

LIVING WATER

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

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HOW TO PREVAIL IN PRAYER

BY CHARLES G. FINNEY

Text.—The effectual, fervent prayer of a righteous man availeth much. Jas. 5:16.

PRAYER is an essential link in the chain of causes that leads to a revival; as much so as truth is. Some have zealously used truth to convert men, and laid very little stress on prayer. They have preached, and talked, and distributed tracts with great zeal, and then wondered that they had so little success. And the reason was that they forgot to use the other branch of the means, effectual prayer. They overlooked the fact that truth by itself will never produce the effect without the Spirit of God.

Sometimes it happens that those who are the most engaged in employing truth are not the most engaged in prayer. This is always unhappy—for unless they, or somebody else, have the spirit of prayer, the truth by itself will do nothing but harden men in impenitence. Probably in the day of judgment it will be found that nothing is ever done by the truth, used ever so zealously, unless there is a spirit of prayer somewhere in connection with the presentation of truth.

Others err on the other side. Not that they lay too much stress on prayer. But they overlook the fact that prayer might be offered, never, by itself, and nothing would be done. Because sinners are not converted by direct contact of the Holy Ghost, but by the truth, employed as a means. To expect the conversion of sinners by prayer alone, without the employment of truth, is to tempt God.

I. I propose to show what is effectual or prevailing prayer.

II. State some of the most essential attributes of prevailing prayer.

III. Give some reasons why God requires this kind of prayer.

IV. Show that such prayer will avail much.

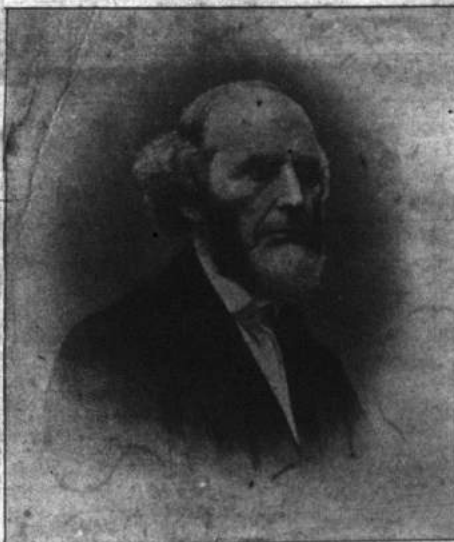
I. I proceed to show what is prevailing prayer.

1. Effectual, prevailing prayer does not consist in benevolent desires merely. Benevolent desires are doubtless pleasing to God. Such desires pervade Heaven, and are found in all holy things. But they are not prayer. Men may have these desires as the angels and glorified spirits have them. But this is not the effectual, prevailing prayer, spoken

of in the text. Prevailing prayer is something more than this.

2. Prevailing, or effectual prayer, is that prayer which attains the blessing that it seeks. It is that prayer which effectually moves God. The very idea of effectual prayer is, that it effects its object.

II. I will state some of the most essential attributes of prevailing prayer. I cannot detail in full all the things that go to make up prevailing prayer. But I will mention some things that are essential to it; some



CHAR. G. FINNEY.

things which a person must do in order to prevail in prayer.

1. He must pray for a definite object. He need not expect to offer such prayer, if he prays at random, without any distinct or definite object. He must have an object distinctly before his mind. I speak now of secret prayer.

Many people go away into their closets, because they must say their prayers. The time has come that they are in the habit of going by themselves for prayer, in the morning, or at noon, or at whatever time of the day it may be. And instead of having anything to say, any definite object before their minds, for everything that floats in their imagination at the time, and when they have done, they could not tell hardly a word of

what they had been praying for. This is not effectual prayer. What should we think of anybody who should try to move a Legislature so, and should say, "Now it is Winter, and the Legislature is in session, and it is time to send up petitions," and should go up to the Legislature and petition at random, without any definite object? Do you think such petitions would move the Legislature?

2. Prayer, to be effectual, must be in accordance with the revealed will of God. To pray for things contrary to the revealed will of God, is to tempt God. There are three ways in which God's will is revealed to men for their guidance in prayer.

(1.) By express promises or predictions in the Bible, that He will give or do certain things. Either by express promises in regard to particular things, or promises in general terms, so that we may apply them to particular things. For instance, there is this promise: "Whatsoever things ye desire, when ye pray, believe that ye shall receive them, and ye shall have them."

(2.) Sometimes God reveals His will by His providence. When He makes it clear that such and such events are about to take place, it is as much a revelation as if He had written it in His word. It would be impossible to reveal everything in the Bible. But God often makes it clear to those who have spiritual discernment, that it is His will to grant such and such blessings.

(3.) By His Spirit. When God's people are at a loss what to pray for, agreeable to His will, His Spirit often instructs them. Where there is no particular revelation, and providence leaves it dark, and we know not what to pray for as we ought, we are expressly told that "the Spirit also helpeth our infirmities," and "the Spirit itself maketh intercession for us with groanings that cannot be uttered."

A great deal has been said on the subject of praying in faith for things not revealed. It is objected that this doctrine implies a new revelation. I answer, that, new or old, it is the very revelation that Jehovah says He makes. It is just as plain here as if it were now revealed by a voice from Heaven, that the Spirit of God helps the people of God to pray according to the will of God, when they themselves know not what things they

ought to pray for. "And He that searcheth the heart knoweth the mind of the Spirit," because He maketh intercession for the saints according to the will of God, and He leads Christians to pray for just those things, with groanings that cannot be uttered. When neither the Word nor providence enables them to decide, then let them be filled with the Spirit, as God commands them to be. He says, "Be ye filled with the Spirit." And He will lead their minds to such things as God is willing to grant.

(3.) To pray effectually, you must pray with submission to the will of God. Don't confound submission with indifference. No two things are more unlike. I once knew an individual come where there was a revival. He himself was cold, and did not enter into the spirit of it, and had no spirit of prayer; and when he heard the brethren pray as if they could not be denied, he was shocked at their boldness, and kept all the time insisting on the importance of praying with submission; when it was as plain as anything could be that he confounded submission with indifference.

(6.) Prayer, to be effectual, must be by the intercession of the Spirit. You can never expect to offer prayer according to the will of God without the Spirit. In the first two cases, it is not because Christians are unable to offer such prayer, where the will of God is revealed in His Word, or indicated in His providence. They are able to do it, just as they are able to be holy. But the fact is, they are so wicked that they never do offer such prayer, without they are influenced by the Spirit of God. There must be a faith, such as is produced by the effectual operation of the Holy Ghost.

(7.) It must be a persevering prayer. As a general thing, Christians who have backslidden and lost the spirit of prayer, will not get at once into the habit of persevering prayer. Their minds are not in a right state, and they cannot fix their minds, and hold on till the blessing comes. If their minds were in that state, that they would persevere till the answer comes, effectual prayer might be offered at once, as well as after praying ever so many times for an object. But they have to pray again and again, because their thoughts are apt to wander away and are so easily diverted from the object to something else. Until their minds get imbued with the spirit of prayer, they will not keep fixed to one point, and push their position to an issue on the spot.

