

PENTECOSTAL
THE ADVOCATE
HOLINESS
Official Organ of The Pentecostal Holiness Church

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G. F. TAYLOR, Editor.

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The Falcon Camp Meeting

August 16, to August 26, 1923

PREACHERS:

REV. E. D. REEVES, ROANOKE, VA.

REV. S. A. BISHOP, BIRMINGHAM, ALA.

REV. PAUL F. BEACHAM, GREENVILLE, S. C.

REV. G. F. TAYLOR, FRANKLIN SPRINGS, GA.

This Camp Meeting has been running for twenty-three years and has been pronounced better each year by those in attendance.

It is one of the oldest Pentecostal Camp Meetings in existence in the South, and perhaps the largest.

The camp grounds are ten miles from Dunn, N. C. and eighteen miles from Fayetteville. If coming on train, buy your ticket to Godwin, N. C., the nearest R.R. station, three miles away. Conveyances meet the trains and any body can give information.

Ten days of opportunity, which, if missed, will be gone forever; but if used, may fill you with joy for life, and give you an eternal inheritance worth more than a thousand worlds like this.

For further information, write to*

A. E. ROBINSON,

FALCON, N. C.



Our Weekly Sermon

SANCTIFICATION

By S. J. Flayer, Andrews, S. C.

We find in Paul's writing to the Hebrews the 13th chapter and the 12th and 13th verses where he said, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach."

Now dear readers a person wholly sanctified is like a stalk of ribbon cane that never heads out. They are full of juice from top to bottom praising God through the Holy Ghost. They have light and life in their soul. The Holy Ghost never sleeps day nor night. We have people who used to shout and praise God anywhere in the church or on the streets or sidewalks, but now we hardly ever see them shout. Why is it? Because they say, we have a more decent way now. They come in and take the seat in the church and you can hardly get any one to lead a volunteer prayer. Why? It is because they have gotten into the devil's cradle of ease, and he has rocked them to sleep, but I tell you this one thing, that the Holy Ghost never gets into the devil's cradle. So dear reader if you have been in the cradle of ease the Holy Ghost never has. Praise God. He sees in the dark as well as in the light. A person sanctified with their mouth full of snuff or tobacco does not look like a golden pot full of heavenly manna white like coriander seed, and the taste of it like wafers made with honey. Praise Him. A person wholly sanctified can carry a heavier load on his knees than he can on his feet, because Jesus carries it for them when they get on their knees. A person wholly sanctified does not fear what man nor the devil says, but has a resolution to go to glory when he leaves this world for none of these things in life move him, neither does he count this life dear unto himself that he may finish his course with joy and peace.

Jesus' coming into this world was not to bring trouble, but peace. When we see people say they are troubled in this world they just need to get saved, sanctified, and baptized with the Holy Ghost, and then trouble will go out at the door with a grin, and will say I will come back again old fellow, but the Holy Ghost is at home when the devil steps up on the doorsteps. The Holy Ghost will say, I am at home now, get behind me old man.

Why should we eat skimmed milk when there is a plenty of cream to eat on your strawberries and pies. The person that eats clabber is always sour like it. Why should we live in eat-out pastures when right across over there is the blue grass and clover fields where we can get

into and help ourselves and be fat and full of juice and meet for the Master's use? Why should we be thirsty in this life when we have a privilege of drinking at the fountain that never runs dry? When we can get into new and living pastures and just help ourselves and get full and then get down to the brooks and just drink and help ourselves, and rest in the shade. Praise the dear Lord.

A person wholly sanctified has Jesus in their homes, in their business, and in the journey with them, and life is worth living. Then they know how to enjoy what the Lord blesses them with. I want to say dear readers that Jesus is gentle and easy to be intreated. He will live in the same home that you live in. He does not want you to think more of Him than you think of yourself. He will sit with you at the table and sleep with you at night, and give good rest and sweet dreams and visions of the spirit land. Praise His dear name. Then we can drink deep from the wells of salvation. If we do not we should dig down deeper, for there is a stream of water just below. Keep on digging and you will soon strike it, and your cup will overflow. Like David of old, the Lord will prepare you a table before your enemies, and He will anoint your head with oil, and your cup will run over. Then surely goodness and mercy shall follow us all the days of our life and we will dwell in the house of the Lord forever. What a fountain we will have when we are walking the gold paved streets of the New Jerusalem. It will never give out on us. We will want for nothing any more. We will know no sickness, no trouble, no pain, no death, and God Himself will wipe all tears away from our eyes by removing the former things. Behold all things now are new. We will never have anything to shed tears over. Praise Him for it.

He knows just how to deal with us in this life to take us home to glory. A man that has an ax to grind always comes in at the front gate with a smile on his face and gives you a hearty handshake and says good luck to you old boy, and when he gets his ax ground away he goes, and you hardly see him any more unless he wants something again. So that is the way with some people when God convicts them of sin. They are willing to come in at the front gate and confess up and get saved, and then they are like the man with his ax ground, away from God they go back in sin, and forget what kind of person they were, and go back to the things that they laid down. What it takes to get saved, sanctified, and baptized with the Holy Ghost, it takes that to stay saved, sanctified, and

baptized with the Holy Ghost and fire.

Dear readers, this is a message from the throne of God by the Holy Ghost. I want the people that do not know me to know that I am a servant of God, preaching to a lost world, preaching a gospel full and free. Praise His dear name.

THE OLD RUGGED CROSS.

By Mrs. Lula M. Dudley.

This very morning I was bearing it with all patience, I thought, and it seemed to me unusually heavy, when the morning mail arrived, and brought me a letter from my sister with the following clipping enclosed. The blessings which these lines brought to my heart, is impossible to express; so I pass them on to others, that they, also, may learn what a real friend is the cross of our Lord Jesus Christ.

THE CROSS.

"God laid upon my back a grievous load,
A heavy cross to bear along the road.
I staggered on, till, lo! one weary day
An angry lion leaped across my way.
I prayed to God, and swift at His command,
The cross became a weapon in my hand;
It slew my raging enemy, and then
It leaped upon my back, a cross again!
I faltered many a league, until at length,
Groaning, I fell and found no further strength.
I cried: O God! I am so weak and lame,
And swift the cross a winged staff became.
It swept me on till I retrieved my loss,
Then leaped upon my back, again a cross;
I reached a desert—on its burning track
I still preserved the cross upon my back.
No shade was there, and in the burning sun
I sank me down and thought my day was done;
But God's grace works many a sweet surprise,
The cross became a tree before my eyes.
I slept, awoke, and had the strength of ten,
Then felt the cross upon my back again.
And thus through all my days, from that to this,
The cross, my burden, has become my bliss;
Nor shall I ever lay my burden down,
For God shall one day make my cross my crown."

Dear saints of God, do you catch the inspiration? Ah, what a wondrous and invaluable necessity, is the dear old rugged cross of Calvary and yet, sometimes, we are so slow to believe it.

A REPLY TO SPEAKING IN TONGUES AS OUTLINED BY REV. W. H. LOONEY.

His argument, Sec. II, answered by F. M. Britton.

