

# 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. 25

## The Pentecostal Literary and Bible Training School

### HISTORICAL SKETCH

This school was organized four years ago, not as a financial scheme, but to fill a long-felt want among the Holiness people of the South. This for the Lord has graciously blessed, and we are undertaking greater things for Him.

### PURPOSE

The school is patterned after no other. It has a mission peculiar to itself; it does not pursue the beaten path usually followed by educational institutions, but seeks to furnish a course of instruction in harmony with the demands of the "Eleventh Hour Movement."

### OBJECT

This institution has been established for the purpose of training Christian workers for the home and foreign field.

The great religious awakening known as the Holiness movement, has thrust to the front a body of devout young men and women who desire to engage in missionary, pastoral and evangelistic service.

Trained workmen are sorely needed for conserving and extending the work, both at home and abroad. Many of those who wish to enter the field are greatly in need of training along such lines as will best equip them for soul-winning.

A regular course in the ordinary college, if desirable, is not practicable on the part of all. Then again, there is a special kind of training required for the grave, delicate and difficult problems with which every "Eleventh Hour Laborer" has to deal. A thorough course of instruction adapted to this peculiar need is the important feature of the school. We believe the Pentecostal movement has suffered much for want of such trained workers, and this urgent call for deeply spiritual, Scriptural, symmetrical evangelists and teachers is heard everywhere.

To meet the literary demand, a comprehensive course in the Common English branches has been arranged. Our aim has been to make this course practical and at the same thorough. In each department competent in-

structors, endued with the Spirit will spare no pains to give the student just the help he most needs for his chosen work.

Besides the Common School work, a Normal course has been provided for the training of those who expect to spend part of their time in teaching. This course includes nearly all the subjects taught in our first-class colleges.

We have endeavored to arrange the schedule of studies so the best possible systematic work may be accomplished.

rior to that of a high school. The studies have been so selected that young people who are unable to spend several years in college may obtain much help in a brief period of time, while, on the other hand, any who may desire a more exhaustive course of study will find all they can do here for years. We are endeavoring to do the greatest amount of work in the briefest time. Omitting Christmas vacation and other holidays, we are able to crowd seven months' school work in six and a half months, thereby saving the student both time and money.

The sessions have been so arranged that the student can spend the warm season in evangelistic work.

The opening term is placed a little later than is usually done by other schools and colleges, so as to accommodate those who are gathering their crops, for a goodly number of our students come from the rural sections and find it much more convenient to enter in October.

Aside from the Bible work, between thirty and forty subjects are taught, from which the student may choose that which he most needs.

The student not only takes notes from the instructor, but is put to work himself in an intensely practical way, and is thereby taught to think on his feet.

The Bible work itself is worth more than the total cost involved.

In this, as well as in the literary work, the student is taught to do his own thinking. The blackboard work is of inestimable value, as it helps the whole class, for the work is before them, where it is carefully examined by all.

We believe not a non-essential is taught. This, to the busy evangelist, pastor or missionary-elect, is of great importance, for in many colleges hours of valuable time are spent on subjects which will be of little value to the average man or woman.

A school where your boy or girl will be surrounded by a religious atmosphere. It is difficult for students to retain a deep religious experience in many schools where the

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THE BIBLE SCHOOL BUILDING

A number of our students have already gone to the foreign field, and a large number are now engaged in effective service in the home land. We believe that one of the most helpful features of the institution is the combination of both practical and theoretical work.

### SOME OF THE ADVANTAGES

We believe that by a careful study and consideration of the plan and schedule of studies, you will find this school among the best for those who are seeking to get the most help in the quickest way possible. We do not profess to offer the literary advantages of a first-class college, but the work done here is supe-

## Preacher and Prayer

E. M. Bounds

Want of private devotional reading and shortness of prayer, through incessant sermon-making, had produced much strangeness between God and my soul.—Henry Martin.

There are two extreme tendencies in the ministry. The one is to shut itself out from intercourse with the people. The monk, the hermit were illustrations of this; they shut themselves out from men to be more with God. They failed, of course. Our being with God is only of use as we expend its priceless benefits on men. This age, neither with preacher nor with people, is much intent on God. Our hankering is not that way. Yet we shut ourselves to our study, we become students, book-worms, Bible-worms, sermon-makers, noted for literature, thought and sermons, but the people of God—where are they? Out of heart, out of mind. Preachers who are great thinkers, great students must be the greatest of prayers, or else they will be the greatest of back-sliders, heartless professionals, rationalistic, less than the least of preachers in God's estimate.

The other tendency is to thoroughly popularize the ministry. He is no longer God's man, but a man of affairs; of the people. He prays not, because his mission is to the people. If he can move the people, create an interest, a sensation in favor of religion, an interest in church work—he is satisfied. His personal relation to God is no factor in his work. Prayer has little or no place in his plans. The disaster and ruin of such a ministry cannot be computed by earthly arithmetic. What the preacher is in prayer to God, for himself, for his people, so is his power for real good to men; so is his true fruitfulness, his true fidelity to God, to man, for time, for eternity.

It is impossible for the preacher to keep his spirit in harmony with the divine nature of his high calling without much prayer. That the preacher by dint of duty and laborious fidelity to the work and routine of the ministry can keep himself in trim, and fitness, is a serious mistake. Even sermon-making, incessant and taxing as an art, as a duty, as a work, or as a pleasure, will engross and harden, will estrange the heart, by neglect of prayer, from God. The scientist loses God in nature. The preacher may lose God in his sermon.

Prayer freshens the heart of the preacher; keeps it in tune with God and in sympathy with the people; lifts his ministry out of the chilly air of a profession; fructifies routine and moves every wheel with the facility and power of a divine unction.

Mr. Spurgeon says:—"Of course, the preacher is, above all others, distinguished as a man of prayer. He prays as an ordinary Christian, else he were a hypocrite. He prays more than ordinary Christians, else he were

disqualified for the office he has undertaken. If you as ministers are not very prayerful you are to be pitied. If you become lax in sacred devotion not only will you need to be pitied but your people also, and the day cometh in which you shall be ashamed and confounded. All our libraries and studies are mere emptiness compared with our closets. Our seasons of fasting and prayer at the Tabernacle have been high days indeed; never has heaven's gate stood wider; never has our hearts been nearer the central Glory."

The praying which makes a prayerful ministry is not a little praying put in as we put flavor to give it a pleasant smack, but the praying must be in the body, and form the blood and bones. Prayer is no petty duty, put into a corner; no piece-meal performance made out of the fragments of time which have been snatched from business and other engagements of life; but it means the best of time, the heart of our time and strength must be given. It does not mean the closet, absorbed in the study, or swallowed up in the activities of ministerial duties, but it means the closet first, the study and activities second, both study and activities freshened and made efficient by the closet. Prayer that affects one's ministry must give tone to one's life. The praying which gives color and bent to character is no pleasant, hurried pastime. It must enter as strongly into the heart and life as Christ's "strong crying and tears" did; must draw out the soul into an agony of desire as Paul's did; must be an inwrought fire and force like the "effectual, fervent prayer" of James; must be of that quality which when put into the golden censer, and incensed before God, works mighty spiritual throes and revolutions.

Prayer is not a little habit pinned on to us while we were tied to our mother's apron strings; neither is it a little decent quarter of a minute's grace said over an hour's dinner, but it is a most serious work of our most serious years. It engages more of time and appetite than our longest dinings and richest feasts. The prayer that makes much of our preaching must be made much of. The character of our praying will determine the character of our preaching. Light praying will make light preaching. Prayer makes preaching strong, gives it unction and makes it stick. In every ministry weighty for good, prayer has always been a serious business.

The preacher must be pre-eminently a man of prayer. His heart must graduate in the school of prayer. In the school of prayer only can the heart learn to preach. No learning can make up for the failure to pray. No earnestness, no diligence, no study, no gifts will supply its lack.

Talking to men for God is a great thing; but talking to God for men is greater still. He will never talk well and with real success to men for God, who has not learned well how to talk to God for men. More than this, prayerless words in the pulpit and out of it are deadening words. Words which go into the blood and marrow of men to transform and beautify lives, are words born of the inspiration of prayerful communion with God.

Prayer in the preacher's life, in the preacher's study, in the preacher's pulpit, must be a conspicuous and all-impregnating force and an all-coloring ingredient. It must play no secondary part, be no mere coating. To him it is given to be with his Lord "all night in prayer." The preacher to train himself in self-denying prayer is charged to look to his Master, "Who rising up a great while before day went out into a solitary place and there prayed." The preacher's study ought to be a closet, a Bethel, an altar, a vision and a ladder that every thought might ascend heavenward ere it went manward; that every part of the sermon might be scented by the air of heaven and made serious, because God was in the study.

As the engine never moves until the fire is kindled, so preaching, with all its machinery, perfection and polish, is at a dead standstill, as far as spiritual results are concerned, till prayer has kindled and created the steam. The texture, fineness and strength of the sermon is as so much rubbish without the mighty impulse of prayer is in it, through it, and behind it. The preacher must, by prayer, put God in the sermon. The preacher must, by prayer, move God towards the people before he can move the people to God, by his words. The preacher must have had audience and ready access to God, before he can have access to the people. An open way to God for the preacher is the surest pledge of an open way to the people.

It is necessary to iterate and reiterate that prayer, as a mere habit, as a performance gone through by routine, or in a professional way is a dead and rotten thing. Such praying has no connection with the praying for which we plead. We are stressing true praying which engages and sets on fire every high element of the preacher's being; prayer which is born of vital oneness with Christ and the fulness of the Holy Ghost; which springs from the deep, overflowing fountains of tender compassion, deathless solicitude for man's eternal good; a consuming zeal for the glory of God; a through conviction of the preacher's difficult and delicate work, and of the imperative need of God's mightiest help. Praying, grounded on these solemn and profound convictions, is the only true praying. Preaching, backed by such praying which sows the seeds of eternal life in human hearts and builds men up for heaven.