Do not think you are prepared to offer prevailing prayer, if your feelings will let you pray once for an object, and then leave it. Most Christians come up to prevailing prayer by a protracted process. Their minds gradually become filled with anxiety about an object, so that they will even go about their business, sighing out their desires to God. Just as the mother whose child is sick goes round her house, sighing as if her heart would break. And if she is a praying mother, her sighs are breathed out to God all the

day long. If she goes out of the room where her child is, her mind is still on it; and if she is asleep, still her thoughts are on it, and she starts in her dreams, thinking it is dying. Her whole mind is absorbed in that sick child. This is the state of mind in which Christians offer prevailing prayer.

Now, do not deceive yourself with thinking that you offer effectual prayer, unless you have this intense desire for the blessing. I don't believe in it. Prayer is not effectual unless it is offered up with an agony of desire. The apostle Paul speaks of it as a travail of soul. Jesus Christ, when He was praying in the garden, was in such an agony that He sweat, as it were, great drops of blood falling down to the ground. I have never known a person to sweat blood; but I have known a person pray till the blood started from the nose. And I have known persons to pray till they were all wet with perspiration, in the coldest weather in Winter. I have known persons pray for hours, till their strength was all exhausted with the agony of their minds. Such prevailed with God.

(9.) If you mean to pray effectually, you must pray a great deal. It was said of the apostle James, that after he was dead it was found that his knees were callous like a camel's knees, by praying so much. Ah; here was the secret of the success of those primitive ministers. They had callous knees.

(10.) If you intend prayer to be effectual, it must be offered in the name of Christ. You cannot come to God in your own name. You cannot plead your own merits. But you can come in a name that is always acceptable. You all know what it is to use the name of a man. If you should go to the bank with a draft or note, endorsed by John Jacob Astor, that would be giving you his name, and you know you could get the money from the bank just as well as he could himself. Now, Jesus Christ gives you the use of His name. And when you pray in the name of Christ, the meaning of it is that you can prevail just as well as He could Himself, and receive just as much as God's well beloved Son would if He were to pray Himself for the same things. But you must pray in faith. His name has all the virtue in your lips that it has in His own, and God is just as free to bestow blessings upon you, when you ask in the name of Christ, and in faith, as He would be to bestow them upon Christ, if He should ask.

(11.) You cannot prevail in prayer, without renouncing all your sins. You must not only recall them to mind, and repent of them, but you must actually renounce them, and leave them off, and in the purpose of your heart renounce them all forever.

(12.) You must pray in faith. You must expect to obtain the things you ask for. You need not look for an answer to prayer, if you pray without any expectation of obtaining it. You are not to form such expecta-

tions without any reason for them. In the cases I have supposed, there is reason for the expectation. In case the thing is revealed in God's Word, if you pray without an expectation of receiving the blessings, you just make God a liar. If the will of God is indicated by His providence, you ought to depend on it, according to the clearness of the indication, so far as to expect the blessing if you pray for it. And if you are led by His Spirit to pray for certain things, you have just as much reason to expect the thing to be done as if God had revealed it in His word.

III. I will state some of the reasons why these blessings are essential to effectual prayer. Why does God require such prayer, such strong desires, such agonizing supplications?

1. These strong desires strongly illustrate the strength of God's feelings. They are like the real feelings of God for impenitent sinners. When I have seen, as I sometimes have, the amazing strength of love for souls that has been felt for Christians, I have been wonderfully impressed with the amazing love of God, and His desire for their salvation. The case of a certain woman, of whom I read, in a revival, made the greatest impression on my mind. She had such an unutterable compassion and love for souls, and she actually panted for breath. What must be the strength of the desire which God feels, when His Spirit produces in Christians such amazing agony, such throes of soul, such travail—God has chosen the best word to express it—it is travail—travail of the soul.

2. These strong desires that I have described, are the natural results of great benevolence and clear views of the danger of sinners. It is perfectly reasonable that it should be so. If the women who are in this house should look up there, and see a family burning to death in the fire, and hear their shrieks, and behold the agony, they would feel distressed, and it is very likely that many of them would faint away with agony. And nobody would wonder at it. They were fools or crazy to feel so much distressed at such an awful sight. They would think it strange if there were not some expressions of powerful feeling. Why is it any wonder, then, if Christians should feel as I have described, when they have the clear views of the state of sinners, and the awful danger they are in? The fact is, that those individuals who have never felt so, have never felt much real benevolence, and their piety must be of a very superficial character. I do not mean to judge harshly or to speak unkindly. But I state it as a simple matter of fact; and people may talk about it as they please, but I know that such piety is superficial. This is not censoriousness, but plain truth.

People sometimes wonder at Christians having such feelings. Wonder at what? Why, at the natural, and philosophical, and necessary results of deep piety towards God, and deep benevolence towards man, in view of the great danger they see sinners to be in.

7. Another reason why God requires this sort of prayer is, that it is the only way in which the church can be properly prepared to receive great blessings without being injured by them. When the church is thus prostrated in the dust before God, and is in the depth of agony in prayer, the blessing does them good. While at the same time if they had received the blessing without this deep prostration of soul, it would have puffed them up with pride. But as it is, it increases their holiness, their love, their humility.

REMARKS

1. A great deal of prayer is lost, and many people never prevail in prayer because, when they have desire for particular blessings, they do not follow them up. They may have desires, benevolent and pure, which were excited by the Spirit of God; and when they have them, they should persevere in prayer, for if they turn off their attention to other objects, they will quench the Spirit. We tell sinners not to turn off their minds from the one object, but to keep their attention fixed there, till they are saved. When you find these holy desires in your minds, take care of two things:

(1.) Don't quench the Spirit.

(2.) Don't be diverted to other objects. Follow the leadings of the Spirit, till you have offered that effectual fervent prayer that availeth much.

2. Without the spirit of prayer, ministers will do but little good. A minister need not expect much success, unless he prays for it. Sometimes others may have the spirit of prayer, and obtain a blessing on his labors. Generally, however, those preachers are the most successful who have the most of a spirit of prayer themselves.

3. Not only must ministers have the spirit of prayer, but it is necessary that the church should unite in offering that effectual fervent prayer which can prevail with God. You need not expect a blessing unless you ask for it. "For all these things will I be inquired of the House of Israel, to do it."

Now, my brethren, I have only to ask you, in regard to what I have preached tonight, "Will you do it?" Have you gone over with your sins, and confessed them, and got them all out of the way? Can you pray now? And will you join and offer prevailing prayer, that the Spirit of God may come down here?