Argument 1.—"They spake with tongues at the house

of Cornelius, a Gentile for the same reason, that all in his house, speaking many languages, might hear the gospel. Not the gift, but a miracle."

Answer.—"For the same reason," Mr. Looney here refers back to his argument as to why the one hundred and twenty spake in or with tongues on the day of Pentecost, which I have already answered in my first reply. But what we want to notice here is that he says, the speaking in tongues in the home of Cornelius was so that those speaking many languages might hear the gospel." Now, stop, listen! The Bible nowhere tells us that the people in the home of Cornelius spake in many languages, that is simply guess work. Peter was sent to them, "that the Gentiles by my mouth should hear the word of the gospel, and live. And God, which knoweth the hearts, bear them witness, giving them the Holy Ghost, even as He did unto us; and put no difference between us and them, purifying their hearts by faith." (or having purified their hearts by faith. R. V.) See Acts 15:8, 9. Here Peter declares that God chose that by His mouth the Gentiles in the home of Cornelius should hear the gospel, but Mr. Looney has changed it, claiming that they spoke with tongues in order that those in his home should hear the gospel. The facts are that, "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." (See Acts 10:44.) It is plain to be seen that every body in this man's house received the Holy Ghost while hearing the gospel by Peter's mouth. Hence there was no one left to be convinced by the speaking in TONGUES, except Peter and the six Brethren that went with Peter, and it was not to get them saved, but to prove to them that the Gentiles had received the Holy Ghost, for we read, "And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost." How did they know that the Gentiles had received the Holy Ghost? Listen, look at what you read! "For they heard them speak with TONGUES and magnify God. Then answered Peter, can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? How did Peter know that the Gentiles had received the Holy Ghost? Listen, "For they heard them SPEAK WITH TONGUES, AND MAGNIFY GOD."

Argument.—"Not the gift, but a miracle."

Answer.—Here Mr. Looney declares that the speaking in tongues in the home of Cornelius was not the gift (of tongues) but a miracle. We agree with him here, that this is not the gift of tongues, but it is the miraculous speaking with tongues as the Spirit gave them utterance, as was on the day of Pentecost in Acts 2:4. And that is the one special manifestation of the Spirit that all have to receive the Holy Ghost, for Paul said, "But the manifestation of the Spirit is given to every man to profit withal." See 1 Cor. 12:7. It is plain to be seen that there is a special manifestation of the Spirit that is given to every man. What is it? Let the Bible answer it for us: "They were ALL filled with the Holy Ghost, and

began to SPEAK WITH OTHER TONGUES, AS the SPIRIT GAVE THEM UTTERANCE."

It is plain to be seen that the SPEAKING in TONGUES by the one hundred and twenty was as the SPIRIT GAVE UTTERANCE. Hence, it was the Spirit's manifestation. What? Why the Spirit manifested Himself by speaking in another tongue through all that received Him. See Acts 2:4; 10:46; 19:6. So that is "the manifestation of the Spirit (that) is given to every man to profit withal."

Argument 2.—"Then those who spake in tongues understood what they said. Now they do not understand. Then those who heard understood, but now they do not."

Answer.—This is another wild guess. Mr. Looney said, referring to those who spake with tongues in the home of Cornelius, "Then those who spake in tongues understood what they said." Now the truth is, that there is not one word in the 10th chapter of Acts that even intimates that those speaking understood what they were speaking. Then he said, "Now they do not understand."

My answer here is that the Bible does not say anywhere that those speaking in tongues, as the Spirit gives utterance will understand what they are speaking, they may or may not, the Bible is silent on that point. Sometimes we do understand, and sometimes we do not, it is of God if we understand, "for interpretations belong to God." On the other hand if we always understood what we said we would not have to "pray that ye may interpret."

The very fact that we are exhorted to pray to interpret shows that we may speak in a tongue or language that we do not know, and yet the speaking be of God. In this connection Mr. Looney says: 3.—"Unknown tongues discouraged by Paul," "and Paul was inspired."

My answer is that Paul was inspired, and that he did discourage speaking in tongues or languages that were unknown to the speaker, but he did not want that Gift misused. The word unknown as used here by the King James translators is in italics, as a word of filling, but it is said not to be in the original, it is not used in the Revised Version. Of course if you do not understand the tongue or language that you or some one else is speaking in it is unknown to you. We understand here that St. Paul was dealing with a different order of speaking in tongues to that in Acts 19th chapter. There were twelve men who received the Holy Ghost in Paul's meeting and all "spake with tongues and prophesied," and yet Paul did not say for nine of you brethren at Ephesus to keep silent while three talk in tongues, and for these three to speak one at a time and let one interpret, as he did in the case in 1 Cor. 14, where he said, "If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret." V. 27. And he said, "But if there be no interpreter, let him keep silence in the church, etc." V. 28.

In Acts 19 was where he was dealing with the Bap-

tism of the Holy Ghost, and in 1 Cor. 12th and 14th ch. he was dealing with the Gifts of the Spirit, and the misuse of them, and one has to be careful here or he will misunderstand the great Apostle Paul on this subject, as so many do on other lines. It is well for us to recognize as Peter did in 2 Peter 3:16: "As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstabled wrest, as they do also the other Scriptures, unto their own destruction." The Bible does not contradict itself, neither does Paul, and a careful study of the Acts in the light of the Baptism of the Holy Ghost will show that all who receive the Pentecostal Baptism of the Holy Ghost will speak in TONGUES as the Spirit gives utterance.

The Book of 1 Cor. while it deals with many subjects, it deals with the speaking in tongues as a gift, that one can use at will, and may refrain from using; and to avoid the use of this gift of divers kinds of tongues in an unprofitable way, Paul exhorts to have the gift of interpretation, not for selfish motives, but that the church may be edified. And yet Paul shows us how the speaking in TONGUES can be of great use by saying, "For he that speaketh in an unknown tongue speaketh not unto men, but unto God; for no man understandeth him; howbeit in the Spirit he speaketh mysteries." (V. 2.) Here is one way we can talk to God that we could not until we could speak in TONGUES. I like it, don't you? And again, "He that speaketh in an unknown tongue edifieth himself;" . . . (V. 4.) In this he edifieth himself and that is great good that we can get by speaking in tongues, even though some may not like it; and that is one reason why Paul said, "I would that ye all spake with tongues, (that shows that Paul was not against the speaking in TONGUES) but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret that the church may receive edifying." (V. 5.) Here we see that the one that can interpret is just as great as the one that prophesieth, and has the advantage of him in that "he edifieth himself, and talketh to God." There are many in this present movement that can interpret what they say, and all have the privilege of praying "that they may interpret," for Paul said, "Wherefore let him that speaketh in an unknown tongue pray that he may interpret." And again Paul said, "For if I (Paul) pray in an unknown tongue, my (Paul's) spirit prayeth, but my understanding is unfruitful." (V. 14.) Here we see that Paul even prayed in an unknown tongue, and his understanding being unfruitful, shows that he did not understand what he was saying while praying in tongues. Again he said, "What is it? I will pray with the Spirit, (or in tongues) and I will pray with the understanding also: (or pray in his natural tongue, that he understood) I will sing with the Spirit, (or sing in tongues) and I will sing with the understanding also, (or in a tongue that he could understand)." See V. 15.

