

THE ADVOCATE

PENTECOSTAL HOLINESS

Official Organ of The Pentecostal Holiness Church

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G. F. TAYLOR, Editor.

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EDITORIAL THOUGHTS

Hubert T. Spence has just published a sketch of his life. Write to him at Bridgeville, Del. for prices. We have just finished the job in this office, but I do not know what will be the price of the book.

Notice the dates and places of the various camp meetings, and go to the one of your choice. Everybody ought to go to one camp meeting at least during the season. There are so many now that you can get to one near by.

We will use Crowning Hymns No. 3 at the Franklin Springs camp meeting this year. We are pleased with this book. It sells for 35 cents a copy, or \$3.50 per dozen. If you are coming to our camp you should order your song book now. We can recommend this book to our churches. Order direct from us.

We are sorry to state that our Sunday School Literature for third quarter is exhausted, except Little Pentecostal People, and a few Bible Class Quarterlies. We are printing extra copies of the Magazine, and will supply them in place of Bible Class quarterlies when the latter is exhausted. We will be glad to supply them as samples to any school not using them. We want to get this Magazine introduced into more schools.

We trust that hundreds will come to the Franklin Springs camp this year. This is a rare opportunity to visit the headquarters of the church. You should come see the property, and come and see our band of students as they gather here for the school. Come to attend the meeting, and to have your soul built up in Christ.

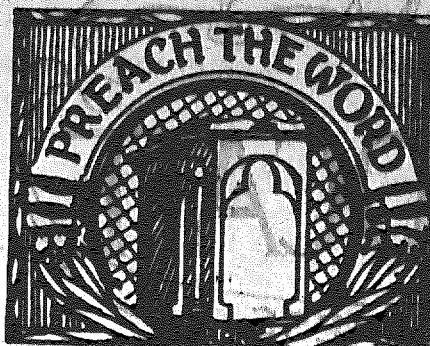
We are in need of several boys to assist us in preparation for the camp meeting. If there be those among the dormitory students who would be pleased to help us in this preparation, we would be glad to hear from you at once. If you could not come now, we would be much pleased to have several arrive about August 27. Write us what you can do.

We are still in debt about \$2,000.00 on the covering of the buildings at Franklin Springs. This is drawing interest at eight per cent. We are still \$900.00 in debt on the Orphanage that closed here two years ago. We were about 2,500.00 in debt when the orphanage closed, and we are still in debt as stated. Every dollar that is sent us on these debts will be lifted. We certainly do want to raise at least \$1,000.00 of these debts by the first of next year. Help us if you can.

Remember that we want to rent a large tent for the camp meeting here. If there be those who know of such a tent for rent, we would appreciate hearing from you. We can take care of more people if we can secure a tent. We can then use the tabernacle for camping purposes. Let us hear from you as early as possible if you know of such a tent.

If you do not receive your paper just right, let us know. We are doing our very best to get it to all subscribers. We are willing to do all that lies within our power.

If your subscription has expired, please renew. We need your renewal very much. Every little will help. The little bits will go to make the large amounts. It requires several hundred dollars a year above the subscription money to keep The Advocate going. Very few know where the money comes from to supply the extra amounts, but anyway it comes. However, unless we receive more subscribers soon, we shall have to give another half-size.



Our Weekly Sermon

THE HIGHWAY

By John W. Forrest, Mountain Grove, Mo.

You will find our lesson in Isa. 35: 8. Listen beloved and take heed to what God says.

"And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein."

First He says: an highway, next a way. The way must be holy and clean, to enable us to enter the highway. Beloved this highway is elevating, the further you travel, the more zeal you go with. This road extends to glory. Some will say, where does it start? My friends, there is where most all the trouble lies. God says: "If thou doest not well, sin lieth at the door." (Gen. 4: 7.) First, consider your sins, fall at Jesus' feet, cast the eye of faith upon the cross, and the spiritual light of glory will spring forth.

God says: "If thou doest well, shalt thou not be accepted." (Gen. 4: 7.)

Keep your eye on Jesus, do not look back. Remember Lot's wife. (Gen. 19: 26.) Neither turn to the right or to the left. Take no heed to the glittering things of the world, for on either side of this beautiful road lies a background full of all worldly scenery, Viz., the works of the devil with the ideas of man. As you travel on this road you will see glittering signs. We will mention a few: "Wonderful Show at Opera Tonight." Next you see: "Come Out to Ball Tonight;" but your eyes are on Jesus, you look ahead. You will see the blood stains on your signal post which you find as a guide for this highway. You say: I cannot stop, I am making for the mark of the high calling of Jesus, but on a little farther, there stands some one you have known inviting you to their card party, who will say, Oh, there is no harm in this; you stop and listen, you finally consent, you partake, you lose sight of God, you fall.

Say brother, or sister, God says: Beware of dogs. The man or woman who tries to lead you off this highway is your enemy. Again we hear God say: "Hold fast that you have that no man take your crown."

You see our lesson says: "Nothing unclean can pass over it." Thank God for a clean way, that we do not have to mix up with the filth of this world.

I praise my God so much because He said: "Because I live ye shall live also," and this extends to whosoever will. I think it was so kind and good of our Lord, for when He made this wonderful highway, He left an open sepulchre for the foot of the cross to glory. There in

this open grave belong all jealousy, malice, envying, backbiting, striving for gain, or presumption in church affairs, and fanaticism. If these were all intombed in this sepulchre, there would be more listening at the preacher, more reading, more prayer for the right interpretation of the blessed Word of God. This together would crucify all fighting and denying the power of God to cleanse, to heal, to fill with the Holy Ghost which causes people to speak in other tongues as the spirit gives utterance.

Remember, dear ones, if your eye is on God, you can not see so much of the other fellow. Some professing to be Christians will say we can not live without sin. If this was true, why did Jesus in His sermon on the mount say: "Be ye perfect even as your Father in heaven is perfect?" (Matt. 5: 48.) Again, "A good tree can not bear evil fruit, neither a corrupt tree good." (Matt. 7: 17, 18.) He says the tree is known by its fruit. We may not bear fruit alike, but thank God if we are where He wants us to be we will not bear evil fruit. "He that committeth sin is of the devil." (1 John 3: 8.)

"He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." (John 15: 5, 6.)

Remember again our text, "The unclean shall not pass over it, no lion, no ravenous beast." Thank God for the simplicity of His Word.

"He that is born of God can not sin." (1 John 2: 29.) Remember dear ones, that all sin is unclean.

THE FALL AND RISE OF MAN.

By Rev. A. H. Butler.

"And the Lord called unto Adam, and said unto him, Where art thou?" (Gen. 3: 9.)

To ask Adam this question was to answer it. Where was Adam prior to this time? He was in Eden, the same place, but not in the same state or condition. He had lost his holy relationship with God, and in losing that holy relationship by a change of his attitude, puts him altogether in a different attitude toward God, and all that was in harmony with Him while living in a holy relationship to God, and all else in the garden. Can we think of a country, city, or place where everything is pure, clean,

and perfect? If we can with the finite mind conceive of such a beautiful place we can form a faint idea of the Garden of Eden, where Adam lived.

A place, a country, a home, where everything is right. Nothing to harm or make afraid, nothing to create strife, division, or confusion. Every bird and animal sound, healthy and perfect. No sick, cripple or blind, no ambitious fighting, kicking, gnawing, and killing. None to kill and eat the other. All gentle and kind, beautiful, harmless and loving. Every tree with perfect trunk, and its topmost bough pointing heavenward, and its branches pointing in every direction, bearing its beautiful foliage, blood, and fruit, all for the preservation of man, beast, and fowl.

Also to decorate the place where man, who is made in the image and likeness of God is placed to dwell on earth. All the vegetation so beautiful, so perfect, and profitable. Everything to make man happy is found there. The rivers with their pure sparkling, refreshing waters abound with a variety of edible fishes, man has dominion over them all, at his command they obey. He calls and they come to meet him without delay. He calls them all by their name he gave them, and each and every one seem to know their name.