—Prayer Advocate.

much more glorious. The perfected house is far superior to the house in the beginning. Christian perfection is the maturity of the same Christian graces—not different ones—that were implanted in the soul at regeneration. Mr. Wesley said, "Sanctification begins the moment a man is justified." But it is not completed then. Mr. Inskip once said in my pulpit, "Sanctification means a good deal more religion of the same kind that we received in regeneration." Think of a dark room. Open the shutters more, and you have more light. Open all the shutters fully, and the room is flooded with light. This is not different light, it is the same light, but vastly more of the same. Regeneration is the newborn soul partially lighted with grace; sanctification is the same soul flooded with the same grace. Beloved, open all the shutters, that your soul may be filled with the light of the knowledge of the glory of God, in the face of Jesus Christ! All we need is more religion! God give us the fulness!

3. Is this experience gradual or instantaneous? Both. The text teaches both. "Let us go on unto perfection." The "going on" is a gradual process. It may be rapid or slow, in fact varies greatly in different persons. Some will make as much progress in the attainment of the necessary knowledge and strength of faith to apprehend Christ as their Savior to the uttermost, in a few months as others do in many years. Temperance, proper instruction, mental habits, providential discipline, all differentiate the swiftness or slowness of the progress. Just as some minds will solve a problem, or learn a language, or master a trade, quicker than others, so some minds will grasp and master the great spiritual truths of the Bible quicker and easier than others. And so the progress toward "perfection," whether slow or swift, is always gradual. But the text has another side, "Let us go on unto perfection." The word "perfection" is the goal. The word *unto* as emphatically teaches that there is an instant when we reach the goal and grasp the prize. The text does not say "go on towards," but "unto" the goal, till we reach it. There is therefore an instant when we touch the goal. So it is both gradual and instantaneous. One class, fixing the mind on the gradual development toward a holy and sanctified state, quite overlook the moment when the work is completed, and call it all a gradual work. The other class, fixing the mind on the supreme moment of the completed work, and its brilliant joy or deep peace, quite overlook the gradual steps of months and years that lead on to this instant, and call the whole work instantaneous. It is the old senseless dispute about the color of the chameleon—the foolish fight of the knights about whether the shield were silver or gold, when the exact truth was it was silver on the side of one and gold on the side of the other. There is the same unity and same diversity in the sanctifying of the soul that there was in conversion. In both states it is all of the grace of God, by faith in Christ through the operations of the Holy Ghost. But also as

GOING ON UNTO PERFECTION

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BY J. O. PECK

1. *Terms and human philosophy* have darkened counsel and discouraged many Christians who would gladly go on unto perfection. The Bible points out the fact that we may be "holy," "sanctified," "perfect," but avoids all metaphysics and philosophy of the processes in the soul. Men "wise above what is written" have ambitiously obtruded their little philosophies upon the truth, to the great confusion of many. Passing of these small philosophers, we proclaim simply the whole counsel of God. Because the terms "sanctification," "holiness," "perfection," have been unwisely and flippantly used by many of high profession, others shrink from the Scriptural terms. And because many advocates of "holiness" have been hot-headed and censorious and controversial, others have avoided the subject. It must be confessed that controversial advocacy and Pharisaical professions have prejudiced the precious truth. Controversy about the soul's perfect love of God is as out of place as about a mother's love for her babe. I will have no discussion with any one over a matter which is the most intimate and sacred experience of the soul. It is as distasteful as discussion with others of my love for my wife. I hope to show the fact in my life, and testify of the truth when proper. But what shall I name this state? The Bible covers the fact in many terms. Many of the distinguished persons enjoying it gave no name to their holy experience, while all agreed in the fact, and lived, enjoyed, and praised God in the fact. Be sure you seek and find completeness in Christ and you are all right. When you are groaning after

a deeper work of grace, you are on the road to holiness. When you love God with all your heart, you have attained sanctification. When hungering and thirsting after righteousness, you are going on unto perfection. When striving in all things to say, "Thy will be done," you are going on unto perfection. When striving in everything to please God, you are going on unto perfection. When striving to have the mind of Christ in you, in all things, you are going on unto perfection. When seeking to be filled with all the fulness of God, you are going on unto perfection. When seeking to be dead unto sin and alive unto God, you are going on unto perfection. When striving earnestly to be just right in heart and life, you are going on unto perfection. In the honest soul, these generally all mean one and the same with "sanctification." It is the reaching of the soul to that rich completing grace. Let us never rest until we have this glorious satisfying experience of the grace of God to save unto the uttermost.

2. How does this state differ from regeneration? The text teaches: as the babe differs from the man; as the foundation differs from the completed edifice; as the blade differs from the full corn in the ear; as the day-break from the noonday splendor; as a work begun differs from the same work completed. Regeneration is sanctification begun, and sanctification is regeneration perfected. They are not different graces, but the same grace in different degrees. The house begun and the house finished are the same house, in different stages of its history. One stage is

the conversion of two souls is never just alike in the consciousness, so the sanctification differs in its modes in different souls. God respects our individuality, and men of broad thought do the same. The narrow and bigoted alone would try to make all Christian experiences, like bullets, exactly alike. It is irrational and impossible without annulling individuality. The statement is correct, then, that all Christians are partially sanctified from the hour of conversion; that they advance in knowledge and faith and truth, they are more and more sanctified; and that whenever they come to trust Christ as their Savior from all sin, that instant they are entirely sanctified. Toward this full salvation from sin we ought to steadfastly long and strive, resting not till we are entirely the Lord's. Remember this is the privilege of each and we must never rest satisfied with anything else. Then all the Christian graces implanted at the hour of regeneration—love, joy, peace, faith, meekness, goodness and the rest—will mature into the full strength of manhood.

4. By what means is this state attained? The answer is clear from our previous positions. By the same means by which we attained regeneration. Since it is not a different religion, but simply more of the same kind, we obtain it in the same way we reach all religious experience. It is the same sun rising higher that gives us the noonday splendor, and gives us the morning dawn. The conditions are entire consecration to God, and explicit faith in Christ to save us from all sin. Upon these conditions, which are our free-acts, the Holy Spirit, who initiated the work of our salvation in the hour of regeneration, perfects that work in our entire sanctification. Prayer and the truth of God's Word are the chief means to be used, the same as in conversion. Of course the means—prayer, and the truth, and the conditions—consecration and faith—have larger meaning and fuller grasp in sanctification. Meditation and experience have given us larger and more correct views of our depravity and need of purity, of God's holiness and His will concerning us, of Christ as our complete Savior, and of the power of the gospel and its ample provisions to save us from sin. Therefore our consecration and prayer grasp these larger truths, and consequently introduce us into this higher life. The time when we shall reach this higher life, then, depends on ourselves. The provisions are ready and God is ready. God is ready now to save every sinner in the world if they will come to Him in the appointed manner; and just so God is ready to sanctify every Christian now, if by consecration and faith they are ready to receive it now. There is no time when sincere Christians may not and ought not to seek and pray, and trust for God to sanctify them and fill them with His ineffable peace. The sooner you see this as a privilege and duty the sooner you will reach the goal.