There is no wonder that Paul said, "I thank my God,

I speak with tongues more than ye all." (V. 18.) "In the law it is written With men of other TONGUES and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not." (V. 21, 22.) "Wherefore, brethren, covet to prophesy, and forbid not to speak with TONGUES." (V. 30.)

REQUEST FOR PRAYER.

Route 2, Islandton, S. C.

I have been afflicted for a good many years with a misery in my left side, and it gets worse; and I felt led to write you at headquarters and ask you to take my case to the dear saints, and have special prayer for me, and if it is God's blessed will I know that He can heal me. I truly ask you dear saints to have special prayer for me and family, and ask God to supply by many needs, and comfort me in my sickness.

MRS. M. J. SULLIVAN.

ORGAN CAVE CAMP MEETING.

The Organ Cave Camp Meeting will begin September 7, and continue until September 18.

Rev. S. A. Bishop of Birmingham, Ala. will be in charge of the devotional service and do most of the preaching. He is an able preacher. I feel sure all who attend with open hearts will be pleased.

Sisters Mary Lafew, Laura Hylton, Nannie Reese will be workers in the meeting. Also other preachers and workers will be present.

A cordial invitation is extended to all.

There will be two free dormitories, one for men and one for women, and plenty straw for beds. Those coming to camp will bring tick, covering, pillows, and toilet outfit.

A restaurant will be on the ground and meals and lunch served at the cheapest rates possible.

Those who desire to bring your own camping tent, and do your own cooking will find plenty of nice shade and ground to put it on. A free stove will be on the ground where you can do any cooking you desire.

How to reach Organ Cave by rail. Roncerverte is the nearest station. Roncerverte is on the main line of the C. & O. Railroad between Cincinnati and Washington, D. C. All trains stop at Roncerverte. The camp is three miles in the country. Those who will write us what train you will arrive on will be met at the train.

There are plenty of jitney bus, if we are not notified, you can get one any time in Roncerverte.

Will all who know the worth of prayer pray that this may be the best meeting we have had yet at Organ Cave.

We want you to come. Do not stay away and disappoint us.

J. B. DAUGHERTY, Pastor.

Organ Cave, W. Va.

Quarterly Conferences

NOTICE.

The Quarterly Conferences of the Virginia Conference will be held as follows:

Pulaski District: Allisonia Church, August 31. Business session at 7:30 P. M.

Cripple Creek District: St. Paul Church, September 1-2. Business session, Sept. 1, 7:30 P. M.

Montcalm District: War Church, Sept. 7-9. Business session Sept. 8, 10 A. M.

Raleigh District: Sylvia Church, September 12. Business session 7:30 P. M.

Greenbrier District: Organ Cave Church, September 14-16. Business session September 15, 10 A. M.

Roanoke District: Buenavista Church, September 18. Business session September 19, 10 A. M.

All preachers and delegates are requested to be present.

D. WILEY, Conf. Supt.

NOTICE.

The fourth Quarterly Conference of the Florida Conference, of the Eastern District will convene with the Wetumpka Church August 24-26. Business session Saturday at 7 P. M.

The fourth Quarterly Conference of the Western District of the Florida Conference will convene with the Wausau Church, August 31 to Sept 2. Business session Saturday at 4 P. M. Let us all do our duty and have a good Conference.

J. A. KILLEBREW, Conf. Supt.

The third Quarterly Meeting for the Franklin Springs District of the Georgia Conference convened with the church at Salem July 21 and 22. The Spirit of the Lord was with us and unity and fellowship prevailed among the Christians. The devotional services were good and inspiring. The business session was pleasant, and profitable, and the bountiful spread of good dinner on Saturday was enjoyed by all. We hope to meet at Salem for another quarterly meeting in the future.

Yours in His service,

J. B. TODD, Sect. Protem.

The third Quarterly Conference of the Anderson District of Upper S. C. Conference met with the Honea Path Church, Honea Path, S. C., July 14. Services began

Friday night, preaching by Ralph Taylor.

Saturday morning the Conference met with Rev. F. L. Bramblett, Conference Superintendent in chair. There was very good attendance of preachers and delegates. The day was taken in hearing reports from churches and preachers, and the presence of the Holy Ghost was present and manifested His presence in giving messages in tongues and interpretation. The tender melting influence of the Holy Spirit was felt throughout the day. It is certainly grand to be in business meetings like this. Preaching Saturday night by P. F. Beacham.

Sunday morning we had communion service, also a missionary offering amounting to \$31.16. Preaching by Ralph Taylor. Preaching Sunday night by F. L. Bramblett. Every one seemed to be at his best. All were good services.

The good people of Honea Path certainly know how to entertain the Quarterly Conference, and make one feel at home among them.

We look forward to these meetings with pleasure. The fellowship among the preachers is good. The hearty handshake, love and cooperation makes one feel they are climbing up Zion's Hill. We certainly are thankful for the blessed fellowship that prevailed during this meeting. We are glad it was our privilege to attend this Quarterly Conference. It was good to be there.

The next meeting will be at Gum Springs, Saturday before the fifth Sunday in September.

F. L. BRAMBLETT, *Conf. Supt.*
G. R. THOMAS, *Sect.*

NOTICE TO VIRGINIA CONFERENCE.

There is a mistake in the date for the meeting of the Annual Conference. The minutes state it will meet Wednesday, September 21. It should read Wednesday, September 19, 1923. Please remember to be there on Wednesday night of this date for communion service. Business session to open at 9 o'clock A. M. Thursday September 20, 1923.

Will further say there are a good number of our members of the Virginia Conference that are behind with their allotted amount on the Merrimac Church. Would be glad if each one could send in their amount as soon as possible.

S. W. SUBLETT, *Sect. & Treas.*

NOTICE.

I wish to announce that Rev. W. L. Brown of Blaney, S. C. will begin a tent meeting at Quitman, Miss. Aug. 11 and continue until Aug. 26, D. V. From there he will go to Why Not, Miss. and start the 31 of August, and continue until the 16th of September. From there he goes to Shady Grove P. H. Church near Crandall, Miss. and starts the Camp Meeting September 21, and will continue until October 7. This will be our fifteenth camp meeting here. I want to ask all those who read

this to pray earnestly for these meetings, and to any one wishing to attend any or all of these meetings we extend a cordial invitation.

Yours in His service,

M. O. TODD.

Route 1, Desoto, Miss.

REPORTS

Elberton, Ga.

It has been some time since I reported through the paper, but am glad to say I am still enjoying God's blessings, and endeavoring to win others to Him. We are now in the midst of the battle here at Beulah Church. We have our Conference Superintendent, Rev. W. H. McCurley, and wife to assist me. Also Bros. Jesse Lee Jordan and Merritt Ware are with us, and God is using them in the meeting. God is moving on the people, but we are expecting greater things from Him yet.

This is the oldest holiness church in the State of Georgia, and God has some true children here. We believe that they will help to compose the Bride of Christ.

