I traveled twice around my circuit which embraced Corea, Japan and China, covering in all 22,000 miles; was on board of thirty-five different ships, visited the domains of 65,000,000 people and talked to the natives through fourteen different interpreters. Japan, my first scene of labor, is a beautiful land, resting on the earth's surface like a hammock, swung high at either end and sweeping to a lower level in the centre. Japan, once so full of promise as a mission field, is now full of obstacles to the spread of the gospel. Not many years ago the spread of the gospel there became so marked as to stir up intense opposition on the part of certain liberal schools of religion, and at once the entire monarchy was in a tumult of debate and speculation. The Japanese are of a liberal spirit and withal full of the mind of inquiry. The cause of missions there is now gaining. We have 43,000 Protestant Christians in Japan at present, all under one Conference.

The Japan citizen is progressive—much more so than the Chinaman or Corean. He has a quick eye, is prompt to catch a new idea, and is the greatest imitator on earth. The Chinaman is also endowed with the faculty to reproduce anything in art, machinery, or fabrics.

These orientals are shrewd in business. When they find an importer making headway, introducing a line of goods, they get out an imitation and flood the field with it. This is a peculiarity hard to meet, and English and American traders find it a serious obstacle.

In Shanghai I got a suit of clothes made to measure by a Chinaman tailor, which fit as well and was as satisfactory every way as any suit I ever had. Corea is a most interesting country, and its proverbial prejudice against foreigners is fast disappearing. An American from the South, named Holmes, is now the contractor for building a railroad from Chemulpo to Seoul, Corea. A couple of Americans from the Pacific slope have secured a concession or lease on twenty miles square of gold bearing territory in Corea and are introducing American-made machinery, and American methods of mining. They have flattering prospects of great wealth. The Anglo-saxon is getting a foot hold also in China. Americans are constructing a railroad connecting Shanhaiguan, Tientsin, Hankow and Peking. Twenty locomotives have been shipped to this road from the Baldwins in Philadelphia. It is interesting to note how a change of customs in these oriental lands gradually opens the way for enterprises born under entirely dissimilar civilizations. Our missionaries, tourists, and resident merchants are teaching the natives new and superior arts. One of these is American sugar cane mills and evaporators, now used to some extent in China, and destined to greatly extend. In Seoul, we have a college and some

printing presses of American make at work. In Shanghai there are three English daily papers, all printed by English or American presses. Customs of centuries are beginning to crumble and fall before the advance of higher types of intelligence. Quite a sentiment is springing up, confined to the higher classes, in favor of abolishing the barbarous custom of binding the feet of the women. In Shanghai three rich Chinamen have endowed a female school, something unheard of in the celestial kingdom, for Buddhism takes no account of girls. They propose to teach the girls medicine, law, and other professions open to women in the more advanced nations. They boldly declare that the women of China must be advanced to a plane similar to western civilization. They insist that foot binding must cease. This would be an innovation of the most startling nature. This movement is receiving the endorsement of much of the best thought in China. The official classes are beginning to assume American English dress. The system of education for these thousands of years has been by the memoriter method. Everything was memorized. Now a new order is setting in. The Viceroy of China declares that Chinese young men must be made practical like Americans, and educated on practical lines, as in western countries. They are now introducing the study of geography, mathematics, etc., and are teaching by maps, charts, and other western school-room methods. In Peking, a native of wealth, has founded a college where all branches are to be taught on modern lines. There we have fifty five missionary societies, embracing every evangelical church in Christendom. In these fields 2700 missionaries find employment. In the empire are 85 000 Protestant Christians; 43 000 in Japan and 10,000 in Corea. The M. E. Church, alone has 22,000 in China, 5,000 in Japan, 2100 in Corea. The M. E. Church has a university at Peking and one at Nankin, with full college courses including medicine and theology and one at Foochow in which both English and Chinese are taught. All these schools are crowded. Fully 25 000 young people in China attend our colleges and boarding schools. In Japan we have colleges at Tokio and Magasaki. The first germ of progress was planted in Japan when the American Navy, under Commodore Perry went there in 1853. In 1870 the first Protestant church was organized. Since then the form of government has changed from despotic monarchy to constitutional monarchy. Within twenty five years railroads and telegraphs have been introduced. Japan has now a compulsory common school system, with ten months term each year. She has twelve hundred newspapers, 300 of them being dailies. She has 136 National Banks and 600 private banks, all run on the American plan. Japan has 2600 higher institutions of learning. Under her present constitutional form of government, Japan has freedom of religious worship."

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

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

Many try to reconcile their experience with God's Word and are sadly disappointed, and many others want to bring the verse to their experience, instead of bringing their experience to the verse; so they never enter this life. If you are going to find out by experience, you can never find out until you BELIEVE THE FACT. First, you get your breakfast; when you have eaten your breakfast,

you will realize the truth that you have got your breakfast. First, fact; second, faith; third, feeling. First, fact,—“I will cleanse you from all filthiness;” second, faith,—taking God at His Word,—then you get the cleansing; and third, comes the feeling. Believe what God says. Say—“God says it, I believe it, I have it.”

All through the Bible God clearly teaches about purity of heart. I. Tim. 1:5, R. V., “Now the end of the charge is love out of a pure heart, and a good conscience, and faith unfeigned.” That is the commandment Paul gives Timothy,—“Timothy, I can't tell you many words, but I will give you this; These are the four things you must have: First, begin with a pure heart. Out of a pure heart only love and good conscience and faith unfeigned will come.” O, purity! PURITY! PURITY! The wonderful God will bless you if you will only believe His Word.” “I WILL CLEANSE YOU.”

Some one says, “Well, how can I believe?” You believe any other things. All things in the Bible are taken by faith. You won't find one thing apart from faith.

Rom. 5:1, You are “JUSTIFIED BY FAITH.” You believe that, don't you? The Lord said all your sins were laid upon the cross. You believe it, you don't doubt about it; you take it. You take God at His Word. Why don't you believe the other truth in the same way? Acts 15:9, R. V.,—“And he made no distinction between us and them, CLEANSING THEIR HEARTS BY FAITH.” CLEANSING THEIR HEARTS BY FAITH! You believe in SALVATION BY FAITH; why don't you believe in CLEANSING BY FAITH? You believe one fact. You take Christ as your SAVIOR BY SIMPLY BELIEVING WHAT HE SAYS. Why don't you BELIEVE IN THE SAME WAY when He says He can CLEANSE YOU BY FAITH? There is no difference between THAT FAITH and THIS FAITH. YOU BELIEVE ONE, and DOUBT THE OTHER.

Again, in Acts 26:18, “That they may receive forgiveness of sins, and inheritance among them which are SANCTIFIED BY FAITH.” “BY FAITH!” SANCTIFICATION COMES ALSO BY FAITH.

You cannot get rid of the truth. It is all faith from beginning to end,—faith,—FAITH—FAITH. You can't get anything by feeling. There is no feeling business in the Bible, and I thank God for it. Not a word is there about feeling! You will have plenty of feeling AFTER you believe it, but there is no chance for people who want to feel FIRST.

II. Cor. 1:24, “FOR BY FAITH YE STAND.” STANDING COMES ALSO BY FAITH.

Take another verse, II. Cor. 5:7, “FOR WE WALK BY FAITH, not by sight.” WE WALK ALSO BY FAITH.

What more do you want? O, brother, the wonderful Word of God! You can't escape anywhere. ALL THE GIFTS COME BY FAITH.

Take another verse, Gal. 2:20, “The life which I now live in the flesh I LIVE BY THE FAITH of the Son of God.” There we are LIVING also BY FAITH. Take another verse, Gal. 3:14, “That we might receive the promise of the Spirit THROUGH FAITH.” That is also THROUGH FAITH. Ep. 3:17, “That Christ may dwell in your hearts BY FAITH.” That is it. I tell you the Word of God gives ALL BLESSINGS by FAITH, FAITH, FAITH! Will you receive the cleansing now by faith? Acts 15:9, (above).

I have been through a good many places. People used to get up in meetings and say, “O, God, cleanse me.” Humbug! They don't believe that He has done it. They ask and go away, that is all; and in another month or two, perhaps in another year, they come back

in the same way. Perhaps they go over the same business twenty-five or thirty times. Why? They haven't come to the point as yet. When they come to the right point of believing that Jesus cleanses ALL sin, and He does it then and there when they believe. I tell you there is no doubt afterwards. You need not go again for cleansing, because God has done it once for all. Now, my brother, would you believe that Jesus cleanses you now, and believe He does it now, and thank Him for it? You cannot feel cleansed, but you can be cleansed by faith. R. V. "CLEANSING THEIR HEARTS BY FAITH." Acts 15:9 Say—"God says it, I believe it, I have it." Hallelujah!

#### HOW DO YOU KNOW THAT YOU ARE CLEANSED?

First, you will understand it by the Word of God alone, because God says it. "I will cleanse you from all filthiness," "Ye are clean." "Clean every whit."

Second, the effect of it will be seen in your life, if you are cleansed according to the Word of God, from all filthiness of the flesh and spirit.

The lepers after they had been cleansed, used to go to the priests before they went to their houses. When they came before the priests, the priests looked at them, examined them, and said, "You are clean. Go home." When the priest pronounced a man CLEAN, he was CLEAN. He was clean NOT according to his imagination,—"I don't think I am clean,"—not that. When the priest pronounced him clean, he WAS clean. So Jesus says, John 15:2,3, "Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. NOW YE ARE CLEAN through the word which I have spoken unto you." "YE ARE CLEAN!" The wonderful Savior says, "YE ARE CLEAN." Why can't you take Him at His Word?

Some people want to look into their hearts. They say, "I am sure I am not clean. According to my experience, I am sure I am not clean." That is not the place to look. The place to look is IN HIS WORD. How do you know you are clean? BECAUSE GOD SAYS SO.

A prisoner is standing before the Judge. The Judge says, "You are free." How does he know he is free? Can he understand he is free because of his feeling? Can he FEEL released? No; but he is released BECAUSE THE JUDGE SAYS SO. "John, I have released you; out you go." John says, "Judge, is that true? I don't FEEL released." The Judge says, "O, you stupid, get out; you are released," and calls to a policeman, "Put that fellow out;" and the policeman puts him out. When John gets outside, he says, "Yes, I am outside the Court House, now I FEEL I am free." WHEN did he feel? Did he feel when he was inside the Court House? No; he felt when he had gone outside the Court House, but that didn't alter the fact that he was free when he was in the Court House, BECAUSE THE JUDGE SAID SO.

Glory be to God, when the wonderful High Priest says to you, "Ye ARE clean," take Him at His Word. You are free, you are clean, clean every WHIT, EVERY whit. That is the way to understand it.

### THE NEW LAW AND TEXAS CAMP-MEETINGS.

REV. J. W. HUGHES.

I left my home in Wilmore, Ky., for a visit to our Texas camp-meetings. I have long desired to visit that great State, but travel day and night, mixed with the dust, warm water, poor shades, and a great deal of preaching, found me at the close of three

weeks pretty well spent. It was my privilege to visit the following camp-meetings: Denton, Poetry, Bates, and Scottsville. At these great camp meetings I found hundreds of wide-awake, fire baptized men and women, among them scores of ministers of God who are giving their lives to the spreading of the doctrines of full salvation. I honestly believe that no saved man could come in touch with this God owned and God honored movement but would feel in his heart to bid it God speed. No aggressive movement on any line but receives unkind and unfair criticisms. But so far as I have been able to observe the holiness movement, no work in the world has been so misjudged and so misrepresented. The principal defenders and leaders in these great camp meetings and conventions are evangelists. I know no class of men that are more self sacrificing, more thoroughly in accord with the will of their Lord, no set of men that are willing to labor day and night for such poor pay as the evangelists.

A man to be a leader both among preachers and laymen must be a man of more than ordinary preaching ability, and were he to give himself to the pastorate would take his place among the more favored and better salaried class of his brethren. If there is anything that is absolutely without foundation, that I have noticed in any of our church papers, it is the thrust that our average evangelist is in that work for the salary he receives. I am personally acquainted with from forty to fifty of the leading evangelists in the churches of this great movement, and I positively know that there is not a man among them but that is living on a much less salary than he would get were he to take his place among his brethren in the pastorate.

A word about the new law. I believe that the law made by our last General Conference, giving the pastor absolute control of the territory in his bounds, is a great farce in itself, and feel assured that both second blessing and anti-second blessing men, in the main, so consider it. That some of the Texas pastors are doing great damage to the cause of God and the interests of our beloved church by protesting against preachers coming to these camp-meetings, and their people attending them, there can be no question to a man who has been there and taken in the state of our church. I was asked scores of times while in Texas, "What shall we do?" I uniformly advised them, first of all, to stick to God, hold on to entire sanctification, and profess it humbly, boldly, constantly. Hold on to your church until you are put out by those who oppose the doctrine of entire sanctification. I understand that entire sanctification is the doctrine of Methodism, and when our founder said: "For this purpose God has seemed to raise us up, to spread Scriptural holiness in these lands," surely no preacher or well informed layman for one moment would say that John Wesley did not refer to the doctrine of entire sanctification. I shall regret to see the day that our church would ever ignore and repudiate the doctrine as taught in our standards. That is to say, entire sanctification, received by consecration and faith, instantaneously, subsequent to regeneration. I attach so much importance to the holding on to and the spreading of this doctrine that I would willingly give my life to see Methodism come back to the old landmarks that the Wesleys and their co workers left. What I have said, I have said. Now, if the time ever comes, so far as I am concerned, when I must be put out of the church or be silent on this blessed doctrine of the Bible and of Methodism, I am free to say that I would gladly submit to be put out rather

than go back on the doctrine and experience that is so dear to my heart. I do hope and pray that our church from the Bishops down will get on their knees and ask God to restore unto us our original purity and power. Let us ask for Jer. 6:16, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest unto your souls. But they said, We will not walk therein." By the grace of God we will walk therein.

In conclusion allow me to say something of the Publishing House claim. I have carefully read everything I have seen in print in reference to this matter. I have made it a point in my travels to talk with ministers and laymen, especially of our own church, both second blessing and anti-second blessing men, and with rare exceptions I am glad to say that our church is a unit on this great subject. Surely there is nothing for us to do, as a church, but to pay this money back and change its management; that is to say, the agents and book committee. Not to do this, I am sure we will lose the confidence of the public, of ourselves, and of our Lord.

#### A CORRECTION.

Editor Herald:—Will you allow me to make a statement to correct an error which I think was made by Bro. Culpepper in his recent letter to you, regarding his meeting in our city. I am sorry our brother seems to have let the spirit of criticism get the better of the spirit of love, which led him to be unjust. In part he is correct in what he says, and in part he is not, but I do not propose to open a controversy in this regard. In the first place, the project of the meeting originated in the avowed purpose to hold a meeting without the help or recognition in any way, of the holiness "cranks," and without any "excitement" whatever, and on the plans to be laid down by the party who invited Bro. Culpepper to come. A co-operation could not be expected under such circumstances, and then at the outset of the meeting holiness people were barred. The remark made by Bro. Culpepper that "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 to this statement," is very unkind as well as unjust to the holiness band of Texarkana, and surely he did not make a thorough investigation and acquaint himself with the facts, or he would not have made the statement. As a matter of fact the holiness people are true and loyal to the Church and to God. While it is true the doors of every church in the city are closed against them as a place of meeting, yet they have found a home in the W. C. T. U. rooms where meetings are held every Sunday afternoon, and some precious meetings result, and not one word is ever said in these meetings in opposition to the Church, but the burden of the prayers are that God may give the band power to stand firm as defenders of true religion, and be earnest workers in their respective homes. This holiness band held no meetings during Bro. Culpepper's meetings, in order that they might be able to help, as far as they were allowed, and all did do all that they could to make the meeting a success. To my certain knowledge one member of the band took an active part in the choir, despite the fact that he was told that "As long as there was room he could keep his place on the platform." With the opposition the band has to meet, and with no pastor in the city in sympathy with them, Bro. Culpepper gives us a very unkind cut. But the Lord knows our hearts, and is guiding our

steps, and is giving us victories despite opposition, and we shall not relax our vigilance because we are judged harshly by our brother. We are holding on to the promises of God, and trusting in Him for a complete victory over Satan and all his works. The holiness seed sown here is not dead, but is slowly developing. God speed the day when His truth shall be spread without opposition. Your brother in Christ,  
W. S. GRANT.  
TEXARKANA, ARK.

### DR. CARRADINE'S LETTER.

**Guthrie, Ky., Camp-meeting—Wichita Kansas, Camp-meeting—A Great Victory—Experiences in a Canvas Tent—A Heart Touching Scene—A Curious Letter—A Strange Resolution—A Religious Vote.**

NO. X.

The camp-meeting near Guthrie, Ky., is remarkable in that one princely-hearted man of God, T. A. Mims, bought the ground, built the tabernacle, and each year pays the evangelist and singer and other expenses in general.

It is amazing to see the equanimity as well as the unanimity with which the people allow this generous-souled man to make this annual offering and gift to the Lord. I could not but be struck also with the humility and modesty of the man himself, when on the last night of the services he stood up half fronting the large audience and thanked the people for their kindness and courtesy. I thought the scene should have been reversed and the congregation should have been on its feet expressing thanks and obligations to him.

A number of friends and acquaintances from different towns were present, among whom were Revs. B. F. Haynes, McClurkan, Cherry, Campbell and Coward. These brethren all rendered most acceptable service in the pulpit and altar. Among the laity I met Mr. and Mrs. Benson, Mrs. McClurkan, Mr. and Mrs. Williams, and a number of other Nashville friends.

While I found the audience not as responsive as at other places, yet we had many gracious services, and about twenty-five souls swept into the light. This was a small number compared to my other meetings, but as I was informed there were only seven professions the year before, we are bound to conclude the camp ground is moving up.

A Campbellite preacher, in the enjoyment of full salvation, delivered a good sermon on that subject. Truly it seems strange to listen as I do all over the United States to preachers of every denomination, upholding, defending and professing a second work of grace, and then hear ministers deny it, who belong to the very church God raised up to protect and spread the doctrine and experience.

My next engagement was to lead the Kansas State Holiness Camp-meeting at Wichita. This city has a population of twenty thousand, and the camp ground is beyond the suburbs. No car-line goes out that far, so that I feared a mistake had been made in regard to the distance of the locality, and still think so.

Nevertheless the crowds came anyhow, the power fell, salvation rolled, and we had, according to the united testimony of Board of Directors and congregation, the greatest meeting that has been held here for ten years.

Bro. Nusbaum, the usual Director General, was detained by sickness, but Bro. Lawther, the presiding elder of the district, as a manager proved a worthy substitute. The material side of the camp-meeting, by reason of a

head, and a level head at that, worked most smoothly and agreeably.

There were a large number of preachers and lay evangelists and workers in attendance; some in the blessing, some half way in, and still others on the outside. But some on the outside got inside, and those half way in, got wholly in, and those already in got deeper in.

Between seventy-five and one hundred souls were converted, reclaimed and sanctified. Besides this hundreds were blessed. It was a Feast of Tabernacles to many weary, hungry-hearted children of God, who came from all over the state to the meeting, to be refreshed, refilled and refired, and were not disappointed.

My abode, like hundreds of others, was in a small canvas tent. One Saturday night there was a long continued storm of wind and rain. I wrote deep in the night, with my little tabernacle swaying about, and finally went to bed with the downpour of the rain sounding in my ears, and falling in a few inches of my face. The next night on account of the dampness outside, several spiders, a frog and some other creeping, crawling and hopping things put in an appearance, with the manifest desire of sharing my lodging. But I persuaded them to retire, and thought I knew better now than ever why Pharaoh surrendered so quickly when similar creatures invaded his dwelling.

Among those in attendance upon the meeting was a kind of Road evangelist and his wife. He moves about in a small covered wagon or carry-all, whose leather sides bear Scripture texts painted in white. One morning early, while passing where they were camping, I saw the two little boys of this evangelistic couple, aged about six and four, sitting side by side on the low back steps of the wagon. The older one was dressing the younger one. He had finished except pulling on the stockings, and in completing this part of the toilet, stooped down and kissed his little brother, who just as lovingly put up his mouth to be kissed. The scene, simple as it was, yet had a tender beauty about it which went instantly to my heart.

I was informed one day on the grounds by a lady, that she had written to her sister-in-law, a member of a large and fashionable city church, on the subject of sanctification. The reply had just been received, in which she stated that "her church believed in sanctification, but it was not compulsory."

To say that we both smiled is to express it mildly. The beautiful innocence, not to say verdancy of the writer was an inspiration to the visibilities.

The occurrence was fitly mated by an incident related to me by Bro. S. A. Rhoads, of Kansas. He said that during the Civil War, the Copperhead Democrats, as they were called, held a convention, and passed the following resolution:

"Resolved: That we are in favor of the war, but not of continuing it."

This I thought is the attitude of many in our Church to day. They believe in sanctification, but not in preaching, witnessing to, and pushing it. They want a war where there is no fighting; a movement which is no advance. In a word, a sanctification that is not obligatory or compulsory in their sentiment and motto.

To an immense Sunday afternoon audience, Bro. Lawther put two propositions. He asked all the Christian people there who had received the blessing of sanctification at the time of their regeneration to stand up; and not a soul stood. He next asked all converted people who had received the blessing of

sanctification ten minutes, ten hours, ten days, ten years, or forty years, or any length of time after their regeneration, to stand, and hundreds arose with a readiness, gladness and assuredness that was manifest to all. This was a sermon in itself, and produced a profound impression. So the truth goes marching on.

### LaFayette Springs, Miss.

We are within one day of the close of this Camp-meeting. The founders and leaders say it is the best ever held in its history. The spirit of lawlessness, rowdiness and opposition have been completely conquered, and God has poured down the power of the Holy Ghost. Yesterday morning there were twenty saved and sanctified in one service, and each with the witness of the Spirit. At another service where many were saved, there were also as many men and women who gave up tobacco.

One old man, who was over seventy, who was gloriously sanctified, gave it up after using it sixty odd years. We found some professing holiness users of the weed, but they all renounced it forever. Mr. Hall and I have had entire charge of the services. We are zealous for the name of our God, and have digged deep in all of our preaching and have not been content to take any profession of conversion, reclamation or sanctification that has not the attestation of the Spirit. The work that abides is the work that counts.

We have met some rarely beautiful souls here. Brethren Hudson, Hyde and Furr, with others, are men who stand like towers of strength for God. Visiting brethren from other places show that here and there God is raising up a sanctified laity who are strong and true in the spreading of Scriptural holiness.

In all our evangelistic journeyings since June 1st we see much to encourage us. We have not met any spirit of Come-out-ism. All the sanctified seem to love their church and are faithful. We have found the PENTECOSTAL HERALD already in many homes, and they say it is like a letter once a week giving news from "the family." So beloved, this paper has been a wonderful preacher for God. I never valued it more than now, for I've never so much realized how it is the link between those far and near. The names of our evangelists are household words, cherished among the people, because, largely, of this paper. "The Two Lawyers" is much discussed. The people want another serial from Bro. Morrison.

We would like a convention of Holiness people, we need to discuss the welfare of the work. It would be a fine convention if this main question was the one considered. We do not want a convention of complainers nor a discussion of complaints.

Both the great majority of people do want a convention where the welfare of the holiness meeting shall receive prayerful consideration, looking to greater conquest and the preservation of that already gained. Let all who do not care to pose as martyrs come in the joy of the Lord. We have enough to thank God for, and to make us sing a glad song!

We begin the Coahoma, Miss., Camp, Aug. 24th,  
MARY MCGEE HALL.

### THE TWO LAWYERS.

This remarkable book is selling rapidly. One man writes: "I am delighted with it; I expect to put it in every house in the state of— where I possibly can; will want them by the hundreds." Bound in neat cloth. 50 cents.

**THE PUBLISHING HOUSE MATTER.**

BY H. C. MORRISON, EVANGELIST.

"There is an accursed thing in the midst of thee O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you." Joshua 7:13.

Achan is almost as notorious a sinner as Judas Iscariot. Israel had just crossed the Jordan into the land of Canaan, and Jericho was being captured. Achan had a covetous heart, and notwithstanding Joshua's positive commandment to the contrary, Achan found and stole "a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight."

This stolen property Achan hid in his tent, and for the present all things seemed to go well. But the army sent to capture Ai, was smitten before the men of Ai.

Joshua prostrated himself before God in great grief and said, "O Lord what shall I say, when Israel turneth their backs before their enemies."

God's answer to Joshua was "Get thee up, wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them."

What followed is well known to the reader.

Achan was taken without the camp and stoned to death.

It is a sad sight indeed. The man is separated from the people, all Israel is against him. He is helpless.

But God will manifest before the people His hatred of sin. He will give them in the very beginning of their enjoyment of the Land of Promise, a practical demonstration of the fearful danger of disobedience, and the awful retribution which will certainly follow.

Israel had to choose between destroying Achan, or being destroyed herself. If she endorsed, or failed to punish Achan, then Achan's sin would become Israel's sin.

Joshua's tears and prayers, were not enough. God would not, could not hear him.

"Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned."

There are many valuable lessons here. One of them is this: One sinner can bring sorrow and defeat to an entire family, church or nation. Seen in this light it looms up before us in frightful proportions.

We learn here also that there come times, when however painful it may be to do so, the sinner must be handed over to suffer the just penalty of the broken law, or all those who would shield him must suffer with him.

With this inspired light turned on the subject we want to examine a little the recent misfortunes connected with our Publishing House at Nashville.

It is the least of my purpose to say unkind things about those who are directly connected with the matter. But there are a few points that have been very clearly brought out. However legitimate the claim against the Government may have been, the methods used in the collection of the claim were not in harmony with the principle of Christianity, or strict business honesty. There was carefully studied, and deliberately planned deception and falsehood. Of this there can be no possible doubt.

Now the question is, shall the guilty parties suffer the just penalty of their misdeeds, or will the whole church make the sin of the principals in this unfortunate affair, her sin, by trying to shield the sinners.

"There is an accursed thing in the midst of thee, O Southern Methodism. Thou canst

## RENEW! RENEW!

The subscriptions of quite a number of our friends to **The Pentecostal Herald** has expired. They want to continue the paper but have not yet renewed. We need the money they owe, and as an inducement to them to renew their subscriptions **AT ONCE**, we will for the next **30 Days** offer the following splendid premiums:

- 1st. The Epworth League Cook Book.** Look on another page and see what the ladies who have tried it say of it. It is splendid. Sister, you will like it.
- 2d. The Holiness Text Book.** Here is one of the nicest little books you could find. It was prepared by Revs. John Thompson and E. I. D. Pepper, and contains a Passage of Scripture with a brief but appropriate comment for every day in the year. Well bound in beautiful cloth.
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**Our Offer:** We will send a copy of either of the above mentioned books to any one who will renew his subscription (paying up back dues) within the next **thirty days**. Tell us which book you want. Write us at once. You can help us. We can please you. Who will be one of a **thousand** to renew right away? Send by P. O. Money Order, Registered Letter or Check, to

**The Pentecostal Publishing Company,  
317 W. Walnut St., Louisville, Ky.**

not stand before thine enemies, until ye take away the accursed thing from among you "

Already the Book Committee has involved itself, by practically endorsing the conduct of the agents of the Publishing House.

The editor of the *Nashville Advocate* has largely destroyed his influence with the very best men of the church by the stand he has taken. Several of our bishops have spoken out on the wrong side of the question, and their words will not be forgotten. But what about the church? The rank and file of our people? They will certainly be heard from.

There are men about Nashville who have undertaken to rule the church with a rod of iron, who will be surprised when the people are heard from. Mark the words of this prophecy. As time goes forward and the general sentiment of the whole church begins to manifest itself, some of those who have hastened to defend and endorse our agents, will pull away from them, and leave them to suffer for their shame in solitude. There has been more than one hint that the complaint about the Publishing House matter, is a cry raised by the second blessing people. This accusation is certainly not very complimentary to those brethren who oppose the second work of grace.

The Senate of the United States has spoken very plainly. I do not know their views on the subject of full salvation. They have certainly helped to raise the cry.

The simple truth is, it is no one faction, or section, or class of people who are demanding that the church be vindicated. But honest men in the church everywhere are thoroughly displeased with the action of the book agents, and the course pursued by the editor of the *Nashville Christian Advocate*, and the Book Committee.

The case is so plain against these brethren, that it is simply indefensible. However unpleasant a duty it may be, the church has a duty on her hands that she must perform. Weeping and prayer will not suffice. The accursed thing is in the midst of thee, O Southern Methodism, and it must be removed.

If the simple truth may be told just now: vast thousands of our people, though long suffering, have been for years thoroughly displeased with the administration of our church affairs. Whatever their views may be with reference to doctrine and methods, they are opposed to the high-handed methods of government in vogue, and have hoped in vain for a change for the better.

This Publishing House matter has brought things to a climax, and the tide of righteous indignation is rising, and the *Advocate* editor

will waste any time he may devote to efforts to turn this tide backward.

