

# LIVING WATER

"CALL UNTO ME, AND I WILL ANSWER THEE, AND SHEW THEE GREAT AND MIGHTY THINGS, WHICH THOU KNOWEST NOT."—Jer. 33:3

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## THE CHINA OF TODAY—AN OPEN DOOR BUT MANY ADVERSARIES

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The work continues under the blessing of God. Doors are swung wide open to the gospel. How long we shall enjoy such unprecedented opportunity depends upon the faithfulness of God's children in prayer. Here on the field we are in such hand to hand conflict that we realize the intimate relation of prayer to the work perhaps more fully than those at a distance can realize it. As in Paul's day the open door is accompanied by many adversaries. Doors which are open to the gospel are also open to the enemies of the gospel as well, and if they are not promptly entered and the ground occupied by Christ's sent ones, the others will get in and, if possible, close the door in our face.

I have lately been thinking of Jesus' words describing the attempt at reformation without the acceptance of Christ—casting the unclean spirit out and leaving an empty house swept clean and garnished—as a fitting figure of what will take place in China unless greater activity is displayed by the church of Jesus Christ. The last state will be far worse than the first: The Western civilization of the godless sort, which is pouring into China like a flood, is

surely *seven-fold worse* than heathenism plain and simple and where it can find an "open door" it is "entering in and dwelling."

It may be a fancy, but there seem to be seven elements of this Western civilization, any one of which is worse than Confucianism and (the extreme to which the Chinese go in honoring their parents) the worship of ancestors—the *real religion* of China. In proportion as Chinese society becomes permeated with these elements, China will be not only steeled against the simple gospel of Jesus, but will also, with her four hundred millions, be a menace to the whole world. Without re-

gard to the order of their importance I will name these "seven other spirits" as:

1. Commercialism;
2. Romanism;
3. Godless Schools for Western learning;
4. Foreignized army;
5. Opium forced on China by England and called "foreign smoke;"
6. Cigarettes which are worse than opium;
7. Higher criticism which is creeping in from foreign theological seminaries.

Being located on the railroad which is just being completed across China, we have had exceptional opportunity to observe the rapidity with which things are moving in "Old

China is not to be read with pride or satisfaction by the Christian people of those nations.

The class of people who have come to China for the purposes of trade is not the class who adorn the civilization they profess—much less the gospel. Until recently they were confined very largely to the treaty ports, but the railroad is bringing numbers of them into the interior and, while there are some splendid exceptions, the conduct of these men is often such as to make the heathen hide their faces for shame.

### 2. Romanism

Romanism as the tool of France is the handmaid of commercialism, thriving on the

political power which is granted her for this purpose. Along the line of the French, Belgian railway they are building their churches ever few miles. The cross-peaked spires loom up above the trees in village after village as one rides along, and they are getting a large following.

### 3. Godless Schools for Western Learning

The new system of schools for Western learning in favor of which so much has been said by Christian men in the past, is now seen to be an

enemy of the gospel. No student can attend these schools who will not bow down and worship a tablet of Confucius. We have one of these schools here in T'zu Chou and an incident will illustrate its effect upon our work. Last Sunday while the chapel was filled with attentive listeners, a peasant, newly converted, was reading a portion of the Word which he has come to love. He was interrupted by the remark, "If you should take that Bible of yours over to the foreign school (Hsiao, Hsueh T'ang) and give it to one of the professors, he would throw it aside as unworthy of any notice." The peasant did



INSIDE VIEW OF THE MEKONG RIVER BAMBOO SUSPENSION BRIDGE

Cathay." We can hardly touch on these elements one by one in the short space of a letter, but can only suggest some features of two or three of them which have come under our notice.

### 1. Commercialism

Commercialism, the spirit of the age, clothed with a mailed fist, demands the millions of China as a market for its goods. It seizes territory, claims spheres of influence and leaves the print of its soiled hand on everything it touches. Legitimate trade is not an evil, but a boon to man, but the history of the trade relations of Western nations with

not know what to reply, but the teacher got up and said, "Very likely he would throw it aside. Men who are after this world's glory find nothing pleasing in this Book. But they who know the Truth find the heavenly glory with which the Bible deals to be very desirable."

#### 4. Foreignized Army

The new foreign trained and foreign armed military power of China must be reckoned as a gigantic evil; first, because intolerance toward everything offensive to China's pride will increase in proportion as she realizes her power—and "Old China hates God!" If she dared she would drive every missionary out of the interior, even now. Many are prophesying that the nations who have taught China to fight will learn to their sorrow that they had an apt pupil. Thousands of recruits are passing through here every week to swell the ranks, of which a British military expert declared the finest appearing army in the world, at Pao-tungfu. And the people are being taxed to the limit of their endurance to create a strong force with which she may "speak to her enemies in the gate."

#### 5. Opium

Of the terrible curse of opium so much has been said that it is hardly necessary to use many words here. The Bishop of Durham, in a recent address at Exeter Hall, lays the awful responsibility upon England of having forced opium upon China. We missionaries see the ravages of opium and realize that it is "indefinitely associated with the foreigner." We go through the streets of the cities after nightfall, and the transparent signs hung out, "Foreign Medicine" or "Foreign Dirt" mark the opium joints. The Bishop said "fully one-third of the adults of that country of forty millions," (speaking of a Western province of China) "are opium smokers." The proportion is probably not less here, and in Shansi, our neighboring province, it is greater.

#### 6. Cigarettes

Cigarettes are associated with America and are being dumped into China by the ton by the American Tobacco Company. They are more of a curse than opium—or soon will be, for the reason that it is highly respectable to smoke the "foreign tobacco roll" while opium is recognized as a vice. The agents of the cigarette companies are so aggressive

that they have men selling cigarettes in the most remote villages and often standing at crossroads in the open country. By extensive advertising and giving away pictures of foreign females with the boxes, they have made a great and rapidly growing market for their insidious product which is being shut out of states in America.

#### 7. Higher Criticism in Theological Seminaries

And the last of the seven, but not the least in importance, is also to be largely associated with America. It is the most subtle of all the evils because it poses as "an angel of light." It can be traced back to the serpent, which "was more subtle than any beast of the field" and which continues to suggest through Higher Critics in Theological Seminaries, "Has God said?" A protestantism robbed of an authoritative Bible as the very Word of God, becomes a humanitarian institution, of man, for man and by man. Far be it from me to

company the open door in China. Shall those who know Jesus as precious Friend and Savior; who know God's Word is true; shall you be faithful to your trust? Or shall the ground be all occupied by the adversaries and the door finally shut against us? I am persuaded that God has reserved His thousands in Israel who will not bow the knee to any but King Jesus, and that you will be faithful in His faithfulness. What God has already done for us in our dark South Chih-li field may seem much, but the field is almost unlimited. The harvest truly is great and we are too few, far too few. The Lord has done so much more in sending reinforcements to us than has been done for any other mission in North China that it has attracted the attention of sight seers, one of whom after traversing the interior wrote back to a paper telling of the progress of things foreign and added, "At Tai-ming-fu a large party of protestant missionaries are



A HORSE FAIR IN NORTH CHINA

missionaries are studying in preparation for their work. Brother Houlding has been planning in faith for large things. We believe for them. God wants to show that He is still personally conducting the affairs of His church and that He is still using 'the foolish things of the world to confound the wise, and chosen the weak things of the world to confound the things which are mighty.'

The lines are being drawn closer and closer these

cast any reflections on the men and women, our fellows in the gospel, who are and have been for years giving their life with the Message to this great heathen people. But it must be said that men who are trained in institutions which question the authority of God's word are not radically changed into childlike believers by crossing over a few thousand miles of sea water, and the teachings which they have imbibed find expression in their preaching and so the noxious vapors of German skepticism find their way into China. After listening to a missionary give expression to such heretical views of the Bible my blood fairly boiled. I got up and said I would rather give the poor struggling native church liberal doses of some poison than to be guilty of poisoning their minds against the precious Word of God, the fountain of all blessing and the only foundation for their faith.

Such are some of the adversaries which ac-

last days. The manifestation of the Spirit is apparent here, but "there are diversities of operations." The Spirit who manifests Himself in Wales and England in a great revival among people brought up in an atmosphere of Christianity has another form of operation here where there is nothing but black heathenism to revive. But it is the same Spirit and the effect is the same—the separation of a people for the Lord. The large crowds may follow for a time, but as of old, it is the "few who are chosen."

We praise God for your interest in us, but more for your interest in Him and His work the world over. May God abundantly bless your faithful ministry as you wait on Him.

We need to care but for two things—that we do always our best, and that we do what we do through love for Christ.—Sel.

# Kept Through Faith

ANDREW MURRAY

Let me say, first of all, that this faith means utter impotence and helplessness before God. At the bottom of all faith there is a feeling of helplessness. If I have a bit of business to transact, perhaps to buy a house, the conveyancer must do the work of getting the transfer of the property in my name, and making all the arrangements. I cannot do that work, and in trusting that agent I confess I cannot do it. And so faith always means helplessness. In many cases it means—I can do it with a great deal of trouble, but another can do it better. But in most cases it is utter helplessness; another must do it for me. And that is the secret of the spiritual life. A man must learn to say: "I give up everything; I have tried and longed, and thought and prayed, but failure has come. God has blessed me and helped me, but still, in the long run, there has been so much of sin and sadness." What a change comes when a man is thus broken down into utter helplessness and self-despair, and says, "I can do nothing!"

As long as we are something, God cannot be all, and His omnipotence cannot do its full work. That is the beginning of faith—utter despair of self, a ceasing from man and everything on earth, and finding our hope in God alone.

And then, next, we must understand that *faith is rest*. In the beginning of the faith life, faith is struggling, but as long as faith is struggling, faith has not attained its strength. But when faith in its struggling gets to the end of itself, and just throws itself upon God and rests on Him, then comes joy and victory.

It is a great thing when a man comes to rest on God's almighty power for every moment of his life, in prospect of temptations to temper and haste and anger and pride and sin. It is a great thing in prospect of these to enter into a covenant with the omnipotent Jehovah, not on account of anything that any man says, or of anything that my heart feels, but on the strength of the Word of God: "Kept by the power of God through faith."

Oh, let us say to God that we are going to prove Him to the very uttermost. Let us say: We ask Thee for nothing more than Thou canst give, but we want nothing less. Let us say: My God, let my life be a proof of what the omnipotent God can do. Let these be the two dispositions of our souls every day—deep helplessness, and simple, childlike rest.

That brings me to just one more thought in regard to faith—faith implies *fellowship with God*.

Many people want to take the Word and believe that, and they find they cannot believe it. Ah, no! you cannot separate God from His Word. No goodness or power can be re-

ceived separate from God, and if you want to get into this life of godliness, you must take time for fellowship with God.

People sometimes tell me: "My life is one of such scurry and bustle that I have no time for fellowship with God." A dear missionary said to me: "People do not know how we missionaries are tempted. I get up at five o'clock in the morning, and there are the natives waiting for their orders for work. Then I have to go to the school and spend hours there; and then there is other work, and sixteen hours rush along, and I hardly get time to be alone with God."

