

LIVING WATER

"CALL UNTO ME, AND I WILL ANSWER THEE, AND THOU SHALT SAY, GREAT THINGS OF THE LORD."—Jer. 33:2.

J. O. McCLURKAN, Editor
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SONGS OF THE HEART

Angelic Songs.

F. W. FABER.

Hark, hark, my soul! Angelic songs are swelling
O'er earth's green fields and ocean's wave-beat shore;
How sweet the truth those blessed strains are telling
Of that new life where sin shall be no more!
Onward we go, for still we hear them singing,
"Come weary souls, for Jesus bids you come;"
And through the dark its echoes sweetly ringing,
The music of the gospel leads us home.
Angels sing on! Your faithful watches keeping;
Sing us sweet fragments of the songs above;
Till morning's joy shall end the night of weeping,
And life's long shadows break in cloudless love.

Watch.

PHILIP DODDRIDGE.

Ye servants of the Lord,
Each in his office wait,
Observant of His heavenly word,
And watchful at His gate.
Let all our lamps be bright,
And trim the golden flame;
Gird up your loins, as in His sight,
For awful is His name.
Watch, 'tis your Lord's command;
And, while we speak, He's near;
Mark the first signal of His hand,
And ready all appear.



PHILIP DODDRIDGE.

Oh, happy servant he,
In such a posture found!
He shall his Lord with rapture see,
And be with honor crowned.
Christ shall the banquet spread
With His own royal hand:
And raise that favorite servant's head
Amid the angelic band.

Hosanna

REGINALD HEBER.

Hosanna to the living Lord!
Hosanna to the incarnate Word!
To Christ, Creator, Savior, King,
Let earth, let heaven, Hosanna sing,
—Hosanna, Lord! Hosanna in the highest!



REGINALD HEBER.

Hosanna, Lord! thine angels cry;
Hosanna, Lord! thy saints reply:
Above, beneath us, and around,
The dead and living swell the sound;
Hosanna, Lord! Hosanna in the highest!

O Savior, with protecting care,
Return to this thy house of prayer;
Assembled in thy sacred name,
Where we thy parting promise claim;
Hosanna, Lord! Hosanna in the highest!

But, chiefest, in our cleansed breast,
Eternal! bid thy Spirit rest;
And make our secret soul to be
A temple pure, and worthy Thee.
Hosanna, Lord! Hosanna in the highest!

So in the last and dreadful day,
When earth and heaven shall melt away,
Thy flock, redeemed from sinful stain,
Shall swell the sound of praise again.
Hosanna, Lord! Hosanna in the highest!

I Will Not Let Thee Go.

DESZLER. 1692.

I will not let Thee go; Thou help in time of
of need!
Heap ill on ill
I trust Thee still
E'en when it seems as Thou wilt slay indeed!
Do as Thou wilt with me,
I yet will cling to Thee,
Hide not Thy face, yet, help in time of need.
I will not let Thee go.

I will not let Thee go; should I forsake my
bliss?

No, Lord, Thou'rt mine,
And I am Thine,
Thee will I hold when all things else I miss.
Though dark and sad the night,
Joy cometh with Thy light,
O Thou, my Sun; should I forsake my bliss?
I will not let Thee go.

I will not let Thee go, my God, my Life, my
Lord!

Not death can tear
Me from Thy care.
Who for my sake His soul in death outpour'd.
Thou diedst for love to me,
I say in love to Thee,
E'en when my heart shall break, my God, my
Life, my Lord
I will not let Thee go.

Resting In Jesus.

AUGUSTUS MONTAGUE TOPLADY.

Sweet to reflect how grace divine
My sins on Jesus laid;
Sweet to remember that His blood
My debt of sufferings paid.

Sweet on His righteousness to stand,
Which saves from second death;
Sweet to experience, day by day,
His Spirit's quickening breath.

Sweet on His faithfulness to rest,
Whose love can never end;
Sweet 'on His covenant of grace
For all things to depend.

Sweet in the confidence of faith
To trust His firm decrees;
Sweet to lie passive in His hands,
And know no will but His.



AUGUSTUS MONTAGUE TOPLADY.

These eyes shall see Him in that day,
The God that died for me;
And all my rising bones shall say,
"Lord, who is like to Thee?"
If such the views which grace unfolds,
Weak as it is below,
What raptures must the Church above
In Jesus' presence know!

Waters From the Sanctuary

Mrs. May Anderson Hawkins, Avondale, Ala.

A Sin of Omission

PART II.

The sermon begun in our last issue, by Rev. A. B. Simpson, under the above title, continues as follows, from the text:

"And they said to one another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear: therefore is their distress come upon us." (Gen. 42: 21.)

"Be sure your sin will find you out." (Num. 32: 23.)

"II. The aggravation of this sin of omission. This sin of omission is greatly aggravated by many considerations.

1. First of all is the infinite cost of our redemption. If it were merely some earthly message, some human legislation, some literary volume that was to be circulated throughout the world, it would be a small matter, but it is the mightiest event that has ever happened in the universe of God. Behind it lies a tragedy as high as heaven, as deep as hell. It was a danger that brought the very Son of God to the rescue, it was a rescue that involved eternal joy or misery for innumerable beings, it was a sacrifice that caused the greatest being in the universe a life of shame and a death of agony, it is something that stirs every being in the heavenly world, and for us to be indifferent to such a Gospel and in such a cause must seem the most daring impiety, the most shameful and inexcusable wickedness on the part of yonder angels who wept and wondered over Calvary's cross and counted it their highest joys to fly on any command connected with the work of the Great Redeemer. As has been so well said, 'In such a cause 'twere impious to be calm.'

I have sometimes been awakened in the night by the swift messenger as he sped to the physician's door opposite my dwelling and loudly rang the bell and eagerly called through the speaking tube, and then swiftly flew back to carry the message that the doctor was coming. Could I blame them for their earnestness and eager haste? It was a case of life and death and this is a case of life and death, the death of our Deliverer, the eternal life of all He came to save. Can you not see, dear Christian friend, the fearful sin of your indifference in such a cause?

2. The value of the soul. When your property is endangered by the flames, how the firemen rush, how the crowds fly, how the brave men venture life and limb! When the Johnstown floods were pouring over the dam, how that horseman flew down the valley shouting his warning; lives were at stake. But this is more, infinitely more. Souls are in danger; millions are perishing; heaven and hell are concerned; eternal, ir retrievable issues hang upon your actions. How can you

be careless, how dare you be indifferent, how can God ever excuse you from this awful obligation?

3. The example of Jesus Christ. He was the first great missionary, and oh, how earnestly He labored, how utterly He gave Himself to the task! How unselfishly He wore out His life in seeking the lost, and how unsparingly He gave up at last His very body to the shame and anguish of the cross, that He might save us and them! And He has told us that His followers must take their cue from Him, must live as He lived, sacrifice as He sacrificed, and serve as He left an example.



ROBT. MOFFAT

A PIONEER MISSIONARY TO AFRICA

In the light of Christ's ministry, how can the Church dare to look in His face or stand before Him in judgment? How can she dare to call herself by the name of Christian as she laughs and dances and feasts through life, drowning her ears to the cries of the perishing, by the music of the dance, the theater and the gay procession? God help her to realize the fearful farce before it shall be too late.

4. The example of others. The story of Christianity is full of missionary heroism and noble sacrifice. The path is stained with blood and drenched with tears. It has cost something to open the world for the Gospel. There is not a mission field beneath the sun that has not been consecrated by some altar of sacrifice, some Moriah of love. We have had them too in our modest work. One hundred graves mark the advance of our Alliance missions in Africa, China and the Isles of the Sea, and two more have been added

even while we have been waiting here. What does this mean for us?

"Shall we be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed o'er bloody seas?"

God forbid that we should even think such a terrible thought. Their example bids us fill up the measure of their sufferings if we would share their crown. What right have we to be exempt from the same sacrifices or to stand in the same ranks on the cheaper terms of our ease and selfishness?

5. The opportunities of today greatly aggravate the sin of the Church's neglect. We have no pretext for inaction. Every door is open; yes, flung wide. And every land is calling to us; every worker may find a field. The poorest and humblest missionary candidate today may find his way by faith and courage to some missionary training school and some needy field. Every missionary candidate can find a thousand open doors that were utterly unknown a generation ago, and opportunity spells responsibility. God help us to meet it and stand "pure from the blood of all men."

6. The resources and ability of the Church of God to meet the world's need vastly increases her guilt. She is no longer poor. There are Christians today whose individual income is larger every year than the entire amount raised by all the churches of Christendom to spread the gospel. The recent war in South Africa showed us how a little people of only about a million could maintain for two years a mighty war against the greatest empire of modern times. And that war cost Great Britain one man out of every hundred of her population, while it cost the Boers one out of every five, and yet the Church of God is only sending one out of every three thousand of her members to evangelize the world. When the call came the other day for teachers in the Philippines there were thousands of candidates applying; but a score or two of missionaries are all that you will find even in these fair isles. The track of the Congo railway is literally built on the thousands of European lives that were sacrificed in its construction. Nobody finds any fault, but if a few missionaries die in South Africa, there is an outcry against the waste of precious lives. There are plenty of men, plenty of women and ample financial resources to give the Gospel to the whole world in a single decade. All that is needed is conscience, a sense of duty, a deep repenting of the Church's sin, and a very moderate amount of restitution of her wrong. We venture to say that if the consecrated Christians of America would let God have the money that they are now wasting in lesser things, even in good things, the present missionary resources of the societies would be multiplied tenfold and the number of missionaries would be sufficient to enter every door within a single year.

We cannot say we are unable to go up and possess the land, we are well able, and if we

fail, a sterner judgment awaits us than that which rejected a whole generation at Kadish-barnea, when God swore in His wrath that they should not enter into His rest.

III. The Punishment of Our Sin. "Be sure your sin will find you out." It always does. "We are guilty concerning our brother," they said, "therefore is this distress and anguish come upon us." It always comes. The Church is suffering today because of what she has made the heathen suffer and the Lord to bear. Many a Christian home, many a Christian life is blighted and hindered because of some criminal neglect in this very thing. "Why sit we here?" said the lepers of old, "some mischief will befall us if we tarry till the morning light." They had discovered a great treasure in the camp of their enemies, and they felt they dared not sit down and enjoy it alone or some mischief would befall them. Oh, the mischief that has befallen the Church of God because of her neglect of the heathen. Here are some of the sad results of this sin of omission:—

1. It leads to the decay of the Church herself. No doubt much of the prevalent sordidness, unbelief and lack of spiritual power in the Church today are God's judicial punishment for the neglect of His great commission. Some one has described a painting with the title of "A Decaying Church," in which the edifice is drawn as a splendid architectural pile, the audience, a fashionable crowd, the music expensive and classic, and the preacher a model of eloquence and oratory; while the treasury is overflowing with splendid gifts, but in the vestibule there is hanging the little missionary box and as you look at it closely, the slit through which the coin is dropped is grown over with cobwebs, showing that it is a long time since it has either been thought of or used. Yes, that was a decaying church, and you may be quite sure the Master is standing outside the door of that place where His claims on His people for a perishing world are neglected.

2. How sad the curse often in the family! You bring up your child to live a selfish, ambitious life; perhaps you succeed in keeping back that boy from the missionary school and the missionary field, but the day comes when death lays his hand upon the idol that you allowed to stand between you and your duty, or still worse, sin and the world, lead him away from God altogether, and the sacrifice that you stole from the altar that day has clinging to it the sacred fire and kindles a flame in your home which will prove the destruction of your happiness and your earthly hopes. One of our missionaries lately told with unutterable pathos of her own brother who gave up his call at the bidding of an earthly love and after a few months with little happiness in them, he lay dying and sorrowfully confessed that his life had been a failure. He had missed God's will and everything had come to naught. His sin had found him out.

3. And the consequences to the individual

are often very sad. One of our brightest students was turned aside from her calling to the mission field by a marriage proposal from a young man that she had led to Christ in the rescue mission. Her judgment was turned aside by the flattering offer. She thought that she could reconcile it with her call, but years afterwards she came to us, a broken-hearted woman, having discovered long afterwards that she was not even his wife, but that he was married to another. Her life was ruined and her work was left undone.