5. What are the evidences of this state? One word covers all evidences—Love.

Jesus erected this simple test, when He

said that our whole duty is to love God with all our hearts and our neighbor as ourselves. "On these two hang all the law and the prophets." When these two commandments are fulfilled in you, you are as perfect as anybody ever was or will be in this world. The Spirit witnesseth with our spirits to the fact, when this perfect love fills our hearts. So that we have the witness of the Holy Spirit as one evidence. But then we have the fruit of the Spirit, also, as an evidence. Love is the atmosphere of heaven and of the holy heart. It is the master passion, the beatific grace that crowns the sanctified soul. Let me read the portraiture of love, and if you exemplify this heavenly grace you have the complete evidence that your heart is just right.

"Charity (love) suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." You can have no more complete evidence (as fruit) than this Love. But I may as well insert here as elsewhere certain negatives, or facts, which should not discourage your heart in the desire for evidences of full acceptance. While it is true that the sanctified man will be more correct in conduct more likely to be constant in holy living, more safe from sin and apostasy, and thus is a great gainer, yet no man entirely sanctified will ever reach (1) Perfection in action. As Mr. Wesley says, he may make "a thousand mistakes." He will be imperfect in knowledge and err in judgment. He never will be faultless here. (2) He never will get beyond temptation to sin. He will never reach a point beyond his Master, who though sinlessly pure, was tempted. He must ever "watch and pray that he enter not into temptation." (3) He will never get beyond the possibility of sinning. He may be kept from sinning, but will never reach a state where he cannot sin. I never hear one assert that he is sinlessly perfect without a shudder! None but Jesus ever lived sinless.

The greatest humility and silence on this point are wisest. Though no sin of overt act is done, who may say that every thought and emotion and volition is sinless and pure in the eyes of a holy God? Rather let us say—

"Every moment, Lord I need
The merits of Thy death."

"Let him that thinketh he standeth take heed lest he fall." No man is beyond the possibility of apostasy while probation lasts. Watch! (4) No one gets to a state where he does not need all the means of grace to enable him to stand and maintain a holy life. (5) No one reaches a state where he does not need to exert every power and use every means to grow in grace. The more grace the more he will grow in grace. Not grow into grace, but grow in it. (6) No one reaches a state where he is excused from the hard, plodding work of the church. Any

disposition to rest on the enchanted ground of a happy experience, to luxuriate in the banqueting house, to drift into a dreamy, quiescent, sentimental ease, to unknit the muscular contractions of vigorous work for dying men, to indulge in the rhapsodic companionship of kindred spirits more than to deny self of this pleasure to go out in the dark places for the lost, is dangerous ground and injures the cause of holiness. The more grace we have, the more Christ-like we shall be, self-denying, laborious, resting at night in the pleasant society of Bethany, but off the next morning, "going about doing good."

In conclusion, I beseech you in Christ's name that you leave the first principles of religion—babehood—and go on unto perfection—manhood. "This is the will of God—even your sanctification." I have tried to present this sublime truth in gospel simplicity, stripped of human speculation and conceit. I have sought to divest the central idea of our holy religion of its manufactured formidableness, and present it as a sweet privilege that you should go on to experience. I have sought most to comfort the timid and fearful ones, by showing them that the richest treasures of grace are not beyond their reach. Heaven is a holy place; we must be holy to enter there, God's grace can make us holy here. This life is the only place to perfect holiness for heaven. "Without holiness no man shall see the Lord." The greater our holiness here, the greater our bliss there. Resolve here and now to rest not, till "the blood of Jesus Christ His Son cleanseth from all sin."

"The very God of peace sanctify you wholly."—Guide To Holiness.

THE EPIDEMIC OF VICE.

BY E. P. MARVIN.

Cities are alarmed and confounded by the epidemic of vice and crime, and especially the assaults on women and children.

I submit for wise and candid consideration that the current fashions of dress among women are factors of no little influence in the case. Certainly some of these styles are immodest in appearance and immoral in influence. They even shock the moral sense of civilized pagans from India and China.

Here is an airy young lady parading the streets bare-armed and bare-headed, with bushy pompadour hair, peek-a-boo waist, dress fitting tight to the shape of her body and no wraps for modesty. The vile artists of Paris, where vice is the leading fine art, know well how to "half reveal and half conceal" in a way to excite lust most intensely.

Is not this characteristically "the style of a harlot," and years ago would it not cause arrest in the streets? Many innocent young girls, while aware that these styles attract men, do not know the nature of this attraction. They would be shocked if told by their mothers that such styles and airs are an allurements to lust, and one cause of assaults.

Why do not the pulpit and the press faithfully instruct and warn against this allurements of vanity, vice and crime?

A QUIVER OF ARROWS

ILLUSTRATIONS FOR CHRISTIAN WORKERS

A GOOD REPLY

When Sir Thomas Moore was Lord Chancellor of England and a lady offered him a great bribe on behalf of a suppliant he turned away with the reply, "Gentle Eve, I will none of your apple." A good reply when Satan uses a woman to tempt you.—*Ex.*

NO MORE AMENS

A preacher was praying: "Oh, Lord, send us an old-fashioned revival." "Amen," responded a brother. "Send us," continued the preacher, "a revival that will help us to love one another." "Amen," shouted the same brother. "Oh, Lord," continued the preacher, "send us a debt-paying revival." That settled his "Amen." *Ex.*

SETTLING ACCOUNTS.

A gentleman introducing an impenitent friend to a minister, remarked, "I am sorry to add he never attends public worship." "I am almost tempted to hope," replied the minister, "that you are 'bearing false witness against your neighbor?'" "By no means," said the infidel, "for I always spend my Sunday in settling accounts." The minister immediately replied, "You will find, sir, that the day of judgment will be spent in the same manner."—*Beulah Christian.*

OBEY ORDERS IN DRESS.

A young Christian woman started to go to Kansas. On the way the conductor of the train sat down opposite her, and politely asked "Why do you dress so plain?" She inquired what his motive was in asking this question. He replied that his wife always talked about the necessity of dressing plainly, while he did not see any reason for doing so. The young lady looked at him and said: "Why do you wear this special uniform?" He replied: "Because I serve the Rock Island Company, and comply with its orders in wearing it." "So do I," was the quick reply: "I have joined the Church of Christ, and am in the service of my Master, whose orders I obey in dress, according to 1 Ti. 2:9, where it is stated that women shall adorn themselves in modest apparel."—*S. S. Illustrator.*

"GAINED THY BROTHER."

Paul shows us that one of the lovely results of forgiveness is that it wins the transgressor. He says, "Thou hast gained thy brother."