Ah! there is the want. I pray you remember two things. I have not told you to trust the omnipotence of God as a thing, and I have not told you to trust the Word of God as a written book, but I have told you to go to the God of omnipotence and the God of the Word. Deal with God as that nobleman dealt with the living Christ. Why was he able to believe the word that Christ spoke to him? Because in the very eyes and tones and voice of Jesus, the Son of God, he saw and heard something which made him feel that he could trust Him. And that is what Christ can do for you and me. Do not try to stir and arouse faith from within. How often I have tried to do that, and made a fool of myself! You cannot stir up faith from the depths of your heart. Leave your heart, and look into the face of Christ, and listen to what He tells you about how He will keep you. Look up into the face of your loving Father and take time every day with Him, and begin a new life with the deep emptiness and poverty of a man who has nothing, and who wants to get everything from Him: with the deep restfulness of a man who rests on the living God, the omnipotent Jehovah; and try God, and prove Him, if He will not open the windows of heaven and pour out blessing and there shall not be room to receive it.

I close by asking if you are willing to experience to the very full the heavenly keeping for the heavenly inheritance? Robert Murray McCheyene says somewhere, "Oh, God, make me as holy as a pardoned sinner can be made." And if that prayer is in your heart, come now, and let us enter into a covenant with the everlasting and omnipotent Jehovah afresh, and in great helplessness, but in great restfulness, place ourselves in His Hands. And then as we enter into our covenant; let us have the one prayer—that we may believe fully that the everlasting God is going to be our Companion, holding our hand every moment of the day; our Keeper, watching over us without a moment's interval; our Father, delighting to reveal Himself in our

souls always. He has the power to let the sunshine of His love be with us all the day. Do not be afraid because you have your business that you cannot have God with you always. Learn the lesson that the natural sun shines upon you all the day, and you enjoy its light, and wherever you are you have the sun. God takes care that it shines upon you. And God will take care that His own Divine light shines upon you, and that you shall abide in that light, if you will only trust Him for it. Let us trust God to do that with a great and entire trust. Here is the omnipotence of God, and here is faith reaching out to the measure of that omnipotence. Shall we not say: "All that that omnipotence can do, I am going to trust God for?" Are not the two sides of this heavenly life wonderful? God's omnipotence covering me, and my will in its littleness resting on that omnipotence, and rejoicing in it—Triumphs of Faith.

## Why Do We Say So Much About Holiness?

We have several reasons, among them the following:

1. Because the Bible says so much about it.
2. Because religious people generally say so little about it.
3. Because it is imperatively commanded of God, and we are His witnesses to the whole truth.
4. Because it does so much for us now, here in this life.
5. Because of what it promises us in the life beyond.
6. Because it is the only preparation for life, work, death, heaven, and the fellowship of God and the saints in light.
7. Because we *love* to talk about it; we are full of it; and from the abundance of the heart the mouth speaketh.
8. Because it glorifies God and exalts Jesus, who shed His blood that we might be made holy.
9. Because it is our *occupation*, our business; for He hath called us with a holy calling.
10. Because we have a perfect right to; our King says: "Let the redeemer of the Lord say so."

Now, allow us to ask you one question. Why don't you say more about it?—Pentecost.

## What Will You Do With It?

Holiness is in the Bible. Holiness is the command of God. Holiness is provided in the atonement. Holiness is the highest requisite to usefulness and happiness. Holiness is essential to heaven.

What will you do with it? The question has its theoretical bearings; we ought to believe right. But greatest of all is its practical bearings; we ought to be, and do, and end right.

Yes, what will you do with holiness? It is not wise and prudent to make it a mere mental theory. It is only wise and prudent to know, and then do the very best about it.

Holiness condemns unless we accept it. To-day is the only day of holiness. "To-day, if ye will hear His voice, harden not your hearts."—Harvester.

# An Unsundered Will the Cause of Failure in the Christian Life

A. S. Worrell

It is true now, as it was among the Christians of Galatia, that some professing Christians run well for a time, and then fall out of the race. And many more have lost their first love; and while they keep up the outward forms of Christianity, they are powerless to represent Christ and His glorious Gospel. In fact, the vast majority of those who show some signs of spiritual life are living lives unsatisfactory to themselves, to God, or to others. Hence it is that Christianity in the mass is so powerless.

For lack of spiritual discernment on the part of pastors and deacons, and the membership generally, numbers of unconverted persons have found their way into the churches; and so large are the numbers of such additions, that, in many instances, the local churches are fitly represented by the church of Laodicea, (Rev. 3:14-18), where there is not spiritual discernment enough to perceive their great poverty and wretchedness. It is quite natural that all churches of low spiritual type should take delight in church suppers, entertainments, artistic music, multiplied organizations, numerous committees and sub-committees, and elegant moral essays, and beautiful sermonettes. These are but the outward expression of a carnal congregation, or organized sham, that has a name to live, while, in fact, it is dead.

Find a Christian who, in the spirit of true obedience, has surrendered his will to Christ, and you will have found one into whose being the Holy Spirit hath come in mighty transforming power; and, if he has unconditionally yielded his all to Christ, and is following Him in the spirit of whole-hearted obedience, Christ has been enthroned in that man's heart, and his life is made unspeakably delightful, while he is a benediction to all who come within the range of his influence. Persistently following on to know the Lord, he will know Him better and better; first the Spirit enters and takes possession of him, and opens the way for Christ to enter and to be enthroned in his heart, and the Spirit and Son prepare him for the incoming and dwelling of the Father, (See John 14:15-17; 20, 21, 23; Eph. 3:16-19). Such a life brings a vast revenue of honor and glory to God; and such ought to be the life of every Spirit-born person. The Triune God would delight thus to enter every Christian, and transform him into the image of Christ, and develop him unto the measure of the stature of the fulness of Christ, (1 Cor. 3:18; Eph. 4:13).

It should be constantly remembered that no one can become a Christian unless he wills to be one; nor, after one becomes a Christian, can he be developed in spirituality beyond

his willingness to be developed. Nay more; no one can be developed along spiritual lines, unless he will actively co-operate with God. We must be workers together with Him, both in the development of spiritual character, and in the matter of winning souls, if we would approximate, even remotely, God's ideal character to which He would gladly lift His people, (Eph. 4:13); or His ideal worker, (John 7:38; 14:12). God is not, in the present dispensation, building up *machine* character, but a much higher type that can be developed only in harmony with one's own will and effort. We are saved by grace through faith; but our future, as well as our present allotments must bear an essential relation to our works; not fleshly works, but works performed in the power of the Holy Spirit, who entereth and mightily worketh in the surrendered life.

## OBLIGATIONS TO SURRENDER

1. God is our Creator and Preserver and, for these reasons, we ought to surrender our lives to Him. This, however, has been rendered impracticable because of human depravity. The depraved heart is incapable of proper response to the claims of God.

2. God hath redeemed us with His Son's precious blood; and, therefore, recognizing the fact of His purchase (1 Cor. 6:19, 20; 1 Pet. 1:18, 19), we should willingly render to Him all the service of which we are capable. Yet here, again, our race is derelict: no one of our race worships God truly, because, simply, of the fact that Christ died for all (1 Cor. 5:14); for here, too, depravity stands in the way of rendering the service that is due to God for His redemptive work through His Son.

3. God hath sent His Spirit into the world, to convince or convict of sin, and remove from man—especially those who have the Gospel—the *disability* that grows out of depravity; but many fatally resist the Spirit, and will not welcome His kind office work which He tendereth to them. Here the freedom of the human will comes in; and multitudes, in the exercise of this freedom, wilfully reject the offers of salvation through Christ, and are lost.

4. The strongest obligation to surrender arises in the case of those who have been born of the Spirit, have become children of God through faith in Jesus Christ (Gal. 3:26), and have become members of God's family. To one who has been truly born of the Spirit, there is no excuse for his failure to surrender himself, and his all, to God. The very instincts of the new life would lead one—if these instincts were heeded—to yield his ransomed being as a whole offering to God, and that any child of God should draw back from such a life, is folly and wickedness that can find no real palliation.

## THE UNSURRENDERED CHRISTIAN, A SORT OF UNIVERSAL ROBBER

1. He robs himself. Will he ever be able to estimate how much? He robs himself of the incalculable benefits of living the Spirit-filled life! He robs himself of the sanctifying influences of the Holy Spirit, of His Blessed teachings and guidance into all truth, (John 14:26; 16:13, 14), His gracious fruitage in the life (Gal. 5:22, 23), of His wonderful gifts (1 Cor. 12:8-11); and he also robs himself of the wonderful benefits arising to the Christian who yields his body to Christ as His own temple (1 Cor. 6:19); yea, the unsundered Christian robs himself of *power* to live a victorious life and to work efficiently for God, (Lu. 24:49; Acts. 1:8), and, moreover, he robs himself of untold happiness in this life, and of a crown with much else in the life to come. (Rev. 3:11; 1 Cor. 3:15).

2. He robs his family, fellow-Christians, his fellow-men, and the world in general, of the influence which he, as a Christian, should exert in their behalf. The Christian parent should be God's most potent earthly agent in the salvation of the children and other members of the household. When these fail to fill their proper functions in connection with the salvation of their children, but what a slim chance the children have! The unconsecrated church-member is likely to serve as a stumbling block over which, so far as he is concerned, sinners are likely to fall into hell! The carnal Christian, so far from drawing sinners to Christ, is likely to drive them further from Him. He owes all among whom he mingles a consecrated, Spirit-filled life, the influence of which is a constant power, drawing all observers toward Christ; but, if he fails to give them such an example, he robs them of what they had the right to demand of him; and he helps—so far as his example goes—to materially lessen their chances for heaven, and, correspondingly, increase the probabilities of their final overthrow. If he were a normal, or Spirit-filled, Christian, he might become a mighty factor in the speedy evangelization of the world; and this he might help to accomplish by his prayers, even if he has no money; the unsundered Christian amounting to very little along the line of prayer.

3. Moreover, the unsundered Christian robs God.

(a). He robs the Father of His purchase right; because He bought him with His Son's own death. The Father would delight to cherish His own purchased property, that He might accomplish His own perfect will in him and through him; but this He cannot do, as long as one is unsundered.

(b). He robs the Holy Spirit of his body, which is His own temple (1 Cor. 6:19); and he robs Him also of His right to develop His perfect fruit in his life (Gal. 5:22, 23)—in other words, he robs the Holy Spirit of the privilege and right to build up and perfect the life and nature of Jesus in him!

(c). He robs Christ of His rightful place in his heart. Christ cannot come in, while self is retained on the throne. He must have the right to rule as King or He will not come in. To keep Him out, is a great cruelty. Listen to His plaintive language: "Behold, I stand at the door, and knock; if any man hear my voice, and open the door; I will come in to him, and will sup with him, and he with me." (Rev. 3:20). But He will not, He cannot come in, unless the door is opened; and every one has the key of the door of his own heart. No one can force him to open it. Christ is trying to have hearts to live in; wishing wonderfully to transform the character of every one in whose heart He is permitted to reign. No real crucifixion of self, nor any positive development of the Christlife, or "new man" can take place so long as the door is barred against Him. A dwarfed spirituality is the most that is possible to him who keeps Christ on the outside. Is it not unspeakably cruel to keep Him without, since it is through His blood that Christians are to escape hell, and have a home in heaven? Surely such treatment proves the ingratitude, amounting almost to insanity, of him who bars the door against Him!