Our next meeting will begin at Flatwood's Chapel on Friday night, August 10. We desire your earnest prayers for this meeting. We are expecting Bro. Sam Franklin to assist us in this meeting. Also Bro. G. F. Taylor will be with us on Sunday, August 12.

Yours in His service,

J. B. TODD.

Abbotsburg, N. C.

Greetings in Jesus' blessed name. Since my last writing I have been in several meetings. The Greenville Camp Meeting at Holmes Bible Institute was good. Bros. Bishop and Butler gave some good messages.

I am now in a meeting at Abbotsburg, N. C. I began meeting last night, and it will go on till Sunday night, Aug. 12. Let all the dear readers pray much for this meeting, that many souls may get saved, sanctified, and baptized with the blessed Holy Ghost, and sick people healed. Glory to God. Everybody is invited to come to this revival meeting. If you can not come, pray much for the meeting and for me.

I stayed over at Rockingham, N. C. from Tuesday night till Tuesday night and was in the camp meeting there. Bro. Jesse James and Bro. Hilburn are the preachers in charge. God sure is in the midst blessing the people, from thirty to sixty at the altar each night, and some getting saved and sanctified each service. The old time convicting power is on the people. The Pentecostal saints at Rockingham, N. C. have a nice large church, and the tent is up right close to the church.

I made my home with Bro. Patterson, one of the students of Franklin Springs Institute. God bless him and wife.

Everybody pray much for me. I am saved this morning, sanctified as a second work of grace, baptized with the blessed Holy Ghost, body healed, and looking for Jesus' soon coming.

R. B. HAYES.

Spartanburg, S. C.

Dear Brother Taylor:

We closed a gracious ten days meeting at Barton's Chapel last Sunday night. A goodly number were saved, sanctified, baptized with the Holy Ghost and healed. Five joined the church, and holiness, Pentecostal holiness, is established in that community as never before, and the prospect for a great work there is bright.

Bro. E. E. Thompson of Greenville, S. C. did the preaching, and that with the power of the Holy Ghost sent down from heaven, and his good wife with Sister Rillie Strickland rendered effective service in song, testimony and prayer, as did a number of the saints, while our Bro. Rev. J. H. Barton, for whom the church is named, took the lead in the altar services pressing the battle to the very gates. The power repeatedly fell and the glory of God filled the house and hearts of the saints while seekers pressed their way through to victory. Our Brother Rev. Hartwell Beacham was on hand most every time and gave in testimony and exhortation strong and stirring messages of warning to sinners and encouragement to saints. A goodly number of the members of our mother church, Gum Springs, attended and gave good service in various ways. God bless them. Our organist, Miss Callie Burle, was one of them, and we are grateful to her for her faithful and efficient service. Considering the scarcity of money at this time of year, I was surprised, but greatly gratified to learn that over fifty dollars was contributed to the preacher and helpers.

D. R. BROWN, Pastor.

ORPHANAGE DEBT REPORT.

Receipts.

Allisonia	\$ 2.00
Whitesulphur	1.82
St. Mark	5.85
Organ Cave68
Caldwell	4.15
Bethany S. S.	5.00
Wetumpka	2.71
Mt. Beulah	3.42
G. F. Taylor	7.37
Total	\$31.00

PROPERTY DEBT REPORT.

Receipts.

W. H. Oliver	\$ 1.00
C. B. Strickland	1.50

W. T. Banister	50
S. E. Henderson	3.15
J. M. Harrison	5.00
D. R. Brown	3.25

Total\$14.40

SCHOOL BUILDING FUNDS.

Receipts.

Previously reported	\$4,422.45
C. F. Noble	3.50
Mrs. F. M. Britton	5.00
Mrs. E. A. Rose	5.00
Rehoboth	7.18
W. L. Brown	2.00
Wetumpka	2.54
M. E. Virden	5.00
Havens Taylor	30.00

Total\$4,482.67

In regard to the above funds, I first wish to state that they are highly appreciated. They represent what we have received during July. It leaves us still due on the Orphanage Debt \$875.00. It would be a great pleasure to us to be able to cancel this debt by the first of next year. Kindly let your donations continue to come on this debt, as we need very much to cancel it as soon as possible.

Excavations for the school building are going steadily forward. We will soon be through with these, and ready to begin the building of the walls at the close of camp meeting. Donations on this fund are highly appreciated. Remember that the names of all who give as much as \$100.00 in money, material, or labor on this building will be placed upon a tablet, and that tablet placed in our chapel. Thank you for all you give, much or little.

G. F. TAYLOR, Gen. Treas.

JESUS IS COMING.

By W. E. Blackstone.

This is one of the first works published in modern times on the second coming of Jesus. It has had a wide circulation, and is still being circulated largely among the people. It contains 240 pages of reading matter on this subject. It gives hundreds of Scripture references on the subject in hand. It is one of the best of books for beginners on this subject.

Price, 75 cents per copy, postpaid.

Order of
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Franklin Springs, Ga.

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OFFICIAL ORGAN OF

THE PENTECOSTAL HOLINESS CHURCH
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G. F. TAYLOR

EDITOR AND BUSINESS MANAGER

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EDITORIAL

THE DOOM OF ANTICHRIST.



Y the term "His Doom" we mean, not only the doom of Antichrist himself, but also the fate of his kingdom, and of all things connected therewith. In previous chapters we have discussed his origin, developments of his kingdom, his seat and location, his mark, and his identity; and now we come to study of the destruction that will befall his kingdom, and of the final doom that awaits him.

It is the many systems of false religions in the world that make up Babylon in mystery as she appears today. We have already shown that these systems are headed toward a center, and that they will eventually unite with all political systems in one head, viz., Babylon. This will be the seventh head of the beast fully developed, and will be under the control of ten kings. These ten kings are represented by the ten horns of the beast (Rev. 17:12). The same ten horns are mentioned in Daniel's prophecy (Dan. 7:7, 8). We are to take them, not as ten individuals alone, but as ten governments. The "little horn" of Daniel 7:8, is the Antichrist. "Before whom there were three of the first horns plucked up by the roots." Hence, it is evident that soon after Antichrist appears he will bring three of said governments under his control, and put their rulers aside. It further appears that later, in order to gain the other seven possibly, he enters a covenant with all the ten together to the effect that he is to become the supreme ruler of the world, while these ten kings are to be sub-regents under him. "These have one mind, and shall give their power and strength unto the beast."—Rev. 17:13. Their reign, however, is of short duration. No sooner is Antichrist on the throne than he breaks his covenant with them: and so we read that they "receive power one hour with the beast."—Rev.

17:12. Antichrist then appoints other sub-regents in their stead; and these may be persons resurrected from hell like himself. These ten kings, however, are not wholly without influence; and they hate and persecute the government and the religion of Antichrist. For three years and a half their persecution continues, and they finally succeed in bringing down the proud city of Babylon. "These shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and to give their kingdom unto the beast, until the words of God shall be fulfilled."—Rev. 17:16, 17.