4. How terrible the anguish that death will bring to the unfaithful steward. God has given a very solemn hint of that hour in those words which we have already quoted: "Shall not he that holdeth thy life, render unto every man according to his works?" When flesh and heart are failing, and the last conflict is near, oh! if you should then remember as Joseph's brothers in their dark hour, how



MARY MOFFATT

you had refused to think of the cry of other sufferers and now it is your time of need. We cannot get away from the effects of our sin and folly. Not long ago a man died in Bellevue Hospital in agony, calling out in his delirium again and again to imaginary sailors to stop the ship and save a drowning man, then with a laugh and an oath he would change the order and bid them drive ahead and leave the man to die. And so he passed away in fearful delirium. It was found afterwards that he was the captain of an ocean racer and that a few weeks before he had been signaled by a perishing sailor, clinging to a raft, to stop the steamer and save him. He was eager to win the prize by reaching the harbor before a competing vessel, and so he had driven it on with a curse and left the man to die. But that man had followed him even to his death-bed, and how do we know but he will follow him forever, and, like the hideous story of the murderer chained to his victim's corpse, hang upon him in the horrors of retribution through an eternal hell. You cannot get away from the souls you slay. Every man's sin follows him, and there are a thousand automatic processes of retribution that will meet us again, too late to escape the issues of life.

5. And what about the eternal punishment and reward? What must it be for a soul even to enter heaven and in the light of God and eternity to see the full issues both of its service and its neglect? We remember an old friend who was converted at an advanced age and greatly longed to live and work for God. But he slowly sank and passed away. During his last illness we ventured to speak to him about his great fortune and suggested the leaving of some money invested in such a way that the income could go to support a missionary at home and another abroad. We told him of the joy it would be to him to see from heaven the fruit of his life service as it went on upon the earth even when he himself had passed away. But he was a close old man and hated to lose his grasp upon his gold. At last he died and everything was left to his son, not a dollar given for the cause which he had professed so much to love. Many years later we were called back to the city where he had lived and died, and inquiring about his family, we learned, with much sorrow, that this boy had grown to become a worthless and wicked man, that he was notorious for every kind of evil and that everybody believed, that while he had once been a beautiful boy, his life had been corrupted by his father's ill-advised heritage of wealth. As we heard that sad story, we could not help thinking of what it must have meant for that father even in yonder heaven to follow the issues of life through his boy, and see the misery, the sin, the shame that had come from his own selfishness and unfaithfulness, and then to remember the vision of what might have been, of the souls that might have followed him year by year to the home above instead of the stench of an infamous life which he had helped to corrupt and destroy.

How much more beautiful and inspiring the other story of yonder miner returning from the western country with a fortune on his person, the gold that he had won by years of toil, and with which he was hastening back to his old home to end his years in peace and comfort, when suddenly his vessel struck a hidden rock and they all found themselves sinking amid the waves. At last he reached a raft and was pressing toward the shore and would be able to save himself and his gold. But just at that moment he heard a cry, and, looking round, there was a little girl sinking near him and pleading with him to save her. It was a moment's choice. He must either give up his gold or let that little one perish. The decision was quickly made, the gold was flung into the sea and the child was clinging to his raft. With desperate struggles they reached the shore, but he sank fainting on the beach, and when, hours later, he recovered his consciousness, he looked up and saw that beautiful little face beaming down upon him with tears of gratitude and love and gently ministering to him, and unutterably glad that at last her deliverer was saved. It was but the beginning of many later years of joy, for the little girl became his child, ministering to him the rest of his life.

Oh! dear friends, we too must make our choice. It is either our miserable earthly treasure or the more precious wealth of immortal souls. Some day would it not be glorious as you open your eyes after the dark flood, and the last struggle and see beaming down into your face the sweet and loving faces that you have won for Christ at the sacrifice of your selfishness?"

Read the above; pray, ponder, give.—
M. A. H.

Sanctification

By Rev.
N. J. Holmes

CHAPTER IV

CIRCUMCISION

"In whom also ye are circumcised with the circumcision made without hands, in the putting off the body of the sins of the flesh by the circumcision of Christ." (Col. 2: 11).

Another way of setting forth in the gospel the disposition, or the putting away of the old man, or the flesh, is by circumcision, the circumcision of Christ, that which is "without hands in the putting off the body of the sins of the flesh." Circumcision was a complete, definite, clear cut separation of the flesh.

To Israel it was very positive and practical in its operation, and meant separation from the Gentile world. It was shutting out the world and being shut in with God and His people. To Joshua, and the host of Israel on Canaan side of Jordan, it meant rolling away the reproach of Egypt from off them; the separation from all Egypt and her life, (Joshua 5: 9). God said to Israel, "After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances. Ye shall do my judgments, and keep my ordinances, to walk therein: I am the Lord your God. Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the Lord." (Lev. 18: 3-5). This was the cutting away of all that pertained to the flesh pots of Egypt, and the rest of the world, and having their hearts set wholly upon God.

When a Jew or a proselyte was circumcised he thereby came immediately under the covenant, and took upon himself complete obedience to the law of the covenant. His circumcision was the sign and seal of his covenant relation with God. He was done with the world, separated unto God, and had God's mark and seal on him. From that moment he was God's, to do His will.

God said to Abraham, "This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you," (Gen. 17: 10, 11). This covenant was, that Abraham should walk before God and be perfect, and that he should be blessed as the father of many nations. This was an immediate, positive relation of blessing, as the result of walking before God with a perfect, upright heart. This was the covenant of circumcision, (Acts 7: 8). "My covenant shall be in your flesh for an everlasting covenant," (Gen. 17: 13). Abraham "received the sign of circumcision, a seal of the righteous-

ness of the faith, which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also," (Rom. 4: 11). Circumcision, then, being the sign of the covenant of obedience, and the seal of the righteousness of faith, was a guarantee that from the period of circumcision, Abraham, and his seed after him would walk in the steps of that faith in righteousness, (Rom. 4: 12). Separated—cut loose from the evil heart of unbelief in the Gentile world.

Paul said to the Romans, "For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?" (Rom. 2: 25, 26). He says in Gal. 5: 3, "For I testify again to every man that is circumcised, that he is a debtor to do the whole law." This external circumcision, which was by man's hand, in the flesh, was only a symbol of that internal circumcision, made without hand, the cutting away the principle of sin, the old, evil heart.

This outward rite, while a token of the covenant, could give man no power to obey. But the spiritual circumcision, which is of the heart, delivers him from the "body of the sins of the flesh," and puts him in harmony with, or obedience to God; ready to be filled with the Spirit of Christ. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God," (Rom. 2: 28, 29). The real Jew was one, who had not only the external symbol of circumcision in the flesh, but the inward circumcision of the heart, which really in his life produced a separation from the Gentile world, and set him over to God, as one of His peculiar people. So our spiritual circumcision is that which brings us to the crisis in our life of separation from the world to God. It is the cutting away of the seat of unrighteousness, and causing the fruit of righteousness, which is by faith, to come forth from the life.

Circumcision was the sign of the covenant of obedience—not obedience for salvation, but obedience in salvation. Abraham believed God and it was counted to him for righteousness. He was justified, before he was circumcised. Faith is counted for righteousness, and it also leads up to righteousness. And circumcision, which is the seal of the righteousness of faith, is that operation of God in man,

which removes the evil heart of unbelief, and causes faith to spring out into righteousness, and enables the just (the justified man) to live and walk by faith. Having received Christ as our substitute, in His sacrifice, we are accounted righteous in the sight of God, though we had no righteousness of our own, our transgressions are all forgiven, we are justified. And then, having the "body of the sins of the flesh," put off by the circumcision of Christ, we have the righteousness of faith inwrought into us, so that we are enabled, by the Holy Spirit within us, to live in obedience to the will of God. Thus we are sanctified, made holy.

In the passage we have before us, here in Colossians, the Apostle Paul gives us a very clear and strong statement of the force and effect of this spiritual circumcision. "In whom also ye are circumcised without hands, in the putting off the body of the sins of the flesh by the circumcision of Christ." (Col. 2: 11.) Now if we give these words their full value, we must see that there is a definite and positive "putting off the body of the flesh," by the act of circumcision, once and for all. There is nothing here to convey the idea of a prolonged process, or a gradual disposition of, or decadence of "the body of the sins of the flesh." The Revised Version omits from this phrase the words, "of the sins," but with those words out, the meaning seems about the same. The "body of the flesh," must refer to the same thing as the "body of sin" in Rom. 6: 6. And that means, "the old man," the flesh, or the unregenerate heart.

Now, if this is so, it means a great deal to put off "the body of the flesh." It means a very important crisis in the Christian experience, a point of time when a very great change is wrought in man's spiritual life. It is not regeneration, because this is "putting off the body of the flesh," and regeneration is putting in the new heart, and new spirit. It is not justification, because that is God's forensic act declaring man righteous on account of the righteousness of Christ, imputed to him through faith in Christ, with the pardon of his sins. Justification is neither putting in the new, or putting off the old man. It is simply God's recognition of the regenerated man, clothed in the garment of Christ's righteousness, and accounting him just, because of the righteousness of Christ.

(Continued next week.)

"We cannot see the motives of the actions we condemn, we cannot know the trials and temptations of our brother's inner life, therefore, how is it possible for us to criticise his actions fairly?"

A Bible Dictionary is very helpful. We will send you one for one new subscriber. See 16th page.

"Why call you me Lord! Lord? and do not the things which I command you, said Jesus."

A QUIVER OF ARROWS

ILLUSTRATIONS FOR CHRISTIAN WORKERS

Not a Christian Potato.

A certain little boy in Kansas, only seven years old, who was trying hard to be a Christian, was watching the servant, Maggie, as she pared the potatoes for dinner. Soon she pared an extra large one, which was very white and nice on the outside; but when cut into pieces, it showed itself to be hollow and black inside with dry rot. Instantly Willie exclaimed, "Why, Maggie, that potato isn't a Christian."

"What do you mean?" asked Maggie.

"Don't you see it isn't good clear through?" was Willie's reply.

The little Kansas boy had learned enough of the religion of Jesus to know that a Christian must be sound and right clear through.—Exchange.

A Remarkable Answer To Prayer.

Some time since I felt it my duty to write letters of cheer to God's afflicted ones, but I did not have the money with which to get stationery and postage, and concluded to trust God for it. I asked God to make a way for me to get it. In a few days my two little boys came in from the office, and said, "Papa, there is a registered letter in the office for you." I wrote an order for it, and sent them back. When they returned, I saw it was from my brother, a physician, who then lived in Indian Territory, and contained a five dollar bill. He said the Holy Ghost told him to send it, and when I acknowledged it, and told him it was received in answer to prayer, he wrote that he would have felt condemned if he had not sent it, and that the Lord gave it back to him the next day. He then proceeded to tell how He did it: "I went to see a sick child the next morning, and when I turned my plate over there was a five dollar bill under it. The man of the house said, 'Put that in your pocket, the Lord sent it.'"

Oh, I am so glad for the privilege of serving a God who can raise up men to answer the prayers of His servants.—D. J. Sibert in *The Soul Winner*.

Work In Faith.

When John Wesley was endeavoring to found an orphan school, at Newcastle-upon-Tyne, he had his plans arranged, his workmen engaged, and was going to leave. They desired one hundred pounds for materials to commence the work, but Wesley had not the money. His plans were all laid and the time fixed for leaving, but where would the money come from? Just as he was about to leave, a Quaker called upon him and said "John, I had a strange dream about thee last night. I thought I saw thee with a parcel of lambs in

a storm, and thee was trying to shelter them and had no place. I woke up and thought of thy orphan-house, and here is my check for one hundred pounds." This was just the sum that was wanted: God intended that the poor children should be taken care of, so he put into Wesley's mind the purpose to go forward, and placed in the old Quaker's pocket the money and the heart to give it. God works by diverse agencies; we little know what He is doing in the world. He is putting a thought into this heart and a thought into that heart. His work is like a grand mosaic picture. Here and there are stones of different colors and shadings, and they are scattered all over the earth. There is no picture about it but God's Spirit takes hold of the colors and works, by and by, a beautiful picture. God saw it all, but we could not see it. Faith takes hold of it, saying, "It is God's will it should be done." All the great works of earth have been done by faith. The churches planned, the institutions raised, the great universities founded—the lights that shine in the world and are drawing men toward Christ—are the works of faith.—Selected.