(d). Finally the unsundered professor of the name of Christ, besides robbing each Person in the Holy Trinity of His personal rights in him, as a redeemed and regenerated person, robs heaven of the glory that it would have shared in the magnificent splendor that would have been displayed in him, at the time when the full overcomers shall be crowned, and take their seats with Jesus in His throne, (Rev. 3:21). What a glorious inheritance the Holy Trinity would have had in this unsundered Christian, had he yielded his life to God, and permitted Him to repeat the life and character of His Son in him! To be sure another may take the crown this derelict, unwise and unfaithful believer might have worn, (Rev. 3:11); but this fact does not alleviate his crime; for so far as he is concerned, Jesus would be deprived of the honor and glory of having any redeemed one sitting, as an overcomer, in His throne with Him.

In view of all this, what unspeakable folly, not to say ingratitude and sin, attaches to every Spirit-born person, who does not fully surrender, yield, give, transfer himself and his earthly all to God, to be His own unconditionally, forevermore! If we might measure the size of one's intellect by the greatness, and in the inverse ratio, of the mistake made by one who refuses or fails for any reason, to give himself wholly to God, we surely might infer that such a person's intellect is infinitesimally small.

#### HOW CAN I SURRENDER?

1. Study prayerfully the different results that come to the surrendered one in contradistinction to the results that come to one unsundered, weighing the consequences either way. You will thus see the wisdom of the one course, and the infinite folly of the other.

2. Ask God to stir your being to its very depths, and help you to make the right decision, and then to execute it, and believe that He doth answer.

3. Then, by an act of your own sovereign will, give yourself, including all that you are and all you have, with all your capabilities of service to God, to be His forevermore, without conditions; willing to be what He shall choose to make you, to do whatever He shall require, to go where He will send you, to receive what He shall give you, refuse to desire what He shall deny you, and live henceforth with the single purpose to please and glorify God.

4. When you have thus given yourself to God, consider that He hath assuredly accepted the gift you have committed to Him; and that henceforth you are His, and His forever.

5. After this transference of yourself to God, consider yourself as His alone, and never think of taking yourself back, nor presume to use any part of your being merely for self-gratification; your time, your talents, your possessions of every kind, belonging to Him exclusively.

6. Await orders from God; and never think of planning for yourself any more. Let Him place you in the place He hath selected for you.

7. Credit your God with the power and wisdom and faithfulness to keep, in His perfect will, that which you have committed to Him. And if it should appear at any time that your interests are going to the bad, just let them go; if they break to pieces, God will gather up the fragments, if there are any worth saving. Just believe that, when things are seemingly at their worst, they are for the present at least, just what God would have them be. Never fear; only trust and obey, and you will see His great salvation.

8. Keep close under the blood; and never think that you have advanced to the place where you may not need it again, and, when you need it, use it without the least delay, (See 1 John 1:9).

9. Being now cut loose to God, you are in a position to make large requests of Him; and fail not to use your opportunity. Of some of these privileges we hope to write in the future.

#### Throwing Out The Sand

I have known men who have been up in balloons, and they have told me that when they want to rise higher they just throw out some of the sand with which they ballast the balloon. Now, I believe one reason why so many people are earthly-minded and have so little of the spirit of heaven is that they have got too much ballast in the shape of love for earthly joys and gains; and what you want is to throw out some of the sand, and you will rise higher.—Moody.

"Samson gloried in his past successes and allowed his hair to be cut. So do many now."

#### What Have You Done For Christ?

On one occasion a friend was beside the dying bed of a military man who had held an important command in successful Indian wars. He asked if he was afraid to die. He at once said: "I am not."

"Why?"

He said: "I have never done any harm."

The other replied: "If you were going to be tried by court-martial as an officer and a gentleman, I suppose you would expect an honorable acquittal!"

The dying old man lifted himself up and, with an energy which his illness seemed to render impossible, exclaimed: "That I should!"

"But you are not going to a court-martial; you are going to Christ. And when Christ asks you, 'What have you done for me?' what will you say?"

His countenance changed; and, earnestly gazing on his friend with agonized feelings, he answered: "Nothing! I have never done anything for Christ!"

His friend pointed out the awful mistake of habitually living in the sense of our relations one with another and forgetting our relation to Christ and to God; therefore the error of supposing that no harm, or even doing good to those around, will serve as a substitute for living to God. "What have you done for Christ?" is the great question.

After some days, he called again on the old man, and said: "Well sir, what do you think now?"

He replied: "Ah, I am a poor sinner!"

He was pointed to the Savior of sinners, and not long afterwards departed this life as a repentant sinner resting in Christ. What an awful end would have come to the false peace in which he was found! And yet it is the peace of the multitudes, only to be undeceived at the judgment seat of Christ.

If this world is going to be reached, I am convinced it must be done by men and women of average talent. After all, there are comparatively few people in the world who have great talents. Here is a man with one talent; there is another with three; perhaps I have only half a talent. But if we all go to work and trade with the gifts we have, the Lord will prosper us, and we may double or treble our talents. What we need is to be up and about our Master's work, every man building against his own house. The more we use the means and opportunities we have, the more will our ability and our opportunities be increased.—D. L. Moody.

#### Make Your Port

Pay as little attention to discouragements as possible. Plough ahead as a steamer does, rough or smooth, rain or shine. To carry your cargo and make your port is the point.—Maltbie D. Bakcock.

You cannot get along with your past experience, past advancement or past praying.—Ex.

## Waters From The Sanctuary

Mrs. May Mabbette Anderson

### THE SACRIFICE OF PRAISE

The following verses have been greatly blessed of God in inciting souls to seek a deeper union with Jesus.

They are again placed on this page by special request. They truly express what is intimated by the title:

#### A HEART TALK WITH JESUS

##### I.

My Christ! Made mine by Thy redeeming love,  
 And not because of any worth in me,  
 To Thee I come. My deepest heart doth move  
 In glad response to Thine, and unto Thee  
 I bring my tears, my thanks, my praise, my song,  
 For all Thy patient love poured out so long  
 Toward one unworthy of the very least  
 Of all Thy gifts . . . And yet to what a feast—  
 By day, by night, and from sun to sun—  
 Dost Thou invite me, O Thou, Blessed One!  
 My soul is ravished with Thy love, and fain  
 My heart would break the costliest wine for Thee,  
 Yet then would know the offering all in vain  
 To show the love Thy love has wrought in me,  
 Who know myself to be—as Thou dost know—  
 Less than the least of all Thy saints; below  
 The smallest standard that I see in Thee.  
 And yet, my soul's Beloved, all of me,  
 My heart, my will, my mind—in glad combine—  
 Belongs to Thee and Thou, my Lord, art mine!

##### II.

As I review the past beneath the light  
 Of Thy dear Face, and see how wretched, vile,  
 The soul that Thou didst seek through darkest night  
 To save, to cleanse, (transform beneath thy smile)—  
 I lay my heart, my face, deep in the dust  
 At Thy dear feet, abased afresh. Thus must  
 It ever be when shrinking gaze of mine  
 Turns inward, on myself. 'Tis wholly Thine,  
 All Thine, whatever, goodness, virtue, grace,  
 Men find in me . . . Well may I hide my face!  
 And as Thou leadest me on from day to day,  
 Apart, alone with Thee, in Thy clear light  
 Still more and more I loathe and turn away  
 From all of self. O Jesus, make me white

With Thine own whiteness, wrought and interwrought,  
 Till not one shred remains that has not caught  
 The holy radiance of Thy face! The fire—  
 Now sinking deeper, ever mounting higher—  
 Must burn at whitest heat, I know,  
 To thus transform me. Let it burn and glow!

##### III.

And if I moan, O do not heed my cry,  
 But let the fire burn on until the dross  
 Is all consumed, and it shall be "no longer I  
 But Christ" whom men shall see! The loss—  
 As man counts loss—is sweetest joy and gain,  
 Tho' won thro' anguish, woe, and bitter pain.  
 And Jesus, Bridegroom! Loveliest, fairest One  
 Among ten thousand fair, my Light, my Sun,  
 Do Thou win honor, glory, e'en thro' me  
 A grain of sand beside a storm-swept sea!  
 Canst Thou not make of me, Thy child, Thine own,  
 (Although so poor a thing I hide my face)  
 A channel, Lord, thro' whom Thy Word, Thy tone,  
 May win the lost to seek Thy pardoning grace?  
 I feel so less than nothing, scarce it seems  
 That I can be of service, yet the beams  
 Of Thy dear love may pass thro' even me  
 To show the poor, lost world Thy love is free.  
 Then grant it, Lord! for all my powers are Thine  
 Thro' which to breathe, and speak, and smile, and shine.

##### IV.

And tho', tonight, I'm prostrate at Thy feet,  
 Not worthy, Lord, to lean upon Thy breast,  
 My soul doth catch Thy whisper low and sweet,  
 That tells of ages upon ages blest  
 Where even I may share Thy fond embrace,  
 And gaze, enraptured, on Thy unveiled Face;  
 May speed upon Thy service glad and free  
 Thro' all the cycles of eternity.  
 O blessed ministry, supremest bliss  
 To do Thy bidding and to share Thy kiss!  
 My Jesus, Bridegroom! Who so glad as I  
 To tell of all Thy mercy and Thy grace?  
 Did ever soul meet such a rich supply  
 Of lavish love before? Thine eye doth trace  
 My many failures and my sad defeats,  
 And yet Thy strength my need forever meets;  
 Not changed nor cold, but gentle, tender, true;  
 And tho' Thou chide, Thy love falls like the dew.  
 My Lord! My Christ! O lift me to Thy thought,  
 Till all Thy holy will in me is wrought!

## SILVER FILINGS

"Love has no fear, have you?"

"Hard words do not carry grace."

"He who waits on God saves both soul and time."

Good men love God's word from Genesis to Revelation."

"Are all your powers engaged in the service of the Lord?"

"You must either die to your selfishness or die out of the kingdom."

"Don't blame the preacher; walk in the light; thank God for the message."

"No man will ever be celebrated for his piety whose religion is all in his head."

"Tempting a child to do wrong is as much a sin as shooting at a man with a gun."

"Because thou art neither hot nor cold, I will spew thee out of my mouth."—Jesus.

The folks are all "so full" the Almighty finds it difficult to get an empty vessel.—Sel.

"Some men who start out to set the world on fire give up at the first thunder clap."

The man who believes the gospel with his heart loves his neighbor as himself.—Ex.

"Unless a Christian lives as high as he shouts, if he makes any noise at all in church he makes too much."

"Some sneer at those who 'gush' and 'slop over,' but dry fountains do not gush nor empty vessels slop over."

Oh Lord, give pockets to our words and fill them with life, that they may minister grace to the hearers.—Sel.

"When this world is in flames, you will forget the 'mistakes of Moses' and face your own mistakes and misconduct."

One of the fatal mistakes of holiness people is to look upon sanctification as an end, when it is but one of the steps in the Christian life.—Ex.