It is true, there may be popular preaching, pleasant preaching, taking preaching, preaching of much intellectual, literary and brainy

force, with its measure and form of good with little or no praying; but the preaching which secures God's end in preaching must be born of prayer from text to exordium, delivered with the energy and spirit of prayer, and followed and made to germinate, and kept in vital force in the hearts of the hearers by the preacher's prayers, long after the occasion has past.

We may excuse the spiritual poverty of our preaching in many ways, but the true secret will be found in the lack of urgent prayer for God's presence in the power of the Holy Ghost. There are preachers innumer-

able who can deliver masterful sermons after their order, but the effects are short-lived and do not enter as a factor at all into the regions of the spirit where the fearful war between God and Satan, heaven and hell, is being waged; because they are not made powerfully militant and spiritually victorious by prayer.

The preachers who gain mighty results for God, are the men who have prevailed in their pleadings with God ere venturing to plead with men. The preachers who are mightiest in their closets with God are the mightiest in their pulpits with men.

## Why Should We Be Holy

S. L. Brengle, in *The War Cry*

We should be holy because God wants us to be holy. He commands it. He says: "As he which hath called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye holy, for I am holy." God is in earnest about this. It is God's will, and it cannot be evaded. Just as a man wants his watch to keep perfect time, his friends to be steadfast, his children to be obedient, his wife to be faithful, so God wants us to be holy.

To many however, the command seems harsh. They have been accustomed to commands accompanied by curses, kicks or blows. But we must not forget that "God is love" and His commands are, not harsh, but kind. They come from the fulness of an infinitely loving and all-wise heart. They are meant for our good. If a railway train could think or talk, it might argue that running on two rails over the same road year after year was very commonplace; but if it insisted on larger liberty, and so jumped the track, it would certainly ruin itself. So the man who wants freedom, and refuses to obey God's commands to be holy, destroys himself. The train was made to run on the track, and so we were made to live according to God's commandment, to be holy, and only in that way can we gain everlasting good.

How tender are His words! Listen! "And now, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord and his statute . . . for thy good? (Deut. 10: 12-13.)

Do you not see it, my brother, my sister? It is "for thy good." There is nothing harsh, nothing selfish in God's command. It is "thy good" He is seeking.

We should be holy because Jesus died to make us holy. He gave Himself to stripes, and spitting, and mocking, and the crown of thorns, and death on the cross for this purpose.

He wants a holy people. For this He prayed. "Sanctify them through thy truth; thy word is truth" (John 17: 17). For this He died. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2: 14). "He loved the church, and gave himself for it; that he might sanctify and cleanse it, . . . that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy, and without blemish." Let us not disappoint Him. Let not His precious blood be spilt in vain.

We should be holy that we may be useful. Who have been the mightiest men of God of all the ages? They have been holy men; men with clean hearts aflame with love to God and man; unselfish men; humble men, who forgot themselves in their love and toil for others; faithful men, whose lives were "hid with Christ in God." Moses, the meekest of men; Paul, who would gladly pour out his life a sacrifice for the people; Luther and Fox, and St. Francis and Wesley, and the General and Mrs. Booth, and ten thousand times ten thousand lesser men and women, who were "great in the sight of the Lord." These are the ones whom God has used.

So long as there are any roots of sin in the heart, the Holy spirit cannot have all His way in us, and our usefulness is hindered. But when our hearts are clean, the Holy Spirit dwells within, and then we have power for service. Then we can work for God and do good, in spite of all our ignorance and weakness.

A plain, humble young Irishman heard about the blessing of a clean heart, and went alone and fell on his knees before the Lord and cried to Him for it. A man happened to overhear him, and wrote about it, saying: "I shall never forget his petition: 'O God, I plead with thee for this blessing!' Then, as if God was showing him what was in the way, he

said: 'My Father, I will give up every known sin, only I plead with thee for power.' And then, as if his individual sins were passing before him, he said again and again; 'I will give them up; I will give them up.'

"Then, without any emotion, he rose from his knees, turned his face heavenward, and said: 'And now I claim the blessing.' For the first time he now became aware of my presence, and with a shining face reached out his hand to clasp mine. You could feel the presence of the Spirit as he said: 'I have received Him; I have received Him!'

"And I believe he had, for in the next few months he led more than sixty men into the kingdom of God. His whole life was transformed."

To be holy and useful is possible for each one of us, and it is far better than to be great and famous. To save a soul is better than to command an army, to win a battle, to rule an empire, or to sit upon a throne.

Again, we should be holy that we may be safe. Sin in the heart is more dangerous than gunpowder in the cellar. Before Peter got the blessing of a clean heart and the baptism of the Holy Spirit he yielded to the sinful nature within, and cursed and swore, and denied Jesus. Before David got this experience he too, fell into awful sin, and nearly lost his soul.

Remember that holiness is nothing more than perfect love for God and man in a clean heart. If we love the Lord with all our hearts, we shall gladly keep all His commandments, and do all His will as He makes it known to us. And if we love our fellowmen as we love ourselves, we shall not knowingly do anything wrong to them. So we see that this holy love is the surest possible safeguard against all kinds of sin, either against God or man, and we cannot count ourselves safe unless we have it. Without it, Peter and David fell; but with it, Joseph and Daniel resisted the temptations of kings' courts, and the three Hebrew children and the fire-baptized Stephen and Paul gladly faced death rather than deny their Lord.

Finally we should be holy because we are most solemnly assured that without holiness no man shall see the Lord (Heb. 12: 14), and God has made all things ready, so that we may have the blessing if we will, thus leaving those who refuse or trifle and fail without excuse.

I bless Him that years ago He wakened me to the infinite importance of this matter, sent holy people to testify and explain the experience, enabled me to consecrate my whole being to Him, and seek Him with all my heart, and He gave me the blessing. Will you have it, my friend? If so, receive Jesus as your Sanctifier just now.

Depend not on another, rather lean upon thyself; trust to thine own exertions, subjection to another's will gives pain; true happiness consists in self-reliance.—Mann.

## PERU; AND FACTS ABOUT SOUTH AMERICA

BY WILLIS C. BRAND

"Before Columbus discovered the new world there flourished in South America a great empire—embracing what is today Ecuador, Peru, Bolivia and part of Chili, Colombia and Argentina—the empire of the Incas. Peru was the center, the chief city being Cuzco, which is said to have had a population of over 200,000 inhabitants." Cuzco and Quito were the two capitals of the empire. The Incas were a comparatively civilized people.



SOUTH AMERICA OBELISK

"They cultivated many of the arts and had some knowledge of astronomy. They understood mining and the working of metals, excelled as masons, weavers, dyers, potters, and were good farmers." This territory must have been densely populated, for in uninhabited parts there are found remains of cultivation in terraces on the mountain sides—sometimes *thirty* and *forty*—which were watered by irrigation accomplished by the making of great dams, reservoirs and canals. "It is to the descendants of such heroes that Protestant missions will one day minister."

The Incas believed in a Supreme Being, the Creator of the Universe, had some ideas about creation and the flood, believed in a future life, in the final resurrection and in an evil spirit, man's enemy, 'Supay.' They worshipped the sun, moon, earth, sea, the mountains, animals, plants and stones. The sun was the chief deity. The Incas were the conquerors of a great and intelligent race, the Chimoos, the ruins of whose civilization are found in many parts of Peru. It is estimated that fifty-seven per cent of Peru's present population consists of the descendants of this marvelous Inca race, the remainder being divided about equally between mixed races and descendants of the Spaniard.

"Three centuries of oppression have made

the Inca Indian [now called Quichua] a sadder and less enterprising being, and have deteriorated his character, but with the light of the gospel, what will hinder him from rising far above his former place?"

"The darkest part of the American Hemisphere is found in Bolivia, Peru and Ecuador. Roman Catholic priestcraft is more dominant there than anywhere else. The resulting demoralization is there more profound and hopeless than anywhere else. Underlying this demoralization is another derived from the religion of the Incas. The aboriginal population retain the superstitions of the ancient sun worship after three and a half centuries of Roman Catholic domination. Underlying all this is a still older paganism which the Incas tried to suppress in all the tribes they conquered, and succeeded but partially. This ancient idolatry is found among the savages of the wilderness. Thus *three strata of perverted ethics* are found today throughout the Inca lands—those of Jesuitism, Incaism, and *pre-Incan idolatry.*"

Peru embraces a territory three times the size of California, and somewhat similar in shape and relative position to the continent in which it is located. The surface is largely an elevated plateau traversed by chains of the Andes mountains. It has three natural divisions—the coast region (traversed by the coast range of mountains,) west of the Andes, about 90 to 130 miles wide, the *sierra*, or mountain region with its plateaux, and the montana, or tropical forest region east of the Andes. The coast region is generally dry and rainless—"a sandy desert crossed at intervals by rivers [about fifty all together], along the banks of which are fertile valleys." In fact, this 'desert' resembles Southern California in that "The desert blossoms as the rose" when refreshed by water, and Frank G. Carpenter says, "There are no better fruit lands anywhere." Muñ sugar cane is grown there.

The climate of this coast region is generally healthy, with considerable, but by no means oppressive heat in the warm season, November to April. June to October (winter) there is more or less fog. The Spanish speaking population is mostly located west of the Andes. The plateaux contain the mass of the aboriginal population, where the Quichua language prevails. The climate of the mountain region is mild and salubrious—a wonderfully varied region of plateaux, mountain slopes and fertile valleys from 3,000 to 12,000 feet high, well watered by streams from the mountain snows. The montana region is wet and hot.