Wounded for My Transgressions.

The Rev. Maltbie D. Babcock, D. D., in a meeting of ministers told of the day when Harry Morehouse, the celebrated evangelist, was a guest in his father's house. He was staying one night in his room, waiting for the time of the service, when he heard the door open, and, looking about, saw it close quickly again. He turned to the Bible, and heard the same thing repeated; and then, without turning, he said: "Come in," and there entered one of the children of the household, who had seen so much of Christ in the face of the preacher that she desired to know Him, and she said; "Mr. Morehouse, I should like to be a Christian."

"Well," said he, in his quiet, gentle way, "you may." And he said: "Will you please turn to the fifty-third chapter of Isaiah, and read it, making it personal to yourself? Whenever the pronouns are general make them personal."

She began: "He hath no form nor comeliness; and when I shall see him, there is no beauty that I should desire him. He is despised and rejected of men; a man of sorrow, and acquainted with grief; and I hid as it were my face from him; he was despised, and I esteemed him not. Surely he hath borne my griefs, and carried my sorrows; yet I did esteem him stricken, smitten of God, and afflicted."

When she had read thus far, she stopped, and Harry Morehouse said: "Go on and read it."

"But he was wounded for my transgressions; he was bruised for my iniquities; the chastisement of my peace was upon him; and with his stripes I am healed."

She could not read any further for her tears, but she had caught a glimpse of her Savior in this reading, and Harry Morehouse said to her: "This is all we need to do to be saved—to lay hold upon him by faith, of whom Isaiah speaks."—J. Wilbur Chapman, D. D.

You can save us a great deal of trouble and expense by examining your label, and if your time expires during the next thirty days, send us your renewal at once.

The Righteous Never Forsaken.

A young pastor and his wife were sent as "supply" on the plains of South Dakota, where they lived in the Sunday school rooms of a small country church, and preached in the surrounding country, in one place, in a sod church. The people were poor, but many were good and loyal to the church. They saw several converted, and progressed nicely until spring came and the drought set in. When one quarterly meeting came but three dollars had been reported on salary. One morning the young pastor got up early and drove about forty miles to a funeral. When he came back in the evening there was no supper, because there was nothing in the house to cook. After driving nearly eighty miles and nothing to eat, the young man went to bed in a bad humor, determined to go east and enter commercial life, for an offer had been made to him by a reliable firm.

But his good wife got her Bible and began to read aloud the thirty-seventh Psalm. When she reached the verse, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed," the young parson began to meditate and say, "Will that be true in our case?" She read on, "They shall not be ashamed, in the days of famine, they shall be satisfied. I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

She closed her Bible, knelt and prayed, committing all to her God. By this time the young pastor had almost forgotten his trial, and was wondering why God had always been so good to the children of men.

After hours of wakefulness he fell asleep, but early in the morning awoke, hearing someone knocking on the door. It was a crowd of men and women from an out of town appointment going through town on their way to hear Hon. Sunset Cox speak. They stopped to remember their pastor and wife with a donation of many good things to eat and ten dollars in money on salary. The good wife's prayer was answered, and the pastor humbled and taught another lesson to trust God and count your blessings.—Ram's Horn.

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

THE LIFE OF MADAME GUYON

By H. M.

CHAPTER X

THE TERRIBLE BASTILE

The high position occupied by Fenelon shielded him for a time from the persecutions and afflictions which fell so heavily upon Madame Guyon. But the time was not long delayed when the supreme tests of devotion to God and his loyalty to the new doctrines which he had accepted should try him also.



MADAME GUYON

Bossuet, not satisfied with having driven a lone and defenceless woman into prison, desired to show to the world that the stand he had taken against her was upheld by the highest authorities of church and state. The religious portion of the French people were greatly disturbed, and in all church circles, the question of a life of faith, as opposed to a life of mere works, was constantly discussed. Bossuet therefore determined to write a book, which in his own opinion at least, ought to settle the question, put all hearts at rest, and forever silence this new heresy which had sprung up. There was a feeling everywhere that what the Bishop wrote would be decisive, and the book was anxiously watched for by all who had become interested in the controversy. He was able to write as a master of his art, as well as a leader, and his powerful intellect and learning, as well as eloquence, would be sure to sway the public mind. He took the precaution, however, to sustain himself by the approval of distinguished men, and was desirous of adding the name of Fenelon to his testimonials. Fenelon had been recently made Archbishop of Cambrai, and his high character and influential position had given a popularity to Madame Guyon's doctrines which it was well known that he approved. Naturally Bossuet felt that the signature of Fenelon would mean much in condemnation of them.

Fenelon examined the manuscript with care, but as we should expect, refused to give his approval. How was it possible for him, with a heart humbled and subdued by the sanctifying grace of God, to give his name in approbation of such a work? He well knew that his refusal would be an offence to Bossuet, and expose him to the displeasure of the king, which would likely blast his earthly prospects. But he did not hesitate. He was under higher orders than those of Louis XIV and would be true to the God whom he served. Bossuet and Fenelon therefore were at variance, while Madame Guyon was shut up in the fortress of Vincennes. It became generally known that Fenelon refused to

give his approbation to Bossuet's book, which was not yet published, and all eyes were now turned upon the Archbishop of Cambrai. Under the circumstances it was hardly possible for Fenelon to remain silent and he prepared and published his book, "The Maxims of the Saints."

The work of Bossuet was justly considered an attack upon Madame Guyon, Fenelon's a defence.

It was an exposition of her views, as he understood them, and as she had explained them to him in private. He did not use the name of Madame Guyon, but his work was clearly recognized as a defence of her doctrines, and the question naturally arose,—should she be imprisoned and the Archbishop of Cambrai escape without notice?

Bossuet was surprised at the strength and skill of his antagonist, and made a more vigorous attack upon him, availing himself of all the private letters which he had received from Fenelon and Madame Guyon.

This last book must have been highly sensational and was read with eagerness by all classes. Thus the controversy went on—a war of words, which however were keen and scathing on the one side, and an indignant flinging back the gauntlet on the other. Be it said to the glory of God, and to the honor of Fenelon that he seemed entirely willing to let his own high reputation of character stand or fall with Madame Guyon; he would be true to God, and so exposed the ungenerous insinuations that were made against her.

He defended her by facts and arguments, showing that Bossuet had himself given her an honorable written testimonial, being unable to find ought against her moral character after close and repeated examinations.

The King of France had shown himself decidedly hostile to her, Madame de Maintenon, who was once her friend, had deserted her, and almost all the prominent men of the Catholic Church were united against her, while she was at that time in prison. Fenelon, with a manly, as well as a Christlike courage, alone stood by her, willing to leave the results of his championship to God. And God cared for His servant with an infinite tenderness, though He permitted his name to be cast out from among men as evil.

Louis XIV could appreciate the merits of Fenelon in general, and had raised him to a high position, but he had no personal attachment to him. Perhaps the loftiness and purity of his character cast a shadow upon the king who loved his own greatness. Hence, so far from defending him, he was ready to condemn. The matter was laid before the pope, twelve commissioners were appointed to examine Fenelon's book, and the final result

was banishment from the court, to the diocese of Cambrai, which he was forbidden ever to leave.

Fenelon died at the age of sixty-five. A man who "walked with God and was not, for God took him."

The failure to ruin the character of Madame Guyon, and to involve that of Fenelon, seemed to exasperate her enemies more and more, and they obtained an order from the king requiring her to be transferred from the prison at Vaugirard to the terrible Bastile. This historic prison has been well described as "the abode of broken hearts." It was erected in 1370, and was demolished in the French Revolution—razed to the ground, July 14th, 1787. It was composed of great high towers, united by walls twelve feet in thickness at the top, increasing in thickness as they approached the bottom. The dungeons were below the level of the ground, some of them perfectly dark.

It was in one of these towers, "these abodes of sorrow," that Madame Guyon was confined. And here she lived four years, entirely solitary; never seeing her friends nor permitted to write to them, never gladdened by a ray of sunshine, never an echo from the outside world reached her. *Oh, how much God must have been to her!* otherwise she would have been crazed, demented; but the Almighty himself must have kept His hand upon her in infinite tenderness. She heard the music of His voice, sweeter than Seraphim, and we know not what revelations may have been given to her soul by Him whose name is "wonderful." She has left very little record of those years, and it is only as we know what our gracious, loving Lord would do, what would be like Him to do, that we can conceive of that solitude. Doubtless, she would tell us today, that He was sufficient—that the "God who is enough," was with her through all the long days and weary nights, and that even there, she had no need of our tears, which blind us as we write. Of this we are sure, that "One like unto the Son of God" shared that lonely cell with her.

Every prisoner who entered the Bastile was obliged to take an oath never to reveal anything that he suffered there, or anything seen or heard while an inmate of the prison. Hence, after Madame Guyon's release, the veil of utter silence is drawn over those years. Just before her removal to the Bastile, and in anticipation of imprisonment there, she writes in one of her letters, "I feel no anxiety in view of what my enemies may do to me. I fear nothing except being left to myself. So long as God is with me, neither imprisonment nor death will have any terrors. Fear not. If they should put me to death, come and see me die."

Her beloved maid-servant, who had followed her to the prisons of Vincennes and Vaugirard was still so true to God that she too was sent to the Bastile, but to a separate cell. Letters are on record from this holy woman, in which constant victory, through our Lord Jesus

Christ, rings out above her sorrow and loneliness. This faithful servant of the Lord, and His prisoner like Paul, died in the Bastille. Again we can say that the faithfulness of our God did not fail, just because we know it would be like Him to tenderly lift that dying head from the stony floor of her prison, and pillow it on His own bosom.

It is not known that Madame Guyon was aware of her presence in the Bastille. It was at one time reported that Madame Guyon had died in prison, but this was unfounded.

Madame Guyon was liberated from the Bastille in 1702. She was allowed to visit her daughter, the Countess of Vaux, who still resided in Paris; but the influence she was still capable of exerting was feared and she was not permitted to remain long. Instead of the comfort that her daughter and other friends would have been glad to bestow upon her, she must yet suffer the sorrows of exile. She was banished by the king to the city of Blois,

for the remainder of her life. Even here she was closely watched, for large numbers of people came to see her, people from Germany and England, who sympathized with her, but others also came for no other purpose than to ensnare her by her words.

She leaves on record an earnest request that none who read the story of her life, may indulge in hard or embittered feelings against those who treated her with unkindness. With her Lord she could say—"Father, forgive them, they know not what they do." She says—"Viewed in relation to the creature, everything is dark, but in relation to God all, all is light. My soul has no corroding sorrow, and no pain which faith does not change to pleasure; nothing but the peace of God—perfect peace, and nothing is of myself but all of God."

When the hour of her departure came no clouds rested upon her vision, or dimmed the fulness of her joy. She died at the age of sixty-nine in 1717, and her grave is in the Church of the Cordeliers, at Blois, in the South of France.

WORK AT THE ALTAR

REV. E. S. TAYLOR, IN THE CHRISTIAN WITNESS

Every successful revivalist, whether pastor or evangelist, must be a success in work at the altar. If he fails here he fails altogether. For the sole object of preaching the gospel is to save men. Much apparent success overlooks this; but it is fictitious. The New Testament apostles laid their hands on seekers and they were all filled with the Holy Ghost and spoke with tongues and prophesied. (Acts 19)

Some of the most successful work in bringing men to Christ may be here briefly noted:

1. To bring your hearers to a decision to accept the Saviour and forsake all else. The preacher must have, like the prophets of old, a "burden" of souls. After giving the message he has received from God, the last five minutes must be hortatory. He must exhort with fire in his bones. He must feel his message with a deathless energy take hold of his own soul. The Holy Ghost must breathe on him power from on high. He must plead, weep, shout, cry, laugh, groan, whatever the Spirit gives him, whatever will manifest and reveal his message to the dying men before him, must be poured out in a flood of burning, earnest, tender pleadings, urging men to "come to Jesus" then and there and to act on their convictions at once.