A modern story gives an illustration of this: A young Roman, Chilo, has betrayed an old man, Glaucus, robbed him of wife and children, and caused him to be delivered to the executioner.

Nero is amusing himself with burning the Christians and Glaucus is among them.

Chilo, riding in his chariot, suddenly beholds him, staunch and loyal in faith, though suffering untold agonies. Chilo's conscience

overwhelms him, his perfidy condemns him. He cries out:

"Glaucus! In Christ's name forgive me!"

The head of the martyr moved slightly, and from the top of the mast was heard a voice like a groan:

"I forgive."

Wonderful revelation of forgiving love! Glaucus, thou hast gained thy brother, for Chilo goes straight to baptism and suffering, in his loyalty to the forgiving love which had been given by the burning martyr.—*Ex.*

SISTER, NOT BARBARIAN

In Japan when foreigners pass along the street the children call after them, "Barbarian! Barbarian!" At a children's meeting in one of the smaller towns I talked about God being their Father and mine; Jesus being their Elder Brother and mine; and told them that since this was so they were all my little brothers and sisters. The Sunday-school superintendent also told the children that I truly was their elder sister, and that any one who called me "barbarian" was mistaken, for the word for barbarian in Japanese meant a different kind of being, and I was not different from them, for I had two eyes, two hands, one mouth, etc., just as they had.

That evening, as I went to church, one little fellow stepped out from a group of children by the road side, and made me a very polite bow. As he went back to where the other children were, one of them called out "barbarian!" Quickly the first little fellow spoke up, "She's not a barbarian; she's my sister."

The child understood my heart, and through this knowledge of my love for him, I pray that he may learn to truly love his Elder Brother and Heavenly Father.—*Sel.*

GOD'S ANSWER TO PRAYER.

Mr. Spurgeon tells of a young woman who was in great concern about her soul. "I placed Christ before her very plainly, but she did not seem to understand the way. One morning she came to me after service. 'Dear sir, will you pray for me?' She was thunderstruck when I said 'No.' 'But, sir, I am anxious to be saved; won't you pray for me?' 'No.' 'O sir, you don't mean it.' 'I do. I have set Jesus Christ before you; if you will not have Him, there is no use praying; you will be lost. There is no other way, and I don't want there should be any other way. Will you have Christ, or will you not?' There was a pause; then she said, 'Yes, I will, if I may.' 'May? He has put it, 'He that believeth shall be saved, and he that believeth not shall be damned.' Surely you may have Him, when there is such a dreadful threatening against unbelief.' 'Well, I will.' 'Then let us get down directly and pray now. If you are willing to obey God's command, then we may pray.' We did pray,"

said Mr. Spurgeon, "and I am sure that young woman has never doubted that she was saved from that hour. If you won't believe in Jesus, all the praying between heaven and earth won't save you. But if you seek Him in simple faith, soon shall you say with rejoicing, 'I have found Him whom my soul loveth, and I will never let Him go.'"—*Selected.*

CHINK-FILLERS.

"Yes," said a mother, proudly introducing her graceful young daughter to an old school friend, as the girl entered the room on a moment's errand, "this is Mary, our artist and interior decorator! O, and here come the other girls. Jessie—I think I have written you about her. She is going to be a writer some day. Just now she keeps busy at her books, but her little verses and stories are really full of promise. Jo, 'the long one,' as she likes to call herself, is going to be a carpenter—aren't you, Jo?"

The tall, half-grown girl agreed laughingly, and the friend congratulated their mother on the possession of such a talented family, adding in a lower tone, "And the little brown-eyed one? What is she? For I see they are all something in particular!"

Brown Eyes caught the word and answered merrily for herself.

"I am just a chink-filler!" She announced. "Not anything big or particular—don't want to be. Couldn't if I did. I'm good for just that, and I'm going to make a profession of it!"

She had spoken up clearly, and the other girls turned back.

"Mother could spare any one of us better than just you!" cried the interior decorator, heartily, "so you needn't go to being humble and talking small about yourself."

"I'm not!" cried the other, laughingly. "I'm as important as the little stones in a wall, and you know the wall couldn't hold together without them."

All the while she had been moving about swiftly and lightly, without any obtrusive bustle, folding the papers tossed erratically about where the last reader had left them on the library table; pushing a hassock into its corner, where it would not be stumbled over by the careless or unthinking; moving a screen, with a little anxious look toward her mother, who had been sitting in the draught and now coughed slightly. Now she excused herself and her light step was heard going toward the basement, where the new German girl needed some advice and counsel regarding dinner arrangements.

"I see!" nodded the visitor. "You may well be proud of them all, but she has chosen the finest of all professions. There will always be a constant, steady demand for chink-fillers."—*Ex.*

"Is there a thing beneath the sun

That strives with Thee my heart to share? Oh, tear it thence, and reign alone,

The Lord of every motive there.

To know Thy power, to hear Thy voice, To taste Thy love, be all my choice."

Suppers and Entertainments in the Church to Raise Money

RUFUS J. CLARK

1. *Church suppers wrongly impress young minds as to the purpose of the church house, which should be a house of prayer and worship and not revelry.* "Thus saith the Lord. . . . Mine house shall be called a house of prayer for all people." (Isa. 56:7.) "And Jesus said unto them, 'It is written, My house shall be called the house of prayer.'" (Matt. 21:13.) Let the children play at home but not in the church house.

2. *Church frolics foster a spirit of worldly pleasure instead of seriousness.* Jesus tells us in the parable of the sower: "And that which fell among thorns are they which, when they have heard, go forth and are choked with cares and riches and pleasures of this life and bring no fruits to perfection." (Luke 8:14.) Paul says: "She that liveth in pleasure is dead while she liveth." (1 Tim. 5:6.)

3. *Suppers in the church house to raise money cause sinners to believe that we want their money instead of their souls for God.* If we can get them to surrender themselves to God first, then they will, after they are really converted, "render to God the things that are God's." Let us urge them to do as the Corinthians did: "They first gave, their own selves to the Lord." (2 Cor. 8:5.)

4. *Church entertainments for money encourage stinginess and love of money among members of the church.* "The love of money is the root of all evil, which while some coveted after they have erred from the faith and pierced themselves through with many sorrows." (1 Tim. 6:10.) We better pay our own bills ourselves and be fat in our souls than to let others pay our bills for us and let our souls be lean. Solomon said: "The liberal soul shall be made fat." (Prov. 11:25.)

5. *Suppers and dinners in the church set up a false God.* The great old preacher who wrote most of the New Testament books, in speaking of many in his day, says: "Whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things." (Phil. 3:19.) "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but THEIR OWN BELLY; and by good words and fair speeches deceive the hearts of the simple." (Rom. 16:17,18.) "Meats for the belly and the belly for meats; but God shall destroy both it and them." (1 Cor. 6:13.) The cooking stove in the church kitchen is the altar set up to this false god. No wonder that the Lord should forsake the altars of the church.

