

LIVING WATER

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

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CHARLES SIMEON

BY
HENRIETTA MATSON

There is a precious heritage to those who follow God, in the lives of His saints—those who have trodden the same thorny path that we tread and have found the world, the flesh and the devil against them as we do, and yet through God's exceeding grace have stemmed the flood, and are now before the throne of God. It is astonishing how many such lives there are, and we trust the readers of "LIVING WATER" will not weary of hearing the story of their conflicts and victories. In the present age of stress and turmoil Satan someti mes brings Elijah's temptation to us, and we feel we are walking alone when we follow the footsteps of Jesus, and we need to remember the "ten thousands of His saints," who have borne the cross, and endured the pain for love of Him whom they served.

Charles Simeon was one of these, a man of such humble spirit, that as we read of him, humility, that sweetest and crowning grace, so rare to find, seems to stand out on every page. He occupied a high position as "Senior Fellow of King's College" and minister of Trinity Church, Cambridge, England, where he influenced multitudes of young men in the University, and drew about him a constant succession of youth, in the fifty-four years of his single pastorate. A very large number of these were aroused to a deeper interest in spiritual things, and many of them led out into large fields of usefulness.

Henry Martyn was one of these and Thomson, who followed Martyn in his work in India, and who was Simeon's brother-in-law. His interest in missions was a prominent feature of his work, and his position enabled him not only to select missionaries but to counsel, warn and sympathize with them when on the field. His large correspondence, that we find in his memoirs, is mainly with missionaries and Christian workers—his "children in the gospel," as he calls them, over whom he had a fatherly care.

He was eminently a man of prayer; he not unfrequently spent whole nights in prayer. His biographer says, "This spirit of prayer counteracted the natural roughness of his temper, gave a certain charm to his conversation, moderated contentions, led to continual self-knowledge and growth in grace, and laid the foundations of his wide influence. In his afflictions prayer was his refuge. There was an

intensity of desire, a prostration of soul, a brokenness of heart before God and a holy breathing after spiritual things which few understood. This habit of prayer, not only brought down the grace of God but gave a certain softened tone to his whole character, and shed a sort of unction over his conversation and his whole ministry."

His interest in the conversion of the Jews is very touching, almost prophetic of the present times. Some of his finest sermons are on



CHARLES SIMEON

this subject, and on his dying bed he dictated a simple but affecting address by which he hoped to influence others to take up this part of his work.

In a letter addressed to a friend, he says, "I find no difficulty in believing that God will hear and answer prayer; on the contrary I seem to feel that if God only gives me an heart to pray the work will surely be done.

"I am aware of the difference between asking for ourselves and for others, but I know whence a spirit of prayer comes and whence a holy boldness and confidence, and I look on these as a kind of pledge and earnest of greater blessing. This is what I am longing for; I desire to be more humble, more constant, more earnest in prayer, and I feel if I obtain this mercy from God, my dear brother will be given me." His very great affection for Hen-

ry Martyn was shown in many ways. It was through Mr. Simeon's influence that the chaplaincy to India was secured, under which Mr. Martyn first went out. His picture was sent to Mr. Simeon after Mr. Martyn, through failing health, had gone to Persia, and when it was opened and his eyes rested upon the loved face, so changed by illness, Mr. Simeon's tears fell fast. He says, "In seeing how much he is worn, I am constrained to call to mind in whose service, he is thus worn, and this thought brings relief, and I am reconciled to the idea of weakness, and sickness, or even death, if God wills it". The picture was hung in his room over his fireplace where his eyes could rest upon it when he would, for, he said, "such a monitor stirs my heart to prayer for India." And again, "What an expression of countenance! No one looks at me as he does—he seems to be always saying, 'Be serious, be in earnest, don't trifle, don't trifle!' Then smiling at the picture and gently bowing, he added, 'And I won't trifle, I won't trifle.'" He was constantly looking out for missionaries to send under the Church Missionary Society, but writes, "There is sad want of missionary zeal among us. A chaplain will come to you at Christmas, but I cannot find a Martyn. It is delightful to hear of your progress in the Arabic New Testament, and of the speedy prospect of finishing your work upon it. This alone is a rich recompense for going to India. O that God would pour out his Spirit upon that land and gather to Himself a numerous and a holy people."

The following letter was written to one who had been urged to preach "very strongly."

"What, my brother, is your object in preaching? Is it to win souls? If it be, how are you to set about it—by exciting all manner of prejudices, and driving people from the church? Our Lord spake the word in parables, as men were able to hear it. Paul fed the babes with milk and not with strong meat. You must not be in bondage to the religious world any more than to the ungodly. True, you are not to keep back the fundamental principles of the gospel, but there are different ways of stating them, and you should adopt that which expresses kindness and love. Only speak with love to man and not from the fear

Scriptural Sanctification

BY P. R. NUGENT

OBJECTIONS ANSWERED—CONTINUED

5. "Such professions exalt self." If they do there is something wrong with the professors. They may be unfortunate in the choice of words, or in manner; or deficient in information; or, alas! they may have only an empty profession. We heard once of a man who overheard a conversation on a car between two persons on the subject of sanctification. One made the assertion that he did not believe there was a sanctified person. When the brother heard this he arose from his seat and, placing himself squarely in front of the unbelieving man, said: "Here you see one." His purpose may have been all right, but its execution was all wrong. And so it often happens that witnesses succeed in making "I" more prominent than Jesus.

But Scripturally considered there is no exaltation of self in any witness to what has come solely through the grace of God, for the reception of any offer of His grace comes after a full recognition of self-unworthiness, helplessness, and insufficiency. Otherwise there would be no room for God's grace to be exercised. Boasting is excluded in the "law of faith" (Rom. 3:27), which is the law which operates with grace. Since boasting is self-exaltation, when it is excluded self-exaltation is also excluded. Those who become "sanctified by faith" have learned that in themselves is nothing good, and the purpose in testimony is to help others into the same life and to honor Christ. Such testimony is right and is required. "Ye are My witnesses," God says (Is. 43:10). We read of "women professing godliness" (1 Tim. 2:10), and of those who said they were abiding in Christ (1 John 2:6). These references show that it was customary to speak of what God has done for the soul. (See also Philemon 6).

6. "Some holiness people do not live it." True. But the same objection is brought against Christianity in general by the unbelievers. They say "Christians don't live it." Is there, therefore, no such thing as Christianity?

7. "I could not live it." No; but how about God in you? "I will dwell in them and walk in them and cause them to walk in my statutes" (2 Cor. 6:16; Eze. 36:27). Whether you believe in sanctification by faith or not, you are already under obligation to be holy and to live a holy life, and this grace puts you in the place where there is power to discharge that obligation. The battle is one of faith ("fight the good fight of faith," we are told) and not of mere human effort. To be held back by the thought voiced in the objection is to let unbelief rule and to overlook the fact that life is not lived as a whole, but only one day at a time, or rather one moment at a time.

Do you not think that God could keep you right one day, and when that day is over, one more, and so on to the end?

8. "Did not Paul say that the law in his members brought him into captivity to sin?" (Rom. 7:23) Notice that in this passage Paul is a captive (15 and 23), and carnal (14), because he committed sin and could not help it. To this agree the words of Jesus, "Who-soever committeth sin is the servant (slave) of sin (John 8:34). But notice further (John 8:36), He says, "If the Son shall make you free, ye shall be free indeed." Free from what? Evidently from sin, for the slavery spoken of is a slavery to sin and the freedom must apply to the same matter. It is evident, then, that Paul, in Rom. 7:9, etc., had not yet fully realized what his right was by reason of his union with Christ. He had at that time seen his need of deliverance even from unlawful desire—the inward movement of sin; and then God led him on to see that "in Christ" there was to be "no condemnation" (Rom. 8:1), not even that which comes from indwelling evil. This discovery is what causes him "to thank God through Jesus Christ our Lord" (7:25). He had found freedom in Christ (8:2). The experience in Rom. 7:14-24 is that of a person who is fighting the battle against inward sin in his own strength (notice how often "I," "me," and "my" occurs) instead of trusting Christ to do what "I" can never do.

Again, it is further evident that Paul does not speak here of his experience at the time of the writing of the epistle, from the fact that he here speaks of himself as carnal (Rom. 7:14), a condition which he tells us is that of a babe (1 Cor. 3:1-3). If he had been himself entirely carnal, or a babe and so mainly carnal, he he could not have consistently rebuked the Corinthians for such a condition. And in an epistle written before that to the Romans (Gal. 6:1), he gives directions to those who are "spiritual"—something he could not well have done had not he himself known what it was to be spiritual. And in an epistle written a little later he classes himself with the perfect, or mature ("Let us, therefore, as many as be perfect," Phil. 3:15), something he could not have done had he been carnal or still in infancy. All of which shows conclusively that Paul's established experience in Christ was not that of a carnal man in bondage to sin, as is described in Rom. 7:11, etc., but what is spoken of in 6:14 and 8:2, and Gal. 5:1—a spiritual man (i. e., one in whom the Holy Spirit ruled) set free from sin.

9. "Does not the Bible say, 'There is none perfect?'" Not exactly. Paul says, in Phil. 3:12, "Not as though I had attained, either were already perfect," but the connection

shows the attainment referred to to be the resurrection from the dead. Verse 11 says, "If by any means I might attain (not unto entire holiness, but) unto the resurrection from the dead." And then follows the statement, "Not as though I had already attained, either were already perfect" (R. V., made perfect), that is, in the resurrection for which he strove—not the "general resurrection," (for there is no need to strive for what comes to all) but the "first resurrection" (Rev. 20:6). In the later verse (15) he expressly places himself among the "perfect," thus showing that there is a perfection that belongs to God's people before they are glorified (see also Heb. 10:14; 1 Cor. 2:6; Job. 1:8; Ps. 37:37; Gen. 6:9). It is the possession of those whose love to God is above all other loves and proceeds from a heart that God has cleansed from sin. Yet, of course, beyond this is that perfection which comes only to the glorified.

10. "Scripture says, 'There is none righteous' (Rom. 3:10), and 'There is not a just man on earth, that doeth good, and sinneth not' (Ecc. 7:20). Yes, but of what class is this said? Solomon, in the same book (8:14), speaks of just men, and wicked men, and many passages assert truths about the just. "The path of the just is as the shining light" (Prov. 4:18). God "blesseth the habitation of the just" (3:33). Noah was a just man (Gen. 6:9). From these statements it is evident that there are just men, and that the truth stated by Solomon is of man's state by nature (for the keynote of Ecclesiastes is "under the sun," not under God's salvation), and that the quotation made by Paul has reference to the same class is evident. It comes from a Psalm (14), which begins, "The fool hath said in his heart, There is no God."

11. Again, "If we say we have no sin, we deceive ourselves" (1 John 1:8). The "we" of verses 6, 8, and 10 refer to the same class among the Christians of John's day. They maintained that walking in darkness (6), or sin, did not break their fellowship with God; that they could do thus and yet "have no sin." Such "deceive" themselves and have not "the truth" in them (8). Contrasted with these is the state of those who, like John, walked "in the light as He is in the light," that is, separated and cleansed from all sin (v. 7). He uses the word "we" in both cases because he was addressing professing believers, and puts himself with the whole company. Yet in that company there were very opposite states, for surely one who has "no truth" in him (8) is not like one who is cleansed "from all sin" (7). The difference lay in the "walk," or manner of life. Some walked "in darkness," others "in the light." These conditions, with their results, still exist.

It is true, however, that even when the soul is pure, there may be at times need of some special cleansing on account of contact with evil or through unconscious indulgence in a wrong thought or act. This seems to be referred to in John 13:10: "He that is bathed needeth not save to wash his feet but is clean every whit" (R. V.). Though the body was

clean, the feet became soiled in walking; so, though the heart is clean, the daily walk, in the midst of sin, may bring some defilement by contact, or through ignorant practice of what is not pleasing to God. What Peter did not know then he would "know hereafter" when as shepherd of God's sheep (John 21) he would remove from the practice ("walk") of those sheep the things that were not of God.

12. James 3:2 is also used against holiness truth: "In many things we offend all." Con-

necting this with v. 1 it can rightly mean that a "master" (teacher) does not know all truth, and therefore errs in some lines because of insufficient knowledge. Or the word master, as Mr. Finney has suggested, may have the use here it had among Greeks and Romans who applied it to "slanderers and critics on the manners and morals of others." Those who got into this sort of business would of course go wrong in many ways. This accounts for the exhortation in v. 1.

to me that all of God's designs of mercy for you are not yet accomplished.