When one or more have come forward to the altar, and the altar call, the pleading, the singing of invitation hymns, the personal urging are all evidently completed, then the real work of the altar begins. At this point I always suggest:

2. Now for earnest prayer. Let the blessed Spirit have full charge. No talking to the seekers, but clear, definite prayer for the present blessing. Let the leader and those workers whom he has chosen to assist in this work, avoid exhorting the seekers to "believe," "give up," "obey God." They have done that the best they know already by coming forward. Pray with them and for them, but, I beg of you, do not talk to them. It confuses their minds; it gives them no intelligent ideas. Lay your hand of love on the shoulder and in ear-

nest prayer plead with God to show them what to do, what is the hindrance, what must be given up, but never make any suggestion yourself as to what you may think is the particular sin for the sinner to forsake, nor the thing the believer must consecrate, who has been kept back. Use Scriptural language, general terms and prayer to God, so as to let the Spirit of God apply the necessary instruction. They did not come forward to talk to you, but to God. So give them a chance. Encourage them to lay hold of the promises in prayer for themselves. In some cases this will be ready, prompt, earnest, and successful. The seeker will pray through speedily and come out clearly shouting, weeping, laughing, or rejoicing. But in many, and perhaps most, of the other cases there will be a struggle. This will usually focalize about two points—consecration or faith.

3. When all is consecrated faith is easy, though often a seeker needs instruction. Let the leader do this; do not all talk at once. He must first seek by general or particular instructions to make clear to the seekers just what is now to be done. I prefer always to make this general, generic and not specific. Ask simply, "Do you consecrate all? Give up all to Jesus? If so, raise your hand." Some cannot get the hand up. This helps locate the trouble. Further exhortation and teaching will help some out of their difficulties. Others will rebel and draw back and refuse to pay the price and they cannot enter into the kingdom; cannot "get through." It is just as well to tell them so, and let these cases go over to the next meeting.

4. Consecration brings an end of struggle. The prayers and groans and tears and struggles are over. The will is wholly yielded up, and the soul knows it. There is no more burden of prayer nor pain nor trouble on the heart. The seeker has done all he knows to do, given up his time and talent and earthly store, soul and body, to the whole will of God. He needs no more light, help, nor teaching on this point.

5. Faith must now be exercised. At this point carry the seeker's mind, by careful teaching, directly to Jesus' blood; urge him to trust now in the blood and the blood alone,

for the cleansing of his heart. Put your mind into the same logical relation to his own mind. Lead him step by step to take the mental steps of faith. These are three: First, "Do you believe Jesus is able to do this?" Second, "Believe He is willing to save you?" Third, "Believe He doeth it. Not that you are saved because you believe you are saved, but because you believe in Jesus. Not that the object of your faith is your own feelings, but Christ." The mind often is blocked at this point, by a failure to realize the faithfulness of God. His promise is true. Quote some promises at this point; clear, definite, and applicable to the case and point in hand. Urge the seeker now to exercise faith; that is, apply the mind to those three things—"Jesus is able and willing to fulfil this promise to you now; do you believe that He does it, or does He fail you, does He lie, does He reject you and cast you off? No? Then rest on His promise till the witness of the Spirit is received. Rest on His word, and say so; say it to yourself, to Satan, to God! Declare to all you believe (not feel) you believe, because it is the word of God and He cannot lie; you believe without a particle of 'feeling' that 'the blood of Jesus cleanseth you now.' You must believe this fact before you can 'feel' it. You must eat your dinner before you can feel it. Your mind must first consent to rest wholly on the word of His promise before you can feel the witness of the Spirit to your conscience." At this point I urge seekers to raise the hand, stand on the feet, give expression to the actions of faith now going on in the mind. "Speak it out! Testify! Tell us what you 'believe' the Lord has done; no matter (at this point) whether you have any 'feelings' or not. The best of all feelings, when you are cleansed, are the total absence of sinful, hateful feelings, and the calm and peace of soul which now fills you if your faith is genuine. Use your reason. Jesus is able; Jesus is willing, therefore He does cleanse my heart. Say this over and over; bring your attention to this alone; exclude all else, 'Jesus save me!' Rest there. Drop all else! Get used to being quiet! Praise God, now, for this new, sweet peace." And within a few moments or hours after the seeker reaches this point he will receive the witness of the Spirit. This time depends on his clearness of vision, prompt obedience, entire consecration and quiet, steady, implicit faith in Jesus' word. If he has not been confused by a lot of talkers, has been clearly taught, and promptly followed the leadings of the Spirit, it will not be long till the witness shines out clear and bright. This usually comes when the seeker is testifying, definitely testifying to his faith in the blood of Jesus. When his soul (i. e. conscience, affections, will,) goes all over to God in implicit consecration and trust the rest of faith enters. When testimony is clearly, strongly, explicitly given to that fact (not to your feelings) the witness is received. When the witness is received it may be manifest in various different way. One will shout, another faint, another weep, another break out into laughter or song, or leap for joy. It is no matter how this is made manifest to the world, but the clear, sweet presence of the Comforter cannot be retained unless there is a prompt obedience to the inward impulse to testify; tell it to help others; tell it to show others the way, exulting in God. No one can help seekers (when not at the altar) in any way so well as by personal testimony; "what the Lord has done for me!" A few young, new, fresh witnesses will start a revival. This was Pentecost. This is Pentecost repeated today.

LIVING WATER

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EDITORIAL

Cousin Eva's page is omitted this week but she expects to have it appear as usual hereafter.

Our plan for discontinuing all subscriptions to LIVING WATER at the expiration of the time for which they are paid is meeting with hearty approval. Really it is the right thing to do and is best for both publisher and reader. No paper will be discontinued on account of the subscriber not having the money to pay immediately. All that we require is for him to notify us that he wants it continued and will pay as soon as he can. We hope that all who are being helped by reading LIVING WATER will continue with us. Please examine your label and let us hear from you before your time expires.

The Workers' Conference is to convene in the Pentecostal Mission Hall of this city April 5-10. This meeting is called for the purpose of considering more carefully the various questions with which we have to deal in Pentecostal work and also to plan for aggressive evangelistic work through the coming season. Our Fall Conventions are large and so crowded with other duties that we do not have time to look after the details of the work sufficiently. The Conference will be held in connection with the closing exercises of the Bible School. Bro. W. B. Godbey expects to be with us the first three days of the meeting. Let those interested in the work arrange to come. It is at rather a busy season of the year for the farmers but you might spare a few days for the furtherance of the Lord's work.

"In the multitude of words there wanteth not sin." (Prov. 10: 19.) Don't dissipate with your tongue. Beware of gossip, it easily degenerates into slander. The tongue of a tattler is more deadly than the sting of the adder. A "diarrhoea of words" is a serious malady. Have some still moments with the Lord. "In quietness and confidence shall be your strength." Don't sulk, don't brood on the

one hand, nor on the other be a rattletrap. Keep right inside and 'your words will be right, "for out of the abundance of the heart the mouth speaketh." Beware of a fault finding, censorious spirit. "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. 12: 37.) Let the law of kindness be in thy mouth and may Isaiah 50: 4 be thy portion.

The Decay of Great Convictions

A celebrated thinker said, "Young man hitch your wagon to a star." And a greater than he said "Set your affection on things above, not on things on the earth. (Col. 3: 1.) Tie on to some mighty moral and spiritual issue and it will afford an arena for the development of the highest ideals and the loftiest conceptions of life. The peculiarities and rugged piety of the old Puritans are sneered at these days.

They were too narrow in their sympathies and too stern in their doctrine. Yes, to be sure, but in spite of these errors they were a race of saints and laid the foundation for whatever is noblest and best in our nation. They had moral fiber, they believed and believed tremendously. They brought things to pass. It ill becomes a shilly-shally, superficial age to laugh at these men of iron. Helen Hunt Jackson truly said:

"Unto the faith they bought so dear
We pay each day less reverent heed;
And boast, perhaps, that we outgrow
The narrowness which marked their creed.
A shallow boast of thankless hearts,
In evil generation born;
By side of those old Pilgrim men
The ages shall hold us in scorn.
Find me the men on earth who care
Enough for faith or creed today
To seek a barren wilderness
For simple liberty to pray;

Men who for simple sake of God
All titles, riches, would refuse,
And in their stead disgrace and shame
And bitter poverty would choose.

We find them not. Alas! the age,
In all its light, hath blinder grown;
In all its plenty, starves because
It seeks to live by bread alone.

We owe them all we have of good:
Our sunny skies, our fertile fields;
Our freedom, which to all oppressed
A continent of refuge yields.

And what we have of ill, of shame,
Our broken word, our greed for gold,
Our reckless schemes and treacheries,
In which men's souls are bought and sold,—

All these have come because we left
The paths that those Forefathers trod:
The simple, single-hearted ways
In which they feared and worshipped God.

Despise their narrow creed who will!
Pity their poverty who dare!
Their lives knew joys, their lives wore crowns
We do not know, we cannot wear.

And if so be that it is saved,
Our poor Republic, stained and bruised,
'T will be because we lay again
Their corner-stones which we refused."

Those who have blest the world most have been men of intense conviction. But even Newell Dwight Hillis, who dwells so continually on how gloriously the world is progress-

ing, has observed the decay at this vital point and recently said:

"I can point you to a score of young men about you who climbed up to power on the shoulders of their great Christian fathers and mothers, who owe everything they are to their Puritan parents, who have come up to this city to make their fortune, who spend their nights at the clubs in gambling, who have used their unrivaled talents to buy the richest foods and the oldest wines, whose bodies are mere sieves for pleasures, who have despised everything their father loved and despised every ideal of their beautiful mother, and whose journey through the city by day or by night is like the journey of the swine through a rose garden. Twenty-five years ago these men and women would have been in some church every Sunday. This day of rest would have been the soul's library day for them, the day of worship, of which Emerson said that it means more to the country and its higher intellectual life than all the other days in the week. But today you will find them riding in the parks, stuffing themselves with rich foods, going to receptions on Sunday night. They do not have a single great conviction. They are merely sleek animals, living for their pleasures. For them the world is a barnyard, the occupations are ricks and mangers, and they are beasts feeding in the stall. These are the saddest events in life. Not the ruin of the Parthenon, not the wreckage of the Temple of Diana, not the fall of the great statues of Phidias, but the decay of the great convictions."

Seed Thoughts.

G. W. WILSON

I see in the Holiness Movement not holiness, nor movement, *per se*, but God's plan to preserve the doctrine of the atonement through the blood of Jesus Christ.

If evolution is true, redemption is false. If anything is in the process of perfection it has no need of anything else.

You can't change the nature of anything by cultivation; when a thistle has its most perfect growth it is most perfect thistle.

When you make what we call sin to be but undeveloped animalism: then sin becomes but an incident in the development of the race.

God has nowhere in his Bible arranged for the repression of sin.

God makes no provision for repression, but all provision for cleansing.

I would have to lose my sense as well as my experience to not be a holiness man.

To conserve an experience we need to have a doctrine soundly taught.

From this sacred morning I can never say I have been mistaken in this matter of holiness.

So you holiness folks behave yourselves, for I have got to stay with you.

Our conception of power is force; God's conception of power is life and light, manifested through love. Selfishness—the spirit of which is hate.

In the fashionable and intellectual pulpits of today there is a silence upon the blood of Christ. The blood of the atonement—if you want to hear the doctrine today, go to the brush arbor or some despised holiness meeting, and you will hear it preached and testified.—Texas Holiness Advocate.

How the Holy Spirit is Bestowed and Received

REV. JOSEPH H. SMITH IN CHRISTIAN STANDARD

I have before my mind four instance, given in somewhat of detail, from which I may study an answer to this question:

- One at Jerusalem.
- One at Samaria.
- One at Cæsarea.
- One at Ephesus.

Besides this, I recall the individual instance of Saul, who three days after his conversion on the road, was filled with the Holy Ghost at Damascus under the ministry of one Ananias; and also the transcendent instance in the case of our Lord, who after His baptism of John was anointed of the Holy Ghost at Jordan, the Spirit descending like a dove and resting upon Him.