We hear lots being said about health resorts and pure air and water as essentials to good health. We admit that sanitary conditions, good pure water and air are all assets to good health, but after we have found and resorted to the very best that can be found, and we partake of them to the fullest extent, at the same time there is no place on earth now that affords such as was in abundance in the Garden of Eden.

There is lots being said about germs, this, that and the other kinds, but there was nothing of the kind in Eden. There were no medicines nor doctors, no hospitals, no medical colleges. There were no diseases, therefore no necessity for such.

There were no poisonous herbs, no tobacco, and such like. No drug stores, soda fountains, pop stands, and the like. No dope of any kind, such as wine, whisky, brandy, homebrew, monkeyrum, no narcotics to be found there. No dance halls, illfame houses, nor gambling games found there, but everything was pure, clean, and right. Oh, such a tremendous fall when Adam yielded to the temptation, to partake of the forbidden fruit. He knew what he was doing. He entered the temptation with both his eyes wide open. Thus we see that by the sad mistake of our forefather Adam we lost our Edenic home and happiness.

It means so much to think of the magnificence, grandeur, and all that God had given to man in Eden to afford him pleasure, comfort, peace, joy, and happiness, that our finite minds, being so clouded by the effects of the fall, cannot begin to grasp all that we lost because of Adam's transgression.

The thousands of pen pictures that have been drawn, and millions of mental pictures portrayed by an audible voice only give us a faint idea after all of what we lost

by the fall of man into sin.

Adam after his transgression soon discovered that his attitude toward God was altogether another realm. He feels very keenly the sting of conscience. He feels an awful guilt, and so powerfully rebuked he is made to blush with shame, and also the woman God had given him for an help meet.

They are now driven out of the place in Eden where it was good to be, and now find themselves in a place where it is not good to be. Now they must eat their bread by the sweat of their face. "The way of the transgressor is hard." They have lost their freedom and happiness and become to be slaves to the devil that old serpent that deceived them. Paradise is lost, and a world, a country, a place, where they now inhabit is one of toil, hardship, disease, and suffering, disappointment, sin, and death. There they knew nothing of the kind, but now, untold indescribable suffering in mind, body, and soul.

Here we have law makers, law, and officials to try to make it a fit place to live. We have work houses, chain-gangs, penitentiaries, death chairs, and gallowses to keep and punish criminals. We have prostitutes and immorality, adultery, and disease. We have all kinds of poisons, dopes and narcotics, made and sold to gratify the depraved nature of men and women. We have intoxicating liquor of various manners and made of everything imaginable that will rot and ferment, then distilled in almost every kind of vessel, and men and women drink it to gratify the appetite of a fallen nature. It is the very sinful nature and principle Adam and Eve imbibed from that old serpent the devil, that deceived them that lust after such things. When the curse was sent on the earth because of Adam's disobedience, it then brought forth thorns and thistles. I believe then and there is when and where the tobacco weed came from. It is a poison and purely an unnatural habit. Therefore, without a doubt, it will be wiped out.

"Adam where art thou?" Since realizing himself in a shameful and deplorable condition he begins to try to cover himself. His cover would not do. God provided him a cover. The animal suffered and died, and gave his coat, yea his skin to man for a covering.

Our only hope of redemption is through Jesus, the Lamb slain from the foundation of the world. He suffered, and died to provide a remedy, by which our sins must be cancelled, and we be redeemed and covered by His blood. Glory to God. People are like Adam. They are covering themselves with aprons made of leaves, but they are too tender, too thin. They who put on such aprons will remain ashamed. It takes a strong material to provide a sufficient covering to hide our sin. Therefore we must go to God, confess our sins and accept of the robe He provided, and we must put it on, and wear it every day and hour. Then all will be well. At the restitution of all things we will be there to share the joys and happiness of Eden, yea, paradise restored, and even more. Glory to God. We can then sing the song of the redeemed. Adam with all that part of his race

who are brought back to God through the plan of redemption will enjoy the blessings of God in heaven even better than perhaps they would otherwise. The devil is a conquered foe, Jesus is victor, and we are redeemed, and God is glorified. Praise the Lord.

SPEAKING IN TONGUES.

Outlined by Rev. W. H. Looney.

(Answered by F. M. Britton.)

I have been requested by one of the Superintendents of one of our Conferences to answer this outline, and hoping that the Editor will publish it, I undertake to vindicate the truth in it, and give Bible answers, God helping me.

"1. No essential part of Pentecost. Not in the promise. See Luke 24:47-49."

Speaking in TONGUES is the initial evidence of the reception of the Pentecostal Baptism of the Holy Ghost. See Acts 2:4; 10:46; 19:6: "And they were all filled with the Holy Ghost, and began to speak with other TONGUES, as the Spirit gave them utterance." Then those Jews knew that the Gentiles had received the same experience that they received, "For they heard them speak with TONGUES, and magnify God." And in Paul's meeting, "They spake with TONGUES, and prophesied."

The second statement of this writer was, "Not in the promise." He says here that the speaking in TONGUES is not in the promise, and he gives Luke 24:47-49, as a proof that God's Word had no proof in it that we would speak in TONGUES when we receive the Holy Ghost, while the place he mentions does not say so, yet it does not say anything against speaking in tongues. But stop, look, and listen at these passages, "For with stammering lips and another TONGUE will He speak to this people." (Isa. 28:11.) This is a plain statement showing that when the Holy Ghost comes those receiving Him will speak with "stammering lips and another TONGUE," and Jesus said, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me (or speak with your tongues). The next verse says, "And ye also shall bear witness." (John 15:26, 27.)

Here we see Jesus said "when the Comforter IS COME HE SHALL TESTIFY (or SPEAK WITH TONGUES)," and gives our testimony in the next verse that shows that SPEAKING in TONGUES IS IN THE PROMISE.

Again Jesus said in John 16:13: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not SPEAK OF HIMSELF; but whatsoever he shall hear, that shall he SPEAK: and he will shew you things to come."

It is plain to be seen that Jesus taught the disciples that the Holy Ghost would SPEAK when He came, and that is the reason why they all spake with other TON-

GUES AS THE SPIRIT GAVE THEM UTTERANCE.

The writer from Kings Mountain, N. C. in his second argument would have us to understand that the only reason that they spake in tongues on the day of Pentecost was because of the people being present that spoke in different languages. But not so. It is true that these "devout Jews from among all nations" were present and heard these "Galileans" speaking in the different languages that the nations spoke in from whence they came, and that was convincing no doubt; but to say that was the only reason why the disciples spoke in tongues is a sad mistake.

The writer's third argument is, "The work of Pentecost—Cleansing the heart;" and he sights us to Matthew 3:11 as a proof of it, and you can see that this passage is a prophecy of John the Baptist telling us that Jesus would baptize us with the Holy Ghost and with fire."

John said "The blood of Jesus Christ his Son cleanseth us from ALL SIN." (1 John 1:7.) "And put no difference between us and them, purifying their hearts by faith." (Acts 15:9.) Our hearts are PURIFIED by FAITH in the blood of Jesus Christ; yet that writer said in this connection "Empowering believers;" and said see Acts 1:8, that is where Jesus said, "But ye shall receive power, after that (or when) the Holy Ghost is come upon you." That is correct, but mark you, Jesus did not say in one single place that you will be cleansed, when you receive the Holy Ghost. Here is where so many of "second blessing" people try to make the baptism of the Holy Ghost and sanctification the same experience. Your teaching is inconsistent, and misleading. They claim that they receive the Holy Ghost as He came on the day of Pentecost, and that that is sanctification, or cleansing. Say, I wonder why they do not speak in tongues as they did on the day of Pentecost? That was a miracle so people that spoke in another language could hear the gospel. Well then, why do they not speak in tongues when they see so many foreigners in our towns and cities if that is the reason why the disciples spoke in tongues, namely so they could speak to people of other tongues, in their own tongues? It is a great pity that those who claim it were for that purpose do not let God use them the same way.