6. *Suppers and entertainments in the church house desecrate the sanctuary.* After these suppers you can see a pickle here in the aisle, greasy crumbs there on the seats, candy mashed on the carpet yonder and a general disheveling of books and other sacred para-

phernalia. "Jesus said unto them, 'Take these things hence; make not my Father's house a house of merchandise.'" (John 2:16.) Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." (Matt. 7:6.) Even preachers are sometimes guilty of this sin: "Her priests have violated my law and have profaned my holy things. They have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them." (Ez. 22:26.) Paul has something to say about church suppers also. Here him. "What? Have ye not houses to eat and drink in? Or despise ye the church of God and shame them that have not? Shall I praise you in this? I praise you not." (1 Cor. 11:22.) God says: "Ye shall reverence my sanctuary." (Lev. 26:2.)

7. *Church suppers and entertainments and theatrical performances to raise money for religious purposes are contrary to God's revealed plan for raising money.* He says: "All the tithe of the land is the Lord's. . . . The tenth shall be holy unto the Lord." (Lev. 27:30-32.) Again: "Thou shalt truly tithe all the increase." (Deut. 14:22.) "Bring ye all the tithes into the store house, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts. (Mal. 3:10.) Jesus said "Ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone." (Luke 11:42.) If even the unrighteous Pharisees ought to pay their tithes, surely the words of Jesus should have double force for Christians. Our Lord recognized tithing as a law of God which has never been repealed. Paul said about raising money for the church: "Let every one of you lay by him in store as God hath prospered him." (1 Cor. 16:2.) "God loveth a cheerful giver." (2 Cor. 9:7.) We cannot improve on God's plan. We better obey God than to follow any other scheme.

8. *Church suppers are worldly, and undermine the spirituality of the people.* The beloved John says: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (1 John 2:15.) "What part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, 'I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.'" (2 Cor. 6:

15-18.) "Abstain from all appearance of evil." (1 Thes. 5:22.) "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak. . . . Whatsoever is not of faith is sin." (Rom. 14:17-23.)

9. *Church suppers cater to carnality.* The Bible says: "To be carnally minded is death, but to be spiritually minded is life and peace." (Rom. 8:7.) "Now the works of the flesh (or carnality) are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; of which I tell you before, as I have told you in time past, that they which do such things shall not inherit the Kingdom of God."

10. *Church suppers are never a means of grace.* Whoever heard of anybody's being converted or sanctified at a supper in a church house, given to raise money? The people who attend these things have not God in all their thoughts at that time. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. 10:31.) Can we have suppers to raise church finances for the glory of God? No! Let us pay our tithes to the cause of Christ, and we shall never need to raise money by suppers; and we can have a mission hall down in town where we can give free suppers to the poor, the wayward and the lost, and open the way for salvation work, and give the gospel to the whole world.

11. *Church suppers to raise money belong to the broad road crowd.* This is evidenced by the attendants themselves. Old Mrs. Dish Rattler and old lady Longtongue go to the church suppers and take great part, but they don't attend prayer-meetings. Old Brother Coffee Kettle is sure to be at the supper in the church, and the next night makes himself conspicuous at the prayer-meeting—by his absence. There is Mrs. T. Pott with Mr. M. T. Muggs and Miss Pickle Grinder and Bob Cakeconcealer and Mr. A. Stuffer and O. B. Fulleral at the supper, but not at prayer-meeting or mission to sing and pray and shout and testify and work for poor lost souls. Messrs. E. Z. Eater, I. Gainer, B. I. G. Glutton, I. A. M. Crammer and Ben Mashingham come along to the supper with Mr. Crossgrain, Miss Eve Dropper, Miss Fussmaker, old Miss Hatum and Miss Snarly were chaperoned to the supper by old Lady Faultfinder. All these were too busy to even attend the prayer-meeting, much less to give a sweet, living testimony to the power of Christ to save to the uttermost. Jesus says: "Broad is the way that leadeth to destruction, and many there be which go in thereat; because straight is the gate and narrow is the way which leadeth unto life, and few there be that find it." (Mat. 7:13.)

12. *Church suppers to raise money cause hard feelings and divisions among the peo-*

ple. Old man Blunder makes some remarks about "kids" and Mrs. Touchy, whose children are just then at the table, becomes offended and says that she never will let her children go to Sunday School in that church again. And she doesn't. Old lady Spite thinks that somebody else is being waited upon better than her crowd is, and she determines then and there that she never will enter that church house again. She keeps her word. "Now, I beseech you, brethren, by the name of our Lord Jesus Christ that ye all speak the same thing, and that there be no division among you." (1 Cor. 1:10.)

13. *There is not a word of authority for such things in the Bible, but much against them.* If we can find "Thus saith the Lord" for any course of action, we find corroborative texts which will unmistakably warrant us in such a course; but where we do not find authority in God's word for so important a matter as raising money for His cause by such means as suppers, theaters, etc.,

such a thing is very dangerous. "Obedience is better than sacrifice." (1 Sam. 15:22).

14. *Holy examples are all against such things.* Did Mary and Martha gave a supper to raise money to buy the seamless garment that Jesus wore? Did Peter's wife and her mother have a supper or minstrel show to raise money to pay the expenses of Paul and Barnabas on their missionary journeys? Did the Wesleys let the early Methodists have suppers and shows in the old Foundry or chapels to raise money to pay the traveling expenses of Ashbury or Coke? The records do not say so.

Brethren, I beseech you to turn away from such things, and serve the living God, in His way, in spirit and in truth.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Is. 55:8-9.)

sound, as of a boy beating upon an old tin pan.

2. And though I have great presence of mind and understand all mysteries and have a classical education and have passed all the examinations and been admitted to conference; and though I have the ability to remove mountains of church debt and have not salvation, I am—NOTHING.

*3. And though I contribute of my earthly gain to feed the poor, support the preacher or to endow a university, hospital or church sanitarium (on condition that my name be forever associated with the gift); and though I consent to die for my country or my convictions and have not salvation, [LOVE] All this is of no avail.

4. Salvation enables one to endure wrong for a long time and keep sweet through it all. (Nothing else will). Salvation prevents one's becoming envious of even his inferiors who are preferred before him because of their more popular stand, touching some of the unpopular reforms of the day. Salvation cures one of singing his own praise and insures him against the insidious and baneful influence of flattery.

5. Prevents one's acting in an unbecoming manner. Enables us to consider another's welfare in preference to our own. Cures us of peevishness and of the disposition to impugn the motives of another.

6. Does not permit us to rejoice in wrong, however popular and temporarily triumphant it may be, but inspires us to rejoice in the truth for truth's sake—on the throne or on a scaffold.

7. Removes all limit to our patience; impels us to believe the Bible, to hope for the realization of every fond and vast spiritual conception imparted by the Holy Spirit and to endure gladly for Christ's sake all the opposition of a cold backslidden church, a pleasure-seeking, money-loving age, an ungodly world or that all the artillery of hell can belch forth upon a true soldier of the cross.