Some things in each instance are peculiar to that, and some are uniform throughout, or common to all. Among the latter we note that the subject in every instance had previously a religious experience. We need not pass at this time upon the quality or character of this experience. For if some would contend that that of Cornelius was less than conversion, all would agree that that of Jesus was more. If some would argue that the disciples who had ministered with the Lord himself were unconverted, and that the joy of Philip's converts in Samaria was superficial and premature, all must allow either of these, and the converts of Apollos as well, had a better religious experience, each, before their Pentecost than many, if not majorities, of church members have today: for they all had an earnest interest in and a readiness for the gift of the Holy Ghost.

This, then, we mark as the second point of agreement between them all—their interest and desire for the promised baptism. When we read that the disciples on the pre-pentecostal tarrying were "of one accord," it must be remembered that this does not indicate that unity of the Spirit which only the fulness can insure: for He had not yet come. But it speaks rather that common agreement of desire, and united readiness to meet the conditions requisite for this baptism. Hence we can say that, as none but religious persons received this blessing so no religious persons received it who did not want it.

Next, too, we see that the exceptional case of the Lord is the only one in which a specific ministry does not appear in connection with the bestowal of the Spirit. Paul, as we have seen, had his Ananias. The hundred and twenty had received the specific teachings and promises and commands of the Lord himself. Those at Samaria had the particular mission of John and Peter to this very end. Cornelius' prayers brought Peter to his aid, and Paul follows Apollos to minister this gift. We do not say that none have ever re-

ceived the Spirit without human help to that end. But if so it is the exception, and many of the supposed cases of the kind doubtless owe more to a life, a testimony, a book, or a ministry remote to memory than they imagine. It is God's will to minister the Spirit through men filled with the Spirit.

Another point of uniformity is this, that for the time being those who received the Spirit were making it their sole and exclusive business. Paul waived everything else, even his mission to the synagogue, until this thing was settled with the disciples. The household of Cornelius quit work and pleasure to hear what Peter is sent to bring to them. When the two apostles go down into Samaria from Jerusalem, they go on this specific errand. Saul's eyes are veiled to everything until they are opened to behold the fulness that is in the blessing of the gospel. And those in the upper room, by their Lord's authority have suspended even efforts at the world-wide evangelism, for which their commission called, while they themselves wait for the promise of the Father.

This exclusive waiting and praying for this specific end, of course, implied specific faith for this very thing. The ministry of the two disciples sent down from Jerusalem was meant to inculcate and inspire a like faith for the Holy Ghost. Peter's mission to Cæsarea was to no other end. And Paul could not, by baptism or by laying on of hands, confer it on the twelve at Ephesus till he had first preached the same to them and thus founded a faith for this blessing.

So we conclude that the gift of the Holy Spirit is bestowed (1) only to religious persons, (2) only to such of these as desire it, (3) usually through the ministry of Spirit—baptized messengers, (4) always in response to an importunity which for the time dismisses everything else but the pursuit of it, and (5) never without faith for it.

The Obedience of a Great Man.

Sir Henry Havelock attributed much of his success in after life to the training which he received from his father and mother. On one occasion his father told his son to meet him on London Bridge at noon; but he forgot all about the appointment, and when he got home in the evening, was surprised to find the lad was not there.

"Where is Henry?" he asked of his wife. She replied that the boy had gone to meet his father early in the day and had not been back yet.

"Why," said the father, "he must be waiting for me on London Bridge! I promised to meet him there at 12 o'clock. I told him to wait for me if I was not there at that hour, but I forgot all about it."

It was now late in the evening. The father at once put overcoat on to go in search

of the lad. He lived a long way from London and it was past midnight when he reached the bridge.

Sure enough, there stood the brave boy, shivering with the cold. He would not move away, although cold and tired, because his father's last words on parting had been "Wait there for me, my boy, till I come."

Is there any wonder that a boy who could obey so well became a great and honored man in the history of his nation?—Chatterbox.

We have just received an assortment of beautiful Wall Mottoes, and Scripture Texts. Write for catalogue.

SILVER FILINGS

"Tears are lenses in the soul's telescope to see God through."

"Stretch forth thy hand, Christ said to the man with a withered one. It helps to show our hearts to the Master as well as to our mother."

"From wrestlings such as these, and these alone, Comes that exalted courage that sustains, That confidence that warms and inspires, That God like strength in man that executes, All high endeavor and all noble aim"—McBeth.

An old man in New Britain, Conn., publicly confessed Christ one night. When asked if this was the first time he had seriously thought of the matter, he replied, "No, I have been thinking hard on this question for over thirty years." One moment of decision accomplished more for him than the whole thirty years of thinking.—Exchange.

A wonderful fact to reflect upon is that every human creature is constituted to be a profound secret and mystery to every other. A solemn consideration, when I enter a great city by night, that every one of those darkly clustered houses encloses its own secret; that every beating heart in the hundreds of thousands of breasts there, is, in some of its inspirings, a secret to the heart nearest it! In none of the burial-places in this city through which I pass is there a sleeper more inscrutable than its busy inhabitants are, in their innermost personality, to me, or I to them.—Charles Dickens.

When Mr. Moody was holding meetings in Hartford, Conn., many years ago, he urged a man one night to accept Christ at once. Finally the man replied, "Well, Mr. Moody, I will promise you this, I will attend the meeting tomorrow night, and I will accept Christ as my Savior then." That man never reached his home alive. The train on which he traveled ran off a bridge at Tariffville, and many lost their lives, and among them was the man who promised Mr. Moody that he would repent the next night. "That experience," said Mr. Moody, "taught me a lesson; never to let anyone off with a promise, but to press them hard for an immediate decision, and if that failed, to show them the peril of even a night's delay."

Tomorrow is the Devil's time. Don't trust him. He is a deceiver and the father of lies from the beginning.—Union Gospel News

We know that some of our friends who might fail in securing three new subscribers could secure one. We will therefore make a special premium offer during March for the benefit of these friends.

Hindrances to Secret Prayer

By J. H. Stumpf

"Ye have not because ye ask not."—James 4:2, (R. V.)

These words contain the secret of the poverty and powerlessness of the average Christian—neglect of prayer.

Many a Christian is asking, Why is it I make so little progress in the divine life? Neglect of prayer. God answers: "Ye have not because ye ask not."

The minister is asking, Why is it I see so little fruit from my labors? Neglect of prayer. God answers: "Ye have not because ye ask not."

A similar cry comes from the Sunday-school teacher, Why is it so few get saved in my class? Neglect of prayer. God answers: "Ye have not because ye ask not."

Why does the Church of Christ make so little progress against error and unbelief, against sin and worldliness? Neglect of prayer. God answers: "Ye have not because ye ask not."

Prayer is God's appointed way for obtaining things, and the great secret of all lack in our experience, in our life and in our work is neglect of prayer.

We hear so much talk about prayer and teaching on prayer in our assemblies, until it has become a popular theme for discussion. But alas, alas, how appalling it is, to note how little the teaching is carried out in daily life and practice, not only by the hearers but sadder still, by the teachers and preachers who have and give light on this most of all important, present day truth.

Every true Christian acknowledges that the greatest privilege which the child of God possesses, is the God-given right of prayer, and that he who waits on God shall not want any good thing; and that there is infinite grace at our disposal which we make ours experimentally only by prayer. Yet for many reasons we fail to avail ourselves of the privilege of wielding this, the highest power given to the believer. Shall we consider a few of the many hindrances that must be overcome in order to prevail with God?

We must admit that secret prayer is the most important of the prayer life. It is prayer at its best. It is the prayer most free from all insincerity, it is the true gauge of our prayer life, for it is the standard by which God judges it.

I. The Foes without, or hindrances in getting alone or into the prayer closet.

(a.) Lack of time. Perhaps of all excuses Satan uses most in keeping the Christian from regular seasons of prayer is lack of time.

We are living in a "hustling" age, where Christians are so busy they find no time for secret prayer. We regret to note that a large per cent. of these are Christian workers who

have given up secular work to give their whole time to the Master's service, and strange that it should be true that many of the most consecrated will let even the work of the Lord come between them and their secret prayer life.

At the close of his wonderfully spiritual life Henry Martyn mourned that he had devoted "too much time to public works and too little time to private communion with God."

Time is the most expensive coin with which we are entrusted, yet God requires the expenditure of this kind of coin in secret prayer. Look for a moment at the life of our Lord while on earth. Was anyone more busy than He? When life was unusually busy, He would withdraw from the multitudes that thronged about Him and go into the wilderness and pray. (Luke 5: 15, 16, R. V.)

Apparently the busier Christ was the more He prayed. Frequently He lacked time to eat (Mark 3: 20), and sometimes was deprived of needed rest and sleep. (Mark 6: 31, 33, 46.) But He always took time to pray, and the more the work crowded, the more He prayed. The greatest men of God have been men who have taken time to pray. It will pay to cut down anywhere else rather than in time we devote to prayer.

It is indeed true, He that saveth his time from prayer shall lose it, and he that loseth his time for communion with God shall find it again in added blessing and power and fruitfulness. There is no danger of a Christian spending too much time alone with God.

(b.) Don't feel like it. How often is this the experience of the Christian? What is to be done in such a case? Cease from prayer until he does? Nay, verily; when we least feel like praying is just the time when we most need to pray. Never let your dryness and dulness, your indisposition to pray create a barrier between you and God. Tell Him quietly all about it. Do not stand "afar off" and say in a cold formal way; but like the prodigal son confess your failures on His breast, in His arms. (Luke 15: 20, 21; 1 John 1: 9) It will not be long before the glow of the Spirit's presence will fill your heart and you will begin to pray with freedom and power.

David said: "I give myself unto prayer." Let us not be satisfied to enter into such important work only half-heartedly.

Real prayer is the most intense act the Christian may perform, more important than swaying an audience; far more important than any other form of activity, is the act of coming into vital communion with the great God of the universe and wielding the forces of the prayer kingdom. Surely this demands our best,

(c.) The morning newspaper is another great hindrance. Do not misunderstand that the morning newspaper is to be condemned, but the idea is to give God first place. (Matt. 6: 33.) Many Christians would rather fill their minds and hearts the first moments of the day with the current news, much of which is unwholesome, than retire to the secret place and get fresh and vital news from Heaven. Better be "nourished up in the words of faith and good doctrine." (1 Tim. 4: 6) "Let the word of Christ (not man's words) dwell in you richly in all wisdom." (Col. 3: 16.) Prevailing prayer is almost an impossibility where there is a neglect of the study of the Word. Prayer and the study of the Word must go hand in hand. "Faith cometh by hearing, and hearing by the Word of God." (Rom. 10: 17.)

II. Foes within the prayer closet or when alone.

(a) Getting quiet. This is a restless age. As Satan is ever busy going to and fro on the earth, which is his hunting ground, seeking whom he may devour, we may attribute much of this spirit so prevalent, to him.

Nothing is more trying or even crucifying to the flesh than for it to get into the attitude of quietness, especially for a season of waiting upon God. It is so much easier to work, collecting money to meet to the pastor's salary or helping to liquidate the church debt; but to get before God sufficiently long to hear His voice is as so much time wasted.

"Be still, and know that I am God." (Psa. 46: 10.) Have we not often found ourselves upon our knees, nominally in the act of prayer, yet not conscious of the words we were uttering or still worse, not conscious of Him to whom we were addressing our words? We need to get free from all formality in approaching God. In Ecclesiastes 5: 2, we read, "Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few." "Study to be quiet." (1 Thess. 4: 11.)

How foolish then to rush heedlessly into the presence of God and ask the first thing that comes to mind. Rather when we first come into His presence we should be silent until we are conscious of His immediate nearness. Then look to the Holy Spirit to lead us out in prayer as we ought. (Rom. 8: 26.)

Many times when Satan can hinder no other way, he will arrange to have some one knock at your door and call you out as if to attend to some very urgent matter which cannot possibly be deferred; but upon investigation you find it to be but a peddler trying to sell you some of his wares or something less important.

(b.) Wandering mind. This is another very common hindrance. The flesh having gotten quiet, the mind seems to be most active. Suggestions of every description will come up which seemingly need immediate attention—"You should be out at this very moment attending to your business or some

other thing, and here you are on your knees. Get out and get to work." Perhaps the suggestion of a special bargain sale at some store; a new dress and how you expect to, make it, or a new bonnet and how to trim it, or some social engagement, soon at hand, what you will wear, how you will act and who will be there and what not.