We do not claim that the speaking in tongues was only for others to hear the gospel in their own tongue. We admit it was done on the day of Pentecost, and has been done in this present movement; but we see also that all who received the Holy Ghost spoke in TONGUES as the Spirit gave utterance as the evidence, or the first outward manifestation after receiving Him in Pentecostal fulness.

The writer declares in his fourth argument that there is "Difference between the gift of the Spirit, and the gifts of the Spirit." Well, that is just what we claim. The gift of the Holy Ghost and the GIFTS of the Holy Ghost are two different things. In other words "But the manifestation of the Spirit is given to every man to profit

withal." (1 Cor. 12:7.) That is, every one who gets the "GIFT of the Holy Ghost, get at the same time "the manifestation," or SPEAK IN OTHER TONGUES AS THE SPIRIT GIVES THEM UTTERANCE." But that is not the Gift of divers kinds of tongues. (1 Cor. 12:10.) The manifestation of the Spirit as in this place is the same as in Acts 2:4, where it said, "And they were all filled with the Holy Ghost and began to speak with OTHER TONGUES, as the SPIRIT GAVE THEM UTTERANCE."

The speaking as the Spirit gave utterance was unanimous, but the gift of divers kinds of tongues was distributed to some one in the church, likewise the other gifts of the Holy Ghost was distributed to other members of the body of Christ.

The writers fifth argument is, "God does not purpose to save men by speaking with tongues, but by the foolishness of preaching." (1 Cor. 1:21.) It is strange that he would contradict his own argument so quick. In his first argument he holds that the speaking in tongues on the day of Pentecost was so that all nations could hear the gospel in their own tongue. What do we preach to people for? To get them to be saved of course. The one hundred and twenty preached in tongues on the day of Pentecost, and it, with a short explanation given by Peter, caused three thousand souls to be saved or added unto them. (Acts 2:41. Peter's explanation was in Hebrew or Greek, and they all understood it, they all being Jews knew Hebrew and Greek, as well as those languages from whence they came.

Mark you, it was not all nations that were preached to on the day of Pentecost; but they were "Jews, devout men, out of every nation under heaven." (Acts 2:5.)

The writer says in his sixth argument, "One person does not have all the gifts, which proves that the sanctified person does not have to speak with tongues to be sanctified; see 1 Cor. 12:20-30."

It is strange that he tries to confound the gifts of the Spirit with the miraculous speaking on the day of Pentecost after he has already declared them to be different in his second argument saying "Speaking with tongues at Pentecost not the gift, etc.," and yet to try to carry his point in the sixth argument says one person does not have all the gifts, which he declares that the sanctified person does not have to speak with tongues to be sanctified."

We believe that no person speaks in tongues as a proof that they are sanctified, but we do believe, and prove by the Bible that all who receive the Holy Ghost in Pentecostal fulness do speak with other TONGUES AS THE SPIRIT GIVES UTTERANCE.

He turns off here by saying in his seventh argument, "Covet earnestly the best gifts," etc. . . . and speaking with tongues is the eighth and last, showing it is the least important of all the gifts, every other gift should be sought first. Then Paul says that there is a more excellent way, CHARITY; 1 Cor. 12:28, and 13th ch."

We see Mr. Looney says here that the gift of tongues

is the eighth and last, and thereby the least important of all the gifts. He seems to think because it is mentioned last that it is the least, but not so. If we the time and rotation in which Paul puts a gift determines its greatness, we would believe that Paul held that the gift of tongues was the greatest, though I do not so see it. But since the writer has so placed his private interpretation on it, let us compare it with the last verse of the 13th chapter 1 Corinthians, by way of accommodation, "And now abideth faith, hope, CHARITY, these three; but the GREATEST of these is CHARITY."

Here we see that Charity is mentioned last, and Paul said it was the greatest of the three, and yet it is last. So if you let things that are last be the greatest, the GIFT OF TONGUES would be the greatest, because it is mentioned last. But Mr. Looney fancys tongues the least because it is mentioned last.

As we have said before, so say I again, that speaking in tongues as the Spirit gives utterance as taught in Acts 2:4 is the evidence of the Pentecostal baptism of the Holy Ghost. But speaking with the gift of divers kinds of tongues is altogether another thing, as Mr. Looney acknowledges, but for the want of an argument tries to bring it back into the subject.

To be continued.

REQUEST FOR PRAYER.

Union, S. C.

I want to request prayer for the healing of my body. I have been suffering with nervous indigestion for some ten or twelve years. I have been anointed and prayed for several times, but failed to get the victory over it. I ask all who read this to pray for my healing if it is the Lord's will, for I am suffering very much.

Yours in Christ,

A. B. JOHNSON.

REPORTS

Buena Vista, Va.

We have just closed a good revival here, in fact we have had two meetings. I had just had a meeting. Some few were blessed on all lines. In about ten days Bro. J. O. Eure of the Baltimore Conference came along and stopped by to see me. I invited him to stay a few days and preach. Then the revival began sure enough. A dozen or more received the Baptism of the Spirit, and were blessed on other lines. Bro. Wiley, our Conf. Supt., came along at the close of the meeting and preached three days and two more received the Baptism. The church is wonderfully revived. This is certainly a good live band of saints. They are on fire for God and the truth. I feel free to recommend Bro. Eure to our pastors in general as a good evangelist to work with. His address

is Berkley, Va., 211 Lee St.

I am now at Greenlee, another one of my churches. Just begun a meeting which has started off well.

I am still saved, sanctified, and the Holy Ghost comforts my heart. I feel the power in the old time way as I did fifteen and twenty years ago. Praise God. I expect to see that city some day and enter in.

Your brother in Jesus,

J. T. BAKER.

Quarterly Conferences

NOTICE.

Quarterly Conferences will be held in the North Carolina Conference as follows:

Goldsboro District: Kenly Church, Aug. 3-5.

Washington District: Holly Hill Church, Aug. 10-12.

Parmelee District: Bethany Church, Aug. 14-15.

Let all the evangelists and mission workers who can not attend in their respective districts send written reports, which will make these meetings more interesting and encouraging to those who attend.

C. B. STRICKLAND, *Conf. Supt.*

NOTICE.

There will be four Annual Sunday School Conventions in the bounds of the Lower S. C. Conference in the year of 1923. Places and dates as follows:

Pee Dee District S. S. Convention will meet with the church of Rehoboth near Hemingway, S. C. the first Sunday in August.

Yadkin District S. S. Convention will meet with the church of Rockingham, Rockingham, N. C., the second Sunday in August.

Congaree District S. S. Convention will meet with the church of Beulah, near Neeses, S. C., the third Sunday in August.

Santee District S. S. Convention will meet with the church of Red Oak, near Ridgeville, S. C., the fourth Sunday in August.

We trust that each Sunday school, its superintendent, officers and teachers may put forth every effort possible to make it a blessing to all.

We will have lunch on the grounds.

Join us in prayer and efforts that the Lord may be with us and every heart may be made glad.

O. M. HILBURN, *Conf. Supt.*

NOTICE.

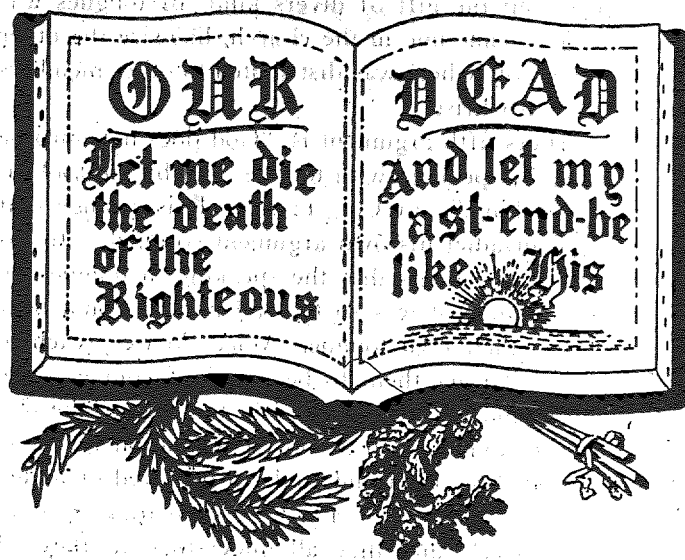
The ninth Annual Camp Meeting at Aulander, N. C. will begin August 1 and close August 12.