It produces much rubber. The mighty Amazon river has its source in Peru. Peru has great mineral wealth in silver, gold, copper, mercury, antimony, lead, galena, tin, gypsum, asphaltum, sulphur, coal, limestone.

It also has great agricultural wealth. Among her exports are sugar (160,000 tons annually), alcohol, cotton, rice, live stock, cocoa, coffee, rubber, tobacco, honey, wool, wines, gold, silver, drugs, fruits, etc. The government encourages immigration, and many business opportunities are offered to the industrious.

*Historical.*—In 1533-34 the Spaniards with the cruel Pizarro as their leader conquered the country after treacherously capturing and putting to death the Inca king Atahualpa. Greed for gold seems to have induced their actions. The Inca empire was very rich, so that it is said that the conquerors took from one of their temples as much gold as forty-two horses could haul and about twice as much silver. "The Spaniards introduced a system of tyranny that resulted in gradual extermination. *Thousands* of square miles once under tillage and teeming with inhabitants are now desert or wilderness. Multitudes of ruined towns are scattered through highlands and lowlands. A peculiar demoralization has grown out of this discouragement.

In 1542 Peru was the center of government, under Spain, of all South America. She declared her independence in 1821 and finally defeated Spain in 1824. She now exists as a republic divided into 21 Departments, 97 Provinces and 788 Districts.

The following are clauses from the constitution: "Article 28—Any foreigner may acquire in accordance with the law, territorial property in the republic under precisely the same conditions and obligations with regard such property as the Peruvian citizen."

"Art. 29—All citizens have the right to asso-



BOLIVIA INDIANS

ciate peacefully, whether in public or private so long as they do not disturb public order."

**Population.**—Approximate, as there has been no recent census—3,000,000 to 4,000,000. Lima, the capital, has about 110,000; Callao, the port of Lima, about 25,000; Arequipa, cathedral town of great wealth, 35,000; Cuzco, largest city in the interior, 20,000.

**Education, etc.**—Elementary education is compulsory by law, but has not yet been carried out to any great extent. There are private high schools under direction of English,



AN INCA INDIAN

German and Italian staffs chiefly. Lima University—San Marcos—is the oldest in America. Peru has about 1,200 miles of railways.

"The work of evangelizing the masses has been taken up by only one of the great Protestant denominations—The Methodist Episcopal Church—and it has but one. Presiding Elder for Ecuador, Bolivia and Peru and possesses no real estate. The Anglicans and Lutherans have work among foreigners in English and German, but are doing nothing for the natives. Other workers representing smaller denominations or no denomination are making a start in the language of the people, but are without real estate or vigorous backing. Thus the most neglected part of 'The Neglected Continent' is the land of the Incas. The city of Lima is the headquarters for a gospel work which has successful lines extending over all this land, and has sent its pioneers northward over the whole of Central America to the Mexican frontiers." But the number of places permanently occupied is small. The school work of the Methodists in Callao and Lima, if it had adequate buildings, would acquire incalculable power. *Educational work*, in a field where preaching is under legal restrictions, becomes important in a way that is out of all comparison with other fields."

"A strategic center of importance is Cuzco in southern Peru. The East London Mission Institute has several workers there with large plans for the future. They also have a good beginning of native work in Trujillo on the coast. There are several other foreign missionaries representing smaller societies or working independently. But the American Bible Society stands above all other agencies in the importance and scope of

the work done for evangelizing the land of the Incas. Its operations are expanding more and more of late and give greater and greater encouragement." All together the number of foreign missionaries in all Peru is less than twenty-five, according to the best information we can get. This would make but about one to about 120,000 souls, while in our own land we have proportionately 150 times as many ministers of the gospel! "Thou shalt love thy neighbor as thyself." God help His children to awake to the facts!

For our encouragement we learn that "the work produces converts regenerated in heart and life. It produces workers—nearly all the pioneering in Bolivia, Peru and Ecuador has been done by men converted in S. A. The work is tending toward sweeping revivals. Legal difficulties are disappearing. The whole outlook is glorious, in the light of results attained in other parts of both Americas. The land of the Incas was once the home of a civilization that amazed Europe. It has fallen from its high position by one cause—Romanism. When that cause is counteracted by the gospel, it will rise again and display a new culmination of human welfare, lofty, grand and glorious."

*An Appeal to Women.*—"The Land of the Incas is peculiarly interesting for intelligent Christian women. While the Spanish cavaliers were subjugating the men, Spanish priests were subjugating the women. There is a mysterious spell that binds the women to the confessional. The men are largely free from this. Most men feel by instinct that a man, like themselves cannot forgive sins; but the women do not seem to feel that. That unnatural spell of the priests over woman, together with the natural power of woman over childhood and manhood, renders the condition of these countries hopeless" unless liberated



PRIESTS OF PERU

by the true gospel. To break that spell, to emancipate enslaved womanhood in the land of the Incas, God is calling the womanhood of happier lands to move to the rescue. *Women surpass men as workers in that field.* No other mission field seems likely to have its evangelization so largely in the hands of women as the Land of the Incas, where woman's work for women occupies the strong-

est attainable vantage ground, the vantage ground best adapted for breaking the power of priestcraft over the present and the coming generations, for turning those nations from darkness to light, and from the power of Satan unto God."

Servant of God, what part will you have in the evangelization of Peru? None can have excuse for not helping, for we can "Go, Give, Pray." One or more of these things everyone can do. Lord, what wilt thou have me to do?"

"Ye shall be my witnesses unto the uttermost parts of the earth." (Acts. 1:8).

God has by His Spirit and providences opened up the way for a little company of His humble children, of which the writer is one, to go under the auspices of the Holiness Church and carry the 'glad tidings' of salvation to some of South America's darkened hearts. Our divine commission is found in Acts 26:18—to carry the light, not to proselyte. We sailed from San Francisco, Sept. 25, 1903, and arrived at Callao, Peru, Nov. 16, the voyage of over 4,000 miles taking 53 days, including stops.

We spent two months in Lima and then located at Chiclayo, in northwestern Peru, a city of 17,000, having no Protestant missionary and but one Catholic priest.

The Department of which Chiclayo is the capital contains probably over 100,000 souls, and no other missionaries. Right east of it lies Caxamarca with over 200,000 souls, and no missionary. There is but one missionary station nearer than 250 miles away. Surely this is a needy and neglected field, with abundant room for these and many more sanctified workers. May God support, prosper and increase this good work.

### Face To Face With Jesus

A gentleman who is well acquainted with the devotional practice of Dr. Campbell Morgan said the other day: "Do you know that you can never see Campbell Morgan in the morning? His mornings he keeps religiously for study of the Bible and for meditation. This is his practice in prayer: he takes two chairs, and places them opposite one to the other. He seats himself in one, and imagines Jesus Christ seated in the other. And then he talks to his Lord of what is in his heart, and seems to hear his Lord speaking freely and tenderly to him."

It is because of this deliberate and determined attitude to the world, which he compels to "let his religious hours alone," that Campbell Morgan has become, not indeed the greatest preacher of the age, but perhaps the greatest exegetical preacher of the times. He has come intimately to know his Bible because he takes time to know his Lord. Not all may have Campbell Morgan's call, but all may have his opportunity. The way to gain power—whether to address assemblies like Peter, to stitch on tent-cloth like Paul, or to serve with much serving as did Martha, is to be face to face with Jesus. In the intimacy of a divine communion—sweet, tender and free—is to be found the renewing of strength day by day for one's tasks.—*Zion's Herald.*

## An Appeal to Postmillennialists

W. B. GODBEY

### PART 4

#### DISHARMONY WITH THE TESTIMONY OF JESUS RELATIVE TO THE STATE OF THE WORLD WHEN HE COMES.

"But as the days of Noah, so shall also the coming of the Son of man be. For as they were in the days before the flood eating and drinking, marrying and giving in marriage until the day on which Noah entered into the ark, and they knew not until the flood came and took them all way; so shall be the coming of the Son of man. Two men shall be in the field; the one is taken and the one is left. Two women shall be grinding at the mill; one is taken, and one is left." (Matt. 24:37-41).

He also illustrates His coming by the case of Lot escaping out of Sodom. The indisputable facts are simply that the antediluvians continued to become more and more wicked, till the very day Noah entered into the ark and the flood came and destroyed them all. God said to Noah, "Thee only have I found righteous in this generation" (Gen. 7:1). In the beginning Abel, succeeded by Seth and Enoch, were faithful prophets in their generation, in contradistinction to Cain, who became a leader on the line of Unitarian idolatry, worshipping the sun, moon and stars.

During the antediluvian ages the two religions, that of Jehovah and Baal, represented by Abel, Seth, Enoch and Noah on the one hand, and Cain with his succession on the other, remained separate, till quite late in the dispensation, when "the sons of God," i. e. the godly race, "saw the daughters of men," i. e. the idolatrous race "that they were fair and took to themselves wives." Then soon follows the record "that the world was filled with violence." Soon afterward we see Noah standing alone and preaching the judgment warnings to a wicked world, who heedlessly went on from bad to worse, till the flood came and destroyed them all. The record is simply unmistakable, that they continued to progress in wickedness, getting worse and worse to the end, when the flood came and destroyed them all.

Sodom and Gomorrah in the beautiful, fertile Vale of Siddim were among the first cities founded after the flood. They retrogressed into wickedness as the centuries rolled on, becoming worse and worse till God saw they would not repent, and sent on them the awful destruction of fire and brimstone. Among the teeming thousands inhabiting those cities at the time of their destruction, it is certain there were not ten righteous. The argument really favors the conclusion that Lot was the only righteous man in the city; perhaps we might include his wife and daughters. Hence the conclusion really patent from the inspired record, is that those cities rushed right on into more atrocious wickedness each revolving day, getting worse and worse, as the Savior says, till the very day Lot went out of Sodom. How flatly contradictory these plain words

of Jesus, and how irrefutably demolishing the dogma that the world is getting better.