However, before the city is destroyed, there are certain calamities that come to Antichrist and his kingdom. These calamities we will now consider. The first one to come is described as follows:

"There fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image."—Rev. 16:2. This sore is denoted in the Greek by the same word which describes the ailment of Lazarus at the rich man's gate. It will be the Egyptian plague of ulcers intensified (Ex. 9:8-12).

In Rev. 16:3-9, we read of farther trouble coming to his kingdom. The sea is turned into blood, so that every living soul in the sea dies; and then the rivers and fountains of water become blood, so that the men of his kingdom have blood to drink. The sun becomes exceedingly hot, so as to scorch men with fire. They repent not, but blaspheme the name of God who has power over these plagues.

The next plague is described as follows: "The fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds."—Rev. 16:10, 11. Here his seat itself is assailed, and his entire kingdom is filled with darkness. This corresponds with the Egyptian darkness. (Ex. 10:21-23.) This darkness is mentioned in several places in the Word. "The darkness shall cover the earth, and gross darkness the people."—Isa. 60:2. "A day of darkness and of gloominess, a day of clouds and of thick darkness . . . there hath not been even the like, neither shall be any more after it. The sun shall be turned into darkness."—Joel 2:2, 31. "Darkness shall pursue his enemies."—Nah. 1:8. "In those days, after that tribulation the sun shall be darkened."—Mark 13:24. Great will be the tortures of that darkness, for those who feel it gnaw their tongues for pain. These words indicate the most intense anguish of pain. Men will blaspheme God for the plague, and arrange to make war against the Lamb.

At this time the River Euphrates dries up, and the kings of the earth, sub-regents of Antichrist, gather from the north, from the south, from the east, and from the west into a place called Armageddon (Rev. 16:12-16).

Where is Armageddon? The word means "Mount of

Megiddo," from a root "*gaddad*," to cut off, i. e., slaughter. It is the Old Testament's great battlefield between Israel and the various enemies of Jehovah's people. There it was that Jabin's hosts were utterly overwhelmed (Josh. 11). It was the scene of Barak's victory over Canaan (Judges 4:1-24; 5:19), of Gideon's victory over the Midianites (Judges 7:1), of Samson's triumph over the Philistines (Jud. 15:14-17), of David's victory over Goliath (1 Sam. 17:3), and the place where Josiah was slain by Pharaoh-Necho (2 Chron. 35:22). A place of slaughter Armageddon has ever been. So we are not surprised that into this place the forces of evil are gathered for the battle of the great day of God Almighty. Joel mentions "The Valley of Jehosaphat" (Joel 3:2), and Isaiah, "Bozrah" (Isa. 34:6; 63:1-6), as the place where that great battle will occur. All these places are in the vicinity of Jerusalem. It is likely that all these localities are included, and that a line of encamped armies will extend from Megiddon on the North-west to Bozrah on the South-east. This line would extend just 1600 furlongs, the exact distance to which the blood will flow after the battle (Rev. 14:20). In this valley, then, will the armies of the assembled nations lie, intent and confident in that which they are about to undertake, not knowing that they are now in the great winpress of God's wrath. "Multitudes, multitudes in the valley of threshing; for the day of the Lord is near in the valley of threshing."—Joel 3:14. (Margin.) Army after army is there. The kings, the noblemen, and the great men of the earth are there. The False Prophet is there. Antichrist is there. All of these are gathered into a great slaughter pen.

Next occurs a great earthquake, "Such as was not since men were upon the earth, so mighty an earthquake and so great . . . And great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath."—Rev. 16:18, 19. Then a mighty angel came to the earth, "And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."—Rev. 8:2. God then calls His people (probably Jews) to come out of Babylon lest they be partakers of her plagues (Rev. 18:4). Then comes the final overthrow of the city. The nations assembled in the valley of Jehosaphat are spectators of the catastrophe. We find the description of Babylon's fall in Rev. 18. Let us notice it.

The spectators are of three classes: 1st, kings; 2nd, merchants; 3rd, ship-makers, sea-goers, those who trade by sea, with all their helpers and crews. The city is said to contain merchandise of the most precious and costly things of earth (Rev. 18:12-14). It is stated that the city will be thrown down with violence, and that her judgment will come in one hour (Rev. 18:19, 21). The means by which her destruction is accomplished is made clear. While the ten kings seem to be the ones who set the city on fire, yet they are only the instruments used by

the Lord in bringing about the catastrophe. "For God hath put in their hearts to fulfil His will."

"The vale of Siddim (near Sodom and Gomorrah) was full of slimepits."—Gen. 14:10. When "The Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain and all the inhabitants of the cities, and that which grew upon the ground;" the fire ignited the oil springs, petroleum, slimepits, and bituminous wells, so that "all the land of the plain glowed and burned as a furnace." In the place where these cities stood, there is nothing left but a Dead Sea and everlasting desolation. The prophecy is that Babylon is to be destroyed in like manner. Has this prophecy ever been fulfilled? No, indeed. It relates to the Babylon of the last days.

The land about Babylon is full of bitumen. When Nimrod began to build that city, he did not use clay, but slime for mortar (Gen. 11:3). All the ground about this place is full of inflammable material.

Now we are prepared to understand the nature of the final destruction of Great Babylon. First, her waters dry up (Rev. 16:12), as was prophesied by Jeremiah, "I will dry up her sea, and make her springs dry."—Jer. 51:36. As a consequence of the drying up of the waters comes death, desolation, mourning and famine (Jer. 51:37-39). Then comes the fire. It runs over her, around her, and under her, burning the parched and pitchy soil, "And sinking the whole region into a charred and igneous desolation, never again to be inhabited." "And a mighty angel took up a stone like a great mill stone, and cast it into the sea, saying, Thus with violence shall that great city of Babylon be thrown down." Sodom and Gomorrah sank into a sea, so likewise will Babylon be sunk into a sea.

After these things, heaven open; and lo! the Mighty Conqueror is seen riding down from the marriage Supper (Rev. 19:9) on a white horse, followed by the blood-washed throngs. (Rev. 19:11-16). This is the time when "He cometh with clouds; and every eye shall see him . . . and all kindreds of the earth (forces of Antichrist) shall wail because of him."—Rev. 1:7. "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed."—Jude 14:15. This will be the great and notable day of the Lord, mentioned in so many places in the Word. Dr. Seiss vividly describes the battle as follows:

"The Great Conqueror bows the heavens and comes down. He rides upon the cherub horse, and flies upon the wings of the wind. Smoke goes up from his nostrils, and devouring fire out of his mouth. He moves amid storms and darkness, from which the lightnings hurl their bolts, and hail-stones mingled with the fire. He roars out of Zion and utters his voice from Jerusalem, till the heavens and the earth shake. He dashes forth in the fury of his incensed greatness amid clouds, and fire, and pillars of smoke. The mountains melt and cleave asunder

at His presence. The hills bound from their seats and skip like lambs. The waters are dislodged from their channels. The sea rolls back with howling trepidation. The sky is rent, and folds upon itself like a collapsed tent."