A religion which fails to make men holy also fails to prepare them for heaven, for God has declared that nothing unholy shall enter heaven.—Sel.

Between every unsaved one and eternal loss God has placed the cross of Jesus. No one need to pass it, for it is intended as a place of refuge and safety.—Ex.

Throwing aside all theological terms and doctrines, salvation consists in getting and keeping Christ enfolded in the heart as the only hope of glory.—Sel.

## Russia, and Her Retribution

J. Walter Malone

No thoughtful person, it seems to me, can look upon the series of disasters coming upon Russia without seriously asking the question: Why is this? Why is this great, powerful nation being so defeated by a little and almost insignificant nation? The infidel declaration of Napoleon, that God is always on the side of the strongest battalion, has again proven false. Russia is humiliated before the world, and the end is not yet. We believe there is a reason for it. The student of God's Word has long seen that Russia was doomed to great and final humiliation, but he could not see just how, nor when it would come about.

We believe fully that all her defeat and disaster has come from God, and in punishment for her treatment of His chosen people, the Jews. To the critic and unbelieving, and to the man or woman who sees the Jews simply as a long-ago cast-off people, this will, perhaps, be read with ridicule; but to the man of God, who understands His written Word and believes Him, it will be clear; for God said in His Book centuries ago, before the Jews were broken off because of their unbelief, that He would punish that nation which persecuted the Jews, or oppressed them for its own purpose or pleasure. Listen to God's covenant with the father of that race: "I will bless them that bless thee, and I will curse him that curseth thee;" (Genesis 12:3). This has always been true, and it will always be. It was true of Egypt, and it has been true of every nation since that time. And remember, it was written of this people, the Jews, after Babylon had taken them captives: "He that toucheth you toucheth the apple of mine eye;" (Zechariah 2:8). Listen to the words spoken by God to Assyria and Babylon, who were permitted to capture that people as a punishment from the Lord for their sins; God said: "Howbeit he (Assyria) meaneth not so, neither doth his heart think so, but it is in his heart to destroy and cut off the nations not a few. Wherefore it shall come to pass that when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks." (Isaiah 10:7 and 12; also in Jeremiah 2:3). "All that devour him shall offend; evil shall come upon them, saith the Lord." Read also what God said of Edom for even standing by and being glad when Israel was captured, (Obadiah 10 and 12, and in scores of other places, such as Jeremiah 50:15 and 29; and 51:11 and 12 and 26). Bismarck, the great iron chancellor of Germany, is said to have seen this when he told the Reichstag he had observed that every nation under heaven

had perished who had touched the Jews, they had been defeated and destroyed, and he pled with his people never to persecute the Jews.

It is true that God is punishing His wicked children, but He is like any natural father of today. He wants to do the punishing Himself.

We thought we recognized God's hand in the famine brought on Russia a few years ago, bringing retribution upon that proud nation for her persecution of His people, for they are His people yet, and shall be His people forever. Remember, they are to be grafted back again after the "fulness of Gentiles is come;" (Romans 11:25.) So you can look for more disaster, and even greater yet to come upon that nation; and we doubt not but that the disasters have begun upon Russia already, as in that day upon Egypt, and that worse and more will befall her, until she is as glad to let Israel go as Pharaoh was to let him go from Egypt, "Lest we be all dead men."

Is this not possibly the beginning of the bowl of wrath that is to be poured out upon "the great River Euphrates," spoken of in Revelation 16:12, when the waters thereof shall be dried up, "that the way of the kings from the East might be prepared;" and Revelation 17:15, says that "waters" in this book of signs and symbols, represent "peoples and multitudes and nations and tongues;" and it seems to indicate that this great valley of the Euphrates and the Tigris is to be desolate and left free for the hordes of people from this congested and ever increasing peoples of "the kings of the East;" or, as the Revised Version puts it: "The kings that come from the sun rising." And is it not suggestive, at least, that this is the very meaning of the word Japan, originally bestowed by the Chinese upon that land, which they called "Jehpan," the easterly land, from which the sun seemed to spring up? So may not this be but the beginning of the fulfillment of this prophecy? And further, this may be the origin of the "yellow peril," of which we hear so much in these days, and it may have this foundation in Scripture. And again, may not this people be part of the ten lost tribes of Israel, and the time at hand for their return to Palestine, which they are to re-inhabit, and the valley of the Euphrates is to dry up, be depopulated or conquered so they can come and establish a great civilization once more in the very valley from which they started centuries to this land where they are now found.

The attention of the world has been recently called to traditions among them of their having come to these islands from a far coun-

try situated in the West of Asia, and the time of their arrival in that "land of the sun rising" indicates this as well as some ancient paintings among them which have been handed down from father to son for many generations, which represent "scenes showing all the ancient Jewish temple instruments and figures, whose features are quite peculiarly Jewish, such as the fiery serpent lifted up on a pole, and which are still in the possession of the Japanese imperial family; some of their religious customs and forms of worship, indicate the same." At least of this much we are certain, that God's Word foretells of the punishment of that nation which persecutes the Jew, and God's chosen people, and God's curse shall be upon that people that curse them. For God has not cast His people away, in the usual acceptance of that term, but simply laid them aside as a garment not for present use; (Romans 11:2).

We were very much pleased a day or two ago, since we began this article, to see the reason assigned to the success of the Japanese, as given by a Japanese General, and related by the Rev. Alfred Waller, of England. He says that a British official asked a Japanese general why it was that the Japanese were uniformly successful: "Is it because you have a larger army?"

"No."

"Is it because your soldiers are better trained?"

"No, the Russian soldiers are perfectly trained."

"Is it because your guns outclass those used by the Russians?"

"No, they have the best of weapons."

"Is it because your generals have greater skill in the art of war?"

"Oh, no! The Russian generals are amongst the best in the world."

"Then why is it?"

"Sir, do you not know that the Russians have been the greatest oppressors of the Jews of any nation on earth? God is punishing Russia for the wrong done to the ancient people. He always has brought vengeance upon the nations that have tried to crush the Jew, and He is doing it now."

Of course, this general must have been a Christian, and I was surprised recently to learn that many of the generals in the Japanese command are Christians. And he must have been informed in the things of God in the Old Testament as well as in the New.

Politicians and worldly men may ascribe the disasters of Russia to many "natural causes," but those who know the Word of God are in possession of the real secret, for the secrets of the Lord are only with them that fear Him. Be careful, reader, that you come not under the accusation of the Lord Jesus that the Pharisees and Sadducees did when He said, "Oh, ye hypocrites, ye can discern the face of the sky" and tell if it will be fair weather or foul, "but can you not discern the signs of the times."—The Soul Winner.

**LIVING WATER**

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J. O. McCLURKAN, EDITOR.

ONE DOLLAR A YEAR IN ADVANCE

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**EDITORIAL**

**OUR AIM**

It is well to have a little confidential talk with our readers occasionally concerning matters in which we are mutually interested. We desire to speak particularly with regard to the kind of paper we are publishing.

1. We publish hardly any secular news. It would be well perhaps to carry, a column of such matter filled with a condensed statement of the world's happenings. We may add this soon for the benefit of our readers who do not have opportunity to read it elsewhere. But the paper shall in no sense be secularized.

2. We should "contend earnestly for the faith." A certain type of controversial theology is absolutely necessary. We are not to sit down abjectly and be flooded with the sophistries of the devil without replying thereto in the fulness of the Scriptures and the power of the Spirit. Even the holy Fletcher was a keen and powerful controversialist. Some are peculiarly gifted for this realm of service. Of course we are not alluding to the petty, acrimonious wrangles that have rent the church too often, but to a calm, dignified presentation of the doctrines of the Holy Scriptures. LIVING WATER has no room for contentions over non-essentials about which the devout of all ages have disagreed. Polemic discussions have their place but we prefer to fill our columns with matter more helpful to our readers.

These questions, when discussed rightly, belong to denominational literature and have no place in our columns. Hence articles of this kind are rejected. The paper adheres to neither the Arminian nor the Calvinistic School of Theology but seeks to avail itself of the vast amount of truth which the great and devout of all lands have packed into each of these mighty systems, neither containing all the truth but each a powerful presentation of it from a certain angle of vision.

3. We are endeavoring to do the best we can with the material in hand to make a paper that will be helpful to the people of God irrespective of sectarian lines. We are trying to fill its pages with the best food that is obtain-

able. We are striving more to build up the character than to make partisans to any human system of teaching. We believe that the Holiness movement needs broadening and deepening. We are sure that we personally share in this need and to this end we are laboring. "There is much land yet to be possessed." We earnestly solicit the hearty co-operation of all our readers in this much loved work.

**VARIOUS MANIFESTATIONS**

Don't seek anybody else's experience. No two are exactly alike. It is the same Spirit but His manifestations vary. He chooses His own methods. Every worker and seeker should recognize this fact. Failure to do so has plunged many a soul into an abyss of doubt. The saintly Fletcher said, "If the Lord be pleased to come softly to thy help, if He make an end of thy corruption by helping thee gently to sink to unknown depths of meekness; if he drown the indwelling man of sin by baptizing, by plunging him into an abyss of humility, do not find fault with the simplicity of His method, the plainness of His appearing, and the commonness of His prescription. Nature, like Naaman, is full of prejudices. She expects Christ to come and make her clean with as much ado, pomp and bustle, as the Syrian General looked for when he was wroth and said, 'Behold, I thought, he will surely come out to me, and stand and call on his God and strike his hand over the place and recover the leper.' Christ frequently goes a much plainer way to work, and by this means He disconcerts all our preconceived notions and schemes of deliverance.

'Learn of me to be meek and lowly of heart, and thou shalt find rest to thy soul.' Instead therefore, of going away from a plain Jesus in a rage, welcome Him in His lowliest appearance, and be persuaded that He can as easily make an end of thy sin, by gently coming in 'a still small voice' as by rushing in upon thee in a storm, a fire, or an earthquake."

The heeding of these pre-eminently wise suggestions would prevent much schism, misjudging and confusion among Christians. Especially would we urge young evangelists and workers to observe them, for this is the only way to avoid a strained, distorted life on the part of many, for if all are pressed to seek the same manifestations of the Spirit, failure will result; for He will not be confined to our own narrow channel of seeing and feeling. When we enter the realm of religious experience we should be careful lest we lay a burden on those with whom the Lord is pleased. Remember that the Word is to be "rightly divided," giving to each his portion in due season. A message suitable to one might be poison to another. The Word must not only be taught, but it must be applied in such a way that each will receive the needed portion and that at the opportune moment or, as the Scriptures put it, in due season. This calls for wise teachers, well grounded in the very marrow of the Word and filled with the Spir-

it. This is today the greatest need of the Holiness movement—well-trained, divinely-equipped leaders, sufficient to shepherd the scattered flocks now starving for "the Bread of Life." There is in Jesus all the grace required to cause us to "always triumph" over the world, the flesh and the devil. It is only necessary that we have the light and that we patiently and persistently walk in it. Then God will give us such manifestation of the Spirit as we need. Seek Him with the whole heart, yield all, trust all, and He will cleanse and keep all.