The antediluvians progressed from bad to worse to the end. We see in case of Sodom and Gomorrah no change in the postdiluvians; but they go on the even tenor of their downward way to ruin.

The postmillennialists assume that the world will get better, progressing on till we actually, in this way, bring in the glorious reign of righteousness. In the above Scriptures, the Lord positively tell us they are mistaken. On the contrary, the world will get worse, like the antediluvians and the Sodomites, to the end. This testimony of our Lord forever sweeps the postmillennial view from the field, confirming the testimony of Paul (2 Tim. 3:13) "Wicked men and seducers will wax worse and worse, deceiving and being deceived."

Let us not be wise above what is written. Jesus and Paul settled this problem forever, irrefutably confirming the conclusion that the world is getting worse instead of better and will so continue to the end of the Gentile age; the only remedy being the coming of the Lord, which will wind up the reign of Satan on the earth, arresting and incarcerating him in hell.

When we speak of the world, we do not include God's people at all, who are the ECCLÉSIA, i. e. the called out, consisting only of those who have heard the call of the Holy Ghost, come out of the world and identified themselves with God. The Church [Ecclésia] is throughout the Bible antithetical to the world. They are the two opposite sides of the battlefield, the one fighting for God and holiness and the other for Satan and sin.

This progression theory propagated by postmillennialists is so irreconcilably contradictory to the Bible as to lamentably tend to infidelity. It is not only practical infidelity because it contradicts the Word of God, but because it allies its votaries with the infidels of all ages and nations, who, by speech and pen, solidly apologize for all the wickedness of the world and claim that it is getting better. Such preaching from even Holiness pulpits is very damaging to spirituality and conducive to the health of old Adam, if he is alive, and to his resurrection, if he is dead. Therefore it is a lamentable mistake.

Instead of expecting the world to get better and even so good as nominally to bring in the reign of righteousness and holiness before the Lord comes, thus making a millennium for Him to come to, we are to constantly look out for Him to come to the world as it is, red with blood and black with crime, inundated with wickedness in its most appalling manifestations. He says He will come at midnight. Of course that statement is symbolic as it is

really midnight somewhere on the earth every moment of each revolving day. Hence it means the midnight of sin, when there is not one cheering ray, and the midnight of slumber, when it is universal and profound, holding the wicked world with its carnal churches in the iron embrace of King Somnus. "When the Son of man cometh shall he find faith on the earth?" (Luke 18:8). The answer is in the negative, involving the conclusion that faith will be exceedingly scarce in all the earth, i. e., exceedingly few people looking for Him. Thus coming so suddenly and unexpectedly, He will take one man from the bed and leave another, and one woman from the mill and leave another.

This is the rapture which will precede the great tribulation which will take out of the world the incorrigible, thus purifying the earth for the oucoming millennium.

Hence you see the truth is diametrically opposite to the postmillennial view. Instead of getting better till the millennium normally supervenes, our Savior, Paul and every inspired writer, unite in their positive affirmation that the world will go on, like the antediluvians and Sodomites, getting worse and worse to the end. The flood came at the end of the antediluvian dispensation, as a righteous retribution for their wickedness. The same is true in case of Sodom and Gomorrah. It is also awfully repeated in the Jewish Tribulation, winding up with the destruction of Jerusalem and the desolation of the land.

In vain do the Gentiles congratulate themselves that they will escape similar righteous retribution. The prophecies administering these awful warnings are overwhelming. The antediluvians rejected the Father; the Jews, the Son and the Gentiles are even now with horrific expedition rejecting the Holy Ghost. The righteous retributions of the devouring deluge, sweeping the antediluvians from the face of the earth; the sword, pestilence, and famine, supplemented by slavery and captivity, annihilating the Jewish nationality, roar out their thunder peals, warning the Gentile world this day to take heed and fly from coming doom.

Noah and his family entered the ark and rode secure above the stormy waters; and the Christians, pursuant to the warning of Jesus, all made their escape from the destruction of Jerusalem; so will the saints of the Bridehood all be delivered (Dan. 12:1), "from the awful trouble coming upon the whole earth."

TO BE CONTINUED

To lose self-control is to lose the key to any situation. No man who cannot hold himself in hand can expect to hold others. It has been well said that, in any discussion of disagreement with another, if you are in the wrong, you cannot afford to lose your temper, and if you are in the right there is no occasion to. Or, as a lawyer has wittily put, "Possession is nine points of the law; self-possession is ten." —Exchange.

# The Land of Palestine

E. P. Martin

Palestine is the center of God's geography. He declares that He appointed the boundaries of the nations with reference to the twelve tribes of Israel. It is the most interesting and wonderful country in the world. Although only one-fourth as large as New York state, blot it out of history and you blot out the most important events that ever occurred in the universe. Everything pertaining to this land is supremely interesting and important, even above the four great universal empires that have risen, flourished and fallen, for it is connected with:

"That wonderful redemption,  
God's remedy for sin"

Though Jerusalem is now trodden down of the Gentiles, it is yet to be the splendid and triumphant capital of the Millennial Earth.

Earth has many historic spots that enkindle the zeal of the Christian and the valor of the warrior, but this is the one of supreme historic and prophetic interest. It is the theme of our loftiest songs of coming glory.

Here God revealed Himself to patriarchs and prophets, priests and kings. Here He trained a people to receive His holy oracles, preserve and transmit them to the world. While its past history is wonderful, its future destiny will still be more wonderful. The history and destiny of the whole earth, is linked to this land. While it is waste and desolate, creation groans and travails in pain, but when it is restored, these groans will be changed to songs, and these travails to triumphs. When her King, the true light and rightful monarch of the world comes, earth will enter upon a new, joyous and glorious career. Her gloom time will change to her bloom time.

When all men had departed from God, God called out a peculiar race to inhabit this land, dwell alone and not to be reckoned among the nations. Its physical features are unique and adapted to hedge in this strange people. Its topography, soil, climate and productions were peculiar, and they all had a moral purpose. It affords a profusion of Bible illustrations, types, figures, and imagery. God chose both a language and a land peculiarly adapted to His revelation. It is a microcosm of nearly all climates and occupations, scenes from agriculture, commerce and from sea and desert life, as we find in the Psalms and Gospels, but especially in the Parables.

Like the sun in the center, this land borders on three continents and yet is isolated from them. It is named Canaan, from the son of Ham and Palestia from Philistine, a land of strangers.

Its dimensions are about 60 miles by 200, with three sections, Judea, Samaria and Galilee. It is a land of mountains, hills, valleys and gorges, with no very good harbor. It

rises from the sea to Jerusalem and then declines to the Jordan. The snow-crowned summit of Hermon rises ten thousand feet high in the North. The highway of battlefields, Esdraelon, Jezreel or Megiddo, stretches along by Carmel, across the land. This battlefield of nations has drunk more blood than any other on earth, and it is to be the scene of the last great conflict of Gog and Magog. Near by is the vale of Nazareth, the mounts of Ebel and Gerizim and the village of Sychar. The geologic formation is limestone, and many ruins of cities and villages are scattered over the land. Edom is eastward between the Dead and Red Seas. Jordan has three sources in Lebanon, uniting in Lake Merom. Seven miles southward is the sea of Galilee, 600 feet below the level of the ocean.

This lake is pear shaped, about 7 by 14 miles in size, with little bays and often stirred fiercely with sudden tempest. Small white shells line its shores and fish abound in its waters.

Jordan, which means descending or judgment, winds 200 miles in descending the 60 miles from Galilee to the Dead Sea, and its valley is from five to ten miles wide. At its mouth it is about three feet deep and five hundred feet wide.

The Dead Sea is 1300 feet below the sea level, 1200 feet deep and 12 by 42 miles in dimensions. It is a volcanic region of craters, chasms, slime pits and asphalt. The sea has no outlet and 28 per cent of its water is salt. No life exists in it and no living body sinks in it.

Winter rain prevails from October to April and heat is excessive in the summer. It has no forests. Its hills are now barren but its valleys are fertile. A variety of vegetables, fruits, flowers and cereals are produced and flocks and herds abound. Some wild beasts and birds are found.

The population of over 300,000 is composed of Jews, Mohammedans, Syrians, Greeks, and Christians. The city of Jerusalem has a history of blended gloom and glory. It has been partially or totally destroyed 17 times, and is now built on ruins more than 50 feet deep. More than a million perished in the year 70 by the siege of Titus. Its walls are now irregular and as the Jews are now returning to their own homeland, buildings are being erected outside of the walls. Some foundation stones of the Temple afford a wailing place where the Jews "sit down alone and weep." The Jew defies assimilation, degeneration and extermination. His destiny ere long is his own homeland, where his Messiah will descend and stand on Mt. Olivet. Then with "the fulness of the Gentiles," the Jew will share the prophetic blessings of the Millennial Era.

## SILVER FILINGS

"A good example is the best sermon."

"Get rid of sin and self, or they'll get rid of you."

"We had rather be poor and godly than to be rich and devilish."

"Has He called you? Then go, ere some obedient soul take thy crown."

"Pilgrim, you do not need the honor which comes from a man; obey God."

"When you commence to pick your place, God will allow the place to pick you."

The spiritual life in many a heart has been stifled by a desire to be "some one."—Ex.

Love makes those things delightful that prayer made

time or money, or anything else, to the best possible advantage.—John Ruskin.

Do not talk about what you would do if you only had the chance. The men who have moved the world made their own chances; seeing opportunities to do little things, they seized upon them, and did them well.—Sel.