"Your soul is not yet brought into full harmony with God, and therefore I suffer. My prayer is not yet heard. But it is not a prayer, self-made, formal and outward. It is the voice of the Holy Ghost uttering itself in the soul; an inward burden which man cannot prevent nor control. *And the Holy Ghost prays with effect.* When this inward voice ceases, it is a sign that the grace which has been supplicated has been sent down. I have been in this state for other souls, but never with such struggle of spirit, and never for so long a time. You may delay the results by resisting, but you cannot hinder what God designs for your soul. When God comes to claim the full dominion of the heart, opposition will increase and prolong the inward suffering, but it can have no other effect. Pardon the Christian plainness with which I express myself."

Is it any wonder that God did so much for this remarkable man, whose influence has been felt by multitudes in the world who knew nothing of Madame Guyon? That was Holy Ghost prayer, which will be freely breathed upon the humblest soul that leaves itself entirely to God's disposal. The Holy Ghost, who indited those strong supplications in his behalf, also wrought in him, and led him into the way of peace.

The family into which Madame Guyon's daughter married, being of the number of Fenelon's friends, she says—"I had frequent opportunities of seeing him at our house. At such times our conversations turned upon the subject of inward and spiritual life. From time to time, he made objections to my views and experience, which I endeavored to answer with sincerity and simplicity of spirit. But notwithstanding these unfavorable circumstances, which were increased by Fenelon's high position, he gradually entered into the light and gave his unqualified assent to the views which God enabled me to present." His unswerving adherence to these views and his constant walk in the light of God, in the trials and persecutions which followed, are sufficient proof of his sincerity.

During her residence at the house of her daughter she found such frequent interruptions from the claims of company and of the family, that Madame Guyon's religious labors were hindered and somewhat curtailed. Accordingly, after the lapse of about two years, when her daughter had become sufficiently adjusted to her new life that she could spare her mother, however reluctantly, she once more hired a private house in Paris, where she could more fully command her time, and where she could more readily and entirely give herself to the work of the Lord.

It was after she was fully established in her own home that her acquaintance with Madame de Maintenon became somewhat intimate. This celebrated woman, although for political reasons she was not publicly acknowledged as such, was really the wife of Louis XIV.

THE LIFE OF MADAME GUYON

By E. M.



MADAME GUYON

It was after Madame Guyon's release from prison in the convent of St. Marie, that her history became interwoven with that of Fenelon, Archbishop of Cambray, in a remarkable manner.

Fenelon was one of those extraordinary men who gave luster to the age in which he lived. His name has come down to us, full of the sweet fragrance of a life devoted to God, but he was also held in high honor for the superiority of his talents, and was one of the most brilliant as well as devout of French divines.

We catch glimpses of him in French history—a tall, handsome, young man, reserved to an extreme, but affable in his manner and possessing a charm which won all hearts. He mingled freely with the men of learning that were found in the Court of Louis XIV and was appointed tutor for the King's grandsons. The Duke of Burgundy was his special charge. He was heir to the throne of France, but a most passionate youth, so violent in his temper, that he would break the clocks that summoned him to an unwelcome duty, and fly into the wildest rage at the rain that hindered some pleasure, but combined with these unhappy traits, he possessed large intellectual powers. When Fenelon undertook the difficult task of training this young prince, he seemed to realize that it would require more than his intellectual culture and power, and in a large measure depended upon the only true source of strength, for he was then a man of prayer and of faith.

It was, however, later in life that he came to know God as his Sanctifier, and that he sounded the depths of divine love, for which, like all true souls, he bore his unflinching testimony. The persecutions which he afterwards suffered are an evidence of the sincerity of his belief. He was acquainted with the remarkable story of Madame Guyon's missionary labors, her religious writings and her experience, before he ever met her. He desired to

know something more of a woman whose great mental powers, as well as piety, had made her one of the religious reformers of the age. They first met at the house of a mutual friend. Madame Guyon also felt that she was acquainted with this remarkable man by reputation, and they at once, without much preliminary, went right to the heart of the subject that was of vital interest to both; that is, inward religion, rather than the outward forms in which they had both been trained.

Fenelon had always been an earnest soul, but he was not satisfied; he was heart-hungry to know more of God, to know and understand what this woman knew—the transforming and sanctifying power of the Holy Ghost. Freely, and as heart to heart, they talked of the things of God. They had frequent opportunities of meeting and exchanged letters, many of which have been published. Fenelon with all his learning and culture and strength of intellect, was deeply wrought upon. The first struggle of his mind was—could he make that entire and absolute consecration of himself in all things? Until this was settled, he knew he could not expect the higher results for which he longed. He had already surrendered himself up to God's disposal to a certain extent, but with the light of heaven shining down upon him, he saw it meant more than he had hitherto known.

From the first interview with Fenelon, he was mightily laid upon the heart of Madame Guyon in prayer. "She presented him before God." She wrote him during this struggle in prayer—"My soul has so intently gone out to God on your account, that I have slept but little during the past night; and my spirit burns and consumes itself within me, in the interest which I feel for your entire renovation."

And again she says "For seven days past, I have been in continual prayer for you. My soul presenting continually its object before God, that His will may be accomplished and God's glory might be manifested in you; this desire has been like a lamp that burns without ceasing. Such was the prayer of Jesus Christ. Such is the prayer of the Seven Spirits who stand before God's throne. It seems

She had his confidence as well as his affections, and for many years her power was felt in the important affairs of France to be hardly less than the king's. She was a woman of great opportunities as well as responsibilities. God only knows how she met them. He is her judge.

But she was unhappy, and sought Madame Guyon, hoping to learn something that would quiet the restless soul within her. She established a girls' school, St. Cyr, where daughters of persons who had suffered losses, or had spent their lives in the service of the state were received and educated. Two hundred and fifty young ladies were in the school at this time, many of them daughters of illustrious but unfortunate families, and Madame Guyon was permitted to visit the school, and give religious instruction to the young ladies. It was an opportunity which she greatly prized, and doubtless many a young soul was led into the light of God, through her instrumentality.

It was at St. Cyr that Madame Guyon met Madame de Maintenon more frequently than at the palace of Versailles, though earlier in their acquaintance, she was invited to the royal palace and Madame de Maintenon felt great satisfaction in listening to what God had done for this misrepresented and persecuted woman. But the king was very suspicious and could not conceal his displeasure at any appearance of heresy; accordingly, it seemed better for them to meet at St. Cyr and have their conversations.

Thus, constantly reaching out after the souls of others, and blessed in her labors to an extent seldom witnessed; listened to with attention by the ignorant, and criticized or attacked by the learned, Madame Guyon's name came once more into notice, and excited great and general hostility, except with those who sympathized with her views. Her enemies seeing the difficulty of quenching the light that was in her, resorted to the most dreadful measures. One of her servants was prevailed upon to poison her, but God defeated the plan, and her life was preserved.

The excitement and wrath against her became so great, that it was thought prudent for her to leave her house and remain in concealment for several months. She thought by retiring altogether from notice for a time, the opposition would quiet down. But she was mistaken; for it was reported that she had gone into the provinces to scatter her heresies, and in consequence of this interpretation being put upon her movements, she thought it best to return to her home. This she did, and entered upon the discharge of her ordinary duties, leaving the results with God.

Her friends, fearing personal violence or renewed imprisonment, drew up a memorial addressed to the king, giving a correct account of the incidents of her life and her motives of action, with a view to vindicate and protect her. But Madame Guyon declined their kind efforts, being doubtful whether it was the will of God that she should be thus vindicated or protected. She preferred to leave it all to God's wisdom—she was His, He would care for His own. Her friends respected her wishes and the memorial was not presented.

Sanctification

By Rev.
N. J. Holmes

CHAPTER II

ISHMAEL AND ISAAC

"Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the free woman." (Gal. 4:30).

Let us now, as the Spirit may lead, look into some of the different ways of presenting the truth of the disposition of, or the doing away with the old man, or the body of sin, as they have been set forth or illustrated in the Bible. We only desire to go as He leads, and we believe that He leads by the way of the Scriptures—the Old and the New.

Away back in the book of Genesis we have a beautiful illustration of this truth in God's dealings with Abraham. He told him yonder in Ur of the Chaldees that He would give him the Land of Promise, and bless him and make him a blessing, and make of him a great nation. Abraham believed God, and went expecting the fulfilment of the promise, but without knowing how it was to be accomplished. After waiting on the long deferred promise awhile, he and Sarah schemed to help it on. And Ishmael was born to him of Hagar, the bondwoman. Ishmael was the child of the flesh—the seed of Abraham, but not the child of the promise. Abraham departed from God's way and brought a curse on the whole human race, through Ishmael, the offspring and the work of the flesh. God was waiting for the time when Isaac, the promised heir, would indeed be manifestly the child of promise through the supernatural power of God, that he might be a type or symbol of the spiritual life—regeneration. Now Ishmael, after the flesh, was born first; then Isaac, after the spirit. The first intercourse between these two that we find mentioned was when Isaac was weaned, Ishmael mocked at him—the flesh against the spirit.

And Paul says in Gal. 4:29, 31: "As then he that was born after the flesh persecuted him that was born after the spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bondwoman, but of the free." This was what Sarah foresaw. And she said to Abraham that Ishmael must be cast out. Abraham was grieved at this, and would probably have demurred, but God said to him: "Hearken unto her voice; for in Isaac shall thy seed be called." (Gen. 21:12). Ishmael had to go out. And so must the flesh go. "That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." (Rom. 9:8). There was a time in the home when Ishmael was alone—when the

flesh was absolute. Then came Isaac, the heir of the promise, and the conflict began. This is the warfare between the flesh and spirit. The flesh can never be heir to heaven with the spirit, nor be at peace with it. The only way by which peace could reign in that home was the expulsion of Ishmael.

After he was out it was left for Isaac to be put on the altar of God. He was commanded to be presented as a burnt offering; but in the moment of supreme obedience on the part of Abraham, was transformed into "a living sacrifice, holy, acceptable unto God." Such is God's command to us—put away the flesh and yield the spirit wholly to God for His service and glory. Here we have then the doing away with the flesh, or the old man, after the manner of the casting out of Ishmael in this Bible picture. Is not the lesson to us that the flesh can and must be cast out, in this life, before victory comes to the babe in Christ, or the carnal Christian? The birth of the new man is not in itself the removal of the old, but produces the occasion and the demand for it. It is another act of the same mighty power which produces the new man, that must remove the old. The birth of Isaac took place while Ishmael was in the home, and his birth in itself did not destroy, or remove Ishmael from his place in the home, but it brought about the occasion, or necessity, for his removal. And it was accomplished through the same hand that gave birth to Isaac, though at another time, and by another and altogether different exercise of the same power. Abraham was grieved at the thought of Ishmael being cast out from his home, and was averse to it. He thought it was not needful. He could manage Ishmael, and keep him in subjection—suppress his evil nature, and eventually develop him into harmony with Isaac. But God showed him that it was not so to be. Ishmael must go, that Isaac might inherit in peace.

So it is today. It is hard for even the regenerate to learn that the old man will never yield to the dominion of the new spiritual life, or be brought into subjection to the will of God. It (the flesh) is enmity to God. It is not subject to the law of God neither indeed can be. There is absolutely no reconciliation between the old man and the new—between the flesh and the spirit. The flesh must go out when the spirit comes in before there can be perfect peace and victory in the soul. Beloved, let us all realize this all-important truth, and let the old flesh life go. Let us, through the grace of God, avail ourselves of the wonderful provision which has been wrought out for us by Jesus Christ, at Calvary, for the disposition of the old man—the body of sin.

Let us by faith take him outside the camp to the place of the cross, and there with our sin bearer go down into death that we may be forever freed from sin. Praise God! the old man may be crucified with Christ that the body of sin might be destroyed that we might henceforth be free from sin.

Yes, "Henceforth," Glory to God! from the period of the exercise of the faith for the crucifixion of the flesh, we become free from sin, and in condition to present ourselves unto God, as those that are alive from the dead, and our members as instruments of righteousness unto God. (Rom. 6:13). God would have us to present our bodies unto Him as a living sacrifice, that He may fill us with his Holy Spirit, and thus make us holy and acceptable unto Him. (Rom. 12:1). Oh, that the children of God, hampered by the presence and power of the carnal mind, would arise and go forth in the full purpose of regenerate souls, seeking deliverance from the bondage of the flesh, and claim the victory purchased for them at the cross. Let us, under the blood-stained banner of Christ, our Captain, raise the war cry—Death to the flesh, and life eternal to the spirit! Away with the old king, and long live the new—Ishmael to the cross, and Isaac on the altar of the living God.

It was after Abraham had yielded to Sarah and to God and had cast out Ishmael, and laid Isaac on the altar yonder on Mount Moriah in the act of offering him as a burnt offering to God, that his hand was staid, his son was saved, and God was satisfied. And he said to Abraham. "Now I know that thou fearest God,

seeing thou hast not withheld thy son, thine only son from me." And again he said: "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gates of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." (Gen. 22:12, 16-18).

