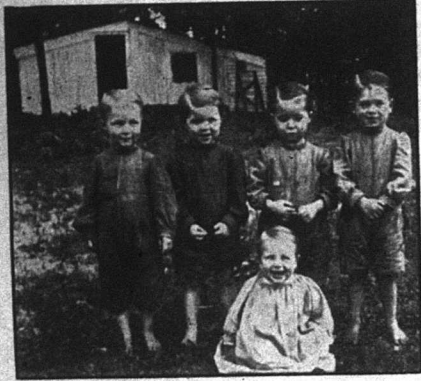


A FATHER TO THE FATHERLESS

LUCIUS B. COMPTON.

Very few know how to enter into the heart life of a cripple or a homeless, destitute child. The great majority of people are acquainted with only that life which has had its comforts, and they do not know how to feel for the poor barefooted, half-clothed, half-starved child in the month of December, as the



OUR FIVE YOUNGEST BOYS.

cold winter wind is blowing and the little one hunts a warm place wherever he can find it.

Sometimes these places are the hovels in the dark corners of our cities, the engine-room of some factory, or among the straw in a goods box on a back street.

I say there are but few who can enter into such children's lives with interest.

In a very small, windowless cabin in this mountain country, my father and mother raised their family of six children under the very poorest circumstances.

I was the youngest, a cripple, and a great sufferer. I was deprived of schooling and almost every blessing except a praying father.

Not one week of my childhood days can I look back to with pleasure. Poverty, want, and suffering is the memory. When scarcely in my teens, I became able to walk without the aid of a crutch or cane, and I bade adieu to the cabin on the mountain side and started out into the world, without a friend and without sufficient education to even read. Six years of the life that followed I wish I could forget. But in those years I learned to know the real feelings of a homeless child.

The Lord found me at the age of twenty, and since that time has done more for me than I ever thought could be done this side of heaven, calling me by His grace to the ministry of the Word, and to be a co-laborer with Christ.

Our only child was taken from us at the age of five years and eight months. This Scripture became very forcibly impressed on my mind: "For in THEE the fatherless find mercy" (Hosea 14:3).

While in the evangelistic work in the mountains of North Carolina, Virginia and Tennessee, our hearts were almost broken by seeing the conditions of homeless, motherless children, as well as the condition of some who had mothers that were worse than no mothers. We did the best we could toward getting some of these children out of houses of sin and shame and putting them into good, Christian homes. Thus our hearts were somewhat eased and we supposed this was all we could do. But while in meditation and prayer for the little neglected ones, without home, mother or father, the Lord, in His

way, asked: "Will you be a father to these fatherless and homeless ones?"

In a few moments He opened the door of memory and gave me a retrospective view of my childhood days, when all was black and discouraging. I remembered how, as the cabin had no attractions for me, I used to sleep in outhouses, covered bridges, straw stacks and hay mows, with a heart hungry for some of life's advantages. And I promised God I would be a father to as many as He would enable me to care for. This was the birth of ELIADA ORPHANAGE.

Up to this time I had been giving half of the means that God gave me, to missions; but when it was settled that I was to be a "father to the fatherless," it was also settled that all I received would go to the support of these children and the Rescue Home.

Through prayer God has given us nine acres of land, and last year enabled us to build a home for the children, which without furnishings cost over \$6,000. This is all paid for. The house, when furnished and equip-

ped with water, bath tubs and laundry tubs, will accommodate fifty or sixty children. One of the great needs is these bath and laundry tubs and water attachments. But THE ONE GREATEST NEED for what family we have at present is the heating plant for this winter. Last winter the workers managed with what children they then had, by using oil stoves; but this winter, with a much larger family, we feel we must have the heating plant. The estimated cost of this is \$930. Some way we believe our Father will touch hearts with this need.

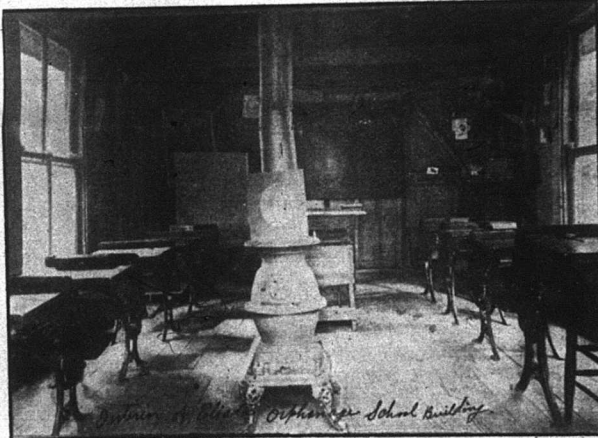
We are praying that He will soon enable us to build a school room. Our family has outgrown the present little room, which formerly was the kitchen—at camp-meeting time.

There are many of God's children with means who, we believe, if they could see these dear children with minds eager for an education, and could hear them pray for a school building, would be glad to help build it and thus lay up for themselves rich treasures in the coming kingdom. For in this school the children do not study the school books only, but the Bible is put first of all, and here from childhood they are taught the Word of God.

Another need is a small farm where the children can be taught practical agriculture, and also for pasture.

Many have asked us what our purpose for this work is. Our purpose is to take these children, who have no one to care for them, give them a good home and let them be trained by godly people who love them. We expect to give each child a good, common-school education, and more if possible. We purpose to see that each boy is trained to do work and to give each the advantage of whatever trade they have the most ability and inclination for, such as farming, carpentering, printing, etc., and all as preachers, if possible.

The girls are taught in domestic work, and "from a child all are taught in the Scriptures, which are able to make them wise unto salvation." We



INTERIOR OF ELIADA ORPHANAGE SCHOOL ROOM.



SCHOOL BUILDING, TEACHER AND CHILDREN OF LAST TERM.

LIVING WATER

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

J. O. McCLURKAN, EDITOR
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No. 35

The Lord's Coming, the Key to Many Questions

A. B. SIMPSON.

In one of the art galleries of the Vatican there is one point from which alone the design of all the frescoes of Raphael which adorn the lofty ceiling is apparent. From every other point of view they seem confused and unmeaning, but from this particular spot the whole design opens like a beautiful flower.

And so there are certain standpoints of spiritual truth from which the whole system of revelation comes out in clear perspective and we seem to have a bird's-eye view of God's great thought for man's redemption.

There are especially two such points of view in Christianity. One is the Cross of Calvary; the other is the Second Coming of the Lord.

It is like an ellipse which has two centers or foci. The Cross is the first center, and the Coming is the final focus of God's great ellipse. How utterly the Jews failed to understand their Messiah when He came, because they refused to accept the suffering Christ, but were looking beyond to the final focus, His coming as a King.

And so today many others are making the converse mistake of looking back to the Cross only, and failing to recognize the Coming, and they have mistaken the signs of our times as much as the ancient Hebrews misunderstood their own age.

THE NATURAL WORLD.

I. The coming of the Lord Jesus Christ is, in a sense, the key even to the natural world. There are innumerable things in the material universe which are types of the new creation. Every little shoot which emerges from the ground, every seed that dies and lives again, every blossom that bursts from its swelling bud, every radiant morning that emerges from the midnight's darkness, every returning spring with its beauty and its

bloom, every mysterious chrysalis that evolves the soaring butterfly from the crawling worm, is a prophecy and a type of that glorious time when He that sitteth upon the Throne shall say, "Behold, I make all things new."

This realm of suffering and death, this age of mystery and incompleteness, and this mingled condition of good and evil is not God's ultimate thought and plan, even for the material universe, but only a scaffolding by means of which He is rearing the final

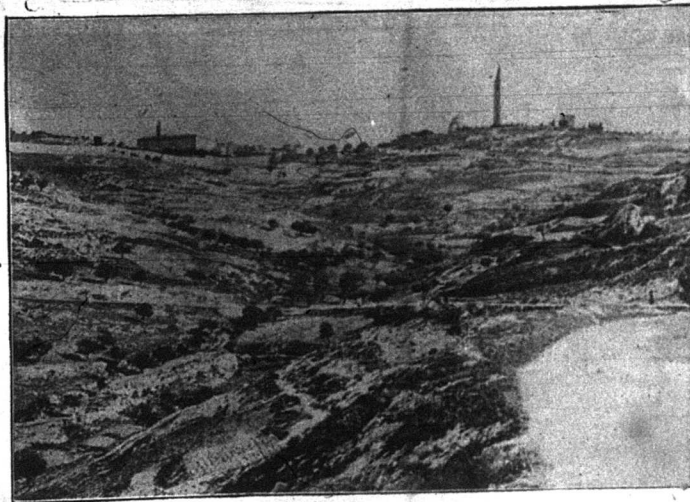
through the records of prophecy, it is a panorama moving steadily forward "to one divine event," namely, the reign of truth and righteousness and the triumph of the King of Peace, the glorious coming of the Lord.

Humanly speaking, there was no adequate reason for the splendor of the Babylonian kings, the cruel conquests of Persian despots, the brilliant ambition to which Alexander sacrificed countless lives, and the monstrous oppression of Imperial Rome; but as we read the Book of Daniel, written centuries before

the time of its fulfillment, we see that much of this was part of God's great system of evolution and revolution, leading on through the great succession of universal empires, until the times of the Gentiles shall be fulfilled and the way prepared for the last and lasting Kingdom of Righteousness and Peace in which human history shall culminate. Then "the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

In this sublime view of human history earth's mightiest sovereigns are but petty puppets in the hands of God, pawns and castles moving on

the chessboard of Providence at the bidding of a wiser Thought and mightier Hand. Not for the glory of a Nebuchadnezzar, not for the ambition of an Alexander, not for the power of a Caesar, not for the splendid prestige of England's empire, not for the unparalleled glory of the great American republic, or the stirring events of human history taking place today, but wholly for the preparation of the kingdom of Christ, our splendid cities rise and fall, our magnificent commerce grows, our railroads span the continent, and



MOUNT OF OLIVES.

"And his feet shall stand in that day upon the Mount of Olives" (Zech. 14:4).

temple of earth and heaven, and preparing that Palingenesis, or new creation, where there shall be no night or darkness, no dividing sea and no devouring grave.

THE KEY TO HISTORY.

II. The coming of Christ is the key of history. Man reads history backward, but God reads it forward. As we look back upon the story of the nations, it seems like a scene of dire confusion, and "garments rolled in blood."

But as God reads it, and as faith reads it

our cables stretch across the earth and ocean—all for the sake of Him who is "head over all things for his body, the church," and for the working out of His blessed work and fulfillment of His Word.

But the events of our own times, when studied in the light of prophecy, seem to be spelled in letters of golden light for the whole century, and the Hand of God in human history has been manifestly working for the downfall of those nations, that have upheld the two-fold Mystery of Iniquity—Mohammedanism and Romanism.

Steadily and surely God has been wearing out those mighty systems of spiritual corruption, and prostituted political power. Turkey, Austria, France, and Spain, the great upholders of these systems of evil, have been pushed out of their former pre-eminence, and their inheritance of power and influence has been passing over to the hands of governments that God could use more freely for the purposes of His kingdom.

The same manifest destiny has been steadily leading up to the restoration of God's ancient people, the Jews, and their return to Palestine, and reinstatement in their ancient pre-eminence according to the Word of God.

All this and much more the reverent and thoughtful study of history and prophecy enables us to understand, as we watch the signs of our times with the Bible in one hand and the newspaper in the other.

THE KEY TO SCRIPTURE.

III. The Lord's coming is the key to the Scriptures.

How can we leave out of any true interpretation of the Bible a theme which is referred to in no less than one out of every twenty-five verses in the New Testament?

What a beautiful light it sheds upon the story of creation and the picture of Eden, to know that they were all but shadows of the new creation and the future "Paradise Restored." What an added significance it gives to the stories of Enoch and Noah, to see in one the type of God's translated people, and in the other the figure of His earthly people Israel passing through the tribulation of the last times.

How the types and rites of Moses all point forward to the age to come, and the Feast of Tabernacles, and the Year of Jubilee all tell of a more joyful time coming by and by. How the kingdom of David and Solomon fits into the picture of the Lord's reign! How else could we ever understand the literal program of history given us in the prophecies of Ezekiel, Daniel and Zechariah? How it lights up the parables of our Lord in the thirteenth chapter of Matthew, to see in them the development of His kingdom, from the sowing of the seed to the separating of the good from the bad, at the end of the age! How plain the parable of the Unjust Judge becomes when we see in the suffering widow the Bride of Christ waiting for her vindication at the coming of her Lord! How the very incidents of the Lord's last journey to Jerusalem, as Godet shows, become symbols of His return! The delay at Perea while they waited in anguish for His coming, and then at last His

arrival and resurrection, and later the feast at Bethlehem, the triumphant entry into Jerusalem, all foretell the things that shall be hereafter, when, after long delay, He shall at last appear to His waiting people, shall raise His saints from the dead, shall gather them to the marriage supper, and shall ascend to the throne of David, and sit down once more in Jerusalem as Israel's King.

Most beautiful of all, the story of the Transfiguration is illuminated by the light of the Lord's coming. How little it would mean to us now if we could not see in the presence of Moses and Elias, the types of the risen and translated saints, and in the glory of the Master and His servants a foreshadowing of the coming glory which is to be revealed at His appearing.

As the Apostle Peter explained it later, it is all a parable of "the power and coming of the Lord Jesus."

In the great Epistle of Paul to the Romans there are three chapters (9, 10 and 11) in the heart of the letter which would be utterly mysterious and out of place if we could not interpret them by the light of Christ's second coming. But when so interpreted they fit perfectly into the Apostle's outline and reveal to us God's plan for His people, whose salvation and sanctification have been already described in the Epistle.

Above all other New Testament books the closing volume of the Bible, the Book of Revelation, is utterly inexplicable apart from the doctrine of the personal and pre-millennial coming of Jesus Christ. And so this Blessed Hope is the key to the Bible and the standpoint from which all its prophecies and promises receive their interpretation as well as derive their power.

CHRISTIAN WORK.

IV. The Lord's coming is the key to all true Christian work.

No general can expect to succeed in his campaign without a great military plan. The Church of God cannot work at a venture. The Master and Commander has given us a plan of battle and in this plan the coming of the Lord is the great objective point towards which all else ever moves forward.

In the opening chapter of the Book of Acts the Lord Jesus gave His disciples a distinct commission to be witnesses unto Him, "in Jerusalem and all Judea and Samaria and unto the uttermost part of the earth." For this commission He promises them divine power—"Ye shall receive the power of the Holy Ghost coming upon you." Had He said nothing else it might have been supposed that they were to go on and work until the whole world was converted. Indeed, this is the common idea of Christians about the mission of the Church. But a thoughtful reader of the first chapter of the Book of Acts will observe that immediately after giving them this commission He sent two angels to announce to them the fact that He Himself was soon coming back again to this old world which He was just leaving. "This same Jesus shall so come in like manner as ye have seen him go into heaven." Here, then, was a new outlook for their future and a new standpoint

for their work. They were not to work for the conversion of the world merely, but for His return; to finish the work He had left them to do and prepare to welcome Him back again. What a new inspiration and illumination this gives to all Christian workers!

To the same effect, and in even clearer language, a little later the Apostle James, in the great council of Jerusalem, lays out God's plan of work for the Christian age. "God at first did visit the Gentiles to take out of them a people for his name." This is the first stage of the plan, a visit by God to the Gentiles for the purpose of gathering out of them a people for Himself. Then comes the second stage of the great plan: "After this I will return, saith the Lord, and build again the tabernacle of David that is fallen down." Here we have the Lord's coming as the next great point of view after the evangelizing of the Gentiles. Then will follow a third stage later on, when "the residue of men shall seek after the Lord and all the Gentles upon whom my name is called."