**CONTRIBUTIONS FOR BUILDING**

We are progressing nicely with the new building for the Literary and Bible Training School. However, the friends are rather slow in sending in their offerings. We will need about \$1,000.00 in the next thirty days. Will not those who are expecting to make an offering do so as soon as possible so that we may have funds on hand to meet every obligation? We started out to erect a two story building but have added another and made it three. Do you want a part in this building?

Amount Necessary.....\$3,000

**AMOUNT PAID OR PLEDGED**

PREVIOUSLY REPORTED . . . . .	\$1263.20
J. P. McD., Tennessee . . . . .	1.00
M. T., " . . . . .	1.00
W. G. W., " . . . . .	25.00
E. C. S., " . . . . .	3.00
W. C. A., " . . . . .	2.00
J. T. H., " . . . . .	10.00
D. E., " . . . . .	.55
B. S., " . . . . .	1.00
E. L. D., " . . . . .	1.00
R. L. M., Oklahoma . . . . .	5.00
L. M., South Carolina . . . . .	1.00
<b>Total . . . . .</b>	<b>\$1313.75</b>

**Importunity**

JUSTIN BARK

When men of God besiege the throne  
And will not cease by day or night,  
The Lord cannot their cries disown  
Nor keep them from their heaven-born right,  
He from within may make reply,  
The door is shut; don't trouble me;  
My children with me sleeping lie  
I cannot rise and give to thee.

But if the man of God still pleads  
And gives to Him within no rest,  
He'll rise and give him what he needs  
To satisfy his hungry guest.  
Our Savior is the hungry guest  
Who comes from far out of His way  
To see if we will forfeit rest  
And e'en at midnight rise and pray.

This midnight meal that Jesus craves  
Is heart communion with His own,  
With him who every peril braves  
To bring the loaves from Father's throne.  
With him who will not be denied  
But by a night trip to the throne,  
Has every need from heaven supplied  
By importunity alone.

The loaves are faith and hope and love  
(Nought else can satisfy our Lord)  
And being brought down from above,  
Each now becomes its own reward.  
And they sit down to sup—these twain—  
While heavenly hosts their deeds applaud  
One is the Lamb for sinners slain  
And one a man who hears from God.



## Editorial Comment

### THE PROVOKED SPIRIT

Before engaging in any work, Geo. Meuller said something like this; "I ask myself, Is it the Lord's work, does He want me to do it and does He want me to do it now?" These are vital questions. A right act may be performed in a wrong spirit. The truth is to be spoken but it is to be in love. "Let your speech be always seasoned with salt." It is as important that a thing should be done in the right spirit as that it should be done at all. The following article from the Bombay Guardian under the above caption was sent us from India by Brother Codding. It is very timely. If we will read it and order our lives accordingly many mistakes will be prevented and much harm avoided:

"They angered him also at the waters of strife, so that it went ill with Moses for their sakes: because they provoked his spirit, so that he spake unadvisably with his lips."—(Psalm 106:32-33)

What is a *provoked spirit*? A *wrong spirit* about *wrong things*. Perhaps there is no greater hindrance than this to the Holy Spirit being poured out abundantly.

These verses sum up Numbers 20:1-13. The people were thirsty, and uttered rebellious words against God and against Moses. God came in and wrought deliverance, but the spirit of Moses and Aaron was provoked. See the comment: "It went ill with Moses." Who was Moses? Few men had such privileges. See this aged servant of God, who was faithful in all his house, yet in this fortieth year of the Wilderness journey this great disaster came on him.

Are we not liable to disaster from the same cause? It went ill with Moses, and the crowning honor of his life was withheld. But the people were wicked! Yes, atrociously wrong; "they provoked his spirit." But Moses was *wrong*, and who can tell the loss it brought into his own life.

Good people (children of God) often talk of "righteous indignation;" they feel wrong things so keenly, and the devil takes advantage to *provoke the spirit*, and the child of God does not see that this is a hateful thing to God, the greatest hindrance in communion and service.

Turning to the narrative in Exodus 17 of the smitten rock, we have the record of an event which took place forty years before. The people wanted water—were thirsty; there was a wicked, murmuring spirit, much wrongdoing; they were aggravating and ungrateful to the last degree. But the wrong did not get into the spirit of Moses. He puts the case into God's hands, and God comes into it and works salvation. An unprovoked spirit always calls God to the scene. The provoked spirit shuts God out. This is why the devil works to get us provoked. He knows if he gets us wrong,

his triumph will be complete. If God keeps our spirit we can get hold of Him to deal with the wrong-doer. In Numbers 20 the scene is very similar. All goes well at first (vers. 6-8), Moses and Aaron get to God; but (ver. 10) the wrong spirit gets into Moses. He smites the rock instead of speaking to it, and calls the people "rebels," etc. He "spake unadvisably with his lips."

God is infinitely patient with wrong-doing. He is never provoked. He meant His servants to represent Him, and those men by their provoked spirit put a cloud over God's character. Sin on the prophet's spirit hides from the wrong-doer God's character of patience.

In the New Testament we have similar scenes recorded. In Luke 9:51-55 is the narrative of the Samaritan villages refusing to give Jesus and His disciples shelter. The wrong spirit gets into James and John. It was not the spirit of the Samaritans that grieved the Lord, but the spirit of His own children. God's greatest sorrow now is over our wrong spirits. What damage this has wrought! We do need this grace—*never to be provoked in spirit.*

A servant of God, Mr. M—, gives an illustration of this very thing. He was visiting his sister. She was in a great state about her husband—wanted Mr. M. to pray for him. He neglected family worship, and all the home life was wrong. Mr. M. said it was never God's will that anyone should do wrong, but that we, His children, should take wrong in the right spirit. She did not see it. All the fault lay at her husband's door. Mr. M. came back again in three weeks. "God has been dealing with me—I see it now," she said. Directly she was in the right, the Spirit of God wrought in her husband, and the home life was adjusted. A provoked spirit keeps His hand off the very circumstances we want Him to touch. There may be wrong in our own work; we see it, fret, struggle, but no good is done. We never get things mended when we touch them with a provoked spirit. God hears our cry, and will show us His salvation, if we surrender that wrong spirit.

Turn to Matthew 26:47 and onward. Look at the Lord Jesus under circumstances of the most intense provocation. Look at Peter (ver. 51.) manifesting the "provoked spirit." Peter could not stand it—his spirit was up; it was not the spirit of Christ; Jesus could not pass it by. Peter altogether missed the duty of that hour. "If I had wanted retaliation on the evildoers, ten thousand angels are at My bidding; I do not need your tiny sword, Peter!" Jesus Christ has too much to do now—healing ears we cut off. He wants us to be filled with *His Spirit*. See how he treated Judas:

"Friend . . ." (ver. 50). Wonderful, the unprovoked spirit of the Lamb of God!—in presence of such depths of meanness and baseness, as if Judas were an angel sent from the Father's throne. The Lamb of God—and we followers of the Lamb of God! Oh, brothers and sisters!

But here an objection may be raised: "Would you have people without backbone? The answer to this is: *Look at Peter on the day of Pentecost.* The exhibition of his conduct in attacking the band sent to take Jesus was strength of a kind; but can you fancy Peter bringing Malchus to the feet of Jesus? James and John certainly acted *with spirit* (Luke 9:54), but you could not fancy them going and preaching the gospel to those Samaritans. Look at all the group "filled with the Spirit." Were they men without character on the day of Pentecost?

Which kind of strength do you choose? The weak things of God overthrow the things that are mighty. If the spirit of Christ is in us, we shall *rebuke evil*, but tenderly love the evildoer. I believe this provoked spirit is one of the greatest hindrances to the mighty outpouring of God's Spirit. God has to put up with all the wicked and wrong doings in the universe. Have you learned to take things as God takes them? Heaven is a very blessed place! Thank God we are not there yet, that we may learn the mind of Christ and live like Him. What a glorious opportunity our God is giving us for this lesson!

Did you ever think that God uses the evil in men around us to excavate our souls to make room for the Holy Spirit? I do not think we have taken it to heart how much our God counts on the *unprovoked spirit* in His people. He works always through this channel.

Look at Jesus on the cross—read again and again that wondrous story. What wrong done to you or me compare to the insults heaped on Jesus Christ the beloved Son of God? What did He say? "Father forgive them, for they know not what they do!" Behold the Lamb of God, wronged by evil doers yet untouched by it! Our whole redemption is rooted in the unprovoked spirit of the Lamb of God. The Lord God of heaven and earth came down to our utmost need in that unprovoked spirit. When God wants to reach atrocious wrongdoers He seems to say again: "I will let them do their evil will, that they may see *My Spirit* in My Child;" and when our spirit is provoked, it hides His glory and stays His hand. We must make way for God, make way for the Spirit of His Son to possess our spirits. Have you suffered sorely? Do you feel you have a perfect right to feel so wronged? Let the Lord Jesus possess your spirit, beloved, and you will have all God's power on your side to overwhelm the evildoer.

"Most people would accomplish more if they talked less; especially if their talk is only an accomplishment."

## OUR Young People

"Those that seek me early shall find me."  
—Prov. 8:17

Address all communications for this  
Department to Mrs. John T. Benson,  
Eastland Ave., Nashville, Tenn.

LETTERS WILL NOT BE PUBLISHED UNLESS  
WRITTEN ON ONE SIDE OF THE SHEET ONLY

Greenbrier, Tenn., Tenn  
Dear Cousin Eva:—I am a boy, ten years old. I am a Christian, and I want to join your happy band of cousins. Papa takes LIVING WATER and I enjoy reading the children's page. Mamma and papa are sanctified, and we have a happy home where Jesus can dwell. I want the Lord to guide and direct me as He sees best. You will find inclosed twenty-five cents for missions. Your new cousin,  
Farris Clinard.

Dear Farris, Jesus would dwell in every home, if He was allowed to. I really believe this. I believe He is eager and anxious to bless if people would only let Him.

But so often He meets a closed door, and though He knocks, and waits, and knocks again and again, doors do not open very often. I am so glad you ever opened that home to Him. I well remember when your father was having such a struggle at the altar. How glad I am that he said yes, and let Jesus in, and that you did the same. Are you going to give your life to Jesus, so that He can use you in His harvest fields? They are so wide, wide as the world, and the laborers are few.

Greenbrier, Tenn.  
Dear Cousin Eva:—I am a little girl, eight years old. Papa takes LIVING WATER, and I like to read the children's pages. I have two brothers and one sister. I had a long spell of sickness last summer, and mamma promised the Lord if He would make me well that He could have me to work for Him, and I want to do all I can for Jesus. Papa and mamma are sanctified and our home is so quiet and sweet. Jesus dwells here all time. I believe that our home is almost like heaven. Clara and I are playmates, and we send our letters together. We will be so glad to see them in print, for this is our first attempt. May God bless all Holy people. I will close with love to you and all the cousins.  
Ethel Clinard.

Isn't it wonderful what God can do for us, now while we are still surrounded by sin and temptation, and the devil is yet unchained? What a lovely home it must be that is like heaven!