He who loves grows lovely thereby, and he who hates grows hateful thereby; and as loveliness or hatefulness attracts similar usage from those about us you can tell generally how much love or hate a man gives by the amount he receives.—Sel.

Every real and searching effort at self-improvement is of itself a lesson of profound humility. For we cannot move a step without learning and feeling the waywardness, the weakness, the vacillation of our movements or without desiring to be set upon the Rock that is higher than ourselves.—W. E. Gladstone.

## LIVING WATER

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## EDITORIAL

character matures much more rapidly under the intensity of our present day civilization, than it did under the slower processes of the former generation. Happy is the family of whom it can be said as of Abraham, 'For I know him, that he will command his children and his household after him.' (Gen. 18: 19) Every parent should be wholly the Lord's if for no other reason, for the salvation of the home—a sufficient one. The children of godless, worldly, backslidden homes usually follow in the same pernicious way. "Is it well with the child?"

## TOO MUCH HURRY

In these strenuous days there is much of the froth of purely human effort and fleshly rush in revival services. There is not enough waiting before God with strong cryings and supplications until He answers by fire. It is a day of "big" things, big committees, big choirs, big preachers, big congregations, etc. Bigness in itself is not wrong, but too often it is largely the expansion of the human to the neglect of the spiritual. People try to push God's side of the work and abortion follows. The deep, searching, probing work of the Holy Spirit is seldom seen in many so-called revivals. Zion's Herald, writing under the above caption says:

"Our church is in a hurry. The ancient mourners' bench has been buried and hustled away. Alert young men and women 'pass around the cards,' and if a sinner's soul is bursting with honest conviction, breaking down under a load of unforgiven sin—if all heaven's host is waiting until that soul be born again—'Just put your name on the card—this is perfectly confidential.' Then the audience sings the doxology and goes home.

The blessed old class-meeting could not keep step in the race, and has been left in the rear. In prayer-meeting we are hurried and hurried. 'Just a few words of Scripture.' 'Sentence prayers, please.' 'Brief testimonies—let fifty speak in five minutes.' 'Let every moment be occupied—what if several do speak at once?' 'Omit the second, third and last stanzas.' 'Sing faster, please!'

Once on a time—the childish phrase comes naturally, for that sweet past is like a fairy tale—there was a church that took time. The pastor understood the value of thought. Minutes spent in holy silence in God's house were never counted as 'lost' or 'wasted,' and out of these golden silences came many a precious bit of heart history. Testimony was not shorn of individuality. Whole chapters of the Word were fed upon. Men and women talked earnestly with God. The old hymns were sung, as written, in their wholeness and stateliness as becomes melody rendered unto God.

Oh for time to breathe deeply the still, sweet air of a spiritual atmosphere not surcharged with the electricity of irreverent haste!"

## THE RETURN OF JESUS

The failure to stress the second coming of Christ has always ended in apostasy. Take our modern Protestantism, rich, worldly and proud, of which the saintly and venerable Bishop Foster says, "Just now four out of five of our church rolls are doing nothing, almost absolutely nothing; and God's blessed cause is not made one whit stronger in numbers or influence by their living." The Church of God is today courting the world. Its members are bringing it down to the level of the ungodly. The ball, the theater, nude and lewd arts, social luxuries, with all their loose moralities, are making inroads into the sacred enclosure of the church. As a satisfaction for all this worldliness, Christians are making a great deal of Lent, Easter, Good Friday, and church ornamentations. It is the old trick of Satan. The Jewish Church struck on that rock, the Romish Church was wrecked on it, and the Protestant Church is fast reaching the same doom. Our great dangers, as we see them, are assimilation to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, an impure gospel, which, summed up, is a fashionable church.

It is the same old story, the faithful spouse turned into an harlot. It is not left to our option whether or not we will proclaim this truth. To be sure, it is unpopular both with worldly churches and sinners, but he who neglects it does so to his hurt. The faithless wife does not care for the return of the absent husband, neither does a backslidden church want to see Christ.

As a rule, worldly churches are postmillennial in their views, while the Spirit-filled are premillennial. Just in proportion as the church is controlled by the Holy Spirit, does this great truth receive proper attention. The Comforter usually reveals this blessed truth to those in whom He dwells. The present Holiness revival has raised up an army who have their loins girt about waiting for the Lord to come. Such is the practical effect of this doctrine upon all who really get the truth in their hearts, that they become winners of souls. Nearly all the evangelists and all the others who are pressing the battle with tremendous earnestness, are premillennialists. Newman Hall in one of his sermons said: "I know of no reason why Jesus should not come before I finish this sermon."

George Muller, perhaps the most apostolic man of this age, bears this testimony: "When it pleased God in July, in 1829, to reveal to my heart the truth of the personal return of the Lord Jesus, and to show me that I had made a great mistake in looking for the conversion of the world, the effect that it produced upon me was this: From my inmost soul I was stirred up to feel compassion for perishing sinners, and for the slumbering world around me lying in the wicked one, and considered, 'Ought I not to do what I can to win souls for the Lord Jesus while He tarries, and to rouse a slumbering church?'"

## IS IT WELL WITH THE CHILD

"May it please your honor," said a man in a New York court recently, "my mother was a drunkard, and my father a thief—have mercy."

How many eat sour grapes, and put their children's teeth on edge! We read some time ago of a depraved family which within a few generations furnished nearly two hundred criminals. Purify the home, and every other evil will be corrected. Napoleon said, "What France needs is mothers," and he might have added also "fathers." But saddest of all, this degeneracy is not confined only to the wicked classes, but ever and anon breaks out with startling rapidity among the children of moral and professing Christian people. It may be said of many, like Eli, that their children



## GOD IS LOVE

I once heard a story which brought me such a glimpse of God's love as I never had before. I do not know whether it is true or not. A man was set to watch a railway draw-bridge over a river. He threw it open and let vessels through. He heard the whistle of a train up the track, and sprang to the lever to bring the bridge back into place, and as he was doing so he accidentally pushed his boy into the river. He heard the cry: "Father, save me! I am drowning!" What should he do? The man stood at the post of duty, brought the bridge back so that the train could pass over in safety. Then he jumped into the river to save his boy, but it was too late. He sacrificed his boy to do his duty. When I heard that story I wondered, if it had been my boy, what I would have done. That man owed it to those on the train to do what he did. God owed you and me nothing. We were guilty rebels against him, but "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

What are you going to do with His love? Accept it, or trample it under foot? Accept Christ, and you accept that love; reject Christ, and you trample that love under foot. I can not understand how any man or woman in their right senses can harden their hearts against the love of God.

I remember one night at the close of our service we had an after meeting. The choir was still sitting, and the leading soprano was unconverted—a thoroughly worldly girl. Her mother rose in the meeting and said: "I wish you would pray for my daughter." I did not look around, but I knew intuitively how that girl looked at that moment. I made it my business to meet her as she was passing out, and said: "Good evening, Cora." Her eyes flashed and cheeks burned; she was very angry. She said: "My mother ought to have known better. She knows it will only make me worse." I said: "Sit down," and I turned to Isa. 53:5: "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." I did not say another word. It was not necessary. The anger faded out of those eyes, and burning tears of penitence ran down her cheeks. I went from home next day, and when I came back some one said: "Cora is sick." I found her very sick, but rejoicing in Jesus. A few days after her brother came and said: "We think Cora is dying." I went at once and looked on the whitest face I ever saw. She had not opened her eyes all the morning; but, after I finished praying, there came from those lips—still without opening her eyes—the most wonderful prayer I ever heard. She thanked God for giving His Son to die for her. She told Him how she longed to live to sing for His glory, as she had sung in the past for herself, but "if it be not thy will that I live and

sing for Christ, I shall be glad to depart and to be with Christ." And depart she did, with a heart conquered, transformed, by the love of God.—R. A. Torrey in the Pittsburg Christian Advocate.

### GOD'S BOY AND MINE

Emma Graves Dietrick relates a touching incident which perfectly illustrates this truth: "A Christian mother, when her first born babe was laid in her arms, reverently said, 'This is God's boy and mine.' A partnership was formed between God and the mother for the training and teaching of the child. The mother resolved that her boy should never know when first he heard a prayer or heard of Jesus' love. So every night, after the little one had been made ready for bed, the mother would kneel down and, taking both tiny palms in one of hers, would gently place her other hand over baby's eyes, and ask in simple, audible words that the dear Lord who loved children would keep and bless her boy and help him to be good and true. By and by, when the baby was strong enough to sit up, the mother would have him sit on the edge of the bed and lean his cheek against hers; but always one hand covered his eyes, while the other held his.

"There came a time when the little frame was racked with agony. Mother and doctor and friends were seeking to save a little life. Not old enough to talk, he could not tell his pain, but after awhile rest came and the doctor said, 'I think the worst is over; and if baby will go to sleep, nature will do the rest.' But the little eyes kept opening with a restless look, and the hands reaching out, and mamma stooped over and said, 'What does my darling want?' Instantly two tiny palms were put in hers and, moving his head toward mother's cheek, the eyes closed. A moment of silence followed, for the mother thought she could not pray with the doctor there. The blue eyes opened, the little hands nestled closer into hers, and the eager coo of the sweet baby voice broke the silence. 'He wants something; do you know what it is?' asked the doctor. And the mother, remembering the partnership with God, knelt down and prayed the simple, brief sentences, and baby slept. With moistened eyes the doctor

said, as he laid his hand upon the mother's bowed head, 'I wish every child could grow up that way.' "

Do you say it was only a habit, and had no reverent meaning for the child? True, but the boy grew into the habit of prayer, and the mother and son were forever bound together by a chord of love that extended that partnership till "God and me," as the boy put it were working together.