The offending parties in this matter should resign their official position at once, and the money gotten from the government should be promptly refunded. Our beloved Zion cannot afford to surrender her good name for money. The Southern Methodist Church cannot stand before her enemies until the matters are adjusted in a manner in perfect keeping with the will of God.

SMITHLAND, KY.—MR. EDITOR: Will you kindly say in your paper that some are responding to my request to help just a little in behalf of the sanctified young lady who wants to go to Asbury College. She is very anxious to go, and if you will be right quick we can get her there by the opening of the school. Send me a two cent stamp for circulars of the books and I will give her every cent profit to pay her way. We don't know, God may make a missionary out of her.

Several letters went to Smithfield instead of Smithland and caused delay. Any book that I sell is worth the money, you being the judge, else I will give your money back. I disclaim a cent interest except to help her along and it will cost me more than any one.

Yours saved and sanctified,  
B. A. BRANDON.

**Camp-Meeting Calendar.**

- D'wney, Col., August 12-29, Jos F Washburn, President.
- Woodville, Tex.—Aug 18 28; Rev B L Selle Rev W C Mann Pro.
- Dyer, Tenn.—W. R. Ball, Secretary, August 18, Rev. H. C. Morrison.
- Hurricane, Ky.—August 18th to 28th, Rev. J. J. Smith.
- Desoto, Mo.—August 18th to 29th, Rev. H. G. Scudday, of Tyler, Tex., will have charge. For particulars write to T. Z. 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
- Terrell, 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 Rev. D. C. Rawls and James McCaskill. J. A. Mool, Secty.

## TRUST IN JESUS.

S. J. S. DAVIS

Brother, sister, are you weary  
Traveling on life's rugged road?  
Does the way seem dark and dreary,  
And thy duty seem a load?  
Look to Christ, the Burden Bearer,  
And the cross will light appear.  
Look to Him in all your trials,  
You will find him always near.

Does the tempter now oppress you,  
Filling you with doubts and fears?  
Look to Christ, the source of comfort,  
He will wipe away your tears.  
Do thy dearest friends deceive thee?  
Have they all proved false and gone?  
Trust in Him who will not leave thee,  
Thou shalt never walk alone.

Though thy father and thy mother  
Every earthly promise break,  
Trust in Christ, thy Elder Brother,  
He will never thee forsake.

When you reach the silent river  
He will bid your fears subside;  
And will gently bear you over  
Far beyond the chilly tide.  
When among the saints and angels  
You shall see His lovely face.  
This will be your song forever,  
"Just a sinner, saved by grace."

### GLASGOW, KENTUCKY.

Dear HERALD:—Our meeting at Bewleyville closed August 1st, and the 2nd found me at Beech Grove in Nelson county, with Brother W. E. Lyon, preacher in charge, and for ten days we made it interesting, "by the grace of God," for all kinds of sinners along the shore of Rolling Fork River.

At Bewleyville, as usual, we found the tobacco devil in the "Amen" corner, and "bless God" we got in a center blow the first service, which opened the way for victory, before the meeting closed. For all this we give God the glory. Tobacco chewing and tobacco smoking stewards and trustees, or deacons, or preachers, are a thorn in "my flesh," and only a few degrees above the dram drinker. When ever an exhortation is made to be "cleansed from the filthiness of the flesh and spirit, perfecting holiness in the fear of God," every tobacco-soaked member will dodge the same by looking wise, and by staying at home for a season. Our meetings were well attended both morning and evening, and the Lord gave wonderful manifestation by saving and sanctifying not a few. "All glory to His name!" One dear brother, who had recently passed through "deep waters" having buried two of his children within a few days of each other, came home to his Father's house, and as he gave God the glory for restoring unto him the joy and peace of perfect love, said, "I lost my experience by refusing or neglecting to testify to what great things the Lord had done for me," and said he, "Only a few days before my darling daughter was called away she said in her childish way, 'Papa, why don't you pray like you use to?' I had neglected the family altar, but now praise God, it is established in my home, I hope forever." As he stood with tears streaming from his eyes the power came down, and a shout went up in Israel's camp, and happy hearts and happy faces so gathered to his side and we sang, "Tis the Old Time Religion."

At Bewleyville there is a saloon in name, for the "keeper" is scarcely ever in. Yet that one "trap door to hell" is the cause of much sorrow. We held one street meeting and the brother heard the Bible read and a prayer offered for his soul, once in a long while at least. Brother Walton, preacher in charge, is well liked by his people, among whom are some of the representative men of

Kentucky; ex Speaker of the Lower House of State legislature and candidate for congress. Of course here must be congressmen, out "sanctification" would do more for his brother in time as well as eternity. The Hardaway's, Drury's, Jolly's and Blanford's are highly respected and in comfortable circumstances, and are in a position to do much to glorify God. They could, if they would, rid Bewleyville of the saloon and the filthy cigarette, at least around the church. The meetings were of "top fire type." Bless God!

At Beech Grove we found a little band of servants, hungry and thirsting for a revival, waiting, but with the tobacco devil in much evidence both in church and house, as well as outside. But bless God, not in the life or habit of our beloved Brother Lyon, who is clean and a truly good man. Beech Grove and its surroundings are so grand that there is every inducement for people to stay there until they die. There are two churches near together in location of church, as well as social relations. The people are hospitable and active in religious life, but that tobacco habit tears down and hinders advance. A new church house is needed, and if the Bishop sends our Brother W. E. Lyon back for his fourth year, we believe he will have a new church built. Our meeting here resulted in a grand victory for Jesus. Several were soundly converted and joined the church.

If any man can favor tobacco chewing after seeing the struggle to give it up and the happy face afterward of many who do, then he too must be a lover of the weed.

Here we met one of the later day miracles. Brother Fowles who was saved and sanctified under the preaching of Brother J. C. Johnson. Brother Fowles before his conversion was champion wing dancer of Rolling Fork Valley. It is said he could dance on a looking glass without breaking it, etc. He used to drink, "chaw" tobacco and spit on the floor, and do many evil things too numerous to make mention of, but now he is light-hearted and free, a wonder unto many. For he lives his salvation, justified and sanctified and saved to the uttermost, and all seem never to tire to tell of his gentleness and upright walk. That's what sanctification does for a fellow. May God help all to step out on the promise. We closed on the 12th with a grand, good attendance. I am at home for a few days only, then go to Vine Grove, unless my through ticket comes for glory land. At Beech Grove the tobacco devil had a hold on the old men and boys, while the go-betweens were inclined to follow the "rum rot" procession.

Beech Grove has a bevy of pretty misses just old enough to be careful as to who they travel with, and from recent developments the boys will have to give up whiskey or girls, and it is a foregone conclusion that the boys would rather give up "mountain dew" than the pretty girls, for all of which let us give God the glory. Amen!

J. B. LISTER.

### Among The Camp-Meetings.

I have had the pleasure of attending four in the last month. First, SCOTTSVILLE, KY, with Rev B Carradine as leader. Great and good work had been done there by Bro. Morrison and others. Satan had been sowing tares, yet Bro. Carradine did much to fix and root those in love who had been sanctified before. Prof. Kersay sang with grace in his heart and glory on his lips. He is following in the footsteps of Dr. Rinehart in singing the gospel into men's hearts. Bro. Cockrill was there doing much good. The home brethren

were helpful and hopeful. So I say, brethren, push the battle

SECOND:—The "Williams Camp meeting," near Ripley, Tenn.—Rev Powell, (Nashville, Tenn.) J. J. Smith, S. H. Prather (singer) and pastor Evans and others were at the helm here. Before I left God was showing his power in saving souls. I learned later God gave them a great meeting.

THIRD:—"The Carvosso," near Guthrie, Ky.—Here again was Dr. Carradine. There was a hard battle before him, but God no doubt gave him the victory.

At all these places I met many people and made many friends for Asbury College and its "Loan Fund." Many are going to help on this "Fund." May God enable hundreds, though it be only a little.

FOURTH:—"Central Holiness Camp meeting" at Wilmore, Ky.—It was the verdict of almost every one in attendance, that God of a truth was present at every service in saving, sanctifying and edifying power. There were many-soul melting times. The shouts of victory were felt and given by many. Great prominence was given to the children. Many of these little lambs were led personally to believe in Jesus. Rev. Julius Wright, missionary secretary of the Kentucky Conference, gave us a stirring address on "Missions"—our duty in this crisis. Rev. W. E. Arnold, of THE HERALD, preached with boldness concerning our soldiership. Bros. Oney, Fisher, Wyatt, Moore, Clarke, Terrell, Savage (E. C. and F. A.) Hughes, Bromley, Gordon, Ison and many others preached, prayed, sang and worked to lead souls on to victory in Jesus Christ our Lord, and the Lord blessed their labors. Many from a distance came, and were either converted or sanctified.

Rev. A. M. Hills, an invited helper, was greatly used of God. We found him as docile as a child, ready to be used or not. We found him not only a preacher but a teacher (do not forget he is to be at Asbury College next year.)

Dear old Bro. McKaig, from Jonesboro Ind., did us great service. He left a blessing for Asbury College "Loan Fund." worthy of his name; let hundreds do likewise.

L. B. Thurmond, from Tennessee, was also a blessing to us, he doing some good preaching and some mighty praying. Rev. L. Martin also was used of the Lord.

All in all God was honored and souls saved and perfected in love. Running expenses were all met. Now for a long, strong pull on the stock. Let every one that can come up in the next few weeks or just as soon as possible. Truly yours, C. E. BOSWELL.

ALEX, KY.—We closed a ten days' meeting at Tarlton, Tenn., August 2d, then started to our home near Alex, Ky. Will begin a meeting at Central Union, August 14th, trusting the Lord to give us wonderful victory at that place. After we close our meeting there we will go to Baker's Cross Roads, Tennessee, to hold a ten days' meeting. Will then go to Cumminsville, Tenn., to begin a meeting. Will begin a meeting at the Shiloh Church in Tennessee, October 9th.

Our Holiness Association will begin at Pall Mall, Tenn., December 15th. Readers, pray that the Lord may bless and save many souls during the revivals. I praise God that I am saved and sanctified. R. Y. BURKS.

THE TWO LAWYERS, price 50 cents, is now being delivered to subscribers. Send to the HERALD for a copy of this interesting story. Bound in cloth.

**SUNDAY-SCHOOL LESSON.**

**LESSON FOR SUNDAY, SEPT. 4th, 1898.**

**The Death of Elisha.**

2. Kings 13:14-25.

REV. W. B. GODFREY.

During the long siege of Samaria by the Syrians, famine stalks abroad like an avenging spectre, slaying the people on all sides. Finally they conclude to lay the blame on the prophet Elisha, who had predicted that the Syrians should never take the city. So they go down to his tent to kill him and then surrender to the Syrians as the only preventive of universal starvation. Now they accuse him of prophesying lies and tell him they are going to kill him and then surrender to the Syrians. Meanwhile he says, "Can ye not wait on me one day? By this time tomorrow there will be abundance of provisions in the markets of Samaria, selling at the lowest price." The Lord on whose arm the threatening king is leaning, contradicts the prophet, saying, "If windows were made in heaven to pour down, it could not be so." Then Elisha says, "Indeed you shall see it but shall never eat of it." That night God causes the Syrian army to hear a great noise like millions of horses and war chariots rushing to battle. So they fled promiscuously, leaving not only their provisions but everything they possessed on the ground, and running for life, shouting, "The King of Israel has lured the kings of Egypt and the Hittites to come against us, and our escape is only in flight." Then four lepers come into the camp finding gold, silver, garments, and an inexhaustible supply of provisions. This they report to the King of Israel. So behold! the city is relieved of the siege and enriched with the spoils of war and an abundant supply of provisions. But that lord who contradicted the prophet was run over by the hungry multitude and killed. Hence he saw it but never ate it. Elisha has stood at the head of the prophets twenty-seven years since Elijah flew up to heaven in the fiery chariot.

14. Now he is taken sick, no more to convalesce. His work is done. The battle is fought and the victory won and heaven gained. He had healed many, and raised not a few from the dead; but the time has come when he must go the way of all the earth. Jeroboam the King of Israel, comes to see him, weeps over him, saying, "Oh my father! my father! The chariot of Israel and the horsemen thereof."

Verses 15-17. The prophet had him take an arrow in his hand and put it on the bow, and he put his hand on the king's hand and commanded him to shoot. So he shot, and the prophet declared to the king the Lord's deliverance from the Syrians.

Verses 18-19. Now the prophet has the king take a bunch of arrows and smite upon the ground. So the king smote thrice and quit. When the prophet saw it he was much displeased, saying, "Why did you not keep on smiting the earth with the arrows? If you had continued indefinitely, you would have triumphed over the Syrians to their signal and final defeat. But now you shall whip the Syrians but thrice. After this they will turn the tide of battle against you."

Verses 20-21. So Elisha died and was buried in a sepulchre. Perhaps you know all the sepulchres in that country are built of stone, capacitated to be open at any time and filled with other dead bodies. In process of

time Moabitish marauding bands came into Israel, committing depredations and robberies by night. On one of these occasions hurriedly disposing of a dead man, in their precipitous way they drop him into Elisha's sepulchre, having no thought of bothering a prophet's tomb. The moment the dead man drops down on the bones of Elisha, vitality returns and he leaps out of the sepulchre alive and well. Hazael, who, pursuant to the prediction of Elisha, had murdered Ben-hadad when sick, and succeeded him on the throne of Syria, as Elisha had predicted to his own face when he answered him, "Do you consider me a dog, that I would do such things?" sadly verified all of those horrific prophecies in his demoniacal cruelties to Israel. This cruel tyrant has passed away and is succeeded by Ben-hadad, his son. The latter Joash, the King of Israel, fights against, and three times, pursuant to the prophecy of Elisha, signally defeats, taking out of his hands the cities and territories which they all had wrestled from his father Jeohozabab, during his reign, and would have utterly subjugated the Syrians, if his grandfather Joash, the contemporary of the prophet Elisha, had continued to smite the earth with the arrows an indefinite number of times. But as he only smote three times, when the tide turned against Syria after the death of Hazael, Joash his royal grandson, only gained three great and decisive victories over the Syrians. The ministry of Elijah and Elisha constituted a brilliant prophetic epoch in the history of Israel. After Jeroboam let off the fatal apostasy into the polytheistic idolatry of the surrounding heathens, God gloriously vindicated his long suffering and dying love by sending the brightest and grandest prophets of the ages to preach the living Word, and reveal the true God to a people gone hopelessly into idolatry. Though prophets wonderfully multiply under the ministry of Elijah and Elisha, building up schools at Bethel, Jericho and Gilgal, yet the masses of Israel went deeper and deeper into idolatry, and farther and farther from God, till they plunged hopelessly into irretrievable, Babylonian captivity. Thus we see that the grand mission of Elijah and Elisha, with their prophetic disciples, was only appreciated by a very small per cent. of all Israel, *i. e.*, the elect. We live in an age of similar apostasy, with parallel concomitants and homogeneous results.

PIKEVILLE, KY.—Pikeville is a beautiful little town of about fifteen hundred inhabitants. It is situated on the west bank of the Big Sandy River, and nestles amid the picturesque hills so abundantly found in this section. One year ago, I was called by the holiness people of Pike county, to conduct their third annual convention. It resulted in a great victory for holiness. I find many still in the experience, while some have laid down the sword, and have taken the harp of gold to make music for the great King, while some others have gone back to the world, and have forgotten that they were once washed.

God's dear people saw fit to call me back again this year. I was truly glad to meet the dear good people once more. God has many consecrated men and women in Pike county, who are ready to live or die for the cause of Christ. All who attended the convention were well taken care of by the kind people of Pikeville.

I indeed found a "home" with Brother Marion Cecil and his sisters. May the good Lord, who is able, reward them for their kindness and hospitality. The good Lord honored the Word from the beginning. Many made a profession either of conversion or

sanctification. Some made a profession of conversion at one service and went over into Canaan the next service. The numerical success of the meeting was not what it was last year. But many say this is by far the best meeting ever held in Pike county for the establishing of holiness.

Still we had many things against us. It rained incessantly, and the high waters kept many away from the meeting, still in the face of it all we had a full house most every night. I don't think I ever heard Satan howl louder and try to get the people to listen to him more than he did in this meeting. The lawyers, doctors, bankers, merchants, farmers, and many of every class are convinced, "that without holiness no man shall see the Lord." And "that men are justified before they are sanctified," and say "This is the religion we want."

Many interesting things occurred of which I would love to tell you had I the space. This I wish to say. On the last day of the convention we organized the "holiness people" of every denomination into a "Holiness Union." We elected two local preachers to look after the interests of the "Union" and to hold regular services every month for the purpose of perfecting the members in love, and to lead others into the experience of holiness. The union was founded upon I. Thes. 5:4-23.

Many of the dear people have been driven from their churches, in this section as in many others, and in order to hold them together we find it necessary to bring them into a union. This is not a church or a band of come outers. All will remain loyal to the church as long as she will let them. I think the time has come when God would have all His holy people in one union. May God's blessing rest on the brethren of the South and West in the "Holiness Union" organization. I think Brother Morrison's suggestion, is a good one "on organizing all the holiness people into one union." And I would suggest Louisville, Ky., or St. Louis, Mo., as the place for the meeting of this convention, and the time in December, 1898.

We intend to build a tabernacle near Pikeville. We already have some donations. Also we intend to start a "Bible Mission School" in this section (D. V.) Get ready to attend the camp meeting next year. God always visits the people with refreshing showers at these annual meetings. If we write to you please respond. I am now on the boat enroute for Boyer's. Pray God to give us victory.

Yours at your call,  
WM S. MAXWELL.

**Greenville, Texas.**

The fourth annual camp-meeting at Greenville, closed Sunday night (14th inst.). There were about two hundred and twenty camps, and the attendance the last Sunday was estimated at ten thousand. There were about three hundred and fifty professions of conversion and sanctification.

Evangelist E. F. Walker and myself did the most of the preaching. Rev. B. F. Haynes and Rev. L. L. Pickett and Mrs. Rogers each preached once.

The large new tabernacle would not hold the crowds. The order was good and the treatment of strangers was uniformly kind. This is the greatest holiness camp of Texas.  
(REV.) A. C. BANE.

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LOUISVILLE, KENTUCKY.

## EDITORIAL.

REV. H. C. MORRISON.

## MY RELATION TO THE CHURCH.

I have just received my church letter from my pastor. He sends it to me at my request. It is a small affair, and I find plenty of room for it in my pocket book, where it will remain for the present.

It will not be out of place just here for me to offer a few words of explanation:

First, I am in no sense of the word a come-outer, and have no sympathy with come-outism. I am sure that I need in my Christian life that sympathy and fellowship which can alone be found in church membership, and it is my full purpose to live and die a member of some one of the denominations of Christians.

Second, I wish to say that the recent disgrace brought upon our church by some of the officials at Nashville has nothing to do with my withdrawal from her membership at this time. I never loved Southern Methodism better in all my life than I do now in this the day of her humiliation, suffering and shame. But for other circumstances I would scorn to leave her now in the midst of the disgrace brought upon her, by those who, while they have loudly proclaimed themselves the "truly loyal," have torn from her heart the crown jewel of her doctrines, and now have robbed her of her good name.

I have withdrawn from the church simply because those men within her membership, who are gradually, but certainly working her ruin, have put between a hungry multitude and myself a law that would debar me from breaking to these people the bread of life.

I have been called to Terrell, Texas, to preach entire sanctification to thousands of humble people, who, the Lord willing, will meet me there. Notwithstanding this meeting is to be interdenominational, the pastor of the Southern Methodist Church at that place has forbidden my coming to preach to the people.

He has the law in his favor. It is plainly written and easily understood. If I should go forward to hold the meeting without withdrawing from the church, it would precipitate a church trial, many would become involved, and hurt might come to the cause of Christ.

When I joined the church, I took a solemn obligation upon myself to be subject to her discipline. This I have done in all good conscience to this hour.

When I held the meetings in Dublin, I knew I was not violating the law of the church, and the anti holiness men who then persecuted me, have since vindicated me by enacting a law that will enable them to do now with law what they did then without law.

But now the case is different, and to go to Terrell over the protest of the pastor would be a plain violation of law. On the other hand to turn back from preaching to these starving souls at Terrell, who are pleading for the message of full salvation, would be to

forfeit my self respect, to grieve the Holy Spirit, to discourage thousands of humble souls in whom by precept and example I have tried to inspire that heroic Christian courage that would resist unto blood striving against sin.

It would encourage the enemies of the doctrine of the baptism of the Holy Ghost, and if they broke the skirmish line, they would press forward with renewed audacity upon the regular pastors and laymen of the church, who stand for this blessed doctrine, and begin more vigorous persecutions against them.

Then again, I am a firm believer in the coming of Christ, and if He should come and find me truckling before ecclesiastical tyranny, and refusing to preach his everlasting gospel to the people, simply because some mortal man, whose breath is in his nostrils, said me nay, I would be afraid to meet Him.

It has been my hope for years, that somewhere, sometime, in the spirit world it would be my blessed privilege to meet and associate with St Paul, John Bunyan, John Wesley, and the saints who sealed their faith with their blood. How could I face or enjoy these immortal heroes, if I skulked to a corner now in the midst of these perilous times, when hundreds of pulpits in Texas are dedicated to unrelenting war on those truths that God raised up the Methodists to disseminate over the earth, and thousands of neglected and abused laymen are anxious to drive a hundred miles in a two-horse wagon in order to hear a few sermons on entire sanctification?

If I should now play the coward and fail to perform my appointed task, when I am dead and gone some enemy of my children might find it out, and throw up to them their father's failure to stand true in the day of battle, and courageously face the foes of God, and truth, and humanity.

I want to say to those who have long wanted to turn or drive me out of the church, do not congratulate each other, or rejoice over my departure, for I might suddenly appear among you again. To all intents and purposes I am a Methodist, and existing circumstances makes the Southern Methodist Church my legitimate denominational home. I suppose this new and iniquitous law will be tested in the case of Dr. Bolling and Dr. Briggs. If it should prove to be impractical, or unconstitutional, I see no reason why I should not come back and live within the pales of my old mother church. At all events, brethren, you may count on me, by the grace of God, to camp in your immediate neighborhood, and keep an eye single to the welfare of the thousands of souls within the dear old church, for whose welfare I have labored and in whom I feel the deepest personal interest.

To the holiness people, pastors and lay people in the Southern Methodist Church, let me say, while I have no sectarian prejudice, and love all men, yet the Southern Methodist Church is especially dear to me, and I am as much one of you at heart to-day as I ever was in my life. My destiny is with you. I shall join no other church for the present.

I can but hope that victory will come within the church, and obnoxious laws be repealed, and men unsound in doctrine be relegated to the rear, and peace and power come back again to our beloved Zion.

Do not leave the church. Hold steady and strong and true. The very hour that it becomes possible for me to return to you, and yet be free to preach the Word when and where the Lord may lead, in harmony with all righteous law I will come back.

I should be grieved if any one should withdraw from the church because of the step which I have taken.

I find that the suggestion to hold a great convention of Southern Methodists is meeting with general favor in all directions.

When that convention meets, no doubt a movement can be set on foot that will result either in the overthrow of tyranny and falsehood, and the restoration of religious liberty to our people, and the great doctrines which our fathers preached to our pulpits, or a movement looking to a peaceable, legal division for the church in her membership and property, and we may at least hope that the time is not far distant when we may have a denominational home where we may live in peace with our children, and unvexed by internal strife, may lend our united energies for the salvation of the world.

Finally, no man can join the church of Christ. Men are born into the church. Men join Christian organizations, or denominations of Christians. Men may be turned or driven out of these, but no man or combination of men can turn a child of God out of the church of the Infinite Father.

Amidst all the vicissitudes of this conflict let us watch that we keep ourselves in the love of Christ, and that we love all men—even our enemies. Pray God to give us a great outpouring of the Holy Ghost at Terrell, Texas. On with the revival!

## Rev. H. C. Morrison's Slate.

Uba Springs, Tenn., August 23-September 1.

Terrell, Texas, September 3-13.

Bates, Texas, September 15-25.

If there are any mistakes in the above dates, will the Secretaries of Camp meetings please inform me at once. Address 2422 Cypress St., Louisville, Ky. H. C. MORRISON.

## CAMP-MEETINGS IN NEW ENGLAND.

We came from St. John, Canada, to Boston on the good steamship, "Cumberland." Our first day out was quite calm, and we had a most delightful voyage, but during the night there was considerable gale on the New England coast, and the next morning the great waves came out to meet us.

Wife, having been troubled with some malaria in her system, had expressed herself as willing to endure sea sickness for the sake of the advantage it would be to her health. She soon would gladly have endured the disease rather than take so much of the remedy, but being utterly unable to control the situation she suffered patiently. But one smile flitting over her face in many hours, and that was when her husband, who had had some little experience on the ocean, and had not suffered from sea-sickness before, after a manly fight, and some significant remarks about how one should exercise will-power, finally gave up the battle and his breakfast at the same moment.

It is no evidence of the remains of the carnal mind for one to smile under such circumstances. One feels that there is no danger of your dying, and that it will really be good for you in the end.

We were reminded of the similarity between a sea voyage and full salvation, especially with regard to those who are suffering with malaria in the system. Going to sea takes you out of the malaria, and staying at sea takes the malaria out of you.

First, you are taken out from the disease, and second, the remains of the disease is taken out of you. Just so it is that justification takes a man out of the world, and sanctification takes the world out of the man.

When we arrived in Boston we were met

CONTINUED ON EIGHTH PAGE.



EDITORIAL.

REV. H. B. COCKRILL.

NEITHER SCRIPTURAL NOR ACCORDING TO THE STANDARDS.

Rev R C. Hicks labors hard in an article in the *Texas Christian Advocate*, of July 14 h, to prove that the late law against local preachers and evangelists is both Scriptural and Methodistic, but labors in vain. He shows himself, however, to be an adept at sophistry. To puncture some of his soap bubbles is the object of this editorial.

To support the scripturalness of the law, he says:

"And before going any further the reader is requested to stop and read the tenth chapter of II Corinthians. Both Wesley and Clarke say that this chapter was leveled directly at those parties who went to Corinth and undertook to break the force of Paul's influence, telling the people that he was not a true apostle, but that they themselves were. There are several expressions in the chapter which clearly indicate that the apostle was defending his right and authority as against those who opposed him. Let us notice a few of those passages. In verse two he speaks of some "who think of us as if we walked according to the flesh." Those who were trying to supplant him actually accused him of not having a sound religious experience—that he "walked according to the flesh."

Brother Hicks then endeavors to apply this to the state of affairs in the church to day. To hear him tell it, he and all others who oppose the Wesleyan doctrine of entire sanctification occupy the place of the apostles, while those preaching the Wesleyan doctrine of entire sanctification occupy the place of those who opposed the apostle and denied his claims to apostleship.

In the first place, there is no similarity between Bro. Hicks and the apostle. If Bro. H. will prove himself as abundant in labors, as mighty in the scriptures, as full of the Holy Ghost, as wise in counsel, as pure in life, as self sacrificing for others as was the apostle Paul, then will his comparison have the semblance of reason.

Again, he must show that those teaching "second blessingism," as he coarsely dubs the Wesleyan doctrine of sanctification, are unscriptural and un Methodistic, before his comparison can have any force with those who know the facts. According to Bro. Hicks' own acknowledgment this can not be done. He states that "the offender of the present day preaches no relaxed morality," thus conceding that there is no comparison between those who opposed Paul and those who oppose this new law.

There is another difficulty with the argument of Bro. Hicks. A Catholic priest could use it with equal felicity in opposing Protestantism. He could assert, as Bro. H. has done, that he represents the true church and that all who dare to invade his territory preaching anything else, are schismatics, fanatics, etc, and that a tyrannical law, whose object was to crush out the opposition, would be perfectly justifiable.

The same position could have been just as plausibly taken by the Church of England against John Wesley, and by it they could have justified themselves in making a law to crush Wesley and his movement.

It is evident that before our brother can claim Paul's case as in any sense the same as his own, that he must establish the fact that he is more like Paul than is generally supposed. If those about whom Paul speaks in II. Corinthians had preached a deeper work of grace than Paul and at the same time had held up as high standard of morals, would

Paul have exposed them? Would he have been filled with bitterness against them? Would he have advocated the enforcement of a law to crush out such men? No. He would have bidden them Godspeed. He would have joined them in the good work. Bro. Hicks continues quoting from Adam Clarke:

But Dr Clarke delivers a most withering arraignment of the practice herein condemned, in the following words found at the close of his comments upon this chapter: "It is bas, abominable and deeply sinful for a man to thrust himself into other men's labors, and by sowing doubtful disputations among Christian people, distract and divide them, that he may get a party to himself. Such persons generally act as the false apostle at Corinth; preach a relaxed morality; place great stress upon certain doctrines which flatter and soothe self-love; calumniate the person, system of doctrines and mode of discipline of the pastor, who perhaps planted that Church, or who, in the order of God's providence, has the oversight of it. This is an evil that has prevailed much in all ages of the Church; there is at present much of it in the Christian world, and Christianity is disgraced by it." This, written nearly one hundred years ago, sounds very much like it might have been written to-day. The tactics of modern, irresponsible evangelism could not be better described. About the only difference is that the offender of the present day preaches no relaxed morality, but makes it one of the counts in the bill of indictment against the pastor that he does it, which is a more effective way of supplanting him than the other. So, according to Paul, as interpreted by Wesley and Clarke, the new paragraph in the Discipline is in perfect accord with principles that have always been observed in the Church, and it should not, therefore, be so violently opposed by those laying high claims to being the only true and tried Wesleyan Methodists."