When the child of God, struggling with sin, and hungering after righteousness, will come to the point of the utter abandonment of all sins, the complete renunciation of the flesh, and yield himself in absolute obedience to God as Abraham did, he will find that, there and then, the blessing of God will be poured out upon him, and especially that greatest of all blessings the Holy Ghost, the Comforter, will come into his heart, and fill every part of his being with Himself. He then and there becomes "a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work." (2 Tim. 2:21.) That is to say he is prepared to be used, developed, strengthened and broadened in the service of the Lord, and to grow in the grace and the knowledge of God.

Should we not then, beloved, be willing, be glad, yea, long to be sanctified, to be set apart from sin unto God and filled with the Spirit, and, like Isaac separated from Ishmael and placed upon the altar for God's service and glory?

Blind Peter.

Blind Peter was one of the first pupils the Rev. W. H. Murray had in his little school in Peking. He had invented an easy system of reading and writing for his blind scholars—raised dots, as with us; but the difficult Chinese characters were simplified and numbered; and as numbers they were read.

Peter was twelve when he was brought to the missionary by his elder brother, who promised to come back soon. Their parents were dead, and together they must have begged for their living, but alone his brother could work. But he did not come for years. There are some 500,000 blind people in China, and they are mostly beggars.

Peter learned to read very quickly, as well as to prick his writing. He likewise learned to read music, to sing and to play the organ. By and by he was very useful in teaching the new pupils all he knew himself.

Blind Peter has a wonderful memory. He played the organ at the mission services, and once, when there was a change in the hymn-book, he learned in two months all the fresh four hundred hymns with their appointed tunes.

Mr. Murray has pupils coming to him sometimes from long distances. One young man walked three hundred miles to Peking. One man wheeled his blind wife four hundred and fifty miles in a one-wheel barrow, over a wild country without roads.

They all learn to read the Bible and are taught about Jesus Christ. Several of them, when they go back to their country homes, read with their finger-tips to their friends and neighbors, so that when a missionary comes there after some time, he is surprised to find how many have learned to believe in Jesus Christ, and are waiting to be baptized.—Philadelphia Methodist.

Personality is more potent than words. Men and women impart ozone to the atmosphere without knowing what good they have done. They become standards of righteousness and are all unaware that anyone looks at them to gauge his own opinion or shape his own conduct. They are like regulator clocks, by which the watches of the world seen to be wrong are set aright and are kept aright. To try to live the best in the hope that somehow one can put the best into the very air, and get it into the life of the school and community, and have it become a part of public sentiment, that surely is noble. This is the way to live. No one ever lives in vain who so lives. Someone is helped by him.—James G. K. McClure.

We are to respect our responsibilities, not ourselves. We are to respect the duties for which we are capable, but not our capabilities simply considered.—W. E. Gladstone.

All subscribers whose time will have expired by April 15, 1904, should either renew or notify us at once of their desire to have the paper continued.

Examine your label now,

A QUIVER OF ARROWS

ILLUSTRATIONS FOR CHRISTIAN WORKERS

Silently the work of our lives goes on. It proceeds without intermission and all that has been done is the under-structure for that which is to be done. Young man and maiden, take heed to the work of your hands. You do not leave it behind you because you forget it. It passes away from you apparently, but it does not pass away in reality. Every stroke, every single element abides, and there is nothing that grows so fast as character.—Selected.

Sensible.

A man once said to his pastor that the reason why he did not accept Christ was because he once had a partner who was a professing Christian, who wronged him in business.

"That is your real reason, is it?" asked the minister.

"It is," replied the man.

"Suppose we put it down in writing," said the minister, and drawing out his note book, he wrote: "The reason why I am not a Christian is that my partner, who claimed to be a Christian, wronged me in a business deal."

Tearing out the leaf, he folded and handed it to the man saying, "When you come before the Great White Throne and God asks you why you have rejected his Son, just hand Him that paper," and turning away he left him. Hardly had he reached home when his door-bell rang and there stood the man, with the paper in his hand.

"Well," said the minister, "what can I do for you?"

"I have brought this paper back. I am afraid it would not answer as an excuse to give to God." "You think that God would not accept it then?"

"I am afraid not."

"We may as well tear it up then," and suiting the action to the word the minister tore it into fragments and threw them away.

"Now have you any other excuse which is better?"

"I do not think of any."

"If you haven't any good reason for not becoming a Christian, had you not better give your heart to God now?"

"Yes sir, and I will."—Union Gospel News.

Waters From the Sanctuary

Mrs. May Anderson Hawkins, Avondale, Ala.

Loss of Faith.

The "Accuser" loses no opportunity to get in his fiendish work with all believers. But he is especially persistent in trying to overthrow the faith of those who have covenanted with God to follow Jesus all the way.

Not a few letters come to the writer in which souls mournfully accuse themselves of having in the past lost faith, and when they again whole-heartedly strive to follow God's will, the enemy plunges them into irrepressible sorrow by holding up to them their past lack of trust. And sometimes alas! the grief ends in discouragement which soon—unless checked—runs into despair.

As the writer has journeyed all along this wreck-strewn pathway, her truest sympathy is evoked by these mournful self-accusations.

And yet, dear ones, if you did but know it, you are merely voicing the "Accuser's" words of condemnation in these sad laments.

Just so soon as a soul experiences genuine penitence over past failures in the life of faith, and confesses such failures, his sin is washed away. We know this from the precious words found in 1 John 1: 9; "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Because you experience no strong feeling that you have thus been forgiven and cleansed, you fail to appropriate by a living faith what has truly been granted you.

It is easy thus to fail in "appropriating" because faith has become weakened through past failures. Faith grows strong through exercise exactly as the muscles of the body do. And it becomes correspondingly weak when it is allowed to remain inert and inactive.

So, instead of recognizing this fact, and determining to believe God's word anyhow even though faith is so tremulous that no conscious experience of forgiveness and of cleansing is felt, what do you do? "Wobble and waver," waiting for feeling before faith has even begun to appropriate God's free gift, until the enemy, seeing his chance to fling you back into his maelstrom of doubt and fear, begins to nag you mercilessly over your past failures.

Ten chances to one but that some of the deadly poison from his artful tongue is not admitted into your heart. And once admitted, the average believer, instead of recognizing his danger and the tactics of the enemy and ejecting the foul stuff, proceeds to incorporate it into his inmost being.

This is done by mournfully submitting to the naggings; by "pating the Accuser on the back" (so to speak) and telling him his words are true. That it is all very sad, very dread-

ful, yet you are forced to acknowledge your many past failures and also to admit there seems small chance of you ever being restored to God's favor.

And some there are who call this an "honest confession" and plume themselves on their candor.

Beloved, out upon such nonsense! A hearty, open confession of sins and failures before God—and also before men if such failures have involved others, or has led you into a life of hypocrisy) is all right. Is needful, in fact, if you are to be restored.

But after such confession has been honestly made; and when the tremulous, weakened hand of faith is reaching up to grasp God's free gift as given in the quotation already cited from John's epistle; if at this juncture, the wily Accuser comes and holds up the past sins before you, what should you do?

Fling the precious BLOOD in his face. Cry out in desperate earnestness:

"The BLOOD, the BLOOD is all my plea!" And then, as the quickening of faith responds to this cry, and the blessed Comforter draws nigh to strengthen you, you can add with uplifted heart and eyes:

"And hallelujah, it CLEANSETH ME!"

You still may not feel the cleansing. But maintain your position; meet every attack of the Accuser, no matter how plausible his words may sound, by the Blood that washes away all sin and all defilement, and the consciousness of cleansing will come to you in time as surely as the sunrise follows the dawn, or the noon follows the morning.

It was thus that Luther, the sturdy champion of faith, met the enemy's subtle onslaughts.

Satan brought a long, black list of sins and held them up before the kneeling saint and said,—"Every one of these sins are yours. See what a lot of them. And one sin is enough to send you to hell. How can you hope to escape? You deserve hell, not heaven."

"That is true. But the blood of Jesus Christ my Lord, cleanseth me from all sin. Not one is left," answered Luther, undisturbed.

"But look. Here is another list. And these are blacker than the others," persisted the Accuser.

"Yes, I know. But every sin has been blotted out by the blood of my Lord, and my heart is cleansed," and the face of the kneeling man grew radiant instead of sorrowful.

Three times did the adversary thus approach him with his list of damning sins. But Luther's faith prevailed over all his arts, and the Accuser finally withdrew, silenced and discomfited.

Beloved, learn to use the precious Blood. When you do, Satan must flee. He cannot

stand having this far-reaching sign of the atonement held up, in living faith, before his cruel eyes. He must needs turn aside to torture other souls not thus hidden under the crimson tide.

Never forget that we are told in the book of Revelation the secret of the snow-white robes, palms of victory, and joyful hallelujahs of the ransomed saints. We find it in these words: "They overcame him (the Accuser) by the blood of the Lamb, and by the word of their testimony."

You see, dear ones, the blood alone is not enough. We must make use of it; not only get under its cleansing power but also, by the word of our testimony ringing out on the current of a living faith, learn to put the wily adversary of souls to flight.

Don't let him snub and overthrow you! No matter how often faith has failed in the past, arouse yourself now, this moment, and claim your redemption rights. Reach up the hand of faith—tremulous though it be, and draw this promise into your soul: "Thy sins, which are many, are forgiven thee. Go in peace."

And if, through long disuse, you feel incapable of this effort, cry out in tears, as did the demoniac's father: "Lord, I believe. Help thou mine unbelief."

The help will come, beloved, for your Christ has long been waiting to catch the music of that cry. No melody is half so sweet to His ear and heart, as the cry of a soul for Divine help, cleansing and deliverance. It was to answer this cry that He suffered in Gethsemane and on Calvary.

Never yet has He turned away from such a cry. And He never will. The feeblest faith, if it be genuine, will reach His heart and will draw forth help and strength and encouragement. And soon—in some inscrutable way—you will find the arm of faith grown so strong that promise after promise is grasped and incorporated into your soul and life.

The writer was recently encouraged and strengthened by noting how John the Baptist, under sore pressure, seemed to lose his assurance of faith in Christ.

This does seem wonderful, as we read of it, for John was "filled with the Holy Ghost from his mother's womb."

Not only so, but he had been given on the banks of Jordan a divine revelation that Jesus was the Christ.

And yet, when in prison, his human nature so far asserted its innate weakness that he allowed a doubt to enter his heart as to whether Jesus was, after all, the promised Messiah. So he sent two of his disciples to ask: "Art thou the Christ, or look we for another?"

In reading this account of his failing faith the other day, the writer seemed to understand what, perhaps, was one of the reasons for this strange experience. He was in a prison, doubtless dark and noisom as such prisons in that age usually were. His body suffered from this unhealthful environment, and his

mind also felt the poisonous touch of his material surroundings.

He may have pondered thus: "If this be really the Christ, would He not have interfered in my behalf? Surely, for, do we not read: 'He shall set the prisoner free?' Yet He has seemed to pay no attention whatever to me since Herod bound me and cast me into this dungeon. Perhaps, after all, I was mistaken in the voice I thought I heard saying: 'This is my beloved Son.' And the inner revelation that came to me: 'Behold the Lamb of God,' may only have been the voice of my own spirit. I then felt sure that this wonderful Prophet was the Christ. Yet now I am in doubt. I will send two of my disciples and ask him, for these doubts make me restless."

We know the result of this inquiry. Jesus did not say: "I am He for whom Israel is looking." No, He knew it would be sufficient to gird John's faith afresh merely to have His daily acts rehearsed before him. These acts were in direct fulfilment of prophecy, and bore on their face the mark of His Messiahship.

All John needed to strengthen his wavering faith was this gentle reminder.

Beloved, let our Lord's quick response to John's vacillating faith—which must have sorely grieved Him—be our guarantee of a like response.

Jesus did not intervene to deliver His bold "forerunner" from prison. He knew that this cup was one ordained for John to drink, and that the quaffing of it would add unrivalled lustre to his crown.

Neither may He interfere to deliver you from the fiery furnace into which you are now plunged. His tender love for you ordains this very trial. He sees how it will, if meekly borne, burnish the gold, and He desires to see you reach the highest possible point of spiritual fulfilment.

What He will do, however, if you will but trust Him, is to gird your weak faith until it becomes strong and able to bear the furnace heat without flinching.

More: He will not only enter the crucible with you, but He will make you conscious of His blessed Presence just so soon as your eyes are free enough from tears to see Him.

a powerful magic, after feasting her guests with delicacies and firing them with wine, she touched them with her wand and transformed them into lions, tigers, wolves, camels, elephants and the like, until her fair estate satisfied her ambitious desires. Such is the strange influence exerted upon all who give themselves up to questionable companionship.

Not only do "evil communications" corrupt good manners but on the other hand, great good comes from proper companions and great good may be done by exerting a proper influence. It is said of Eliot, the noble missionary to the Indians, by one of his friends, "I was never with him but I got or might have got some good from his company."