Now, when we rightly understand these things a new and decided incentive is given us for all our work.

We are co-operating with our divine Leader and working intelligently toward His great purpose. We are not striving for an impossible object—to get everybody saved—but we are seeking and finding the people whom He is calling out from among the world's myriads, and we are not disappointed when our work seems sometimes to fail and be rejected of men, because we are in line with Him who was Himself rejected and who is not expecting today the world's acceptance, but His own lost sheep whom He is gathering out of the world. We are working for a glorious achievement and our work is full of intelligence and hope.

In this view, the expectation of the Lord's coming instead of being a hindrance to missions, as has sometimes been charged, is really an inspiration to missions. If we believe that the rapid gathering out of Christ's people from all nations will speedily bring our Lord back again, we will work with double earnestness and hope. And surely the Master has given us every encouragement to do this. One of His latest prophetic messages was: "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come."

Little wonder, therefore, that those who believe in the coming of the Lord should be among the most active evangelists and missionaries of our time and should be laboring with ardent love and noble sacrifice to send "the Gospel of the kingdom," in the present generation, to all the world.

THE KEY TO CHRISTIAN LIFE.

V. The Lord's coming is the key to a happy, holy, and victorious Christian life.

This will lift us above the allurements of the world by the attraction of a better hope and a richer reward. This will neutralize the gravitation of earthly things by the counter-attraction of the age to come. It will comfort us in all our trials by the assurance that "our light affliction which is but for a mo-

ment, worketh for us a far more exceeding and eternal weight of glory." It will make us content to forego many things that others desire, and accept many a loss and many a sorrow for the sake of "the recompense of the reward."

There is a fine story told of good General Howard, of the United States Army, to the effect that, during a great review after the war, he was pushed out of his place in the review as commander of a large brigade of the army that had invaded Georgia and cut in two the Southern Confederacy, and thus practically ended the war.

On the morning of the review Howard was met by his commanding officer, General Sherman, with the explanation that, through a political pull at Washington, his predecessor in the brigade had secured the consent of the Secretary of War to lead the men on parade. Howard was much tried, and with good reason protested that the men would expect him to lead them at the review as he had led them in the campaign. Sherman agreed that he was right, but added: "You know we cannot always control the department, and so," he

said, "while I cannot expect you to accept this as a soldier, I understand, Howard, that you are a Christian, and perhaps you can suffer it as a Christian." "Oh," said Howard, "that makes all the difference in the world, and it is all right." "Thank you," said Sherman; "I much appreciate your magnanimous course, and so we will let him take his place at the head of the brigade, and you will please meet me at my headquarters at nine o'clock in the morning; and," added Sherman, with a sly wink, "he will march at the head of the brigade, but you shall march with me at the head of the army." That was losing a little and gaining everything, but that is just what the blessed hope of our Lord's coming does for all Christians. We can let somebody else have even our rights now, and by and by we shall sit with Him on His throne and the trials of the past will seem not worth a thought.

This is the practical effect of the Blessed Hope, and they who really believe it are enabled to walk on a higher plane and reflect from their faces and their lives a little of the coming glory.—*Living Truths*.

we are utterly unconscious, which every moment needs the blood; so "the blood cleanseth," present, progressive tense, goes on cleansing, and does not permit any sin to stain us, so long as we "walk in the light" (1 Jno. 1:7). Unconscious sin is instantly cleansed by the blood; and we are kept clean. We are never "fair" in ourselves. If "there is no spot" (S. of S. 4:7), it is because His blood cleanses, His love covers. Sanctification is instantaneous and progressive. We are made pure; then, moment by moment, are kept pure, and go on to maturity, from "faith to faith" (Rom. 1:17), "from glory to glory" (2 Cor. 3:18).

III. GOD'S WORD.

"The word of his grace" (Ac. 20:32) is the instrument of sanctification (Jno. 17:17). God's Word, hid in the heart, keeps from sin; it cleanses our way (Ps. 119:9, 11). It perfects our work (2 Tim. 3:16, 17).

IV. GOD'S SPIRIT.

The Holy Spirit is the divine, omnipotent, effective agent in our sanctification. We are "sanctified by the Holy Spirit" (Rom. 15:16). The Holy Spirit is the personal witness to our sanctification. "By one offering he hath perfected forever them that are sanctified . . . The Holy Spirit also is a witness to us" (Heb. 10:14, 15).

V. OUR WILL.

We sanctify ourselves (Ex. 19:22; Num. 11:18), purify ourselves (1 Jno. 3:3), when in humility and faith we set ourselves apart for God to work in us to will and to do of His good pleasure (Ph. 2:13), yield ourselves unto God (Rom. 6:13); yield our members servants to righteousness (Rom. 6:19), and let God cleanse us.

Then we go on unto the perfection. As we are faithful we are made perfect in love and in every good work to do His will (Heb. 13:20, 21).

VI. OUR FAITH.

Our hearts are purified "by faith" (Ac. 15:9). Faith is the instrumental, human means whereby we obtain an inheritance among them which are sanctified (Ac. 26:18).

Fletcher said: "The same spirit of faith which *initially* purifies our hearts when we believe the pardoning love of God, *completely* cleanses them when we fully believe His sanctifying love."

Wesley said: "Exactly as we are justified by faith, we are sanctified by faith."

It is the same faith, in the same God, for different experiences.

William Carvosso said: "I began to exercise faith, and a heavenly influence filled the room; refining fire went through my heart, illuminated my soul, scattered its life through every part and sanctified the whole. I then received the full witness of the Spirit. I was emptied of self and sin, and filled with God. I was nothing, and Christ was all in all" (Ga. 2:20).

A hallelujah lass, in White-Chapel Road, gave her experience in the following parable: "After I was saved I found some things in my heart not right. There seemed to be cobwebs in the corners. I used to sweep them out by watchfulness and prayer; but they

SANCTIFIED "WHOLLY"

A. L. B.

"The very God of peace sanctify you wholly" (1 Th. 5:23).

Young's concordance defines sanctify: "To separate; to set apart." Cremer's Greek lexicon says: "The root word is *hagios*, 'pure, clean, free from stain.'" Webster gives both definitions: "To set apart for a holy use," and to "free from sin; to cleanse from moral corruption and pollution."

Applied to God, purification is excluded (Ezek. 36:23; John 17:19). Applied to the Sabbath (Gen. 2:3) or the tabernacle (Ex. 40:10, 11) it meant they were dedicated to holy use, not used for secular purposes (Ex. 20:8-11; Isa. 58:13).

Paul refers to the Corinthians as "sanctified in Christ Jesus" (1 Cor. 1:2; 6:11), but tells them in their life they are carnal and not spiritual (1 Cor. 3:1-4). After enumerating the promises to separated ones, he exhorts: "Let us cleanse ourselves from all filthiness of the flesh—perfecting holiness" (2 Cor. 6:17, 18; 7:1).

Paul wrote to the Thessalonians: "We give thanks to God always for you all—remembering—your—faith—love—hope. Ye were examples—from you sounded out the word of the Lord—your faith to God-ward is spread abroad; so that we need not to speak anything" (1 Th. 1:2-8; 2:13-14). They were set apart to God's service; yet Paul longed to see them, and perfect what was lacking in their faith (1 Th. 3:10). His prayer was, "The very God of peace sanctify you wholly."

It is our privilege both to be separated and to live pure, for "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it" (Eph. 5:25, 26). We are sanctified by—

I. GOD'S WILL.

The will of God is the source of our sanctification. "By the which will we are sanctified" (Heb. 10:10). "This is the will of God, even your sanctification" (1 Th. 4:3).

It is God's will that we be separate from sinners" (2 Cor. 6:14 to 18); "pure in heart" (1 John 3:3), and "perfect in love" (1 John 4:17, 18).

God's purpose for His children is expressed in His command, "As he which hath called you is holy, so be ye holy" (1 Pe. 1:15, 16). "Holy and without blemish before him in love" (Eph. 1:4, R. V.).

II. CHRIST'S BLOOD.

"His own blood" (Heb. 13:12) is the ground of our sanctification. What God commanded He provided in the atonement. Peter speaks of "sanctification," and the "sprinkling of the blood" (1 Pet. 1:2). John says, "The blood—cleanseth us from all sin" (1 John 1:7).

After we are born of God (John 3:3-8) and have been buried with Him in baptism (Rom. 6:3-6) and received the Holy Spirit (Ac. 19:2-6), we do not practice sin (1 Jno. 3:9), do not "continue in sin" (Rom. 6:1, 2), but reckon ourselves "dead indeed unto sin" (Rom. 6:11) and "free from sin" (Rom. 6:22). We walk in the light and are "blameless" (Phil. 2:15; 2 Pet. 3:14). We know nothing against ourselves (1 Cor. 4:4, R. V.); have "a conscience void of offense" (Ac. 24:16); have no "condemnation" (Rom. 8:1), and are saved from our "sins" (Matt. 1:21).

But we cannot say we "have not sinned" (1 Jno. 1:10) in the past, nor that we "have no sin" (1 Jno. 1:8), in the present, to be cleansed from. God may see sin of which

would come again. For some time I kept on sweeping out the cobwebs, only to find them soon appear. But one day the Lord came and killed the spider; and there have been no cobwebs in my heart since."

Let us look a few moments at Paul's wonderful prayer for the Thessalonians:

"The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Th. 5:23).

To be wholly sanctified is to have the "whole" spirit, the "whole" soul and the "whole" body separated from all sin, dedicated to God, and infilled with God. To be entirely sanctified you must be sanctified—

1. *In Spirit.* "Your whole spirit . . . blameless." The pneuma is the spiritual part of our triune being, that part which is capable of loving, worshipping, enjoying and knowing God. The spirit has to do with the will, the conscience and the divine love. To be wholly sanctified in spirit is to be cleansed from all filthiness of the spirit (2 Cor. 7:1), cleansed by the blood, cleansed by the Word, cleansed by fire. It is to be free from all such sins as idolatry, witchcraft and hatred; free from all such errors as spiritism, theosophy and Christian Science, falsely so-called. It is to bear the fruit of the Spirit (Gal. 5:22, 23). It is to have all prayer, testimony, preaching and teaching inspired by the Spirit of God, and free from any taint of self-consciousness or desire for self-glory. It is to be able to worship God always in spirit and in truth (Jno. 4:23, 24).

2. *In soul.* "Your whole . . . soul . . . blameless." The psyche is the intellectual part of our being. It is the seat of thought, of sensitiveness, of anxiety, fear, reason, instinct and human love. To be wholly sanctified in soul is to be free from the torture of self-condemnation (Rom. 8:1); free from the pain of self-pity (Matt. 16:22, margin); free from the blot of self-exaltation; free from the touchiness of wounded pride; free from unholy thoughts (Ph. 4:8). It is to have the mind of Christ (Ph. 2:5); to bring every thought into captivity to the obedience of Christ (2 Co. 10:5); to be made perfect in love (1 Jno. 4:18); to be satisfied with God (Ph. 4:11, 12).

3. *In Body.* "Your whole . . . body . . . blameless." The soma is the physical part of our being. To be wholly sanctified in body is to be free from sinful habits, free from lustful desires, free from sensual indulgences, free from unclean, untrue, unkind speech, free from all dishonesty, free from all greed of gain, free from all disease. It is to present the body as a living sacrifice to God (Rom. 12:1); to have the body as the temple of the Holy Spirit (1 Co. 6:19; 2 Co. 6:16), and glorify God in the body (1 Co. 6:20). It is to eat and drink and do all we do to the glory of God (1 Co. 10:31)!

If we would, by actual experience, know what God has for us in sanctification, we must desire it, believe for it, separate from sin, yield to Him in utter submission, and by a definite act of faith receive the Holy Spirit, and rest in Him until He gives the witness

that the work is complete in spirit, soul and body.

Here are some characteristics of the "wholly" sanctified. They—

Count disappointment His appointment (Jas. 1:2-4).

Love holiness more than happiness (Ph. 3:8).

Are more ready to criticise themselves than others (Ph. 2:3).

"Do much good and make little noise" (1 Th. 4:11).

A QUIVER OF ARROWS

Illustrations for Christian Workers

FOR HIS SAKE.

A busy judge was about to rebuff a poorly-clad and trembling soldier who had entered his office, when he caught the handwriting of his own son in the missive he extended. It read like this:

"Dear Father: The bearer of this is a soldier friend, discharged from the hospital, going home to die. Assist him in any way you can, for Charlie's sake."

All the tender feelings of the father's heart gushed out. He let him sleep in Charlie's bed and clothes, and supplied him with every comfort, for the sake of his own dear boy.

What will not God, the loving Heavenly Father, do for His dear Son when He presents His pierced hands, and pierced feet, and pierced side, and precious blood, and says, "Father, they confess their sins, for My sake forgive them?" Oh, the blessedness of such forgiveness.—*Sel.*

A MISSION ROMANCE.

"Is it worth our while to hold the meeting tonight, do you think?" asked a Londoner of his friend, one raw December night in 1856.

"Perhaps not," answered the other; "but I do not like to shirk my work, and as it was announced, some one might come."

"Come on, then," said the first speaker. "I suppose we can stand it."

That night was as black as ink, and the rain poured in torrents, but the meeting of the English Missionary Society for the Propagation of the Gospel was held, in spite of the elements, in a brightly-lighted chapel in Covent Garden. A gentleman passing by took refuge from the storm, and made up half the audience that listened to a powerful plea for the North American Indians in British Columbia.

"Work thrown away!" grumbled the Londoner, as they made their way back to Regent Square.

"Who knows?" replied the missionary. "It was God's Word, and we are told that it shall not fall on the ground unheeded."

Was it work thrown away?

The passer-by, who stopped in by accident, tossed on his couch all night, thinking of the horrors of heathenism, all of which he had heard that night for the first time. In a month he had sold out his business, and was on his way to mission work among the British Columbian Indians, under the aus-

Love God's precepts as much as his promises (Ps. 119:127, 128, 159).

Believe God and fear nothing (Ac. 27:25).

Are dead to praise (Rom. 6:8) and rejoice in persecution (Matt. 5:12; Ac. 5:41).

Choose the worst suffering rather than the least sin (Da. 3:15-18).

Keep their hearts low when their position is high (Matt. 20:26).

"Render the greatest good for the greatest evil" (Matt. 5:39-44).

Welcome reproof (Pr. 9:8; Ps. 141:5; Pr. 6:23).

pices of the Church Missionary Society.

About thirty-five years afterward we found him, surrounded by "his children," as he loves to call them, the center and head of the model mission station of the northwest coast, an Arcadian village of civilized Indians. It is the romance of missions.

The missionary referred to is William Duncan, missionary to the Metlakhatla Indians.—*Selected.*

DIALOGUE AND DEMONSTRATION.

"You smoke thirty cigarettes a day?"

"Yes, on the average."

"You don't blame them for your rundown condition?"

"Not in the least. I blame my hard work."

The physician shook his head. He smiled in a vexed way. They he took a leech out of a glass jar.

"Let me show you something," he said. "Bare your arm."

The cigarette fiend bared his pale arm, and the other laid the lean, black leech upon it. The leech fell to work busily. Its body began to swell. Then, all of a sudden, a kind of shudder convulsed it, and it fell to the floor, dead.