We have one of the best preachers I know of invited, and several other good preachers and workers will be there.

We extend a special invitation to all the preachers and workers. Camps on ground, and restaurant; camps free, board at a reasonable rate.

A cordial invitation to all. Come praying.

For further information write, J. B. Williams, Greenville, N. C.



MRS. PROPEs.

East Marion, N. C.

On May 30, 1923, the death angel visited the home of Mrs. Revels and called her sister (and our dear sister), Mrs. Propes, to a better home. She seemed to be well as usual and hearty. She had cooked supper herself, and was sitting at the table, when suddenly a pain struck her about the neck, and almost by the time they had gotten her in bed she was dead.

Our loss I am sure is heaven's gain, for she was surely a dear old mother in Israel, loved by all. She was a member of the Pentecostal Holiness Church at East Marion. She was about 79 years old, but she was present at every service when she was able at all to come. She was talking about wanting to hurry and go to prayer meeting just before she died. Oh, how we miss her. We miss her presence at Sunday school and church, but she died just like she wanted to. She had said that she wanted to go suddenly. She did not want to lay sick.

She leaves two sons, one daughter, and other relatives, and many friends to mourn her loss; but we mourn not as those who have no hope, for we feel without a doubt that Sister Propes this evening is in a better home. I never felt like shouting at a funeral before, but while the funeral was being preached by our dear Bro. Huffman we could just feel the power of God. The funeral was preached at her home. A large crowd of friends were present, and showed their respect by bringing lots of pretty flowers.

Let us all pray for her children and loved ones that are not saved.

Written by one who loved her,
MRS. GROVER STAMEY.

RACHEL LOUISE SPAIN.

Rachel Louise Spain, daughter of Mr. and Mrs. A. F. Spain of 122 Lyon St., Durham, N. C., died Saturday morning, July 7, 1923, at 6:50 o'clock. She was born August 22, 1922. Her stay on earth being only ten months, and fifteen days.

Her entire life was one of suffering more or less. Finally, after a few days suffering with colitis, she went away to find rest in the arms of Jesus where the hand of affliction can never reach her again.

The funeral service was conducted by the writer, Sunday the 8th at 3:30 P. M. in the Pentecostal Holiness Church, following which interment was made at the Markham Cemetery. The pallbearers were, C. R. Dobbs, R. L. Clayton, C. E. Cates, and E. L. Kirk. Floral-bearers, Mrs. Addie Stephenson, Miss Eva Smith, Miss Eunice Morgan, and Miss Lizzie Woods. The funeral was well attended, and evidence of sympathy and respect.

We sorrow with those who sorrow, but we sorrow not as those which have no hope.

Rachel darling thou art gone,
From thy mother's kind embrace,
From thine humble earthly home,
To thine eternal resting place.

For thy return we do not wait,
To see thy face so pale, but sweet,
A charm that draws us to that blissful gate,
We hasten on thy loving smile to greet.

Time seems long that you're away,
We cannot hear your little voice in cry,
But we will meet you some sweet day,
With the angels in the golden by and by.

J. M. SHIRLEN.

Missionary Department

PROGRAM FOR SEPTEMBER.

Subject: The Islands of the Sea.

1. Song: From Greenland's Icy Mountains.
2. Scripture: Isaiah 40: 12-17; 41: 1-9; 42: 5-16.
3. Prayer for the Islands.
4. Special Song.
5. Composition: A General Geographical Survey of the Islands.
6. Readings of various selections. (Some will appear

in Advocate during the month of August.)

7. Song.
8. Roll Call and Collection.
9. Benediction.

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MINUTES OF THE FIRST SESSION OF THE CHINA CONFERENCE OF THE PENTECOSTAL HOLINESS CHURCH.

Convened in the Missionary Home in Homuntin, Kowloon, Hong Kong, April 27, 1923.

PROCEEDINGS

Morning Session.

The first Session of the China Conference of The Pentecostal Holiness Church Convened in the Missionary Home of said Church in Homuntin, Kowloon, Hong Kong, April 27, 1923, at 10 A. M.

Conference was called to order at the hour appointed by Rev. W. H. Turner, Supt.

After singing, "Come to the Feast," and "How Firm a Foundation," prayer was offered by the Superintendent.

The Supt. then spoke from Heb. 10: 19-25, and 1 Cor. 16: 9; while the Secretary based his remarks upon Rev. 22: 12.

At this junction, the business of the session was introduced and the following minutes recorded:

On motion, an Official Board was elected, subject to the approval of the General Board.

On motion Mrs. T. H. Rousseau was elected assistant Supt., subject to the approval of the General Board.

On motion T. H. Rousseau was elected (confirmed) Secretary and Treasurer.

On motion Misses Mary Andrews and Pearl Loftin were elected to complete the Official Board.

Enrollment then followed and the following names were recorded: Misses A. D. Cole, Pearl Loftin, Mary Andrews, Julia Payne, Rev. and Mrs. W. H. Turner, Rev. and Mrs. T. H. Rousseau.

On motion the hours for business were fixed as follows: Morning session 10 A. M. to 12 noon; afternoon session 2 to 5 P. M.

Committees were elected as follows:

On Examination: T. H. Rousseau, A. D. Cole, W. H. Turner.

On Stationing: W. H. Turner, T. H. Rousseau, M. W. Andrews, Mrs. W. H. Turner, Pearl Loftin, Julia Payne.

On Translation of Discipline: T. H. Rousseau, W. H. Turner, A. D. Cole.

On motion Conference adjourned to meet at 2 P. M. Singing of Doxology. Benediction by T. H. Rousseau.

(Continued on page 10.)

THE PENTECOSTAL HOLINESS ADVOCATE

OFFICIAL ORGAN OF

THE PENTECOSTAL HOLINESS CHURCH

PUBLISHED WEEKLY

G. F. TAYLOR

EDITOR AND BUSINESS MANAGER

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EDITORIAL

POETS AND POETRY.

 HE Advocate is supposed to confine itself to the religious and ecclesiastical fields, but from time to time certain subjects so present themselves to the editor, that he can hardly resist the temptation to explore briefly other fields of thought. At the present time he feels constrained to write on poets and poetry; not because he thinks himself a poet, or that he could write poetry; but because he finds there are many would-be poets among the contributors to this paper. We give a special invitation to all young and aspiring poets to read the following paragraphs.

It is not our purpose to offend any person, nor to say anything that would discourage one from filling the place for which he has the talent; but we desire to impart a little information and instruction to those who seem to hear the Muse singing in their hearts. From time to time we receive what is supposed to be poems for publication in The Advocate. Some of these we have published, because we did not like to turn down the contribution of the writer. Some of them have contained some thought, and showed a little talent; but the majority of them have been absolutely without any merit so far as their rank in poetry is concerned. If one has a thought he wishes to express, it is better to express it in prose, unless he knows something about the nature of poetry. I am persuaded that ninety-nine out of one hundred who write poetry for The Advocate have no conception of what poetry is. There are getting to be so many poets of this kind among us, that I feel constrained to write along this line, hoping that it will be received in a good spirit.