Dear child, I trust that you will, indeed, be used of the Lord. I have been speaking to brother of the harvest fields. Christ's fields extend all over the world wherever man is found—poor lost, sinful man, there is our Lord's work. He came to seek and save the lost, and so He works, works every hour, every moment. But He needs laborers. He could give thousands of them work to do. Few want to do this kind of work. They are so busy, even Christians about getting money, and land and homes, and food. Pray for the Lord to thrust

out laborers, and to make you one. You can be even now among your schoolmates. Lead a holy life before them, and putting up with their faults, love them for Jesus, and try to win them for Him.

Greenbrier, Tenn.

Dear Cousin Eva:—I am a little girl, twelve years old, and have been a Christian for two years, and I want to do all I can for Jesus. Papa takes LIVING WATER. We enjoy the cottage prayer-meetings so much. Cousin Eva, I remember your sweet face. I was present when you made that good talk to the children, at the camp-meeting in Greenbrier. I will close by asking all the dear people who read this letter to help me pray for my two brothers that are out of Christ. I do want to see them saved so bad. Your new cousin,  
Clara Grubbs.

Dear Clara, may God enable you so to live before that brother that he will know his sister is a Christian. This is not always easy, but ask Jesus to keep you, and help you be obedient to Him. A child who stands firmly, and yet sweetly for Jesus, has a real influence. It has more weight with other children than any grown person could have. Serve your Lord now, Clara, by being what a little Christian girl should be.

Hamble, Tenn.

Dear Cousin Eva:—I am a little girl, nine years old. Papa takes the LIVING WATER. Papa and mamma are sanctified. I have two sisters; their names are Birdie May and Ruby Pearl. Our pastor is Bro. M. M. Pinson. From your little cousin,  
Lesbia Hagewood.

Ah, Cousin Eva loves little "dine year olds." And Lesbia, this reminds me that Jesus loves them also. Do you believe that? Perhaps you think He hasn't time to love children, but that He will love you, and want you for His own, by and by. But dear child, this is not what the Bible tells us. There we learn that He bids the little ones come to Him. What have you ever done about Jesus asking all you little ones to come? Have you said yes or no? O, I wish you would believe Him, and come to Him today, and get saved.

Murfreesboro, Tenn., No. R. F. D. No. 1.

Dear Cousin Eva:—Hello! Here comes a little brown-eyed, red-headed boy to join your band of cousins. I am ten years of age, and am in the fourth grade. I am mamma's little helper about the house, and she calls me her baby, but I think I am a man. I have a little cow that I milk every day. For pets I have a little dog and a bantam hen. My dog's name is Lee. He can shake hands and knock on the door to come in. I remain your loving little boy.  
Euclid Irvin.

Euclid, I am very fond of brown eyes and red hair. I have only one brother, and he has but one son, a dear red-headed fellow with brown eyes. He is a Christian boy, a sanctified boy, and I love to look into those dear brown eyes while he tells of his love for Jesus. Let me whisper a few words to you. I feel sure a boy can be a little man. By smoking like some big men, or using bad words? No, oh, no! This is not manly. It is coarse and wicked. I think Jesus wishes boys manly. What do you think of it? I believe Jesus loves a real manly boy. And if a boy gives his young heart to Jesus and is true to his Lord, he will become a truthful, brave boy,

polite, kind and gentle with weaker persons. Isn't this so? Are you His boy, Euclid? Everything in this life, and in the next, too, depends upon this, my boy.

Murfreesboro, Tenn., R. F. D. No. 1.

Dear Cousin Eva:—Will you allow a little black-eyed girl to join your band? I am in the sixth grade. I have two brothers and two sisters, all older than myself, except Euclid. I am not a Christian, but want to be. I am in Sunday-school and Mrs. Sims is my teacher. Papa takes LIVING WATER, and I like to read the little children's letters. I am thirteen years old. I have a cousin who is a Missionary in Cuba. I enclose fifty cents for missions. Do as you think best with it. Cousin Eva, pray for me. Your loving cousin,  
Gentry Irvin.

Cousin Eva received the money, and you neatly written letter, Gentry. Whenever you will come to Jesus and really give Him that heart of yours, He will make you a Christian. God forces none of us. Two ways are opened before us, the broad and the narrow path. Which one will you choose? Deciding the matter does not, of course, save us. God alone can change our hearts. But He never fails to do this when we have done our part. A child can and must really decide for God. Have you done so?

Dodson, La.

Dear Cousin Eva:—I am a little girl, ten years old. Papa takes the LIVING WATER, and I love to read the children's page. My papa is a Methodist minister and working for God. I have three sisters and three brothers. My baby sister's name is Bessie. I am not a Christian, but want to be. Will you pray for me? I will close for fear it will reach the wastebasket.  
Lula Ponder.

Lula, a child can so positively and clearly meet with the conditions God lays down for our salvation. With our hearts we either say yes or no to God. We either conclude to accept the salvation He offers, and upon the terms He offers it or else we put Him off and refuse to decide the matter. I remember telling the cousins once before of a young lady who is now in China as a missionary. When about five years old, one Sunday afternoon, she was playing Sunday-school with her brothers and sisters. They sang and read and talked of the lesson. Her little heart became serious. She crept off behind a chair, and then she said, "Lord, I want to be a Christian girl." Her heart decided in favor of Jesus, and He took her for His own little girl then and there. Do you not see how faithfully He meets even a little girl, when that little girl is in earnest?

Manassas, Ga.

Dear Cousin Eva:—I am a girl, eleven years old. Papa takes the LIVING WATER. I like to read it, especially the children's page. I have four sisters and four brothers. I live in a Christian home. Papa is a local preacher; he farms now. My eldest brother has gone to Emory College to get an education to be a preacher. Pray for him. I go to Sunday-school every Sunday. I haven't missed in a long time. We have a prayer-meeting on Sunday night. I like to go. Pray for my sisters and brothers. Your new cousin,  
Osee Belle McCord.

Dear Osee, we do, indeed, pray that your brother may be a true and faithful minister

for our Lord Jesus Christ. Do you remember how the resurrected Lord appeared to the astonished disciples, and breathing on them said, "Receive ye the Holy Ghost?" The Spirit was not given then, because Jesus had not ascended into heaven, and the Bible teaches us that Christ had to go away before the Comforter could come. But He asked the disciples to receive Him when He should come. Suppose they had said, "No, we have been with you three years. We have performed miracles, and know how you teach. We do not need to receive the Holy Ghost." O, what a mistake it would have been! But they did open their hearts, and they made ready for the Spirit, and He descended on the day of Pentecost. You know how they became mighty in word and deed because of this power of God. Well, dear, so many today are refusing to receive the Holy Spirit. Whenever I hear of a young preacher, my instant prayer is, "O, Lord, help him to receive the Spirit, and go forth in divine strength and knowledge." God grant that this precious young man will be as an empty vessel, which Jesus can fill with the Holy Ghost, and use for His Glory.

Hefner, Texas.

Dear Cousin Eva:—Here are two little sisters, eleven and nine years old. We have been thinking of writing for some time. Some good Christian is sending mamma the LIVING WATER. We have a pet colt and a pet dog. Our school is out. We like to read the cousins' letters and answers. We go to the Baptist Sunday-school. There is no M. E. school in reach. We have a dear father and mother and two brothers at home. One is from home and four sisters are married. We have two sisters and one brother in heaven, and we want to meet them there the Judgment morn. We have bought us a new home and like it fine. Yours in Christ,  
Alice and Minnie Bates.

How glad I am for that signature. "In Christ." We are either "in Christ," or out of Christ, saved or unsaved, belonging to the Lord or His enemy. Paul says, "If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new."

This is a test of our Christianity. If we live act, speak as we used to, if we are like our unsaved companions, if everything remains old, just as it was, are we, can we be new creatures? No, the religion of Jesus works a marked change. It is a real something that works in us, so that others can see it. The Lord helps us to think on this, and let Jesus work in us constantly that others may see the new life, and believe in our Savior.  
Cousin Eva.

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Baptized with the Spirit, Acts 1 :5.  
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The Spirit with us, John 14 :17  
The Spirit in us, John 14 :17.  
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Love made perfect, 1 John 4 :17.  
Joy, Gal. 5 :22.  
Fullness of joy, Psa. 16 :11.  
Peace, John 16 :33.  
Peace flowing like a river, Isa. 66 :12.  
Peace with God. Rom. 5 :11.  
Peace of God, Phil. 4 :7.  
Bear fruit, John 15 :2.  
Life, John 1 :4.  
More abundant life, John 10 :10.—Ex.

## ECONOMY

in the Lord's work is necessary and right. Therefore we use postal cards instead of letters where possible, but they are just as important. Have you received one? Will you attend to it immediately?

## The Judgment

"We must all appear before the judgment seat of Christ; that everyone may receive those things done in his body, according to that he hath done, whether it be good or bad."

That awful day will surely come,  
The appointed hour makes haste  
When I must stand before my Judge  
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O Thou, the contrite sinner's Friend  
Who loving, lovest him to the end,  
On this alone my hope depends,  
That Thou wilt plead for me, for me.

And when my dying hour draws near,  
Darkened with anguish, guilt and fear,  
Thou to my fainting sight appear  
Pleading in heaven for me, for me.

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## FIELD NOTES

I have been helping G. G. Miller in a meeting at Selersville, Ala. We had several professions M. M. Pison is here. The dear Lord is still saving and sanctifying souls Hallelujah! I. N. Jordan.  
Evergreen, Ala.

This is the seventh day of the meeting here. The Lord is blessing for which we give Him the praise. A number have obtained the victory. We (D. V.) will go from here to Cowan, Tenn., next week. Pray for us. Yours in Jesus, W. M. Tidwell and wife.  
Beersheba Springs, Tenn.

We closed our meeting at this place Aug. 6. The dear Lord gave a gracious victory—some thirty of forty professions. We had some good help, Sister Yeaman and daughter, Misses Ella Morrison and Katy Etheridge. We will go from here to Gainesboro, Tenn., Aug. 12. F. M. Pomeroy and wife.  
Mayfield, Tenn.

I am in a battle at Little Texas, Tenn., several saved and sanctified. I go from here to Fly's Store to begin a camp-meeting August 20. Bro. Pollard and wife will join me at this point. We are expecting great victory. Let all pray and come in faith for souls. Yours under the blood. Love to all. Pray for us and the work.  
Thompson Station, Tenn.

Our meeting closed near this place with great victory. Some forty or fifty professions of either justification or sanctification. Some saloon bums got saved. The walls of sin tumbled down and by the help of God we took the city. Oh, how I praise God for the way of holiness! Our next meeting will be at Board Camp (D. V.) Pray for us. We are expecting great things there. Yours in the battle for lost souls.

G. W. Ward.  
Egger, Ark.

Glory to God, we are yet in the work. We have closed a meeting at Noma, Fla. I can say of a truth it excelled any meeting that we ever held. God wonderfully worked Th the hearts of those people. May the richest of God's blessings ever abide with them. We are now at New Providence, (near Slocumb, Ala.) and are expecting great things to be done in Jesus' name. We go from here to Lee's Chapel (near Noma, Fla) Pray for us that we may continue in this glorious work.  
O. B. Newton and wife.