"That is what your blood did to that leech," said the physician. He took up the little corpse between his finger and thumb. "Look at it," he said. "Quite dead, you see. You poisoned it."

"I guess it wasn't a healthy leech, in the first place," said the cigarette smoker, sullenly.

"Wasn't healthy, eh? Well, we'll try again."

And the physician clapped two leeches on the young man's thin arm.

"If they both die," said the patient, "I'll swear off—or, at least, I'll cut down my daily allowance from thirty cigarettes to ten."

Even as he spoke the smaller leech shivered and dropped on his knee, dead, and a moment later the larger one fell beside it.

"This is ghastly," said the young man; "I am worse than the pestilence to these leeches."

"It is the empyreumatic oil in your blood," said the medical man. "All cigarette fiends have it."

"Doc," said the young man, regarding the three dead leeches thoughtfully, "I half believe you're right."—*West Virginia School Journal.*

Walks and Talks with CHARLES H. SPURGEON

There was never the slightest look of routine in Mr. Spurgeon's services or methods. He never preached simply because he must and to get through with it. He preached having implicit faith in the sword of the Spirit, which is the Word of God, that it would vanquish souls for his Lord and Savior. So there was a jubilant tone and ring in every sermon that he preached. He went forecasting victory, not foreboding defeat. In his thought there was never to be a service rendered for his Lord whence should not come a widening of his Lord's kingdom. I think this a most real reason for his undying enthusiasm in the work of preaching, and his steady hold on men through it. The helmet of salvation was always on his head, and undauntedly he engaged in his Master's battles. It makes great difference whether you go into the Lord's fight expecting vanquishing or vanquishment.

I was greatly interested in Mr. Spurgeon's method of prayer. It seemed to me so different from the struggling, straining, agonizing sort I had read of as the kind in which many of the great saints were wont to use themselves. This matter of prayer was a most frequent subject of conversation with him. He seemed especially to delight in detailing specific Divine answers to specific prayers. "But how do you pray?" I asked him once. "I always find a particular promise over against this need of mine or that," he said, "and then I simply tell the Lord my need and plead the promise and believe He will be true to it." "But I have read," I answered, "in biographies of the great saints, of night-long agonies of prayer, and I have tried myself to follow their example, and even said, I myself will devote the whole night to prayer, and in a sort have tried it, but never could. Sleep vanquished me. Do you pray long?" "I do not think," he answered, "I have prayed five minutes at a stretch for this thing or that. Prayer is never a long and wearying and difficult thing. I find my promise and plead it, and believe what God has said and that He will honor it. Why should there be any such strain? Why may I not ask God for things confidently, as a child does of a father?" This was our talk substantially, though I do not reproduce the words exactly. "But," said I, "do you never have a quiver of

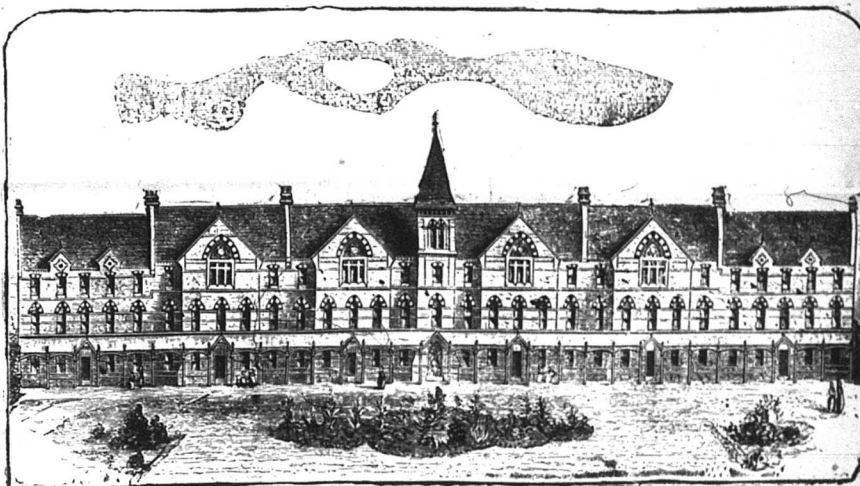
uncertainty?" "I cannot say I never have it," was his answer, "but I am sure that just in the proportion in which I do have it, I am wrong. I like to be put in straits. It forces me to prayer. I like to find myself shut up to God. When things go prosperously I need the straits, that I may be made to recognize my dependence upon Him." I got from Mr. Spurgeon better idea of what the Scripture means by the prayer of faith than from any other man I ever met, or from any book I ever read. * * * * Mr. Spurgeon prayed steadily for God's prosperity upon all his enterprises—Pastors' College, Orphanage, Homes for Old People, Chapel Building Societies, and what not. But he never sought in the least to cover the fact that as thoroughly and strenuously as possible he put his hand to plying second causes. He asked for

wealthy lady left for such specific purpose a sufficiently large amount of money in her will to begin the building of it. This Mr. Spurgeon accepted as a providential indication, and went on with the enterprise, sure that the Lord would help him. And having begun such enterprise, when difficulties emerged his faith did not fail. He told me that the original sum of money left for his orphanage was in railroad securities. After he had begun the work and let the contracts, these securities became almost completely worthless. There he was with the enterprise on his hands and with no means to finish it. But even then his faith did not fail, nor did he imagine simply because difficulty arose that he had failed properly to interpret providential indications. He betook himself to prayer and to the wisest and most sedulous use of second causes. Slowly but steadily the buildings rose, and Mr. Spurgeon was to the last farthing true to his contracts. Then, as he told me, these railroad securities recovered value beyond the original amount. As Mr. Spurgeon explained it, the Lord wanted him to have some endowment for the orphanage, and when the time approached for such necessity the endowment was ready.

I was greatly interested in Mr. Spurgeon's methods of preparation for his pulpit. He was a man of the most singular ability for self-marshaling and self-control. In this respect he always reminded me of Mr. Beecher, who seemed to be absolutely sure of himself for any moment, for any occasion. At once his powers would gather themselves in exact order, and he could

call on this or that at will as it was needed. I once said to Mr. Beecher, "It cannot be called a labor for you to preach." "No," he replied, "it is only a kind of involuntary labor." The same singular ability of powers at once in hand was evident in Mr. Spurgeon. His pulpit preparations were always just before each service. He once said to me that if he were appointed to preach on some great occasion six months beforehand, he should not think at all of preparation for it until just as the time struck: he would occupy himself about other things. "Such swift preparation is best for me," he said. This surprising ability of quick self-control and marshaling of powers gave him a perpetual consciousness of ease. He had never the fear that he would not be equal to the occasion when the moment came. So instead of being strained and anxious, his mind was in a beautiful openness for what might flow in upon it.

And yet, especially in his earlier years,



GIRLS' HOME—STOCKWELL ORPHANAGE.

contribution and various support as often as he prayed. With him faith was grasp on God, that he would marshal and mass second causes for his help. He believed great things of God, but none the less did he himself attempt, and urge others to attempt, great things for God. A wild faith, which after all is nothing better than fanaticism, a contemptuous flinging aside of second causes, was the farthest possible remove from both Mr. Spurgeon's mood and method. His business habits, in the carrying on of all his great enterprises, were most exact. He used his magnificent, shrewd, English common sense to the utmost, while he depended more trustfully than any man I ever knew upon the prayer-hearing and prayer-answering God.

So, also, Mr. Spurgeon never forced himself into any of his enterprises. This he especially told me. He was always forced into them. In other words, instead of making a path for himself, he loyally and lovingly followed providential indications. For example, he never thought of an orphanage until some

after his preparation had been made, and just as he was about to confront the throngs he knew were gathering to listen to him, he used to have the most fearful nervous anxiety, almost convulsions. He told me once that for years and years in his earlier ministry he never preached but that he had beforehand a most straining time of vomiting. His stomach was able to retain absolutely nothing. In later years he vanquished this nervous tendency. I said to him once, "Tell me how you prepare your sermons." "Well," he said, "Saturday afternoon is with me a kind of reception time. Friends come and see me and I spend the afternoon in pleasant intercourse, but by six o'clock everybody must go. Then, choosing my text, I have laid open on the table all the commentaries of every sort pertaining to the passage. If Mrs. Spurgeon is well enough, she reads the commentaries to me as I sit in my chair. If she cannot, my young men do it for me. I sit and listen, and think, and elaborate, and arrange. By ten o'clock the morning sermon is done, and I think it through again on Sunday morning as I ride to church. Substantially the same process is gone through with Sunday afternoon for the Sunday evening sermon."

Every man to his own way of using his tools. On Saturday night I have sometimes asked Mr. Beecher what he was going to preach about next day, and he has answered me, "I know no more than you do. But do not think I have not been making preparation. I am like a woman who puts a whole pan of dough to rise. If she is going to bake a batch of bread she pulls off enough for that; if a lot of biscuit, enough for that. Sunday morning I choose and elaborate my special topic." Such general sort of preparation was steadily made by Mr. Spurgeon. The specific preparation for the specific occasion, he told me, was made as I have said. I am very sure that no lesser preached could gather countenance either from Mr. Spurgeon or from Mr. Beecher for the habit of slight preparation for pulpit work. The truth is that the most of us do altogether too little of this general preparation.

Another thing that struck me about Mr. Spurgeon was his intimate familiarity with the works of all the great English Puritan divines. He could repeat pages of them at will. He knew precisely how this man and that man of them analyzed his text and wrought his periods. The reason for his nervous, sinewy, plain, and yet picturesque Saxon is to be found here. He drank more copiously than any man I have ever known from the wells of English undefiled. Saturated as he was with a knowledge of the Bible and also with a knowledge of such users of our English speech, it was not possible that he should speak other than plainly, enticingly, fascinatingly.

Mr. Spurgeon was a great believer in commentaries. Matthew Henry was his favorite, but he was the last man to despise in any wise the results of learning which have been so affluently gathered into the commentaries upon our English Bible. Yet, as his sermons show, he was never at all a slave to them, but

with singular felicity and surprising quickness made his own what they taught him. I think preachers who sneer at commentaries are like the boatman who would scoff at his oars. It was delightful to see how large was Mr. Spurgeon's knowledge of the results of Christian study of the inspired Word. * * *

Such in snatch of vision here and there, was the man himself. No truer, trustful, more

consecrated soul ever did service for the Lord Christ in this world of ours. He had singular ability, tides of emotion, and exquisite felicity of speech, and these would have done much for him; but the chief thing was, he was a man utterly consecrated to Jesus Christ.

From booklet published by American Baptist Publication Society, Philadelphia.

ASLEEP IN JESUS--SUMMERS C. BALDWIN

On Saturday, August 2, Summers C. Baldwin entered upon the life eternal. This young manhood that found its joy in the Lord and delighted in His service, has gone to receive the crown that awaits the faithful.

He was born and reared near Ozark, Ala. While young his heart was given to God; later his life was consecrated, he accepted Christ as his Sanctifier and the Holy Spirit came in to abide. All who knew him will remember how he rejoiced to testify to this experience.

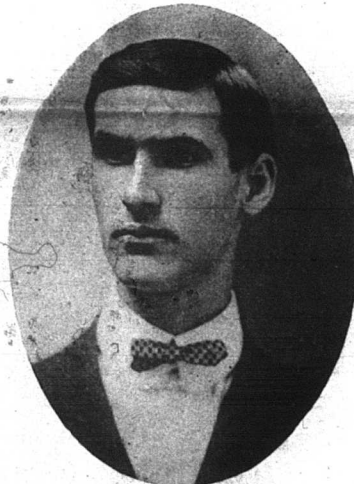
With the consecration of his life to God, there came the vision of service, and he en-

Only twenty-two years were allowed this young man on Time's side of the River, but what an eternity lies out before him! The voice that sang the songs of Zion to cheer earth's pilgrims is now mingling its strains with the heavenly choirs. The soul that was anchored in Jesus, that was satisfied with Him and longed for His appearing, is now in His presence, and that is joy supreme, satisfaction full and eternal. The mind that was so diligent in its search for knowledge is now unincumbered with the things of earth, the limitations of the mortal are removed, and before it lies the limitless, boundless possibilities of an eternity of research.

He has left those who knew him the heritage of example in willing service. Suffering humanity won his efforts and sympathy, unsaved souls enlisted his prayers, and entreaties and, like his Master, he had compassion for the lost. He lived the prayer life and by way of the throne was touching many lives in different lands. Who will take up his mantle?

"Who will gather up the mantles,
And with loyal hearts lead on,
To the country and the Kingdom
Whence the missing ones have gone?"

How blessed and cheering the thought that to him "To live is Christ, and to die is gain," and that in this final glorification they are always in the presence of the King in His beauty.



SUMMERS C. BALDWIN.

entered the Literary and Bible Training School at Nashville to prepare for his life work—the preaching of the gospel. He spent three years in this school, where he was loved by all. As a student he was diligent, faithful, loyal—a joy to his teachers and a blessing to his fellow students.

For several months he had, in connection with his school work, been preaching for the Holiness people of Franklin, Tenn., and since the close of school had spent his entire time in ministering to the people of that vicinity and was engaged in a revival meeting when he became ill with typhoid fever. Though sick, he faltered not in service, but continued the meetings, preaching the last sermon sitting in his chair.

Through his illness he manifested such a degree of patience and fortitude that those who were with him were impressed, and made frequent reference to this submission.

EMANCIPATION.

Why be afraid of death as though your life were breath?
Death but anoints your eyes with clay. O glad surprise!

Why should you be forlorn? Death only husks the corn.

Why should you fear to meet the Thresher of the wheat?

Is sleep a thing to dread? Yet sleeping you are dead,
Till you awake and rise, here, or beyond the skies.

Why should it be a wrench to leave your wooden bench?

Why not with happy shout run home when school is out?

The dear ones left behind—O foolish one and blind.
A day, and you will meet—a night, and you will greet.

This is the death of Death, to breathe away a breath
And know the end of strife, and taste the deathless life.

And joy without a fear, and smile without a tear,
And work, nor care to rest, and find the last the best.

OBSERVATIONS OF AN OUTSIDER

MATTIE E. ARENDELL.

After fourteen years of practical training in missionary work, and having to meet and overcome difficulties on almost every line without the advantages given so generously now-a-days in Missionary Training Schools, I feel constrained to send out a few words of encouragement and advice to the would-be workers who are longing for equipment for work in God's great harvest field.

It has been my privilege, since my return from India, to have a few months' stay at a time in several Missionary Training Homes or Bible Schools, noting in each one the great desire and effort put forth by the leaders and teachers to virtually pour out their own lives into the lives and future usefulness of those under their instruction who feel called of God for some special or general field of future labor. In many of these prospective workers this sacrifice on the part of the leaders has far-reaching, abiding results.

My greatest surprise is that these homes and schools do not number thousands on their rolls instead of a few hundred, and in some instances a few dozen. With these excellent opportunities for fitting for higher, better fighting in this life and for equipment for service, what is the matter with the noble young manhood and young womanhood of our country? Surely it is not lack of consecration and purpose when it is such an eternal honor to be called with a high and holy calling to freely serve our fellow man! What is more pitiable than to see aimless and listless waste of youthful energies, powers and years? If in later years the heart responds to God's call to higher things, how often we meet the regret, "O, why did I not give my life to God when I was young and had all my powers at my command? How much more could I have done for God."