Our young writers should know that anything they may write in line with rhyme at the end of every two lines is not necessarily poetry. Almost anybody can put

sentences together so as to make rhyme; but such constructions are often far from making poetry. There are certain rules supposed to be followed in the writing of prose; and there are certain rules to be followed in the writing of poetry. In a publication like The Advocate, to which all good people are invited to contribute testimonies, sermons, etc., we do not expect all contributions to be according to the rules of grammar and rhetoric. In copying the contributions sent to us we make some corrections in language, punctuation, etc., but we endeavor to publish each contribution as near like the original as will be permissible. Therefore many violations of English can be seen in this paper. However, when a person attempts to be poetic, and thus professes to be moved to write in verse, we must expect that he have some knowledge of poetry. Poetry is not written entirely for rhetorical effect, but it is supposed to be of high literary style. Mistakes in prose, when written by those who merely desire to give a testimony, or exhortation, or advice, or council, can easily be pardoned; but fearful blunders in what is supposed to be a poem are disgusting. When a writer decides he can write poetry, and endeavors to put poems to the public, he ought to blame himself for all criticism that can be turned toward his literary product.

There have appeared in The Advocate in time past what was supposed to be poems that I have been ashamed to publish, but I have feared to reject them. We know the writers do not see why we should reject them, since to them they seem to be so beautifully versed and arranged. Please listen, all poetic friends, and I will endeavor to tell you some conditions that must be met in order for a contribution to be a poem.

There is a common idea that the chief difference between prose and poetry is a difference in form. There is a difference in form, but this is by no means fundamental. Some think if we change the form, and make a rhyme, we have written poetry. Poetry does not always rhyme. Poetry without rhyme is called blank verse. Its advantage lies in the fact that the thought is no ways hampered by the poets search for rhymes. It is most often used in long serious poems. A poem must have rhythm but it does not necessarily have rhyme. Rhythm is the harmonious flow of sounds made by the rise and fall of tone. Rhyme is a correspondence of sounds in terminating words or syllables of two or more lines that are placed near together in the poem. Poetry itself is imitation by words. Matthew Arnold said "Poetry is the noble and profound application of ideas to life." Ruskin says that poetry is "the presentment, in musical form, to the imagination of noble grounds for the noble emotions." Poetry is that which treats of lofty subjects, appeals to the emotions, and uses forms of expression not found in everyday experience. A poem, because of its literary and rhetorical style is the most forcible manner of conveying lofty ideas. It is beautiful and pleasing to the ear.

Every poem must have verse. A verse is a line of

poetry. A stanza is a group of verses under a certain type of construction. The stanza is often confused with verse; but a stanza is a group of verses and a verse is simply a line of poetry. Every verse is divided into feet. A verse may have only one foot, but it usually has two or more feet. Each foot must consist of one accented syllable and one or more unaccented syllables. Each verse must also have meter. Meter is the rhythmical arrangement of syllables and words in a verse. The important kinds of meters are as follows: Monometer, Dimeter, Trimeter, Tetrameter, Pentameter, Hexameter, Heptameter, and Octameter. These words refer to the number of feet in a verse; the Monometer means one foot to a verse, the Dimeter meaning two feet to a verse, and so on in the order given above, counting to eight feet to a verse. Poetic feet are usually of one or two classes: dissyllabic or trisyllabic. There are three variations in the dissyllabic feet; Viz., Trochee, Iambus, and Spondee. The varieties of the trisyllabic feet are as follows: Dactyl, Amphibrach, and Anapest. So it can be seen that there are a number of varieties in the manner of writing poetry; but when one attempts to write a poem, he should first choose one of these several styles, and hold to that style clear through the poem.

We will now endeavor to explain to our poetic aspirants what is meant by the different terms mentioned above. In regard to feet as we have said, it is a division of the verse into a certain number of parts, and each part consisting of one accented and one or more unaccented syllables. Suppose we take the well known poem "America."

My coun-try 'tis-of thee-
Sweet land-of lib-erty-
Of thee-I sing-
Land where-my fa-thers died-
Land of- the pil-grim's pride-
From ev-ry moun-tain side-
Let free-dom ring.

Here we have first seven verses to the stanza; then every stanza in the poem must contain seven verses, and each corresponding verse built up on the same order as the one in the first verse. Five of the verses contain three feet each, while the other two contain only two feet each. I have placed a hyphen at the end of each foot in the above. Take any other stanza of this poem, and you will find the first two and the fourth, fifth, and sixth verses contain three feet each, while the third and seventh verse contain only two feet each. The verse with two feet is known as the dimeter, while the verse with three feet is known as the trimeter. Every verse in the stanza then does not always, in fact very seldom, contain the same number of feet; but when a whole stanza has been built up in a certain order, every other stanza must be built after the same order, each corresponding line containing the same number of feet.

Next you will notice that each foot in the above stanza contains two syllables. This is what is meant by dissyllabic verse. So the poet must decide at the beginning

whether he will write dissyllabic or trisyllabic verse. The trisyllabic verse has three syllables to the foot. He must also decide, if he is going to write dissyllabic verse, whether he will write the trochee, the iambus, or the spondee. The trochee is accented on the first syllable of the foot; the iambus, on the second syllable; and the spondee, on both syllables. In the poem quoted above just a little investigation will show that the accent is on the second syllable of the foot, and therefore the verse is iambus.

We will not take the space to quote largely from other poems, but just one line from a well known hymn will give an example of the trochee verse.

Tell me-not in-mournful- numbers.

The accent in the above line falls on the first syllable of the foot. We must give you an example of the trisyllabic foot.

How dear to-my heart are- the scenes of-my childhood-
When fond rec-ollection-presents them-to view-
The orchard-the meadow-the deep tan-gled wildwood-
And every-loved spot which-my infan-cy knew.

The above is only a part of the stanza; but it will be seen that one verse contains twelve syllables, and the next one eleven. This rule will hold good clear through the poem. Each verse has four feet, and this is called the tetrameter verse. Each foot has three syllables, except the last foot in the second line, which is permissible and common, and is called a short foot. The accent is on the second syllable of the foot each time. Even though the foot may contain only one word, or even a part of the word, as in case of the second foot in the second verse above, the accent is on the second syllable. This is called the amphibrach variety of the trisyllabic verse. If the poet is going to write in this variety, he must choose such words for each foot as will put the accent on the second syllable of the foot every time from the first to the last of the poem.

We will give you just a line showing the trisyllabic verse with the accent on the first syllable. This is called the dactyle.

This is the-forest pri-meval, the-murmuring-pines and
the-hemlocks.

The anapest variety is illustrated in the following line. The accent here must be placed on the third syllable.

The Assy-rian came down-like a wolf-on the fold.

If we have any poets among our readers or friends who can write poetry according to the above rules and regulations, poems that will stand the test above given, we will be very glad to receive and publish their products. On the other hand, if you have no ability to follow these well-known rules, we would prefer that you express your thought in prose. If our poets would apply the above rules to their poems, it would require only two hours thought for the very best of them to decide that poets are

born, not made. It is natural for the young brain to be given to rhyme, and many think that they are born poets because they can put two clauses together in such a way that the last two words will make a rhyme. Many of them try to write blank verse, as there is no rhyme to be found. This would be permissible, as explained above, if the rules of poetry were observed; but their productions have neither rhythm nor rhyme.

We have in hand just now a production sent to us, asking that we publish it for the benefit of those that have asked him to send in a "Pome." He says: "If this dont hit the waste Basket I will come a gain at a Later Date." He requests that we publish his name so his friends will know that he has complied with their request. However, we will not give his name, nor all of his "Pome," but I wish to give you a sample of his verse that you may measure it by the above rules, and that all our young poets may know how to write poetry in the future. The contribution has no title.

the Babbist Dont Like Holiness
the Methodist aint Much Better
you can join their Church Most Enny Way
Buy Hand Shake or Buy Letter

Dear friends dont think I Mean Eny harm
at What Ime a Bout to Say
you Can Belong to Enny Church you Want to
But if you See him youll go the Holiness way

Here is another stanza:

So all you Saints that Nows the Lord
Please Pray a Prair for my Wife
that She May Receive the Holy gost
and for Ever Walk in the Lite

Here is another stanza from his production:

and When I am Called up to be judged
I Dont Want to have no Excuse
I Dont Want to hear him Say to me
Why friend youre all Stained up in tob Juice

The young poet closes his production as follows:

I Want to go and Dwell with Jesus
Paus and John and Jacob two
With Marry Martha and Abraham
Dear friend I Want to Dwell With you

A person who desires to express his thoughts, and does not know the simple rules of grammar, ought not to try to write poetry. We receive hundreds of letters with mistakes like the above, and we are glad to correct and publish them in the paper. We mean no reflection upon those who do the best they can, but we do desire to show the absurdity of such people trying to write poems. Write your thought in prose the best way you can, and we shall be glad to receive it and correct it for you; but do not try to show off in poetry when you do not know the most simple rules of grammar.