8. Full salvation never faileth. The predictions of the wise shall prove deceiving, worldly expediency and the "amusement heresy" fail. The silvery tongue of the orator cease to attract. The knowledge of the higher critic vanish away.

9. For we know but imperfectly now and announce opinions accordingly.

10. But when perfect knowledge appears, that which is imperfect is eclipsed.

11. When I was a child I had the mind of a child. I thought, understood and spake in a childish way, but when I attained into the stature of a full grown man in Christ I laid aside all my toys.

12. For until then we see ourselves imperfectly as in a mirror in the darkness but then face to face. Until then I knew myself but imperfectly but then even as I was known.

13. And now abideth the wonder-working power, the inspiration of ennobling ideals and plain old-fashioned salvation, but the greatest of these is salvation.

THE SIGNS OF THE TIMES

BY JENNY BLAND BEAUCHAMP.

The Savior told His disciples, "When you see the fig tree putting forth her leaves, ye know that summer is nigh; so ye when ye see all these things come to pass know the end is nigh, even at your door." We see the blossoming of the fig tree in the current events. They are the "Signs of the times."

1. *The scoffers.* I remember the Millerite excitement of 1844, when some were looking for Christ's return. The papers were full of gibes and slings at the so-called fanatics. Some one suggested that the women who have an eye to dress should get their ascension robes ready, and quite a laugh went up at this blasphemous wit. The scoffers multiply as the end approaches. Peter said, knowing this: "In the last days scoffers shall come walking after their own lusts, and saying, Where is the promise of His coming? For since the Father's fell asleep, all things continue as they were from the beginning of creation." (Peter 2:3-4.) Just what we hear today. They say, "Oh, yes, we have had this preaching in every age." Many fanatics have preached these things and deceived the world. Reader are you a scoffer? Beware!!

2. *The gospel preached in all nations.* "And this gospel of the kingdom shall be preached in all the world as a witness to all nations and then shall the end come." (Mat. 24:14.) Jesus sent out His disciples to preach under the great commission, "Go ye into all the world," etc. He intended that repentance should be preached in His name among all nations, beginning at Jerusalem. Does He say this preaching was to continue till the world was converted? He does not. Paul says Simeon hath declared how "God at first visited the Gentiles, to take out of them a people for His name." But when the fullness of the Gentiles is brought in, then shall the end come. "But I would not have you igno-

rant brethren of this mystery, lest ye should be wise in your own conceits; how that blindness, in part, hath happened to Israel till the fullness of the Gentiles come in." Christ ordained that the gospel should be preached in all the world for a witness to bring in the full quota of the elect from among the Gentiles. But it is nowhere said that the world will be converted by the preaching of the gospel. Christ will be king of the nations by the strength of His own right arm.

"Why do the heathen rage and the people imagine vain things? The kings of the earth set themselves and the rulers take counsel together against the Lord and against His anointed, saying, Let us break their bands assunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall He speak to them in His wrath, and vex them in His sore displeasure. Yet, I have set my king upon my holy hill of Zion. Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for possession. (Ps. 2:1-8) How does He do this? By the peaceable preaching of the gospel? Nay, verily. "Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." (Ps. 1:2-9.) When Christ comes the nations will be so utterly vile, they are almost exterminated. "This is the purpose that is purposed upon the whole earth, and this is the hand that is stretched out upon all nations." (Isa. 14:2.) There will be great consternation in the governmental centers.

I COR. XIII APPLIED.

BY D. D. TOWER.

1. Though I preach with the tongue of a Talmage or of an arch-angel and have not salvation [LOVE] I am become an empty

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EDITORIAL

LEBANON CAMP

Our meeting at Lebanon was probably above the average for that field. Pastor O. A. Barbee, of the Peoples' Tabernacle, Atlanta, Ga., assisted us in this meeting and did more than half the preaching. His ministry was well received by the people of the community. He did faithful and effective service. The camp agreed to take the support of a missionary.

APING

"Be true to thyself"

We work best when we work in agreement with nature. The operations of the Spirit are usually in harmony with our temperament. A quiet, thoughtful, conservative person trying to do like a vehement, imperative, radical individual will make himself ridiculous. It would be like hitching a pacing mare and an ox together. We verily believe that God's call for each one of us is in harmony with our natural gifts. A man with no tongue would not be called to preach, nor one without imagination to write hymns or to draw exquisite designs. If people would only recognize that the spiritual man works in harmony with the natural man how much discord would be avoided. It is folly to try to make a philosopher out of a man who never thinks; therefore, a too slavish imitation of others perverts our own natural gifts and impairs our efficiency. We err greatly when we speak in nasal tones, or orotund, or wear long hair, or "cut didos," cry, play the monkey, rave and rant simply because somebody else does. Somehow a feeling of disgust creeps over us when we see young preachers trying to act the part of some prodigy. It reminds us of a child strutting around pompously in its father's clothes. We need not scold and stamp our feet because some one else does. We should not turn our churches into amusement halls in trying to ape some eccentric genius who excels in humor. We are nauseated by these brash, clownish, foolish utterances so often heard to fall from the lips of those who

should know better. They go the rounds of much that is unfortunately known as popular evangelism. Shame on us. The blessed old gospel does not need the addition of any such trash to make it attractive.

Let us be true to ourselves, and work in harmony with the laws of our innermost being, then we will offer no strange fire, sound no discordant notes nor make any distorted spectacle. To the rear with Apism and to the front with an originality in the use of sanctified common sense.

LIGHTNESS

Helen Hunt Jackson says, "Alas the age has lighter grown." There's a lack of deep conviction demonstrated by the readiness of people to march with the latest procession which comes along. Irreverence is on the increase. Even among Christians there are marked exhibitions of lightness. The sacred Scriptures are quoted sportively. It is a common remark to hear people say in a jocular vein, "The Bible says so and so," connecting some divine utterance with some chaffy or humorous incident. It's all done in such an irreverent way that thoughtful souls who tremble at the Word are grieved. There's hardly a day we do not hear the Scriptures used in this light manner.

Something of the same spirit is manifested in praying—prattling off a stream of words with a shallow spirit. The same trend is palpably manifest in our singing, the more popular hymns being a light order. In many places you can hardly get people to sing those grand old hymns which stir the very marrow of your spirit. We can toy with sacred things until they cease to affect us. How important that we pay reverent heed to truth of every kind. "Launch out into the deep," is the injunction that most people need to heed. The Standard Dictionary says that reverence is, "A feeling of profound respect, mingled with awe and affection; veneration; worshipful regard, when directed to the divine or sacred; also, conduct inspired by or conformed to such feeling."

To address Diety in an unbecoming manner, charge all our vagaries to the Spirit's guidance, to speak jestingly of the Scriptures and to talk flippantly about holy things is an error into which good people often fall.