With the existing facilities for training and educating those deprived of these material advantages in their own home places, surely the excuse cannot be, "I am not capable," because before God that excuse cannot stand the searching fire of the judgment day, while the constant call is for "more laborers" and consecrated lives are ready to give their hearts and brains to the training of the untrained.

Here in our own Southland the country is dotted with these training posts, fulfilling their great missions and waiting the tardy decisions some hearts are making to God's call unto the whitened harvest field.

I wish to mention especially the work being accomplished in the Pentecostal Literary and Bible Training School of our own city of Nashville. My first expression when I came in touch with this school was, Why do you not proclaim abroad the real greatness of this work? I have not found anywhere in some phases the broad, deep, extensive work, spir-

itually and intellectually, ranging from the primary to the classic. No person, from the remote rural districts, with perhaps no education beyond the A, B, C's, to the intellectually cultured class, but can find a perfect adjustment and teaching to meet their needs. I give a list of branches taught and advantages given the hungry after knowledge:

Bible.
Reading.
Spelling.
Grammar.
Arithmetic.
Geography.
Penmanship.
U. S. History.
Physiology.
Physical Geography.
Rhetoric.
Algebra.
Geometry.

Civil Government.
General History.
American Literature.
English Literature.
Physics.
Astronomy.
Physical Culture.
Vocal Expression.
Church History.
Vocal Music.
Organ and Piano.
Botany.
Latin.



BIBLE SCHOOL BUILDING.

Physiology.
Greek.
Stenography.

Theology.
Missions.
Geology.

This school is specially favored with its staff of consecrated, spiritual, competent, up-to-date teachers. I have never seen more sympathetic, pains-taking teaching, in every branch, under such peculiar psychological conditions. Persons past forty years are not made to feel their great disadvantages in the primary grammar or spelling classes, but all feel a hearty, sympathetic and joyous spirit pervading everything, everywhere, and enter unembarrassed and unincumbered, without the feeling that they are "making dunces of themselves" or are meeting criticism. If anything is a little difficult for the anxious but untrained mind or perception, it is lovingly and cheerfully explained to them by teacher or student.

The student life is not one of bondage under iron rules, but all feel that the president, whom they know to be the soul of honor, is trusting and believing in their honor, hence there exists a perfect and loyal response to that trust. There are no laws binding con-

science or liberty; yet I have never witnessed more punctuality, regularity and dignity, all bound only by the law of love. Older students feel the responsibility of maintaining the dignity of the home, and prayerfully and lovingly helping a new or a weaker student.

But the spiritual atmosphere! It is difficult for me to describe its purity, simplicity and freedom! No hard, strained, morbidness could exist or could long remain under the wholesome, cheerful, broad but deep daily instruction given by dear Brother McClurkan in the noon Bible study class and in the regular prayer services. His rich experience, his gift of illuminating the Word to the hearts of his hearers, his wide reading and study of people, places, history and doctrine, make these noon hours intellectual treats as well as spiritual feasts. His sympathetic, gentle, optimistic spirit at once lifts up and cheers every life that comes into touch with him. Many come and bring their families for a

stay in the school to have the advantages of these noonday and other Bible classes—all given in consecutive courses.

The class in Bible study by Brother Van Ness is fine and most needful for commencing intelligent Bible study, as he gives the foundation and framework of Bible history and chronology, etc. He teaches, also, many branches of science.

Brother Van Ness is hard-working, painstaking and sympathetic, and holds his students to the same standard. Only a glance from his eye will make the student see the amusing or incorrect answer to a problematic interrogation. His lucid, cheerful way of applying instruction to the heart and intelligence makes it stick like an unremovable plaster.

Brother Close conducts the classes in church history, Greek, Latin and other literary branches. His fine aptitude to teach and his splendid preparation for such teaching peculiarly fit him for this position.

Miss Fannie Claypool, who has charge of a number of classes, is quite a stronghold of sympathy and help for all the students, both in and out of the classroom, as it falls to her lot to disentangle the various problems of the perplexed student in study, off hours, etc.

Of the other departments of the school I hear only praise. I have not personal knowledge of them, as my time was wholly occupied otherwise. I wish to mention, however, the privilege the school enjoys in having in Mrs. Ransom, a teacher of fine ability in elocution. This class, given twice a week, is also one of the bright, cheery, helpful hours to the student life. Mrs. Ransom is a thorough master of her art, and inspires confidence and enthusiasm. She also gives lessons in physical culture, which are so helpful to the book-buried student.

Under Miss Claypool's instruction is the mission study class. This, to our prospective
(Concluded on Page 11.)

LIVING WATER

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EDITORIAL

A WORKING CHURCH.

Russell H. Conwell, who has done a great work in Philadelphia, says: "My church is a preaching church." He does not mean by that that they all belong to the clergy, but that they are witnesses and workers, alive to the responsibilities of their profession. Every congregation should be like this. Allowing for a short period of infancy for new converts, every member ought to be a full-fledged worker, able to witness or work in any sphere where Providence may assign him. Instead of this, thousands of congregations are loaded down with a lot of dead material. If all of the drones were killed what a funeral we would have.

A WORD TO PROSPECTIVE STUDENTS.

Those who are planning to attend the coming session of the Literary and Bible Training School would do well to enter at the beginning, so as to get an even start with the classes. The work has been arranged so that students can take most of the studies given in our small colleges in connection with the Bible work, or they can take less, just according to their need and the time they have to stay. Those who haven't time to devote to literary work will find a few months spent here in Bible study very helpful.

No one need feel any embarrassment on account of a limited education, as we always have some pupils whose education has been so neglected that they have to begin in the primary work. Let none stay away because they haven't sufficient money to pay their expenses, for we can arrange with them to do the best they can while in school and then pay the remainder when they can get it.

We will appreciate the co-operation of our readers in the training of Christian workers. Send us the address of any one who should take such a course of study. There are many who would prepare themselves for larger usefulness if they had a little encouragement. Keep on the lookout for promising material and do your best to get them in training. Such work pays large dividends in the kingdom of Christ.

THE RIGHT USE OF THE PRESENT MOMENT.

Some one has said that today has two enemies, yesterday and tomorrow. People are in the habit of borrowing trouble from both sides. They go back to yesterday and fret over what occurred then, and then reach forth to tomorrow's troubles, dragging them all into the present.

The past is gone and should never be considered only as it may be helpful in shaping the future, and there is grace promised for every step in the future whenever we have to meet it. One can make himself miserable in brooding over the past, or he can make himself wretched by anticipating the difficulties that are to come, but their course is very foolish. The past is gone, the future is yet to come, but the present is here, and it is our business to be true to present obligations, faithfully performing the duties of the now, for in so doing we can only be fitted for the morrow. He who is faithful to the obligations of today will be found equipped for the responsibilities of tomorrow, and he who wastes the present grumbling over the past and burdened over what may be the disagreeables of the future, is poorly fitted for the present. "As thy days are, so shall thy strength be." For every present duty there is ready at hand present grace. If we are faithful to the trust given, we will find the necessary help supplied moment by moment. These two enemies, yesterday and tomorrow, have upset many a life. Hold them in their proper place, for then only will the present be victorious. We speak of people living in the past, but, really, they can only live in the present. We may drag the present back to the past, or we may move the present over into the future, but it is still the present. Redeem the time. Keep in mind the value of the present moment, and regulate your life accordingly, and you will have no cause to regret the todays as they pass into the yesterdays.

ANNUAL CONVENTION.

The Annual Convention of Pentecostal Mission is to be held in Nashville, October 1-4, the opening service, at 10 a. m. Ample accommodations will be provided for all who come. Full attendance is expected. These Conventions have been occasions of large blessings.

Why such gatherings?

1. They serve as coaling stations. From year to year many devout souls have come together here for the renewal of their spiritual strength and the deepening of the religious life.

2. An annual coming together for the purpose of studying methods and devising plans for the most effective measures in the homeland is very important. There is a vast amount to be done at our doors, and how to reach the greatest number of people is the problem. Conditions change, the needs of different fields vary; but hitherto the Lord has led, and we believe He will continue to do so.

"It is not good for man to be alone." We can remain shut up to ourselves so long that we get very one-sided. We need the modify-

ing and restraining influences of each other. A community of believers braces and protects itself in harmonizing with the law of mutual adaptation and need.

"Let us not forsake the assembling of ourselves together as the manner of some is." We would sympathize with, help and love each other more if we knew each other better.

3. It is a set time to look upon the fields and then to plan for their evangelization. Missions are kept to the front; not a side issue at all, but one of the liveliest wires in the Convention. We are thoroughly convinced that the Holiness movement needs the wider vision and larger sacrifice for those who have so long sat in the dark. Will not each reader co-operate with us at the throne of grace that the coming Conference may surpass all others in missionary achievement?

4. Special meetings like these, in which great themes like Purity of Heart and Holiness of Life, are much dwelt upon, are very necessary for the life of the Church. There is nothing more important than holy living, and every Christian should know by blessed experience the sanctifying ministry of the Spirit. It is not a side issue, but the great trunk line, for the command is: "Be filled with the Spirit." A revival of Holiness is the only thing that can keep us from being engulfed by a sea of worldliness. And a righteousness movement should take precedent of every other interest.

An appalling state of spiritual destitution prevails today, because so few have separated themselves from the world and wholly consecrated themselves to God. Only here and there can a few be found who choose above all else to be vessels sanctified and meet for the Master's use. More and more do those who wear the name of Christ need to yield all to the sovereign control and disposal of Almighty God, and trust in the all-cleansing blood of Jesus.

5. A hearty welcome to the old, familiar faces who for years have met with us in these Conventions; and a hearty welcome to all the new ones who can come.

THE TEACHING OF THE PENTECOSTAL MISSION AS TO SANCTIFICATION.

1. It is the privilege and duty of all Christians to consecrate themselves wholly unto the Lord, trusting in the atoning merit of Jesus, and believe that the altar (Christ) on which they lay their gift (themselves) sanctifieth the gift (Ex. 29:37; Matt. 23:19).

In doing this we become vessels sanctified and meet for the Master's use, and by faith live in the daily experience of a cleansed, pure, or perfect heart.

The term sanctification, strictly speaking, includes the entire process of cleansing in a believer's life, but as commonly used nowadays, it designates that deeper cleansing wrought in the heart of those who set themselves apart fully unto the Lord: and as thus defined, it operates in the sphere of, and deals with inherited evil.

4. The entrance into this life and experience is an act, and therefore instantaneous, as illustrated by the children of Israel crossing the Jordan out of the Wilderness into Canaan.

5. This attitude and state of heart is spoken of in the Scriptures as a pure or perfect heart, one in which there is nothing that opposes God, but is fully set to do His will.

6. There is a marked distinction between a perfect heart and a perfect character. The former is acquired in a moment but the latter is a process. Many confound the act of sanctification with the process of character-building, and great confusion has resulted therefrom. It is one thing to have the heart all yielded to God and occupied by Him; it is another thing to have the entire character, in every detail, harmonize with His Spirit and the life become conformable to His image.

The importance of Phil. 3:10 and 2 Cor. 3:18 cannot be overestimated. Many holiness people fail to recognize that this being conformed is a process, rather than an act, and become discouraged because they are not more Christlike.

Numerous have been the disappointments of earnest and devout souls in expecting to obtain, in the act of sanctification, things that belong to the developing and maturing of character. The failure to properly guard this point has been a weakness in much of

the teachings of the Holiness movement.

Persons under extreme and radical teaching are often led into erroneous views as to their perfection of character. Sinners should repent and be born again. These regenerated believers should consecrate themselves wholly to the Lord, and walk before Him daily in the fullness of the Spirit with a sanctified and cleansed heart, and as they continue obedient to the tutorage of the blessed Spirit who reigns within, He will more and more enthrone Christ in every part of the character, even to the minutest details of life, perfecting our holiness or wholeness.

7. Sanctification properly includes the setting apart (consecration) and the cleansing of what is thus set apart. The blood is the means and the Holy Spirit the agent through which this cleansing is wrought. He is the Sanctifier and His blessed baptism and continued refreshings or fillings must be emphasized in our teaching and experience if we "walk in the Spirit" and enjoy His fullness. He must be real to us as our indwelling Comforter. Hence the cleansing is the negative and the filling the positive side of a sanctified and Spirit-filled life. The best results are obtained by emphasizing both these phases of the glorious truth.

Up to this time God had made life easy for His people. He had lightened the force of their temptations by isolating them from bad company—by driving out the idolatrous tribes which used to inhabit the land. But now God says, "I will make a change; I will let the bad company remain." The spectator would have said, "This shows there is no Providence in history; if there were, would God allow the tares to corrupt the wheat?" But God Himself claims the seeming blot as a bit of the handwriting. He says that it is just for the sake of His people He lets the bad company remain, "that through them I may prove Israel." And have we not here a lesson for all time? We all feel that the temptations of individual life grow deeper as the years roll. A child has few temptations; it has too little sense of the value of things to be tempted by them. Childhood is the age of Joshua; it is sheltered from its foes. But as life opens, temptation comes. Youth's paradise has forbidden trees which are nevertheless revealed trees. The child may hide himself among the leaves of the garden; the young man dare not. Would you have it otherwise! Is there any father who does not wish to prove his son! Do you think a single Christian virtue could exist if the bad nations were expelled! Could there be faith without a cloud, patience without a delay, hope without a fear, strength without a struggle! The flowers of God are ripened by the frost. Charity comes in the chill; pity is born of pain; sympathy is woven by sorrow; courage is bred by conflict; love is revealed by the threat of loss. Grace, too, is a flower of the battlefield. God has prepared for His people not a desert, but a city. He would not be loved without rivals. He would not have you come to Him just because there is no other. He would be the chief among ten thousand. He would be the conqueror amid conflicting claims. He would be the chosen out of the million, the one attraction amid many meetings. That is why He drives not out the temptations of the soul.

Not in the desert would I serve Thee, O my God. I would not come to Thee simply because I have lost my world, because Thou hast driven out the old nations. I should like to give Thee a better proof of my love than that. Even human love has sighed to prove itself. It has longed for the presence of danger that it may reveal its power of sacrifice. Shall my love for Thee be less strong, O my Father! Shall all my thirst for chivalry be kept for earthly beings! Is there to be no more amongst us the spirit of that man who cried, "Lord if it be thee, bid me that I come to thee on the waters!" Shall not my love for Thee, like Peter's, wish to show itself! Shall it have no romance in it—no longing to dare something, to brave something, to sacrifice something! Has not romantic youth dreamed of how it will plunge into the water to serve the object of its love! And shall I have no such dream of serving Thee! Shall the desert be dear because it is not dangerous! Shall the solitude be sweet because it is not sacrificial! Shall the hermitage be holy because it has no hard hours! Nay, my Father, give me scope for my love! Bid me that I come to Thee on the waters! Let me cherish the dream that youth delights in—the dream of devotion in danger! Let me seek Thee in the storm; let me wait on Thee on the wave; let me find Thee 'mid the fires; let me bless Thee in the battle; let me praise Thee in Thy peril; let me help Thee in Thy heaviness; let me join Thee at Jerusalem; let me crown Thee in front of Thy cross! Drive not out the nations from before me.

Editorial Comment

GLORYING IN THE FLESH.