The reader will note that in trying to strain Dr. Clarke's words to apply to the tactics of modern, irresponsible evangelism (as he is pleased to call it), he is compelled to say "about the only difference is that the offender of the present day preaches no relaxed morality, but makes it one of the counts in the bill of indictment against the pastor that he (the pastor) does it." This concession spoils the whole argument of our brother. Jesus had a right to attack the existing church of his day because of this very fact. He preached "no relaxed morality," but the priests did. It was just at this point that Martin Luther was justified in attacking the Catholic church. He preached no relaxed morality, but he charged upon them that they did. It was just here that John Wesley found his right to attack the Church of England. He preached "no relaxed morality," but they did. Bro. Hicks had better let the comment of Dr. Clarke alone, because it serves him no purpose. His article is only another illustration of how hard pressed those are who oppose the Wesleyan doctrine of entire sanctification.

The persons against whom Dr. Clarke writes, we are as heartily opposed to as Dr. Clarke himself. The holiness movement is set to preach against those who endeavor to uphold a "relaxed morality," "who place great stress upon certain doctrines which flatter and soothe self-love." We preach against sowing doubtful disputations among Christian people. We stand by the doctrines of the church, while such men as our Bro. Hicks oppose them. We make no attack upon pastors, as such, nor upon established churches. We only attack the corruption and formality in these when we find it to exist and call the church to a better experience and life.

SOMERSET, KY.—Our meeting starts off well at Soule's Chapel (not People's Chapel as advertised), and the Lord is most graciously with us. Sinners are seeking pardon and believers purity. Pray for us.

H. B. COCKRILL.

MY APPOINTMENTS.

Peoples Chapel near Somerset, August 17-30.

Waldron, Ark., September 1-10.

Magazine, Ark., September 12-25.

Springfield, Ark., Sept. 26th to Oct. 10th.

Greenbriar, Ark., Oct. 12th to 25th.

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

Camp-meet'gs New Eng.—Continued,

by Brother Heartt, pastor of the Evangelical Brethren's Church, in Everett, Mass. In this delightful Christian home we had sweet rest until the following day, and then run out some forty miles from Boston to Douglas, one of the oldest and most famous holiness camp-grounds in all the land.

This was the twenty fourth annual camp-meeting held on these consecrated grounds. Deacon Morse of the Baptist Church, a large manufacturer, a man of sanctified heart and consecrated means, has spent about twenty-two thousand dollars improving these beautiful grounds.

Besides these general improvements, many persons have built beautiful cottages here.

The camp ground is located in a great fine forest. The shade of the trees shuts out the head of the sun, and the straw from them carpets the ground, and it is with all a most healthful and attractive place. The clans gather here from every quarter. All the churches are represented, and here you will meet with the people you have read about.

I suppose, first and last, there were not less than fifty ministers of the various denominations on the grounds. Rev. Joshua Gill, of that excellent paper, the *Christian Witness*, was present. He has been, and is one of the leading spirits of this camp. Dr. Levy (Baptist) of Philadelphia, was present and preached to our edification. Rev. John Short, of the Evangelical Brethren, of Cambridge, Mass., a most incisive preacher, and Rev. G. W. Wilson, (Methodist) a vigorous and bold thinker, with wonderful gift of language to express his thoughts. Rev. Hoople, (Pentecostal Church) full of faith, and shouting for joy, a preacher who makes a man hungry for full salvation. Rev. John Norbery, whom I wish you all could see and hear, and Seth Rees, and those elect women, Mrs. Jennie Fowler Willing, Sister Cassie Smith, and a host of others whose names are written in heaven, were with us in the love of the Lord, and service of men.

I do not know whether any one kept a record of the number saved. Many were sanctified. And it was a meeting in which many of the sanctified were built up and made strong in the Lord.

When the meeting closed at Douglas, I made a run of about one hundred miles to Hedding, New Hampshire. Hedding is one of the most beautiful and splendidly built camps I have ever seen.

The holiness people open the season there with a week of full salvation, which is followed by a "Bible School" Chatauqua and a district camp-meeting. I preached for them twice a day for four days, and we saw fruit.

I met with some choice spirits here. A Brother Smith had charge of the meeting, Brother Reynolds, a felicitous preacher, greatly helped us all.

This was, as I understand it, a meeting under the auspices of the M E Church. The presiding elder of the district was with us for a short while, and seemed to be a most affable Christian gentleman.

## WOMAN'S COLUMN.

EDITED BY  
TULA C. DANIEL, Hardinsburg, Ky.

Our missionaries this year asked for \$127,000. The Board furnished them \$98,000. This is \$12,000 more than we gave last year, which was an increase of \$3,000 over year preceding. Now this \$98,000 means a year of honest work honest giving, honest prayer. "We must advance on our knees." Wait before the Lord until He shows you where you may self deny; how you may make your share of the \$98,000. Of course any of you who have sanctified "Benjamins" for husbands, who "share and share alike" with you their worldly goods, can come right up with you and your more dependent sister's proportion. Let each of us ask "what will thou have me to do?"

## CASTING FORTH REAPERS.

REV. I. W. COCHRAN, ST. PAUL, MINN.

Lord of the harvest, hear!  
We plea at Christ's command:  
The harvest time is near—  
It comes in every land;  
But O how few to reap  
The blessed fruits for thee!  
Cast forth the workers, Lord,  
Like the sunbeams wide and free.  
Cast forth the treasure, Lord,  
To send them on their way;  
Let rich and poor accord  
To keep them where they stay;  
Teach thou thy Church to bring  
Their gifts for Jesus' name,  
As men gold freshly flying  
To pleasure, folly, fame.

—FOREIGN MISSIONARY.

## The Prayer for Laborers.

"Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." How long will it take us to learn that the grand inspiration to all missions the world over, and to all missionary spirit and sacrifice in the Church, is prayer?—not appeal to men, but appeal to God. This is but one of those injunctions and promises which fix our eyes upon prayer as the great motor in the kingdom of God. Again we affirm it: Prayer has turned every great crisis in the kingdom. It can bring men, it can furnish money, it can supply all the means and material of war. Yet we sadly but seriously affirm that this, the grandest of all the springs of missionary activity, is that on which the least practical dependence is placed in our missionary machinery.

The subject will bear indefinite expansion, but our object is only to sound once again the grand key-note of all missions—believing prayer. The field is wide—world-wide. The harvest is great, but the laborers are few. How are they to be supplied? There is but one way authorized in Scripture: "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." Nothing else can fill these vacant fields with an adequate supply of workmen.

And, when workmen are on the field, it is the same prayer that must secure to the word they preach "free course," so that it is glorified. When the Church at Antioch, praying and fasting, sent forth Barnabas and Saul on that first missionary tour, the Church kept praying; and in answer to prayer doors great and effectual opened before them, and repentance unto life was granted unto the Gentiles, and mighty signs and wonders were wrought by the hands of those primitive pioneer missionaries.

We here record the profound conviction that, back of all other causes of the present perplexity in our mission work, behind all the apathy of individuals and the inactivity of the Churches, behind all the lack of en-

thusiasm and the lack of funds, behind all the deficiency of men and of means, of intelligence and of consecration, of readiness to send and alacrity in going, there lies one lack deeper and more radical and more fundamental—viz., the lack of believing prayer. Until that lack is supplied the doors now opened will not be entered and the doors now shut will not be opened; laborers of the right sort will not be forth coming to put them at work and sustain them in it. Until that lack is supplied the Churches in the mission field will not be largely blessed with conversions, nor the Churches in the home field largely blessed with outpourings and anointings of zeal for God and passion for souls.

The first necessity for the Church and the world is also the first central petition of the Lord's Prayer—"Thy kingdom come"—of which the hallowing of God's name is the preparation, and the doing of God's will is the consequence. And that kingdom comes only in answer to expectant prayer. We need first of all a revival of the praying spirit which moved Jonathan Edwards to publish his appeal in 1747, and lead William Carey and John Sutcliffe to re-publish it in 1787. Modern missions had their birth in prayer, and all their progress is due to prayer. A few souls that have close access to the mercycase like Moses, Samuel, Elijah, and Daniel, have kept up the apostolic succession of prayer; and because of this, and this alone, doors have been opened, workmen thrust forth into the open fields, and money has been provided. But suppose the whole Church would get down before God! What if, where one now prays, a hundred were bowed on the face like Elijah on Carmel! What if, in place of the naturalism that is eating at the vitals of spiritual life, there might be a revival of faith in the supernatural, a new and universal awakening to the fact that God is a present, living, faithful, prayer-hearing God; that the closet is his anteroom, nay, his audience-chamber, where to the suppliant soul he extends his scepter and says: "Ask what thou wilt in Jesus' name, and it shall be given unto thee."

The late Mr. Neeshima, of Japan, said to his fellow countrymen when planning an evangelistic tour, "Advance on your knees!" To work without praying is atheism! To pray without working is idle presumption. But to pray and work together, to baptize all work with prayer, and to follow all prayer with work—that is an ideal life. Of such a life we may reverently say, LABORARE EST ORARE—work is worship, and worship is work.

In the vision of Isaiah (Isa vi) the seraphim have six wings, and four of them are used in the office of humble and reverent worship, while only two are reserved for flying. As Dr. Gordon beautifully says, "Let us learn a lesson on the proportion to be observed between supplication and service." Better twice as much devout preparation for work than a hurried and superficial communion with God, and an unprepared and hasty dash and rush into activity. Let us linger before God until we get power, and then life becomes grand. It shines with the glory of his face, and it moves with the might of his omnipotence—A. T. Pierson, in Missionary Review.

## For Dyspepsia

Use Horford's Acid Phosphate.

DR. GEO. H. KNAPP, St. Louis, Mo., says: "I find it an excellent preparation in dyspepsia and nervous disorders, such as mental exhaustion, wakefulness, etc."

SUMMIT, KY.—The Camp-meeting at Hartford was a great success in every respect, a great deal of prejudice and

opposition was removed during the meeting. A goodly number were either converted, reclaimed or sanctified. Bro. Cockrill found himself to be a good general in such work.

Bro. Cockrill in his generalship and courage reminds me very much of General Stonewall Jackson, nothing the devil can devise can "bluff" him. We will hold a camp-meeting at Hartford again next year.

Rev. C. W. Ruth had charge of the preaching, Rev. L. Martin author of "Christian Perfection in Dialogue" did some good preaching. Bro. Cockrill also preached several times to the edification of many. The writer led the music for the meeting. Bro. Gross Williams who entertained Bro. Cockrill, myself and wife, will be remembered long by this scribe. He did great service in arranging for the camp-meeting. O how I love him! Never have we spent 10 days more pleasantly than we did in Bro. Williams' home.

My address from September 4 to 13 will be Oakland City, Ind. from Sep. 13 to 30 my address will be Ellis, Tennessee, then Somerset, Ky. for 10 days. Your Bro. in the fight.

LUTHER R. ROBINSON.

ATLANTA, TEX.—We have just closed a meeting at Bivins, Texas, in which the dear Lord gave us a glorious victory. Many souls were reclaimed and saved by the washing of regeneration and renewing of the Holy Ghost. We then went to Atlanta, and preached three times to large crowds, and by a promise will return November 1st to give the saints a ten days' meeting, the Lord willing. All glory to Jesus for His love and power to save and sanctify! We go from here to Vildo, Tenn., and then to Rosebloom, Miss., and Fairfield, Mo. I was assisted by O. L. Leonard, a man of great power, who is wonderfully used of God in the salvation of children. Your brother in the war,  
J. N. WHITEHEAD.

RIPLEY, MISS.

## Catarrh Cannot be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

F. J. CHENEY & Co., Props., Toledo, O.  
Sold by druggists price 75c.  
Hall's Family Pills are the best.

PUTNAM, TEX.—Dear Brethren: We are fixing for a holiness camp-meeting to commence the 1st of September; Bro. M. B. McKenny will do the preaching. Will all the readers of the HERALD please pray for a Pentecost at this place?

There have been debates here, and a good many oppose sanctification as a second work. There are but a few sanctified people in this country. Your brother saved and sanctified,  
ELI L. CLEMMER.

"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."

What Tears and Triumphs No. 2 has done.

Tears and Triumphs No. 2 has gladdened the hearts of over 30,000 people in a few months, send us an order. PENTECOSTAL PUB. CO.

## The Miser.



Many a man with his whole soul immersed in business and money-getting is like the miser whose spring door shut to and locked him in forever. Men work and slave and worry and get sick and broken down, forgetting all the time that health is worth more than that a happy, home is rather than great till they hear door of disease

gold, and cheerful to be choiches, unthe trap-spring to and shut them off from all the bright hopes they labored for.

A sick man cannot be happy; he cannot accomplish the work he has to do in this world; he loses the very money he is striving for; his ambition defeats itself. Any man who discovers that his strength and energy are giving way has an unfailing means of regaining his physical health and stamina in the simple yet all-potent restorative power of that wonderful "Golden Medical Discovery" originated by Dr. R. V. Pierce, of Buffalo, N. Y., the world-famous specialist in diseases of the nutritive organism.

Among the thousands who have consulted him by mail the case of Mr. Newton B. Blake, of Tiptonville, Tipton Co., Miss., as shown in the following letter indicates the remarkable efficacy of his treatment: "In December 1895 my health began to fail. I tried many different kinds of medicines and the more I took the worse the disease grew. Finally in April when I was busy with the farm work my health got so bad that I could not hold out to work one hour. My breath became short and I was weak and nervous, and oftentimes would spit blood. I was unable to work. I tried one of the doctors in the vicinity but failed to obtain relief. I seemed to grow worse. My father received a book from Dr. Pierce in which I read of a case similar to mine, and decided to write to Dr. Pierce. He recommended me to take his 'Golden Medical Discovery.' After taking six bottles of this remedy I can recommend it as one of the best medicines to build up the system. I am now enjoying good health."

Torpid liver and constipation are surely and speedily cured by Dr. Pierce's Pleasant Pellets. They never gripe. They regulate, tone up and invigorate the liver, stomach and bowels. No substitute urged by mercenary dealers is as good.

BEREA, KY.—We have just closed a very interesting meeting at Hindman, Knott county, Ky. We were assisted by Brother Wm. Tyler, of Campton, Wolf county, Ky. There were about twenty-five professions of conversion, reclamation, and sanctification. To God, our Father, be all true results and honor.

Yours saved and sanctified,  
GREEN V. TODD.

## "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.

## Stutterers, Read This.

Rev. G. W. Randolph, the great voice doctor, who has so successfully treated many 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.

As good an organ as any, the Epworth, known among Methodists chiefly, lent for trial and sold for two-thirds of what you would pay for an equally good one of famous make. Write for book.

Williams Organ and Piano Company  
Methodist Book Concern Building  
Chicago.

**Grab Orchard, Tenn.**

Last night as I lay down to sleep the thought came to me that I had more planned to do to-day than I could do, but told the Lord about it and was soon asleep. On awaking this morning I found it was an hour earlier than I usually awoke. I arose at once, felling able to do all the Lord required of me. After my morning Bible reading, I took up the dear old HERALD, and while reading it I found I had time to write a few lines to it. God bless the writers of its pages. This bright morning my mind goes back two years, when in the home of an uncle at Greenville, Tenn., I first read your paper. My uncle was in the experience of sanctification, and was a reader of the HERALD. I had never heard a sermon on the "second blessing," therefore I was not in harmony all together with the doctrine. Yet I did so much enjoy reading letters written by the holiness men and women.

My uncle would talk to me upon the subject which was so sweet to him, but I did not understand how God could give a person such a glorious experience. Yes, I, like many others, wanted to UNDERSTAND ALL about it before going into it.

On going to my room in the evening I would often slip away with a holiness paper from my uncle's table. For hours I would read and think, and by and by I said, "Oh God, if there is such a blessing for me, do lead me to know it." He not only led me to know that the blessing was for me, but He gave it to me, praise His holy name!

Today there's sunshine in my soul! Temptations are all around me, but I hear a still, sweet voice which seems to say, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able."

At my country home in the hills of Tennessee, there is a little holiness band of seven. One year has passed since we heard a holiness sermon, and a greater length of time has gone by since we had a holiness meeting. There is much opposition to the doctrine of entire sanctification in this country. The doctrine has been misrepresented for miles around. Our band has long prayed that God, in His all-wise providence would open the way for a holiness preacher to come to us. At one church, three miles away, a holiness man would be welcomed, but so few people live there. We desire a meeting where more people could attend. We have no church, but we know if God wills that we have a meeting He will open the way in His own good time.

Few people live in this neighborhood, but they would come from the surrounding country to hear a holiness preacher preach. While many would come through curiosity, some would come for instruction.

May God help the readers of the HERALD who have "free salvation" to pray one earnest prayer for our band and the sinful people here. Pray too that we may soon have a Holy Ghost meeting in our midst.

Down in the valley with my Savior I would go,  
Where the flowers are blooming and the sweet waters flow;  
Everywhere He leads me, I would follow, follow on,  
Walking in His footsteps, till the crown be won.

Yours in Jesus' name,  
MATTIE C. BAKER.

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



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see a thing too often, you no longer see it; if you hear a thing too often, you no longer hear it." Perhaps you've seen and heard so much of "Pearline" that it makes no impression upon you. Then it's time to wake up and look about and see what Pearline is doing for other women. Pearline gives the easiest, quickest, most economical washing and cleaning.

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**Stillwell, Ill., Meeting.**

On Friday night, August 5th, we opened a ten days' convention at Stillwell, Illinois, a small village on the Burlington railroad in the northeast portion of the State, located in a beautiful prairie farming country. We were greeted by a large congregation hungering for the real truth, and only three persons in the congregation in the experience of full salvation. At the first service the altar was well filled with seekers, some for pardon, others for purity. Three services each day brought the people for six miles around, and we closed Saturday night with altars crowded with seekers. A number of prominent members of the church sought Christ as their Savior. We return there September 16th for a two weeks' revival. Will all the saints pray for this meeting? There are obstacles in the way. Some one had passed that way in the past few years and had preached that they could not sin, and the church had been held up as a sample of the preaching of the holiness people.

Great victory is expected in the coming revival. M. B. GOTT.  
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<b>Total</b>	<b>\$1 90</b>

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**An Appreciative Note.**

DEAR EDITOR:—As I have only been a subscriber to your paper for a short time, I hope to have space for a word of praise. Your paper has done me so much good I must tell of its goodness. I can hardly wait each week till it is issued. I think every home should take this dear paper. It is food to the hungry soul, and may God bless it and its editors and use them to his own glory and honor, is the prayer of your sister in Jesus' name,

MRS. L. BUCKLEY.  
CORBIN, KY., Aug. 15, 1898.

If thou faint in the day of adversity, thy strength is small.—Pr. 24-10.

**The Williamson County Holiness Association**

Met at Flagpole, Tenn., July 31 to August 10, 1898, in annual meeting. Brother W. N. Matheny led with his usual zeal. Brother George Anderson, of Texas, was with us and did some good preaching. While the devil and the world were arrayed against us in all their power, the Lord gave us victory. Our people are enthusiastically preparing for a greater victory in 1899. We hope to see hundreds of campers on the Flagpole hill the first Sunday in next August.

Pursuant to Bro. Morrison's suggestion in the PENTECOSTAL HERALD of July 27, our people "agitated the question of a convention." It was unanimously decided that the time is ripe for such a convention, and held an election to elect delegates to represent this Association. The election was by ballot and resulted in the unanimous election of W. N. Matheny and Felix W. Johnson. Every one voting wrote their name and address on the same ballot, and are expected to help defray the expenses of the convention. Expense money is already coming in.

Brother M. A. Meacham, whose address is Leiper's Fork, Tenn., was elected president of the Williamson County Association. The association has a deed to five acres of land and an option on as much more as we need. Any one wishing to camp with us next year, can get all particulars by writing to Brother M. A. Meacham. Sanctification is planted here to stay till Jesus comes. Glory, hallelujah! FELIX W. JOHNSON.  
WHITE OAK, TENN., AUG. 11, 1898.  
"Zion's Outlook," please copy.

"After these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. And he left all, rose up, and followed him."

**My Wife Equal to a Gold Mine.**

My husband was in debt, and I being anxious to help him, thought I would sell self-heating irons and I am doing splendidly. A cent's worth of fuel will heat the iron for 3 hours, so you have a perfectly even heat. You can iron in half the time and no danger of scorching the clothes. I sell at nearly every house, as the iron saves so much fuel everybody wants one. I make \$1.50 on each iron and have not sold less than ten any day I worked. My broker is doing well and I think anyone can make lots of money any where selling irons. J. F. CASEY & CO., St. Mo., will start anyone in the business as they did me, if you address them.

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**W. L. DANLEY,**

General Passenger and Ticket Agent,  
NASHVILLE, TENN.

**Ye Are My Witnesses.**

I am a subscriber to your valuable paper and I certainly enjoy its weekly visits. I am impressed to send my experience to your paper for publication.

I was converted July 1891, reclaimed August 1897, and sanctified during the same meeting. I praise God for a sanctified ministry. The dear Lord was kind enough in his infinite mercy to allow me to hear sanctification preached in a meeting held at Levester, Texas, by Bro. L. M. Curtner, our pastor, and Bro. G. H. Ayers, evangelist, of Clyde, Texas, and when God convinced me of the necessity of the blessing, I am so glad I had the moral courage to seek and obtain it. I am now in the land of Beulah. The night I was sanctified was the happiest night of my life. The people may say what they please about sanctification, but I know it to be an experience, and subsequent to regeneration, for I have the witness in my soul, hallelujah to God! Since I have been sanctified it is a pleasure for me to work in the vineyard of the Lord. Oh, what a difference I can see and feel in my heart's desires now to what it was in my early Christian life! It is so sweet now to work for my blessed Savior. He always pays me so well for every little thing I do for Him. I intend, by the grace of God, to live a life hid with Christ in God, and always be ready to testify to His cleansing power.

God bless the PENTECOSTAL HERALD and all its readers! Yours saved and sanctified and kept by the power of God.  
ROXIE HOOVER.  
BURNET, TEX.

JUDSON, KY.—Dear HERALD: Bro. Bottom, Bro. Robinson, and myself have just closed a very successful meeting at Ballard, Anderson county, Ky. The meeting was held under an arbor, and people flocked in for miles around. Notwithstanding the large congregations and the report which we had heard concerning the bad behavior there, we had good order and the people readily accepted the Gospel.

It was not a "burnt district," but the people were hungry for the Word. There was none of that pounding for eight or ten days before we broke through, but the very first week they flocked to the altar and cried out for mercy. I was struck with the way they pressed into the kingdom. Instead of seeking four or five days, they would fall down at the altar and in a few moments would rise with their souls flooded with glory, and their faces beaming with heavenly light.

Some accused us of using some mesmeric power, but it was only the power of the Holy Ghost using us. Believers readily accepted the doctrine of sanctification and pressed into the experience.

One man came to the altar seeking the blessing, and no sooner had fallen at the altar than I got down to talk to him, but it was short work, for I got to ask him only one question, and that was: "Do you believe in the blessing?" And his answer was: "Yes, bless God, I do;" and he arose and began to shout that he had it.

We held a little over two weeks, and the result was about twenty-five conversions, six sanctifications, and fifteen accessions to the church.

We are now engaged in a meeting on Sugar Creek, in Garrard county. The outlook for a revival here is favorable. There are but few Christians here. I put the proposition last night for all those who knew they were saved to stand up. Only two in all the tent stood. One young lady was very much perplexed; said

she: "I don't know what to do, how can you know you are saved? I belong to the church, but—" and here she brought in that disjunctive as many others do.

How many to-day, are like Nicodemus, in the dark in regard to spiritual things. When you speak to them in regard to a conscious salvation they are utterly dumbfounded, and like Nicodemus, ask the question, "How can these things be?" The blind have been leading the blind and they are all in the ditch together. Let us labor with all the power God has given us, to rescue them and bring them out into the glorious light of the Gospel of Christ. We desire the prayers of all God's children.

Anyone wishing to secure our tent and our services will write us at this place, Judson, Garrard county, Ky. Yours for service,  
E. S. WILSON.

OVERTON, LA.—Praise the Lord, I have had another chance to be at dear old Scottsville again. The Holy Ghost was there in great power to rebuke sin in all its forms and fashions. At times the search-light would be turned on so strong, people would fall like straws before a tornado. I never will forget the bright faces and ringing testimonies of the Scottsville Camp. From there we went to Tatum, Texas, had a good time under the power of the Holy Ghost, which brought converting and sanctifying grace on the people. On with the battle.

EVERGREEN, ALA.—Our meeting at Evergreen, near Massey, Ala., closed Sunday, August 14. It was a glorious victory for holiness from start to finish. About twenty-five professions. Among the ones that were sanctified was Sister White, of New Decatur, Ala., wife of R. B. White, and I never saw a clearer case in my life. I am expecting great good to be done in New Decatur by this sanctified couple. I bless the Lord. He honors the truth when we preach it straight. We are on our way to Alexander, Texas. We expect a great victory for holiness there. Alexander, Comanche and Walnut Springs are our engagements in Texas so far. I feel like singing,

"Glory, glory, Jesus saves,  
Glory, glory to the Lamb!  
The cleansing blood has redeemed me,  
Glory, glory to the Lamb!"  
And once 'twas painful trying,  
now 'tis perfect trust.  
Yours saved, A. J. JONES.

BARDWELL, KY.—We have been from home six weeks. In that time we have helped Bro. Hayes in two meetings, one at Waitman and one at Mt. Zion. At this last place we found about 40 sanctified people. And we did not have to preach up a revival, had only to touch the sanctified spring and a revival was on hand. Several Baptists swept into the stream and came out shouting the blood cleanseth from all sin. From Mt. Zion we went to Smeathers' camp-ground to hear Bro. Hopper, and while there we were both blessed, and refreshed for the field. Bro. Hopper is a strait, thorough preacher of holiness. From the camp-meeting we came to Pettit, where we are helping Bro. Moore, a sanctified local preacher of the M. E. Church, whom Bro. Hayes, the pastor, turns loose on his work, and says, "go head." We are holding the meeting in a large barn, and it is full of hungry people. Seekers from the first, and some getting blessed.

From here we go to Henderson. Any one wishing to write to us, address us at Bardwell, Ky.  
MRS. J. H. COLLINS.

**Tears and Triumphs No. 2.**

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It is Pentecostal, loyal and evangelical. It is fast forging to the front. Printed in round or shape notes; state which you prefer.

It contains five songs that have sold very extensively in sheet form, some of them costing singly more than the price of this book of two hundred songs. Among the choice songs we name, "Abiding and Confiding," "Consecration," "Life's Railway to Heaven," and the great song,

"**Rever Alone.**"

From hundreds of testimonials, note the following:

- "It is the book for the people. They shout and cry as we sing."—C. B. JERNIGAN.
- "It is a great book."—REV. H. C. MORRISON.
- "Talk about singing books, Tears and Triumphs No. 2 beats anything of the kind I ever saw. Why it just ran away with my soul."—REV. J. R. BORTS, Pastor M. P. Church, Noxen, Pa.
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Board \$20.00 per 100; \$2.80 per Dozen; single 25 cents.

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**Texas Notes.**

At Bivins we have just closed a splendid meeting. Bro. P. H. Saunders is pastor. Evangelists J. N. Whitehead and O. L. Leonard led the work; they are true men of God. Bro. Whitehead is a fine expounder of the Word, and has the happy faculty of collating much Scripture and forcing a verdict by producing the proof. It is marvelous how clearly these Baptists can teach the "second blessing, properly so called." However, Bro. Whitehead is a Methodist now. Eight months ago our Atlanta band led us over to Bivins. We found the town and country forsaken by the Methodists. Hard times and short finances had left them out. The preachers had quit and turned the poor people over to the devil and his lies. Our band set to work with great faith, and many souls were saved. The drunkard, Sabbath-breaker, and gambler were converted, a real revival set in and continues.

Our Hughes Spring Camp has just opened. The opposition here has been strong and steady. Last year a rabble was raised and headed by a Methodist preacher; they yelled and threatened violence, but the camp came out with a great victory. Bro. A. C. Bane is here, also L. L. Pickett, E. C. DeJarnett, and others. We expect a great victory here.

Bro. Julian Woodson is pastor here. He is a faithful man; he was driven from the East Texas Conference, M E Church, South, and put out in the streets in mid-winter, houseless and moneyless, with a helpless family and invalid wife. But the Lord has wonderfully cared for him, and he is doing the best work of his life now. Bro. Woodson reports gracious revivals over his work, and is planning a fall and winter campaign into the regions round about. (REV.) J. W. LIVELY.