Archbishop Usher always used to say to his friend Dr. Preston, with whom he was very intimate, after conversing on learned and general subjects, "Come Doctor, let us have one word about Jesus before we part."

A woman was accustomed to ask prayers in the meeting for her husband and at last it was suggested by a friend, that perhaps she might help to answer her prayers by showing him more kindness and love. In thinking it over she said to herself, "I have always told husband and son that they would get only a cold supper Monday nights, because it was wash-day and invariable he comes home drunk. I will try another method." So on the next wash-day, she said, "Come home early and I will have a good hot meal ready for you" They did so and all were very happy. That night she said to her husband, "Forgive me, I have done wrong and neglected you, I will do better." The husband with tears said, "If you are going to try to do better, I will," and he gave up drinking, became a Christian, prayers were answered and a home transformed.

At a Northfield convention, recently, the following story of the first singing of the hymn "Ninety and Nine" was told:—

Across the Connecticut River, in full view of the church windows and of the outdoor platform where Mr. Moody and the musicians stood, a man who scorned religion stood on the front porch, angry because his family were at the meeting. The wonderful song in the marvelously magnetic voice of the inspired singer floated clearly and distinct through the still summer air and over the quiet water. The listener, Mr. Caldwell, afterwards testified that that song pierced his heart and converted him. He began to lead a Christian life, and when Mr. Moody started his school work he helped him in every way he could.

Nine years after his conversion the cornerstone of the New Congregational Church was laid, and Mr. Sankey, at Mr. Moody's request stood upon it and sang "The Ninety and Nine." In one of the Seminary buildings some distance from the church, Mr. Caldwell lay dying. He said to his wife: "I hear singing; open the window." She did so; and listening to the song that had brought him to Christ, he past into rest.

These are a few glimpses of the possibilities of usefulness in every life and a few hints as to the wisdom of choosing only the best companions.

"My son, if sinners entice thee, consent thou not. Walk not thou in the way with them. Refrain thy foot from their path. For their feet run to evil, and make haste to shed blood. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whose hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil."

Influence of Companionship

BY PASTOR W. J. MOSIER
BROOKLYN, N. Y.

A man is not only known by the company he keeps but he is largely made or unmade by his company. Disease is more contagious than health. Consecrated Christians are constantly tempted to lower their standard through contact with carnal Christians, carnal Christians through contact with the world, and the people of the world through contact with those who are beneath them in moral ethics. It was the mixed multitude which caused Israel to sin. It was alliance with the Canaanites that led to the Babylonish captivity. It was the alliance of Jehoshaphat with the wicked Ahab that cost him a dismantled kingdom, the loss of tributary nations and nearly cost him his life. It was the union of the early church with the state that brought on the dark ages and it is the affiliation of the church with the world which has shorn the church of her beauty, blessedness and power.

It is because of this that God has, all through His word, forbidden the affiliation of His people with the people of the world, and that he has given so many practical illustrations of the awful penalty that follows the violation of His commands and of the sure rewards that follow the keeping of them. Listen to the Psalmist, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in seat of the scornful." Again, he asks, "Lord who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly. . . . In whose eyes a vile person is contemned." Again, he testifies, "I have not sat with vain persons, neither will I go in with dissemblers. I have hated the congregation of evildoers; and will not sit with the wicked. My foot standeth in an even place; in the congregations will I bless the Lord."

We once heard John B. Gough say, "I would give my right hand to Him if I could forget that which I have learned in evil society; if I could tear from my remembrance the scenes which I have witnessed, the transactions which have taken place before me." What a blessing if the young could learn a lesson from such an experience. A man had a beautiful parrot which sang hymns. His neighbor had one that only cursed and swore. He asked the privilege of companionship for the wicked bird with the psalm-singing one. It was granted but the result was not as anticipated for they both learned to swear alike.

The tree-toad is said to take on the color of the leaf or tree or flower nearest to it. So without some counteracting influence, we become like those with whom we associate. Pythagoras, before he admitted anyone into his school, inquired who were his intimates. An ancient Greek enacted a law against keeping bad company and laid a heavy fine upon those who were convicted of it.

In every community there are moral lepers who are more dangerous than a physical leper would be. Such should be recognized, shunned and ostracized. If the real contagion that is threatened by them could be discerned and exposed, the danger would not be so great. But the evil work is done under the cloak of respectability, relationship or religion. "In vain is the net spread in the sight of any bird." Its deadly influence is all the more real because gradual and unrecognized. In the neighborhood of Swansea, Wales, for miles around there is no vegetation owing to the smoke from the large copper works there. So bad companions are destroying the life of multitudes all around us. The fabled Circe dwelt in her palace embowered on a charming isle. There were flowers and music and manifold attractions, but her grounds were lacking the romance of various kinds of animals. By

LIVING WATER

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EDITORIAL

We Are Living.

We are living, we are dwelling
In a grand and awful time;
In an age on ages telling;
To be living is sublime.
Hark! the waking up of nations,
Gog and Magog to the fray;
Hark! what soundeth? Is creation
Groaning for its latter day?

Worlds are charging, heaven beholding;
Thou hast but an hour to fight;
Now the blazoned cross unfolding,
On—right onward for the right!
On! let all the soul within you,
For the truth's sake go abroad!
Strike! let every nerve and sinew
Tell on ages—tell for God!

—Arthur Cleveland Coxe, 1840.

The Bible Training School is to close April 10th. The Worker's Convention is to commence April 5th, and will continue till the 10th, so that the students can have the advantage of the Convention. Evangelist W. B. Godbey is to be with us several days during the Convention (from Tuesday till Friday). We are expecting a good attendance of evangelists and local workers. We expect reduced rates. Buy your tickets on the certificate plan.

The old system of continuing a subscriber's paper after his time has expired has proven unsatisfactory both to the subscribers and the publishers. Under this system many persons have the paper sent them by their friends, others only subscribe for one year, others remove and some even die and still the paper continues to go after the time expires. This gives occasion for many misunderstandings. The cash system can work no hardship on any one, for if it is not convenient to pay when due all you have to do is to notify us and we will wait upon you. Our object being to either have the subscriber renew or else

say that he wants the paper continued. As this is perfectly just to everybody, we have concluded to adopt this plan.

Where could you get soul food, a thing so much needed in our families now, cheaper than through its columns—think of it, only 2 cents a copy.

Preach Jesus.

It is said that a certain minister preached everything else but Christ until he found a note lying on his pulpit one morning saying, "They have taken away my Lord and I know not where they have laid him."

It was such an effective rebuke that he was aroused thereby and began to preach the real gospel. Not long after, he found another note on his desk which read as follows: "Then were the disciples glad, when they saw the Lord."

Ministers of the gospel have no time to preach science, art, literature, philosophy, etc. These may all be used incidentally in illustrating and enforcing gospel truth, but Jesus and His work must be the theme. No other message will arrest the attention and satisfy the heart of poor, hungry, starving souls who are being driven by Satan into the pit. It is a mistake to assume that the gospel is losing its power because a whole lot of stuff, palmed off on the people as a substitute for the gospel, fails. The gospel is still the power of God unto salvation, and when faithfully proclaimed will prove as mighty in the salvation of men today as it did in the days of the apostles. Much of our modern religion is such a highly diluted, emasculated, enervated, lifeless kind of stuff that it has no appreciable effect upon the world.

The pure, simple gospel of Jesus, preached in the power and demonstration of the Spirit, is still mighty to the pulling down of the strongholds of Satan, and will shake the world now as it has in other days. The only redemption of fallen humanity is in Christ Jesus. He is the only cure for sin. A man who tampers with and tones the gospel down to suit the taste of a Christ-crucifying age is a traitor to the cause. In so doing he not only loses his own soul but the souls of those who follow him. Sin, the dread leprosy of hell, is the same vile, awful plague that swept the antediluvians and the Sodomites off the face of the earth. There should be no apologizing for it, nor efforts to cover it up, but the dread disease should be freely and fully confessed to the great Physician who is able to make every whit whole.

The need of the hour is for a ministry who will so preach that people will see the exceeding sinfulness of sin, be seized with the pangs of repentance, and fly to Jesus for relief.

"Behold, the Lamb of God that taketh away the sin of the world," should be the cry today as of old—Jesus dying in our stead as a propitiation for our sins; Jesus enthroned at the right hand of the majesty on high guaranteeing unto His people such supplies of grace that right down here in this world of sin they may be more than conquerors through Him that loved them and gave Himself for them—cleansed from sin through the death of Christ and preserved in a life of holiness by the risen and glorified Savior.

In these days when there is so much superficial teaching, how we need to emphasize man's fallen condition and the recovery therefrom through the omnipotent Christ. The gospel preached as it should be will show men their lost condition and then point to Him who "came to seek and to save that which was lost." The preaching of these great truths has always brought forth stalwart Christian character.

Joseph Parker, the well-known London preacher said:

"I have seen life in most of its aspects; I have tasted the bitterest sorrow ever drunk by human lips. I have work long and hard, and have never eaten the bread of idleness. I have known the misery, the shame, and the anguish of sin. I have hewn out to myself cisterns, broken cisterns, that can hold no water. Looking back upon the checkered way, I have to testify that the only preaching that has done me any good is the preaching of a Savior, who bore my sins in His own body on the tree; and the only preaching by which God has enabled me to do good to others is the preaching in which I have held up my Savior, not as a sublime example, but as the Lamb of God that taketh away the sin of the world."

"E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

"He Thresheth Out His Wheat."

When the wheat is carried home,
And the threshing time has come,
Close the door.

When the flail is lifted high,
Like chaff I would not fly,
At His feet oh let me lie.

On the floor.

All the sorrows that I feel,
All the cares that o'er me steal

Like a dart,

When my enemies prevail,
And my strength begins to fail,
'Tis the beating of the flail

On my heart.

It becomes me to be still,
Though I can not all His will

Understand.

I would be the purest wheat,
Lying humbly at His feet,
Kissing off the rod that beat

In His hand.

By and by I shall be stored
In the garner of the Lord,

Like a prize.

Thanking Him for every blow
That in sorrow laid me low,
But in beating made me grow

For the skies.

—Selected.

THE REGIONS BEYOND

How Many People Are There in China?

"Put them in rank, joining hands, and they will girdle the globe ten times at the equator with living, beating human hearts. Make them an army and let them move at the rate of 1,000 a day, week after week and month after month, and they will not pass you in 1,000 years. Constitute them pilgrims, and let 2,000 go past every day and every night, under the sunlight and under the solemn stars, and you must hear the ceaseless tramp, tramp, tramp of the weary pressing, throbbing throng for 500 long years."

"Just to get some idea of the population of that country, take your Bible in your hand and turn over the pages. Count the chapters—it would take a long time; count the verses, count the words—an endless task. Go further, count all the letters in the Bible from the first chapter of Genesis to the last of Revelation, every single letter, without missing one. Have you got then the number of the people in that one land alone? Far from it. You must do it again; you must do it ten times, twenty times, forty times, eighty times, one hundred times before you reach the sum of the population of China. The letters of 113 Bibles are not enough to represent the souls in that land."—World-Wide Missions.

How We Give.

The women of America spend far more for artificial flowers and kid gloves than the church does for missions.

Christians "lay up" annually above all their comforts and luxuries one hundred times the amount they give to foreign missions.

Many times as much money is puffed away into tobacco smoke by the men in America in one year as the church gave in a century to evangelize the world. The church as a whole gives less for the evangelization of the world than is expended in idolatrous worship at a single heathen shrine in India—that of the goddess of cruelty.

The average gift of each church member for foreign missions is about forty cents a year, or one-ninth of a cent a day. Is this the price we place on the redemption of the world?

One year when \$18,000 was spent for the raising of a crew, \$150,000 in connection with a football game, \$70,000 for a banquet and \$600,000 for a wedding, our mission boards were left groaning under heavy debt.

One church spends twenty times as much for its choir as for missions; in another the printed programs cost more than they give to this great cause; in another the soprano costs enough to support two missionaries and a hundred native preachers in the field.

A ten-cent piece will buy a cigar, or preach the gospel a whole day through native lips. A dollar will furnish an evening's amusement, or keep a boy in a mission day school for twelve months. With such possibilities in money, how can we waste even a penny?—Selected.

Brought To God by a Gospel.