The great judgment touches the leader first. Antichrist is taken. He is not slain, he does not die, for he, being in the resurrected body, is incapable of corporeal death. Likewise, the False Prophet is taken, not slain. The armies of the earth are "slain with the sword," and all the fowls of the air are "filled with their flesh." Antichrist and the False Prophet are cast into "the lake of fire burning with brimstone." Thus the last earthly kingdom goes down, never to rise again, and the great head of all earthly sovereignties meets his final doom.

—The Second Coming of Jesus.

Missionary Department

MISSION REPORT.

Receipts.

Balance	\$ 221.00
Baltimore Conference:	
So. Richmond	26.00
J. F. Matics (China Home)	3.00
J. F. Matics	3.00
Berkley	6.75
So. Norfolk	14.50
Bridgeville	10.00
Total	63.25
Virginia Conference:	
Pulaski	3.25
Radford	11.80
W. J. Vaughan (India Home)	10.00
Buena Vista	16.25
Whitesulphur	2.63
Norwich	12.52
Greenlee	13.75
Princeton	23.59
Sylvia	28.95
J. T. Baker (China Home)	10.00
Organ Cave	3.02
St. Pauls	3.10
Liberty Hill	2.15
J. W. Hedge (India Home)	10.00
Leckie	2.00
Sylvia	21.00
Mrs. Daisy Johnson	3.00
Allisonia	8.70
Mrs. E. A. Rose (China Home)	5.00
Whitesulphur	6.00
Caldwel (China Home)	2.00

Caldwell	2.50
Second Creek	3.25
Bluefield	14.30
Roanoke	30.30
Wytheville	3.50
Roanoke	11.41
Laura Hylton	5.00
G. C. Hart	3.00
Speedwell	3.75

Total

North Carolina Conference:

Bizzell's Grove	10.22
Moore's Chapel	2.10
Abbottsburg	13.35
Tarboro	10.75
Annie M. Burnette (J. E. Rhodes)	2.00
Calypso	7.20
C. B. Strickland (China Home)	2.00
A. C. Holland (China Home)	5.00
Falcon	13.56
Clinton	5.75
Rock Hill	3.95
Niagara	3.80
Hodges Chapel	8.00
Jerome Hodges	5.00
Spring Creek (S. S. Col.)	2.55
Goshen	21.50
Roanoke	2.80
St. Matthews	7.46
Kenly	5.80
Sharon	7.26
Pink Hill	3.15
Shiloh	8.15
Holly Hill	7.00
Thunder Swamp	16.40
Scotland Neck	17.00
Lamm's Grove	6.50
Oak Ridge	12.00
Sharon	7.81
Tarboro	15.05
Antioch	11.40
Rock Hill	3.80
Goldsboro	18.01
Bizzell's Grove	7.76

Total

Western North Carolina Conference:

Durham	30.00
Newton	3.50
St. Pauls	9.30
East Marion	32.00
Winston-Salem L. P. M. S.	2.71
Winston-Salem	30.18
Leaksville	16.55
Mrs. E. C. Beck (K. E. M. Spooner)	2.25
Gastonia	11.75

Hillsboro	2.00
Mayodan	12.25
Marion	12.51
Emmanuel	30.00
High Point	4.00
St. Mark—Penny Day	50.00
St. Mark Mission Society	18.16
St. Mark Church	20.00
St. John	1.75
Macedonia	7.55
North Wilkesboro	9.50
Leaksville	26.50
J. F. Jenkin (China Home)	25.00
Mount Airy	6.25
Peniel	6.00
Longtown	14.30

Total 384.01

Lower South Carolina Conference:

J. M. McKnight (China Home)	5.00
J. M. McKnight (India Home)	5.00
Beulah	7.91
Rockingham	12.00
Mrs. O. M. Hilburn	5.00
T. P. Bailey	1.00
Highway	4.15
J. J. Barr	3.00
Darlington	23.75
Red Oak	5.52
Rehoboth	5.00
Columbia	4.60
Bennettsville	8.10
Highway	4.35

Total 243.8

Upper South Carolina Conference:

Newberry Adult M. S.	7.20
Newberry Children M. S.	4.06
Calhoun Falls	3.47
Clinton	8.25
Honea Path	5.00
Greenville	73.31
Abbeville	6.25
Oak Grove	3.65
Mrs. Minnie B. Merchant	3.50
Bethel No. 1	20.10
Anderson District Quarterly Conf.	31.16
West Anderson	2.55
Bethel No. 2	17.86
Long Branch	3.35
Silverstreet	5.50
Clinton	4.00
Laurens	10.00
McCormick	48.68
Sandy Springs	3.30
Newberry Adult M. S.	7.25
Newberry Children's M. S.	3.15

Calhoun Falls 3.40

Total 274.99

Georgia Conference:

Birmingham	50.00
Franklin Springs	30.42
Mrs. W. T. Allen	3.00
Ruhamah	3.00
Mt. Zion	1.95
Anniston	15.00
Peniel	3.96
Beulah	2.50
Atlanta	7.90

Total 117.73

Florida Conference:

Bethelhead	1.00
Cody	4.00
J. E. Jones & Wife	5.00
Cocoanut Grove	5.25
Tallahassee	3.05

Total 18.30

Memphis Conference:

Kennett 5.85

Oklahoma Conference:

Bartlesville	4.63
Valley	1.20
Washington	3.61
Ponca City	6.45
Wagoner	3.71
Seminole	5.12
Dillard	6.00
Carr	3.53
Sulphur	3.60
Bertha Stanfill50
Dillard	10.85
Mt. View	5.00
Calvin	2.36
Bethel	3.03
Pentecostal Holiness Faith	10.53
Sulphur	2.00
Oklahoma City	36.40
Flaura Vanhorn	10.00
Wagoner (S. S. Birthday Offering) ..	2.61
A. E. Melvin50
Emmanuel	2.78
Bartlesville	4.17
Enid	9.00
Carr	2.50
Okemah Revival (Burns)	4.01

Total 144.09

South Georgia Conference:

G. Sigwalt 5.00

General:

Missionary Manual 13.00

Interest	9.33
Total	22.33
Final total	\$1,900.73

Disbursements.

China Home Charter Copy	\$ 5.25
China General Expenses	210.00
Literature	10.00
T. H. Rousseau	110.00
W. H. Turner	110.00
Anna Dean Cole	30.00
Mary Andrews	30.00
Pearl Loftin	30.00
Julia Payne	30.00
J. M. Turner	100.00
India Home	88.00
J. E. Rhodes	200.00
K. E. M. Spooner	60.00
Deposit	250.00
Balance	637.48
Total	\$1,900.73

It is now near the time when I must send the money to China to make the final payment on our China Home. Up to date there has been given specifically for the China Home \$2,524.81 above what has already been sent to China. However, we have been able to save up for the China Home some money that has not been given especially for that purpose. So we have on deposit a larger amount than this which we can use for the home. The actual amount on hand with interest up to August 1 is \$5,051.30.