Mother 'tis a blessed thing to be partners with God in the training of your children. Oh that all who are entrusted with the sacred responsibility of motherhood might learn the truth, and with untiring zeal and patience, born of an intense love for Christ, spend their lives implanting within hearts young and tender germs of love for Him who said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven!"—Sel.

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# FIELD NOTES



Make your arrangements to come to the Annual Convention of the Pentecostal Mission, Oct. 4-7.

The Annual Convention of the Holiness Union which was to convene at Meridian, Miss., in October, has been postponed till Nov. 22-26.

We receive a great many field notes in our Monday morning mail too late to get them in the paper just going to press. Please endeavor to mail anything intended for publication in our Field Department so that it will reach us not later than Saturday morning.

Our meeting, six miles from Clifton, was closed with an altar full seekers. This was rather a new place for holiness. It has been a very hard fight, but God sent down conviction, people came crowding into the altar and a few got saved. To God be all the glory! I now go to Gerrie for another ten days' seige. Oh! For God's Spirit to rest on His people! Saved and under the blood,  
D. E. Scott.

Harden, Tenn.

The meeting at Sidney, Mich., was a real battle. The Lord gave victory. Considering the busy season and rains, we had a very good meeting. From there I went to Newaygo county, and held a meeting for the Baptist people at the Kimbell Lake Baptist Church; had a very good meeting. The visible results not what I would have liked to have seen, but a few swept in and many are left hungry and seeking. Yours in Him,  
E. E. Van Ness.

Newaygo, Mich.

I want to praise God for His power with me this year. My meeting began Sept. 2, at Walnut Grove and ran eight days. The Lord wonderfully blessed—some were saved and the saints strengthened. It was a heart-searching time. We did not have the help we had hoped for, but God graciously blessed. Hallelujah! I am now in Henderson county, near Juno, and can truly say we have a good revival. Some people have been telling the pastor, Rev. J. N. Farmer, that we could not have any meeting, but fire is falling, eight professions up to date, hallelujah! Rev. J. N. Farmer has done a good work; the people all speak well of him.  
W. F. Collier.

The Arbor meeting closed near Oak Grove, Tenn., Sept. 3, and while the results were not all we desired, the meeting was a success. Some were regenerated, some sanctified and some reclaimed, for which we praise God. The saints were greatly strengthened. Bro. Simpson did most of the preaching. Bro. Patterson came and preached some, but as he was almost sick he returned home before meeting closed. We cannot say too much for the way the truth was presented. It was manna to the sanctified soul. The day services were mostly for the Christians. He preached to sinners most of the time at night, and made hell so plain. Still many refuse to hear the Word of God and walk in the light. Miss Matilda Brewes, from Slayden, helped in the meeting. We bid her God speed. Yours for God and true holiness,  
Kate Harris.

Charlotte, Tenn.

We, M. R. Record, S. D. Carmack and Lige Weaver, closed an eleven days' meeting at Emory Gap, Tennessee, last night with great victory—five saved and five sanctified. Glory be to God, this has been a wonderful meeting. Two old mothers, about seventy-five years of age, were sanctified on the last night. We were sorry to close the meeting, leaving nine seeking to be saved and sanctified, but we had to close to fill other appointments. It seems like leaving home to leave Emory Gap. There were more homes open to us than we could fill. Praise the Lord for such a meeting. We open our next meeting at Crab Orchard, Morgan county, Tenn., near Oak Dale P. O. Pray for us much that we may press the battle till Jesus comes. Yours in Christ,  
Lige Weaver.

Emory Gap, Tenn.

I continued the meeting near Evergreen, Ala., three days after Bro. Pinson left, with much interest. Left the people expecting to build a tabernacle for our next year's meeting. The meeting was, indeed, a glorious success, for which we praise the Lord. Opposition was intense and widespread at the beginning, but, bless the Lord, many barriers were broken down, many friends were won, and we think the work is permanently placed at Mt. Hermon now. From there I went to Till, Ala., and held a successful meeting. Several were saved and one sanctified. Glory to God! Bro. Pinson and I will pitch battle here at Samson the 1st of this week. Pray for us in this meeting. In holy love,  
G. G. Miller

Samson, Ala.

We had a glorious meeting five miles west of Hartford, Ala., Aug. 12-19. The services were conducted by W. H. Reneau, J. M. Baldwin and J. A. Clark and were well attended. The last service seemed to be the best. About fourteen professed sanctification in that service. About forty professed sanctification in all, seven conversions and I don't know how many reclaimed. The Holy Ghost fire is still falling and burning. The writer had the privilege of attending prayer services at Friendship last night, where the meeting was held and the fire fell. One prayed and shouted and crossed over into Canaan Glory to God! He is working mightily in the hearts of people in this community. Brethren and sisters, pray for us when you read this. Yours, saved, sanctified and under the blood.  
Jere Gilley.

R. F. D. No. 1, Hartford, Ala.

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### Caryasso Camp-Meeting

The campers convened at the grounds on the 10th and 11th of August, as was announced. Bro. and Sister J. C. Johnson, with singer, Miss Youell, were on hand to conduct the services which they did in the spirit of holiness. The attendance was good, crowds not altogether as large as at some previous meetings but large enough. From the beginning the Lord blessed us at almost every service. His presence was manifested by convicting and converting sinners and sanctifying believers.

Bro. and Sister Johnson are a strong team imbued with power and full of the Holy Ghost, delivering the message with telling effect. Miss Youell discoursed sweet, soul-stirring music both with fingers and tongue with untiring energy. May the Lord continue to bless the labor of these good people wherever they go. May the Lord bless the crowds of people who attended and gave such marked attention and good behavior.  
T. S. Mimms.

We closed out a meeting with Bro. W. A. Turner, with good results, sinners saved and the church wonderfully revived. We left them on a high tide. From thence we went to Slayden, Dickson county, with Bro.

Heriges, of the M. E. Church, South. We found some faithful people at that place who are trying to make their way to the kingdom. We had a good time and had some conversions. The people say it was the best meeting for some years. I am praising my Lord this morning for His abiding peace in my soul and for His power in preaching His Word. All praise and glory belongs to Him. We are now in the midst of a good meeting in Shipp's Bend, Hickman county, Tenn., with Bro. Tom Gibbons, a true man of God. We find a great many true holiness people in this country ready to work. We don't find this everywhere we go, but we are glad to note one fact that the people, universally speaking, accept holiness as a Bible doctrine as a second work of grace. May the Lord bless the LIVING WATER family. Your Brother in Christ,  
M. R. Dean.

Buffalo, Tenn.

Leaving Burton Aug 21, we came to Erin and held one service. Had a gracious time. We were entertained so kindly there by Sister Patridge. We began our meeting at Liverwort, Aug. 23, closed Sept. 3. It was a peculiarly hard battle. The work of this meeting was overhauling, removing rubbish and strengthening our people. We had a special service Wednesday night, and reorganized the band with sixteen members. Others will work with us. Pray for this band. I came to Betsystown yesterday, Sept. 7, and had a good service last night. Will remain here until the 10th, then go to Cumberland Furnace, 12-14; then to Sylvia Sept. 14-17. God willing, we will run down to see our dear parents for a week or two, then on to the Convention. I am praising God for the great victories He has given us and for our increase in health and growth in grace. Praise His holy name! Let us pray for great victory and the deepening of our work at our Convention. Let as many as can sacrifice to come. May the Lord bless His Church. Yours in Jesus love,  
E. C. Sanders.

Hamble, Tenn.

### Request for Prayer

I kindly ask that you and the dear LIVING WATER family will please pray that God will heal my wife, for we know that He is able to heal her. She has been sick eight weeks. She is saved and sanctified. Yours Respectfully,  
D. T. King

I am suffering very much with a tumor on my head and I want the LIVING WATER family to remember me in their prayers that my suffering may be staid and my malady healed. God is able to save to the uttermost. Yours and His,  
G. W. Allen.  
R. F. D. No. 13, West Station, Tenn.

### Opening of Meridian Colleges Postponed

On account of strict quarantines making it difficult to travel in Gulf States the opening of the Meridian Colleges has been postponed from Sept. 20th to Oct. 4th. Let all students arrive in Meridian in day time, Oct. 3rd. Let teachers and industrial students arrive Sept. 29th. Get a health certificate from your health officer saying you have not been exposed to any contagious disease in ten days.

J. W. Beeson, Pres., Meridian Female College.  
M. A. Beeson, Pres., Meridian Male College.

### Our Missionaries

John L. Boase, Trinidad, Cuba.  
Mrs. Jno. L. Boase, Trinidad, Cuba.  
Miss Gertrude Smith, Trinidad, Cuba.  
Lorenzo Castellano, Trinidad, Cuba.  
R. S. Anderson, Zacapa, Guatemala.  
Mrs. R. S. Anderson, Zacapa, Guatemala.  
C. G. Anderson, Zacapa, Guatemala.  
J. T. Butler, Coban, Guatemala.  
Mrs. J. T. Butler, Coban, Guatemala.  
Roy G. Oodding, Vashind, (Thank) India.  
Mrs. Rev. G. Oodding, " " "  
Miss Lizzie Leonard, " " "  
Miss Eva Carpenter, " " "  
Miss Lulu E. Hutcherson, Park, Ky.  
Miss Leona Gardner, Nashville, Tenn.  
Frank Ferguson, Nashville, Tenn.  
All offerings for this work should be sent to the Treasurer, J. T. Beeson, Nashville, Tenn.

# Sunday School Lesson

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

Lesson for Sunday September 24, 1905.

**Review**

LESSON I.—“Sennacherib's Invasion.” (2 Chron. 32:9-23) Golden Text, 2 Chron 32:8. When a man is standing for God's cause, those who oppose are, in reality, opposing God and of course He is equal to all adversaries.