**EXCURSIONS TO**

Petoskey and Mackinac Island via Pennsylvania Lines.

Excursion tickets to Petoskey and Mackinac Island, the most popular resorts in Northern Michigan, will be sold via Pennsylvania Lines, Aug. 30th, Sept. 3d and Sept. 7th. The round-trip rate from Louisville will be \$11.00 to Petoskey and \$12.00 to Mackinac Island. Tickets will be good going on regular trains on the dates specified and will be good returning thirty days. For special information on the subject apply to C. H. HAGER, D. P. A., Louisville, Ky.

"Trust in Him at all times: ye people, pour out your heart before Him: God is a refuge for us. Selah."

**MOTHERS** Your Children cured of Bow-wetting. Sample free. Dr. F. E. MAX, Bloomington, Ill.

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For the protection of fruit and shade trees against rabbits and all kinds of animals and insects. Nothing will bite the bark of a tree with this Coating on it. It also keeps all insects from the roots as the rain carries the paint down to the roots from the body of the tree. It is almost a second bark, and protects the tree against the weather. It only requires one coat. One coat lasts five years. It is purely vegetable, nothing in it to damage the tree. The Tree Coating is not poison and will not harm anything that would eat it. Castor oil is good compared with this Tree Coating. It never loses its taste, and will not spoil in the package, open or unopen. Always ready for application. Anybody can apply it. A boy eleven years old as well as a man, can coat from 600 to 800 small trees and larger ones in proportion. John Hall, of near Churchton, coated twenty five trees with one half pint. The cost to coat a tree with my Coating is less than the cost of the labor to wrap and tie up a tree with anything. We furnish the brush to apply the Coating with every package of Tree Coating. Agents wanted.

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W. J. McQUOWN, E. W. LEBLANC, Dist. Pass'r Agent, Gen'l Pass and Trk. Agt., LOUISVILLE, KY. ST. LOUIS, MO.

#### Camp-Meeting Slate.

Evangelist B S Taylor, Des Moines, Ia Woodbury, Co, Ia Ass'n, Aug 26 Marion Co Ia Ass'n, Sept 6 Above each ten days Hope also to attend a few days at Richmond, Me, August 9 Have a new Tabernacle in good shape. 40x60 Parties desiring dates not taken as above address soon, if your date is not given in this slate

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#### "Tears and Triumphs No. 2."

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WINNIPEG, 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. IRWIN.

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

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The Bonnie, Ill., Camp-meeting begins on August 24th, and ends on September 5th, 1898. Rev. A. A. Niles, J. J. Smith, W. J. Harney will be among the leaders. R. M. Hoskinson, President. You are invited.

## Truths As I Have Found Them,

Is the title of a New Book by Rev. G. W. Wilson.

Splendid Testimonies.

The result of a marvelous research. REV. WM. McDONALD, SOMERVILLE, MASS.: "I have read 'Truths As I Have Seen Them' sufficiently to be able to express an intelligent opinion of its merits. To me it has been a rare intellectual treat. It is a book to be not only read, but studied. I have seldom read a book on the common topics of which it treats, so clear, so original, and convincing. It is a book which will live, while the subjects it discusses command the attention of thinking people."

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DR. J. C. BRIGGS, SOMERVILLE, MASS.: "I want to express my thanks for the publishing of your book. I am glad God has raised up some one to express my inner thought if I could not express it myself."

REV. L. N. MOORE: "I am just reading Bro. Wilson's new book. It is solid and substantial throughout. The author's style is readable, and clear as crystal. He moves along high lines of thought, especially in chapters 1, 2, 8, 12, 19, where his discussions show him to be a deep thinker. The errors now current on divine healing, death to self, the relation of the senses and passions to holiness, etc., are exposed and brought to light. The author makes but little use of figures or flowing rhetoric, but reasons clear through his theme. The book ought to be read and studied by every thinking man and intelligent professor of holiness."

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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.

WILSON.—Tauford Wilson was born in Hopkins county, Ky., Nov. 22, 1876, died Aug. 3, 1898.

He was confined to his bed almost four months, during which time he suffered the most intense bodily pain, his trouble being malarial rheumatism. He was anxious to get well, but when he knew that he must go, he was perfectly resigned to the Master's will, and before departing called the family around his bed and bade all farewell, requesting them to meet him in heaven.

"Tauf," as we always called him, was converted and joined the M. E. Church, South, at Howell's, a country church, more than two years before his death.

His last hours on earth were a most glorious victory over death. He shouted the praises of God for almost an hour, and then fell asleep as quietly and peacefully as a babe in its mother's arms. Farewell, brother, but not forever, for we will meet you where "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any pain, for the former things have passed away." A BROTHER.

HANSON, KY, Aug. 8, '98.

HORN.—H. J. Horn left his home on earth for his home in heaven, Oct. 31, 1897, at the age of 35. He was born in Grayson county, Ky., near Clifty church, where he spent his boyhood days and afterwards with his family moved to Louisville, Ky. He united with the M. E. Church, South, at Twentieth and Jefferson street during a meeting held at the same place by Rev. S. H. Lovelace. I never witnessed a more glorious conversion. His face wore a distressed look that we so often see on the face of a true penitent, but one day suddenly the light broke in on his countenance like the sun from behind a cloud; his face shown with a heavenly luster as he told how he found the Saviour. In his last illness he was perfectly resigned to the will of his Lord, and through all of his suffering he never murmured once. His was a short, Christian race. His death as well as his life made a profound impression on all who knew him. I never knew a more triumphant death. As this world began to fade from his vision, heaven seemed to open in full view. He said to his family and pastor, "It's all right, you will all be there." He left a wife and five children to mourn his loss. May the blessings of God, whom he served, be upon his lonely family until we meet around the throne.

"At the crystal river's brink We shall find each broken link, Some sweet day, by and by."

HIS WIFE.

WHEREAS. It hath pleased our Heavenly Father, in his providence, to take from our midst our father and brother, Rev. C. C. Coppedge, and

WHEREAS, We recognize in our brother the true, Christian spirit, having proved to the world by his daily walk and conversation, his true character. His patience was exemplified in his last illness, which he bore without murmuring. Bro. Coppedge was born Feb. 2nd, 1830, born again 1841, and after living fifty-six years in a justified state, in 1897 he was sanctified wholly.

Resolved, That by his death we have lost a pillar of the church, a kind neighbor and devoted father and

husband. He was an official member of the Coffeetown Holiness Association; he was always ready to assist in any laudable cause.

Resolved 2nd. That we bow in submission to the will of our Heavenly Father, knowing that he doeth all things well.

Resolved, That a copy of this be sent to the PENTECOSTAL HERALD for publication, and a copy be furnished the family.

H. CAMPBELL, J. S. PALMER, J. A. RICEY, J. F. RAGSDALE, } Com.

HAMMONS.—A tribute to the memory of Bro. Jacob A. Hammons, who was born in Cherokee county, Ala., in 1822, moved to Van Buren, now Cleburn county, Ark., 1852, removed from thence to his farm five miles from El Paso, Ark., in 1855, where he continued to reside for more than forty-five years, beloved and honored by all who knew him, and died at the old homestead on Sunday, April 24, 1898, in the seventy-seven year of his age.

Bro. Hammons joined the M. E. Church, South, with his now sainted wife, while living near Quitman, Cleburn county, Ark. From this time his character matured in Christian excellence until the fall of 1896, when Bro. Hammons entered into the experience of entire sanctification, which seemed to all who knew him the happy culmination of a life entirely given over to God.

The history of Bro. Hammons' long and useful life is so intimately blended with that of his dear companion that it is best told in connection with hers. Having journeyed so long and faithfully and well together, it affords a touching and beautiful design of Providence that Bro. Hammons and his wife should not be long separated from each other, he surviving scarcely eleven months.

While it is sad to visit the dear old homestead, yet it is comforting to know that its long-time inmates have met again in their heavenly home, and are forever with their Lord.

And now, farewell, dear old saint, while we praise God that the long, rough journey of life has ended, we rejoice to know the way was clear and the landing was safe. "Let me die the death of the righteous, and let my last end be like his."

Tenderly, a friend and sister in Christ, MRS. FANNIE E. SUDDARTH, HAMMONSVILLE, ARK.

COLUMBIA, KY.—After closing a successful meeting at Elk Horn, Ky., we came to this place and opened fire on the enemy.

This is a town of about two thousand inhabitants. The people are anxious for a great revival. Interest deepening and crowds increasing at every service. We move to the Court House tonight. Pray for us. Yours under the blood, J. C. JOHNSON.

KILLEEN, TEX.—The Holy Ghost and fire is falling, Satan is trying all he can to keep the dear people from taking hold. Some are getting saved and sanctified; glory to Jesus, W. T. CURRIE.

For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us. Hebrews 10:14-15.

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Vision of the holy waters. EZEKIEL, 48. Borders of the land. CHAPTER 48. Now these are the names of the tribes, From the north end to the coast of the way of Hethlon, as one goeth to Hamath. Hazar-ennan, the border of Damascus northward, to the coast of Hamath, for these are his sides east and west, portion for Dan.

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Jacob goes down to Egypt. GENESIS, 46. The names of his children. to the commandment of Pharaoh, and gave them provision for the way. 22 To all of them he gave each man changes of raiment; but to Ben-jamin he gave three hundred pieces of silver, and five changes of raiment.

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Numbering of the people NUMBERS, 26. in the plains of Mo 16 And the LORD spake unto Mo'ses, saying, 17 Vex the Mid-i-an-ites, and smite them. hundred and fifty men; and th became a sign. 11 Notwithstanding, the child of Kō'rah died not.

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### The Need of Methodism.

Rev. Hugh Price Hughes, the eminent British Wesleyan, in concluding his great speech at the dedication of Wesley's house, expressed his conviction that the greatest need of modern Methodism was not more conversions, nor more money, but a deepening of the spiritual life of the ministers, lay officers, and church members. "That," says the *Western Christian Advocate*, "is true the world over. Not truer is it in England than in America; not truer of Methodism than of any church. It is in too many instances true of us. We have drifted away from the experience of the fathers; too often have we let go the witness of the Spirit; too often have ceased striving after perfect love. We are prone to preach theories, and not conscious verities; we know more about the Bible than of the Bible; soulless formalism, in too many cases, has crowded out the fervent spirit; often strife and vain glory take the place of lowliness and brotherly love; and 'who shall be greatest in the kingdom?' is asked, rather than, 'Lord, what wouldst thou have me to do?' Ease and self indulgence, not sacrifice and zeal, are the law of life. How often professionalism supercedes the divine call; riches and social standing become the standards by which accessions are rated. To too many eyes, even Barrabbas is likelier than the Galilean. 'The king of the Jews' will do; the Carpenter of Nazareth is low and common. Adam is eating apples rather than keeping garden. Truly, the great Welshman is wholly right when he says, that rather than more conversions and more money, Methodism needs a regenerated ministry, officary and membership." —*Christian Standard*.

SIDNEY, KY.—We have just closed a ten days' meeting at Pikeville, Ky., conducted by that godly man, Evangelist Wm. S. Maxwell. God most graciously blessed his labors. The saints were much strengthened and edified, backsliders were reclaimed, sinners converted and believers sanctified, but God keeps the records. Bro. Maxwell also organized a Holiness Union at that place, which was a long felt want. He is indeed a man of God. His very presence is an inspiration. He is a bold and fearless preacher, a flame of holy fire. He is certainly endowed with power from on high. Bro. Maxwell with others is endeavoring to plant a Holiness school in our county, and also purchase a tent for camp-meeting purposes. God has been good to us to send us such a man. May His blessings rest upon our beloved evangelist. Dear readers everywhere, pray for us. Pray for God's cause everywhere. Let us keep low at the feet of the Lord. Jesus is coming soon. God grant that we may meet him in peace. Your sister saved, sanctified and healed through faith in Jesus, ONIE WILLIAMSON.

THE Fairfield Holiness Association will commence its annual camp-meeting September 15th, continuing ten days, with Brother J. N. Whitehead in charge.

W. J. LOVE, Secy.

COON CREEK, TENN.—Our meeting just closed at Coon Creek, near Pinley, Tenn. A glorious time indeed. Sixteen precious souls were converted and eight sanctified. Six of these were young ladies. Glory to God for a consecrated young host, that is to bear the burdens of the coming church at this place. May the Lord bless and sanctify all who read this.

Yours under the blood,  
 J. A. HASSELL, P. C.

GREENVILLE, TEX. — The 1898 session of the Greenville Holiness Camp-meeting has just closed. Rev. E. F. Walker, of Green Castle, Ind., and Rev. A. C. Bane, of Pacific Grove, Cal., led the meeting, with Rev. C. B. Jernigan and wife in charge of the music. The attendance was large, the spacious new tabernacle, seating 1600 or 1800 people, being taxed to its utmost capacity, notwithstanding over-flow meetings on other parts of the ground. God was present in His convicting, converting, reclaiming, sanctifying and healing power. Some three hundred being converted, reclaimed or sanctified. To God be all the glory!

Sister Frye, who had been on crutches for eighteen months as a result of inflammatory rheumatism, under the leading of Bro. S. Wylie, superintendent of the Door of Hope and City Mission of Paris, Texas, took hold of God by faith for healing, and the last time I saw her she passed around the tabernacle unattended, save by the wondering crowd following in the rear, while Brother Wylie was walking in front carrying her crutches—praising God.

Several visiting ministers were present during the meeting—Rev. B. F. Haynes, of "Zion's Outlook," Rev. C. M. Keith, of the "Texas Holiness Advocate," Revs. L. L. Pickett, H. G. Scudday, Thomas Rogers and wife and others. The testimonies were clear and unmistakable. Wish space permitted to go into detail. All were good to the use of edifying. But no pen or brush can do them justice, especially that of thirteen years old Effie Adair, who with rapidly clapping hands and glowing face testified to the sanctifying power of Christ's blood. Glory!

I am glad to report that during this meeting the amount has been secured to pay off the balance due on this beautiful tabernacle. Rev. E. C. DeJernett is president of this camp-meeting association, and Bro. J. B. Norsworthy, secretary, the former of whom sheltered the writer, and he did it well. The last service was held this morning. A farewell sunrise prayer-meeting, and it was just such a service as you will see only at the close of a holiness camp-meeting. The PENTECOSTAL HERALD has many warm friends here.

Fraternally,  
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### The Holiness Convention.

Yes, let there be a convention of the holiness people, representing all parts of the Southern Methodist Church at least, to consider carefully and prayerfully the existing state of things, and decide what is the best course to be pursued in the divided and distracted state of the Church, and then let the good people all move together in a body, instead of having so many individuals to be persecuted and perplexed alone, as at present. "Where no counsel is the people fall, but in the multitude of counselors there is safety;" and "in union there is strength." The Southern Methodist Church is evidently too divided against itself to stand.

The arch-enemy of God and man had the presumptuous impudence to take our blessed Saviour up into a high mountain and show him all the kingdoms of the world and the glory of them; and said unto him, "All these things will I give unto thee, if thou wilt fall down and worship me" (!) Then Jesus saith unto him, "Get thee hence Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and angels came and ministered unto him." But alas! alas! too many in the Church have been led up into high places and shown the kingdoms of the world and the glory of them, and fallen down and worshipped Satan, instead of the Lord God! And, like the high priests and the elders and scribes of old, who became so blinded they rejected their promised Saviour, and opposed and persecuted both him and his disciples, and finally crucified him, or some of them. But the Son of God, expiring upon the Cross, prayed, "Father, forgive them: they know not what they do." So let the holiness people pray for the blinded rulers of the Church today: but save themselves from such untoward opposition.

In the meantime, to evade that wicked paragraph 302, let all the proscribed, hunted and persecuted ones, who feel like Peter and the other apostle who said in the fifth chapter of Acts (which let all who lust for undue place and power read and ponder well), "They ought to obey God rather than men," put their membership with a holiness pastor, where he will be safe from the annoyance of the ungodly; as he can have justice in such a godly court.

As the holiness people hold to the principles and preach the doctrines upon which Methodism was founded and built up, and their *raison d'être* (reason or right to do a thing) was granted by the law of the land, they are in law and equity entitled to the property of the Church. And, instead of allowing those who have been deluded and led astray, hold the property and destroy the church, let the holiness people claim their just rights, and make better use of them than the usurpers have done.

D. W. FOSTER.

OPELOUSAS, LA.

CINCINNATI, O.—Just closed an eleven days' meeting here. God was with us; over sixty converted and sanctified. Bro. Knapp is doing a wonderful work through his tent. We found the people hungering for holiness, and of course they were filled. We had large crowds, in fact it is said, the largest under the tent. Seth C. Rees follows us. Pray for the tent work and Bro. K.—Bro. Bell and I go next to Tobacco, Ohio. God bless THE HERALD.

H. W. BROMLEY.

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### Chaplin, Ky.

DEAR BRO. ARNOLD.—Permit me to say a few things through the HERALD. Bear with us and we will be as brief as possible. We are closing out our fourth year on the Chaplin circuit. In many respects it has been four years of much enjoyment; we have held a number of revival services, in which many souls were saved and the church strengthened with might by "His spirit in the inner man," and yet the Chaplin circuit is not what it ought to be, either spiritually or financially, but will compare fairly well with other churches. I hope and trust that the bishop and his cabinet may send the right man to this work; a good, level-headed, Holy Ghost preacher; one who will so far exceed us in every way that the entire circuit may have a great spiritual uplift in the near future. We held our last quarterly meeting June 25th and 26th. It was what we call a success, though the weather was bad, a success because the elder was at himself, and did some of his best preaching. Dr. Vaughn is much loved on this work. Bro. Humphrey, son and daughters were with us, and rendered valuable service, both in preaching and singing; the Sunday morning love feast was a great blessing to many of us. Bro. Hobbs said in his testimony that that was the sixteenth quarterly meeting that he had attended in the four years, and only missed one sermon by the pastor at his home church, and added that he had been abundantly paid. I hope that every steward in the church will remember the statement of this good man and try to imitate his zeal in the future. The nearer the time approaches for us to leave these good people, the more I realize what a hard thing it will be for us to do; as their pastor I love them, they have been my friends from the very first, and now since they have walked with us through the valley and shadow of death, they are more than ever our friends. During wife's sickness they stood by, they looked on and with never tiring hands, administered to every earthly want, there was nothing too hard for them to do; yes, they followed with us down to the crossing, and when we could go no farther they shed the tears of sympathy and sorrow with us, and thus won in our hearts a feeling that will never die. I thank God for such friends and divine grace in time of so great a trial, but the promise of the Lord is, my grace is sufficient for you. Oh how truly the poet has said: "He promised never to leave me; No, never to leave me alone." I bless the dear Lord that I realize the truth of this statement; he has never left us a moment. Heaven is much more to me now than it used to be since wife has gone there. We also have a sweet little baby boy whom the Lord took to that country nearly thirteen years ago. Wife said a few days before she died, when speaking to me about her condition, that she would soon see her baby again. She said it was hard to leave us, especially poor little Clifton, but the Lord would make a way for him. May the God of all grace bless and keep the dear children in the way everlasting.

I close by thanking the brethren and sisters for the letters of sympathy which we have received.

W. T. ECKLAR

(Our brother has "ur sincerest sympathy in this sore bereavement. May the God of grace and comfort minister grace according to the affliction of our brother, and his now motherless children.—Editor.)

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

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

### CLASS OF THE SECOND YEAR.

The class of the second year, Kentucky Conference, M. E. Church, South, will meet for examination at 8 o'clock Monday night, September 12th, at the Methodist Church, Flemingsburg, Ky.

W. E. ARNOLD, Chairman Com.

### THAT BLUE MARK.

Reader, if you find a blue mark across this part of your paper, it means that your subscription has expired and that it is time to renew and pay up arrears. We have been exceedingly lenient toward our subscribers. We must in the future adhere more strictly to good business methods, and we call upon our friends to help us do this by remitting promptly their subscriptions when due. Please do not overlook this, nor neglect it, nor disregard the appeal we make. We respectfully suggest that it is not in accordance with the highest Christian principle for persons who have money and can pay us, to keep us out of the use of that which is due us and which we need for the Lord's work. We are perfectly willing to be patient and wait upon those who find it impossible to adjust their accounts at once. But if this is your condition, we would appreciate it if you would drop us a note telling us that you will settle as soon as possible.

### PARKS HILL CAMP-MEETING ONCE MORE.

Chiefly on account of the loose statements of newspaper reporters, the impression has gone abroad that, in protesting against the coming of Bishop Galloway, Drs. Bolling, Briggs and others to the Parks Hill camp-meeting, Rev. R. H. Wightman was merely retaliating upon the anti-holiness brethren by turning upon them the guns they had forged in order to destroy the holiness camp-meetings. Nothing could be further from the truth. We are very sure we speak the truth when we say that doctrine has had nothing to do with this matter, but that Bro. Wightman's action was based solely upon the evil effects consequent upon these meetings. Bro. Wightman is a worthy minister of the M. E. Church, South, and stands high among his brethren of the Kentucky Conference. He is a nephew of Bishop Wightman, and altogether incapable of acting merely from spite or from a desire to retaliate. The following resolutions passed by the Church Conference of Parrish Chapel, may throw some light on the situation:

"Action by Parrish Chapel, Moorefield Circuit, Kentucky Annual Conference, had by said church, August 7, 1898.

WHEREAS, Parrish Chapel, M. E. Church, South, Moorefield Circuit, Maysville District, Kentucky Annual Conference, has been continuously annoyed for the past twenty or twenty-five years by the camp-meeting held in about one mile of said church, known as "Parks Hill" or "Deering Camp Ground," situated in Nicholas county, Ky., near the mouth of Cassidy creek, and on Licking river, and on the Maysville and Lexington branch of the L. & N. railroad, in the following ways, viz:

1st. By the running of Sunday railroad trains, the same being advertised in the regular announcements of said camp-meeting.

2nd. Our Sunday-schools and church services are always broken into for the time being at least, and seldom rally during the remainder of the year—the attendance being usually diminished from one-third

to one-half, and the prayer-meeting and all other church interests greatly crippled.

3d. It is demoralizing in its effects upon our community interests, as well as church interests—as it draws there a low class of people from all parts of the country, for miles around—including lewd women and gamb'ers, with many arts and tricks to lead our young people astray, especially on Saturday nights and Sundays; the evil influences of which, upon the whole community, eternity alone will reveal.

4th. There is no evident fruits of any spiritual good having resulted from said camp-meeting services, and most all of our good citizens agree that the general tendency of the results of same, is to evil, and that only, so far as the effects of said meeting upon our neighborhood and church are concerned. Therefore be it

Resolved, By the Parrish Chapel Church Conference assembled this, August 7, 1898:

1st. That we ask our preacher in charge, Rev. R. H. Wightman, to request all ministers of our connection, both travelling and local, to desist from preaching on said camp ground, or taking any part in said camp-meeting services whatever.

2nd. That this action of the Church Conference be published in the "Central Methodist" and PENTECOSTAL HERALD.

Adopted by said Church Conference, August 7, 1898  
CHAS. W. SHANKLAND, Sec'y.

The editor of the "Central Methodist," to which paper these resolutions were sent, declined to publish them.

In this connection we desire to state that Rev. G. W. Briggs has sent us the following note, explanatory of his connection with this affair:

TO THE EDITOR OF THE PENTECOSTAL HERALD:—I have just read with interest your editorial comment upon the Parks Hill incident. As regards my connection therewith it is a little inaccurate.

Here are the exact facts: On April 6th I closed an engagement with the managers of the Parks Hill Camp-meeting to preach on Saturday and Sunday, August 6th and 7th. At that time the law to which Bro. Wightman appeals was not in existence. Its enactment in May following could have no bearing upon the case. No statute, civil or ecclesiastical, can impair the validity of contracts already in existence. Hence there was no question before me save the personal request of Bro. Wightman. As a rule, law or no law, such a request from a brother pastor would come to me with the force of a command. But in this case the protest came so late, (July 20th), and as I found on reaching the grounds, would entail such loss and disappointment to people who had trusted to my word, that, as painful as it was to disappoint a brother beloved, I saw no other righteous course to pursue.

Yours faithfully,

GEO. W. BRIGGS.

OWENSBORO, KY., Aug. 20, 1898.

Let it be understood that we think the spirit of Dr. Briggs in this whole affair has been good. His letter to Bro. Wightman, published in these columns not long since, was kind and brotherly. We have no disposition to pursue Dr. Briggs nor to criticize him needlessly.

But Dr. Briggs says: "At that time (April 6th) the law to which Brother Wightman appeals was not in existence. Its enactment in May following could have no bearing upon the case. No statute, civil or ecclesiastical, can impair the validity of contracts already in existence."

Dr. Briggs' contract was made April 6th. The law to which Brother Wightman appeals was enacted May 21, and, according to an episcopal decision of 1879, went into effect about May 23d. This ecclesiastical statute did not impair the validity of the existing contract in the civil courts, but nevertheless, if binding upon any one, it became binding upon Dr. Briggs as a minister of the Methodist Episcopal Church, South, from the close of the General Conference. As hard as it may seem,

the Church could hardly wave its claim upon him, because of the existence of the contract made. One may be shut up to the necessity of choosing between obedience to the law of the Church and the fulfillment of a contract, but it will never do to say that. "Its enactment in May following could have no bearing upon the case." Upon this principle it would have been easy to excuse Brother Morrison for going to Dublin. No such law was enacted for more than two years after his contract was made! Upon this principle his recent action was altogether unnecessary, for his contract was made and his slate, announcing his meeting at Terrell, was published before the new law was enacted. Upon this principle it would be impossible for the Church to hold jurisdiction over some of its members for years, inasmuch as they have contracts running for that length of time. Amenability to church law is not dependent upon "contracts already in existence." Brother Wightman's protest was just as valid as the law to which he appeals.

WE HAVE hoped that the Publishing House affair could be dropped. The Bishops promised that, in case the Senate declared itself deceived by the representations of Stahlman and the book agents, they would take the steps necessary to have the money appropriated by Congress refunded. The report of the Senate Investigating Committee so clearly fastens the deception upon these parties, that there is scarcely the possibility of a doubt as to the action of the Senate when it next convenes; if indeed this report which has been received by the Senate, contemplates any further action on the part of that body. We presume the Bishops will await the action of the Senate before redeeming their pledge. In the meantime the fact is becoming so evident that the money was obtained by deception and misrepresentation, that the rank and file of the Church are demanding that the money be refunded, no matter what action the Senate may take. The agitation of the matter goes on with increasing emphasis. Those who love the Church and are jealous of her purity, are lifting their voices in loudest protest against any sort of complicity with the reprehensible methods by which this money was obtained. How any one whose moral faculties have not been eaten away by the canker of covetousness, and whose powers of discrimination between right and wrong are not hopelessly blunted by prejudice, can, in view of the facts, extenuate such methods and insist upon retaining this money, is a mystery we have no ability to solve. The attempt of some editors to make it appear that all this protest is only an outbreak on the part of disgruntled and disloyal "second blessingists" who are mad with the Church, is as pitiful as it is false. We thank God that we have heard of no "second blessingists" whose moral perceptions are so obtuse as to permit them to justify such methods or to plead for holding on to money obtained in any such way. So far as we know they are a unit in favor of returning the money, and of purging the Church of such iniquity. Their love for, and loyalty to the Church, will not permit them to assume any other attitude. If it were true that the protest was coming only from the "second blessing" people, no greater proof could possibly be given of the need of the second blessing party. When such things can be done, and not only escape rebuke, but find justification at the hands of editors and book committees, and men high in authority, it is certainly time that we should expect the Lord to raise up somebody to

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**THE BLESSEDNESS OF ENTIRE  
SANCTIFICATION.**

REV. E. DAVIES.

There are a thousand reasons why we should be wholly sanctified to God. It brings us into direct union and communion with God; it opens heaven to the soul and gives us victory over the world, the flesh, and the devil; yea, we are "made more than conquerors through Him that loved us." It gives us a fulness of faith, a perfection of love, and the patience of hope.

But I would only dwell at this time upon the blessedness of fully sanctified benevolence. When our hearts are fully sanctified all our temporal goods are fully set apart for the divine glory. It is our delight to do the will of God with every dollar and every dime. The self-denying spirit of Jesus will lead us to deny ourselves that we may help the cause of Christ and relieve the wants of our fellow-men, especially the wants of those who are of "the household of faith."

John Wesley was a beautiful example of sanctified benevolence. When his income was only thirty pounds a year he lived on twenty-eight pounds, and gave away forty shillings. When he received sixty pounds the next year he still lived on twenty-eight pounds and gave away the rest; and thus he went on from year to year, till in fifty years, he gave away fifty thousand pounds, which is about \$250,000.

When the commissioners called upon him to give an account of the silverware that he was liable to be taxed for, he replied, "Sirs, I have two silver teaspoons at London and two at Bristol; this is all the silver-plate that I have at present, and shall not buy any more while so many around me want for bread. I am, sirs, your most humble servant, John Wesley."