Away in the north of Comilla District, in Bengal, there lived a strict Hindu, who owned a little property, and was what one might call comfortably provided for in comparison with most tillers of the soil. His conscience was easily satisfied by periodical visits to the priests of the town, with whom he left his regular subscription. He had never heard of the loving God nor of Jesus his Savior, nor to his knowledge had he ever met a missionary. To his surprise, he one day found a Gospel of John amongst his belongings. How it got there he could not tell, and he was equally a stranger to the contents of the little book. He had learned to read only a little—quite sufficient, however, to master the simple Bengali of the Gospel. He said: "I liked the book when I read it, and my wife liked it, too, when I read it to her. Then I read it daily to my family, and the more I read, the more I liked it. I soon saw it was a book about a God who loved us, (Jno. 3: 16), and this was a surprise to me. During all this time we continued worshipping our family idols; but one day I said to my wife: 'This book tells us about another God different from our

idols; I think we ought to pray to Him.' So we began to pray every day to the true God, but secretly, for fear of our neighbors. As we continued reading and praying, after a time we had doubts about the idols, so gradually one by one they were put out of the house." On one occasion, while on business in the town of Comilla, this secret disciple heard some one preaching and singing in the market, and he soon made the discovery that we were telling the people about the same God of whom he had read in the book. His joy seemed complete when he found that he could hear more from us. He has been a willing learner, sitting and drinking in the truth and carrying off to his family as much as he could remember. Soon his priestly offering ceased, and he now gives regularly to God's work. Before leaving on furlough, our friend, whom we had learned to love, came to the mission house, a distance of twenty or thirty miles, to receive his parting blessing, as he called it. "Now," he said, "please accept this special contribution, and with it I want you to purchase more Gospels to give away, so that others may find God, too."

It was a sight that filled our hearts with gladness, to see this aged disciple marching off with his roll and packet of literature, to adorn the house he had dedicated to God. "As for me and my house, we will serve the Lord!" The last account that reached us from him was that he had lost his wife, who he knew was happy with Jesus. He cannot now come into Comilla and is almost confined to bed. His light still shines in the darkness around him, and as a faithful father he has led his sons and daughters to trust in the living God.—Selected.

The Medicine Needed For China.

An old Chinese woman once came into a missionary hospital, saying that she would like to see the doctor. On his asking what she wished, she replied: "The mayor of our town has lately been with you. He was a very bad man; used to cudgel his children, wasted his money at play, and had so foul a mouth that all the waters of the world could not have made it clean. But since he has been with you the tiger is transformed into a lamb, and his wife is full of joy and astonishment. He no longer gives her an unhandsome word, and they live in peace together."

"Good news," replied the doctor; "but what now do you wish, my good woman?" "Well," said the woman, "you are to tell nobody, but I too have an unhappy mouth, and I am afraid my daughters-in-law find it none too easy to live with me. Therefore, I have come to beg you to give me some of the medicine that has cured our mayor."—Monatsblatt.

On the Wings of the Burden.

This illustration is from Dr. Pearson, on burden bearing: Somewhere I have met a fable, that when God first made the birds, He made them without wings. With gorgeous plumage and sweet voices endowed, they could shine and sing, but could not soar. Then He made wings, and bade the birds go and take up these burdens and bear them. At first they seemed a heavy load, but as they bore them upon their shoulders and folded them over their heart, lo! they grew fast; the burdens became pinions, and that which once they bore, now bore them up toward heaven.

The fable is fact. We are wingless birds and our duties are the pinions. When at the beak of God we first assumed them, they seem but burdens. But if we cheerfully and patiently bear them, they cease to be a load. The burdens change to wings; they bear us up and on toward the cloudless heaven of His presence. As the beloved Samuel Rutherford says: "The cross of Christ is the sweetest burden that I ever bore; it is such a burden as are wings to a bird or sails to a ship—to carry me forward to my desired haven."—Sel.

Would you like to have some tracts to distribute? Our 16th page will tell you how to get some.

SILVER FILINGS

There is only one way to have good servants: that is to be worthy of being well served.—Ruskin.

Make it a point to do something every day that you don't want to do. This is the golden rule for acquiring the habit of doing your duty without pain.—Mark Twain.

It is worth realizing that there is no such thing as commonplace life or uninteresting circumstances. They are so only because we do not see into them, do not know them.—Selected.

I know whom I have believed—the Person Himself, the friend of sixty years—intimately, experimentally, continuously, in storm as well as in calm, upholding, reproving, and consoling me.—Newman Hall.

Nothing is too little to be ordered by our Father; nothing too little in which to see His hand; nothing which touches our souls too little to accept from Him nothing too little to be done to Him.—E. B. Possey.

Learn that to love is the one way to know
Or God or man: it is not love received
That maketh man to know the inner life
Of them that love him; his own love bestowed
Shall do it. —Jean Ingelow.

As whole acres of Persian roses are required to make a single ounce of pure attar, so the soul's balm is the slow product of a long course of right living and thinking, every separate act and thought of which contributes its own minute but precious particle of sweetness to the rich result.—Selected.

"It was a fine trait in the character of Prince Albert that he was always so ready to admire what was good in others. 'He had the greatest delight,' says his biographer, 'in anybody else saying a fine saying or doing a great deed. He would rejoice over it and talk about it for days.'"

Never be ashamed of thy birth, or thy parents, or thy trade, or thy present employment, for the meanness or poverty of any of them; and when there is an occasion to speak of them, such an occasion as would invite you to speak of anything that pleases you, omit it not, but speak as readily and indifferently of thy meanness as of thy greatness.—Jeremy Taylor.

"A devout woman once wrote thus: 'In my own family I try to be as little in the way as possible, satisfied with everything, and never to believe for a moment that anyone means unkindly toward me. If people are friendly and kind to me, I enjoy it; if they neglect me, or leave me, I am always happy alone. It all tends to my one aim, forgetfulness of self in order to please God.'"

"The blessing of her quiet life
Fell on us like the dew,
And good thoughts where her footsteps pressed
Like fairy blossoms grew.

"Sweet promptings unto kindest deeds
Were in her very look:
We read her face, as one who reads
A true and holy book.

"The measure of a blessed hymn
To which our hearts could move—
The breathing of an inward psalm.
A canticle of love!"

A great many of our subscribers have written commending our new plan about stopping the paper when the time is out, unless notified to continue. If you want yours to go on, notify us at once.

OUR Young People

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

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

Murfreesboro, Tenn.

Dear Cousin Eva:—The last time I wrote you my mamma was living but now she is in heaven. She died the 15th of January. And, oh, I miss her so much. I am a little girl eleven years old. I have one sister and two brothers living and one little sister and brother in heaven with mamma. Pray that I may meet them there some day. I am visiting my Aunt near Leanna. For pets, I have two sweet little nephews. Their names are Wamon Lee and Robert Doe. I also have a pet hen. I am going to have her for my missionary hen, and also I have a pet cat. Its name is Tommy. My school is going on but I am not going as the weather is so cold and bad. My teacher's name is Mr. Jamison. Enclosed you will find five cents for the missionary fund With love.

Mabel Tomberlain.

Dear little girl, your letter touched my heart. It is indeed sad for a child to be motherless. But do you know, dear, Jesus can be a mother to you? He can guide, protect and teach you, if you will just open your heart, *listen and obey*. Ah, He is the way to heaven, where mamma is. No one cometh unto the Father but by Him. Is this hard to understand? Do not try. Just put your hand in His. Select Jesus for your friend, trust Him to save your soul, obey as He teaches, and all will come right.

R. R. No. 7, Murfreesboro, Tenn.

Dear Cousin Eva:—I want to join your happy band of cousins. Mamma takes LIVING WATER and I enjoy reading the little children's letters and your sweet answers so much. I am a little girl ten years old. I am not a Christian but want to be some day. I am not going to school now for it is so cold. I have a pet dog and a pet hen my dear Aunt Hattie gave me before she died. She was so good and kind to every one and we miss her so much. My papa and mamma are both sanctified. I have three brothers and four sisters; they are all Christians but two. I have one sister in Nashville. Her name is Mrs. Fannie Covington. My little Cousin Mabel is spending the day with me today and we will send our letters together. Enclosed you will find five cents.

Love to all. Essie Reed McGowan.

Essie, I wish you wanted to be a Christian today. It is so easy to procrastinate. This is a big word, and stands for a bad habit. Do you know anybody who always "puts off" things? Perhaps they intend doing these things, but have a habit of "putting off" really getting to work, and so they are always leaving them undone altogether. This is procrastinating. O, how many do this about salvation, and how often do they let it go until too late. They intended, yes, but did not. Ask Jesus to help you get in earnest and settle it now.

Dear Cousin Eva:—I am a girl thirteen years of age. I have three sisters and five brothers. My mamma is a Christian and my father was a Methodist but he

is in heaven now. I have two sisters and one brother there. My little baby brother is named George. I am not a Christian but hope to be some day. I am staying with Mrs. Walkup and she takes LIVING WATER and I enjoy reading it and especially the children's page. I went to school this summer and my teacher's name is Miss Lena Judon. I liked her very much. My deskmate was named Nellie Hooper. I read the Bible every night and read a prayer book and say the Lord's prayer every night. We have preaching once a month. Our preacher is named Brother Sanders. We have Sunday school every Sunday. Well, I will close, hoping to see my letter in print.

Yours very truly, Kate Young.

Ah, how Satan loves to encourage us in putting off the salvation of our souls! And how little we realize the danger of this course. As I have said, people really *intend* to get saved, but, *intentions* are as ropes of sand in our hour of danger. They won't save, they do not even help or comfort us when we are about to meet God and are not prepared. "Hell is paved with good intentions," is an old saying, a sad one, but only too true, I fear. Think a moment. The things we put off doing, even if we honestly intend doing them, are the things we seldom do. Or if we do, it is after they should have been done, and we have brought trouble on ourselves and others by our habit of delay. Isn't this so? Again, we are really careless about the things we put off. "Yes, I am going to do that some of these days," we say very often. It is a very *poor promise*. How sad then to act in this way about our own souls and the commands of God. Whatever else you may put off, Kate, don't let this be among the number. Select this as something that needs immediate attention, and come to God in this spirit about it. He will meet you more than half way when you get in earnest.

Echo, Ala.

Dear Cousin Eva:—I am fourteen years of age and I go to school now. I like my teacher very much. School will soon be out. My best schoolmates are Cora Bell, Mollie and Laura Riley. I think so much of them. I am not sanctified but I wish to be some time. Your new cousin,

Jessie Riley.

Echo, Ala.

Dear Cousin Eva:—I am fourteen years old. I go to school. My best schoolmates are Jessie, Mollie and Laura Riley. I like them very much. My teacher's name is Prof. Asa Eisenby. He is a nice teacher I think. I belong to the Methodist Church. I am not sanctified but I hope to be some time. We have had a good meeting here this winter held by Rev. C. L. Bruner and wife. They are sanctified, and I do indeed like them. Papa has subscribed for LIVING WATER, and we have just received our first copy. I like it so much. Your new cousin,

Cora Bell.

We are very much pleased to welcome you both into the family, Cora and Jessie.

I have been speaking of *procrastination*. We can make the same mistake about sanctification that sinners do about salvation. We can put it off until we really become triflers with God's commands. I have seen this in scores of cases, Cora, and it is a grievous mistake, dishonoring to God, and hurtful to ourselves. We ought to obey the Lord about getting sanctified, just as soon as we hear that it is His will for us to be.

You are you, dear girls, and haven't seen the danger of this as I have. If it is God's

will, it is most important for you to attend to it at once. It is His desire, His will, for each one of His children. God was so much in earnest about it that Jesus suffered without the gate that it might be done in and for you. My little sisters in God's family, go to your Father at once, tell Him you want His holy will done; that you respect His wishes more than anything else in life and yielding all to Him, let Him work this will in you.

Oklahoma, O. T.

Dear Cousin Eva:—We have been thinking of writing to you for some time. Papa takes the LIVING WATER, and we have taken it nearly three years. I have two sisters and two brothers, their names are Lillie, Elsie, Arbor and Paul the baby. We used to live near Murfreesboro, and I remember seeing you at the camp meetings. There are some Holiness people in Oklahoma City; they have preaching every Sunday, and we attend their meetings. You will find enclosed ten dollars from all of us children, we want it to go to Brother Boaze. He preached in the mission while we were in Tennessee. We all liked him so well for a preacher, and hope and pray that he will do much good in the foreign land. Your sister, saved and sanctified,

Carrie Egermeier.

I am glad to hear from you Carrie, and to know that you are true to Jesus in your new home. God can use you all as witnesses for Himself, out there. People are not wanting religion very much. They are afraid to die without it, but would like to live as long as possible in their own way, and get saved just in time. One reason for this is that Christians are as a rule poor examples of what God can really do for us while we are living our daily lives. When a Christian has a shining face, and testifies that Jesus not only saves, but satisfies, and gives the sweetest joy and peace a human heart can know in this world, people are attracted. The world really believes religion is a good thing to die with. They do not at all know that it is equally as necessary and good in life. Witness then for Jesus, that He can give real joy and happiness, better than any the world offers. I will send your offering to Bro. Boaze. May God indeed bless this dear man in his labors.

Dollie, Ala.