QUESTION BOX

1248. Where did the name "Dives" often applied to the rich man originate? What does the name signify?

It is simply the Latin word for *rich*. There is no name given to this man in the Bible. He is just called the rich man; and for convenience in refering to him he has been termed Dives.

1249. Will there be any one saved during the tribulations?

Yes; there are many Scriptures that teach that many will be saved during the tribulation. The book of Revelation is given to the second coming of Jesus. The tribulation begins with the 6th chapter, and there are a number of companies mentioned as being saved after that date.

1250. Is it wrong for Christians to go to parks?

It depends upon the nature of the park. There are many kinds of parks. Christians should not go to places of temptation, nor into things that would grieve the Lord. It is impossible to answer a question of this kind in such a way to fit all cases.

1251. Please give the Scripture that condemns secret orders.

The Bible condemns all worldliness and fellowship with evil. The Bible teaches there is a movenment in the world to counteract and oppose the religion of Jesus Christ. This movement is antichristian. The Scriptures that condemn this movement are many. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"—2 Cor. 6:14. "And have no fellowship with the unfruitful works of darkness, but rather reprove them."—Eph. 5:11. It is an easy matter to see that secret orders are among the unfruitful works of darkness.

1252. Did Jesus ever go to school? If He did, explain John 7:15.

John 7:15 means that Jesus did not have the education of the learned teachers of the law. It was a law among the Jews that every male child should go to school, and it is not at all likely that Jesus disobeyed this law. We believe He attended school during His youth.

MISSIONARY DEPARTMENT.

(Continued from page 7.)

Afternoon Session.

Conference met according to adjournment; Song: "Majestic Sweetness Sits Enthroned."

Minutes of Morning Session Session read, corrected and approved.

Report of Committee on Stationing.

Report of Committee on Stationing requested, read, and on motion adopted.

We, your Committee on Satoning, desire to submit to the Conference the following report:

- (1) That Mr. and Mrs. T. H. Rousseau be in charge of the Missionary Home.
- (2) That T. H. Rousseau be in charge of Wauchai with the assistance of Misses Payne and Andrews.
- (3) That Miss Cole be in charge of the Boat work.
- (4) That Miss Cole have charge of her song book with assistance of Superintendent.
- (5) That the country work be under the direction of Rev. and Mrs. W. H. Turner.
- (6) That T. H. Rousseau be in charge of Shaukiwan assisted by Miss Loftin.

(Signed)

W. H. TURNER, *Chairman.*

Discussions then followed under head of miscellaneous business

Concerning minutes it was decided that the extra expense of a special pamphlet was unnecessary for this session.

Concerning the time of next Conference it was decided to convene same at the termination of a special series of revival services to be held about the first of October, this year, in Shaukiwan, Hong Kong.

Upon the suggestion of the Chairman a motion prevailed to send a copy of these minutes to the following papers for publication, namely, The Pentecostal Holiness Advocate, The Apostolic Evangel, The Pentecostal Holiness Faith.

On motion Conference adjourned with the singing of hymn: "Trusting Thee Whatever Betide." Benediction by the Chairman.

T. H. ROUSSEAU, *Sec. & Treas.*

ZOROASTRONISM.

By Mae Puckett.

Zoroastronism is a form of religion which originated in Persia, founded by Zoroaster or Zordust as he was called by the Persians.

If Zoroaster was a historical character, and it seems he was, he was born and lived in east Iran, in a region known as Bractria. The exact date is uncertain, but modern scholars place him about B. C. 1,000, and it is very evident that he lived before Cyrus.

Zoroaster's parents came from a noble family, but in his youth they occupied an humble station in life. According to tradition his mother possessed such a spotless character, that by the favor of the deity, was told in her dreams of the greatness of her son before his birth. Pliny states that on the day of his birth, Zoroaster laughed and that his brain palpitated so violently as to repel the hand when placed upon it.

He is said to have spent twenty years in deep caves of the Elrooz mountains in seclusion. The Parsi call this journey to the mountains, his journey to heaven, and give full details of his experience while in the abode of the eternal bliss. Just before he departs from heaven for

the earth Ormuzd says to him; "Teach the nations that my light is hidden under all that shines. When ever you turn your face toward the light and you follow my command, Ahri man (the evil spirit) will be seen to fly. In this world there is nothing superior to light." The Zend-avesta or the Persian Bible was given to him, with instructions to make it known to the king. At the age of thirty, Zoroaster is said to have met King Vistaspa at Bolkh and soon influenced him to become an influential propagator of the faith.

Zoroaster died at the age of seventy-six. Some authorities state that he was murdered by the Turanians during the persecution of his followers.

Zoroastronism teaches that the world is a stage for unceasing conflicts, between two contending spirits, eternal in their origin and possessing power of creation. One Ahuro-Mazadoa or Armexed, the good principle, the author of whatever is bright, good, and useful, and the other angro Mainyash or ahriman, the evil principle or that which is dark and Noxious. The view of the evil spirit seems to differ in no respect from the orthodox view of the devil. This conflict between the two powers will end in triumph for the good principle, when the evil principle and his followers will be cast into hell to remain there forever, on the other hand the good will prosper unvexed as citizens of the good kingdom.

The Zoroasterin faith is by far the purest faith of the ancient world except that of the Hebrews. The Persians have been great friends to the Hebrews.

The Zoroasterins are sometimes called "Sun or fire worshipper." They do not worship either they say, but the good principle symbolized by them. Therefore in the temple they keep the sacred fires burning continually night and day, year after year. Their worship consists of sacred recitations. As a sacrifice they present fruits, flowers, milks, etc.

Religious obligations in this faith are few. Among them are: Between the age of five and seven the Zoroasterin is clothed with a sudeah (skirt) and Kusta (a girdle), outward symbols of their religion. The candidate declares himself a follower of Zoroaster.

The dead are disposed on a high tower because they believed it to be contaminating to bury them or burn them. When the flesh is stripped from the bones by the birds, the bones are swept through an aperture into a cavity in the tower below. These towers are called "Towers of silence."

The Zoroasterins believe in a resurrection of the dead, that that the soul is furnished with a new body, and also at the end of the age the world will be purified. A passage from the Zenda-avesta (the Persian Bible) gives their idea of future life: at the head of the Chinvat bridge betwixt this world and the next, when the soul goes over it, there comes a fair armed, and beautiful figure, like a maid in her fifteenth year, as fair as the fairest things in this world, and the soul of the true believer speaks to her, "What maid art thou, all surpassing in thy beauty?" and

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The Zoroasterinis believe in a resurrection of the dead, that that the soul is furnished with a new body, and also at the end of the age the world will be purified. A passage from the Zenda-avesta (the Persian Bible) gives their idea of future life: at the head of the Chinyat bridge betwixt this world and the next, when the soul goes over it, there comes a fair armed, and beautiful figure, like a maid in her fifteenth year, as fair as the fairest things in this world, and the soul of the true believer speaks to her, "What maid art thou, all surpassing in thy beauty?" and

she makes answer, "O youth of good thought, good deed and good religion, I am thy conscience." The soul of the righteous passes to the golden seat of Ashura Madzoa.

Another passage tells how the souls of the wicked are met by a foul hag and are plunged into a hideous pit to suffer endless torments.