Rev. John Fletcher was of the same stamp. He would reduce himself almost to poverty to give away to the poor people of his parish at Madeley, England. He would often take things out of the house, not being of any use to his wife, and sell them and give away the money.

Billy Bray was often reduced to comparative want, so that he had to borrow money for necessary uses. One day he went and borrowed some money, but on his way home he met a party worse off than himself, to whom he gave the money. When his wife was inclined to reprove him for doing so, he replied, "He that giveth to the poor lendeth to the Lord," and He will not be long in debt to us. Soon the Lord supplied his wants from other quarters.

Frances Ridley Havergal was of the same spirit when she penned her poem of entire sanctification:

"Take my life and let it be  
Consecrated Lord to Thee:  
Take my hands and let them move  
At the impulse of Thy love.  
Take my love—my Lord, I pour  
At Thy feet its treasure store:  
Take myself, and I will be  
Ever, only, Lord for Thee.  
Take my silver and my gold,  
Not one mite would I withhold."

Some years ago I condensed Harris Mammou in which he shows first the sin and curse of covetousness. Then he goes on to show the blessedness of Gospel liberality. I shall in this letter make a free use of his thoughts and some of his language.

The wealth of the world shall yet be laid

at the feet of Jesus. "To Him shall be given the gold of Theba." England and America are the two richest nations of the world, and they are pouring out their money most freely for the salvation of the world.

God daily loadeth us with blessings, and the goodness of the Lord should lead us to the freest acts of benevolence. His rain should baptize us into His love, His sun should melt us into kindness.

As Christians we have God for our portion. His infinite treasures and resources are ours. Therefore we can afford to be bountiful in our charities. It is not becoming for the priests and kings of heaven to be mean on earth in distributing temporal blessings. God has untold resources at His command, and untouched oceans of happiness in reserve for His people; yea, God Himself is our portion forever and ever. He is a joy unspeakable. He commands us to do good unto all men as we have opportunity; we must "put on bounds of mercies," and "abound in the grace of liberality," we must be "ready to distribute, willing to communicate." Giving shall become the habit of our lives. Thus we should be God-like.

To stimulate us in this work of benevolence God appeals to a principle of well regulated self interest. We are to cultivate the tree of benevolence that we may eat the fruit thereof. "He that soweth bountifully shall reap also bountifully," for "God is not unrighteous to forget our work and labor of love."

In all ages God has bestowed signal blessings and earthly prosperity upon those who practice Christian liberality. The history of the world confirms this. God has connected Christian benevolence with spiritual prosperity. Benevolence calls into exercise the best parts of our sanctified natures, and helps to kill out the remains of selfishness. "God loves the cheerful giver," and trusts him accordingly. He is able and willing to make all grace abound toward us, that we always having all sufficiency in all things, "May abound unto every good work." This benevolence brings us close up to the heart of Christ, so that we feel the throbbings of the great heart of God. We thus become imitators of God's benevolence.

It is blessed to think that what we distribute on earth with a pure motive is so much treasure laid up in heaven, "where moth and

It is blessed to think that what we distribute on earth with a pure motive is so much treasure laid up in heaven where rust doth not corrupt nor thieves break through and steal."

It is blessedly true that the more we give on earth the more we enjoy of what God has given us. Then we must not forget that giving away for Christ's sake tends to increase our temporal good. "Honor the Lord with thy substance, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." "The liberal soul shall be made fat; and he that watereth shall be watered also himself." It is only a few years before we shall be in eternity. All our opportunities will be gone forever along these lines. If we would be rich then we must be liberal now. This blessedness of benevolence will abound to our account through endless ages. If we abound in benevolence God will reward us then, not as a matter of debt, but of His own exuberant munificence. He promises to repay us a hundred-fold in this world, and in the world to come, life everlasting. Property so devoted to God is under His especial care,

and it makes for us "a good foundation against the time to come, that we may lay hold on eternal life." This wealth precedes our arrival in heaven and is converted into incorruptible treasures "to the praise of the glory of His grace."

We should practice Christian benevolence because thereby our children become special objects of God's providence. God will look on them as His own wards, and will care for them as His own children. Christian charity embalms those who practice it. "The memory of the just is blessed." "The righteous shall be held in everlasting remembrance." His character is embalmed in his own piety. His name passes with commendation through the lips of God, and that gives it immortality. The man who is truly benevolent is an honor to the cause of Christ. The glory of God and the credit of religion are promoted, "the ministration of His service not only supplieth the wants of the saints, but is abundant also by many thanksgivings unto God; while by the experiment of this ministration they glorify God for your professed subjection unto the Gospel of Christ, and for your liberal distribution to them and to all men." This new born liberality at the Pentecost threw the church into a holy transport of delight. So it would in our day.

Thus to place our property at God's disposal would enable us to enjoy the most endearing evidence of our Father's love. If we devise liberal things for God's cause, and daily trust Him for our daily bread, we shall thus confound the gainsaying world; then our heavenly Father will manifest Himself to us. St Paul holds up Christ before us as an example, and says: "Look not every man on his own things, but also on the things of others. Though He was rich, yet for our sakes He became poor, that we through His poverty might be rich."

By dedicating ourselves wholly to God we become wedded to His infinite riches, uniting ourselves to His infinite beauty, allying ourselves to His infinite excellence. Giving our all to God and receiving God in return, so that henceforth all His infinite resources, His providence, His Son, His Spirit, His heaven, He, Himself, all become ours to the utmost degree to which we can enjoy them. We ought to repeat the act every time we think of this. We ought to practice this benevolence the more readily because God is willing to accept it and make it a channel of blessings to others. Besides, God requires all the benevolent agencies of earth and heaven to be put in motion in order to do justice to the purpose of His love.

By practicing self-denial to increase our benevolence, we should thereby cut off the means of self-indulgence, and exalt and ennoble our character, and identify ourselves with all the excellent of all ages.

If we devise liberal things, then by liberal things we shall stand. When we taste the luxury of doing good we shall regret that we began so late. We shall have a joy that angels would be glad to share.

A selfish Christian is a contradiction in terms. The Saints at Pentecost counted all things in common, so that there was no want among them, and, in after years, "they took joyfully the spoiling of their goods." They gave way to others rather than consume it upon their lusts. The vision of heaven was in their eye, and they knew that God would supply all their need. So it should be with us continually. Then by the mercies of God, by the riches of His goodness and grace, by the sacredness of His commands, by the credit of our holy religion, by the love of Christ, by His self-denial and deep humilia-

tion, by the mystery of His love which led Him to become obedient unto death, by all these and many other motives I beseech you to devote your whole being to the glory of Him to whom your more than all is due.

Devote yourself to lift up bleeding and yet blood-bought humanity. Remember there is no benevolence without self denial. Christ said at the beginning, says now: "If any man would come after me let him deny himself and take up his cross daily and follow me."

If the men of wealth and they of moderate means realized the blessedness of giving up to the line of Christian liberality they would be looking out for opportunities to turn their filthy lucre into heavenly channels. They would invest their money in these directions and not suffer so much of it to be worse than wasted after they are dead. There is no virtue in holding on to our money till death slackens our grasp. "Let us make to ourselves friends of the mammon of unrighteousness that when we fail they will receive us into everlasting habitations."

READING, MASS.

### BRO. B. L. SARMAST'S LETTER.

DEAR BRO. ARNOLD: To keep in communion with the saints, and according to your letter, I write concerning my journey. The 17th of June was a sad day in my life. Never before had I felt so burdened. The time had come when I must say good-bye to my dear American father and mother (Rev. J. W. Hughes and wife). I was made glad a few moments before my departure, when I heard the sweet voice of Sister Hughes saying that she was going with me as far as Nicholasville, Ky. Time can never efface their words of encouragement and their parental blessings, given with tears of earnestness through sympathy and zeal for the cause. I pray the dear Lord to shower His blessings upon them and their noble work! I remember my last look at them from the train—perhaps we would never meet again in this world! Yes, indeed, that was the heaviest hour I had ever experienced.

A few hours after leaving them I reached Williamstown, Ky., and met dear Bro. W. G. Cram, waiting for me at the depot. I spent the night with him and had a delightful time, especially during the hour of prayer which we spent before God. He asked God's blessings upon me and God's Spirit to use me for the salvation of sinners in my new field. I asked God's Spirit and the Spirit's power upon him in his work. May God's blessings rest upon his father, mother, sisters and brothers and make them His own children.

The next day I went to Columbus, Ohio, and spent Sunday there with my countryman, B. Y. Amer. I had but little chance to speak for Jesus in Columbus, Ohio. On Sunday morning I heard a sanctified Methodist preacher. After the service I shook his hand and told him my experience. May God's richest blessings rest upon all who preach the truth.

I left Monday for New York, spending a day in Cleveland, Ohio, and reaching New York about 8:30 p. m. For those who have never seen New York City this may be interesting. I spent about three weeks there and visited the tomb of General Grant, which is the greatest attraction in New York at present. The tomb is built of white cut stone, and in the center of this beautiful structure, about ten feet below the surface, are the coffins of the great General Grant and his wife. Next I visited the Columbia College and there beheld the most beautiful buildings I ever had seen. This is one of the wealthiest schools in

America and is the place where they make more infidels than they do Christians. Though I couldn't do much while in New York, yet I used every opportunity to push salvation work. I tried to lead two souls into the experience of entire sanctification by letters. My last Sunday was spent with two preachers of the M. E. Church, at Long Branch, N. J. One is sanctified and the other believes in it. I preached for these men, for the one in the morning and for the other at night. Freedom came upon me while I preached and hearty "Amen's" were heard from every part of the house.

One Wednesday night I went to hear a friend of mine in the M. E. Church, and when the preacher learned that I was a Methodist and going as a missionary, he asked me to say something. In a few minutes the power of God came and about twenty-five souls shouted and gave glory to God and began to sing "where He Leads Me I Will Follow." One dear sanctified sister led in prayer. I was glad to learn that the pastor is a Holy Ghost man.

Nearly all of New York belongs to Satan and he works with great power. One Sunday I couldn't find a church to attend as nearly all were closed.

On the 18th of July, 12 a. m. I took the steamer "Majestic," of the White Star line. There were nine hundred passengers on board. In a short time I found myself lying upon my head, sea-sick. Then the thought came to my mind that I perhaps would die before reaching the shore; so I began to sing "In the Sweet Bye and Bye." Well, I said: I thank God if I die on this steamer I will soon be on the other shore in my heavenly home. May the dear Lord give this sweet assurance to all readers of this letter. At the same time I heard two men talking. One was a Christian and the other was not. The Christian said: "If I die, I will go to heaven," but the other man laughed at him. I heard also a little boy of six years singing "Jesus Lover of My Soul." He had learned it in Sunday-school.

On the evening of the next day I felt very bad, but the Holy Spirit whispered to me that I must not be afraid to sing; so I began to sing "Tis the Old Time Religion in My Heart." In the middle of the night the waves came strong and shook the steamer up and down from end to end. I began to sing slowly "I'm Living in Canaan Now." Yes, indeed, if we have Jesus in us, wherever we may be, there is Canaan. There was no thought in my mind save that of heaven. What sweet communion I had with Jesus! While in the United States I heard some of the brethren preach about Jonah. I believe it would be best for them to take a ride upon the ocean and then they could tell better, at least a part of Jonah's experience.

As soon as I felt a little better I began to talk about Jesus, and found very few among the passengers who knew Jesus as their coming King. A Brazilian became friendly with me and took care of me while I was sick. I told him about Jesus, and I am praying for God to save him.

One day I heard some one singing "Old Kentucky Home." It made me homesick because Kentucky has been my home for three years and my American father and mother in the Lord are there. I had a long talk with some Jews who were on the steamer and they spoke concerning Dr. Talmage, that he always preaches from the Old Testament: therefore they were sure that he believed as they do. Further they thought that all who do not preach like Dr. Talmage are mistaken.

On Sunday, the Captain conducted a short

religious service to which the third-class passengers were not allowed. Neither was any one from the first and second class permitted to go and tell them of Jesus. The third-class or "steerage" passengers are treated as cattle. Although there is little difference in the price of the second and third class, there is a great difference in the treatment. I believe the Lord would have some one to look into this. It is neither profitable for the company, nor to a people that call themselves civilized. The company has a saloon on board; and any time you look around, you can see two thirds of the passengers drunk. Men and women stand around that saloon door and you can hear nothing but cursing and swearing; for the sake of humanity, something should be done.

As we neared shore, I heard some people singing a dear song that I always love to sing—"Nearer My God to Thee." I joined with them and other songs followed. We had a precious praise service. At 3 p. m., July 20th, we landed in Liverpool, England. I must close this letter now as I can not tell more until I go further on my journey, but I will say in conclusion that I am glad to hear that Bro. A. M. Hills, the great preacher and teacher of entire sanctification, will be in the faculty of Asbury College. This offers a grand opportunity to all who desire to preach full salvation and to fully understand the doctrine. May God's richest blessings rest upon the school, the church, the teacher, and the president and his wife, is my prayer. Dear reader, don't forget me in your prayers and your contributions. Send all monies for me to Revs. J. W. Hughes or C. H. Neal, at Wilmore, Ky., or to W. G. Cram, Williamstown, Kentucky.

Remember the book which I have written and send your subscription to W. E. Arnold, Pentecostal Herald, Louisville, Ky., or C. H. Neal, Wilmore, Ky. The price of the book is one dollar and the money will go toward the building up of the "Kingdom of Christ" in Persia.

Pray God to send men and women to Persia to preach the gospel.

Yours in Jesus' blood,

B. L. SARMAST, Oroomiah, Persia.  
LIVERPOOL, ENGLAND, July 22, 1898.

### WAYSIDE SERVICE FOR JESUS.

BY REV. A. W. ORWIG.

How often gospel seed might be sown, and souls led to Jesus, were Christians more frequently to seize the opportunity presented for doing so. While such opportunities often present themselves to every Christian, those who travel have sometimes special chances to scatter the truth and win souls. Allow me to give a few instances.

I am personally acquainted with a young minister of the gospel who, while traveling in the cars, kindly spoke to a brakeman about his soul's salvation. In a year or two afterwards the two met, and the railroad man informed the young preacher that, as a result of their former interview, he had been led to Jesus.

I know another man who, while traveling in a buggy, invited a pedestrian to a seat beside him. After a little general conversation, the owner of the vehicle asked the stranger if he were a Christian. On learning that he was not, he urged the great importance of being one, and years afterwards received a letter from the man, stating that he had been led to seek the Lord through that conversation in the buggy.

And still another case is that of a dear old

friend of mine, who met a young man and his wife traveling on the cars. On ascertaining that they were not Christians, he presented the claims of the gospel upon them, so that both of them subsequently gave their hearts to the Lord.

Another instance is that of a lady distributing some tracts to a number of railroad men while she was traveling, the result of which was that some of them were saved, as she afterwards learned.

A man said in a gospel meeting, "I owe my conversion to the fact of some one handing me a tract while I was traveling on a train of cars."

O dear pilgrims to the heavenly land, let us, while we journey thither, cast the good seed all around us, watering it with our fervent prayers. Speak a word or give a tract, as the opportunity is afforded.

Some who think they have not the talent to speak to souls as they should, can at least hand a tract. That does not require talent, but grace and love for souls. A little money invested in tracts may be riches laid up in heaven. "In the morning sow thy seed, and in the evening withhold not thine hand."

66 SAYLES ST., CLEVELAND, OHIO.

### BEEBE CAMP-MEETING.

#### Another Glorious Victory For Our Lord.—"Glory, Hallelujah, Salvation's Rolling on."

The Fifth Annual Camp-meeting of the Beebe, Arkansas, Holiness Association has just closed with greater results in many instances than any that has preceded it. We commenced Friday, August 12, and closed Sunday night, August 21. The meeting was a power from the beginning and increased in manifestation of the Spirit's power every day. The following is the program of the exercises every day:

6 o'clock, a. m. Prayer meeting; 9 o'clock, Testimonial service; 11 o'clock, Preaching, followed by altar work; 2:30 p. m. Preaching and altar service; 4 p. m. Children's meeting; 7:15 p. m. Secret Prayer, fifteen minutes; 7:45, Praise meeting; 8 p. m. Preaching and altar work.

At nearly every service souls were either converted, reclaimed or sanctified. We did not keep count. We don't believe in numbering Israel, but no doubt hundreds were blessed in either of the above blessings, and believers were made stronger. The Holy Spirit certainly planned and conducted this meeting. We had selected Brother Pickett to lead the meeting; but only a few days before the meeting we got word that he was afflicted and could not come, and recommended Brother Rogers and wife. We accepted the offer. It was the best we could do. The day the meeting commenced Sister Rogers arrived alone. Thus the Lord sifted our main help down to a lone woman preacher. Many were disappointed and wore long faces. But the writer of this article and others felt assured that it was the Lord's doing, and were not in the least disappointed. An hour after Sister Rogers arrived, she was in the pulpit ready to preach at 11 a. m. She preached with such ease, yet in demonstration of the Spirit and power, that all soon saw that she was a messenger sent of God. She has a clear ringing voice, a good command of rhetoric and logic, with such clearness of thought, and using appropriate illustrations, and such pertinent application of the Scripture, that all opposition as far as we could learn, was completely broken down, and many that were opposed to women preaching, were heard to say. "Well, I have

been opposed to women preaching but that woman can beat any woman preaching that I have ever heard." And some said, "Yes, she can beat most of the men, I wish we had many more like her." She preached twice every day except once, besides working at the altar and attending most all of the other meetings, frequently leading in the singing and playing the organ. She is a remarkable woman, only about 28 years old, and about five years in the experience of holiness, and young in the evangelistic work. If she will keep humble and give God the glory and not ask too much for preaching, she will be a great power in the hands of God in saving souls.

Another glorious work in the meeting, was the children's meeting every day at 4 p. m., conducted by Sister Clark, our secretary, assisted by Brother Leonard from Massachusetts, a Baptist evangelist. He is the best worker among children that I have ever seen. He is a thorough graduate of college and a theological institute, well versed in many languages and dialects. He has traveled extensively in Europe, Asia, Africa and the Holy Land, and the best of all his knowledge, experience, and what he has learned in travels is all baptized with the Holy Ghost and used for the glory of God and the saving of men. He was indeed a God send to our camp-meeting. Quick and as active as a squirrel. He is a blessing where ever he goes. It was a beautiful sight to see thirty or forty children kneeling at the altar for a blessing from Him who said, "Suffer the little children to come unto me and forbid them not for of such is the kingdom of heaven."

Another new feature in this camp meeting was the general interest manifested in getting the grounds cleared of debt. Quite a number took shares in the Association, and enough has been collected and subscribed to pay all debts and expenses and have some money left. One brother is going to have the grounds surveyed and staked off in lots at his own expense. Another is going to move on the grounds, and take care of the camp, keep it clean, and start it in a beautiful coat of green grass. Many more have taken an interest in our camp meeting this year than any previous camp meeting. We gave a general invitation to all Christian workers, which was generally accepted.

The following, as well as many others, were a great help to our meeting: Brothers Krupp and Wreck, two Mennonite ministers; Bros L. B. Thurmond, Harvey, Leonard, and Brother Sullivan, who led most of the singing, and after singing a number of songs would frequently stop during the altar exercises and say, "Now some of you pray a while and let us rest," which was readily obeyed. We had good behavior all through the meeting. Good rules and well observed.

The testimony meeting was full of lively cheer, sometimes as many as half a dozen up at once. One old Baptist was so full and happy, they had to sing him down. He would sit down shouting. Sanctified people don't get their feelings hurt when sung down. The expressions in the testimonies were of great variety. Not the one thing over and over, "Saved and sanctified," but other expressions such as, "Saved to the uttermost," "Washed in the blood of the Lamb," "Full and running over," "Made free by the truth" and "Happy on the way." They were short and pointed. Sometimes as many as a dozen would speak in a minute. All the time shouts were going up, such as, "Amen!" "Glory!" "Hallelujah!" "Praise the Lord!" Sometimes Brother Barnett would go jumping clear across the tab-

ernacle with the agility and swiftness of an antelope, clapping his hands and shouting at the top of his voice, "Bless the Lord!" Sometimes it looked as though we were going to have a general explosion. But then we were willing, "To let the floods lift up their voice and clap their hands for joy."

Sister Clark, our secretary, kept an accurate account of many interesting incidents of the meeting, and aside from her arduous duties as secretary and leading the children's meeting, was frequently at the organ or in the altar with seekers, and would sit during preaching hours and fan Sister Rogers whenever she approached near enough as she paced the rostrum from one end to the other. Sister Parker, a niece of Sister Clark's, got the blessing of sanctification, testified to it, and was a great help at the organ and in the singing. Others got the blessing and were not ashamed to own it. We want all the world to know that the holiness movement is still alive in Arkansas, and especially at Beebe and vicinity. Although a young and inexperienced evangelist, sometime ago, wrote to the PENTECOSTAL HERALD that the holiness people at Beebe had gone back on their profession, (this may be true in some instances,) but thank God, a large number have not bowed the knee to Baal nor lost their experience. This work is getting on a solid basis. We are here to stay, and hope for another camp meeting next year better than any we have had yet. Blessed be the Lord, it is better further on! H BRADY.

PHILPOT, KY.—Dear Brother Arnold: You were expected to attend the Daviess County Camp-meeting that began on the 5th inst., and continued to the 14th, on the camp ground near Yelvington, Ky. Brother W. W. Hopper was in charge of the meeting, and did faithful work for the Master, rightly dividing the Word of truth. Brother and Sister Collins were also in attendance, and did the cause good. Sister Collins won the hearts of many by her zeal in preaching and exhortation. Brother and Sister Hicks were also in attendance. Brother Hicks preached once to the edification of his hearers. Sister Hicks made the hearts of the faithful rejoice by her sweet testimonies. Brother C. F. Williams, pastor in charge, was present at most of the services, and preached twice the first day. This has been the best meeting we have ever had. The Lord graciously blessed the Word, and many were converted, reclaimed and sanctified. No one kept count, but we suppose between twenty or thirty. My own precious little daughter, twelve years old, was reclaimed and sanctified. A young Baptist woman living in my house was also sanctified.

Brother J. S. Keen conducted our meeting last year and laid a good foundation, and Brother Hopper is a master workman, who knows how to build upon a Bible foundation. The saints in attendance were much strengthened, and rejoiced in full salvation. The congregations were good during the entire meeting. The brethren of this association are more than ever determined to press the battle for God and souls, and invited Brother Hopper, and Brother Yates, who conducted the singing, to return another year. Before another meeting is held we trust to have many houses for campers on the grounds. We do not believe the cause of holiness is dead in old Daviess, but is rather on rising ground. To God be all the praise!

Yours in Him, S. J. HARRIS.

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

**QUESTION DRAWER.**

**QUESTION.** "I am in receipt of a letter from our "Nashville Advocate" office, stating that there is no objection to the "word sanctification, in that office, nor to Wesley's Plain Account of it, but that Carradine has gone beyond that, and has misled thousands."

Now, if you will explain in the HERALD, the difference between Wesley's and Carradine's, and yours and my theories, you will much oblige. Yours fraternally,

**ANSWER.** Of course we cannot explain the difference between our correspondent's theory and any other, inasmuch as he has not informed us what his theory is. But if the Nashville Advocate office has no objection to Wesley's "Plain Account of Christian Perfection," there need be no controversy between that paper and this. For ourselves, we have never seen a better statement of the doctrine than is contained in the "Plain Account." That Dr. Carradine goes beyond the "Plain Account," in any important particular, we most positively deny. Some people have no objection to your theory of sanctification so long as you do not press it upon people, and do not get anybody sanctified. But as soon as you begin to secure practical results, and lead souls into the experience, they begin to find fault. The principal difference between Dr. Carradine and the "Plain Account" is that the "Plain Account" is a doctrinal statement, embalmed in the pages of a book which troubles nobody who does not read it; while Dr. Carradine is a living, aggressive, spiritual force, pressing his views upon the multitudes and leading thousands of men and women into the blessed life.

This is what troubles the Advocate office. Dr. Carradine is more picturesque and poetic than Wesley, and diverges from the "Plain Account" in some non-important particulars, but his teaching is essentially the same. Dr. Carradine and I both claim to be thoroughly Wesleyan, and if the editors of the Advocate will unite with us on the platform of the "Plain Account," and will join us in the effort to get souls sanctified according to the teachings of the same, there will exist the most beautiful harmony between us, and we will stand shoulder to shoulder in pressing the battle of the Lord.

**IN THE EVANGELISTIC FIELD.**

REV. J. W. HALL.

Dear HERALD:—I know you leave home once each week, and visit all parts of the country, to tell the people how the Lord loves to save sinners, reclaim backsliders, and sanctify believers.

In your next tour, will you please give this information of my labors in the evangelistic field. I began January 20, with Rev. L. S. Barrett, at Columbus, Ky. One hundred and ten souls were sanctified. Several conversions. My next field was Murfreesboro, Tenn. Rev. C. W. Norman is feeding our lambs at this place. We staid with him twelve days. The Lord abundantly blessed us with the downpouring of the Spirit while there.

Leaving Murfreesboro, we went to Tullahoma, and spent a few nights with Rev. J. H. Pursley in his revival.

From here we went to Gallatin, Tenn. Rev. S. B. Kinser is watching the sheep at this place. We had an excellent meeting, three or four conversions, and the church greatly strengthened.

I next engaged the enemy at Bowling Green, Ky. Rev. E. Tyree, D. D., is commander in chief. For three weeks we fought night and day, and when the smoke had cleared away from the scene of conflict, we found a few souls dead to sin and alive to Christ Jesus.

**RENEW! RENEW!**

The subscriptions of quite a number of our friends to **The Pentecostal Herald** has expired. They want to continue the paper but have not yet renewed. We need the money they owe, and as an inducement to them to renew their subscriptions **AT ONCE**, we will for the next **30 Days** offer the following splendid premiums:

**1st. The Epworth League Cook Book.** Look on another page and see what the ladies who have tried it say of it. It is splendid. Sister, you will like it.

**2d. The Holiness Text Book.** Here is one of the nicest little books you could find. It was prepared by Revs. John Thompson and E. I. D. Pepper, and contains a Passage of Scripture with a brief but appropriate comment for every day in the year. Well bound in beautiful cloth.

**3. Ten Nights in a Bar-Room.** This thrilling story by T. S. Arthur, will never lose its charm. The very thing for your boy.

**4. Life of Hester Ann Rogers.** This Methodist classic has recently been put into attractive form. It is stimulating, helpful, and will do anybody good to read it.

**Our Offer:** We will send a copy of either of the above mentioned books to any one who will renew his subscription (paying up back dues) within the next **thirty days**. Tell us which book you want. Write us at once. You can help us. We can please you. Who will be one of a **thousand** to renew right away? Send by P. O. Money Order, Registered Letter or Check, to

**The Pentecostal Publishing Company,  
317 W. Walnut St., Louisville, Ky.**

My next engagement was at Paducah. Rev. G. H. Burks is captain of the Lord's host, and knows well how to command his soldiers. Examining our armor and finding we were able to stand against the "fiery darts of the wicked," opened fire on the enemy April 20th, and for five weeks made a charge twice a day. At the close a hundred and forty eight precious souls had been captured for the Saviour of sinners.

From here we went to Mayfield, Ky. Rev. S. L. Howard is shepherd of the flock. We had a good meeting, about thirty left the camps of the wicked and joined the Lord's army. June 5th found us at Columbus again engaged in a holiness camp-meeting. Fifty souls were either converted, reclaimed, or sanctified. Among the number sanctified was Rev. W. M. Shaw, of Clinton, Ky. He staid with us several days and returned to spread the fire among his people.

On the 7th of July we arrived home (Scottsville, Ky.) and had the pleasure of hearing Rev. B. Carradine preach—a privilege we had long sought. Truly his tongue is a silver key which knows well every ward of the human heart in weal or woe.

We next go to Owensboro, Ky. Rev. I Hardaway is breaking the bread of life to our people at this place. Here he has suffered much for the cause of holiness, but continues to preach full salvation. The Lord gave us great liberty in preaching His Word, and quite a number entered the Canaan of perfect love.

We are now at Clinton, Ky. Rev. W. M. Shaw is pastor of our church here. Five months ago this church had to be supplied with a preacher, as the Conference appointee resigned. A sanctified man was mentioned as a suitable person, but the church in counsel with the presiding elder, decided it would never do to have a sanctified pastor. So Rev. W. M. Shaw, a good man, though unsanctified, was stationed here. In four months after he was gloriously sanctified.

The presiding elder is now with us, and while preaching (last Sunday) he threw all on the altar, the fire fell and he was wonderfully sanctified. Glory to God!

Think of it, here is a presiding elder, who five months ago decided with the officials of this church that it would not do to have a sanctified pastor. To-day he stands before them witnessing to the blessed experience of entire sanctification. Truly "God works in a mysterious way His wonders to perform."