But even here we may be victorious. Stepping out upon the Word as given in 2 Cor. 10: 3 5: "The weapons of our warfare are . . . mighty through God to the . . . casting down imaginations . . . and bringing into captivity every thought to the obedience of Christ."

(c.) Too sleepy. This, too, is a successful weapon in the hands of the enemy. This may occur in the morning, too sleepy to arise a while before day and meet God. How many Christians in this rushing age sleep on till they just barely have time to dress, eat breakfast and run to catch their car or train for work, and then wonder why everything goes wrong at the office and everybody is cross in the workshop. Oh! the secret is, had you met God in the closet instead of putting all the time into a "little more sleep, a little more slumber, a little more folding of the hands to sleep," you would have had a day of victory over every difficulty.

The morning hours, known to many as the "morning watch," is the best time for secret prayer. Robert Murray McCheyne says, "I ought to spend the best hours of the day in communion with God. It is my noblest and most fruitful employment and is not, therefore, to be thrust into a corner." Meet God in the secret place before you come in contact with the world. It is like the enemy, when we are alone in the closet at any other time during the day, when we have gotten still and our minds have become quiet, he will push to the other extreme and cause our eyelids to become heavy.

Paul no doubt realized the natural slothfulness of man and especially in prayer. How seldom we pray things through. Note Ephesians 6: 18: "Praying always with all prayer and supplication for all saints;" "being sleepless unto prayer."

In the life of our Lord we are taught that He was always in much prayer before great temptations. In Matthew 26: 36 we note that the victory of Calvary was won that night in the Garden. How victoriously did He meet the awful onslaughts of Pilate's Judgment Hall and Calvary. The secret was the struggle and agony in Gethsemane the night before. While Jesus prayed the disciples slept. The result was He stood fast, while they fell in public dishonor and disgrace.

Beloved, to successfully surmount these hindrances, one must look to the great Captain of our Salvation, who is more than a Conqueror over these foes, realizing that "I can do all things through Christ which strengtheneth me." Let us be determined by all the power at our disposal, through the Holy Spirit, we will no longer yield to the devices of Satan and that we will press toward the mark for the prize of the high calling of God in Christ Jesus.

Whatever else I do, I must pray! pray! pray! "But we will give ourselves continually unto prayer and to the ministry of the Word." (Acts 6: 4). Hallelujah!—Christian and Missionary Alliance.

Bud Robinson writes about Two Queer Cases

When the roll is called up yonder she will be there. A rich woman said to a friend of mine the other day in Chicago, "Ob, my, it is so much nicer to belong to a big church than a little one. Why, when I belonged over here to this little church, if I gave a dance or a card party, or went to the theater, everybody in our church would find it out in less than a week, but now since we have moved our membership over to the big church on the corner (and she gave the name of the big church) we can just dance, or play cards, or drink wine, and go anywhere we want to go, and nobody knows anything about it, and in fact, they don't care at our church, and we are having the nicest time in the world, and oh, now you all move your membership over to our church where you can have a nice time." I am so glad that the woman that this rich woman was talking to got blessed and sanctified, she and her husband both, during our last Chicago convention, and are now praising God for full salvation. But what will the judgment day reveal to rich church members without God?

Not many months ago I was in the home of a rich family. The oldest daughter was just finishing up in school, and her mother told me that the daughter was preparing to be a missionary in Africa. "Well," I said, "that is a needy field. When are you going to start?" She told me the date that she thought she would sail. "Well," I said to her, "how long have you been sanctified?" "Oh," she said, "Brother Robinson, I never had any of that kind of religion." "Well," I said, "but when were you converted?" "Why, Brother Robinson, I never had any of that kind of religion." "Well," I said, "I can't express myself, I have no education, but when you were regenerated, or born again, or changed from nature to grace? Or how long since you gave your heart to Jesus and felt your sins forgiven?" She looked at me, blushed, and said, "Brother Robinson, you are so queer. I joined the church several years ago, and I am a member of the League, and take part in our entertainments, and I am doing my best to be a Christian." Well, I blushed, and twisted my mustache, and cleared up my throat, and down in my heart I said, "Well, which side of the big creek are the heathen on anyhow?" But I thought I would ask one more question. "Well now," I said, "when you get to Africa what are you going to tell the heathen that Jesus Christ can do for them?" "Why, Brother Robinson, you are the funniest preacher I ever saw. Why, I am going to teach them to read and write." So I was beat again, could not make her understand anything I talked about, and so I greatly surprised her again. "Well, now, little sister," I said, "it would be much cheaper and a great deal better for our church to ship a sack of sawdust to Africa than to send you, for the freight bill on a sack of sawdust would not be much and

no expense at all after we got it there, and then it would do no harm, and for the church to send an unsaved woman to Africa, and pay her fare and to support her would be an awful expense and no profit," and she looked at me perfectly amazed and almost in horror.

Now, reader, these two women, the dancer and the unsaved missionary, are both members in our church, or in other words, the M. E. Church, and in good standing. Now think of these women at the judgment, without a knowledge of God. Jesus Christ said, "This is life eternal that they might know thee the only true God, and Jesus Christ whom thou hast sent."

I hope the missionary did not get off, and I fear the theater-goer perished in the Chicago theater that burned.—The Soul-winner.

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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FIELD NOTES

Evangelist H. O. Morrison has just closed a meeting at Meridian, Miss.

N. J. Holmes recently held some good services at Cross Hill, S. C.

The Convention at McEwen, Tenn., has been postponed until further notice.

Joseph H. Smith is to conduct the campmeeting at Indian Springs, Ga., this summer.

Tim H. Moore and his two oldest boys have just returned from a flying trip to California.

Mrs. L. O. Stratton expects to return from Texas in a short while, and resume her work in this State.

S. W. McGowan recently assisted O. E. Pollard in the mission at Columbia. He reports a good meeting.

C. L. Bruner writes from Art, Ala., March 10: "Nice weather down here. Joseph some better. Think now that we can go on to Kinsey, Friday."

Evangelist W. C. Wilson of Hanson, Ky., called at LIVING WATER office last week. He had just closed a good meeting at Hopkinsville, Ky.

C. E. Pollard writes from Columbia, Tenn.: "Have had several conversions and a few sanctifications in our mission work during the past thirty days."

S. M. Cherry Sr. has been sick for some time, but he is now about as well as usual, and able to fill his pulpit at Humphrey Street church, this city.

W. D. Cherry, who has had a large experience in the itineracy of the Tennessee Conference, drops into the Pentecostal Mission occasionally and usually leaves a blessing. He resides in the city.

F. M. Pomeroy expects to take charge of the Pentecostal mission work in the Murfreesboro district. In fact, Sister Pomeroy is now holding services for them, and her husband will join her at the close of school.

Wilmoth A. Farmer and Miss Ada Beeson, mission aries in China, are to be married this spring. They are both held in high esteem by many readers of LIVING WATER; and are gifted, devout servants of the Lord.

Mary Parka, writing from Match' Tenn., says: "The cause of holiness is most surely moving on in this part of the vineyard. We have recently had three sanctifications; and all seem to be working together with one mind."

Miss Irene Stuckey, of Alabama, who has been attending the Bible School here, was called home on account of illness in her family last week. She expects to go to Eutaw, Ala., April 8, to assist in the singing for C. L. Ohlton's meeting, which begins on that date.

Charlie D. Tillman writes: "I am glad to say that I am beginning the year's work right here at home, in Atlanta, at Walker Street Methodist Church, South. We are starting off in good shape, and if our friends will remember us at the throne of grace, we feel like we will be able to do the work in the name of the Master. The Pentecostal band is doing good work in the meeting. Don't forget to pray for us."

Mrs. F. N. Cherry writes from Columbia, Tenn.: "The Lord has been giving us great victory in the mission here. Brother McGowan held a meeting for us recently and several were saved, and a few sanctified. It was one of the best meetings we have ever had in Columbia. Pray for us that the Holy Spirit may have right of way in us, and make us firebrands for Him in this town."

All day meeting at the Pentecostal Mission in this city last Sabbath. P. E. Powers preached in the morning. Large communion service in the afternoon. Revs. W. D. Cherry and G. W. Glover assisted in the services. The day closed with a gracious altar service at night.

I expect to preach at the following places during this month:

New Haven, 1st Sunday.
Potomac Furnace, 2d Sunday.
Lick Creek, 3d Sunday.
East Fork Leatherwood, 4th Sunday.
Pentecostal Mission, 4th Sunday, at night.
Thomas M. Simpson.

Please announce, the Lord willing, we will commence a meeting Friday, April 15, in Franklin, Tenn., and if any of our friends in Tennessee wish our services, while we are in the State, we have a few days that we can put in with some one. Write us at once. If it is possible, we will call and see you and some of the band.
Sam S. Holcomb and wife.
Pine Bluff, Ark.

J. R. Ward, Eliphas, Miss., writes:—"We are a small band as to numbers, but we do realize that our strength is not in numbers but is in Him who doeth all things well. God in His mercy gave us one soul on Sunday, and one at the mercy seat, others asked for prayers. Oh we so much need and beg the prayers of the LIVING WATER family. Yes, pray that this little vine may be trained and nurtured until God's purpose be accomplished in us. Yours under the precious blood of Jesus."

J. A. Clark writes from Echo, Ala.: "Brother and Sister Bruner have just closed their meeting at Bethel. The Lord gave great victory over the world, the flesh, and the devil. Two were sanctified at the first service, and others were saved or sanctified during these meetings. The good accomplished will not be revealed this side the judgment. We now have a Holiness prayer-meeting and Sunday-school at this place. Pray for us. I regret to state that little Joseph Bruner is very ill. Brother Bruner will not begin his meeting at Kinsey till later on, on account of the child's illness."

D. F. Redding writes from Hatfield, Ark., March 7: "A gracious meeting is now in progress at Hatfield. Between twenty and thirty pardoned, reclaimed or wholly sanctified up to this writing. Altar full, and conviction spreading. The Lord is doing the work, with Brother J. C. Robertson, wife and daughter as the human leaders. The work is deep and thorough; and the end is not yet. Faith in God, and the gospel plow let down as deep as sin has gone, is the quality of the preaching. J. J. Rye will hold our annual campmeeting at Old Cove, three miles south of here, where we have a beautiful location and thirteen acres of land set apart for a holiness campground. Holiness is here to stay. To God be all the praise."

C. P. Curry writes from Maryville, Mo., March 10: "We have just closed a gracious meeting at Waverly, Mo., with about sixty conversions. Brother Harris told the story of the cross in the power of the Spirit. To those who had heard this simple story, it seemed new, and so precious to us; many came to hear it who had not heard a gospel sermon in thirty years. God helped us to get hold of these people and bring them in closer touch with our Lord. Waverly is a typical Southern town in many respects. We met here a number of people from our own beloved State (South Carolina), and many from Virginia. It did our souls good to come in contact with these warm-hearted people. We love them, and they, with us, will not soon forget the happy hours spent together in His service. We are just starting here at Maryville; have had several happy conversions already. We are expecting our God to do great things here. We are praying that God will let us see a thousand souls saved this year, and coupling with this prayer our faith in God, our love for humanity, and doing our very best, I believe we shall see the desires of our hearts. God bless every reader of LIVING WATER."

J. S. Sanders writes from Shreveport, La.: "We are to have a meeting of our Louisiana Holiness Association, beginning March 25, at Marthaville, La. We invite everyone to come who has or desires spiritual life and power. Come praying for a great outpouring of the Spirit. Let us expect the power on the first service. Come on Friday, and let us put in three whole days for God and souls. Write Mr. L. F. Berry at Marthaville, what day you will go, and he will meet you and have a home for you. Pray for the meeting, pray in faith."

Lena K. Adams writes from Fort Myers, Fla.: "God is continually opening up the way and supplying the means for our evangelistic trip to Cuba. We had a blessed day at Denaud with the band last Sunday. God put the Holy Ghost upon the missionary meeting in the morning, and at its close, amid rejoicing and praising brought \$44.15 and laid it on the open Bible. I am so glad Sister Hawkins felt led of God to write the two pieces in recent issues of LIVING WATER on "Divine Love in which Human Love Intermingles." I wish you could get it out in tract form for use where we see it is needed. We are finding that among the Holiness people there is much need of teaching on this delicate subject. Much havoc has been wrought in the Lord's work by not seeing this subject in its true light. God bless you in your Spring Convention."