Dear Cousin Eva:—Mrs. Dudley told us about you and how kind you were, and I want to thank you for your kindness. We have a nice little prayer meeting down here, Mrs. Dudley tells us stories out of the Bible. We have a great big prayer meeting, it seems everybody enjoys it because they come. Bell Fuller, one of the attendants, plays the organ one Sunday and I the next. I am going to move away soon. I do not like to leave our prayer-meeting, but I shall always remember it. I met Mrs. Dudley coming home this evening and she gave me her letter and told me to write one. I got me a camera Christmas and took the pictures of all the prayer-meeting, and will send you one when I get them finished. And I took Mrs. Lula Bristow and daughter, and Mrs. Dudley's picture and will send you one of them.

Flavia Westmeier.

You must know dear children, that I became acquainted with Mrs. Dudley and the prayer-meeting band some weeks ago. She wrote asking me to select some Testaments to be used in their meetings. A delightful task indeed, for it rejoiced my heart to know that some young people were finding pleasure in God's word. O that the number was increas-

ed a thousandfold! The Lord blesses us as we search the Scriptures with honest, childlike, teachable hearts. We must never read the Bible with a view of strengthening ourselves in some argument. Satan always has a hand in this kind of study, but the gentle Holy Spirit is grieved, and draws quietly away. But when we have a real desire to be enlightened that we may live right, how this blessed Spirit of truth loves to open the mind and make plain the things of God. May the Lord's richest blessing rest upon this little band, and may they be made wise unto salvation. I am sure, Flavia, it is a grief to you to move away. I am so glad, dear, you can take Jesus with you, and that He will give you the Holy Spirit as a teacher anywhere, if you will receive Him. Will you not open your heart freely, and let Jesus have His whole way with you?

Dear Cousin Eva:—Here comes the blue eyed boy again. I thought your answer was nice. I delight to read all of the young cousins' letters. My papa

travels most of the time and holds meetings. We get very lonesome when he is gone. I have no pets but one pig. So my brother and I study our books most of the time. Cousin Eva, I love Jesus with all my heart, although I am not a Christian, but I would like to be. We say our prayers and like to help mama and papa sing. My papa gave me a song book to sing in. I like to go to meeting and Sunday-school. I will send a nickel as missionary money, maybe it will help to brighten some poor children. Good-bye to all.
Virgil Vernon Vesoh.

Dear Virgil, I really enjoyed your letter, and yet it puzzled me too. If you love Jesus with all your heart, why are you not a Christian? Make it is because you haven't given Him that little heart. He not only wants your heart's love and admiration, He wants the heart itself. It is most important that He gets this heart in His hands, in His control, for the heart decides what we are to be in life. Having given Him the love, will you yield the heart to Him, and say, "Dear Jesus, I give my heart to you. Take it and do as you will, it is yours, for I am from this moment your boy?" The Lord Himself guide and teach you.
COUSIN EVA.

Our Missionaries

- John L. Boaze, Trinidad, Cuba.
 - Mrs. Jno. L. Boaze, Trinidad, Cuba.
 - Miss Leona Gardner, Trinidad, Cuba.
 - Miss Lela B. Hutchinson, Trinidad, Cuba.
 - Frank Ferguson, Trinidad, Cuba.
 - Miss Gertrude Smith, Trinidad, Cuba.
 - Lorenzo Castellano, Trinidad, Cuba.
 - J. T. Butler, Zacapa, Guatemala.
 - Mrs. J. T. Butler, Zacapa, Guatemala.
 - C. G. Anderson, Zacapa, Guatemala.
 - José María Samavoa and wife, native workers, Zacapa Guatemala.
 - Mrs. Emma Goodwin, now in this country.
 - Roy G. Coddling, Ipatpur, India.
 - Miss Lizzie Leonard, " "
 - Mrs. Eva Carpenter, " "
- Under appointment—
Miss Onie Lewis, Nashville, Tenn., for South America.
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Bud Robinson Writes About the Old Bible

Why is it that when a man denies the existence of a God he always fights the Bible? Answer, Because the Bible is the offspring of God, and when a man hates the father he is sure to mistreat his children. Do you catch on, or not? The grave holds the bones of all the great Bible-fighters, but no loom has ever been made that will ever weave a shroud for the Bible. And where is the pick and shovel that will ever dig the grave of the Bible? Thank God, the old Book will never have a funeral.

My friend, you might just as well stick your finger in the blue sky and look for a hole as to look for the grave of the Bible. It is a very peculiar Book indeed. Some of the master minds of the world have run against the Bible and mashed their heads all out of shape, but the old Book is still in good shape, and never enjoyed better health and greater prosperity. We are now printing ten million copies of the Bible every year, printed in three hundred and twenty-five different languages.

But, somebody says, Brother Robinson, can you prove that the Bible is a Divine Book? Why, of course I can. Well, you say, how can you do it? By just letting the Bible speak for itself. Now just put your Bible under your arm and walk down the sidewalk in your city, and see if the people don't give you all the elbow-room you want. But, you say, oh, that is because the people respect the man that carries the Bible. Not much, my friend, for if he did not have the Bible they would scrouge him clear off the sidewalk, and would not spit on him if he was to catch on fire. And if you want to see the devil's crowd scratch gravel and sift sand, you just hold your Bible up in one hand and point to an undertaker's establishment with the other, and see if every mouth don't become stopped,

and all the world become guilty before God. (See Rom. 3:19.) My friend, you see around hotels and depots, big cards hung up, and it says on them, "No loafing allowed around here," but who ever saw a sign like that about an undertaker's establishment? No sir; they go by there on tiptoe. Why is that? you say. Because the Bible says "It is appointed unto men once to die, but after this the judgment," (Heb. 9:27.) Dear reader, when the great white throne rolls in view, and the books are opened, and another book is opened, which is the book of life, and the dead are judged according to their works, (see Rev. 20:12,) you will have no time to talk about the old Book. If you are saved, you will be shouting; and if you stand there guilty, you will call for the rocks and mountains to fall on you and hide you from the face of Him that sits on the throne. (Rev. 6:16.)

In the Bible, God gives us the picture of a man in hell wanting water for himself, and a missionary to come to this country and warn his family of hell, but never said one word about being taken out of hell himself. Why did he not ask to be taken out? Because he saw that there was no chance to change the condition of his heart, and he would rather be in hell a sinner than to be in heaven a sinner. The Bible speaks of another man that died, and says that he went to his own place, and how dark the place he went to. Reader, where will you spend eternity?—The Soul Winner.

You know under our new rule, which we are sure you will endorse, unless you notify us, your paper will be stopped when the subscription expires. See your label and send in your renewal.

FIELD NOTES

Brother Millard Denton reports a great meeting just closed at Glendean, Ky. Over fifty saved. Praise the Lord.

J. E. Spence writes from Saucier, Miss., that he is located in a good field for mission work and is rejoicing in the Lord.

M. M. Pinson is to preach at the Pentecostal Mission, near Betsystown, Tenn., Saturday night and Sunday, March 12 and 13.

O. L. Bruner writes: "We begin our tent work at Kinsey, Ala. (a college town,) March 4th. We have many calls for tent meetings."

Evangelist W. B. Godbey writes that he expects to be with us in the Workers' Convention, from April 5 to 8. Let those who wish to hear him arrange to attend.

W. G. Wynns writes that he and his wife have been with evangelist D. B. Strouse in a meeting at Palatka, Fla. They closed last week and Bro. Strouse goes to other points in Florida.

Evangelists M. M. Pinson and T. B. Dean have arranged to travel together for the spring and early part of the summer. Those wishing their services can address them in care of LIVING WATER.

E. H. Brooks writes from Columbus, Miss.: "The work here is moving along real well. A great deal of interest among the children in the Sunday-school. Dr. Godbey will be with us for one week, beginning March 29th. Yours in Jesus."

R. O. Smith writes from Titusville, Fla.:—"I am still hard at work in this beautiful but godless town. Almost the whole house was an altar last night. Many strong men are seeking the Lord. Wife is some better and is helping much in song and prayer. Continue praying for us. God bless you. Your brother."

The Lord is blessing us here in His service. Have had testings and battles, but God has verified His promises. Bro. Eyr came and held two conventions, here and at Cardova, which did much good in showing the plan, purpose and spirit of our work. Brethren our hope is to go deeper, get sweeter, live freer and keep close to Jesus. Glory! In Jesus' love.

E. C. SANDERS, Carbon Hill, Ala.

W. A. Hart, pastor of M. E. Church of Monroe, La., writes:—"Rev. W. B. Godbey, the well-known holiness evangelist, will begin a meeting in the Methodist Protestant Church of Monroe, La., March 18th, (D. V.) at 7:30 p. m. Preachers and laymen are especially invited to attend this meeting. This is not a denominational meeting but is for the purpose of saving precious souls. Pray for the blessing of God upon the preached Word and that the Holy Spirit may do His office work, in convicting sinners, converting mourners, sanctifying believers and reclaiming backsliders."

James M. Taylor, of Knoxville, Tenn., writes: "The meeting in Columbus, O., was, all things considered, a very great victory. Over one hundred were either pardoned or sane life, and of the latter a few preachers. At Danville, Ill., we had a hard fought battle. The devil and church combined to show silent contempt to the work. We never did have the smashing up we would love to have seen, but many people found Jesus in pardon or purity and the local band are preparing for a great camp in the summer. We are now in a country church out from Newton, Ill. God is with us and people are at the altar seeking. Thank God the writer has a deep settled peace 'big meetings' or 'little meetings' do not affect."

B. D. Howard writes from Coushatta, La.: "I held a meeting at Gilbert resulting in much good. From there I went to Clark's School-house and held a seven days' meeting. Several converted, reclaimed and

sanctified. We had a real good meeting. Held six days' meeting at Grappes Bluff; much good accomplished. From there, I went to Liddieville and held a few days' meeting and much good was accomplished. From there, I went to Midway, and held several days' meeting resulting in much good. While at Liddieville, I had a pleasant home with Brother and Sister Slaughter and at Midway, I had a nice home with Brother and Sister Munn. Any one desiring my services in evangelistic work can write me at Coushatta, La. Yours in Jesus."

O. B. Newton writes from Art, Ala.:—"A great tidal wave of free salvation is sweeping through this country. The Holy Spirit is working in many hearts causing them to shout God's praises aloud. No record has been kept of the number saved and sanctified since Bro. Bruner commenced preaching through this country last August. The Lord did the work and He knows all about the reports. God is manifesting His mighty power through the instrumentality of His people, while on the other hand the devil is doing the same. He has some preachers (so-called) in this country who are fighting holiness very hard. We have just commenced a meeting at Bethlehem. We are looking and praying for a mighty work to be done."

A. S. Lutz, writing from Shreveport, La., says: "An interesting meeting has just been closed at this place. Rev. Joshua S. Sanders did some good preaching, which resulted in good to quite a number of souls. Brother R. H. Oliver led the singing. The services were held in the Riley building, as the proprietor, James A. Riley, kindly offered the place for a religious meeting."

"Rev. Joshua S. Sanders is well known in Louisiana, having been for sixteen years in the traveling connection. He is the son of Rev. Joel T. Sanders, one of the pioneer preachers in this section of the country. Three years ago Brother Sanders located, in order to give all of his time to evangelistic work, in which he has had considerable success. Any one seeking his services will get an earnest, sincere exponent of the Word of God in all its fullness; and one who uses the old time methods to bring about spiritual results in the way of a revival. His wife accompanies him in much of his work. When not engaged in evangelistic services, they contemplate doing mission work in this city. His slate is about filled for the summer, but he has several open dates for the spring, that may be filled. Those needing a helper may address Rev. J. S. Sanders, 587 Jordan street, Shreveport, La."

W. S. Hawkins Swift, Hardin Co., Tenn., writes:—"Bro. Felix Johnson, who was our monthly pastor last spring, reported to LIVING WATER results of tent meeting held at Swift Tenn., last August. Results 100 conversions and sanctifications. The object of this article is, to let you know what part LIVING WATER had to do in preparing the way for this wonderful revival. Refer to your books, and you will find that some 35 or 40 six week's subscribers to your paper were received from Swift in Feb. last. LIVING WATER sowed the good seed, making such a tent-meeting possible. One of these 40 went to a lady friend, a holiness worker at Lexington, Tenn. Her response to the writer, caused the organizing a secret prayer band, (Mat. 6:6). The open reward was the results of the tent-meeting. Glory to God in the biggest, peace and good will to all mankind. I held back this report till now, to see how the Holiness movement would hold out; if it would stand the test of Satan's Christmas frivolities. Before the tent-meeting many plays and dances. Christmas came and went without anything of the kind. In the place of these things we meet two or three times a week to worship God. We have two young sanctified preachers, who are the leaders of our prayer, praise and testimony meetings held regularly twice a week—never less but sometimes oftener. One week in November we held five prayer-meetings, and had several conversions. We have a Bible lesson attached to our Thursday night prayer-meeting. Our Holiness

people testify at each service to being saved and sanctified. We also have a strong temperance league with recitations from books got up for Demerest Medal Class. This league is a grand educator of our young people. We ask the prayers of all your readers that our Holiness band may be true and faithful to their profession."