We have in hand a statement from Rev. T. H. Rousseau concerning the amount needed December 30. The figures are given in Hong Kong money. His words are as follows:

"I note your request for more facts, figures, etc., concerning financial matters. In reply, I would explain that we owe a mortgage of \$10,000.00 Hong Kong currency which matures December 30th, this year. On this ten thousand dollars, we are paying 10 per cent interest, or 1,000.00 per annum. This \$1,000.00 interest is divided into 12 equal installments which are paid monthly, amounting to 83.33 per month. At the end of two years the interest will all be paid as you suggest except the final month. In addition to the interest, I have just paid this year's insurance policy amounting to \$51.00, there will be but two of these as they are annually rendered.

"The entire amount needed to meet the note next December 30th will be approximately as follows: It will be impossible to tell to the exact cent just how much will be needed; you will have to allow me a margin as per the following suggestive table, as follows:

"Mortgage due December 30th, 1923, ... \$10,000.00

Estimated cost of Incorporation	2,000.00
Total	\$12,000.00

"Of course this should be outside, but I think it would be unwise for you to figure on much less. I have made a number of trips in to see the lawyer, but it seems that he, himself, cannot tell exactly. In addition to this final total, of course, I have, and will continue to have the monthly installments of interest of \$83.33 per month to pay. At the end of this period, however, the interest will have been paid. I will again "jog" his memory and try to get a more definite estimate on the amount that will probably be required. I am sorry that I cannot tell to the exact cent just what amount will be needed, but I can't at this writing."

It is better to have our church incorporated in China if we are going to hold property there. The General Board at its last meeting ordered this to be done. To do this I had to get a certified copy of the charter, and this explains the first item in disbursements above.

You will note that we have to pay about \$12,000.00 in Hong Kong money at the end of this year. Exchange constantly varies. The rate of exchange during the past month has been one dollar of Hong Kong money for about 52.4 cents of American money. At this rate it will require \$6,288.00 American money to pay the debt at the end of the year. This will be in addition to the monthly interest of \$83.33 Hong Kong money. To say nothing of the interest, it will require \$1,236.70 more to take up the note and effect the corporation than we now have on hand. We do trust that we will not have to borrow any money. In order to give Bro. Rousseau plenty of time to take up the papers, I ought to mail the check from here about the first of October. So all the friends who have been waiting to the last to send in their China Home pledge will do us a favor by sending it between now and the first day of October. Our money on deposit will draw about \$40.00 interest in the next two months, so that we need to raise about \$1,200.00 within two months for this Home.

In regard to the \$83.33 interest due each month, Bro. Rousseau has been paying this interest ever since the China Home was bought out of what we send them for General Expenses. As I cannot always tell just what the exchange is, I do not know how to charge the interest to China Home in American money. At the close of the deal, all that has been paid out of this fund for interest ought to be charged back on China Home. Some have thought that we have been sending too much to China for general expenses, but you must remember that we have no church building, and buildings have to be rented at a high rate for the services. At the last Board meeting this allowance was cut down by the Board about \$50.00 per month. This cut was entirely contrary to my wishes, and contrary to wisdom as I saw it. The mission work in China has suffered extremely from this action. Our missionaries have borne the deprivation patiently, but

the work itself has greatly suffered. I feel that I should here give one paragraph from a private letter from Bro. Rousseau. It was not intended in the least for any eye except mine, but I am going to give it to our readers. It will give you some idea of the situation.

"I also wish to state that I cannot properly continue the work on the allowance now granted. I am obliged to turn every cent of available cash to the maintenance funds, even tuition money, etc., and have not one cent to make a most insignificant improvement in the system. To thus curtail us, automatically checks all progress and the work will soon begin to decline unless we keep pace with legitimate and natural expansion. I need at least \$250.00 gold per month at present rate of exchange to properly maintain the work. This makes allowances for the Gov't subsidy and all other sources of income. I can not but pray that the past action of the Board in limiting the funds will be reversed and that such funds as are necessary may be supplied in due course. To thus limit the resources retards the work of the Church and can not in any sense be regarded as a progressive policy. I am aware, however, that there is a limit to the funds, but I sincerely trust that this limit has not as yet been reached."

If any one could see the letter from which the above is taken, it would be very evident that the above is written in no spirit of complaint. It is just a plain, unprejudiced statement of the facts as they are. I feel it nothing but just to the cause which we represent to send to China a sufficient amount of money to pay the interest on the note from now until it is taken up, and in addition enough to pay the interest for the last seven months, the time since the general expense fund was curtailed, and charge this to the China Home. This will require another \$500.00. So we really need about \$1,700.00 more on China Home Funds. To my mind this would be the true course to pursue.

So the good friends to the China work, and those who wish to see the work prosper, and the Home paid for, will kindly send us all the help they can to this fund during August and September.

G. F. TAYLOR, Gen. Treas.

ISLANDS OF THE SEA.

REACHING FILIPINO STUDENTS.

Rev. Frank C. Laubach, American Board Missionary in the Philippines, wrote from Manila in the summer: "There has come into the Philippines a new thrill of mighty spiritual expectation. We have never until this year had a movement that pretended to reach all of the students of the Philippines, these millions who have learned to laugh at the superstition of their parents but have not learned to believe in the Christ whom we call Lord. A campaign has just been launched in Manila to reach every one of the twenty odd thousand students who are attending intermediate, high school, college and university courses in this city who have come from all

the provinces of the Philippines. For the first time in the history of these Islands all the churches have united in one great evangelistic effort. The greatest need is trained leaders by the thousands. Conservatively speaking we need ten thousand college-trained and seminary-trained ministers right now. The ultimate objective of this campaign is to issue the challenge, the call of God, to the students of the Philippines to enter the ranks of the Christian ministry and fill this tremendous need. Mr. Laubach is appealing for scholarship funds to meet the expenses of certain very promising young men whose families have disowned them.—*Missionary Review*.

PERILS OF SECULAR EDUCATION.

Secretary W. C. Pearce of the World's Sunday School Association writes of his visit to the Philippines in August: "The Filipino people have a desire for education that is nothing short of a passion. The progressive development of the free public school system has been and is phenomenal. The village and city streets from 7 to 7:30 are filled with a great procession of children and youth on the way to school. At the time of American occupation in 1898, the school system began with 4,504 pupils, 847 American teachers and 1,914 Filipino teachers. In 1920 there were 935,678 pupils, 316 American teachers and 20,691 Filipino teachers. The total expenditure for administration and instruction for 1920 was nearly \$7,000,000. Surely the Filipino people are making unsurpassed progress toward attaining high intellectual levels, but democracy's principle of religious liberty makes it impossible for these public schools to teach religion adequately and therefore unless the Church can do this work of spiritual nurture, this people may become intellectual materialists. Indeed some of their ills now are manifestly a result of progress intellectual and commercial, outdistancing progress spiritual. The passion for intellectual attainment becomes an appetite for spoils instead of a desire to serve a rush for official emoluments rather than service programs."—*Missionary Review*.

POISON IN BIBLE BINDINGS.

Not only must Bibles be attractively bound and well printed, but some of them must be perfumed, peppered, and poisoned as well. Bibles going to the Gilbert Islands contain in the binding glue and the paste which fastens the cover a mixture of oil of cloves, cayenne pepper and corrosive sublimate.