LESSON II.—“Hezekiah's Prayer.” (Isa. 38:1-8.) Golden Text, Ps. 46:1. A desperate state is really an opportunity for God to show His resources and power. We could never know what a Deliverer God is if we did not get into conditions where we needed His help.

LESSON III.—“The Suffering Savior.” (Isa. 52:13 to 53:12.) Golden Text, Isa 53:12. One great truth about the cross is this—“It is finished.” That is, God through Christ, offers man a finished work of salvation. It neither needs nor can receive any finishing from man.

LESSON IV.—“The Gracious Invitation” (Isa. 55:1-13.) Golden Text, Isa 55:6. God's offer and invitation are made before man either desires or asks for them, and without his deserving them or being able to purchase them. This gives some idea of what grace is.

LESSON V.—“Manasseh's Sin and Repentance.” (2 Chron 33:1-13.) Golden Text, Prov. 14:34. When God can bring a sinner to repentance, salvation is near at hand. Sometimes repentance comes only after calamity and sorrow. If God cannot reach a sinner by tender methods He adapts harsher ones.

LESSON VI.—“Josiah's Good Reign.” (2 Chron. 34:1-13.) Golden Text, Ecc. 12:1. (1) There was an actual beginning—not mere promises. (2) There was an early beginning. This was a remarkable thing about Josiah and shows what a young man (he was but twenty when his reforms began) can do in God's will.

LESSON VII.—“Josiah and the Book.” (2 Chron. 34:14-28.) Golden Text, Ps. 119:16. To Josiah, the Scriptures were authoritative and practical. When he heard God's Word it was truly to him God's Word and not man's. Its threats and its promises were equally sure.

LESSON VIII.—“Jehoiakim Burns the Word.” (Jer. 36:21-32.) Golden Text Jer. 26:13. Jehoiakim doubtless thought he was simply showing contempt for Jeremiah and his preaching, but of course the contempt was really for God. And of course Jehoiakim's treatment of the Word did not all change it. God's Word stands, no matter what men say about it or do with it.

LESSON IX.—“Jeremiah in the Dungeon.” (Jer. 38:1-13.) Golden Text Matt. 5:10. Obedience to God will bring trouble at times but God's presence and help in the trouble are assured. He may use humble people and ordinary means, or He may send an angel as in Peter's case, but either method is sure to accomplish what He desires.

LESSON X.—“Captivity of Judah.” (2 Chron 36: 11-21.) Golden Text, Numbers 32:23. The great and solemn truth in this lesson is sureness of judgment upon impenitent sinners. “The way of the transgressor is hard” because of the very character of the way. It could not be otherwise. Hence he who holds to it holds to the sorrow and trouble that belong to it.

LESSON XI.—“The Life-Giving Stream.” (Ezek. 47:1-12.) Golden Text, Rev. 22:1. The spiritual lessons from this literal prophecy pertain to the Holy Spirit (1.) His flow from the human temple of God. (2.) His increase. (3.) The results of His presence.

LESSON XII.—“David in Babylon.” (Dan. 1:8-20.) Golden Text, Dan. 1:8. In the world yet not of it but against it, firmly and believably but wisely, is the summing up of this lesson.

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M. A. Beeson, Pres., Meridian Male College.

## EVANGELISTS APPOINTMENT

H. G. Rodgers  
Beanville, Miss. Sept 16, Oct. 1.  
McEwen, Tenn. Oct. 10-22.

S. W. McGowan  
Crooked Creek, Tenn., Sept. 13-23.  
Mount Union, Tenn., Sept. 24-Oct. 4.

James M. Taylor  
Webbs, Ky., Sept. 14-24.  
Home address—Knoxville, Tenn.

Mrs. E. J. Rutherford.  
Creeville, Tex., Sept. 8-17.  
Columbus, Ga., Sept. 23-Oct. 8.  
Troy, Ala., Oct. 13-29.  
Will give other dates later. Mrs. E. J. Rutherford  
809 East Milam St., Ennis, Tex.

A. G. Jeffries.  
Featherstone, I. T., Sept. 13-23.  
Tioga La., Sept. 29-Oct. 8.  
Bradford, Ark., Oct. 13-23.  
McDade, Tex., Oct. 27-Nov. 5.  
Home address Paris, Texas

T. M. Simpson  
Yellow Creek tabernacle, Sept. 7-17.  
Rubin Ross, Sept. 19, 8 P. M.  
Lone Oak, Sept. 20-30.  
Slayden Camp, Oct. 10-30.  
Hickory Point, Oct. 21-30

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467	3 00	489	4 00	506	25 00
468	2 35	490	2 00	507	15 00
469	2 20	491	2 00	508	11 40
470	25 00	492	5 00	509	1 00
471	2 50	493	5 75	510	10 00
472	20 00	494	11 60	511	2 00
473	7 00	495	25 00	512	1 50
474	30 00	496	2 00	513	1 00
475	1 00	497	50	514	1 00
480	25 00	498	10 00	515	1 00
481	5 00	499	1 00	516	5 00
482	5 00	500	5 05	517	1 00
483	1 00	501	25 00	518	1 00
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A Georgia mother wrote: “Send me another copy of ‘Some Women,’ there are half a dozen fanning over this one, and I can't get it at all.”

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**ECONOMY**

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

## The Experience of One Pastor

As Told By Himself

One Wednesday afternoon I was calling among the strangers away out on the edge of the town. I knocked at the door of a humble cottage two or three times, but no one answered. Just as I was slipping my card under the door, was it opened by the good woman of the house herself who, wiping the suds from her bare arms, at once began to apologize for her delay in coming to the door. I saw that she had come from the washtub, and I apologized for the intrusion, saying I would call another day. But she still urged me to come in, saying she had not received a visit from any minister since they had moved to the town. After a brief conversation, I rose, saying: "Shall we have prayer together before I go?" "Oh, yes," said the woman, bursting into tears. "I have been wanting someone to pray for me for a long time." We knelt together, and while I cannot now recall the burden of prayer, I do know that

"Heaven came down our souls to greet,  
And glory crowned the mercy-seat."

As I said good-by at the door, I told her that this was the evening for our weekly prayer-meeting, and said, "Can you not come this evening?" Reflecting a moment, she said: "Yes, if my husband returns from work at the usual hour, I think I can." And will you tell the people at the church what you have just told me of your desire to lead a Christian life?" "Why should I do that?" she asked. "Because," said I, "the Scriptures teach us that 'with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.'" "Yes," said she, with trembling lips, "I am willing to confess Jesus before men, and I will do as you suggest."

As soon as the door closed behind me I literally ran from house to house, and told all our people, as far as I could reach them, that a person would be at the prayer-meeting that evening who was seeking salvation, and that I wished them all to come, praying and expecting great things from the presence of the Lord.

As might be expected there was a larger attendance at prayer-meeting than usual. The singing was vigorous, and the prayers were intense and heartfelt. There was a look of expectancy on every face; a deeper feeling than usual pervaded all hearts. After the meeting had been in progress about twenty minutes I gave an earnest exhortation, urging the duty of all to yield their hearts to God, and dedicate their lives to His service. The woman immediately came to the altar. Again I exhorted, and three men came forward. After a brief season of prayer I dismissed the audience with the announcement that we would hold service again on the evening fol-

lowing. Within a week the house was crowded from night to night, says this pastor in the Pittsburg Christian Advocate, the whole community was deeply stirred, and during the month more than a hundred people were converted and added to the church.

Thus, you see, a mighty work of grace was initiated by the prompt use of the fact that in ordinary pastoral visitation I found a woman bending over the washtub whose heart God had touched by some means to me unknown, and who was anxiously seeking salvation. God is going before you in all your efforts to save men.—The Ram's Horn.

### Forgive As We Forgive

Judge Knowlton's only son forged his name. When it was discovered by the father, he agreed to keep the secret if his son would that very night leave the country and the wife and child he had dishonored. He left on the midnight train and at noon next day took a steamer for Europe. He wrote months afterward a pathetic appeal for forgiveness, but the father tore it up and threw it in the fire. That very night his son's little Gladdys came to the judge, asking that she might say her prayers to him and "ask questions" the nurse would not answer. With a great love for the child, half-orphaned by her father's folly and sin, he consented. The child knelt at his knee.

"Our Father who art in heaven—grandpa, does that mean He's everybody's father?" "Yes, my dear, so it says." "He must have some very naughty children, grandpa; does He love them, too?" Little Gladdys did not see the spasm of pain which passed over the face that bent over her as Judge Knowlton answered, "I suppose He does." "Of course, fathers always love their children, even if they are naughty, 'cause they're fathers," prattled the little child. The prayer proceeded: "Forgive us our trespasses as we forgive them that trespass against us—what are trespasses, Grandpa? Nurse said, "Never mind what they are; hurry up and get to bed," but I want to know what are trespasses?" "Wrongdoings, sins," replied the man, as his hands took a firmer grip upon the arm of his chair. "Has anybody ever trespassed against us, grandpa?" was the next question. Gladdys wondered that her grandfather did not answer. A little hand on his arm aroused him, and the question was repeated: "Has anybody ever trespassed against us, grandpa?" "Yes, shamefully, cruelly," spoke the man, forgetting for the moment everything but his own wrongs. Gladdys clapped his hands. "Oh, I'm so glad, then God knows just how to forgive us. I was so afraid nobody had trespassed against us so's we could forgive them and show God how to forgive us. But He knows, doesn't He, grandpa? He'll forgive us just as we forgive them. Let me say it again." And kneeling once more beside her grandfather's knee, she repeated with great earnestness, "Forgive us our trespasses as we forgive them

that trespass against us." The arrow shot by the childish hand went straight to its mark. Long after the little archer lay smiling in her peaceful sleep it rankled in the heart of the man, and try as he might, could not ignore it. "Forgive us as we forgive," he murmured over and over again, as he paced the floor with clasped hands and bowed head. The struggle was long and fierce, but as the light of the morning crept in, the once hard, stern, unforgiving father looked up into his Father's face and said: "Forgive, as I forgive." The ocean cable never throbbled with a sweeter message than it bore that day to the repentant wanderer, who, as he read the welcome words, "Come home," arose with a great joy and set his face toward his father's house.—Ex.