Guatemala, Central America

(Extracts from letters from Mrs. J. T. Butler, formerly Miss Lena Hertenstein, of this City)

We have just moved to Coban, arriving here after nine days traveling. The distance is not so great, but the mode of traveling is so difficult and slow. We were on the boat two and one-half days and three nights, going only 110 miles. But the boat cannot travel at night as the river is so crooked. They say there are seventy-two bends and they are the shortest cuts I ever saw. The boat ran into the bank several times, but there was no danger that we could see. It is very beautiful along the banks—flowers, trees, vines, palms, ferns and birds. When we came to Panose, a little town, the manager of the railroad gave us a large room free of charge; we had our beds, chairs, oil stove and table, so we went to housekeeping for one day and night. One day we started on horseback to the next town, but the rain caught us and we all got wet. We warmed and dried our clothes over our oil stove. So we are here all well and praising God for His goodness to us along the way. I think much of my old friends, but feel very much as though this is my home; anywhere with Jesus is home sweet home.

I think of dead winter when flowers are so rare and here we are in a land of summer, and plenty of beautiful flowers, geraniums peeping up over the fence, roses almost like trees, ferns taller than I am, moss of every kind just lovely. If I were to try ever so hard to describe this land I could not do it. We traveled in a box car twenty-eight miles by rail, but it just suited us. We had the doors pushed back, and our rocking chairs, and so we had a good time singing and admiring the beauties along the way. But all the way was not so easy as this for we had to take it on horse back over a very rough road winding around the mountain sides, sometimes at the edge of a high bank or a rushing stream, and at times through the mud almost to the horse's knees. The sun was very hot, so we had to shade ourselves with umbrellas but with this the sun blistered Grace's face—just baking it across the nose. She is almost over it now. Ruth enjoyed it very much, and often I could hear her starting a song or laughing. She is not three years old yet but knows a good many songs and carries them well. Mr. Butler carried her most of the way while I carried Grace. We reached Coban very tired but praising God for His goodness to us all along the way. Often in our journey Mr. Butler would cheer me by saying "it is better further on" and so it was. We are here in a beautiful town, with flowers everywhere. I wish you could see the beautiful coffee trees laden with red berries; they look like cran-

berries. And this the finest coffee of Guatemala; some is shipped to Germany and England for the prince; some was sent to Pres. Roosevelt; so you know it is very good. We take our meals with an Indian woman, for our household goods have not come yet. At 7 a. m. they give us coffee and bread usually. Breakfast is served at 11 a. m. with meats and other things. They know how to cook well, everything tastes good. We have rice twice a day. Dinner is served at 5 p. m. and is the heaviest meal of the day. When I keep house we have meals very much the same as you do in the States, but Mr. Butler liked the order of meals here, orly they do not give enough at 7 a. m., but we know how to fall in line. The people in Coban show us many kindnesses but do not give us encouragement in our work, so we look to God for all comfort and hope to see His kingdom set up in many hearts in Coban. The German people here are all, I believe, rich. The wife of one of the richest men gives us the use of the house we are now in with a bed, table and chairs until our things get to us. We have not found a place to open a mission yet, but are on the lookout. We would like to get a house with a room large enough to have a mission in our home. We know God will give us just what we need and what is best.

Requests For Prayer.

I ask all the readers of LIVING WATER to please pray for me that I may be a good example of Christian living in this part of the country, as there is much opposition to holiness, and one needs the cooperation of people that are powerful in prayer.

Your sanctified brother, Amos Bradley.

Wilsonville, Ala.

Will the LIVING WATER family please join me in prayer that the full gospel may be preached in this community. I am standing alone, as far as human companionship is concerned, and am anxious for others to have the light.

Angie Winfree.

Virgilina, Va.

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- Moses, in Deuteronomy, recounts God's mighty deeds;
- Brave Joshua into Canaan's land, the host of Israel leads;
- In Judges their rebellion oft provokes the Lord to smite.
- But Ruth records the faith of one well pleasing in His sight.
- In first and second Samuel, of Jesse's son we read;
- Ten tribes in first and second Kings, revolted from his seed;
- The first and second Chronicles see Judah captive led.
- But Ezra leads a remnant back, by princely Cyrus' aid;
- The city walls of Zion, Nehemiah builds again,
- While Esther saves her people from the plots of wicked men.
- In Job we read how faith can live beneath affliction's rod;
- And David's Psalms are precious songs for every child of God;
- The Proverbs like a goodly string of choicest pearls appear;
- Ecclesiastes teaches men how vain are all things here;
- The mystic Songs of Solomon exalt sweet Sharon's rose,
- While Christ, the Savior and the King, the "rapt" Isaiah shows,
- The warning Jeremiah, the apostate Israel scorns,
- His plaintive Lamentations their awful downfall mourns;

Ezekiel tells, in wondrous words, of dazzling mysteries;
 While kings and empires, yet to come, Daniel in vision sees;
 Of judgment, and of mercy too, Hosea loves to tell;
 Joel describes the blessed days when God with man shall dwell;
 Among Tekoa's herdsmen, Amos received his call,
 While Obadiah prophesies of Edom's final fall;
 Jonah displays a wondrous type of Christ our risen Lord;
 Micah pronounces Judah lost—lost but again restored;
 Nahum declares on Nineveh just judgment shall be poured,
 Of wrath and desolation, for turning from the Lord;
 A view of Obadiah's coming doom, Habakkuk's vision gives,
 And Zephaniah warns the Jews, to turn, repent, and live;
 Haggai wrote to those who saw the temple built again,
 And Zechariah prophesied of Christ's triumphal reign;
 Malachi was the last who touched the high prophetic chord,
 Its final notes sublimely show the coming of the Lord.

THE NEW TESTAMENT.

Matthew and Mark and Luke and John the holy gospels wrote,
 Describing how the Savior died, His life and all He taught;
 Acts shows how God the Apostles owned with signs in every place;
 Saint Paul in Romans teaches us how man is saved by grace.
 The Apostle in Corinthians, instructs, exhorts, reproves;
 Galatians shows that faith in Christ alone the Father loves;
 Ephesians and Philippians tell what Christians ought to be,
 Colossians bids us live for God and for eternity,
 In Thessalonians we are taught the Lord will come from heaven;
 In Timothy and Titus, too, a bishop's rule is given.
 Philemon marks a Christian's life, which only Christians know:
 Hebrews reveal the gospel plain, prefigured by the law;
 James teaches, without holiness, faith is but vain and dead;
 Saint Peter points the narrow way in which the saints are led;
 John in his three Epistles, still on love delights to dwell,
 While Jude gives awful warning of judgment, wrath and hell;
 The Revelation prophesies of that tremendous day
 When Christ, and Christ alone, shall be the trembling sinner's stay. —Unknown.

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DEATHS

Choat

Tuesday, February 23, 1904, our precious Father visited the home of Mr. and Mrs. W. I. Choat and took from them their darling baby, Pearl. She was one year, seven months, and three days old. Pearl was such a sweet, good baby, to know her was to love her. She leaves parents, grandparents, one sister, three brothers, and many friends and relatives to mourn their loss. Weep not, dear friends and loved ones, we will meet little Pearl again, if we will live good lives, and trust in Jesus. Jesus says in His precious word: "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven."

A Friend.

Gaskill.

Mrs. Margaret Gaskill was born February 4, 1828; and died October 24, 1903; age 75 years, 9 months and 20 days. She professed faith in Christ about thirty years ago, joined the Methodist Episcopal Church, South, and lived a consistent member of same till her death. She leaves seven children and a host of friends to mourn their loss. Her husband and two children passed over before her, and were waiting to greet her in the beautiful city of God. "Aunt Margaret," as she was called by all who knew her, died on Leapas creek, near Bethel church. Her funeral was conducted by Rev. P. O. Garratt and Blain Hensley. Her remains were interred in the Gaskill cemetery, near Santa Fe, there to await the resurrection day. The services at the grave were conducted by Rev. Edward Walker. She was afflicted for about a year, but bore her suffering as a true soldier of the cross without murmuring. About two weeks before her death she received a double portion of love, and shouted aloud praises to God. "Aunt Margaret" was a true mother in Israel—true to her church; and will be missed by all.

One Who Loved Her.

Reeves.

Ruth Augusta Reeves, daughter of W. R. and Mary T. Reeves, was born June 1, 1838.
 When the mother, with a thrill of joy, known only to mothers, first pressed the tiny baby to her heart she realized that to her keeping had been committed a precious human soul. Being herself wholly given to God, all that He sent her was held as a sacred trust to be yielded up to Him at His bidding. She felt that the great responsibility of training a child for the Lord could only be undertaken in His strength; and it must begin soon. So it was that little Ruth was introduced to Jesus as soon as her baby mind could grasp the fact that a living Savior once said: "Suffer little children, and forbid them not, to come unto me." So thoroughly was she in touch with the Lord, that her games were play-like prayer-meetings at which she talked, sang, and prayed. Her dolls were Sunday-school pupils, and her conversation was often of heaven. She dearly loved the church and, having a sweet voice, sang many of the gospel songs; her favorite being, "I am a little one, but Jesus knows me." Here was a familiar figure at the Pentecostal Mission, and friends miss the round, bright face that was the picture of health and contentment. Her last illness, though of short duration, was so severe that she felt that she could not live; but she had no fears of death. She thought, not of death, but of heaven—that sweet place to which she wanted to go. Upon seeing her mother weeping, she begged her not to cry.
 Her mission on earth was accomplished, and on February 6, 1904, the Master having need of this little one, took her from her bed of suffering unto Himself.
 Ah, mother of Ruth, when the pain of separation has been softened by time, joy will fill your soul at the thought of having a child in heaven. No danger there of sin ever touching her. She is safe in the palace of the King, where you may join her ere long. It may be that by means of her little beckoning hands God is answering the prayers you have offered through tears for many weary months. The fruits of her life and death you know not now, but shall know hereafter. God makes no mistakes.

Mrs. A. S. BARSON.



Bedtime on the Santa Fe Train

On the Santa Fe train coming out of Kansas City were a mother and her brood of five—four girls and one boy. They had left Illinois the day before, and were on their way to the "new country," where the husband and father has a claim which is to be the new home. The eldest girl appeared to be about fifteen, and from that age they ranged down to the only boy, a chubby little fellow about four. Their dress and manners showed that they had not been reared in the midst of luxury and opulence, but withal they were model children and scrupulously clean. The mother was thin and bony, her face slick and shiny from much washing, and haggard from the worry of the long trip and the care of her precious little flock, for there were twenty-four long hours yet before the journey's end. It was after bedtime when the train left Kansas City, and the younger ones were soon yawning and scarcely able to stay awake. In fact, the boy, the pet of the family, had closed his eyes and was fast approaching "shut-eye-town," while the next older tugged at him as she looked appealingly to her mother with an expression that was pitiful. He mustn't go to sleep yet. The others began whispering among themselves and then to the mother, as if something exciting had happened or would happen soon, all of which attracted the attention of the other passengers who sat in wonderment as they tried to divine the cause of so much whispering and such strenuous efforts to keep the least one awake. They occupied seats in the front end of the car, holding the long seat which runs along the smoking partition.

Presently the cause of all this excitement was made plain—it was bedtime, and they had not said their prayers. Quickly, modestly, without ostentation or display—yes, even timidly—the mother and her children knelt together at the long seat—the baby bowing his head with the rest and rubbing with chubby hands eyes that would hardly stay open, while the evening prayers were said. Just for a moment, and then they arose; the children were made as comfortable as possible for the night, and soon all but the mother were asleep, while the moistened eyes and quivering lips of the other passengers—the traveling men with their grips, the politicians with their schemes, the business man with his worries—yes, even the old reprobate of the News—paid a silent but mighty tribute to the greatest civilizing agent of all ages—the Christian religion.

Here, O ye teachers of theology, was a sermon greater than you ever preached.

Here, O ye choirs, was an anthem sweeter than ye ever sang.