Sister Leila Owen Stratton, writing from Mt. Selman, Texas, says: "I reached here safely, having had a profitable trip. I carry leaflets, tracts, papers, etc., with me so am enabled to do much 'way-side sowing.' Isa. 55:11 is restful. More and more am I impressed with the need of using the opportunities of each 'today.' He is deepening in my heart a quiet, intense earnestness in His work for the needy ones on every hand."

"The doors He opens unto me are many. His leadings are so quiet, so simple. I look back oftentimes in glad, sweet surprise, as He lets me see how His purposes unfold, after I have followed on in simple, unquestioning faith. I but obey—impelled, propelled, compelled by His constraining love shed abroad in my heart by the Holy Spirit given unto me. Walking in the sweet assurance granted through faith, this way is clearly lighted and made plain, so that, praise God 'one who runs may read.'"

"I like to think, first of all, of 'Him who sees,' and then of the innumerable company of witnesses who rejoice that today, as of old, one who is 'willing and obedient' may show forth the blessed fast to the world around that in 'this life I now live in the flesh, I can be more than conqueror through Him who loved me and gave Himself for me.'"

"Nearly five years ago, through riches of grace in Christ Jesus, I was sanctified wholly, and in quiet thoughtfulness I can say that continuously the life granted unto me has grown sweeter, quieter, richer, more blessed, by His grace, day by day for myself and home and for others with whom I have come in touch in His white, broad harvest fields."

"There need be no break in this blessed fellowship divine, this joy supremely sweet. I have found it so. "I held two services in Memphis as I was en route to Mt. Selman. I praise God for the work He is carrying on there. His truth of 'Holiness unto the Lord,' is planted in good soil. There are earnest-hearted, intelligent, substantial men and women in the mission in that city who, throughout life here, and throughout the eternal day in the 'Holy city,' will rejoice in their King, Christ Jesus, that they heeded His call here, and were permitted to hold high His white banner of holiness, and to testify by life and word to the power of an indwelling Christ to save from all known sin."

"I have felt interested in a special measure in Brother Tidwell since I first knew him; realizing then and now that the Father's hand was upon him and that as by the power of the Holy Spirit, he kept himself humble, willing, and obedient, the Master willed to richly use him. I believe Memphis is the Father's place for him; and that he is being enabled by the Holy Spirit to render wise, efficient, glad service to our Christ."

"It is restful to know that our efficiency depends upon God's sufficiency; and sweet to know the surrender of the 'I must' to the glad 'I will.' The Master loves glad service. God bless Brother Tidwell and the other dear brothers and sisters in Memphis, that He may make them a blessing to many hearts and homes. The work there is both aggressive and progressive; and the Lord is opening many doors."

"I am being blessed here as I distribute copies of LIVING WATER, and other literature. There are few better ways of working for the Master than in the distribution of good literature. God bless His work everywhere, and in a special way the different departments of His work there in the Pentecostal Mission. May He lead us in plain paths for the sake of our Christ. Amen."

I will be at the following places at the time given:
Lone Oak, March 11. 7: p. m.
Liverwort, March 12. 7: p. m.
Keosauke, March 14. 7: p. m.
Rubanross, March 16. 7: p. m.
Mount Union, March 18. 7: p. m.
Crooked Creek, March 20. 11: a. m.
Ludlow, March 21. 7: p. m.
S. W. McGOWAN

A National Appeal

The following appeal has been issued from Washington in behalf of the American Bible Society, signed by eminent public men from all sections of the country:

The American Bible Society for nearly eighty-eight years has pursued its single aim of circulating the Bible without note or comment in this and all lands. For this purpose it has been concerned in securing translations of the Scriptures in nearly one hundred languages. It sustains a close relation to the Christian churches of the United States as the ally and helper of their mission work at home and abroad, and as such deserves and receives their support. But in addition, the effect of its labor has been very marked upon our whole civilization. To have circulated, as it has done, seventy-two million Bibles, Testaments or portions thereof, is to have powerfully contributed to the moral health of the world. The social fabric of modern states has no surer foundation than the Bible, especially in a republic like ours, which rests upon the moral character and educated judgment of the individual.

No thoughtful man can doubt that to decrease the circulation and use of the Bible among the people would seriously menace the highest interest of civilized humanity.

Inasmuch as the work of the Society is in danger of being seriously crippled from lack of funds, its appeals for aid should meet generous response from all who love American institutions. We owe a debt to the Bible which can be partly paid now by carrying forward this great undertaking with increased vigor.

Theodore Roosevelt, Grover Cleveland, Melville W. Fuller, John M. Harlan, David J. Brewer, L. M. Shaw, James Wilson, George B. Cortelyou, John Hay, John W. Foster, William F. Frye, John T. Morgan, H. C. Lodge, George F. Hoar, Thomas R. Bard, F. M. Cockrell, R. A. Alger, John Daizell, Sereno E. Payne, John S. Williams, W. J. Bryan.

REQUESTS FOR PRAYER

Mrs. Winnie Cope, Bulls Gap, Tenn. "I need your prayers. I am not exactly satisfied, my soul is in trouble. I pray and try to do God's will at all times, but some how I am troubled with doubts and fears. It may be my health that causes this. I want you all to pray for me. I asked the LIVING WATER readers a short time ago to pray for my husband. I am glad to tell you that he was happily converted the 12th of December. Pray for God to show me if I am doing His will in all things, that is what I intend to do every day. I want perfect victory through Jesus over Satan at all times. I have had so much persecution, perhaps that causes dark clouds. I want my mind to be clear. I want perfect love in God that casts out fear, so I want fear what people shall do. I had a good experience, and sometimes I feel like I have it yet, but I want to see my way clearly if it is God's chastening hand. Pray for me to bear it. I have listened to Satan's accusations; I am troubled with impressions. I want to be free in Jesus, to walk after His spirit at all times. Your friend for Jesus."

Mrs. S. M. Newcom, of Dublin, Tex. writes:—"I will ask all the brothers and sisters to pray for my health to be restored, if it be the Lord's will."

I request that the readers of LIVING WATER pray to the end that my husband and I may regain our health and become sanctified. Yours as ever, Humboldt. Ida Sloan.

WANTED.

An experienced, sanctified woman as Bookkeeper in the Meridian Female College. J. W. BRAXSON, Meridian, Miss. President.

WANTED.—500 girls and boys and others who will undertake to sell Missionary Flower seeds to help the poor children in India. Send your address to Philip Bacon, Springfield, Mass., who will send you a paper giving information in regard to selling seeds, also very interesting accounts of the children who have been rescued. Send at once.

Charles Simeon

Continued from page 1

of man, and God will both accept and prosper you."

Mr. Simeon never married, but he had a home of his own where he lived alone with his servants who were devoted to him, and where his friends who loved him tenderly came freely to see him; and best of all he had the continual companionship of Him whom his soul loved, the Lord Himself. In his last illness a beloved friend, who became his biographer and who was his successor as minister in Trinity Church was constantly with him. They had much heavenly discourse together and a wonderful sweetness of spirit rested upon the now aged saint as he looked forward to his home going.

On one occasion, Mr. Simeon had been partly unconscious for a time, and on recovering he noticed several persons who happened to be in the room. He very emphatically told them that he wished to be alone with the Lord, and looking around said "You all seem to be anticipating what will not yet take place. I am not about to die. I know I am not." They all left the room, but he very soon sent for his friend and said, "You are all on the wrong scent and are in a wrong spirit. You want to see what is called a dying scene. That I abhor from my inmost soul. I wish to be alone with my God and to lie before Him as a poor, wretched, hell-deserving sinner"—then very slowly and calmly, he added—"but I would also look to Him as my all-forgiving God, and as my all adoring God—my covenant-keeping God. I wish to be alone, don't let people come round to get up a scene." He wished this friend to stay by him and see that no others came to see him pass away, assuring him that his going into eternity was a transaction between himself and his God.

He shrank from anything like personal laudation or praise, saying, "Satan himself could not be a greater curse to me than the person who would dare to breathe to me a word commendatory of me or of anything that I have done. Speak of the Lord's goodness, speak of Him, but don't speak of me."

His wishes were observed, and when the end came only his dear friend and the nurse were present. Just before the last he exclaimed—"O death, where is thy sting! There is no sting here. It is all taken away."

He died in November, 1836, at the age of seventy-eight. His monument stands in the chancel of Trinity Church, directly opposite the tablets bearing the names of his beloved Martyrs and Thomason.

Earnestness.

On one occasion Charles Simeon was summoned to the dying bed of a brother. Entering the room, his relative extended his hand to him, and with deep emotion said, "I am dying; and you never warned me of the state I was in, and of the danger to which I was exposing myself by neglecting the salvation of my soul!" "Nay, my brother," replied Mr. Simeon, "I took every reasonable opportunity of bringing the subject of religion before your mind, and frequently alluded to it in my letters." "Yes," exclaimed the dying man, "you did, but that was not enough. You never came to me, closed the door, and took me by the collar of my coat, and told me that I was unconverted, and that if I died in that state I should be lost. And now I am dying; and but for God's grace I might have been forever undone!" This affecting scene, it is said, made an ineffaceable impression on Mr. Simeon's mind.—Ex.

If I can put some touches of rosy sunset into the life of any man or woman then I feel that I have wrought with God.—George McDonald.

We do not and will not stop your paper if you want it to come on. If it is not convenient to renew just now, write us and let us know when you will be able to do so.

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DEATHS

Vantrease.

Jere Baxter, infant son of Dee and Elmer Vantrease, was born Sept. 24th, died Dec. 12th, age 2 months 17 days. We know it was hard to give him up, but he was so frail to travel the pathway of life, and his sweet spirit has returned to his Father. To the parents let me say that you feel you have lost a child; nay, he is not lost to you, but only sent before like unto a star, which going out of sight does not die and vanish, but shines in another sphere. Baxter is safe in the arms of Jesus, safe on His gentle breast. Grieve not, dear parents, he has gone only to brighten your home in heaven.

Your dear little babe so tender and sweet,
Will be tenderly cared for till next you meet
Pillowed so safely on Jesus breast
Little Baxter awaits the coming of the rest.
Grandmother.

Scott.

Sunday evening, Feb. 7th, 1904, just as the clock chimed six, the grim monster death entered the home of Mr. H. F. Seeler, and claimed for his own the mother of Mrs. Seeler, Mrs. Elizabeth Scott, aged about seventy five years. Mrs. Scott professed religion in 1879, and lived a devoted Christian life in the Methodist Church. Before dying she called her daughter Florence to her bed, and told her she would never recover, but said she was perfectly ready, and willing to die. Weep not, dear Florence, and other loved ones, but strive to live such a life as did mother, that when the Master calls, you can say as she did, I am ready and willing to go. Her remains were laid to rest Feb. 9th, at the Jackson Chapel cemetery near Daniel, Tenn., to await the resurrection of the just. Services were held by J. W. Gilbert. She leaves many friends, and relatives to mourn their loss.

Yet again we hope to meet her,
When the day of life is fled,
Then in heaven with joy to greet her,
Where no farewell tears are shed.
A Friend.

Peach.

On Jan. 4th, 1904, Mrs. Cora Elizabeth Peach, wife of Thomas Hickman Peach, departed this life to her home above. She was born April 15th, 1875, was converted under the preaching of Bro. J. E. B. Ridley July 1889, and lived an exemplary Christian life until the day of her death. She leaves a husband, one little three year old girl, a mother, sister and brother, together with a host of relatives and friends to mourn their loss. But the consoling thought is that our loss is her eternal gain. Funeral services were conducted at the residence by Bros. Strigley and I. T. Gamron, and she was laid to rest in Suggs Creek cemetery, Wilson Co., Tenn.

Unveil thy bosom faithful tomb,
Take this sweet treasure to thy trust,
And give these sacred relics room
To glumber in the silent dust.
Break from thy throne illustrious morn,
Attend, oh earth, thy Sovereign's word,
Restore thy trust. A glorious form,
Shall then arise to meet the Lord.

One Who Loved Her.

Ogle.

On Sunday night, Feb. 7th, 1904, Mrs. Sallie Ogle, (Nee Seeler) aged 35 years, fell quietly and sweetly asleep in Jesus. Mrs. Ogle professed religion at the age of twenty-three, and lived a consistent and devoted Christian life until about four years ago, when, under the preaching of John L. Boxer, she sought and obtained the blessing of entire sanctification. From this time on she lived what we would call a pure and holy life. She was always ready and willing to stand as a witness for Jesus. In her testimonies she would always say "He just sweetly leads me every day. I wish everybody had this blessed experience." Mrs. Ogle was loved by everybody. She said she did not fear death in the least, she was ready, willing, and waiting for the Master's call.