I am in a gracious meeting, had seven professions of conversion and about twelve of sanctification yesterday. J. W. Drake is doing some effective preaching. Had a consecration service yesterday and I think at least twelve got full salvation. The glory of the dear Lord was upon all. God blessed one last night in the grove prayer-meeting. Glory be to God for full salvation from sin! I am looking for Brother Willie Collier to help me in a meeting next week and will ask that LIVING WATER family pray for us. Your brother under the blood,  
J. N. Farmer.  
Juno, Tenn.

I have good news to tell. Bro. J. L. Roby closed the meeting at Beech Grove, Tenn., the last of July with good results—seven sanctifications and three conversions. One sister said she had been running from God, but He brought her back. When she began to tell what the Lord had done for her there was power about her talk and she opened some people's eyes on the second work. Bro. Roby did some excellent preaching. Glory to God for what He is doing for me. Pray for me, brethren, that I may be endowed with power from on high. Your brother in Christ,  
T. J. Oferrrell.

Dickson, Tenn., Route 1.

We closed a three weeks' meeting at Ellis Mills, Tenn., last Sunday night, which was one of the best ever held in that section of country. There were one hundred professions of conversion, reclamation or sanctification. Many heads of families were saved.

Brother Felix W. Johnson and his singer, Bro. Clark were with us the first two weeks. We organized an annual camp-meeting there and elected a committee to arrange for same. I am stronger in body after the battle than when it began. I go down to Carthage, Miss., Sept. 1, for the camp-meeting there. Pray for me that God may use me to His glory in saving and sanctifying many souls.  
J. J. Rye.  
Clarksville, Tenn.

Just closed meeting with Bro. U. G. Mize near Gillham, Ark., a few professions and twenty or more knelt for prayer at the closing service. The fight is hot in Arkansas all along the line. We are encouraged, having God's promises which never fail. The meeting at Old Cove it set for Sept. 1, 10, with J. D. Scott as chief preacher. LIVING WATER is "the" paper. We think its attitude is right as to the best method of spreading holiness over the land. Several Methodist preachers have professed sanctification in J. D. Scott's meetings this summer. Having God, truth and the Bible on our side we go forward assured of success. In Him,  
D. F. Redding.

Cove, Ark.

Our meeting at Vernon, Ala., closed Aug. 5. It was held in the Court House, the only available place. Only a few holiness sheep are in this country and they were scattered and hungry. Praise the Lord for the privilege of feeding them. Some few souls were either saved or sanctified, the devil stirring the depths to oppose the Lord's work. Many people were kept away by the devil, yet the Lord met with us in great power. Strange some folks can't come to the place where the Lord comes in power—yet I claim to be His people. Much good seed was sown in anxious hearts, and some pioneer work done. I am indebted to many of the people, saints and sinners of Lamar county, Ala., for much kindness to me. The Lord graciously guided my way through and by quarantine inspectors and we begin tomorrow, the 13th, at Cleveland, Miss., camp. We go next to Cove City, Ark. Love to all the saints everywhere. Your brother,  
W. W. Hopper.  
Vernon, Ala.

We closed our meeting at Rubin Ross, last night, the 6th. It was the best meeting of our ministry. Some 10 or 12 were either saved or sanctified. One incident especially interesting was the sanctification of a young man during the Sunday morning free will offering. You know it is generally somewhat dull during the collection. Well, bless God for people who give cheerfully. We were so kindly entertained in the home of Bro. H. L. Sugg, whom we learned to dearly love; his son was sweetly saved during the meeting. Bro. Lewis Nesbitt, Tom Morgan and others said amen, and pushed out in the battle with us. The most encouraging feature of the meeting was the feeding and girding and uplifting of the holiness people. I go to Bro. C. L. Beville's and begin near there Aug. 11. I begin a meeting D. V. at Liverwort, Aug. 23, running until Sept. 3. Pray for us. The Lord bless all His flock. In Jesus love,  
E. C. Sanders.  
Big Sandy, Tenn.

At Livingston, Ky., we had to give up the building we were holding services in, so we went to a dwelling house, and the first night seven came to the altar crying like their hearts would break; about five in the audience crying the same way. We had to leave too soon. Ten days is too short a time for holding a meeting. Bro. C. R. Chilton and I were to begin a meeting at Boyer's Chapel near Sadleville, Ky., the last Sunday in July; but on account of another meeting going on at another church on this charge, we postponed the meeting and went down to the other church, Mt. Zion. Had a good meeting there; Bro. J. J. Thomason is a Holy Ghost man. Bro. A. Redd, the pastor, is an excellent man. He is clearly saved, and seeking sanctification. Please pray for him. We began the meeting here at Boyer's Chapel yesterday. Bro. Chilton is an excellent and clear preacher. I am still praying for missions. Pray for the meeting. Yours in the battle,  
John Dunkum.

I have just closed a meeting at Mt. Moriah, Ark., the most powerful of the season. People got to God in the old fashioned way—the death route by way of the cross. Strong men would be prostrated, and almost lifeless in the altar for two and four hours, grappling with the issues of life and death. Through much anguish they made their way to both Calvary and Pentecost. One peculiarity of the meeting was that those affected were almost exclusively men of settled and matured age, and some of the hardest of the community. The Lord is showing me more and more the need of thoroughness in our revival work. We need less of the dry-eyed, claim-it-by-faith theory and more of the pray-through-to-victory experience. I am more and more convinced that real saving faith is an impossibility until repentance has accomplished its work and brought the penitent through to believing ground. The same is true of consecration and faith when the believer is seeking the fullness of the Spirit.

W. J. Walthall.

Texarkana, Ark-Tex.

At Bill's Creek Church the fourth Sunday in April, we had a grand lecture on missionary work delivered by Bro. J. C. Hearn. Some of us have been aroused, and some are undecided yet, but I hope we all will move upon this line of duty. On June 25, we had a children's day service, our first effort at this place. I will give the names of our little folks, who took part and contributed \$10 to be used for Foreign Missions: Narce Mabry, Effie Mabry, Dennis Kelly, Francis Vinayard, Birtie Kelly, H. R. Vineyard, H. H. Vineyard, Eulah Meredith, Alva Meredith, Lottie Kelly, Lena McElroy, Stanord Bodie, Murry McElroy, Lillian Estress, Dewie McElroy, Hilton Bailey, Lee Estress, Exie Bird, Irma Mann, Ida Coats, Lonie Coats, Emma Coats. We ask the LIVING WATER family to pray for us that we may be aroused to a full sense of our duty as Christians. Yours in Christ,

W. J. Vineyard.

Mt. Pleasant, La.

Bro. W. W. Hopper has just closed a ten days' meeting at this place: Glory to God for victory in the name of Jesus-Christ. The Lord was with us in light and power. This meeting was held in the Court House, on account of the church doors being closed against us. The dear people did not know that they were fighting their best interest. Bless the Lord, some of them got the light. Bro. Hopper preaches a full gospel and is a safe leader. Oh! that more people would heed his call. Souls were convicted, saved and sanctified during this meeting. The devil fought hard against us and tried to stop the work, but failed. Thank God; the Lord is more powerful than the devil, and if His people will trust Him, He will do wonderful things through them. We earnestly pray for those who opposed us, that they may see the light before it is too late. Yours for God and true Holiness,  
J. M. Sanders.

Vernon, Ala.

The Lord set His seal to the Ruskin-Cave camp-meeting by convicting, regenerating and sanctifying. A number of workers, led by Bros. Lamance and Webb, were owned of the Lord. God honored the testimony, praying and preaching with the presence of His power. And I must mention the singing. It was of high order and God mightily used it. A permanent camp was established with a well organized committee. Bro. Myers, Chairman, and W. A. Hughes, Secretary. The camp was named The Ruskin-Cave Holiness Camp-meeting. We organized a Pentecostal Mission band the last evening of the encampment, with twenty-five or thirty members, W. A. Hughes, Superintendent, and Miss Mand Myers, Secretary and Treasurer. The next day after the Ruskin Camp closed we went to Ellis Mills, twelve miles below Ruskin on Yellow Creek, to assist Bro. J. J. Rye in a camp. On the evening of the 18th of July the meeting opened with a note of victory. It was rising tide from first to last. Some who say they counted, report a hundred professions. I don't know; the Lord is keeping the account. A permanent camp was also established at this place to be known as the Yellow Creek camp-meeting. We came from The Yellow Creek Camp to Taylor!

Chapel. Hard battle and little victory so far as we can see the Lord knows. We are now at Murfreesboro. Pray for us. The blessing of heaven on the LIVING WATER family.

Felix W. Johnson and V. C. Clark.

The camp-meeting came to a close at this place on the night of the 7th inst., and while the results were not all we had wished for, the meeting was in many respects the greatest in the history of the camp. There were regenerations, reclamations and sanctifications for which we praise God. Bro. J. L. Brasher, from Birmingham, Ala., and Sister L. O. Stratton, of Lebanon, Tenn., did the preaching. We could not say too much for the way they presented the truth. It was manna to the soul to listen to it, but we give God the praise for it, all. Bro. Jesse Walden and Miss Susie Parks had charge of the music and they certainly performed their part well. There were many workers first and last, among the number was C. R. Pollard and wife, F. B. Dean, S. W. McGowan, Sister T. E. Andrews, from Franklin, Miss. Lula B. Hutcherson, Jno. T. Benson and quite a number of others. Bro. Kelly, from Ruskin-Cave College, dropped in the last service. The Holiness band at this place was greatly strengthened in a determination to be true to Him at any cost, for which we praise God! We are looking to Him for still greater things in the future. We expect to build a house for winter work. We have no house as yet. The meeting closed with deep conviction resting on the people and we were sorry to see it close, and feel very much like there was a mistake made in not continuing longer. May God bless the LIVING WATER family and His work everywhere is my prayer. Yours in His love, W. J. Floyd, Caney Springs, Tenn.

Rev. B. F. Haynes, of Nashville, Tennessee, has been elected President of Asbury College, Wilmore, Kentucky, Rev. F. F. Fitch having resigned. Asbury is the pioneer holiness college of our land, having been founded by Rev. J. W. Hughes in 1890. Full salvation work is done in this school and numbers of sanctified young men and women have gone forth from its halls to herald the glad news of full salvation from all sin. The literary work is not neglected, the course of study being carefully selected and taught by competent instructors. The work embraces the classical course leading to the degree of B. A., the scientific course leading to the degree of B. S., the Theological course leading to the degree B. D., and the Musical and Business Course leading to the degree of graduation in each department. Religion is the course of all courses (however in this Pentecostal Institution. In education the President believes educating the young heart foremost and including in the scope of culture the heart, the head and body.

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**Request for Prayer**

I desire the prayers of the LIVING WATER family for the healing of my body. Several years ago the Lord wonderfully healed me, but I was taken sick afterwards and instead of trusting Him again, I resorted to the use of remedies, and my health is in a very bad state. I feel that the Lord wishes me to write this for the benefit of others who may be trusting Him for healing, as a warning to them to hold on to Him in faith until the healing comes. I praise His Dear Name for salvation through His precious blood. He is so dear to me today. Your sister in Christ, Emma B. Collins.