Sixty-two have either been converted or sanctified during this meeting and the altar is crowded almost every service. The Lord

has wonderfully witnessed to the truthfulness of His promises. The West Kentucky Conference has one presiding elder and five traveling preachers in the blessed experience of entire sanctification. All praise and glory to Jesus give!

We are urging the holiness people here to subscribe for the HERALD. We hope to send a list of twenty five or thirty before the meeting closes. God's promise to me is "fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

**From Brother Godbey.**

Old Orchard Camp with the Christian Alliance, August 11-22, was in many respects the greatest meeting I ever attended. Brother Simpson has four hundred missionaries in the heathen field. Asia and Africa were well represented. Sanctification, the Lord's coming and world's evangelization had full right of way. God bless the work.

W. B. GODBEY.

DEAR HERALD:—I ask that the names of the delegates to the State Holiness Convention at Terrell, Texas, be forwarded to the undersigned right away. And I again plead earnestly for the prayers of the saved ones that we may be sweet and entirely content to let the Lord lead in all things. For consistency, for patience, for humility, for zeal according to knowledge, for pure hearts and clean hands, for love, ever abounding love.

In Jesus name, VIC REINHARDT, SEC.,  
Terrell Holiness Camp.

**Hughes Springs, Texas.**

This camp closed to-day. This was their second meeting. Brother DeJernett, Brother Jernigan and your scribe did the preaching. God was with us in power. Between eighty and one hundred professed conversion or sanctification. There is much opposition to the doctrine here, but it is planted to stay. The M. E. Church here is the only church that recognizes sanctification, and some people in the South hate the M. E. Church worse than they hate holiness. Methodists, Baptists and Presbyterians were sanctified. We go to-day to begin the Dublin meeting, and then home to lovely California.

A. C. BANE

The "Two Lawyers" has struck a popular chord among the people. Several have said, "I want a copy to lend to my neighbors, I want them to read it." Send 50 cents to the Pentecostal Publishing Company and get a copy. Read it, and tell your neighbors about it.

## THE MESSAGE THAT WAS SENT TOO FAR.

BY REV. JOHN W. JASPER.

The wire is stretched from A to D.  
I operate the line at B.  
From A to B in miles is ten;  
From A to C as far again.  
From A to D a hundred miles.  
At D the man the time beguiles,  
And what to A alone I'd say  
Is heard a hundred miles away.  
Alas! for confidential lore,  
The messages are sent too far!

My brother wounds my heart to-day;  
For him do I devoutly pray?  
Do I alone my brother take?  
A reconciliation make?  
Or do I spread abroad the tale  
O'er mountain, valley, hill and dale?  
Do I his name calumniate?  
Denounce him as a vile ingrate?  
Do I his reputation mar,  
And send the messages too far?

A brother taken in a fault  
Should be reprov'd in saintly sort,  
And not be slighted till he cries,  
And then backbitten till he dies.  
Go to him with a heart of love;  
Implead assistance from above;  
Direct thy message to his heart,  
And not to some far distant part.  
No good can come in peace or war  
From messages when sent too far.

The minister is said to be  
A worthy saint; but then "you see  
He isn't quite the style of man  
That takes the day amid our clan:  
He is a preacher tried and true,  
And he has learning that will do;  
But then you see when he doth pray  
He prays in a peculiar way;  
And when he preaches then he stands  
And makes such gestures with his hands.

His sermons are too short,—too long;  
And who can listen to his song?  
He visits not enough,—too much;  
He has appointments such and such  
He ought to stay at home and pray;  
He ought to go, and—stay away."  
Then sister Gossip takes the tale  
And bears it over hill and dale.  
His heart bleeds with the cruel jar;  
The messages are sent too far.

Alas, cold critics, how they wound  
And lacerate the heart attuned  
To God's delightful servitude.  
The luke-warm, hypocritic, rude  
Professor, with pretended love  
Insulting to the Lord above,  
With foul, backbiting lips, inveighs  
Against God's saints in idle days.  
But God's true children all abhor  
The message that is sent too far.

A lying message is sent out  
Of scandal, and of utter rout;  
It is repeated far and wide  
And credence finds on every side;  
'Tis spoken of a soul as pure  
As Jesus' shed blood can procure.  
How oft, with oily tongue and glib,  
The sword is sheathed 'neath the fifth rib.  
How oft hath brought the tear and scar,  
The message that was sent too far.

OAK, TEXAS, AUG. 4, 1898.

## A LETTER FROM EVANGELIST J. M. WILSON.

On board the Union Pacific, Denver and Gulf Railroad, enroute from Colorado City to Gordon, Texas.

My dearly beloved HERALD and its readers: I have just read Brother Morrison's last statement about the proposed convention of the holiness people of the South. I believe it ought to be held, and should like to attend it if possible.

Many of the holiness people of Colorado are organizing into a Pentecostal Mission Association. And I think it would be a good plan for all the holiness people to resolve

into such a society; not for the purpose of deserting or opposing the church, but to protect themselves from the merciless havoc of the so called *authorities* in the various church denominations, who are determined to beat the movement down and crush it out, or drive the true humble people, who have consecrated themselves, with all of their time, talents and possessions to God and his cause, in order to obtain the experience of holiness, out of the churches to which they belong. The hope and prayer of the people of this great revival movement has been that the churches it has touched might be quickened into new spiritual life, as all of them unquestionably ought to be, and lift up their religious standard to the standard of Bible holiness. But many of us have learned that God's standard of religion is just as unpopular now as it was when Jesus and the Apostles first proclaimed it. There are many people in the world who think it is all right to "belong to the church," but will not agree that we should become so "cranky" as to practice the Bible standard of piety. And the number of such people in the churches is so large and so determined to keep the Holy Spirit out of them that God seems to have given them over to their own ways. They will see their mistake when Jesus comes. And the more these opposers of holiness, who claim they are only opposing a "theory," press their work of gainsaying and persecution, the more things are happening to uncover the rottenness and true inwardness of their characters.

The original principles of Methodism are, in the estimation of the writer, *all right*; but he must confess that, as a church, we have drifted so far away from "the faith once delivered to the saints" (perhaps it would be more proper to say that the great majority of the membership have so far forsaken the original principles of the church) that he is almost ashamed to say he is a member of the M. E. Church, South. The word Methodist no longer signifies what it once did to the general public. It once meant *power* with God and men, based upon the Bible standard of heart holiness. But now the people are quoting the Bishops against the doctrine of holiness, and some of the Bishops are helping to crush the movement all they can. And were this revival movement any other kind than a *holiness movement*—were it mere fanaticism, untempered with the grace of long-suffering love, it would long ago have fermented into a sour faction and come to naught. But, under all the pressure of the powers of darkness, it still increases mightily, and we believe it will still increase till the Lord shall come and receive his holy Bride. O! that the church, the Bride, would put on her robes of righteousness, and, with the Spirit, say, "Even so, come, Lord Jesus." Hallelujah! Amen!

We have been too busy, while at Colorado City, to visit the "Garden of the God's," though we could see the tops of some of the great rock towers from the street cars on the way to Manitou. Neither have we had time to go on a tour to Pikes Peak, the Cave of the Winds, or the Seven Falls. All of these are great natural wonders; and the hotels and streets of Manitou, which is situated at the base of Pike's Peak, are crowded with tourists, many preachers taking their summer vacation among them, who are here to drink the healing waters of the Soda and Iron Springs, breathe the pure air of this delightful climate, and take in the sights. We hope to have time to visit some of these places of interest when we return. But now, "The King's business requireth haste."

Most of our time while at Colorado City

and Colorado Springs (the two cities are connected) was spent in starting a "Mission Home" in connection with the Pentecostal Mission there. This is a *rescue home* as well as a home for the mission workers. We have a family of five workers now, including Miss Emma Baller, the superintendent of the Mission, and Misses Huffman and Calkins, and the writer and wife in charge of the Home. Some of the Lord's little money could be well used here in the salvation of these men who come to our mission, but never go to church, and in the rescue of some of the many fallen girls of this place. Two of them have already sent word that they would leave the life of sin if they could get a home. May God move some one, yea many to help them. The Mission is doing good work, and is commended by the best people in the city. Miss Baller is tried and true, and God owns her labors. May God bless the PENTECOSTAL HERALD, and all its readers.

In much love, J. M. WILSON.  
COLORADO CITY, COL.

## Texas Holiness Convention.

To delegates attending:

We wish to suggest to delegates to the convention which meets at Terrell, Texas, September 7th and 8th, that they bring some funds to help defray expenses of the convention. We ask this of those who can afford to help. There will be a heavy expense.

In the name of the dear Lord Jesus,  
E. C. DEJERNETT,  
VIC REINHARDT.

## THE SECOND BLESSING.

REV. U. E. RAMSEY.

The absolute necessity for the second work of grace is found in Matthew 5:8—Jesus says, "Blessed are the pure in heart for they shall see God." So heart purity is the indispensable qualification for seeing God.

There are many opinions as to why the Holy Ghost was given to the disciples on the day of Pentecost. Some say one thing and some another, but the plain teaching of God's Word is that the essential, prime reason the Holy Ghost was given was to purify their hearts; Acts 15:8,9. This is Peter's own testimony, and he knew, for he was at Pentecost and received the Holy Ghost, and these disciples were converted *before* Pentecost. Some say they were not. God says they were. They were the salt of the earth, the light of the world, and had good works. Math 5:13,14, 16, and "he that doeth good is of God." III. John, verse 2. They were ordained preachers and had success. Mark 3:13,14 and 6:12,13. Their names were written in heaven, Luke 10:20. They believed on Jesus, consequently had everlasting life and were born of God. St. John 2:11; 3:36 and I. John 5:1. They were blessed of Jesus, were worshipers of Him, had great joy and were in a state of continual praise and blessing,—Luke 24:50,53.

Brother, you can't deny their regeneration and face God's Word, can you? But they did not have pure hearts, for Jesus says to them "Ye shall be baptized with the Holy Ghost not many days hence." Acts 1:5. And they received Him at Pentecost, Acts 2:1 to 4, and He came suddenly. Hence our hearts are purified as a second instantaneous work received by faith. Can you see it? You can unless you are determined not to see it.

Brethren, tarry at Jerusalem. We need the fulness of the Spirit. We are bound to have pure hearts if we see God.

THE TWO LAWYERS, price 50 cents, is now being delivered to subscribers. Send to the HERALD for a copy of this interesting story Bound in cloth.

## SUNDAY-SCHOOL LESSON.

LESSON FOR SUNDAY, SEPT. 11th, 1898.

### Sinful Indulgence.

Amcs 6:1-8.

REV. W. B. GODFREY.

Verse 1. "Woe to them that are at ease in Zion." Spirit of the Almighty, ring out this lugubrious woe, let it roar, resound and reverberate to the ends of the earth, girdling the globe with the alarm cry, "Woe unto them that are at ease in Zion!" Circumnavigate the globe, ye heralds of truth! Wake up every land with this woeful proclamation! We are living in the last days. Dead churchism has filled the world—Pagan, Moslem, Papal and Protestant. Ease is all the go. They are asleep in the devil's cradle, and Diabolus is rocking it, singing lullabies over them, keeping them all sound asleep, regardless of pulpit and pews, race, color, nationality, creed or cognomen. Could you but look through the open pearly portals and catch a glimpse of the glory awaiting the soul that will dare to volunteer as God's herald and run to the ends of the earth, crying out, "Woe, woe, to them that are at ease in Zion," you certainly would say, "Lord, here am I, send me." We are certainly living in the age of woes, when a wakeful soul is an utter novelty and a target of criticism. Reader, will you not covet the heavenly prize, rise and go? Do you not see that even a preacher who is not at ease in Zion, waiting all the week for Sunday to come to preach a little bit of a sermonette, which is not worth crossing a square to hear, is an exception to the rule? The person who does not, will recognize to his sorrow the universal fulfillment of this awful latter day prophecy, and is to be pitied for his stupidity. "Woe unto them that trust in the Mount of Samaria!" Under the symbolic dispensation, Jerusalem, which is a Hebrew word meaning "the possession of peace," is the synonym of true religion, while all others are counterfeit. It is equally true to-day, if you do not possess the peace of God in your heart, which you can not have while sin is there, your religion is all Satanic counterfeit. Paganism, Islamism and Romanism are idolatry straight, while the Protestant churches are rapidly multiplying the idols congenial to their diversified ecclesiastical elements and attitudes. Some worship a church god, others a water god, others a day god, and many worship gods of gold and silver, wood and stone (church edifices), creeds, offices, etc.

Verse 2. The prophet challenges us to investigate this problem for ourselves and go to the ends of the earth, and you will find out just as he says.

Verse 3. "Ye that put far away the evil day." This awful recrimination of God's inspired prophet is not only significantly applicable to the present age—to a wicked, pleasure-seeking, God-forgetting, heaven-daring, hell-menacing world—but it is pre-eminently true of the popular churches everywhere. They have no alarm-bell to ring. They do not want to disturb their debauched members, resting in their carnal security. Hence they never mention the coming of the Lord, the awful castigatory and retributive judgments hastening to meet the wicked and expose their hypocrisy and rottenness of sham religion. On the contrary they cry "Peace, peace, when there is no peace," thus rushing heedlessly on the thick bosses of Jehovah's buckler.

Verse 4. "That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves

out of the midst of the stall." This is a warning to all high-hoped people, living in luxury and affluence, while millions are starving and freezing. It is also a denunciation of people who feast upon costly meats, which render them carnal, sensuous, brutal and devilish. The Bible grades the drunkard and glutton in the same black catalogue. "Man wants but little here, nor wants that little long." Abstinence and fasting are alike conducive to intelligence and spirituality. If you would live to commune with angels and hold fellowship with God, cease to be carnivorous, voluptuous and terrestrial in your predilections. If you would not turn to a hog, you had better not eat swine. O, the grandeur and the glory of the spirit, contrastively with matter!

Verse 5. There we find the prophet's condemnation of the devil's fiddle. If your violin is, along with yourself, fully consecrated to God, you can glorify him with its music.

Verse 6. "That drink wine in bowls." The large vessel indicates excessive wine-drinking. At that time Satan had not invented alcohol, and the unfermented wine was comparatively innocent, unless indulged excessively. While coffee, tea, and sweet, fresh wine may be used in moderate quantities with comparative impunity, we have the simple solution of the whole problem in the clearly revealed fact that Christians need no nervines—neither the above nor any other nerve stimulants—since that is the exclusive prerogative of the Holy Ghost, with whom it is our glorious privilege to be filled incessantly. I honor the Holy Ghost in my physical as well as my spiritual life, taking no nervines whatever, my only potables being water and milk.

Verse 7. Here the prophet predicts an awful captivity for all the classes described above, which was fearfully verified in Israel's deportation into Babylon, an awful symbolic warning to the multiplied thousands of church members this day in spiritual Babylon.

Verse 8. In this verse we have God's oath of utter abhorrence for Israel in her apostasy, illustrating the abomination and disgust with which He looks upon all unspiritual, sham religions.

### FROM THE FAR WEST.

REV. J. L. FUTRELL.

EDITOR PENTECOSTAL HERALD—Dear Brother:—I have been promising myself a long time to write to you. I have been enjoying the weekly visits of the paper ever since, by the recommendation of Bro. Carradine, I persuaded Bro. Ross to come and help me in a meeting at Dallas, Oregon. We have endured much since then, both in bodily affliction and in "opposition of unreasonable men." My health failed so completely that I had to give up pastoral work, and for most of two years did very little. It resulted in our coming over to the coast and entering this school. Now as my health is about restored, I feel restless in the intense desire to be back in the pastorate, but if the Lord's will is for me to do this work I am content to continue. But I greatly need help in two ways. First, I need a partner who can teach through a full college course, it is too great a burden for me to have to depend on employing men; I have not yet found one who will give the needed attention. Then I need help financially, but don't get alarmed, I am not going to ask for a gift. I have too good an offer to make to any one who has means that they wish to be doing good and still cannot afford to give it away. I am not at liberty to publish an offer that is made me on condition of a stipulated investment, but it gives security for nearly four dollars to one for amount fur-

nished. I would be glad to correspond with any one who has one to six thousand dollars to be put into a good cause for a while.

I began preaching again last winter, and have had some rich seasons. I went to Curry county to fill the appointment of a brother, fourth Sunday in June. It was a romantic trip. It was seven miles from the foot to the top of the mountain, and most of one mile was on what is called "hog's back." There was just room enough for the vehicle, and on either side the slope was from 45 degrees to almost perpendicular, and from 500 to 1,500 feet. It is not a very good place for a nervous person, and much of this seven miles was almost like climbing the roof of a house. But it was an enjoyable trip. When I got far enough down to find water there were signs of wild animals all along, and all along there were little prairies where the grass was waist high. The eagerness with which the people listened to the gospel was so encouraging I felt well repaid for the long and lonesome ride.

On my return I spent a week on one prong of our river, called "South Fork," preaching evenings and visiting during the day. Last of July, wife, daughter and I went up into the mountains in answer to a pressing invitation by a stranger, but who proved to be a brother in Christ. We went to hunt, but they had prepared for a double hunting. A beautiful grove was seated where we were to hunt for souls, and each Sunday the people were there for eight or nine miles around and our own souls were fed while we saw the eager gladness with which they drank the Word; and an hour and twenty minutes was not too long for them, and then forty minutes after dinner. Then most every night at some house the nearer neighbors gathered for a service, for they would not let us stay at one place.

Then most every morning at four o'clock I was out with my gun seeking the haunts of the deer and bear. I was so surprised at the conditions existing up here, nearly 2,000 feet above sea level, on the mountains. There are prairies, many of them two and three miles long, with soil just like that in prairies of Mississippi and Alabama, but when one tries to go from one to another, I tell you he has a task; a jungle so thick he can hardly make his way through, and sometimes one side of mountain so steep he must hold to bushes to let himself down or climb up. If venison were sold at prices to correspond with amount of labor expended to get it, I think it would be from 50 cents to \$1.00 per pound. Still a party went further on, and in a few weeks secured fifty-one deer, one elk, and one of them caught 600 fish. I had a bad week, so they said, for it was light nights and foggy mornings; so it was so late before I could see, they had gone into the jungles, so I only got one in the ten days. But it seemed like I had gotten back to Kentucky sometimes, when I would get into those jungles from 7 to 8 o'clock a. m. We seldom ever think of perspiring in this climate, but I tell you I perspire there. It did me good though.

Bro. E. A. Ross and wife, accompanied by a lay brother and wife (Ramsey), from Madisonville, Ky., called yesterday on their way to our chief place on the beach—"Bandon by the Sea"—they had already had a week among the wild game of the mountains, and expect to try it again. It was fortunate they were not a week earlier, else they might have met a party of Californians; two men, their wives and daughters—the women all in bloomers. How Bro. Ross would have blushed for them! But if they are to hunt and fish in the mountains, it is the only sensible dress, unless they just put on pants.

COQUILLE CITY, ORE.

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## EDITORIAL.

REV. H. C. MORRISON.

## LET THE WORK BE THOROUGH.

Entire sanctification is wrought in the believer's soul by the baptism of the Holy Ghost.

The gift of the Holy Ghost is, so far as we know, instantaneous. He descended like a dove and alighted upon our blessed Lord. He came "suddenly" on the day of Pentecost. So it was at Samaria, at the house of Cornelius, and at Ephesus, when Paul preached Him to the disciples at Ephesus. A man can no more grow into the baptism of the Holy Ghost than he can grow into the baptism of water.

Some man administers the baptism of water. Jesus Christ administers the baptism of the Holy Ghost and Fire. John the Baptist promised that He would thus baptize His disciples. On the day of Pentecost Peter said, "He (Jesus) hath shed forth this which ye now see and hear."

But this article is not written especially to call attention to the fact that the baptism of the Holy Ghost, purifying the hearts of believers, is an instantaneous blessing, but to emphasize the fact that there must be special preparation for the reception of the Holy Ghost.

The disciples themselves waited in the upper room ten days. Jacob wrestled all night, and the Psalmist said, "I waited patiently on the Lord."

God, who knoweth the heart, can not bestow the Holy Ghost, until in the heart there is that condition of grateful desire, which Jesus calls "hungering and thirsting after righteousness."

David says, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." Again he says, "I opened my mouth and panted for I longed for thy commandments."

In the work of full salvation it is the wisdom of God to draw out the soul with intense longings, and most importunate prayers and desires. While our Lord was walking the earth He did not bestow His blessings upon those who came to Him without testing the sincerity of their purpose and faith. Note the importunity of Bartimeus, and the woman who cried after Him for her daughter.

Even after His crucifixion, when He walked with the two disciples on the way to Emmaus, and they came to their stopping place, He made as if He would go further, and they "entreated Him." Before the believer's soul can exercise that faith that brings from Christ the purifying baptism of the Holy Ghost, there must come into the soul such conditions of sorrow because of moral uncleanness, and desire for Christlikeness that there is not only a perfect surrender of self, but a complete consecration of self also.

Paul gives us a good picture of a true seeker for all the fulness of God, in second Corinth-

ians 7:11: "For, behold, this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge!"

Whatever the subject under discussion by the apostle when the above was written, so it is with the soul longing for the baptism of the Holy Ghost.

There is in such a soul deep sorrow because of moral impurity; there is carefulness to avoid the appearance of evil, there is a clearing of one's self of every questionable thing, there arises in the heart a real indignation against one's own vain thoughts and foolish words. There is vehement desire for holiness, and a revenge against all obstacles that would cut off a right hand, and pluck out a right eye.

I am quite ready to admit that all of these conditions may by the word and Spirit of God, be wrought in the soul in a very short time. But I do most earnestly protest against hurrying people into a profession of entire sanctification.

Let the Lord lead them on and reveal to them the great depth of their own depravity, and let their longing souls be filled with such longings for the Lord, that make all the world seem a mere trifle compared with the one pearl of greatest price.

Turn to the biographies of those men and women who have been conspicuous for purity and usefulness, out of whose lives flowed rivers of living water, and who, being dead, yet speak. They did not hear of entire sanctification one minute and profess it the next. They found out that the "old man" existed within them and that he was very tenacious of life. They knew something of *hungering and thirsting after righteousness*.

They visited in the deep struggles of their own souls, Gethsemane and the cross. They learned to say out of the depths of their hearts, "If it be possible, let this cup pass from me, nevertheless, not as I will, but as thou wilt." They also reached a point where they could say with their Lord, "It is finished." Afterwards they can say with the Apostle Paul, in 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." Brethren, let us watch, that our eagerness to get men sanctified does not lead us to get men to profess the experience before they obtain it.

## LET PATIENCE HAVE ITS PERFECT WORK.

No people are so completely bankrupt as those holiness people who have lost their holiness.

Such persons are usually full of bitterness against the church, and the holiness people can not please them. They are in a general state of dissatisfaction with everything and everybody. They will do more to hinder the progress of the gospel of full salvation than any other class of people who can possibly undertake to impede its progress. They fall into the habit of fault finding and nothing can please them.

Let us all watch and pray that by God's grace we may possess our souls in patience and love.

It is useless for a man to profess a state of perfect love, when it is manifest to all that there is hatred in his heart against his fellowmen, even though they be his enemies.

"Let him that thinketh he standeth take heed lest he fall." Our Master gave us an example of the humble patience with which we should possess our souls in the midst of

persecutions. Let us follow him in meekness and fear.

If we have inside peace we may expect outside war. We are strangers and pilgrims here. This season of conflict will soon be passed. According to our day, so shall our strength be.

## A DANGEROUS ENEMY.

One of the most dangerous enemies that the holiness movement has to contend with is the *Come outer*.

By the *Come-outer* we mean that man who withdraws from the church, calling her Babylon, and spends his time trying to induce others to leave the church.

Men who abuse and villify the church, any church, will die. They become bitter in their hearts, sour in their spirits, fruitless in their lives, and unhappy in themselves. There are good men, and true, to day who are temporarily out of the church. They have been turned, or driven out, but it is not their purpose to remain outside, nor are they endeavoring to induce others to withdraw from the church. Church-fighters are not holiness promoters. I appeal to all holiness people, with and for whom I have labored, if *Come-outers* come among you, trying to induce you to leave the church, and use for an argument the fact that I am temporarily out of the church, hear them not.

*We must win our battle all together, and on the inside.*

During the time that circumstances make it necessary for me to remain out of the church, in order to carry the bread of life to starving souls, I shall continue to pay my regular dues into the treasury of the church, just as I did when I was turned out.

The church is ours. We were born again at her altars. We have labored for her upbuilding. Our money has helped to erect her houses of worship, and her institutions of learning. We must bravely face all difficulties and hold on to our own.

Impatience and hurry is not of the Lord. Let us press on the good work of revival within the church, following the example of Christ, Paul, Luther and Wesley.

Above all, let us keep our hearts all aglow with perfect love.

How helpless and empty we would be, if the Spirit of the Lord should depart from us, and we dropped into wrangling factions, abusing the church and devouring one another.

Let every man who professes sanctification be filled with the Spirit, and then we will be able to bring things to pass.

## FOREIGN MISSIONS.

I doubt if money devoted to the cause of carrying the gospel to the heathen, can be placed in safer hands than the Board of Missions of the M. E. Church, South. We would have to search a long time to find a more devout, intelligent and painstaking man than Dr. Lambuth, our missionary secretary. Our men at the front are a noble and devout band. Whatever may be the state of things at home, we can not go back on our missionaries in the foreign and home work. Let every fully sanctified man and woman with a glad heart do his or her full duty in this particular.

If our pastor fights holiness, that does not excuse us from supporting our missionaries in the foreign field and in the mountains. The Conferences are nearly here. Let's help to swell the missionary collections.

**Rev. H. C. Morrison's Slate.**

Terrell, Texas, September 2-13.

Bates, Texas, September 15-25.



**EDITORIAL.**

REV. A. B. COCKRILL.

**AN INQUIRY ANSWERED.**

We have received the following letter of inquiry which we take pleasure in answering according to the best of our ability:

REV. H. B. COCKRILL,

My dear brother:—You will pardon me I know for writing to you when I explain why I write. You have been such a great help to me in my Christian life, though of course you did not know it. But God, I think, has had you say and write in the PENTECOSTAL HERALD some things just for me. For sometime there has been a question in my mind and if at any time you can give me a little light on the subject I shall be thankful.

You can answer it in half a dozen words in the HERALD, and I will understand. There has been in the last six months two holiness preachers at our Holiness Mission in this city, and both of them have taught that you may receive a "baptism of fire after your sanctification," while I say you receive the fire and power when you receive Christ as your sanctifier. Don't you think I am right? I am young in this life and am so afraid of getting side-tracked."

I am, your friend in faith and love of Jesus,

There is no doubt in my mind that sanctification is the "baptism of the Holy Ghost and of fire," and the baptism of the Holy Ghost and of fire is sanctification. There are not three "distinctly marked blessings" in the Word of God, but only two. This is shown throughout the Scriptures. The apostles were first converted, then afterward "tarried at Jerusalem," for the baptism of the Holy Ghost and fire, which was received on the day of Pentecost, and was an answer to the prayer of Jesus in the 17th chapter of John, for their sanctification. The Samaritans were first converted under Philip's preaching, then the apostles went down and prayed for them to receive the Holy Ghost, for as yet he had fallen on none of them. No intimation of a third blessing. Paul having founded the Thessalonian Church, he "prays night and day exceedingly" that the way might open for him to come to them that "he might perfect that which was lacking in their faith." No intimation of a third blessing, but plainly the second work is taught here.

The thing that gives the third blessing the semblance of truth is, that so many people profess the experience of sanctification when they really do not possess it. They are not dishonest, but honestly mistaken.

They get a clear witness to their justification and call it sanctification, or they get the witness that they are wholly consecrated and mis name it sanctification. This is sometimes called "taking it by faith." They go on in this way for awhile, they feel their need of a deeper work of grace, they seek God for it, and get truly sanctified and are tempted to call it a third blessing or "the baptism of fire." Now it is not wrong to seek God until you know you are baptized with the Holy Ghost and fire, but the error lies in defining it as separate from sanctification. They are one and the same. There is no scriptural ground for calling the baptism of the Holy Ghost and fire a third blessing.

**AT SOULE'S CHAPEL.**

The meeting at Soule's Chapel was a success. Not many professions, but the Word took effect, and will bear fruit. So said all the perfect. The Lord was most graciously with His servant in presenting the great doctrine of sanctification. The Christians were greatly refreshed.

I am indebted to some of God's little ones at Soule's, for kindness shown me in the name of Jesus. They will be greatly rewarded.

The grumblers and growlers and croakers hindered the work, but God will yet bring them low. I go to Waldron, Arkansas, to assist in a camp meeting there from September 1-11. Friends can address me at that place.

H. B. COCKRILL.

**MY APPOINTMENTS.**

Waldron, Ark., September 1-10.  
Magazine, Ark., September 12-25.  
Springfield, Ark., Sept. 26th to Oct. 10th.  
Greenbriar, Ark., Oct. 12th to 25th.

If my services are desired for any meetings not conflicting with these dates, address me at Louisville, Ky.