This is one of the most subtle dangers that threatens religious workers. It is so easy to glory in methods, measures and men. There is a great deal of so-called humility which acts like a child which comes out Sunday morning with that cautious step and dignified bearing which says, "See how I am dressed up!" A humility that is conscious of itself is open to criticism. The most humble people are the least conscious of it, for humility takes away even the pride of humility. Many of us cannot be used more because we immediately take on a strut and begin to puff up. Mr. Moody, in one of his Bible readings, says:

"God has chosen five of the most contemptible things—in human estimation—to save men. Turn to 1 Cor. 1:27-29, and you will see the five things specified: *Foolish things; weak things; base things; things which are despised; and, things that are not.*" "Why is this?" "That no flesh should glory in his presence."

It seems to us that much that we do now-days tends to exalt the individual rather than glorify God. This is an age of glorious achievement. Man has forged his way to the front and he is distressingly conscious of it. Oh, for the despised grace of humility!

IN THE WORLD BUT NOT OF IT.

Away back since the dawn of history devout souls have labored under the illusion that in order to live godly they must separate

themselves from the ordinary avocations of life—hermits, monks, nuns, convents and all the monastic orders of the Middle Ages. But we are not to withdraw to the cave or to the cell to live holy. The Savior prayed "Not that thou shouldst take them out of the world but that thou shouldst keep them from the evil." We may be in the world without being of it. Christians are the salt of the earth and the light of the world. The salt should be where the meat is and the light right in the midst of the darkness. Certainly we must withdraw from everything that is wrong in the way of association or commercial interests, but that does not argue that we must retire from all legitimate trades. In fact, the spirit of Christianity is just the opposite: "Be diligent in business," and "He that will not work shall not eat." No, our Heavenly Father has provided ample grace to enable us to triumph in whatever sphere our lot may be cast. Life's environment is the school of character, and we would be the veriest paupers without its trials and battles. That gifted Scottish minister, George Matheson, in commenting on the Scripture, "I will not henceforth drive out any from before them of the nations which Joshua left when he died, that through them I may prove Israel" (Judges 2:21-22), says:

"I will not henceforth"—after this time.

"The Lord God is a sun and shield" (Ps. 84:11).

OUR Young People

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

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

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

McMinnville, Tenn.

Dear Cousin Eva: This mite which I send is self-denial money. I hope it will reach some lost soul. Dear Cousin Eva, words cannot tell the many things Jesus has done for me. Oh! how my heart goes out to the good sisters who are doing so much for this sinful world. How can people be so careless? They can talk about so many things, and the name of Jesus is so seldom spoken. I am so happy in His care. He has promised never to leave me, so that I am not afraid. LIVING WATER is indeed living water to my soul. I save all my copies for my neighbors. Some read them, some do not; but I can only do my part.

Your new cousin, saved, sanctified and kept through the blood,
MRS. LULA WOMACK.

I have often noticed that people can talk easily and without embarrassment on almost any subject, or about anybody but Jesus. Some look frightened if His name is brought into the conversation. Some are embarrassed, some are very ill at ease. Why is this? The Prophet Malachi tells us about the people of Israel in this respect. Many who spoke of God only did so to say that it did not pay to serve Him. The people at large were cold and indifferent in their hearts. But some loved the Lord, and these spoke often, one to another, about Him. And God listened, and a book of remembrance was written, in which their names were kept. "These shall be mine when I come to make up my jewels, saith the Lord, and I will spare them, as a father spareth his own son." When we know and love God well enough we will talk about Him.

Dear Cousin Eva: Here comes a little girl five years old to join your happy Birthday Band. Grandma takes LIVING WATER and likes it so much. I have a sweet little sister in heaven. Pray for me that I may be a Christian and meet her.

Your new cousin,
GRACE POOL.

Dear little Grace, I know that you may become a Christian without praying about it. I find this out by reading God's Word. In it He tells us in many different places that He wants the children to come and give Him their hearts. And He promises to receive all who come. It is not what you may do, but what you will do—that concerns me. God has done all He can, and invites you to come, doing your part, so that He may finish the work of saving you. Will you come to Him today, Grace?

Dear Cousin Eva: It may be some of my dear LIVING WATER friends would love to see a few lines in your paper from me, as I used to know many

of them. Tennessee once was my home, and many happy hours I have spent with her dear people. What a feast it would be to my soul to be in one of her old-time Holy Ghost revivals. We don't have any of them here. How hungry I get; but thank God for the dear Holiness people, and the LIVING WATER paper. They are so much help to me, as I read the many good pieces my soul shouts, glory to God for men and women that are filled with the Holy Ghost, who are doing so much for this sinful world. I wish I could do more, but by the help of God I am doing all I can. My prayers go out continually for sinful mankind and for the dear missionaries. God help them, I pray. Will send one dollar; use it where you think it is needed most. God bless you, Cousin Eva, and all of the dear ones that belong to God's family.

Your sister in Christ,
MRS. TINE RUSSELL.

Stephenville, Texas.

I believe a great work is being done by means of Holiness papers and books. Thousands of God's children are being fed, built up and inspired to better lives by this literature. When God called you to pray for the lost, and the laborers among them, He gave you a hard place to fill, dear sister. But only eternity will reveal what has been accomplished by those whose work it was to pray.

R. D. No. 5, Franklin, Ky., August 17, 1908.

Dear Sister Benson: I am an old lady and I want to join your Birthday Band. I have been a Christian about sixty-five years, and a widow for thirty-two years. I live with my daughter. She takes the LIVING WATER paper and I enjoy reading it. I will be eighty-two the 20th of September. I am very feeble. I desire the prayers of the entire LIVING WATER family. May the Lord bless you, my sister, in your good work, and all the cousins, is my prayer. I am glad that I can join your number. Jesus has said, "Let little children come unto, and forbid them not, for of such is the kingdom of heaven." Please find inclosed ninety-five cents. Use it for the advancement of the good cause wherever you think it most needed.

Your sister in Christ,
MARY SWERITT.

Each time I read a letter from one of these precious older boys and girls my heart grows so warm and tender that it proves a blessing to my soul. Children, don't you love to have these cousins who are forty, fifty, and sixty, and seventy and eighty, join us? I do. Our page would not be half as pleasant as it is, if they took no interest in us. God bless these old cousins, and make them a blessing to us.

Nashville, Tenn.

Dear Cousin Eva: My grandmother takes LIVING WATER and when she gets through reading it she sends it to us. I enjoy reading the cousin's letters. I was fourteen the 14th of July, so thought I would send my birthday offerings. I go to Sunday-school and preaching at Pentecostal Tabernacle. I have three brothers and three sisters, and we are all Christians. I have been helping mamma all this vacation, so she could have a nice rest.

LENA COPELAND.

This new cousin has written us such a neat letter. My heart rejoices that all of these boys and girls belong to Jesus. Lena has made good use of her vacation. As I read her letter I wondered how many tired mothers had had a nice visit this summer, I know how weary the mother of a large family gets. Sometimes I think that only God and other tired mothers do know. I have also found out how much good a rest from all the cares and duties does for the weary body and mind. Can't you help your mother to get more rest?

Tipton, Ia., August 3, 1908.

Dear Cousin Eva: We want to become members of the Birthday Band. We inclose \$1.00 to be used for the ponies. We made the money raising chickens. A woman gave us a hen and we call her our missionary hen. Our ages are eight and five years. We always want the children's pieces read to us when the LIVING WATER first gets here. We want to grow up in the service of the Lord and help all we can in missions. We feel specially interested in the mission work of India.

Your new cousins,
PAUL CRAIG,
PAULINE CRAIG.

What successful poultry raisers you are. To do any good with chickens, a boy or girl must attend strictly to business. It will not answer to be attentive to them one day and forget all about them the next. Most children are industrious by fits and starts. Few of them form regular habits. And regular habits are worth as much to you as the work itself. Every child should have at least one job a day which must be done. This will be worth a great deal to him in after years. I am glad Paul and Pauline are interested in their brothers and sisters across the sea. We have so many chances to get saved in this land—they have so few. We ought to divide with them.

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Observations of an Outsider

(Continued from Page 7.)

home and foreign missionaries, is one of the most important features of the school instruction. No worker can be successful in a strange country, with strange people, customs, religions and life in general, without a knowledge of their history and a true understanding of the motive and spirit pervading their social, national and religious life. However earnest and Spirit-filled the heart of the worker in this field, this broad knowledge must accompany and guide in the actions of the overflowing heart. There is only one way to approach the heathen who is an entire stranger to our mode of life and thought, and that is from his own ground or standpoint of view. Other ways are mere "beating the air," and thoroughly discourage the worker. Supposing Christ, instead of saying, "A sower went out to sow," spoke from His own sphere in teaching the people and said something to this effect: "Through the enchantment of the angelic singing of myriads of voices around the great Throne a voice from the great Judge on the Throne summoned a host of His subjects, 'ministering spirits,' and giving them command, sent them to the different planets and places of His kingdom with messages of love and peace." But He was speaking to a simple, ignorant, poverty-stricken people of earth, who needed food, grain, and knowing how great their need of this, could realize the spiritual application in hunger of heart and soul.

Dear Miss Claypool realizes the need of teaching adaptability of workers to their surroundings and of messages to the peculiar field of perception of truth, of different races and people. To readily see Miss Claypool's fitness for this important phase of her work is to step into her library, reception room and bed room, which is all one, and wait your turn for the bit of information you are seeking, and which, if not quickly on her mind, she gives you from her crowded store of books, magazines, etc., just the thing you want to delve into and seek your own information. I haven't yet come to the end of all the duties in school, home, office, and city work which this energetic little Christian friend constantly carries. No student who may contemplate coming need fear neglect if ailing or sick, while Miss Claypool is in the home, for this, too, is her work.

Then there is the Monday evening literary circle! No student will miss this treat. The debates and exercises on history, politics, social and religious subjects, are highly enlightening and entertaining.

There is also a "missionary society" in this large missionary work. The students became convinced through much prayer and the leadership of Brother Close that they should sacrifice still more and take among themselves the support of a missionary in the foreign fields, which they did, and still continue, even though school is disbanded for the summer and the students are scattered in different States.

And what a fine class of students we had

last session! I was really surprised at the absence of friction, the magnanimous spirit, not of *charity*, but a constant spirit of pure *love* and gentleness and refinement always pervading the attitude of the teachers toward the students, the students toward the teachers, and students among themselves. Any young man or woman, married or single, who longs for a better fitting for a place of useful service in this life, and has been formerly denied these privileges, would do well to think, consider and pray, and if God so leads them, write at once to Brother McClurkin and arrange to come in for the fall term.

All this has been in my heart for a long time, through no suggestion of any one, and not seeking the consent of any concerned, I feel it my duty and privilege to put this before you.

In connection with the foregoing educational advantages are the regular Sunday and mid-week services in the Tabernacle, all in the same building, where there is constant, searching, but hopeful, uplifting, spiritual food and atmosphere, and in which the students take part either in singing or otherwise.

May God bless every hungry-hearted reader and give unto us all the pure and perfect love that forever constrains us up and onward to fitting for service in bringing sorrowing, sinful souls to Christ and heaven.

Religious Notes

Several hundred more missionaries are needed in China at once.

Sixty-seven Christian denominations are working in China.—Exchange.

Inquiry of over 100 colleges by a professor in a Baptist seminary showed that less than fifty of this year's graduates from those schools expected to enter the Baptist ministry.

New Zealand will vote on the question of prohibition in November, and requests all possible aid in the way of temperance information and suggestion. Direct to any of the leading papers.

A cablegram from Canton, China, dated July 29, says that twelve thousand lives were lost in a typhoon which raged for two days. Many boats were destroyed and a large number of buildings were wrecked.

The W. C. T. U. of Winsted, Conn., purchased a lot and persuaded the Baptists to move their church upon it. It is within two hundred feet of a hotel, with a large bar, which must now cease to dispense "wet" goods because of the State prohibiting their sale within that distance of a church.

Rev. Hiram Bingham, for over thirty years a missionary to the Gilbert Islands, in the South Pacific, has returned to this country. He was the first man to reduce the language of these islands to writing, and he translated the New Testament and many hymns into the language. He is seventy-seven years old and in poor health.

The sailors of the Atlantic battleship fleet who went ashore at Rio Janeiro found a warm welcome at the rooms of the Y. M. C. A. The sailors used up eight thousand sheets of writing paper and five thousand envelopes, and exchanged eighty thousand dollars of good American money at the lowest rate of

exchange at the office of the Association. It can no longer be said that the sailor is a friendless wanderer.

George Miller, pastor of the China Inland Mission Church at Ningkuo Fu, in the Province of Gankwoy, China, is now in this country, after twenty years' work in China, and is open for engagements to speak wherever needed. Before going to China he was connected with the Presbyterian Church in Scotland. He is traveling in the interest of the China Inland Mission. He may be addressed, care of J. S. Helmer, Secretary, 507 Church street, Toronto, Canada.

The Missionaries' Literature Association has for fourteen years supplied lonely workers in far-distant lands with periodicals and helpful books, which in turn has stimulated enthusiasm in the cause of worldwide evangelizations in numerous circles in the home land. The number now receiving literature is 435, and twenty-one libraries have been started. The General Secretary of the Association is W. R. Dover, 7 Albany Courtyard, Piccadilly, W., London, England.

The number of Protestant missionaries in the world (not including wives) is nearly 16,000, with 89,000 native workers, 4,670 of these being ordained. The native Christians (communicants) number 1,184,000 and the adherents about 4,360,000. The number of communicants added last year was 145,000. In China, where missionary work on an extended scale has only been carried on for half a century, there are now 150,000 Protestant Christians. Many thousands of Chinese Christians suffered martyrdom at the hands of the Boxers in 1900.

The vitality of the Roman Catholic Church in France is giving a painful surprise to the government of that country. The fears of starvation felt by the clergy have been dissipated by the liberality with which their parishioners have come to their aid. All over France new churches are rising to take the place of those seized upon by the government, and over the new churches the State has no more authority than over the private residences of its citizens. Instead of the schools closed by the government and whose property was confiscated, other schools are built and filled with pupils. The letter of the law is obeyed, while its spirit is ignored, and the Church is taking care of its children and adults in spite of the opposition of the administration. In fact, not a few leading Catholic writers now think they see in the separation of Church and State a material advantage to both.



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Jesus, I am Resting, Resting.
Not I, But Christ.
The Lord's Prayer.
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Pentecostal Mission Publishing Company
Nashville, Tenn.

FIELD NOTES

Jehovah is thundering His truth against the strong-holds of sin in Dorrisville and the devil is howling and rotten eggs are flying. Great crowds and much interest. Thanks be unto God for all things through our Lord Jesus Christ, who giveth us the victory.

Dorrisville, Ill.

W. H. WHITE.

I have just closed a glorious revival at the Bishop School House, out in the Chickasaw Nation. There were between thirty-five and forty conversions in this meeting. Some Chickasaw Indians were converted in this meeting. There is a great mission field here. I will be here this week. My next meeting will be at Cascade Falls, near Tullahoma, Tenn.

Yours in His name,

Alex, Okla.

J. ARMPFIELD TATE.

Miss Alice Cowen, of Tennessee, has been with me in a two weeks' meeting at La Rue, Texas, and the Lord has wonderfully blessed her labors in bringing conviction to sinners and backsliders. Many have been converted and reclaimed, believers brought nearer to God, and sanctification made clear and definite as a second work of grace. I take pleasure in recommending her as a safe revivalist to any pastor of any denomination who may secure her help in the ministry. May God bless her in her work.

E. T. BRIDGES,

Pastor M. E. Church, South.

La Rue, Texas.