The Zoroasterin religion first developed and flourished in Persia, until the Mohammedan invasion when the Persian army was defeated, the king dethroned and his realms taken possession of. The Mohammedan faith was embraced, a few, however, refused to be converted and sought refuge among the mountains, later they were compelled to seek refuge beyond the sea. The story of their wanderings and hardships is very pathetic.

B. C. 720 they landed on the west coast of India about 150 miles north of the present site of Bombay. They sought permission from the Hindu Prince, then ruling in that region, to settle among his people and carry on the practice of their fathers. This permission was granted, but they were to adopt the language and dress of the Indians. This language was called the Gugarate, and the people became known as the Parsi. Although they did not appear prominent in Indian History until the English era, the practice of their religion was maintained and the sacred fires were zealously guarded.

When Bombay grew into a great commercial mart, from a cluster of fishermen's huts, the Parsi appear as keen business men, and much of the present business and wealth of the city is in their hands. They have extended their operations not only in large cities in India, but throughout the east even as far as China. According to the census of 1901 there were 94,190 in British India, the largest number being in Bombay. In Persia there were 10,000. The Parsi have been deaf to all allurements of the Brahmins or Hindu worship. They have kept their souls pure from other false religions. Furthermore, the Christian missionaries' appeals have proven fruitless. There have been very few conversions among them to Christianity.

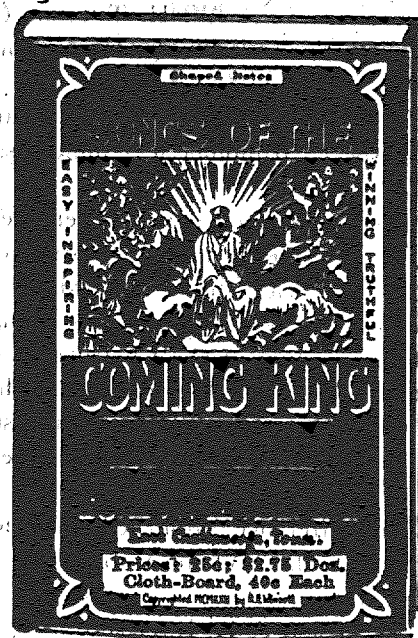
A certain prominent Parsi very well expresses the sentiment of all of this people when he said, "I know not if India will become Christian and when, but this I know the life and work of Christ will tell in the end. After all He is no stronger to us Easterns." They believe in Him as a great man, but think of Zoroaster as the Messiah. He also says of the missionaries, "They are useful, and we are in debt to them for intellectual emancipation also political and social acquisition." He further states he fears he could have scarcely have grown into the stanch Zoroasterin he was, had it not been for the influence of the Christian faith.

The Parsi are tolerant and never attempt to change the creed of any one. They do not increase their number by conversion or alliance with any other churches. They increase only by marriage among their own people.

Great is the missionary task. Can we win them to Christ by our education? No, they admire that about our religion. Can we win them by our good deeds? No,

they themselves possess these and the believer in one God just as we do, but they are lost. Jesus says, "No man can come to the Father, but by me." Only the mighty power of God will enable you to reach them, my dear missionary. All natural means are vain. It is possible only with God. "It is not by might nor by power, but by my Spirit saith God."

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- 5th. And last, but not least, God is in it and had right-of-way in making the selections and compiling it. We pray and predict His greatest blessings upon it.

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Franklin Springs, Ga.

TESTIMONIES

Buena Vista, Va.

I am glad that I can say this morning I am saved, sanctified, and baptized with the precious Holy Ghost, and trusting the Lord with both soul and body. I have been trusting the Lord with my body about one year. I have been sick for two years with my stomach, and I want all who read this to ask the Lord to heal me of this awful misery, for I know the Lord can heal me, and I believe if you saints will pray for me I will be healed.

We are having a wonderful meeting here. Bro. Eura is preaching for us. It sure has revived the saints, and people are going through on all lines. Thank God.

Please do not forget to pray for me.

A sister in Jesus,

MRS. VIRGIE SANDERSON.

Ponca City, Okla.

Greetings in the name of Jesus our soon coming King. This beautiful afternoon finds me still on victory side and rejoicing in a Savior's love. Glad I am still saved, sanctified, and the Comforter abides in my heart just now. The Holy Ghost is a comforter indeed in these last days. I am glad I have on the whole armor for I certainly need it.

I thank God for His precious love that He bestowed upon man. It is wonderful indeed. Let us as becometh saints talk and act like saints, and be more thankful for what He has done for us. Praise God and the Lamb for ever and ever.

I earnestly desire the prayers of God's children everywhere, that I may remain in the order of the Lord, and be found faithfully doing the little things that He would have me do.

Your sister in His glad service,

N. V. SIMPKINS.

Spring Hope, N. C.

I will report and also testify to the church by saying the Lord has been good to me. He sent holiness this way about 16 years ago, and I was so glad it came. Bro. Goff was the first white holiness preacher I ever heard preach. I am glad that the Lord sent him this way, and after his meeting I was saved, sanctified, and filled with the Holy Ghost at home. I want to say I got on for the Lord and have been on ever since, but I am sorry to say I did not obey the Lord as I ought. The Lord called me to preach when I was about twenty-three years old, and I did not go like He wanted me to go. After holiness came on, I had my first work to do over, and when I got it all done the Lord still said, will you preach now? and I said, yes. So I began to preach and the Lord began to bless, and still I would not give all up and go. Four years ago

I was working in an oil mill, and got sick and had to stop work there. I still wanted to be where I did not owe any one anything. So I went to farming and preaching some, and the Lord suffered me to be cut down winter before last, and I had to give up farming. So I have been afflicted for about nineteen months, and I had to give it all up. I believe if I had obeyed the Lord and given all up for Him and preached I would not have to suffer like I am suffering. So it is better to obey the Lord than to disobey.

I want you all to remember me and pray that the Lord will supply my every day meal. Pray that He will heal my body if it is His will, if not I will suffer till He says it is enough. I have been in home mission work ever since I have been in the Holiness Church. I have been a member of it for nearly ten years.

If some one will send me an offering I will thank you. Remember me and family, we are having some hard tests. I have lost my health, also lost one dear son. My wife has lost her mother, I have lost one brother, my son has lost his wife and left four children, and my wife has taken the baby. It takes salvation to keep us through all this. So pray much for us. If the Lord is willing, I expect to preach every time I can and am able to get off.

J. R. GREEN.

Monroe, Ga.

Greetings in Jesus' name. I am so glad that I am still saved, sanctified, and the Comforter abides in my soul. I do not get to meet with the saints, but I expect by the grace of God to hold on to God's unchanging hand. Glory to His name. I have had many hard fights with the devil, but blessed be God, this afternoon finds me still on victory side. I know that the holy way is hated by the world, but it just suits me.

Bro. Taylor, some of your editorial thoughts in The Advocate of last week brought real comfort to my soul.

Sometimes I feel like my cross is greater than I can bear, then it is that I go to the power house and call up, and I get help. Glory to God for ever. I want all of the saints who read this to offer up prayer to God for me, that I may hold on and grow stronger in Jesus.

Your sister in Him,

MRS. J. N. SAUNDERS.

Organ Cave, W. Va.

Greetings in Jesus. This evening I feel like sounding a high note of praise to our heavenly King for the wonderful plan of redemption that our blessed Christ brought to this dying world. Bless His name. I magnify His name above all other names. Saved, sanctified, and baptized with the blessed Holy Ghost and healed through the blood of Jesus. Thank God.

I am the mother of fourteen children. One is saved, several have been saved, but are backslidden. Pray that God may speedily heal their backslidings, for it is the greatest desire of my heart that they live holy lives.

How I praise the Lord for our little Sabbath school

and prayer services, and for our dear pastor, J. B. Daugherty, who is pouring out his very life for the salvation of souls, and for the upbuilding of the cause of Christ.

Thank God for such men as Bro. Taylor and Bro. King as well as all the other brethren who are carrying on God's work at such a sacrifice. May God abundantly reward them for their labor of love. This evening Jesus is everything to me. I mean by the grace of God to follow Jesus until life's journey is ended.