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**TESTIMONIES**

Praise God from whom all blessings flow. It's with a heart full of praise to God I write my testimony for LIVING WATER. How I do praise God this morning for the peace I enjoy. I am so glad I am in this holy way. I was converted three years ago and tried to live right, but there was something that tried to keep me from testifying to what God had done for me. But this morning my tongue is loose and I can speak forth His praises. Praise the Lord for victory in my soul. I am in this way to stay. I ask the prayers of all God's people. Palle Donegan. Tennessee.

I praise God that at the age of twelve He saved my soul. Like many others, however, I wandered off in sin, but praise His holy name, a month ago I was reclaimed and two weeks later I was sanctified. Glory to His name. I am now nineteen years old. I know God has called me to China as a missionary. I am praying that He will open up the way that I may go. I have consecrated my life and all to God, and am willing to do anything He wants me to do. I ask the prayers of all who read LIVING WATER, that God may open the way for me to go. Yours under the blood, and looking for Jesus, Minnie Hoffpatr. Louisiana.

For the glory of God and the good of mankind I write you this. The Lord has most wonderfully blessed me. One week ago I had a light chill but was able to reach my appointment at Russell's Chapel and preached that night. I also opened children's day services next day at ten o'clock, and preaching at 1:30 P. M. But Monday about 3 P. M. I had a chill which lasted about three hours, and I had fever at the same time and was suffering with headache. James says call the elders of the church and let them anoint them with oil, but sorry to say, there are no elders in this part of His vineyard who believe in anointing. So I called on my wife and she anointed me. The prayer of faith saved the sick; the Lord raised me up and I was able to go to the table and eat supper, praise the Lord. I had one more hard chill, and one very light, and I was done with the chills. As I have taken no strong medicines and no quinine, and am not poisoned with any kind of tonic or patent medicine, I was able to go into the field to work at once. All the difference with me is I am a little reduced in flesh. The news of my first chill spread rapidly and the eyes of my neighbors were turned to me to see the result, as the most of them knew I would not take medicine. So they are puzzled to see me clear of chills and at work. We give

God all the glory, and can say He is still able to heal the sick and forgive sins. Praise His holy name. Yours in His service. W. B. Roach. Tennessee.

I will send you my testimony that it may be used for the glory of God, and pray that it may strengthen the faith of some one who is climbing the narrow way and that I may say something to cause some sinner to think on his way, and turn to God. I was saved at fourteen, lived a true Christian for about a year, and for seventeen years belonged to the M. E. Church, sometime enjoying religion, sometime in a backslidden condition, but at no time satisfied. I felt there was a closer walk with God than I had ever known. I was sanctified nine years ago. What a grand experience is sanctification! When I had put all on the altar and trusted Christ fully, the Holy Ghost came as a dove into my soul and a part of heaven was planted there in my soul—Father, Son and Holy Spirit had come to abide with me. Jesus began talking to me about working for Him but being a timid, shrinking nature I said no to Jesus and quenched the Spirit. He pled with me, and I still resisted, hardly realizing what I was doing. The Spirit took its flight and I walked in awful spiritual darkness for one year but when I said yes to Jesus, He came again to abide, bless His holy name. I praise God for a salvation that we can know we have in our soul every moment of our lives. Jesus is my Savior, Sanctifier and Healer.

I had catarrh of the head, throat, and stomach, had taken treatment from several physicians and was in bed most of the time. Nothing I ate seemed to give me strength, but caused much pain. I had another ailment I had suffered much with for fifteen years. Many thought I could not live long. A sanctified friend gave me holiness papers teaching divine healing. While I read, Jesus talked to me and when I could throw myself fully on His strong arm and trust Him, He healed me. I am strong today because Jesus healed. I do the housework and care for seven children. He has granted marvelous cures for my children but I must name only a few for I could not have the space to tell half Jesus has done for me and mine. He healed erysipelas; a broken collar bone and fever. A horse ran in a wire fence with my boy cutting him severely, almost entirely severing the leaders in his leg. He is well. Jesus is our physician. I love and adore His precious name for His goodness to us and what He is to me now. We were always taking medicine but we have not bought ten cents worth in two years. He saved and sanctified my husband last summer and now our home is united for Jesus. My boys are not saved and I ask the prayers of God's people for them. I am working for Jesus in every way I can. Pray that He may use me to reach souls. Saved, sanctified and kept through His precious blood. Mrs. E. A. James. Texas.

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Nashville, Tenn.

# The Pentecostal Literary and Bible Training School

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professors are far from being followers of Christ. Thousands of precious souls have been robbed of their faith in God by skeptical teachers.

The school is strictly non-sectarian in character. It is run in the interest of no particular church. Denominational lines are not drawn. Students are left free on the church question. Christ is exalted, rather than a sect. None need have any fear of an effort being made to proselyte them. We are one in Jesus.

These are a few of the things which we believe will be found helpful. Will not all who read these lines pray that God's highest will may be done here?

### LOCATION

Nashville, long noted as a city of schools and churches, the "Athens of the South," is a beautiful city of nearly 120,000 inhabitants. Besides having an excellent city school system, many of the greatest educational institutions of the South are located here.

### CARNEGIE CITY LIBRARY

to which students will have free access, is only a few minutes walk from the school building.

### A RELIGIOUS AND EDUCATIONAL CENTER

On that account, eminent educators and the most noted religionists are drawn thither, and the student has advantages of attending lectures, assemblies, conventions, etc., which he would be deprived of if the school were located in less important place.

### WHO ADMITTED?

The school is open to all Christians who desire to prepare for greater efficiency in the work of the Lord, either directly or indirectly. Trained workers are needed in the office and school room, as well as in channels usually considered more directly religious. Every department of life needs men and women who know God. The public school has such a vital connection with the moral and spiritual interests of the community that the teacher is SECOND only to the minister in the shaping of a character. Therefore, we have concluded to admit those preparing to teach.

### NEW BUILDING

We are glad to announce to the old students and to all prospective new ones that (D. V.) our new three-story brick building will be ready October 4, the date of opening of the fall term. It is 173 feet long and 70 feet in width. Everything is new and clean, and up-to-date fixtures will be used on the interior, such as electric lights, bath rooms, laundry, dustless black boards, maps, instruments, etc.

### COURSE OF STUDY

We have three courses of study to present to the student this year. These have been

arranged carefully and prayerfully, and we believe they will be found satisfactory.

Those interested will please write for catalogue and any further information desired:

J. O. McCLURKAN.

## A WORD IN SEASON

C. F. LADD.

"The Lord hath given me the tongue of the learned, that I should know how to speak a word in due season to him that is weary." (Isa. 50: 4.)

### Encouragement

"Him that cometh to me I will in no wise cast out." (John 6: 37.)

These are the words of Jesus to every needy soul. It is His message to the tried and troubled—to saved and unsaved. Reader, it is His message to you.

There are times in life when our hearts are filled with sorrow; bitterness has come into our experience; a heavy burden is upon us; the world seems cold and dark; earthly friends have failed us, and we are, seemingly, sinking into the very depths of despair. We need help, and, thank God, there is help.

It is at such times that the cry goes out from our burdened, breaking hearts, "My God, my God, why thou hast forsaken me?" "Has this not been your experience? Have you not reached the place where all earthly help has failed—you felt forsaken and alone? You tried—and failed. Perhaps you are there now.

Dear one, do you not understand the reason of your failure? You tried but you did not really trust. Or, perhaps you did trust, in a way, but your dependence was more upon yourself than Him. It was not that God had forsaken you; but rather that you had forsaken Him. You had felt too confident of your own strength. So you went on with your plans—not His—and endeavored to work them out in accordance with your own will. It was not His best for you, but you were blind to that as you persisted in your wilfulness, and so He could do nothing for you but watch and wait; and soon the end came—failure, disappointment, and discouragement. Then you saw it all—your mistake, your disobedience, your selfishness. There in the midst of your trouble you came to yourself, saw that you had turned from Him, and you were quite disheartened. As you realized the truth somehow He seemed far away.

But, listen! A voice is speaking. Oh, how sweet and tender; and, yes, it whispers to you—"I will not leave you comfortless, I will come to you." And as you lift your tearful eyes, there before you He seems to stand with arms outstretched bidding you come to Him. "Him that cometh to me I will in no wise cast out." Gracious words, indeed. His voice calling you to Himself. He sees your difficulty, your struggles, and your weakness. He sees your need, and He has a blessing just to suit your case.

"Is there any one can help us,  
One who understands our hearts

When the thorns of life have pierced them till they bleed;

One who sympathizes with us,  
Who in wondrous love imparts  
Just the very, very blessing that we need?

Yes, there's One, only One,  
The blessed, blessed Jesus, He's the One;  
When affliction's press the soul,  
When waves of trouble roll,  
And you need a friend to help you, He's the one."

He does not chide you for your faithlessness; He has no fault to find; no harsh word; He simply says, "Poor, weary child. I understand. Come unto me."

Dear one, never mind the mistake; do not brood over the failure and disappointment, they are past—gone forever. Do not look at them. Look at Him. He is your victory.

Let Him help you now. He is ready—will—able. Then do not delay. Do not suffer longer. He is your friend. Come now; learn the lesson of His love and the sweetness of His abiding presence. Go on, and trust Him every moment. Keep in step with Him and He will never fail you.

## God's Way of Salvation

BY E. P. MARVIN.

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