Miss Alice Cowen will begin a ten days' meeting at Liberty Grove, about three miles west of Rutherford, Tenn., just a little north of the old Trenton and Troy public road, the fifth Sunday in August, and we earnestly ask the prayers of all Christians who read this, that the Lord will wonderfully convict the people here for Holiness and Christian living. There are some here who said that Vincent Spring camp-meeting was not a decent place for young ladies to go, and in a short time carried them to a barbecue. So pray that the Lord will open the blinded eyes of the people who are so wonderfully deceived by the devil.

W. P. YOUNG.

Rutherford, Tenn.

The Lord blessed in our meeting at Fly, Tenn. Quite a number professed regeneration, reclamation or sanctification. Brothers Daniel Hernandez and J. B. Todd were with us, and were made a blessing in the meeting. Misses Lizzie and Ollie Powers, of Erin, Tenn., rendered excellent service in music and song. Our missionary service was wonderfully blessed of the Lord. Let's not fall, while laboring at home, to do all we can to carry and help carry the message of salvation to those who haven't heard it. By so doing the Lord will give us greater victory in the home land. All praise, honor and glory be to Him whose blood now cleanses from all sin.

S. W. MCGOWAN.

Nashville, Tenn.

MACKAY BROWN.

We had a blessed time in the Lord at Cairo, Crockett County, Tenn. Rev. Sam S. Holcomb, of Pine Bluff, Ark., evangelist, singer and musician, has just closed a meeting at above place with good results. Many found Christ; quite a number sought and obtained the second rest. Amen. Eternity alone will tell the good done. We think Holiness is planted at Cairo to stay. Praise the Lord for Holiness pastors. Brother W. H. White, the pastor of Cairo charge, is now with Brother Holcomb in a meeting at Samaria, near Dyersburg, Tenn. Brother Holcomb is an able minister, knowing how to rightly divide the Word. Pastors will make no mistake in calling him.

W. J. GAMBELL,

Minister in M. E. Church.

B. D. No. 1, Box 140, Dyersburg, Tenn.

If you will give me space in your columns I will say to the brethren and sisters at Sturgis, Ky., Bedford and Carriers Mills, Ill., that I am keeping my promise to pray each day for them to be true to God in spite of the devil. Brother, sister, do not stop. Go on, seek to be filled with the Spirit, for as sure as you live you must be full of one or the other spirits, so when we are filled with the blessed Holy Ghost there is no room for anything else, praise the Lord. This is the secret; if we learn to keep filled with the Spirit we will conquer in Jesus' name all the way through life, and shout the victory into the city of gold, that Jesus is preparing for His children. May His grace abound more and more. I found wife and children well and happy; to God be all the glory for keeping them that I might work for Him.

Your brother,

ANDREW J. JONES.

Falkville, Ala.

We are now in a meeting at Peden's Chapel and the Lord is wonderfully blessing us. The people here certainly have the old-time religion, that makes them happy, soul and body. Last night there were five conversions and at the close of the service fifteen or twenty came forward and gave their hand to be prayed for. We are having a glorious revival and are expecting many sinners to be saved before the week ends. Last Sunday we closed our meeting at Neal's Chapel, where we had a good meeting. There were eight conversions, of which two were old, gray-headed men. On Thursday some of the people went back to talk to Mr. Blanton, an old, gray-headed man, but he got mad and insulted the ones who were talking to him, put on his hat and left the house, and started home. About the time we all thought he was at home, he came in at the door with his hat in his hand, and shouting. He came on up to the altar and went to preaching and telling how he thought he would go home, but the Lord appeared to him on his way and he fell down on the roadside and gave himself to God. He was a great help after that in winning the sinners and getting them to come to God. Our next meeting will be at Blanton's Chapel, beginning Sunday night. Pray for us that we may have a good meeting.

W. H. MCCHESNEY.

Since my last report I have traveled about three thousand miles and seen quite a number of souls saved and sanctified wholly. Our work in Arizona and California was really blessed of the Lord and many were brought into the light of full salvation. Men gave up their tobacco, lodges, gold, and idols of all kinds. Sins of all kinds were forsaken and they prayed through in the old-fashioned way, and rose shouting and praising God. Family altars were erected in many homes. Hallelujah! We held two meetings for the Nazarene people, and found many of them alive and on fire for God and lost souls. We then came back to Texas. Our first meeting was at Seminole. God gave us several there. We then came twenty miles north, and held a week in the home of Brother Richardson, where eight were saved, two sanctified. We are now at Lubbock, and large crowds are attending the shed meeting, where Brother and Sister Cagle are preaching the old-time gospel. Souls are becoming interested and some are getting saved. All glory to God, who always giveth us the victory. We are expecting great things of the dear Lord at this place. We go from here to Moulton, Ala. We will hold several meetings in Alabama before returning to Texas. Pray much for the success of the work in that part of the State, as it is said to be a very needy field. Your brother in the holy war until Jesus comes.

Lubbock, Texas.

C. S. GREGORY.

Kowloon City, China, July 17, 1908.

The work is moving along nicely. We are looking to God to open the way to open other chapels. We hope to have the Girls' School at Mrs. Galloway's station running by the first of the China New Year. Isn't there some one who reads these lines that would like to send me about \$70 for the support of a teacher for the girls? The teacher will do real Christian work, as she will teach them the Bible. Our Boys' School has resulted in much good, many of the boys being saved. We are expecting equally as good results from the Girls' School. We have had some blessed meetings with the boys.

Brother Kwan came down a few days ago sick. He has worked hard, and we told him he had better take a rest. Pray for him. He has had some severe testings this summer. There has been a great deal of sickness around Mrs. Galloway's station recently. In one village near there has been about forty deaths from bubonic plague. Brother Kwan's boy, "Ka Yan," took it, but the Lord healed him.

Some of the boys who gave their hearts to God have been having severe persecutions. One boy went home at the time of worship of the graves, and when his mother told him to worship the graves he said he could not. His mother told him if he did not she would give him no rice to eat, and his elder brother told him if he trusted Jesus he would have to trust Him to give him his rice. His uncle told him if he did not worship he would tie him up and whip him. So he came running back to the chapel and they had prayers that God would not let them bother him, and they haven't since; but they have not given him any rice, so the other Christian boys are giving him rice. Recently his father, who is in Singapore in business, wrote him that if he was a Christian he would kill him; he also made the same threats about the teacher. This boy says he wants to preach, and that if his father does anything to keep him from being a Christian he will run away from home. Pray that God will get hold of the heart of the father.

The Lord is blessing, and we believe He would bless as much at the other chapels if we had the money to open them. Pray about this.

Some friends have written us some very encouraging letters, but gave no address, so we will just thank them through the paper. Keep on praying. May the dear Lord bless you. Call again.

May the dear Lord bless LIVING WATER readers and put missions on your hearts.

In His name,

E. H. BROOKS.

DEATHS

We find that too much space is being taken by obituary notices, which are usually of local interest only. Often they are sent in a half column in length, which requires considerable labor and expense on our part and will be read by only a small number of our readers. The local press is, as a rule, the best medium for these lengthy articles. A few brief lines announcing the facts may be interesting to a larger circle of friends. Unless there should be some unusual reason why it should not be so, we have concluded to limit these items to ten lines, as they are local rather than general in interest, as above stated. —Ed.

EZELL.

When the death angel claimed the spirit of Mrs. Mattie Ezell, who died in Enolia, Ala., on June 22, 1908, the home was robbed of one of nature's truest types of womanhood and the church of one of its most efficient workers. She was a devoted Christian.

a ministering angel to the sick and afflicted, a devoted wife, daughter and sister; a woman who was loved by all who knew her. She was afflicted for several years, but bore her sufferings bravely, and her gentle nature made the link of friendship stronger. She was taken with typhoid fever and lingered between life and death for eleven days, when God called her to come up higher. Oh, how sad to give her up from our midst! But we know God's will be done. She said to her twin sister just before going: "Oh, I am going home where I won't have to suffer any more." She closed her eyes and fell asleep in Jesus. Weep not, father, mother, brothers and sisters, and husband; she only sleeps, and is waiting for you.

We loved her; yes, we loved her,
But angels loved her more,
And they have sweetly taken her
To heaven's golden shore.

The little mound at Oak Hill cemetery holds all that was mortal of a noble woman.

A MUTUAL FRIEND.

REQUEST FOR PRAYER

For the healing of Miss Mary Smith, of Gallatin, Tenn., of rheumatism and cataract on eyes.

ITINERATING IN GUATEMALA

Coban, Guatemala, C. A., July 29, 1908.

In my last letter I left off telling you about the old general to whom we preached in the road. That afternoon (June 18) we ate our dinner as we rode along the road. We wanted to finish our day's journey as early in the day as possible. That night we spent at a place called Hacienda de Monjas. We had a meeting that night, attended by several people. The next morning we had another meeting, to which a number of people came, and after our meeting they bought books. We are always glad when they buy our books after listening to our preaching. The next night we reached Jalapa. We were awfully tired, especially Sister Smith. In Jalapa there is a station of the Central American Mission. The pastor is a native. He has preached the Word there, and there are five Indian brothers and their families who have accepted the Good News and are rejoicing in the truth. We stayed there until Sunday, when we went on our way to another town, San Pedro Pinula. We rode up to the door of a man's house, to whom we had been recommended, and asked him if he could give us lodging for the night. He said yes. We rode into the back yard and alighted. They did not ask us to go in the house, but gave us some chairs in the back porch. The women showed that they were afraid of us. After a while Sister Smith began to play the organ, and the women quit their work in the kitchen and ran out to see what was taking place. They had never seen or heard such a thing before. Some of their neighbors we saw standing looking over the fences. Our hosts began to motion for them to come over. They came, and that is the way the meeting began. We asked to go in the house later on, and after we had supper a number of invited neighbors came in. We sang for them several hymns, and then our host asked us if we would be so kind as to explain to them some of the Word. We told him that we would be glad to do so. It was an interesting meeting. We grew rather bold, and went into their beliefs in Romish lies with gloves off. We gave them a number of tracts and they bought some of the Word. How glad we were to be there! Our sleeping quarters were just a little out of the ordinary. Miss Wildman slept on a narrow cot in the kitchen. Miss Smith and I outside on some pine planks. Miss Wildman said she slept pretty well except when the dogs hogs woke her up rubbing themselves against the posts of the cot. I suppose the lice and fleas were troubling them; at least we discovered that all the fleas around there had not died. Such nights of sleep are not enjoyed by all.

Next day we reached Chiquimula, after fifteen days of blessed work for the Master. Truly these are opportunities that angels would covet. After two

days of rest in Chiquimula we started again for other towns. That was Friday, June 26. We stopped at Santa Elena, where there are a number of believers, and had a blessed time with them, giving them instruction in the Word. Some of them went with us to the next little town in the afternoon, so as to have us preach the Word where it had never been preached before. We went to the house of a brother of one of the men who accompanied us. The man was not in the house, and while the woman invited us in it was with fear and trembling. The women are nearly always more fanatical and fearful of the Protestants than the men. In a little while the man came in and some of the neighbors came, and quite a number of boys and men congregated in the front porch when we began to sing. We could see that God was using our words to open their eyes some. Some of them gave us their names, that we may send our publications. As soon as we had finished and were getting ready to go on our way, the woman had arranged coffee and cakes for us, and we had to eat before going. We thanked God for that; not that we were so hungry, although we were ready to eat, but for the good will it showed toward us. We hurried on after the meeting to reach the next town, some nine miles distant. We could not secure a house in which to hold our meeting, hence had none. The priest there bestirs himself against the missionaries, and has quite an influence. Next morning I went to the court house to ask for a man to carry our baggage to the next town. While waiting, about an hour, I had a talk with some twelve or fifteen men. I was talking to one and the others gathered around to hear. It was just as good as a regular set meeting, and perhaps better, because they felt more liberty to ask questions.

From this town (Quezaltepeque) we went to Concepcion, where we lodged in a good house right in front of the Public Square and by the court house. Soon after arriving we began to sing, and the people began to come in and gather at the window. We sang and preached from that time (about 3 o'clock, as I remember) until time to eat supper. By that time nearly everybody in town knew we were there. After supper we had forty or fifty people in the house and crowds at the window and door. We were told next morning that the street was full. We sold several books. Next morning we had another meeting and then started out to the famous town of Esquipulas. It is famous because there is an image of Jesus there which has the reputation of doing marvelous things. People go there from all the republics of Central American and some from Mexico to worship this image. The image is also called Esquipulas (Es-keepu-las). We were exceedingly tired on reaching this place. It seemed that we could feel the power of darkness opposing our entrance. On arriving at the house where we had hoped to stay we found the man was away from town; hence we had to look for another lodging house. We soon found a place, but we did not tell them who we were until we had secured lodging and grass for the mules. The priests have great influence there, as it is the Mecca of Romanists. It is a small town, and would be without note if not for the image.

Not long since a believer from a little town (Santa Elena) near Chiquimula went to Esquipulas with Bibles to sell. The priest, passing along the street, saw him and told a police to beat him. The police did abuse the man some. He then appealed to the authorities, and they reprimanded the police and told the man he had liberty to sell his books.

We had no meeting that night. I went to talk to the Alcalde (the chief officer in the town), and he told me that we would be protected while there. Next morning I had a talk with some men in the telegraph office and some in the court house. Got the names of several people who want to receive the papers.

J. T. BUTLER.

(To be Continued.)

OPENING OF RUSKIN-CAVE COLLEGE.

Ruskin-Cave College begins its fifth year Wednesday, September 9. They are expecting a gracious opening and request the saints to pray for the outpouring of the Holy Spirit upon the school. They are expecting the best opening they have ever had. Friends of the school are cordially invited to be present.

Choice Reading

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SANCTIFICATION! What It Is, How Obtained, and How Retained.

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THE TORCH

Everybody in Canaan knew Miss Alma Baker. She had lived there all her life, as had her parents and grandparents before her. "Poor Miss Alma" people called her; and nobody guessed that for many years she had really been rich. It was when bankruptcy fell upon her hopes that "the Littlefield boy," to his own confusion, stumbled upon the secret of her life.

The Littlefield boy was fourteen at the time, and he was having to carry a quart of milk over to Miss Alma's every day. He did not particularly relish the duty, for there was nothing in the least interesting about Miss Alma to a boy; but, on the other hand, there were much more disagreeable things than a half-mile walk across lots on summer evenings. So he usually went whistling, exchanged milk-cans and a brief good evening, and loitered back, still whistling.

But one evening, boy though he was, and therefore unobservant to things outside his own particular world, he could not help noticing that Miss Alma looked sick. Her face was pinched, her eyelids were red, and there was a quiver about her pale lips. The Littlefield boy was embarrassed. Finally he blurted it out:

"Ain't you feeling well, Miss Alma?"

Miss Alma's red-lidded eyes filled with tears. He was only a boy, and usually she was ill at ease with boys, but this time she forgot everything except her disaster.

"It's—it's some money I lost," she explained. "I had meant to leave it in my will for the heathen. I'd been saving up for thirty years, and I had 'most three hundred dollars. I prayed the Lord to let me send three hundred dollars, and I thought He was going to, and now it's all gone—the lawyer says so."

Miss Alma put a trembling hand over her lips and looked with dim eyes past the boy, down the long years, with their secret joy, which had come only to failure at last.

The boy's face burned, and he wriggled from one foot to the other, suddenly possessed by a dumb rage at the fate that could cheat a poor old woman like that. He looked about in desperation.

"Say, Miss Alma," he said, "don't you want me to chop you some wood? I'd jest as lieves, honest."