This is to ward off a certain worm, peculiar to these islands, which destroys the bindings of books. Twelve hundred such Bibles have been sent recently by the American Bible Society on their fifteen-thousand-mile journey to Ocean Island by way of Sydney, Australia. Rev. Dr. Hiram Bingham, the famous missionary translator, gave his life to the preparation of the Bible in the Gilbertese language. The Bibles are printed and bound by the American Bible Society in New York and a consignment is shipped every few years to the Gilbert Islands.

—*Missionary Review*.

SACRIFICES OF FILIPINOS.

Of the city of Batangas in the Philippines, where Presbyterians have been at work since 1917, an observer from another denomination, writes: "Six Protestants were stoned and hated. Today the entire town is friendly to the Protestant church, even—outwardly—the Roman Catholic priest. This change was wrought by the courage of one Filipino pastor and the consecration of his members. When they needed a new church building they gave as I seldom heard of people giving. One man gave his only carabao and now cultivates his little farm with a hoe instead of a plow. A woman who had saved up five pesos for a pair of shoes gave the five pesos to the church and went without shoes. If you knew how these people love to dress and what it means to give up shoes for coming to church you would appreciate this sacrifice. Others sold their jewelry, others furniture from their homes in order to make that church possible. And now, although they still have a debt and the church is unfinished they are contributing toward a missionary in Mindoro."

AUSTRALIAN ABORIGINES.

The Anglican Bishop of Northwest Australia, whose diocese includes one of the settlements for Australian aborigines, writes in an Australian paper that these aborigines are not savage and degraded—but the very reverse. In their wild state they are most inoffensive and gentle and full of kindly and tender feeling. A mission to some of these aborigines who have hitherto escaped blasting contact with the white man was startled at Forrest River, in the far north of Western Australia, about nine years ago. It began under very difficult conditions, with very scanty means and a scanty staff. The results have surpassed all anticipations, and show the innate goodness and teachableness of the despised and cruelly-treated Australian black fellow. The Bishop who recently visited this mission station, writes as follows: "Altogether, there are about 110 adult aborigines and sixty children on the station, and even in Nyasaland I never experienced such a happy, alert family feeling as at the Forrest River Mission."—*Missionary Review*.

GENERAL WOOD AND THE LEPERS.

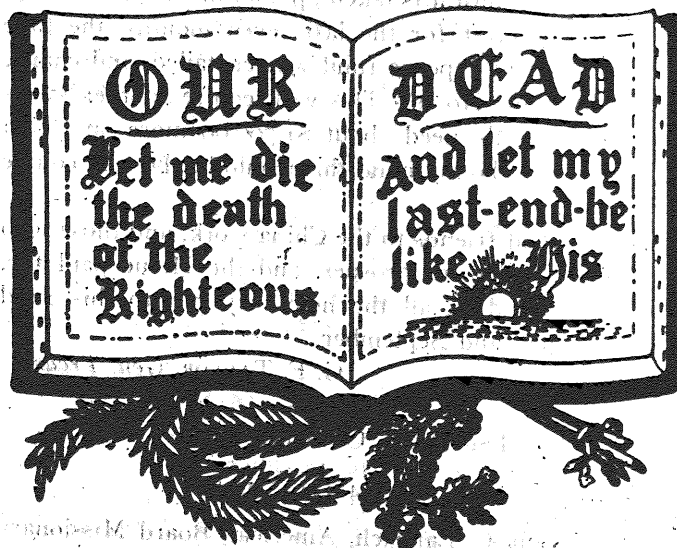
One of the outstanding achievements of General Wood in the Philippines has been his work for the lepers on the island of Culion. First he sent a first-class small investigating committee, doctor, bacteriologist and engineer; next he persuaded Miss Embrey, the dietitian of the Rockefeller Foundation in China, to go and work out a balanced ration that would build them up physically. He has put on more boats so that supplies may be sent regularly, more doctors and nurses, and he plans better sanitation and water supply somewhat adequate to their needs, also a home for non-leprous children. Best of all, the treatment with chaulmoogra oil is being extended,

so that more and more lepers have a chance to be cured. It is said that one of the big factors in leading General Wood to decline the post of Provost of the University of Pennsylvania and to decide to remain in the Philippines was an appeal from the leper colony, which referred in touching fashion to "the Star of Hope" which he had brought into the lepers' lives.—*Missionary Review*.

LOYALTY IN LOYALTY ISLANDS.

On the recent transfer to the Paris Missionary society of its work in the Loyalty Islands, and the retirement of Rev. J. Hadfield after forty-two years of service, the London Missionary Society received from native pastors in Lifou and Uvea a letter, part of which is translated as follows: "Oh, our first fathers! It is with weeping that we, the churches of Lifou, and pastors of the same, pen these lines of farewell to you our first fathers in the religious life of Lifou, because we know now that you have really handed us over to the Paris Missionary Society; it is well that we should accept joyfully the arrangement you have made with the church of France. . . . Thanks greatly for the missionary you gave us, that is Mr. Hadfield, to plant the seeds on every side. He has planted and watered what he has sown, so we all rejoice and give thanks for the work Mr. Hadfield has done at Lifou. Thanks! Thanks! to the L. M. S. and farewell until we meet, with Jesus, in our country and His, and where we shall meet again our father, Mr. Hadfield, and our grandfather, the church at London."

—*Missionary Review*.



MRS. LULA CHANEY.

Epworth, S. C.

On July 15, 1923, the death angel visited the home of Mr. Sam Chaney, and took his devoted wife and carried her to a better home. She was up and doing her work Saturday afternoon, and retired as usual, and about day Sunday morning blood poison took place, and the Lord said your work here is finished, your troubles are done, come home where there is joy forever.

She was a member of the Methodist Church, but was

a strong believer in holiness. She was at the Ladies' holiness prayer meeting on Tuesday afternoon. She asked for it to be at her home the next Tuesday, but on Monday before she was laid to rest at Mt. Carmel Methodist Church, and is now in a prayer meeting that shall never end. She called for some of the holiness people to pray for her, and her dying testimony was, "I am ready to go."

She was a sweet faced pleasant lady only thirty-three years old. She is survived by her father and mother, Mr. and Mrs. Dodge Hasting, her husband and five small children and other relatives, and a great number of friends. May the Lord comfort and stand by and help every one to be ready to meet her in heaven.

Thou art gone dear Lula,

Your sweet face no more I see,
But I know the angels in heaven,
Are tenderly caring for thee.

You are missed in the prayer meetings,
In your home is a vacant chair,
No mother to love the little darlings,
And give them tender care.

No wife to help a loving husband,
And all his trouble share,
Some day we are coming to meet you,
And all your glories share.

A. FRIEND.

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.

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.

Address all inquiries to

G. F. TAYLOR,

Franklin Springs, Ga.

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The Editor is indebted to Mrs. Lula M. Dudley, of this city, for a copy of one of her latest books, "Christine's Meditations." The volume is a splendid collection of Christian stories and narrations true to life. A section of the book is given over to stories for children.

The book is splendidly written and edited, and Mrs. Dudley is to be congratulated upon her success as an author.—*The Toccoa Record*.

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