When dying she said, "Here is my little boy, who died, now. Don't you see him? Oh, look at the angels," and she clasped her hands and laughed. To the bereft ones we will say: "Look to Jesus; He alone can heal our broken hearts." Her remains were laid to rest in the Jackson Chapel Cemetery, near Daniel, Tenn., to await the resurrection. Services were conducted by J. W. Gilbert. "A Friend."

"What Did the Angels Blot It Out With?"

OUR BOOK LIST

A gentleman in New Orleans, writing to his brother an account of his conversion, ascribed it, under God, to the influence of his little son. Though a moral man, he was a lover of the world, an infidel, trying to quiet his conscience while neglecting all true religion.

His son's questions often puzzled him, and forced on his mind his inconsistency, both with what he himself professed to believe, and still more with the simple truths his son had learned from his nurse.

"So I lived," he wrote, "and so I should have died, had not God remembered His promise to His loving children, showing mercy unto thousands of them that love Him and keep His commandments. Now and then better thoughts, and desires, and sometimes doubts, and fears of a judgment to come, would spring up within my heart, which, however, were soon stifled.

"As time rolled on, God blessed me with children. As the boy Theodore grew up our natural love for him made us anxious about his welfare. A greater distrust of myself, and a greater sense of my inability to assure my boy of the truth contained in the simple little prayers I learned from my mother, with you and our other brothers and sisters, gradually began to grow upon me, and made me think oftener. Still I never went to church—had not even a Bible in the house. What was I to teach him. Christ and Him crucified? Or Universalism? Or let him learn what he could from the Jesuits, in whose church he had been baptized? Blessed be God! He, in His sovereign will, chose for me.

"One evening Theodore was lying on the bed, partly undressed. My wife and I were seated by the fire. She had been telling me that Theodore had not been a good boy that day, and what he had been doing, and I had reproved him for it. All was quiet, when suddenly he broke out into loud crying and sobbing. I went to him and asked him what was the matter. 'I don't want it there, father—I don't want it there!'

"What, my child—what is it?"
"Why, father I don't want the angels to write down in God's book all the bad I've done today. I don't want it there; and his distress was greatly increased."

"What could I do? I did not believe, yet I had to console him, so I said, 'Well, you need not cry, you need not cry, you can have it all blotted out in a minute, if you want.'

"How, father, how?"
"Why, get down on your knees, and ask God, for Christ's sake, to blot it out, and He will do it."

"I did not have to speak twice. He jumped out of bed, saying, 'Father, won't you come and help me?'"

"Now came the trial; the boy's distress was great, and he pleaded so earnestly, that the father, who had never bowed down to God

in spirit and in truth, got down on his knees alongside of that dear boy and asked God to wipe out his sins, and perhaps, although my lips did not speak it, I included my own sins, too. We then got up, and he laid himself down on the bed again. In a few moments he said, 'Father, are you sure it is all wiped out?'"

"Oh! how the acknowledgment grated through my unbelieving heart, as the words came from my lips, 'Why, yes, my dear son, the Bible says so; if you asked Him from your heart, for Christ's sake, to do it, and if you are really sorry for what you have done.'

"A smile of pleasure passed over his face as he quickly said, 'What did the angels blot it out with?'"

"Again was my soul stirred within me as I answered, 'With the precious blood of Christ!'"

"The fountain had at last burst forth—it could not be checked—and my cold heart was melted within me, and I felt like a poor guilty, ignorant sinner; and turning away, said, 'My dear wife, we must first find God if we want to show Him to our children; we cannot show them the way unless we know it ourselves.'

"After a little time the boy, with heaven almost looking out of his eyes, came from the bed, and, leaning on my knee, turned up his face to me and said, 'Father, are you and mother sinners?'"

"Yes, my son, we are."

"Why," said he, 'have you not a Savior; don't you love God? Why are you sinners?' I answered as best I could; and in the silent hours of the night I bent in prayer over the dear boy, and prayed, 'Lord, I believe; help thou my unbelief.'

"My wife and I, blessed again be God! prayed jointly for ourselves and our child; and God heard the prayer, and received us, as He always does those who seek Him with the whole heart, for He has said unto such, they 'shall surely find Me.'"—American Tract Society.

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A Startling Confession

Sir Francis Newport was trained in early life to understand the great truths of the gospel, and in early manhood it was hoped that he would become an ornament and a blessing to his family and the nation. The result, however, was far otherwise. He fell into company that corrupted his principles and morals. He became an avowed infidel, and a life of dissipation soon brought on a disease that was incurable.

When he felt that he must die, he threw himself upon his bed. After a brief pause, he exclaimed:

"Whence this war in my heart? What argument is there now to assist me against matters of fact? Do I assert there is no hell, when I feel one in my own bosom? Am I certain there is no after retribution, when I feel a present judgment? Do I affirm my soul to be as mortal as my body, when this languishes, and that is as vigorous as ever? Oh that any one would restore unto me that ancient gourd of piety and innocence! Wretch that I am, whither shall I flee from this breast? What will become of me?"

An infidel companion tried to dispel his thoughts, to whom he replied:

"That there is a God, I know, because I continually feel the effect of His wrath; that there is a hell I am equally certain, having received an earnest of my inheritance there already in my breast; that there is a natural conscience, I now feel with amazement and horror, being continually upbraided by it with my impieties and all my iniquities, and all my sins brought to my remembrance. Why God has marked me out as an example of His vengeance, rather than you, or any other one of my acquaintances, I presume is because I have been more religiously educated, and have done greater despite to the Spirit of Grace. Oh that I was to lie upon the fire that never is quenched a thousand years to purchase the favor of God, and be reunited to Him again! But it is a fruitless wish. Millions of millions of years will bring me no nearer the end of my torment than one poor hour. O Eternity, Eternity!—who can discover the abyss of Eternity! Who can paraphrase upon these words—'for ever and ever?'"

Lest his friend should think he was insane he said:

"You imagine me melancholy or distracted. I wish it were either; but it is part of my judgment that I am not. No, my apprehension of persons and things is more quick and vigorous than it was when I was in perfect health; and it is my curse, because I am thereby more sensible of the condition I am fallen into. Would you become informed why I am become a skeleton in three or four days? See, now then. I have despised my Maker and denied my Redeemer. I have joined my

self to the atheist and profane, and continued this course, under many convictions, till my iniquity was ripe for vengeance, and the best judgment of God overtook me when my security was the greatest and the checks of my conscience the least."

As his mental distress and bodily disease were hurrying him into eternity, he was asked if he would have prayer offered in his behalf. He turned his face and exclaimed:

"Tigers and monsters! are ye also become devils to torment me? Would ye give me a prospect of heaven to make my hell more intolerable?"

Soon after, his voice failing, and uttering a groan of inexpressible horror, he cried out, "O, the insufferable pangs of hell!" and died at once, 'o be a constant warning to multitudes of careless sinners.—Bright Words.

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SUNDAY SCHOOL LESSON

F. E. Nugent, Richmond, Va.

Lesson for Sunday, March 13, 1904.

Death of John the Baptist.

Matt. 14: 1-12.

Golden Text:—"Be thou faithful unto death and I will give thee a crown of life." (Rev. 2: 10.)

For parallel accounts see Mark 6: 14; Luke 9: 7.

The lessons from the lesson center mainly around two persons—John and Herod. Our Lord does not appear very prominently though at this time His fame was evidently spreading far and wide.

JOHN THE BAPTIST.

1 There is a phase of loyalty to truth which is only partial. Such people are loyal only under some circumstances and in some company. John was not thus and the only true loyalty is the kind that John had. He was as true to lay down God's law to a king as to a pauper. High position and fine clothes have often been a means of hindering God's servants in their dealings with people. Yet a man in broad-cloth is just as truly a man as is one in rags. The faithful servant of God is no respecter of persons. Wickedness in high places is of course just as truly wickedness as in other places.

2. John was fearless. He not only did not fear Herod's person but he did not fear the consequences to himself. He was like the Roman soldier who when told that the sea-voyage he was about to take would cost him his life, replied, "It is not necessary for me to live; it is necessary for me to do my duty." And our Godward service should be carried on with the same disposition. The Lord's soldiers are very often far below the soldiers of the nations in their devotion to duty. Nor does fear belong to the "new man." It is part of the old life from which Christ has made provision to set us free.

3. The path of duty is often the path of real hardships and apparent loss. At one time John's faith in Christ seemed to waver. (Matt 11: 2-6.) He no doubt thought that his King could deliver him from his imprisonment and thus enable him to continue his service. Like all others he had to learn the lesson of trusting in the dark; trusting when God appears to fail us; trusting in that degree which is resigned to and satisfied with God's ways, no matter how they

contradict our own ideas. It was better for John to be imprisoned and die in God's will than to live out of it. The same is true about us all. This life is but a portal to the life eternal and he who really dies in God's time suffers no loss.

HEROD.

1. Back of Herod's superstitious opinion lay a guilty conscience. If he has not been responsible for John's death he would doubtless never have taken up with the idea (Luke 9: 7.) that he had risen from the dead. "A guilty conscience needs no accuser." Herod was haunted by his crime and so was easily haunted by what he thought was his resurrected victim. Yet people do not have to be as guilty as Herod to be goaded by an evil conscience. How many there are today whose "moisture is turned into the drought of summer." (Psa. 32: 4) by some sin that is ever ready to stare them in the face but which they are not willing to confess and forsake! And how thankful we need to be that God has provided a way by which our heart can be "sprinkled from an evil conscience," and we can know that we are guiltless before him! Sins not covered by the cross must be uncovered on the judgment day.

2. One sin leads easily to another. Herod had sinned in the matter of marriage and then imprisoned the man who, for his real welfare, told him of his sin. Then the revelry of a feast led to revelry in a licentious dance and a rash promise from which he had not the courage to recede. When a person opens the floodgate to sin there is no telling what will follow.

3. We see a man swayed by the influence of others. Herod, knowing the character of John (Mark 6: 20.) feared him, no doubt respecting his real righteousness and holiness. But his opinion for good was over-ridden by Herodias' influence for evil. Through her he first imprisoned and then beheaded John. When anyone finds that another's influence drags them and that they are not strong enough to resist it the correct thing to do is to avoid such company altogether.

4. The consequences of making and holding to a rash oath. People ought to be very slow to make promises and when they are made there should be due allowance for the possibility of failure and for withdrawing the promise if there is found in it anything of evil. It was a false idea of honor in Herod and undue regard for his guests, that made him keep a promise which involved the murder of a man. When faithfulness to a promise causes unfaithfulness to a distinct command of God it should not take a person long to decide what course to pursue. God's plain rule should be followed.

Have you examined your table to see whether you are in arrears or not?

BIBLE QUESTION CLASS

Address all communications for this department to Rev. F. E. Nugent, 210 E. Cary St., Richmond, Va.

"Earnest Inquirer," Stonewall, Miss., Mat. 9: 16, 17. These verses are simply illustrating the truth contained in verses 14: 15. In social and business life people do not put together things that are out of harmony, so while Jesus was on earth the spirit of humiliation or mourning that belong to a fast was out of place. "Bottles" is better translated "wine skins" as skins were used in that country to hold both wine and water.

Mrs. L. T. B. Greensboro, N. C. "If the old man or carnal nature is crucified, put to death in sanctification, what does Paul mean by saying "I die daily," (1 Cor. 15: 81). Reading verses 30, 31, 32 in connection physical death so often. If there were no bodily resurrection, as some said (verse 12), he would not have been justified in such a course. He enters this experience as a protest against the falsehood he was denying. It is nevertheless true that there is a death that goes deeper than the removal of the carnal mind. The carnal mind is not the man himself (Rom. 7: 17, 20) but the man himself, the "I" must die. "The natural must die as well as the carnal." All have ways, methods, preferences dependence on man, self-dependence, self-effort, ideas, etc., that are peculiarly their own and to which they are more or less wedded. As all of these are not known at first, the matter of dying out to each and all of them in actual practice can come only as they become known. Hence (we suppose) the use by many, of the verse you mention to describe this gradual entrance upon a complete, experimental death on all lines. It seems to be often true that God reveals to us our rightful position in Christ so that it becomes real and present to our faith before He has brought about the practice of the truth in daily life. Here comes in the need of a continued faith. When the soul clearly sees, (Col. 3: 3) "ye are dead" it must stand true to that fact and, no matter what comes up, maintain the position of really being dead.

One day at a time! 'Tis the whole of life!
All joy, all sorrow, are measured therein:
The bound of our purpose, our noblest strife,
The one only countersign sure to win.
One day at a time!
It's a wholesome rhyme,
A good one to live by,
One day at a time.

—Helen Hunt Jackson.

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