But Miss Alma shook her head. "I don't need any wood," she said.

The boy went home slowly, not whistling, and the next night bribed a younger brother to carry the milk. The third day he heard that Miss Alma was ill. A week later she died.

As the years passed the Littlefield boy went out into the world, and presently he began to make a name for himself. People said he would be a rich man one of these days. That was what the Littlefield boy was working for—he meant to be a power; he had no time for anything but work.

But one Sunday, overtaken by a sudden shower, he stepped into the nearest shelter,

a little mission church. It was pitifully bare inside, but within five minutes he had forgotten the bareness, for he was listening to a man aflame with the passion for souls. Gradually as the speaker, worn, shabby, awkward, poured out his plea, an old memory stirred in the other man's consciousness. For a few minutes he struggled with it, and then disentangled it—an old woman with quivering lips who had lost the dream of her life. Suddenly there came to him an eager thought—to send Miss Alma's money for her. Tearing a leaf from a notebook, he wrote a line upon it, asking the missionary to call at his office the next day.

That was the beginning, for that day John Littlefield set his feet in a path that was to end only with his death. When that came, twenty years later, it was estimated that he had given more than thirty thousand dollars to missions, and his private benefactions could only be guessed.

But nobody knew that the torch had been kindled years before by a poor old woman in a country village.—*Youth's Companion*.

BORROWING THE LORD'S MONEY.

"What are you doing, dear?" asked Mrs. Edwards of her little cousin, Winnie, who sat on the side of the bed severely shaking a miniature bank, from the tiny slot of which a number of shining dimes and quarters were appearing at intervals.

"Oh, Cousin Martha, I am borrowing some of the Lord's money."

"Some of the Lord's money!" cried the elderly woman, in alarm. "Why, Winnie, dear child, what do you mean?"

"Well, Cousin Martha, it is my missionary box, but missionary day doesn't come until next June. I seem to need it worse than the Lord does, and I can easily put it back, you know."

Cousin Martha sat down and looked at the three shining quarters and the five dimes; and then directed her glance at Winnie's face, which was a trifle flushed over the unusual exercise she had been indulging in.

"Don't look so sort of grieved like, Cousin Martha; I ain't taking it to keep; I'm only borrowing it. I expect to put it back some day. Folks often borrow money, you know."

"Yes, I know, dear, but they usually pay interest. Had you thought what interest you would pay the Lord for His money?"

Winnie took it up carefully and counted it

over twice before she answered.

"I am going to put every penny of it back, Cousin Martha, you know."

"Yes, I know you think you are, but suppose you are not able? You should not like to feel you were robbing the Lord, should you?"

"But, cousin, the money is really mine, any way."

"Not if you have given it to the Lord. Indeed, I think, dear, that all that you have, yourself included, belongs to the Heavenly Father, whose loving protection you share. Take a thought, dear; it is sometimes easier to spend than to replace, and I do not want you to act hastily in this matter."

Winnie lifted the bank and held it critically in her hand. "There is not much left in it, Cousin Martha, and I really don't need to spend the money, anyway; I believe I'll drop it back in again."

"That is right, Winnie; borrowing the Lord's money is more serious business than you had supposed, and you cannot afford to do it."

"I wonder how many of us," she said later, when recounting the experience, "borrow consciously and unconsciously the money which justly belongs to the Lord?" Our own wants seem to increase and multiply, and by the time we have gratified them we find we have very little left for the Lord's treasury. "Will a man rob God? Yet ye have robbed me in tithes and offerings."

"There was John Davis last spring; he bought a handsome new span of horses and a cut-under, and when the special appeal came from the church he was there in style, but he had very little loose change in his pockets that he could spare.

"And I wonder if I really needed that new hat I got last fall? The first one was becoming and had qualities that wear well. It has made me a little short since, and I was wondering if I would not have to curtail my church expenses."

"Yes," she said, as she arose, and with a few quick, energetic movements, replaced her chair and laid her book upon the table, "I shall take heed of Winnie's example and be careful how I spend the Lord's money."

Because He is a kind Heavenly Father, should I betray the trust imposed upon me, and according to the measure we give, it shall be given unto us.—*Sara Virginia Du Bois, in Herald of Life*.

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LIVING WATER

TESTIMONY

Praise God for the *Living Water*, which has been a blessing to many. When I was nine years old I was wonderfully saved and walked in all the light that dawned on my pathway. My mother died when I was an infant and father died when I was about fifteen years old. I got in bad company and was led astray, and roamed in sin till the blessed Lord saw fit to send dear Brother Hall through Prescott, who has gone to heaven long since. Bless God for that golden day! Glad to say the blessed Lord later on sanctified me. Glory to His blessed name. Let all God's saints pray that I may grow stronger and that Jesus may enable me to endure to the end, for bless His dear name, we will reap if we faint not. Pray for me.

Missouri. ALBERT BURRIS.

I will write my testimony how God has led me through and maybe it will help some one else. Two years ago, at a meeting held by Brother W. M. Tidwell and wife and Brother Redding, God wonderfully blessed and reclaimed my soul. At the time I thought I had the blessing of sanctification, but I soon found out I did not have the blessing. I loved the Holiness cause and did all I could to support it and live it, but found people could not live a sanctified life while they had the carnal mind. I praise God that one month ago I surrendered all and died to this old world and self and God sanctified my soul, and I do praise God because my soul is sanctified and has found something that never grows old. Your brother under the blood,

Arkansas. W. Z. DISHERVAN.

I am saved and sanctified this morning, and looking for Jesus to come at any time, hallelujah. A few weeks ago Brothers Brown and Penn came out here and held a meeting near our home, and oh! what a blessing it was to us all, even to the baby. My two little girls were saved. How I do praise God for this today; and a neighbor of mine, a dear, precious woman, was sanctified, Praise the Lord. We want them to come back this fall if it is God's will, and hold a tent-meeting. I have been a subscriber to *Living Water* over ten years, and oh! what a blessing it is to my home. I feel like I could hardly get along without it. I want all earnest Christians to pray for me that I may be just what God wants me to be. Praise God for answering prayer. Yours under the blood.

Tennessee. MRS. W. L. HUNT.

I have been thinking most all day about the judgment and the awful day that's soon coming. Awful, yes! Awful for the sinner and the ungodly. Jesus said, "If the righteous scarcely be saved, where shall the sinner and ungodly appear?" Reader, are you ready for that day, for Jesus is coming in such an hour as ye think not? "Then shall he say

also unto them on the left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels" (Matt. 25:41). Why not accept Jesus now? He is waiting to save you. "Today is the day of salvation; now is the accepted time." "Seek ye the Lord while he may be found, call upon him while he is near" (Isa. 55:6). I praise God for real victory through the blood of Jesus Christ. I desire the prayers of *Living Water* family. Yours, saved and sanctified,

Tennessee. RACHEL A. BROWN.

I wish to add my testimony to God's healing power. Several months ago I was attacked with indigestion, which grew worse all the time, even the lightest of food causing me much pain. I spent sleepless nights; I dieted myself and found very little relief. In the meantime I took a few doses of medicine, but they did me no good. I felt all the while God was leading me by the promised way. My faith was very weak at times, and I was sorely tempted to give up the fight; but Jesus always came to my rescue and encouraged me to press on. I told the Lord I would trust Him in spite of men and devils, and if He would heal me, I would testify through *Living Water*. My heart trusted in the Lord and I am helped. My healing has been gradual. Today I can eat anything I need, and sleep well at night. All symptoms are not entirely removed, but I know He is faithful

who hath promised and in His own good time will remove the trouble entirely. Praise Him forever. I'm glad I ever learned to trust Him. He is indeed a Friend in need. Under the precious blood, saved and sanctified,

Florida. MRS. L. E. BOWERS.

I praise God for the privilege of belonging to the *Living Water* family. The paper is indeed a great blessing to me. I feel like I should add a few words of testimony. Praise God for a free, full and complete salvation—a salvation that saves from all sin, bless His holy name. I thank Him for so wonderfully answering prayer. About four months ago He saved my precious husband, whom I had prayed for six years. Last night about 2:30 o'clock I had the glorious opportunity of seeing a dear brother saved, the last one of our family. Thank God for a home where Jesus dwells in every heart. It pays to hold on to God by faith. "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." Praise His dear name for such wonderful promises to His children. I ask the prayers of all the *Living Water* readers for the Rescue Mission in Roanoke. God is greatly blessing in the work here. Pray that He may continue to bless and many souls may be saved and sanctified. Yours, saved and kept by the power of Jesus,

Virginia. MRS. J. P. DAVIDSON.

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Sunday School Lesson

P. R. Nugent, * * Richmond, Va.

Lesson for Sept. 13, 1908

DAVID MADE KING OVER JUDAH AND ISRAEL.
2 Sam. 2:1-7; 5:1-5.

Golden Text: "David went on and grew great and the Lord God of Hosts was with him" (2 Sam. 5:10).

1. Dependence (v. 1). David had learned, probably through affliction, to consult God about his movements. He might have argued, from circumstances only, that it was all right to go to the cities of Judah. His enemy, Saul, was dead and these cities contained people who were especially close to him. With such favorable circumstances as these many would at once conclude that it was just the thing. But David had evidently learned that it does not do to go by sight only, and that, therefore, God should be consulted about a matter, even when it seemed all right. Why? Satan has his providences arranged to entrap God's people so that they should not act on sight without trusting in God to help them to a right decision, or hinder them from a wrong one, as the need may be. "Trust in the Lord with all thine heart; and lean not to thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:5, 6), is a Scripture that should be regularly practiced. It would save people from many sad failures and losses.

2. Exactness (v. 1). David's first question was general; the second, particular. It was not enough for David to know that he was to go to Judah. He wanted to know the exact locality. He might go to Judah and then get into the wrong place. So when we seek divine guidance we should be definite and exact. If we deal only in generalities, God may answer us only by generalities. David's first question had reference to "the cities of Judah," and God's reply was a simple answer to that question, and when David's question was more specific, God's answer was of the same nature. Such dealing with God sometimes calls for patience, but it means blessing. Nor can any life be at its best unless the possessor learns to look to God for guidance in an exact way and even in small matters. This can be practiced until it becomes the habit of one's life. One way, apparently, that God has of teaching this is to bring us to a condition of conscious helplessness and perplexity, for it is then we feel our need of God's guidance.

3. Obedience (v. 2). "So David went up." Some people are more willing to seek, that to follow, God's directions, and it we fail to follow when He shows the way, He may be silent when we next ask for His leading. He grants guidance in order that we may obey it, and not as a mere pastime. Failure to yield prompt, literal obedience to God's guiding counsel is the explanation of the slow progress in some lives. And notice that David's obedience included his wives and followers. He believed enough in God's direction to put his all into it.

4. Rest (3). David's wandering, homeless life had now given place to a settled one in Hebron. His life as an outlaw was over. There comes a time when a special line of trial ceases. "The cup of trembling" is removed (Isa. 51:22).

5. Reward (3). Those who followed with, and were true to, David in his days of rejection and hardship, began at once to share his prosperity. If they had not clung closely to him in the dark days they would not have so soon shared the light ones. David's cause was God's cause, and, as such, is a type of that cause in many other times. It has often been true that a called servant of God has had a period of rejection in which only a few stood with him, but when a better time came this few promptly reaped the reward that came to the one to whom they stood true for the Lord's sake. And since

"Our Lord is now rejected
And by the world disowned,"

it is true that all who are true to Him will share in His joy and honor when His crowning day shall come. As Judah accepted David before all Israel did, so in the closing days of this dispensation there will be Jews who will accept and own Jesus as their King before the time when He will be generally acknowledged.

6. Generous sympathy (5-7). Possibly those who told David about the action of the men of Jabesh-gilead expected him to be displeased with those who thus honored his enemy. On the contrary, he commends their grateful behavior. That shows how superior David was to spite, envy and malice. Saul had been his bitter foe, and friendship to Saul could readily be interpreted to mean enmity to him and make him cherish ill feelings, but he did not. David was more holy than many are today.

7. Establishment (5:3). God's promises, though often delayed, are sure. Years had passed since God gave David the kingdom. The waiting time was long but entire fulfillment came at last, and, in fact as well as in promise, David was king over all Israel.

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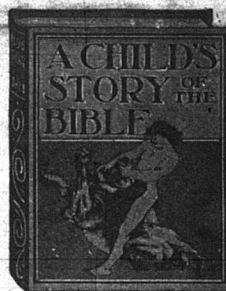
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THE FOUR JUDGMENTS

D. M. STEARNS.

Among other things necessary to know if we would rightly understand the manner of the coming of the kingdom of God, are the truths revealed concerning God's method of judging Jew, Gentile, and the Church of God. The majority of Christians seem to think that somewhere in the distant future there will be a day when all who have ever lived on earth, since Adam was created, shall appear before the great white throne and be judged out of the books that shall then be opened; there to learn whether their place for all eternity in heaven or hell was properly assigned to them at death. Let one statement, which we shall proceed to prove, suffice to show the unscripturalness of such a belief; and that is, that when the great white throne is set, the Church of Christ shall have been reigning with Him over this earth for a thousand years. The object of this paper is to prove from the Scriptures that instead of a so-called day of general judgment, when all that have ever lived shall stand together to be judged, there are four distinct judgments revealed in the New Testament, one of which is past, and the other three are yet future; these judgments are distinct, as to time and place and persons to be judged, but will include all mankind.

We will first consider the Church, which is His body, the fulness of Him who filleth all in all (Eph. 1:21); and by the church we understand the company of those who are truly united to Him by a living faith; who with true penitence have received Jesus Christ as their Savior, and with grateful hearts prove their faith by their works. This may not include many who are members of churches, but have only a name to live, while it may include many who have not been enrolled on any church register and yet have truly received Jesus, and whose names are written in heaven. If any are excluded, they exclude themselves. All are by

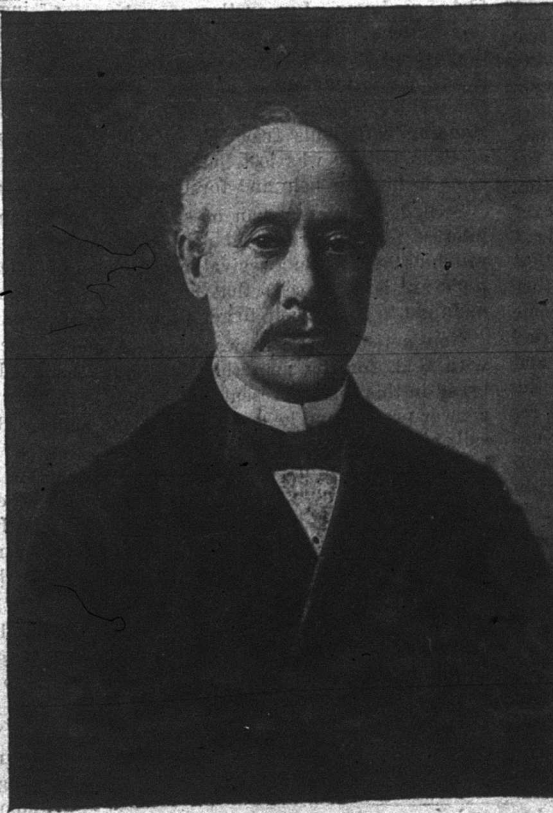
nature children of wrath, have sinned and come short of the glory of God, and if they have not received Jesus, they are not waiting for any judgment day to condemn them, but are condemned already (Eph. 2:3; Rom. 3:23; John 3:18). When Jesus died on Calvary for sinners, He made propitiation for

it is true of all who truly receive Him that they are justified from all things; have in Him the forgiveness of all their sins, with the assurance that they shall never be remembered any more; have eternal life, and shall not come into judgment for their sins (Acts 13:38, 39; Eph. 1:6, 7; John 5:25; Isa.