Yours in Jesus,

RACHEL HOOVER.

I want to sound a word of praise to my Savior this morning. I surely love Jesus best of all, and I want to serve Him better every day. The Lord has been talking to me about His work for sometime, and I want to do something for Jesus. My heart is burdened because of the sin I see on every hand. Oh, you saints that know the worth of prayer pray for me, that God will strengthen me and lead me on step by step. I want to do the little things well that I may be entrusted with greater things.

Pray for my baby, he has reached the age of learning; and he is learning fast. Pray that God will help me to instill the truth of God in his little mind and heart before the evil days come into his life that God will keep him from sin. I believe it is possible. Look at some of our Bible men. We mothers often wonder what our child or children will do as they grow older, but did it ever occur to you that if we will actually give our children to the Lord He will take care of His own. Hannah promised the Lord her boy before he was born, and she kept her promise, and turned him over to the Lord, and went back home alone. You know if we give the Lord our children it means something. It is better never to make a vow than to make one and break it. The man Eli was so careless about his own boys and their conduct, God got tired of striving with them and punished them even to death. But still Samuel was in the family under the priest Eli, and Eli so far from God that he was not able to talk to Him. Yet the Lord protected Samuel from sin. God actually kept Samuel from his babyhood. God is the same yesterday, today, and forever.

How do you know, but what your baby if God had a chance at him would make some great power for God.

Moses' mother had a vision (she saw he was a goodly child), and she hid him three months. I believe she saw more than was recorded about it. I believe she trusted in God to protect him, and to keep him even in the king's palace. Oh, that life was the result of a mother's prayer. I truly believe.

Look where you will and you will find mother's prayers have come first in all our old Bible characters that stand out as great men. I believe a mother's place is to watch and pray. Some mothers say I do not let my children do this or that, and the things those same children do in public are frightful. I believe we should train our children from babies to be humble, to ask for-

givenness. If my baby hurts any one he will almost always go and say I am sorry, and kiss the place he hurt, and he is only two years old this month.

Let us not be Jonahs on the Lord. If He gives us children to raise, He has given us a beautiful work to do, and one that will tell in the glory world if we are faithful. Some of our called preachers make me think of Jonah. You know he ran from the Lord, and then he went to sleep way down in the side of the ship. They are asleep while their loved ones, their companions, are being tossed about because of their sin, even their own homes are being shipwrecked. What will it cost the church if we fail to obey God? What will it cost our own loved ones unless they cast us out of the old ship (if we run from God) it will sink sure. Remember men tried to row the ship to shore even after they found Jonah to be guilty, but they could not till they had cast him forth into the sea, then it was that the sea became calm, stopped her raging. If you are disobedient unto God the angry waves will roar around you, your own loved ones or those nearest to you will suffer until you obey God, or they cast you out of their minds, and sacrifice you unto the Lord, put you on the altar. Then how about that great city *Nineveh*, will she repent without you warn her? God may prepare a whale for you if you are not careful. Sure, it may not be the same whale that swallowed Jonah, but you will no doubt be swallowed up, and cry out as Jonah did. He said he cried out of the belly of hell. Yours may be one darker than that if you are not careful. Remember what God did to the man who hid his talent.

May God help us not to be a Jonah. I praise God this morning for the work He has given me. Pray for me, that I may be faithful to Him, that I may wear my own crown.

Your sister,

ESSIE D. LANDERS.

Berkley, Va.

I want to praise God for being saved from sin and the desire to sin. When God saved my soul, sanctified me through His blood, and filled me with the Holy Spirit He took all of this world's goods out of me. It is wonderful to live for the Lord, and do His will. I am glad that I am saved in these evil days. So many are turning away from the truth. I have a dear old sister here, my sister in the Lord, and a faithful one is she. We go around often and hold prayer meeting to try and comfort the sick and poor lost souls and lead them to the Lamb that takes away the sin of the world, and give them an entrance to the pearly city on high. Her name is Mary Dowdy. I do love her she is so faithful.

I want the prayers of all the saints that I will stand true and go through with Jesus for He is my strength. When I am sick He heals my body, and also my children. He is my doctor. Pray that God's will will be done in me, and that I may be the help to some one being brought to God before it is too late. We are living in the last days when it takes prayer and a plenty of it. I want all

the prayers of you. I want to carry the glad tidings where I go, and be ready to meet Him. Will not that be a happy meeting when we all get to heaven. Glory.

Your sister looking for His coming.

CLARA McMANUS.

Danville, Va.

As no one else has made a report of our good meeting except Bro. Hopkins that I know of, I want to say a few words of praise to the Lord for sending Bro. Hopkins here, for he did some good preaching, and I feel like it is seed sown in good ground that will bring fruit in later years. Some were saved and some sanctified, and two or three received the Holy Ghost. I did not get a special blessing, but I have not lost hope. I am saved, and I want you all to pray for me that I may be sanctified and

filled with the Holy Ghost, and not go back into the world, for there is nothing in it for me. Although some say that I am full of the world, but no one knows my heart but God. He is my Judge, and I am glad of it; but that is Satan trying to get me, for he knows I am determined to go through no matter what the cost may be. So he is trying me on every hand.

Those who helped Bro. Hopkins did some good preaching too, especially Bro. Stanley.

I will close by asking all the saints that read this to pray for me, that I may hold out to the end, and pray for my husband and four little children that they will be saved. Please pray that I will get self out of the way so I can pray for others.

Yours seeking rock bottom salvation,

MRS. MATTIE F. MEGGINSON.

Piney Grove Camp Meeting

August 30 to September 9, 1923

The 15th Annual Camp Meeting will begin at Piney Grove Camp Ground Thursday night, August 30, and close Sept 9.

Invited preachers: Rev. Lewis Sawgalsky and Rev. E. E. Thompson of Greenville, S. C. There will be several other preachers on hand to preach, pray, sing, testify, and with scores of other helpers to do what they can to make the camp meeting a victorious one.

The Lord has in all the preceding camp meetings at Piney Grove met with us, and hundreds of people have been blessed and encouraged to fight the battle to a finish. We are expecting a wonderful meeting this year.

There is a good restaurant on the grounds which will furnish board cheap. Bro. Harrell will have charge of it. He always tries to please every body. The camping tents will be free. Let all those who come to camp bring their sheets, blankets, towels, lanterns, buckets, dippers, and washpans.

Buy your ticket, if coming by railroad, to Marsden. There you will be transferred by automobile to the camp ground.

Have your mail addressed to Chocowinity, N. C.

Let us all look to the Lord for an outpouring of the Holy Ghost on the meeting.

Come, we expect to have good music, good singing, good preaching. We all expect to be blessed in a wonderful way. Come, and share the feast with us.

A. H. BUTLER, Gen. Mgr. of Camp Meeting.

FALCON, N. C.

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Franklin Springs Camp Meeting.

August 30 to September 9, 1923.

PREACHERS:

Rev. F. L. Bramblett, Superintendent of Upper S. C. Conference; Rev. Ralph Taylor, Member of General Official Board; and Rev. S. A. Bishop, Assistant General Superintendent. Bro. Bishop will be with us the first seven days only.

SONG.

B. C. Harbin will be in charge of song service. We will use Crowning Hymns No. 3.

ENTERTAINMENT.

There will be no charges made for board and lodging. Offerings for table supplies will be accepted and appreciated, but not solicited. We expect to run the meeting on the same plan we do the school. If you desire to come, write us as soon as possible, telling us how many will be in the party, male or female, children or adults, whether husband and wife, and we will reply informing you if we can entertain you. You may bring tent and camp on grounds without limitation in number. We want all to come who desire, and we will do our best for you. Students of the school are already accepted.

DESTINATION.

Buy tickets to Royston, Ga., on Southern railway. Change cars at Toccoa, Ga., on the Southern, and at Elberton, Ga., on the Seaboard.

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