Here, O ye hosts of Israel, quarreling over creeds and doctrines and torn with strife and

envy, was a lesson more powerful than you ever taught.

God save the mother and her brood and bring them to their home in safety, and to their last days in peace.—Selected.

We know that some of our friends who might fail in securing three new subscribers could secure one. We will therefore make a special premium offer during March for the benefit of these friends.

When I Read the Bible Through

BY ANOS R. WELLS.

- I supposed I knew my Bible,
- Reading piecemeal, bit or mias,
- Now a bit of John or Matthew.
- Now a snatch of Genesis.
- Certain chapters of Isaiah.
- Certain Psalms (the twenty-third!)
- Twelfth of Romans, First of Proverbs,—
- Y-e-s, I thought I knew the Word!
- But I found that thorough reading
- Was a different thing to do,
- And the way was unfamiliar
- When I read the Bible through
- Oh the massive, mighty volume!
- Oh the treasures manifold!
- Oh the beauty and the wisdom
- And the grace it proved to hold!
- As the story of the Hebrews
- Swept in majesty along,
- As it leaped in waves prophetic,
- As it burst to sacred song,
- As it gleamed with Christly omens,
- The Old Testament was new.
- Strong with cumulative power,
- When I read the Bible through.
- Ah, imperial Jeremiah,
- With his keen course in mind!
- And the burnt old N-hemi-h,
- And Ex-kiel r-fined!
- Newly came the Minor Prophets
- Each with his distinctive robe;
- Newly came the song idyllic,
- And the tragedy of Job;
- Deuteronomy, the regal,
- To a towering mountain grew,
- With its comrade peaks around it,—
- When I read the Bible through.
- What a radiant procession
- As the pages rise and fall.
- James the sturdy, John the tender,—
- Oh the myriad minded Paul!
- Vast apocalyptic glories
- Wheel and thunder, flash and flame,
- While the Chubob Triumphant raises
- One incomparable Name.
- Ah, the story of the Saviour
- Never grows supremely true
- Till you read the whole and swiftly,
- Till you read the Bible through.
- You who like to play at Bible,
- Dip and dabble, here and there,
- Just before you kneel, away,
- And yawn through a hurried prayer.
- You who treat the Crown of Writings
- As you treat no other book,—
- Just a paragraph disjointed.
- Just a crud-, impatient look,—
- Try a worthier procedure,
- Try a broad and steady view;
- You will kneel in very rapture,
- When you read the Bible through!

Auburndale, Mass.

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Dispensational Sketch of Redemption

E. P. MARVIN

I INTRODUCTION

THE most interesting, wonderful and important history within the range of human knowledge, is the history of man's redemption from sin and ruin in paradise lost, to holiness and glory in paradise regained. This Bible history is stamped with the sign-manual of God. It is to be believed as the very Word of God, on peril of the loss of the soul. It is the epoch-making book of earth and the chart of the whole universe. We approach it not as the literature of man but as a revelation of God.

God would be known and glorified chiefly in redemption.

"'Twas great to speak a world from naught;
'Tis greater to redeem."

Redemption lifts man from a doom below fallen angels to a destiny above those that never fell.

The history of great empires that have risen, flourished and fallen, shrinks into insignificance in the comparison. It is all a divine plan, perfect and perfectly executed. It depends on the acts of free agents, sovereignly controlled. Uncertainty is not necessary to free agency.

This history is made up of several periods, ages or dispensations.

We may define seven according to the divine number of fulness and perfection.

1. The Edenic Dispensation of Innocence; length unknown.
2. Antediluvian; about 1,650 years.
3. Postdiluvian; about 400 years.
4. Patriarchal; about 500 years.
5. Jewish; about 1,500 years.
6. Christian; about 1,900 years.
7. Millennial; 1,000 years; and then Holiness forever.

There are differences without contradictions, in the various parts of the Bible, presenting a living and interesting unity rather than a dead uniformity. The slight incidental differences of the gospels are incidental evidences of truthfulness. A facsimile uniformity among the authors might awaken a suspicion of collusion and fraud, as the celebrated Bedford will was broken because the expert signature to the codicil was a facsimile of the signature to the will.

The chief end of God through all these dispensations is the exaltation of His Son with His fellow heirs in visible majesty and glory in the New Creation. (Phil. 2:8-11.) To this grand consummation God has been ceaselessly working ever since sin entered the Old Creation, and he will never take a Sabbath of rest until the work is finished. (John 5:17.)

Moses and Christ are the two signal poles of redemptive history, and the Captain of our salvation, like a field marshal, from his strategic

view-point, is directing the conflict to the glorious and triumphant conclusion.

Each dispensation bears three distinctly marked characteristics; it begins in divine promise and mercy, proceeds in human sin and apostasy, and ends in judgment of the wicked and the deliverance of the righteous; exalting God and debasing man.

We also recognize progress in the course of this redemptive history. The Book is one of growth. Gradually has God communicated his mind to us. (Heb. 1:1.) The time occupied in the composition of the Bible is the proof of it. The nature of the revelation itself evinces it. The first words are, "In the beginning, God created the heaven and the earth;" the last are, "Even so, come, Lord Jesus." How much lies between these two! And yet from the one to the other, from the old creation to the new, the progress is clear and constant. This progress unfolds the entire circle of revealed truth, and it grows upon us. God revealed far more to Paul and John than to Adam and Moses. The prophecies mean far more to us than they did to the prophets. The prophecies were greater than the prophets. Truth has ever been flowing toward us like "the dayspring from the dew eyelids of the morning." The New Testament is enfolded in the Old and the Old Testament is unfolded in the New. Christ and the Apostles repeatedly and plainly declare that Moses wrote the early books of the Bible, and we find in history that all the oracles of God were providentially and wonderfully preserved. Christ charged the Jews with misunderstanding and perverting the Scriptures, but never with changing them. (John 5:46. 1 Peter 1:10-12).

The Bible is not a mass of precious materials thrown together in chaos, but a progressive revelation, with order, plan and purpose. Its fulfilled prophecies light up the dark recesses of the past, and those that are unfulfilled throw their stellar rays parallel with eternity in the future.

Mysteries there must be in divine revelation, for God is short of words. His infinite thoughts cannot all tabernacle in our limited language. The apparatus of human criticism fails on inspiration. We may measure Calvary's altar, but not the sacrifice.

All alleged discrepancies between science and the Bible are three, and the course of all true believers is clear in each.

1. When the Bible is clear and science is doubtful, let the Bible interpret science.
2. When the Bible is doubtful and science is clear, let science interpret the Bible.
3. If both appear clear and contradictory, hold to the Bible and wait for further light on science.

The spiritual truth of the Bible is sealed be-

fore mere human scholarship. The Lion of the Tribe of Judah must open it by his Holy Spirit. Mere natural word-grubbers with grammar and dictionary cannot discern the mind of the Spirit.

The Bible is always a new Book to those who are best acquainted with it, and its truth is like a torch, the more it is shaken the more it shines.

Our theology should be formulated directly from the Bible, and not constructed upon some merely human system, however wise and logical this may appear to the natural man. We should follow the wisdom and logic of the Holy Ghost.

A dispensation is an age or administration in which God deals with man in some one characteristic method. (1 Cor. 10:11). In Hebrews 1:2 read, "By whom he made the ages or dispensations."

You cannot harmonize the Scriptures without distinguishing these dispensations. You must rightly divide the Word or you cannot rightly understand it. (2 Tim. 2:15)

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PENTECOSTAL MISSION PUBLISHING CO., Nashville, Tenn.

SUNDAY SCHOOL LESSON

F. R. Nugent, Richmond, Va.

Lesson for Sunday, March 27, 1904.

Review.

Golden Text:—And Jesus went about all Galilee teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, (Mat. 4:23).

The lessons are all connected with Jesus.

Lesson I. The Boyhood of Jesus. "And Jesus increased in wisdom and stature and in favor with God and man." (Lk. 2:52). Perhaps Jesus spoke in view of His own childhood days when He said "Suffer the little children to come unto me." The boys and girls can know that He who invites them knows what it is to serve God as a child and can therefore sympathize with them as they walk the same path.

Lesson II. The Preaching of John the Baptist. (Mat. 3:1-12). Repent ye; for the kingdom of heaven is at hand." The king whom John heralded and His kingdom, were altogether different from those of earth. Hence the need for repentance as preparatory to entrance into that kingdom. Its laws, principles and practices are the opposite of what operates in this world.

Lesson III. Baptism and Temptation of Jesus, (Mat. 3:13-17). "And lo, a voice from heaven, saying, this is my beloved Son, in whom I am well pleased." "The first (temptation) leads to independence of God; the second to tempting God, the third to shunning the cross." These, in some form or other, still assail God's people.

Lesson IV. Jesus Rejected at Nazareth, (Lk. 4:16-30). "He came unto his own and his own received him not." People often think they want to meet with God but in reality they do not. These worshippers at Nazareth were angered at God's way of preaching just like many now are angered when God's ordained truth is proclaimed.

Lesson V. Jesus Calls Four Disciples, (Lk. 5:1-11). "If ye continue in my word, then are ye my disciples indeed." To be a disciple means more than to be

simply saved from hell. It means to choose the path in which Jesus walked, and then to continue in it.

Lesson VI. A Sabbath in Capernaum, (Mk. 1:21-34). "He laid his hands on everyone of them, and healed them." Teaching and healing were marked on this Sabbath. We have no more right to question Christ's willingness to heal than we have to question His willingness to teach. The two here went side by side.

Lesson VII. Jesus Forgives Sins, (Mk. 2:1-12). "The Son of man hath power on earth to forgive sins." Man's judge is man's Savior. He would rather forgive than condemn.

Lesson VIII. Jesus and the Sabbath, (Mat. 12:1-13). "It is lawful to do well on the sabbath days." The Jews made their day of rest more of a burden than a rest sometimes. Now the tendency is to more and more turn the Lord's day into a day of business, worldly newspapers and excursions. It is more for fun than for godly service and worship.

Lesson IX. Hearers and Doers of the Word, (Mat. 7:21-29). "Be ye doers of the word, and not hearers only." There is great danger in people's hearing more truth than they think of experiencing and practicing. Truth is a very practical thing and those who do not undertake to do, do and teach God's word miss its great purpose and do so to their eternal loss.

Lesson X. Jesus Calms the Storm, (Mk. 4:35-41). "He maketh the storm a calm, so that the waves thereof are still," (Ps. 107:29). The encouraging, helpful thought in this lesson is the absolute lordship of Jesus and His care for His people. How perfect the safety of those who put their trust in Him! Where is there ever any room to doubt, and why do God's children ever doubt?

Lesson XI. Death of John the Baptist, (Mat. 14:1-12). "Be thou faithful unto death, and I will give thee a crown of life." The thought with a surrendered soul is to live out God's allotted time—no less, no more. There should be definite trust on this point. God has a perfect plan for His people and they should, through faith, enter upon it.

Lesson XII. Jesus Feeds the Five Thousand, (Mat. 14:13-21). "Jesus said unto them, I am the bread of life." The helpfulness of God over against the helplessness of man; man's little, in God's hands, doing much; man learning never to question when God gives His commands and learning that, in Christ's name, he can perform the impossible—all this is in this lesson.

"In this wide world the fondest and the best
Are the most tried, most troubled and distressed."
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B. F. A., Brush Oreck, Tenn. The "war" spoken of in Rev. 12:7, we regard as a real war. Ages before this we see that Michael contended with Satan (Jude 9) and that the "Prince of Persia" (evidently an evil angel) delayed God's messenger to Daniel, (Dan. 10:13). Just as God's human servants come in contact with, and are resisted by Satan and demons, so it is with the angelic servants of God. We on earth can put these foes to flight through faith and we suppose it is the same in heaven. We regard this heaven, however, not as the highest heaven but as the heaven just above us. This atmospheric heaven seems to be the special abode of Satan for he is called the "prince of the power of the air," (Eph. 2:2). But the time will come when he and his shall be cast down from this abode to earth (Rev. 12:12). The war may be regarded as a war of debate and argument (*Dr. Seiss*) like that of lawyers in court; or it may be a war of spiritual forces—angelic force against Satanic force or faith against Satanic force.

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