43:25). So for a believer to look forward to a judgment seat where we shall have to answer for the sins for which Christ suffered on the cross, is to belittle the work of Christ, make God a liar, and lose the joy of His salvation. Daniel having suffered the extreme penalty of the law, came out of the lions' den on the other side of death and judgment; and so the believer, having suffered for sins in the person of Jesus Christ, his substitute, is now alive forevermore, beyond death and judgment. As well might a man expect to be compelled to pay over again an already paid and receipted bill, as for a believer in Jesus to expect to come into judgment for his sins. Let a holy life prove that we are indeed grateful to God for the judgment which Jesus in His own person settled for us on Calvary.

The second judgment, or the first of the three yet future, is a judgment for service, and has reference only to those who have accepted Jesus, and whose sins were therefore settled for on Calvary. In reading the epistles to the churches we need to notice that they were written to the saints (a name which God is pleased to give to all believers) (Rom. 1:7; 1 Cor. 1:2; 2 Cor. 1:1, etc.); and, therefore, we may expect to find many things in them which are true only for the

saints, as, for example, these words: "We shall all appear before the judgment seat of Christ." "We must all appear before the judgment seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad" (Rom. 14:10;



D. M. STEARNS.

the sins of the whole world (1 John 2:2). He stood as the sinner's substitute, the Lord laid on Him the iniquity of us all, and His own self bare our sins in His own body on the tree; He was delivered for our offenses and raised again for our justification (Isa. 53:6; 1 Peter 2:24; Rom. 4:25); and now

2 Cor. 5:10). It is surely reasonable that the things done in the body shall be rewarded in the body (the resurrection body); but whether reasonable or not, it is certainly Scriptural. Those who have died in Christ, while they have made a great gain by the change, have not yet been judged or rewarded for their works; they rest from their labors, and their works do follow them, but their recompense shall not be till the resurrection of the just, and that will be at the coming of Christ to the air for His saints, preparatory to His coming to the earth with them. Please stop here and take the trouble to verify this by reading the following passages: Luke 14: 14; 1 Thess. 4:16-18; Rev. 22:12. That this gathering for judgment of works will not include the ungodly, but only the righteous, is found in Psalm 1:5, where it is written that the ungodly shall not stand (or rise) in the judgment, nor sinners in the congregation of the righteous; and again in Rev. 20:5, where we find that the dead who do not take part in the first resurrection rise not till the thousand years are finished; while the Savior's own expression (the resurrection of the just) already referred to clearly indicates that the unjust do not rise in that resurrection. And while our salvation depends upon the finished work of Christ, and that alone, and our assurance of it upon His word, our position in His kingdom will depend upon our faithfulness in His service.

In order to understand the remaining two judgments, let us see ourselves as having gone to meet Christ in the air, and as having been judged for our works, and our places appointed us in His kingdom that we may reign with Him on the earth (Rev. 5:9, 10; 20:4). We (the Church) are there like Him, with bodies like His, and are to be forever with Him (1 John 3:2; Phil. 3:20, 21; 1 Thess. 4:18). We must also understand that the Church being completed, or in other words, the fulness of the Gentiles being come in, Jerusalem is to be restored and all Israel saved (Rom. 11:25, 26; Luke 21:24), and this brings us to the third judgment, or the second one yet future, when Christ will return with His saints to judge the living nations, convert Israel, and begin the thousand years, which will end by all things being subdued unto Him and death itself destroyed.

This judgment of the nations is a prominent topic in the prophets, inasmuch as it is intimately connected with Israel's restoration. Lack of space forbids me to quote, but let me again entreat the reader to turn to the Word of God and read prayerfully: Joel 3:1, 2; Zeph. 3:8, 9, 14-20; Zech. 14:1-5; then turn to Matt. 25:31, 32, and read these words: "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations." Inasmuch as when Christ who is our life shall appear, then shall we also appear *with him in glory*; and we ought to know that the saints shall judge the world (Col. 3:4; Rev. 3:21; 1 Cor. 6:2), therefore let no true member of the body of Christ think to find himself either among the sheep or goats in this judg-

ment, but rather with Christ as an associate judge. Rev. 19:11-21 also describes this event, which we are there told will result in the beast and the false prophet going to the lake of fire, and the devil to the bottomless pit. At this time Israel as a nation shall be converted, even as Saul was converted on the way to Damascus, by the appearing of the Lord; "a nation shall be born at once"; and then shall "Israel blossom and bud and fill the face of the earth with fruit" (Isa. 66:8; 27:6). Then Israel, "all righteous and inheriting their land for ever" (Isa. 60:21), in perfect accord with the glorified body of Christ, the Church, shall during the thousand years bring about the subjugation of this world to Christ, for "he must reign till he hath put all enemies under his feet" (1 Cor. 15:25).

At the end of this period the devil is loosed from his prison and has a short and mad ca-

reer ere he goes forever to the lake of fire. Then is set the great white throne, before which is gathered the rest of the dead who were not included in the first resurrection, and at this last judgment all whose names are not found in the book of life are cast into the lake of fire, which is the second death. Many things are not made plain in the Scriptures concerning the persons judged at the great white throne, and also concerning the sheep and goats and brethren of the previous judgment; but this much is very plain: that we should see to it quickly that our names are in the book of life, then rejoice greatly because of it, and in hope of the glory of God (Luke 10:20; Rom. 5:2), doing all in our power to win others to become possessors of the highest place ever offered to mortal man, a seat with Christ on His throne, and to reign with Him in His kingdom.—*China's Millions.*

Praying For The Holy Ghost

JOSEPH H. SMITH.

(Concluded.)

I grow sad and serious when I get to the next picture. This is bread, but it is not like that. This man had had his own supper; this man had his own peace and comfort, so far as we know. I mean the man who went to get bread. The margin will tell you that that friend of his who was on a journey was a lost man, a man out of his way. Now get the picture. First. This man had such a standing before his friends that when one of them felt he was lost, he just naturally came to him for help and for bread.

Second. He was a man of such zeal and interest (that interest that does not snap a watch at 9 o'clock in a revival meeting where souls are being saved) that he goes out at midnight to go and help to get a fellow saved.

Now notice, please, he was on good terms with God, for the man that is giving the bread in this case represents Him; that is to answer prayer, and he goes to his friend and calls him friend. He is on praying terms. He has personal comfort. There is no hint that he himself was hungry. He has a religious standing, so that a lost man turns to him for help. He has a zeal for a lost soul, so as to go and hunt help for him; he is on praying terms with God, but he has nothing to set before his friend.

Now is not that man here tonight? He ranks among your friends as a Christian, works in your Sunday-school with good effect, one that you would naturally turn to for help. He stands ready to go to get the preacher or some praying man or woman to come and give lost souls help. He has zeal and can pray to some degree, but he has nothing to set before a lost soul.

I am going to answer a question in some of your minds by asking another. Following our peep at the first picture and what attitude the gift of the Holy Spirit maintains to the development of spiritual life, some one asks: "Granting that the gift of the Spirit is a de-

sirable and blessed thing, don't you believe I can get to heaven with what religion I've got?" Now, supposing I admit that you can get to heaven with what religion you have, have you any idea how many people are going to go to hell because you have no more religion? I do not mean for something bad you are doing, for some bad example you are setting, or because you will not help contribute to a revival meeting. I mean because you, yourself, have nothing to set before them.

A man was working right beside you at your desk, who knew you were a Christian all the while, and once or twice he was awakened in a meeting, or by a bereavement at home, and if you had had the fulness of the Spirit, he would have got some bread, and one day you found poor Jim was dead and had died in his sins and you had given him no bread.

Brethren, I grow solemn when I see what the gift of the Spirit means unto the child for his life and growth and development, and when I see that a lost world is robbed of its rights and privileges under the gospel wherever the Christian or the Church is not filled with the Holy Ghost.

"I have nothing." It don't say he had nothing himself, but "I have nothing to set before him." Now, don't try to beg out or slip out by saying, It is a matter of gifts and my gift don't run that way. I am willing to do what I can on a financial line in the church, serve on committees, etc., but I have no gift nor tact for speaking to souls, or for laboring with seekers or getting souls saved; that is not my gift. It is not a matter of gifts—it is a matter of bread. I will show it to you. There is a hungry tramp at your door. You may not have as dainty a bread plate, beloved, and you may not have the sharpest bread knife. You may never have mastered the art of cutting bread in the thinnest slices and serving it in the most refined

way, but there is a hungry tramp at your door, and if there is a warm heart in your bosom and there is a loaf of bread in your cupboard, somehow that warm heart will get that bread to that tramp. Not a matter of talents and gifts, it is a matter of bread.

The Church, beloved, and many in the Church today, have no provision for hospitality, spiritually speaking. They just inch along somehow themselves, but there is no extra plate or loaf. "I have nothing to set before him," is the cause of your loved ones being lost. I have heard that somewhat remarkable man, Stephen Merritt, tell about his conversion. He was a pretty wicked, wild, wayward young man, but he came around with other boys to this revival meeting, and there were different preachers and different workers with varying gifts, who came to speak to him, but he bluffed them all. There was a poor, simple boy there who did not have much sense, who would go out in the congregation. The preacher did not think it was best, but did not want to crush the poor fellow, so kept praying that he would not do much harm, and let him go. One night this boy went to Stephen Merritt and, taking him by the coat, said: "Stevie, come to Jesus. Stevie, come to Jesus." Stephen did not have the heart to rebuff him, so said: "Go on to some of the other boys; they are thinking about it." "Say, Stevie, come to Jesus. Stevie, come to Jesus." "Oh, some other night I will," and he tried to push him away. He had no bread platter, no bread knife; he just had a loaf of bread—"Stevie, come to Jesus." He got rid of him somehow, but that night, in his dreams, he could hear a voice that sounded now something like his mother's saying, "Stevie, my boy, come to Jesus." His heart broke, and the next night he came. Brethren, I wonder how many people would have been saved before this if you had been filled to overflowing with the Holy Spirit?

Let me give you another case that shows it is a matter of bread. I was pastor of a church and in my choir there was a lady who was a Christian but a very quiet one. No one ever thought of her praying in public or speaking to souls or going out in the neighborhood to talk to any one. She did good work in the choir, and they told me she had been very good on suppers, church entertainments, etc. (but she had a rest while I was her pastor from all these jobs). One day I preached on full salvation, and she prayed until she prayed through and got filled. She was only thinking of bread for her own soul and got blessed. Instantly, however, everybody noticed a change in this sister. She arose and testified with considerable freedom. She had no great talents, no great education, but she would go to work with seekers and get them through; she would visit her neighbors and pray with them. It went on this way until, one night in January, she came to me. She had never brought a soul to Christ before she was filled with the Spirit. She said: "Do you remember when I got fully saved?" "Yes, that morning in September." "Well, I will tell you a secret. Nobody knows it but Jesus and me. I have not even told my husband. Right away, when I got filled with

the Spirit, the Lord put into my soul such a desire for souls and such a faith that I was going to get souls that I said, 'Lord, let me bring fifty souls to Thee,' and, Brother Smith, you haven't been keeping count, but I have. You took my fifty-first into the church to-night (from September to January!)"

I have been back to that neighborhood but once since I was pastor there. There has been no great revival since. Of those who came into the church when I was pastor, many have died. I figure that it is safe to say, if I put it conservatively, that at least a score of that fifty would never have been saved if that sister had not been filled with the Spirit. Do you think any one has been lost probably because you did not have more religion? Do you think there is anybody that might have been saved, that you might have helped to God, if you had been filled with the Holy Ghost?

Brother, sister, I beg you, for your own spirituality and for the sake of the lost in your homes, never rest until you are filled

with the Holy Spirit. "If ye, then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him."

A young man came to the altar once at Mountain Lake Park to seek the fulness of the Holy Spirit. He had been a local preacher before that of some zeal, and in the course of a year would fish ten or twenty souls into the kingdom. He got filled with the Holy Ghost. He was a hardware salesman in a wholesale house, and had been for years. I was able to keep track of him for about four years, and in this time he had brought 5,000 souls from the slums to Christ. He had bread to set before them. And before the end of the four years he had to quit the hardware business and everything else and give himself wholly to the bread business, and he has been breaking bread to the lost and fallen and crushed ever since. For the sake of the hungry, for the sake of the lost and dying, will you be filled with the Holy Ghost?

Preacher and Prayer*

E. M. BOUNDS

I ought to pray before seeing any one. Often when I sleep long, or meet with others early, it is eleven or twelve o'clock before I begin secret prayer. This is a wretched system. It is unscriptural. Christ arose before day and went into a solitary place. David says: "Early will I seek thee;" "Thou shalt early hear my voice." Family prayer loses much of its power and sweetness, and I can do no good to those who come to seek from me. The conscience feels guilty, the soul unfed, the lamp not trimmed. Then when in secret prayer the soul is often out of tune. I feel it is far better to begin with God—to seek His face first, to get my soul near Him before it is near another.—Robert Murray McChesney.

The men who have done the most for God in this world have been early on their knees. He who fritters away the early morning, its opportunity and freshness, in other pursuits than seeking God, will make poor headway seeking Him the rest of the day. If God is not first in our thoughts and efforts in the morning, He will be in the last place the remainder of the day.

Behind this early rising and early praying is the ardent desire which presses us into this pursuit after God. Morning listlessness is the index to a listless heart. The heart which is behindhand in seeking God in the morning has lost its relish for God. David's heart was ardent after God. He hungered and thirsted after God, and so he sought God early, before daylight. The bed and sleep could not chain his soul in its eagerness after God. Christ longed for communion with God; and so, rising a great while before day, He would go out into the mountain to pray. The disciples, when fully awake and ashamed of their indulgence, would know where to find Him. We might go through the list of men who have mightily impressed the world for God, and we would find them early after God.

*From "Preacher and Prayer," by E. M. Bounds, order of this office.

A desire for God which cannot break the chains of sleep is a weak thing, and will do but little good for God after it has indulged itself fully. The desire for God that keeps so far behind the devil and the world at the beginning of the day will never catch up.

It is not simply the getting up that puts men to the front and makes them captain generals in God's hosts, but it is the ardent desire which stirs and breaks all self-indulgent chains. But the getting up gives vent, increase, and strength to the desire. If they had lain in bed and indulged themselves, the desire would have been quenched. The desire aroused them and put them on the stretch for God, and this heeding and acting on the call gave their faith its grasp on God and gave to their hearts the sweetest and fullest revelation of God, and this strength of faith and fulness of revelation made them saints by eminence, and the halo of their sainthood has come down to us, and we have entered on the enjoyment of their conquests. But we take our fill in enjoyment, and not in productions. We build their tombs and write their epitaphs, but are careful not to follow their examples.

We need a generation of preachers who seek God and seek Him early, who give the freshness and dew of effort to God, and secure in return the freshness and fulness of His power that He may be as the dew to them, full of gladness and strength, through all the heat and labor of the day. Our laziness after God is our crying sin. The children of this world are far wiser than we. They are at it early and late. We do not seek God with ardor and diligence. No man gets God who does not follow hard after Him, and no soul follows hard after God who is not after Him in early morn.