850 Lee St., Danville, Va.

This land is full of moral and physical wrecks. Multitudes are dying for lack of living water. Living water is the greatest need of this generation. Oh! that streams might break out in the desert. The pages of the paper known as LIVING WATER, are full of instruction and information to all that want living water. May God bless its editor and all connected with this clean, pure paper that faithfully points the way to the living stream. The Lord has given us a great burden for the unity of the faith among believers and for a world-wide revival. We ask the readers of this excellent paper to unite with us in prevailing prayer for the work of God everywhere. Yours in Christian love, S. B. Shaw, Chicago, Ill.

**EVANGELISTS APPOINTMENT**

M. M. Pinson. Aug. 20. Sept. 1. Una, Miss., Tupelo, Miss.

J. Nelson Armstrong. Aug. 12-20. Jarboursville, Md., Home address Barstow, Md.

H. O. Smotherman Aug. 10-20. Murfreesboro, Tenn., (camp) Jackson Ridge, Tenn.

W. James Pierce Aug. 24. Ryan, I. T. (camp), Home address Sunset, Texas.

H. G. Rodgers Aug. 18-27, Sept. 1-10. Corinth Camp, Miss., Charlotte, Tenn., Beanville, Miss., McEwen, Tenn., Oct. 10-22.

S. W. McGowan. Aug. 19-29. Standing Rock, Tenn., (Camp) McKinnon, Tenn., Crooked Creek, Tenn., Mount Union, Tenn., Sept. 1-10, Sept. 13-23, Sept. 24-Oct. 4.

E. F. Walker Aug. 11-20. Conneautville, Pa., Danville, Ill., Koekruk, La., Home address—Greencastle, Ind., Aug. 25 to Sept. 8, Sept. 8-17.

James M. Taylor Aug. 10-20. Silver Hights, Ind., Acton Park, Ind., Cleveland, Ind., Webbs, Ky., Home address—Knoxville, Tenn., Aug. 21-31, Sept. 1-10, Sept. 14-24.

Mrs. E. J. Rutherford. Aug. 11-20. Centerpoint Camp, La., Main Springs Camp, Ark., Columbus, Ga., Tracy, Ala., Will give other dates later. Mrs. E. J. Rutherford, 809 East Milan St., Ennis, Tex., " 25-Sept. 3, Sept. 15 to Oct. 1, Oct. 8 to 22.

E. E. Baird. Aug. 18-28. Bloomington, Ills., Chicago, Ills., Litchfield, Ills., Aug. 28-Sept. 1, Sept. 12-22.

I still have open dates as follows: Aug. 7-18, and Sept. 1-10. Any camp needing a singer to lead the praise services, please address me. Can furnish best of references. C. E. Baird, 2730 Dickson St., St. Louis Mo.

J. L. Brasher Aug. 11-20. White Cross, Ala. (camp) P. O. Oneonta, R. F. D. No. 2, Danville, " " 23-31, Hartzell, " " Sept. 1-10. Other engagements will be announced later Yours in Jesus, J. L. Brasher, Home address—Birmingham, Ala.

A. G. Jeffries. Aug. 10-20. Noonday Camp, Hallville, Tex., Oklahoma City, Okla., (Camp) Featherstone, I. T., Tioga La., Bradford, Ark., McDade, Tex., Home address Paris, Texas, Sept. 1-10, Sept. 13-23, Sept. 29-Oct. 8, Oct. 12-23, Oct. 27-Nov. 5.

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# Lorenzo Dow and the Cobbler

Lorenzo Dow, an eccentric circuit preacher widely known throughout New England and the South eighty years ago, lives in tradition chiefly for his oddities; but he was a man of strong character, who loved the souls of men.

His sermons and his ways of doing good were peculiarly his own, but they were often surprisingly effectual—not merely because he was singular, but because he was sincere. An aged lady whose father's large farmhouse was one of Mr. Dow's favorite stopping-places in Rhode Island, related some years ago the following story of him from her earliest recollection:

One winter afternoon my father overtook the eccentric preacher on his way to fulfil an engagement, and took him into his wagon.

"I am glad to ride," said Dow, for there is a thaw coming, and one of my boots has sprung a leak."

As they went on my father suggested a way to repair the damage. "A cobbler lives in that little red house yonder," he said. "He is poor, lame, crabbed and cross, but a good workman."

"Just the place for me," said Dow, jumping off, and going into the little shop. He sat down silently in front of a few brands smoldering upon the hearth, and, pulling off his boot handed it to the cobbler. The man looked at the leak, and swore.

"I am afraid you are not a Christian, my man," said Dow, quietly.

"There are no Christians," retorted the cobbler. "There are plenty who pretend to be;" and he waxed his thread with an angry jerk, which seemed to emphasize what he said.

"Your room is so cold that your wax is hard. Shall I put more wood on your fire?"

"I work to keep warm," was the shoemaker's curt reply, as he pushed a last into the boot and adjusted his clamp. "I've little enough wood cut, and no one to cut more, and this lame leg won't allow me to do it myself."

Dow removed his long-caped cloak, put his bootless foot into an old shoe lying near, and, going out to the shed, found an axe and went to work. Before the boot was ready he had split and carried in all the wood in the shed, piled it neatly in a corner; and made a blazing fire of the chips.

When the boot was done, he put it on, paid for the work, and, taking his cloak, said: "Thank you, my friend; you have proved yourself a workman that needeth not be ashamed."

The reply came this time with real civility: "I'm much obliged to you. I shouldn't wonder if there are some Christians in the world—and you one of 'em."

"I try to be one; good-bye," and Dow was off, leaving the astonished cobbler saying to himself: "Wal, ef he's tryin', he don't take it all out in talk. He never preached at me so much as a word."

That evening Dow, who often picked up his text on the way to meeting, spoke from the words that had come to him in the shop—2. Tim. 2. 15: "Study to show thyself approved unto God, a workman that needeth not to be ashamed." He had a large audience, and he preached practical religion to them, enforcing in his original way the truth that everywhere there were poor and unfortunate people for Christians to look after, and this work must be done if we expect the world to believe in our Christianity.

Dow spent that night with us, and the next morning one of my father's teams left a load of wood at the lame cobbler's door. Passing the shop on his way to his next appointment, Dow looked in, and said:

"Good morning, my friend, I would saw this wood for you, but there are duties awaiting me further on. I think there must be Christians enough in this community to look after a useful citizen like you."

Before the cobbler had recovered from his astonishment at being called a "useful citizen," two or three schoolboys came to have little jobs of cobbling done, and while they waited they acted on the hint given by Dow in his sermon, and worked at the wood-pile.

From that time on little kindnesses done to the cobbler became so common that he quite lost his crabbed temper; his neighbors gave him no use for it.

"Everybody seems to be helping me," he said. "If I'm 'a useful citizen' I ought to be ashamed not to help somebody myself."

The next time Dow came to our neighborhood he was told: "The cobbler has given up his cider and pipe; he sings hymns instead of foolish songs, and reads the Bible to a blind neighbor."

Dow replied: "A little leaven leaveneth the whole lump!—and a good example goes a great way."

Whatever Lorenzo Dow's singularities were he understood the religion of the New Testament. He knew that a Christian is at his best only when he makes himself an object-lesson of his doctrine.—Pittsburg Christian Advocate.

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## TESTIMONIES

I feel it to the glory of God to add a few words to His praise. Last fall in October all of my little ones lay at the point of death. Doctors failed. I went out in secret and gave my heart to God and asked Him to heal my children. God heard me and answered, according to His mercy, saving and sanctifying my soul. Three weeks ago my little girl was taken with chills. I went down in tears and asked for help and He answered my prayer. Praise His holy Name! May all members of His body pray for me that the burden of sickness be relieved. Dear reader, if you don't believe in divine healing, don't wait until you are too sick for doctors to cure to believe. Pray for me. W. T. C.

Mississippi.

I professed religion when I was nine years old, and joined the M. E. Church, South. My age now is 23, and I bless God that I am still working for Him—every day of my life I get nearer God. Dear Christians, if we would consecrate our lives to God, we would have more success in working for Him. Let us therefore put on the whole armor of God and go forth and do whatsoever God shall ask, doubting and fearing nothing. Since I have been reading LIVING WATER, I feel nearer God than ever before in all my life. May God bless LIVING WATER and may there be lots of good done by reading and praying over that paper. I desire the prayers of all. May God bless and save us all in my prayer.

Valie Dickens.

Tennessee.

Dear friends who are crying and groaning under trials and testings, cheer up, for we have no continuing city here. Jesus said the world would hate us; it hated Him, rejected Him, His own received Him not. The world will love its own. If you are of the world the world will love you. Beloved, cease to expect praise or even justice from the world. Let us stand fast, watch continually, pray without ceasing, in every thing give thanks. Know you not "that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ." (1 Peter 1:7). It falls to the lot of few of us to resist unto blood. We can only pray on and trust God for results. For we know that "all things work together for good to them that love God." We must live so close to God that our very lives will be a witness to God's power to keep from sin. He can so transform us that the world can't help but know that we have been with God. We are not called to a life of ease, but are soldiers of the Lord Jesus Christ,

and let us learn to endure hardness like good soldiers ever looking unto Jesus, the author and finisher of our faith. With all its trials and testings, it's the sweetest life this side of heaven and I praise God when I read the promise that we shall have tribulation, for I glory in tribulation knowing that it worketh patience. Praise God for this way, praise Him that He counts me worthy to suffer for Him, praise Him for the Comforter who abides with His peace in my heart, praise Him for the finished work of Jesus, for He was manifested that He might destroy the works of the devil, praise Him for the risen Christ, praise Him for the blood, the blood. Hallelujah, it cleanseth me! Love to all the saints in His name and for the cause of holiness. A sister, Laura E. Adcock.

Alabama.

I am still sweetly saved up to date, all out for souls. In the year of 1879 I was converted and joined the Missionary Baptist Church in Red River county, Texas. I lived up to my duty as much as I knew how for one year until the deacon and clerk got mad at me and had me expelled from that body. I afterwards fell from justification and grew worse than I had ever been in my life. I then went to Sebastian county, Ark., and then in 1885, I was reclaimed and joined the Missionary Baptist Church. In the fall I fell in bad company and fell again, tho' the church knew nothing of it. I then went up in Washington county, Ark. Oh, what an awful life I lived! So vexed on every side, this world was only a desperate place for me. I almost cursed the day I was born. I was under conviction, but no help could I find. At times my heart would almost break on account of sin, but thank God, October 27, 1887, being under deep conviction, the blessed Lord spoke peace to my poor soul and the burden of sin rolled away, and I was happy once more. This was at Old Sassafras Pond schoolhouse at Sister Benedict's meeting. My heart began to long for something more. I began to offer my body a living sacrifice, but, to my surprise, God called to my attention thirty dollars that I had owed for ten years in Texas, and it began to roll up like a mountain and it got me in an awful fix. At last I told the Lord I would pay the last cent of it, but that did no good—it only made things worse it seemed. I got so in earnest about my soul that at last I told the Lord I would send ten dollars more with it to pay the man for waiting, and then the blood of Christ made a great rush upon the carnal mind and drove him to the wall. From that day to this I have proved God and tried Him. He has been able ever since to keep me all the way. Praise His holy Name forever. All out for souls telling the wonderful story of Jesus Christ and His love. Yours for soul,

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Indian Territory.

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