H. B. COCKRILL.

**Trip to the Mountains.**

While I have been across several different mountain ranges by rail, this is the first trip I ever made by land in the mountains. I had heard a good deal about the elevated country and its inhabitants, but I soon realized that seeing and hearing are different things. I left Louisville Friday morning and arrived here (Nunnely Springs) Saturday, just as the sun was dropping behind the mountains for the night. The nearest railroad station, Somerset, is about sixteen miles, and in order to reach this place we came by stage. Although it was very rough I enjoyed the ride very much. Hon. J. S. May, who represented this county, Pulaski, in the Constitutional Convention, was in the stage, and I found him to be a very genial companion indeed. Wild turkeys, and some deer abound, and the wild-cats make night hideous with their protracted screams. There has been an annual camp-meeting here for three years, and one is in progress now. Bro. Davidson, of Ohio, is doing the preaching. May the Lord give them a glorious meeting. It certainly takes lots of grace for people to give up a nice home and the comforts of a city life, and give their lives to a work of this kind.

While there are many good people here it is also true that there are many bad ones. Pistols are fired off around the place of worship, and during service. The rough class do pretty much as they please. It is very common for them to talk out, and many of the men keep their hats on during preaching. In fact, the devil's crowd is so reckless that it was decided by those in charge of the present camp-meeting not to have services at night. Sister Keith is doing a great work here for the Lord. She is running a school known as the Mt. Victory Holiness School. The school was founded some three or four years ago by Miss E. Shroyer, of Cincinnati. Sister Shroyer began the school under very trying circumstances, there being only one student the first day. But she had promised the Lord that if He would send just one pupil to begin with, she would continue the school. So the school has grown until last year she had sixty scholars. Anyone wishing to help the cause of holiness in the mountains, would do well to send of their means to Sister Katie L. Keith, Dykes, Ky., to encourage and assist her in teaching these rough mountain people the "way of the Lord more perfectly." The Lord gave us a very precious service at Sister Keith's residence Sunday night. I preached a sermon on "The Benefits of Sanctification," and held an altar service in which we had four or five clear professions of sanctification and conversion, glory be to the Lamb of God, of whom Gabriel said, "And thou shalt call His name Jesus, for He shall save His people from their sins." Amen!

L. MARTIN.

DR. B. CARRADINE will hold a ten days' meeting in Concordia, Kansas, beginning the 17th of September next. Everybody invited. Yours in Christ,

J. H. KIPLINGER.

**WACO, TEX. HOLINESS CAMP-MEETING.**

The Waco Holiness Camp-meeting closed its seventh session the night of August 18th. As usual the attendance was large, as many as seven thousand estimated to be on the grounds Sunday, the "Waco Daily Telephone" stating "People came hundreds of miles in covered wagons and camped on the grounds."

Rev. Geo. E. Kersey—our own incomparable Prof. Kersey—was engaged to lead the singing, and he did it well. Never have I heard him sing with more animation, or with greater force and effectiveness than on this occasion. His preaching, too, was with power. When he laid aside his song book, and with streaming eyes and happy face would preach the glad gospel of a full salvation, sinners would tremble and saints shout.

No other evangelist or minister was engaged. The opening service was Tuesday night, August 9th, conducted by Rev. J. A. Murphree, and the pulpit was supplied from time to time by visiting and local talent, and the meeting never lacked or lagged for one moment. Among the ministers who helped in the work, were Revs. R. L. Selle, P. E. M. E. Church, Waco district; —Bryant, P. C. Trinity M. E. Church, Waco; B. F. Haynes, Nashville, Tenn.; L. L. Pickett, Wilmore, Ky.; J. A. Gardner, of "The Holiness Revival;" J. H. Appell, B. F. Gassaway, Jas Upchurch and Rev. B. F. Morgan, "The Medicine Man," and wife and others. Bro. Morgan was once a vender of patent medicines, but God graciously saved and sanctified him, and he has given up his medicine business, and with his wife is singing and preaching "The power of Jesus' blood to cleanse and keep us clean." His songs are very unique, and nearly always "make us cry." Eternity alone can determine the results of this meeting.

The paper above referred to says "there were between two and three hundred professions," and further adds, "this movement is spreading very rapidly, more than a dozen new camps having sprung into existence during the past twelve months." While the opposition to the doctrine of holiness in this State may be intense and intensifying, yet this opposition or other cause is certainly developing a very stalwart and staunch class of Bible Christians.

As our Father, God, walked among the camps on Monday, August 15th, he called at the tent of dear Brother and Sister J. I. Plemons, of Ryan, Texas, and carried their little bright eighteen months old Della to her home in heaven. Sad parents, happy child. Bro. J. H. Appell, president of the camp-grounds, was with us very little on account of sickness in his family.

The PENTECOSTAL HERALD has many warm friends in this community. While publicly presenting the HERALD, the people began to rise in pulpit and pew, as witnesses that through this instrumentality God had led them into saved or sanctified relations to His blessed self, glory to God! and from expressions made at the close of the meeting, it seems that scores would have borne witness if time had permitted. To God be all the praise.

On the morning of the 19th, as the first streaks of roseate dawn began to gild the east, the camp was astir, and while "a holy hush" seemed to o'er-spread the grounds, all were busy striking tents, packing furniture, baggage, etc., the white canvas of scores of covered wagons that slowly wended their ways homeward from this Feast of Tabernacles, waving fond farewells as they passed out the gates, some never to return again. As the writer left the grounds, the closing words of that sweet song, "We'll never say good bye in heaven," were gently wafted to his ears. Praise God for the Waco holiness camp-meeting.

V. L. WILLIAMS.

GREENVILLE, TEXAS. —I find Rev. A. C. Bane, of California, with whom I have been associated for three ten days' meetings, to be a true yoke-fellow, and "a workman that needeth not to be ashamed." He is a great preacher. Our meeting at Greenville (Texas), just closed, was tremendous. Am now on my way to my next camp, at Homer, La.

In Jesus, E. F. WALKER.

HAVE you read "The Two Lawyers?" If not, send to us for a copy. Price, 50 cents.

## WOMAN'S COLUMN.

EDITED BY  
TULA C. DANIEL, Hardinsburg, Ky.

## My Jewels.

'Shall I hold them back—my jewels?  
Time has traveled many a day  
Since I laid them by forever,  
Safely locking them away;  
And I thought them yielded wholly,  
When I dared no longer wear  
Gems contrasting, O so sadly!  
With the adorning I would bear.

Shall I keep them still—my jewels?  
Shall I, can I, yet withhold  
From that living, loving Saviour  
Aught of silver or of gold—  
Gold so needed that his gospel  
May resound from sea to sea?  
Can I know Christ's service lacketh,  
Yet forget his 'unto me'?

No; I lay them down, my jewels,  
Truly on the altar now.  
Stay! I see a vision passing  
Of the gem-encircled brow.  
Heavenly treasure worn by Jesus.  
Souls won by my gift outpoured.  
Freely, gladly, I will offer  
Jewels thus to crown my Lord."

Toward our Bible woman fund we have received a handsome gold ring from Mrs. A. Irwin of Malden, Missouri. May she see from it "Heavenly treasure worn by Jesus, souls won by her gift outpoured." See the fruit of some one's gifts to our missionary Mrs. Campbell, in the following:

"Already our mission in Korea is bringing forth fruit. The young Chinese medical missionary, who accompanied Mrs. Campbell from China to Korea, without soliciting has been called upon, and treated over 100 patients during her few months' residence in Seoul. This promising Christian worker was supported during her student life, by the Gallatin, Missouri, Auxillary. Her instructors were Mrs. Campbell and Dr. Annie Walker Fearn. Under the care of Dr. Fearn she completed the study of medicine, and afterward practiced in our Soochow Hospital under Dr. Margaret Polk, who succeeded Dr. A. W. Fearn. Those women who have advanced the work of foreign missions do not have to ask the question, "Do foreign missions pay?" They know much of the joy that comes to those who give time and money and much prayer to save souls, and often see results that sweeten all the labor and sacrifice and look forward with confidence to the exceeding great reward. Suppose no visible fruits of service are gathered in this life, there comes the eternal life harvest, and the joy unspeakable. MRS. TRUEHART."

## How a Korean Died.

MRS. CAMPBELL of course needed a Bible woman, and very soon after her arrival in Seoul thought she had obtained one altogether suited to the purpose. She came from Koyang, and attended the Christmas eve service, where Mrs. Campbell first saw her. The day after she consented to the work, and returned to her home to arrange her affairs.

After a few days she returned, after walking fifteen miles. She could scarcely drag herself to the door, and Mrs. Campbell saw at once that she must be put to bed. Her temperature was 104 degrees, and it was found to be a severe case of pneumonia. Mrs. Campbell and her Chinese assistant, Miss Gie, remained by the bedside day and night. But nothing could be done, and after seven days she passed away.

During this time she prayed much, sometimes calling: "Come, Lord Jesus—come quickly!" Over and over she asked: "Sing Happy Day." They knew only the chorus, and they sang it again and again. When Dr. and Mrs. Reid called she asked for prayer, and more than once they knelt on the floor of the little PANGKE to join with her falling voice in prayer to God. And so she passed on to the life on high.

She left no relatives. Thirty-five years ago there was a persecution of the Catholics (the Catholics found their way to the eastern lands before Protestants did), and hundreds were beheaded. The government was determined to extirpate the religion from the empire. Her father and mother were among the number, and just outside the South Gate of Seoul she saw them give up life rather than the religion of their choice. She was then nine years old. She was taken to the place of the queen, where she remained a slave for thirty years, having been all those years one of the most trusted personal servants of the queen. After her Majesty's death, in the little town where she went to live, she listened to a passing missionary as he told of Jesus, and became deeply interested and read some of the books left by the man of God. Later on she heard Dr. Reid in Koyang, and soon after asked him to receive her as a probationer. She became enthusiastic, and accordingly was persecuted. But persecution did not move her, and in time she was baptised. She rejoiced at the thought of taking up work with Mrs. Campbell. To her it was indeed a rededication to the Master.

Mrs. Campbell has sorrowed for this new friend, from whom she had hoped for valuable service. Shall we not pray that God himself may choose a Bible woman for Mrs. Campbell?

We have accounts of the courage and devotion of Korean Christians from other pens. There are men and women among them who are intrepid in their convictions. Two of our church-members, sure that an idol is an abomination before God, went into a temple and threw down the idols. It was not wise, perhaps; but they believed the time had come for an overt act, and accordingly the hideous creations of man's hand were thrown to the ground. The men were imprisoned, and great square board cangues were placed on their necks. The men were willing to endure the punishment, although the cangue is very cruel. After some weeks Dr. Reid succeeded in obtaining the removal of the cangues, when the men at once began to preach Jesus among their fellow prisoners.

There are others who are ready to suffer for the faith.

TROUPE, TEXAS.—Dear Brother Arnold: We have just closed a nine days' holiness meeting in the Cumberland Presbyterian Church at Grand Cane, La., conducted by Rev. John Paul and myself. Bro. Sayers, of M. E. Church, invited us there. It was the first meeting along the holiness line ever held at Grand Cane. We had thirteen professions of regeneration, reclamation, and sanctification. I go next to Clear Springs Camp in Oklahoma, beginning the 1st of September. Yours for Jesus,  
ASCHIE B. ADAMS,

RYAN, I T.

BEEBE, ARK.—The old Beebe camp-meeting is now in full blast. God is with us, Sister Lulu Rodgers is preaching twice a day, the writer once a day, and several brethren and sisters are doing good service. Sister Rodgers holds the great congregation with her winning and at the same incisive words. We are sorry Bro. Thurmond had to leave us, a mighty worker for God. Quite a number have found mercy at the mourner's bench. To-morrow's 3 o'clock service is to be devoted to Foreign Missions. Thank God the holiness people are waking up to their obligations to the heathens.

O. L. LEONARD.

Aug. 20 th. 1898.

Do you feel Irritable?

Take Horsford's Acid Phosphate.

It makes refreshing, cooling beverage, and is an invigorating tonic, soothing to the nerves.

DRUMING, N. M.—Just closed a blessed revival here with Bro. Sawders, pastor. Halleluiah, eight professions, three of pardon of sins and five of sanctification, all clear in their testimony. Two section foremen sanctified during the sermon. One sanctified I trust will preach. Jesus saves, sanctifies, heals, and keeps me soul and body. 1 Pet 15. Halleluiah!  
T. L. ADAMS.

RICHLAND, TEX.—We have just closed one of the most powerful meetings I was ever in. Thirty-seven converted, reclaimed and sanctified, twenty-eight of these being sanctifications.

People were prostrated under the power of the Holy Ghost. One brother stayed away and fought the meeting until the Lord struck him down, and he sent for us to come and pray for him, that he was going to die. He wrestled until the Lord forgave him, and then got sanctified and came to the meeting and told what the Lord had done for him, and warned the people against fighting holiness. To God be all the praise! How it did make my heart yearn as people saw the light and began to walk in it, and tell how the Bible had become a new book to them.

The preachers are telling the people, "we preach it," and yet people advanced in life come and say, "we never heard it before in our lives."

One Baptist sister that got sanctified said: "Bro. McKinney, why is it that the preachers have never preached it? I am nearly thirty years old, and never heard it before," and yet the preachers around here say, "we preach it." Oh, how I do pray that the Lord may keep me humble and lead me out to tell others who have not heard it.

I am engaged until September 10. Pray for me. Yours fully saved,  
M. B. MCKINNEY.

"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."

GAINESVILLE, ARK.—Dear HERALD: The glory of the Lord is rising upon us here. We have held two meetings which have resulted visibly in about fifty sanctifications, and fifteen or twenty conversions. All the collections are being met, and the way is opening for greater things.

The Carradine meeting at Little Rock was a blessed feast of fat things. While dear Bro. Carradine was not well, physically, his preaching was not debilitated, but was attended with the power and unction of the Holy Ghost, and the signs following.

Our camp-meeting at Beebe, under the leadership of Sister Rodgers and Bro. Thurmond, is now in progress. I hope to hear splendid things therefrom. The Lord is with us.

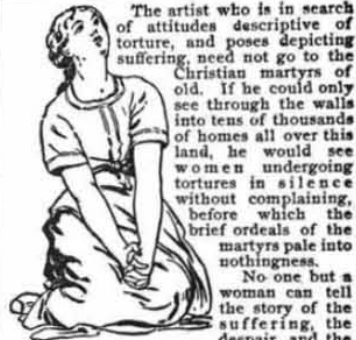
Your brother in and for Jesus,  
L. C. CRAIG.

## "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.

THE TWO LAWYERS will sell. Send for copy and terms to agents. Price 50 cents.



The artist who is in search of attitudes descriptive of torture, and poses depicting suffering, need not go to the Christian martyrs of old. If he could only see through the walls into tens of thousands of homes all over this land, he would see women undergoing tortures in silence without complaining, before which the brief ordeals of the martyrs pale into nothingness.

No one but a woman can tell the story of the suffering, the despair, and the despondency endured by women who carry a daily burden of ill-health and pain because of disorders and derangement of the delicate and important organs that are distinctly feminine. One of the worst effects of troubles of this kind is upon the nervous system. The tortures so bravely endured completely and effectually shatter the nerves. Dr. Pierce's Favorite Prescription is an unfailing cure for all weakness and disease of the feminine organism. It makes it strong and healthy. It allays inflammation, heals ulceration and soothes pain. It checks exhausting drains and tones and builds up the nerves. It fits for wifehood and motherhood. Good medicine dealers sell it, and have nothing "just as good."

"Since my last child was born, thirteen years ago, I have suffered from uterine trouble," writes Mrs. Paul Devraigne, of Jellico, Campbell Co., Tenn. "I consulted several doctors and took much medicine, but found no relief. I had very bad health for twelve years. Every month I was in bed a week before the monthly period and a week after. I was obliged to keep in bed for four months last summer. I was just like a corpse. I lost twenty-six pounds in four months. I was coughing so much I was considered in consumption. I suffered severely from pains in my back, bearing down pains in the womb, chills and cold sweats. After taking four bottles of Dr. Pierce's Golden Medical Discovery my coughing stopped, and after six bottles of Dr. Pierce's Favorite Prescription my periods became regular and were passed without pain. Now I am fleshy, more so than ever before. My neighbors are surprised to see me in such good health after having seen me so low."

Constipation causes and aggravates many serious diseases. It is speedily cured by Dr. Pierce's Pleasant Pellets.

GREENVILLE, TEX.—Our fourth annual camp-meeting just closed was pronounced by all to be the best we have ever had. One of our city papers stated on the 6th of August: "The holiness camp meeting started yesterday just where it left off last year," and the fire fell at the very first service and continued until the end. Bro. DeJernett was at the head, while A. C. Bane and Dr. Walker did most of the preaching, and you know it was well done, both being full of love, and exceedingly earnest in all they said.

We had over 260 campers, and our congregations were very large, estimated on Sunday at over 10,000. Bros. Haynes, Scudday, Rogers and wife, Devins, Rogers, Pickett, Airhart, and many other preachers were present and did valuable work for the Master. Professions of conversions and sanctifications 265, and we are now planning for a greater meeting next year. Will add another large cistern, and will have plenty of good water. Bro. Williams was here, but was so busy that we saw very little of him. Yours saved and kept,  
J. A. NORSWORTHY, Sec'y.

NATIONAL PARK, N. J.—Our meeting at Westport Factory was a success. Although the continuous rain interfered with the attendance seriously, yet God poured out his spirit. Services were held in a tent. Rev. W. B. Godbey gave excellent service. He is unique. We have not seen his like. Every camp needs him. Rev. John Norberry helped push the battle gloriously. Isaac B. Remsen, Arthur Greene, Hastings, Noble and others greatly aided in the meeting.  
BYRON J. REES.

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

## CANCER

The following and many other reliable persons testify to my scientific treatment of cancer without the knife: T. E. C. Brinly, Louisville, Ky., noted piano manufacturer, cured 10 years ago. Prof. H. McJannet, Hiram College, Hiram, Ohio, cured 7 years ago. Address, Dr. G. W. H. 121 W. 9th St., Cincinnati, O., for further particulars and free book.

**Stutterers, Read This.**

Rev. G. W. Randolph, the great voice doctor, who has so successfully treated many 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.

OXFORD, N. C.—I feel like giving a word of testimony this morning. I have written to you twice, but I guess my scribbling went to the waste-basket, as I saw nothing more of it; but that is all right. I had just as soon write for the waste-basket as for publication, if that is what the Lord wants me to do. Bless His holy name! I belong to Him body, soul and spirit. I am in the land of Canaan feasting on the grapes, figs, pomegranates, milk, and honey. Glory be to God! I realize what the Psalmist meant when he said: "They shall eat and be satisfied, and praise the Lord. They shall be abundantly satisfied with the fatness of Thy house; and thou shalt make them drink of the river of Thy pleasures." I also understand what the inspired writer meant when he said, "He maketh sore and bindeth up; He woundeth, and His hands make whole."

My heart-strings were all entwined around the things of earth, but He has one by one, just as I could bear it, torn them asunder and bound them to His loving heart; and there is not one this morning, that I know of, that binds me to this world; but they are all entwined around Him whom my soul loveth. Oh, praise His name forever! "He is the fairest among ten thousand, and the One altogether lovely." We cannot know Him and see Him as He is until we have been severed from everything of earth; then He reveals Himself to us, and we eat of His flesh and drink of His blood, and eternal life flows through our whole being. "He that believeth on the Son hath eternal life." Not "shall have eternal life after death," but we have it now.

P. S.—Well, I will close by saying that I appreciate your weekly visits very much, dear PENTECOSTAL HERALD. You come from my dear, old native State, and bring good tidings from many of the dear holiness people, which does my soul good. May the Lord bless you and send you to the uttermost parts of the earth is my prayer.

I am not in Africa yet, the land to which I started more than three years ago, and toward which I am still looking, but I am right in the midst of Africans here in North Carolina, and the way is opening up for me to work among them here. I am living in a house which was built several years ago for the work of the Lord, and has ever since been used for that purpose. We have a large Sunday-school; sewing school every Wednesday, cottage prayer-meeting once a week, and have a childrens' meeting. The dear sister to whom the house belongs comes down and superintends the Sunday-school. The Lord is blessing the work.

I now ask you dear people to pray for the poor people in these parts, and when you go to your wardrobe to dress for church, and find so many suits of clothes there that you do not know which one to put on, and it

**How Will You Trade.**

Trade what? Trade work for money; we want men and women everywhere to sell our Non-alcoholic Flavoring Powders for cakes, candies, ices, etc. They are perfectly pure and twice as strong as liquid extracts. We pay \$3.25 a day and give steady work; if you can't get more than that, write to us at once and we will start you to work. Address the U. S. Fruit Co., 206 N. 10, St. Louis, Mo.

takes you a good while to decide, I hope you will remember the many mothers and children in North Carolina who have to stay at home because they have nothing to wear to Sunday-school or church; and then get your Bible and read Matthew 25:31-40.

Then there are homes where they have no Bible or Testament.

Oh, let us pray and work while it is day, "for the night cometh when no man can work!"

Yours in Jesus' name, saved, sanctified, and kept by power divine,  
N. E. McFARLAND.

MILLEDGEVILLE, KY.—Our meeting at Eddyville, Ky., closed Sunday night, the 14th. This camp was founded by our beloved Bro. Rinehart some eleven years ago. I think he has been there every year until this, and we felt that while he was not there this year in person, he was in spirit. No doubt; but what he looked down from his home in the skies and rejoiced when he saw those he loved and rejoiced with while here rejoicing in the salvation that he is complete in. There are many things in connection with the meeting I would like to mention, but time and space forbid.

The pastors of Eddyville and Kuttawa, two little towns near, were in the meeting doing what they could in preaching, leading, congregation and altar work. They are men of God and doing a good work. They are in sympathy with the camp and work with the committee. I am in favor of all our camp-meetings being conducted this way if possible. I would not go anywhere over the protest of pastors while I have anything else to do in the service of my Master. I think we might avoid a great deal of friction by using good judgment and sometimes considering other folks. I find but very few people who endorse the "new law," but I find a great many who don't think it is right to break it if it can be avoided. I find a great deal of trouble in Texas, Louisiana, Arkansas and Kentucky caused by rashness, some very serious.

The fifth day Bro. Breeding came in and shared the preaching with the writer, to the satisfaction and edification of all. Bro. Breeding is a wise, discreet, uncompromising preacher.

The congregations were good from start to finish. Rain did not keep them away. On Sunday, the 7th, the congregation was estimated at six thousand. As a usual thing our large Sunday congregations are rowdy and unruly, but not so with this one. We had victory all day. Any one there would realize they were at an old-fashioned, shouting Methodist camp-meeting. I don't know how many were blessed during the meeting; more they tell me than at any meeting for years, though not as many as we desired to see. Many pronounced it the best meeting, in many respects, they ever had.

I was entertained on the campus by Sister Mallory and family; many preachers and evangelists will tell you they know how to treat a preacher. They are lovely Christian characters, and doing great good for the Master. I never enjoyed a dozen days and a meeting more than this. We had some things to contend with that were disagreeable, in way of Sabbath desecration, Sunday excursions, etc., but the committee did their best to put down everything of a wrong nature, and they succeeded admirably, a great improvement over last year, I am told.

Bro. Culpepper was to have held this meeting, but unavoidable circumstances hindered, and as I was with him at this time he sent me

over in the midst of a great meeting at Carthage, Mo. Bro. Culpepper remained some time there.

At this writing I am at home resting; will enter the field again in a short time.

The HERALD is the favorite paper with the folks at Eddyville camp. Yours in Him,  
J. T. NEWSOM.

Cause me to hear thy loving kindness in the morning; for in thee do I trust; cause me to know the way wherein I should walk; for I lift up my soul unto thee. Psalms 143:8.

**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.

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

**"How to Keep Sanctified."**

Under the above little Rev. J. O. McClurkin has prepared and ready for sale a 30 page booklet which will prove eminently helpful to those who have entered the experience of perfect love. Every sanctified person should have a copy. Get a dozen and send them to friends who need assistance and strength in living this life. Price 5 cents per copy, or six for a quarter, or a dozen for 50 cents, postage prepaid. Order of Rev. J. O. McClurkin, Nashville, Tenn., or of Zion's OUTLOOK, Nashville, Tenn.

I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. Isaiah 51:10.

**EXCURSIONS TO**

Petoskey and Mackinac Island via Pennsylvania Lines.

Excursion tickets to Petoskey and Mackinac Island, the most popular resorts in Northern Michigan, will be sold via Pennsylvania Lines, Aug. 30th, Sept. 3d and Sept. 7th. The round-trip rate from Louisville will be \$11.00 to Petoskey and \$12.00 to Mackinac Island. Tickets will be good going on regular trains on the dates specified and will be good returning thirty days. For special information on the subject apply to C. H. HAGERT, D. P. A., Louisville, Ky.

Teach me to do thy will; for thou art my God; thy spirit is good; lead me into the land of uprightness. Psalms 143:10.

**BLEEDING PILES** Or protruding piles you need not have if you will use **Certain Pile Cure**. It has cured many cases; a failure is not yet known. One pint bottle is enough to cure an ordinary case. Price 75 cents per bottle. Send P. O. money order to E. CASE, 624 Second street, Trenton, New Jersey.

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Cleanses and beautifies the hair. Promotes a luxuriant growth. Never fails to restore Gray Hair to its Youthful Color. Cures scalp disease & hair falling out, and dandruff. Druggists.

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**EXCURSION TICKETS** On Sale at Reduced Rates from all points on this line and Connections to Nashville and Return during the Continuance of the Tennessee Centennial and International Exposition.

**PULLMAN PALACE SLEEPING CARS** Between Nashville and Chattanooga, Atlanta, Augusta, Macon, Jacksonville, Knoxville, Asheville, Washington, Baltimore, Philadelphia, New York, Portsmouth, Norfolk, Jackson, Memphis, Little Rock, Texarkana, Sherman, Waco, Dallas, and Fort Worth.

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**W. L. DANLEY,** General Passenger and Ticket Agent. NASHVILLE, TENN.

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**NOTES AND PERSONALS.**

The Cherry Grove Camp meeting closed Sunday night. The writer returned and had charge of the services Saturday and Sunday. The Lord was with us. The brethren who have the camp in charge are planning for a great meeting next year.

A MEETING of the Executive Committee of the Interdenominational Temperance Association of Kentucky, was held at Lexington last Monday. They are making a forward movement and the good cause they represent will feel the influence of this meeting.

The new Methodist Church at Leitchfield, Ky., was dedicated by Bishop Morrison last Sunday. A debt of \$500 was easily lifted. Bishop Morrison preached again at night and in both services showed himself every inch a Bishop. The altar service which succeeded the sermon at night was wonderfully blessed of God.

PEACE negotiations between the United States and Spain are making progress. The Spanish troops who surrendered at Santiago have been transported to Spain, and the American forces have returned to this country. Hostilities having been suspended it is not at all probable they will be resumed. Strictly speaking, the war is not over, and will not be until the treaty of peace is signed; but this will doubtless be reached in due time. Meanwhile the sanitary condition of the camps in this country are receiving attention. Charges of gross neglect and incompetence are made, and some officers may be made to suffer for the criminal failure to discharge their duties. Typhoid and malarial fevers have been fearfully prevalent; hundreds have been sick, and many more have fallen victims of disease than went down before Spanish guns. The nefarious army canteen has played its part in this unfortunate state of affairs. God speed the "Voice" in its war against this iniquity.

A BROTHER sends us the following statistics of Methodism in the United States. We will be glad to publish the latest statistics of other denominations at any time.

	NUMBER.
1 Methodist Episcopal . . .	2,530,448
2 Union American Methodist Episcopal . . . . .	7,031
3 African Methodist Episcopal . . . . .	497,350
4 African Union Methodist Protestant . . . . .	3,500
5 African Methodist Ep. Zion . . . . .	394,562
6 Zion Union Apostolic . . . . .	236
7 Methodist Protestant . . . . .	162,789
8 Wesleyan Methodist . . . . .	16,492
9 Methodist Episcopal, South . . . . .	1,832,210
10 Colored M. E., South . . . . .	128,117
11 Primitive Methodist . . . . .	5,005
12 Congregational Meth. . . . .	12,150
13 " Meth. Colored . . . . .	319
14 New Cong. Me. h . . . . .	1,059
15 Free Methodist . . . . .	26,140
16 Independent Meth . . . . .	2,509
17 Evangelical Missionary . . . . .	951
<b>Total,</b>	<b>5,123,038</b>

Above is taken from statistics found in Crane's Universal and Historical Atlas for year 1898.

In the City Council of Terrell, Texas, the following resolution was offered and passed.

"D. A. Beck presented the following, which was unanimously adopted:

WHEREAS, A number of citizens of the city of Terrell and vicinity have arranged with Rev. H. C. Morrison, of Kentucky, to hold the first annual session of a Holiness Camp Meeting, from Sept. 2d to 13th inclusive, near the city limits of the city of Terrell, which is intended to become a permanent institution; and

Whereas, During said Camp Meeting, Sept 7th and 8th, there is a State Holiness convention on said Camp Ground, attended by representatives from different sections of our state, and

Whereas, Such a gathering of religious people tends to the betterment and moral elevation of the community, therefore.

Resolved, That we extend to these Christian workers a hearty welcome and trust that our citizens will render them such moral encouragement and material help as will enable the projectors of this enterprise to put it upon a safe and permanent basis"—Terrell Evening Index

LYNCHBURG, S. C.—The Lord continues after twelve years to keep an open door of usefulness. A great victory here in salvation of sinners and sanctification of believers. A great baptism came on the people and forty-nine united with the church from the world. Your paper is a blessing to our home. May God continue his blessing on the HERALD. THOMAS H. LEITCH. Aug. 26th, 1898.

**ADVERTISING MEN.**

Branch Out For Themselves After Many Years of Experience.

Mr. William C. Van Loon and Mr. Charles L. Doughty, who had been identified with the Parvin & Doughty Advertising Agency for many years, yesterday severed their connection with that concern. Both were stockholders in the company. Mr. Van Loon had been the Secretary for about 15 years and Mr. Doughty had served as Treasurer of the company for fully 17 years. Both are among the best known and most successful newspaper advertising men in the country. Mr. Van Loon has secured an office in the Oriol Building, on Vine street, above Fourth, and will continue in the newspaper advertising business on his own hook. Mr. Van Loon is a very pleasant gentleman, as well as an expert in that business, and, having a host of friends among merchants and manufacturers, is bound to succeed. Mr. Doughty will retire from active business for a time and take a much needed rest after many years of continuous hard work.

**Wanted.** A lady wants a position as teacher or companion. References exchanged. Box 68, Christiansburg, Virginia.

**Dedication At Leitchfield, Ky.**

The Southern Methodist Church at this place was destroyed by fire on February 26th, 1898. Its value was about \$2000.

On last Sunday, August 28th, our new church was dedicated by Bishop H. C. Morrison. He preached both morning and night to large and appreciative congregations.

The new church stands on a larger and more desirably located lot than our old church. The house is handsomely furnished with elegant stained glass windows, beautiful seats and Brussels carpet, and is lighted by Acetylene gas. Our new church is valued at \$3500.

The large double window appropriately bears the names of Rev. G. F. Cundiff and Mrs. M. M. Heston.

Brother Cundiff deserves great praise for his zeal, industry, and courage in the accomplishment of the great work just completed and we hope the Presiding Elder and Bishop will see that he is returned next year to preach in the new church. His entire congregation are greatly attached to him.

Brother Vallandigham of the Baptist Church, and Brother Davis of the Methodist Episcopal Church, called in their appointments for Sunday and were present and heard the Bishop.

The Bishop was among old friends when with us, as he received his first appointment, thirty-three years ago, to Millerstown, this county.

One of his most attentive auditors last Sunday was Mr. Thomas Heyser, at whose home, the then young minister, found an ever open door and was always most cordially welcomed.

G. K. N. LEITCHFIELD, KY., AUG., 30, '98.

**"TRUTHS AS I HAVE SEEN THEM,"**

IS THE TITLE OF A

New Book by Rev. G. W. Wilson.

THE RESULT OF A MARVELOUS RESEARCH.

**Splendid Testimonials.**

REV. WM. McDONALD, SOMERVILLE, MASS.: "I have read 'Truths As I Have Seen Them' sufficiently to be able to express an intelligent opinion of its merits. To me it has been a rare intellectual treat. It is a book to be not only read, but studied. I have seldom read a book on the common topics of which it treats, so clear, so original, and convincing. It is a book which will live, while the subjects it discusses command the attention of thinking people."

A. HARTT, EVERETT, MASS.: "Truths As I Have Seen Them" is first-class."

DR. J. C. BRIGGS, SOMERVILLE, MASS.: "I want to express my thanks for the publishing of your book. I am glad God has raised up some one to express my inner thought if I could not express it myself."

REV. L. N. MOORE: "I am just reading Bro. Wilson's new book. It is solid and substantial throughout. The author's style is readable, and clear as crystal. He moves along high lines of thought, especially in chapters 1, 2, 8, 12, 19, where his discussions show him to be a deep thinker. The errors now current on divine healing, death to self, the relation of the senses and passions to holiness, etc., are exposed and brought to light. The author makes but little use of figures or flowing rhetoric, but reasons clear through his theme. The book ought to be read and studied by every thinking man and intelligent professor of holiness."

DANIEL STEELE, D. D., MILTON, MASS.: "This book, which I am happy to have the honor of introducing to the religious public, is a condensed presentation of sermons evidently written according to the advice given to the students of the Lane Theological Seminary by Dr. Lyman Abbott: 'Students, pump yourselves full of the subject, knock out the bung, and let Nature caper.' I predict that this book will be a blessing to every candid reader who is of the truth. The writer makes this prediction because he finds the hours spent with the proof-sheets to be a season of delightful communion with the Holy Spirit. Truths, which are good electric conductors from heaven to me, will not fail to be the media of great grace to others."

REV. WM. M. ERSKINE, IOWA: "I am reading your book, 'Truths As I Have Seen Them,' with interest and profit. It ought to have a wide reading."

BISHOP W. X. NINDE, LL. D., DETROIT, MICH.: "You are a profound reasoner, and must be read slowly and thoughtfully. The book is stimulating. I like your chapter on 'Faith Healing.' I deem it conclusive and unanswerable. Other chapters dealing with timely and practical questions are well worthy of repeated reading. I was much instructed and edified by the last chapter. May the Lord continue to bless your efforts by voice and pen to promote the cause of evangelical holiness."

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**Soul-Stirring Songs**

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

It has 150 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 linen at 20c, and paper at 15c. Close rates to evangelists, singing teachers and dealers. Not a dull song in this book. Try a sample.

Pentecostal Pub. Co., Louisville, Ky.

**The Louisville Conference.**

The fifty-third session will open in Louisville, Wednesday, September 21. Efforts are being put forth to provide entertainment for all members of the Conference, clerical and lay, supersannuated preachers, candidates for admission on trial and for ordination, and members of the Conference Boards.

The wives of those above referred to, may expect entertainment, *pro vid-d* notice be given the undersigned, not later than September 3rd, that they will attend.

Circular letters have been sent to all of those mentioned so far as we know them. If any who are entitled to entertainment have failed to receive such a letter they will confer a favor upon the Committee if they will write at once informing them that they expect to attend, and whether they will be accompanied by their wives. If any expect to bring horses or conveyances they should notify us.

All railroads within the bounds of the Louisville Conference will make a rate of one fare and a third for the round trip to all who attend the Conference, provided a certificate is taken when ticket is purchased and endorsement of secretary of Conference is obtained to same before the adjournment of that body.

If any have made arrangements for entertainment at the Conference, with relatives or otherwise, kindly inform us of same, giving particulars.

Fraternally,  
JOHN L. WHEAT, Chair.,  
GEO. E. FOSKETT, Secy.

1522 1/2 W. BROADWAY.

**Religious Review of Reviews.**

THE RELIGIOUS REVIEW OF REVIEWS is making great strides in forging to the front of religious publications. The September number contains much valuable information for ministers and religious workers, as the list of able contributors shows. The first article is by Robt. Stuart MacArthur, D. D., LL. D., who discusses "The Theological Outlook." The paper is charmingly written in the writer's own peculiar style, and will create a good impression on all who read it. Bishop Henry W. Warren, D. D., LL. D., writes forcibly on "The Uttermost Salvation." Rev. A. C. Dixon, D. D., treats in a very entertaining manner the subject, "The Sphere of Woman," and clearly defines the position she should occupy. Rev. D. V. Gwilym, D. D., contributes a very helpful and spiritual paper on "The Blending of the Heavenly and the Earthly." Rev. S. G. Preston writes on "The Media of the Lights in the Human Temple" as his fifth paper on "The Psychology of the New Testament." "The Heavenly Life," by the late Rev. Geo. Muller, is a beautifully descriptive paper, which will delight all readers. The story, "The Shadow of the King; or, the Unknown Friend of Jesus," begun in the April number, continues to be an interesting serial.

The departments contain the cream of the religious press, and handsome illustrations, printed in color, claim more attention than a passing glance. The following is a list of departments:

Current Articles of Importance, Periodicals Reviewed, Notes from Recent Editorials, The Religious World, Sermonic Review Section, Editorial Notes, Review of Recent Publications, In a Lighter Vein, and Contents of Reviews and Magazines.

Published monthly. New York: \$2.00 a year. Preachers, \$1.50. Single copies, 20 cents.

**Notice to the Holiness People.**

Mr. Hall will combine his work with Dr. Carradine's for a while, beginning the latter part of September. I had decided to devote myself exclusively to our mission in Birmingham, but Miss Springer has promised to unite with me in the work, and I believe we could do much for God, by combining some field work with the mission, leaving it in good hands whenever we go. If there are those who would like for Miss Springer and myself to assist them this fall and early winter, write at the earliest day possible to me, care of the Birmingham Mission, First Avenue, Birmingham, Ala., so that we can perfect plans. Dr. Carradine wrote of Miss Springer recently in the PENTECOSTAL HERALD that she was "one of the finest female singers he had ever heard." She is widely known as a young woman of sterling qualities, as a worker for God, very full of the Spirit, and of course true to the doctrine of sanctification.

MARY MCGEE HALL.

DAVIS, LA.—We closed a meeting near this place yesterday. Victory was in the breezes. Holiness is planted in this vicinity to stay. Their name is not legion, but their faces are set Zionward like a flint. Several of them have subscribed for the PENTECOSTAL HERALD, which to me makes their future more hopeful, for the parish is full of nosetism, no-hellism, antinomianism and fanaticism. Hence we advise our brethren to "keep in the middle of the road." Being justified by faith, I have peace with God through Jesus, through whom also I have gained access by faith into the establishing grace, and I am now on shouting ground as I look for the glory of God—the second coming of Jesus. Yours in His love,

JOHN PAUL.

Class of third year will meet at Methodist church in Flemingsburg, Ky., at 8 o'clock Monday evening, September 12th.

J. E. WRIGHT, Chairman.

TERRELL, TEX.—We came direct from our great Waco holiness camp, at which place we had, I think, all the way from 200 to 400 conversions, reclamations, and sanctifications. Another great victory for holiness, hallelujah! Thence to Lawrence and out to Batchelor Church. We are here by invitation of Bro S. A. Milly, pastor of the Free Methodist Church. He had just begun the meeting the day before we arrived; and the Lord is wonderfully blessing us. Praise His holy name! Some one has been saved, reclaimed, or sanctified at almost every service since we began, and last night we had a regular "break down." We preached them a sermon on hell-fire and damnation, a doctrine too much neglected these days. Great conviction came on the people, and we had some twenty-five or thirty mourners at the altar; seven converted, and two sanctified, making in all to date twenty conversions, reclamations, and sanctifications, and the good work goes on. Glory! Pray for me. Yours saved and sanctified to date,

W. M. ADAMS.

REV. J. N. WATSON writes us from Cynthiaans Ky., calling attention to the fact that he is not the man advertised as a fraud by certain parties of Montgomery, La., in this paper a short time ago. Unfortunately he bears the same name as that of the non-descript individual who has been figuring in the south; but "this" Bro. Watson refers us to Stewart, Gaylord, Henry, Kleinhen, and others of Defiance, Ohio, to show that his antecedents are all right.

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**Bonnie, Ill., Camp-meeting**

is a glorious success so far this year. People are being saved by the score. From six to eight thousand people on the grounds yesterday (August 28th.) Rev. A. A. Niles has never done stronger preaching, and Rev. Harney is searching deep into the people's hearts. Rev. J. J. Smith is expected to night. J. M. Keasler is mighty in song, with Miss Miller at the organ. Jimmie Carroll is also assisting much in the song service. Twice as many campers are now on the grounds as were last year, and many more are expected. Pray for us.

J. M.

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**Called to Preach.**

Most all mankind seem to be called to make money, but make a failure. But when we hear the voice of God to work in His vineyard, we say "yes, but I am too busy now, no time"; and so it goes on until we wake up in hell, and come to the judgment day, when they will still say "I didn't have time to go to heaven, I was playing marbles or a game of cards, and didn't have time: or I had to be making a good living." But got eternal death, and no living at all.

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OUR DEAD.

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KING.—Ruby Belle was the daughter of D. F. and E. J. King, and was born in Anna, Ill., Dec. 12, 1883. She was converted on Jan. 27, 1897, under the preaching of Dr. Carradine. From that time on, and during the short time that was allowed her here on earth, she was in every respect a model girl and an honor to her Lord and Savior. She was faithful in her attendance at Sabbath school, president of the Loyal Temperance Legion of the W. C. T. U., and organist of the Junior League of Trinity M. E. Church, and her bright and cheerful face was contagious and her presence therefore, eagerly sought.

She passed out of this life by drowning. Going to Jeffersonville on the evening of the 11th of August, and the boat not having effected a proper landing, she stepped into the Ohio River, instead of on to the ferry dock, and soon life was extinct. Her body was recovered in a few short hours and taken to the home of her grief-stricken parents. On account of her popularity, her funeral was largely attended and her relatives and friends rejoiced in the message that she left behind, which is certainly a remarkable one for a girl of her age. It will be noticed that it was written three days after her conversion, and reads as follows: "Dear Jesus, I give myself to thee. I give thee my mind to think through, I give thee my eyes to see through, I give thee my mouth and tongue to speak with, I give thee my hands to turn the pages of thy Book and to work for thee, I give thee my feet to run errands with, and I promise thee that they shall never carry me into a place where I have to leave thee at the door. I give thee all my possessions, I give thee my time and talent, I give thee all I think of and all I do not think of. This 30th day of January, 1897, at 11:30 o'clock A. M. I am now all on the altar and I believe the altar sanctifies the gift in accordance with Mat. 23:19, and I now by faith receive the Holy Ghost according to John 20:22, and believe that I receive the power, as in Acts 18. RUBY KING."

L. B. Davison.

[Written in loving remembrance of our dear pastor, Rev. L. B. Davison, who departed this life and went home to glory. Aug. 13, '98.] "OUR LOVED ONE PASSED AWAY."

We mourn the loss of one we love, So kind, so good, so pure. Who's daily walk all through life Was mottoed to endure. A ready, willing, helping hand, Illume the twilight gray. For such has been the life of him, Our loved one passed away.

The human heart is sore oppressed To know that we must part, No lips could frame in words the grief, That dwell within the heart. The roses blossom, bloom and die, Their sweetness cannot stay, Just so death hastened to the tomb, Our loved one passed away.

Great and good, beloved by all, A noble life is ended, And many hearts are filled with grief For many he be-friended, And so we shed the tears of love, This consolation's given, To know that he is happy now, His soul is safe in Heaven.

GEO. W. PIRT, Organist, Asbury Chapel.

Thaxton, Va.

Something like two years ago the Lord gloriously sanctified me and my wife; our lives have become lives of continual peace and victory through Christ. Oh, brother, follow the will of God, and peace and joy are sure to come, for his Word has said so. "And the work of righteousness shall be peace and the effect of righteousness quietness and assurance forever." Isa 32:17. "And I will make with them a covenant of peace and will cause the evil beasts to cease out of the land." Ezekiel 34:25. "Arise, get you up unto the wealthy nation that dwelleth without care, saith the Lord." Jer. 49:31. Infidelity has defied us. Let no man's heart fall him, but let us meet the giants with the sting and stone of actual experience and unflinching witness. But, oh, brethren, let us be loving and patient with those that oppose us, that we may win some of them. We are fools for Christ's sake, they are fools for want of spiritual understanding. Let us love them and do good to them every time they do evil to us, for God is surely on our side. Some call it new doctrine, but I call it old time religion, which is a salvation from all sin. Glory to Jesus for such a salvation!

"My faith not only flies to heaven, But walks with God below. To me are all things daily given While passing to and fro. "The promise speaks of worlds above, But not of these alone; It feeds and clothes me now with love And makes this world my own. "I trust the Lord, and he repiles In things both great and small; He honors faith with prompt supplies, Faith honors him in all."

A READER.

NATIONAL PARK, N. J.—This is a comparatively new camp for holiness. But it does not take holiness long to adjust itself, so the fire is falling here as it has so many times elsewhere. Seth C. Rees is the leading speaker. Dr. Lake and Rev. G. W. Ridout are in charge of the meeting. Audiences are good and seekers are beginning to "get through." Dr. Pepper, of the Christian Standard, preached unctuously this a. m. (Aug. 24.) BYRON J. REES.

PLEASANT RIDGE, KY.—We closed a very successful meeting four miles south of Owensboro, Ky. Meeting continued eight days; the Lord was with us; gave us seven bright conversions and four sanctifications and the entire community moved toward a better life. Yours in Christ,

T. P. RALPH, C. E. WHITE.

Dedication.

The new Pleasant Run Methodist Church will be dedicated Sunday, September 18, 1898. The fourth quarterly meeting for Springfield circuit will be held September 17-18, in connection with the dedication. Dinner on the grounds both days. The Presiding Elder, Rev. C. R. Crowe, is unanimously selected by Pleasant Run congregation to conduct the dedicational services. Former pastors and all friends of this historic church are cordially invited to attend these services.

B. F. ATKINSON, Pastor.

ALEX, KY.—Bro. Critzer and I are holding a meeting with Bro. Bennett on Albany circuit, Louisville Conference. The Lord is with us. We have had ten conversions and reclamations, and five sanctifications. I am still regenerated and sanctified. Glory!

R. Y. BURKES.

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Numbering of the people NUMBERS, 26. in the plains of Mo hundred and fifty men; and it became a sign. 11 Notwithstanding, the child of Kō'rah died not.

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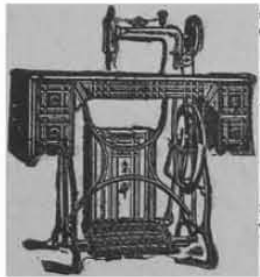
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### Two Meetings.

We had two meetings during the month of May. Rev. W. J. Harney helped us. The first was at Linton, a small river town where we had a membership of six women, and only three of these close to the church. God gave us about fifteen professions. Some were under deep conviction that refused to yield, and are lost, I fear, forever. Thirteen joined the church.

The second meeting was at Canton, "a burnt district," where a few years ago there was quite a stir on "entire sanctification." Here there were about forty professions of regeneration and a few "perfected in love." Bro. Harney impressed me as a man of prayer and holy living. He depends on the Holy Ghost to do his work. There was no pressing people out in the crowd to bring sinners to the altar. Heaven and hell, sin and holiness were pressed upon the people so that men saw these things were awful truths. Penitents were not pressed to profess conversion. They were prayed with and talked to till they found "Him," and then with glad hearts they praised "Him."

Bro. Harney does not waste his time in useless talk or otherwise, but when not at church you will see him at study and prayer. (Let young men take a note of this last statement.)

Now, after three months, I must say these meetings were of God. Bro. Harney is the only young man I have ever known that seems to be perfectly adapted to the evangelistic work. He has gifts and graces, if he keeps humble, to develop into a useful and helpful man in the work. God was, and I trust will be through all eternity, glorified in these two meetings.

S. L. C. COWARD, P. C.

CANTON, KY.

WEST MONROE, LA.—I have thought for some time that I would write a report of some of the holiness meetings I have been in this year. My husband and I moved to Hazlecut, Miss., last December. We found a very small band of holiness people, and they were being terribly persecuted. We at once joined the little band. Cottage prayer-meetings were started. In March we decided to have a holiness meeting, and called Rev. R. M. Cook, of Atlanta, Ga., to hold this meeting, and he brought his large tent with him.

The churches arrayed themselves against the meeting from the first. One pastor spent the greater part of his time talking against the meeting; took my husband and myself to task for encouraging the meeting, and said we were *disloyal* to our church. Well, praise God, with all this to contend with, Bro. Cook came filled with the *Holy Ghost*, and God blessed the meeting in a *wonderful* way. A good number were converted, and two Old School Presbyterians, three Baptists, and one Methodist were sanctified that I know of. Bro. Cook left with many, many warm friends who will welcome him back in the fall to hold another meeting for them, the Lord willing. My husband and I attended Bro. Carradine's meeting in Little Rock, Ark. Indeed we did feast on the soul food given to us by Bro. Carradine, and we did gather up all the crumbs we could get, and took them away, and we are still eating the crumbs. Brought a number of his books away with us also. After that meeting we enjoyed helping Bro. Cook again, in Conway, Ark. God alone knows the good done in this meeting. This one was the third meeting held by Bro. Cook in Conway. Then, by invitation of Bro. Cook, we went out eight miles from Conway to

a camp-meeting. Of all the meetings in my life this one was the *most wonderful*. I have been in meetings where there were more conversions and sanctifications, but *never* in my life have I felt the presence of the Holy Spirit as we did in that meeting. The brightest conversions and sanctifications I ever beheld, and people crying for mercy all over the tent. The meeting closed with fully seventy-five at the altar the last night seeking pardon and purity.

Bro. Cook is a truly consecrated man, always has large crowds, no place *too hard* for him to undertake. God certainly blesses him wherever he goes. The third Sunday in August he begins a meeting in Kelly, Miss. A short time ago we came to this place, and found Dr. Beard, of New Orleans, holding meetings. For one week the meetings were held over here in West Monroe. Last Saturday night he began over in Monroe. Two sanctifications so far this week. Dr. Beard preaches a straight doctrine. I feel to praise God for the many blessed privileges he has given us to work in meetings. We find a band here of fifteen or twenty sanctified souls. Walker has been here. The band consists of Baptists, Catholics, Methodists and Presbyterians. Oh, how it does make us all *one* when we come into the blessed experience!

God bless the HERALD. I love it better than any other paper we take! Yours saved to the uttermost,

MRS. BERTA A. EMERSON.

### Catarrh Cannot be Cured

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CONTINUED FROM FIRST PAGE.

plead for a higher standard and a better morality among our people.

But those persons are very much mistaken, who suppose that the hue and cry that is coming up from every quarter are only the mouthings of a few disgruntled "Second Blessingists." As the *St. Louis Christian Advocate* well says: "The rank and file of Methodism, North and South, has been greatly shocked at the bold and unblushing mendacity of Mr. Stahlman and the Book Agents, but Protestant and even Roman Catholic America, have been much more confused, bewildered and humiliated at the fact that the Book Committee of a great Church, the editors of religious papers and Methodist preachers, should become parties to the crime after the act, by boldly defending the plan, the plot and the falsehoods by which our National Congress was deceived." \* \* \* \* \* As Col. Shumate, of Georgia, well says: 'There is danger of disruption.' The most wealthy, conscientious and successful business men of Methodism, as Dr. Buckley suggests, see that the silent acquiescence in, or seeming indorsement of, what our agents have done, would overthrow the integrity and very foundations of commerce, banking and general business. Some of the most solid, wealthy and generous men of Southern Methodism have already declared they will never give another dollar until the Church awakens to her impending danger and shakes off this mighty incubus."

Dr. J. M. Buckley, in a five page editorial in the *New York Advocate*, says: "We congratulate the Methodist Episcopal Church, South, that it knew nothing about the contract (between Stahlman and the Book Committee.) We congratulate it upon the hot wave of indignation that has swept through it because of the indiscretion of the agents and of their double-dealing. For the Church to defend the course pursued by the agents, or to accept the implications of the defense put forth by the Book Committee, would be to poison the wells of truth throughout the entire denomination." He further says: "The examination of the agents, especially of Dr. Barbee, is one of the most pitiful records ever printed at public expense. It was impossible for him to save his moral attitude except at the expense of his intellect, or his reputation as a man of sound judgment, except at the expense of his moral character. Some of his answers showed a willingness to surrender his intellectual attitude, to save an imputation upon his moral conduct, and others laid hold of the other horn of the dilemma." Dr. Buckley read through the 153 page report of the Investigating Committee three things before he wrote anything upon the subject. Concerning the part the Book Committee played in this investigation, Dr. Buckley says: "Three members of the Book Committee, including the chairman, were present, and the exhibition made in the attempt to extricate the agents from the difficulty in which they were placed, was second only in pitifulness to the spectacle presented by the agents."

Many District Conferences have passed resolutions calling for the refunding of the money received, and for the resignation of Barbee and Smith. The Annual Conferences will soon take up the matter and can be trusted to express themselves in no uncertain manner. The church is stirred to its depths, and men and women who are actuated by love of righteousness and purity more than blind loyalty to men in position are de-

termined that the stain shall be wiped from our escutcheon, and that the honor of the church shall remain un sullied.

We have not been disposed to pursue Barbee & Smith. We have never been able to see even the remotest possibility of reconciling their telegrams with purity of intention on their part, yet inasmuch as they declared most positively that they *did not* intend to deceive any member of the Senate, we felt that Pauline charity would leave them to reconcile the difficulties and settle with their consciences as best they could. We have felt all the while that they were the dupes of that slick pattern of a Methodist steward, Mr. Stahlman. It is but right to say, however, that the more the matter is stirred the worse the case appears for them. All their apologists have failed to relieve them of the charge of intentional deception. The elaborate effort of the Book Committee was a failure, and if Southern Methodism is not heartily ashamed of the part played by Dr. Collins Denny, who appeared as their special apologist in the investigation of the Senate Committee, it is simply because the church is not informed concerning the pitiful role in which he appeared. He labored hard, and brought into requisition all the arts of casuistry to shield the agents, but under the merciless cross-examination of the Committee he broke down completely, gave his whole case away, and emasculated the report of the Book Committee. This Committee had resolved that: "We do not believe that our Book Agents have, either in fact or intention, made any statement contrary to the exact truth." The following extract from the report of the Senate Committee will show how he receded from this position:

The Chairman: "Here is how you put it in the statement: 'To the first of these requests, Barbee & Smith replied by saying that they had already answered Senator Pasco, and they informed Senator Bate what they had answered, repeating the very words of that answer. To the second they made no reply.' I do not know how you can say they made no reply. The reply is unequivocal to the entire question."

Senator Clay: "It is a reply to two questions—first as to 40 per cent, and second, as to any other fee."

The Chairman: "And it is a denial of both propositions."

Dr. Denny: "I told them, as soon as I became cognizant of these telegrams, that I could not approve of them; that I thought them very unwise, and that they were open to misrepresentation. I did not approve of them then or now."

Chairman: "Your committee makes itself responsible for them."

Dr. Denny: "We are giving their interpretation of them."

The Chairman: "No; your committee has adopted that interpretation of (as) its own. You say, 'various considerations restrained them from doing so.' That is one of the things that I regret to see in this report."

Dr. Denny: "I think the telegram misled them. I do not hesitate to say that. I think it would have deceived anybody. Our committee say that they do not believe that it was intended to deceive."

The Chairman: "No; you say that you do not think that Barbee & Smith are responsible for a misunderstanding on the part of the Senate."

Dr. Denny: "The resolution to which you refer was made on the reading of the record and was written on my knee while there was discussion going on, and it was very in-

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felicitously expressed. If I had to re-write it, I would not so express it. What I intended to say in that resolution was that the purpose of these men, in our judgment, had not been to deceive. That is all that I meant."

The Chairman: "You see that you put the burden of error on the Senate."

Dr. Denny: "That resolution does. I see we can not stand by that resolution now; but I felt it would not be sincere and honest in me to change the resolution after the Book Committee had adopted it"

This was June 25th; yet on July 7th, two weeks later, the *Christian Advocate* published this report of the Book Committee without modification, or hint that this resolution had been pronounced untenable by the Chairman of the Committee! But one other quotation:

Dr. Denny: "I do not think it was a wise telegram. When first I heard of it I said to the agents, 'It is not a telegram that you should have sent. It will mislead the man who got it.' But I am also convinced, from my knowledge of their mental state at the time, that they did not intend to deceive Senator Bate."

Senator Stewart: "Do you deny that their reply was well calculated to deceive?"

Dr. Denny: "I think that if that answer was all that they had known about it I should have concluded as Senator Bate did."

Senator Clay: "A man of education, who has been preaching the gospel for a number of years, ought to have known the meaning of the English language. There is only one conclusion to be drawn from it. No other conclusion can be drawn from it than that it was intended to deceive. I am frank to say that Stahlman's explanation is more satisfactory to me than that of Barbee and Smith—a thousand times more satisfactory."

Dr. Denny: "You would not draw that conclusion if you knew those men as well as I know them. It was largely a matter of mental condition. I can give you an explanation of what I mean. When Moses and Joshua were coming down from the Mount they heard a noise in the camp. Joshua was a warrior, and he projected his mental condition into what was passing, and he said: 'There is a noise of war in the camp.' Moses, who was a poet, and not a warrior, projected his mental condition into what was passing, and said: 'I do not hear the voice of war; it is singing that I hear.' And that is the case through life. We project our mental state into the condition of things before us."

Senator Clay: "If their mental

state is in that condition, you ought to have new Book Agents for that concern."

Dr. Barbee has asked an investigation of his part in the matter and the Tennessee Conference at its coming session will take up his case.



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