The remedy is to dwell deep—rooted in the truth, and then when you open your mouth you will say something. Richards, in his book titled, "God's Choice of Men" speaking of Moses, says, "We are told that the bore of a good rifle must be a little too small for the bullet so that the bullet will not go through the barrel till there is much power accumulated behind to push it. With that power when it goes, it goes; there's no stopping it till it has pierced its mark. Now Moses' bullet was bigger than his bore. His thought was too big for his mouth. His words came hard; but when one of them really came out, there was nothing in all Egypt could stop it."

This is well said. When people are loaded with the truth they are done with chaffiness of spirit. Shallowness of head and heart are responsible for much irreverence. Some people have a "fatal facility" of utterance. They talk, talk, talk in a light, superficial way and when they are through they have said but little. A deep reverent spirit and a heart and head stored with truth is the need of the hour. "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, oh Lord, my strength and my Redeemer."

"Prune thou thy words, the thoughts control
That o'er thee swell and throng;
They will condense within thy soul
And change to purpose strong."

"WAKING UP."

There is great need for an awakening on the subject of missions on the part of some of our oldest and strongest camps. Some seem afraid to have a missionary service, lest it will hinder in getting up the expenses of the meeting. We stand for world-wide evangelization and the sooner we wake up on this subject the better it will be for us. A temporary work may be run on a specialty but a permanent work must include every phase of the gospel if it produces the best results. We can not ignore missions. If every camp-meeting and other revival center would have a missionary day, glorious results would follow. The world is our field, but we are cultivating only a small corner of it. Have we a good excuse for leaving the other go to briars and thorns? Nay, verily. It is simply a case of neglect. Many who have been aroused on this subject are cooling off. It is going to take a long, steady pull to evangelize the world. It will never be done by jerks and spurts. We need a constituency of tried material to stand behind this army of invasion, people who make themselves intelligent as to the field and its needs and take the work on their hearts and push to their full extent in personal effort, faith and prayer.

We deplore the fact that so many are lax about paying their pledges made at conventions, camp-meetings and other places. How soon we abate in zeal. O, if we were as interested as we should be there would not be this constant need of being stirred up on missions. Why is it that so few, even among earnest Christians, have the heathen on their hearts? They traverse the country threshing the same old straw over and over with hardly a groan in their hearts for the evangelization of the millions beyond who sit in darkness. Some can hardly sleep for thinking of the "vast countries shrouded in darkness," but most of us are so asleep that we give them little thought. The time is short. What we do, we must do quickly. As Bishop Fowler says, "The doors of the nations are not only open but the sides of the continents have been taken down." We have not long to toil for this lost world. Let us be up and doing for "soon the night cometh when no man can work."

Editorial Comment

THROUGH THE FIRE

Passing through the fire is an essential part of the richest Christian experience. It serves the same purpose now it did for the Hebrew children, burns the bands off and as in their case the "form of the fourth" will be beside His suffering one. The way to Glory may be through fire and flood, but he that has learned the value of discipline will rejoice in the way.

Frank Dewitt Talmage preaching on "A call to Joy" in the Christian Herald says:

Some time ago it was my privilege to examine some of the most exquisite pieces of painted china. There was one plaque especially beautiful. It was a portrait of a young woman. The eyes were so true that they seemed open windows, out of which the soul was watching you. The cheeks were glowing with the flush of youthful health. The eyelashes were as distinct as the threads of an intricate piece of lace. What fascinated me most in that picture was a necklace of jewels about the throat of this portrait. The precious stones sparkled so realistically that it seemed as though the artist had finished his picture and then had gone to the jewel case of his model and strung about her neck the most brilliant gems of her treasure box. "How often did that piece of china have to be burned in order to produce that effect?" I asked my hostess, who was herself a painter. "Many, many times," was her answer. "We paint our china and then burn it. We keep on burning it, until at last we get just the right color for all parts of our pictures." "How true with God's kilns!" I said to myself. God takes a man's soul with its covering of clay. Then He moulds it. Then He paints it. Then He purifies it by His fires. Then He keeps on purifying that soul by the fires of tribulation until at last that human soul shines with the glow of the Divine face." Thus it is with those people who have been living closest to God.

WITNESS.

Power to witness for God in every place and amid all kinds of tests, is one of the main things resulting from the baptism of the Spirit. Power to stand under any kind of pressure is guaranteed if we live in the fullness of the Spirit. To be thus quickened, energized and filled is the need of the Church.

George Mitchell of Australia in a personal letter to the Editor says:

There is one thing I have noticed in very many of our holiness books and papers that is, the writers and speakers in their advocacy of the truth of the baptism of the Spirit seem to overlook a most important point, viz: That the baptism of the Spirit was for one purpose especially to enable the subjects to be witnesses, not so much for service, or to have a good time, or to become remarkable

for their holy lives, but to be witnesses or martyrs, that's just it. To become a martyr means suffering, pain, and this, modern Christians don't like, and will not submit to. Many think that if they get the baptism of the Spirit it will just be a kind of Pullman palace car ride to heaven. This is the fault of the teachers of Holiness. There is a very large amount of sentimental sanctification abroad today, especially at conventions, conferences and camp-meetings. When the subjects of the sanctification get back to their homes, offices and workshops they get tested and if the blessing is sentimental it soon wilts and withers up. A clothes line breaking just when the mother has hung out her clothes will try that sanctified mother and test her profession. Then there's father he is late and ought to be down town early. When just as he is putting on his collar the back button comes off. Its only a button, but will father's sanctification that he declared he'd got the night before stand the strain? Dear brother it's these little things that really test the reality of our profession.

THE GREAT NEED OF OUR DAY

It is not money, for we are the richest of nations. It is not intelligence, for we've always known a great deal better than we do. It is piety that we need more than all else. We are inundated by worldliness. The line of demarcation between the church and the world is obliterated to a deplorable extent. The most vital of all problems that confronts the church is that its membership be holy, yet that's the very thing that a large per cent of them are ignoring. A. T. Pier-son, one of the leading religious thinkers of the day, writing under the above caption makes the following forceful statement:

"Our church-life is undermined by worldliness. No line of separation from the world exists, except in the fact of church membership. Our Lord bids us keep ourselves 'unspotted from the world,' and 'hate even the garment spotted with the flesh,' because in close contact not to conformity, there is contagion; a worldly spirit, caught by the Church, infects and infests her whole life, and is fatal to spiritual power.

Not conformed, but transformed, are the conditions of true life and power. In how many disciples do we find them? Thousands, like Ananias, defraud the Lord of His dues; like Simon, the sorcerer, estimate spiritual gifts on a money basis; like Demas, forsake Christ for this present world, or, like Diotrephes, love pre-eminence. Our Lord, even at a marriage festival, did not lose his character as the Son of God, but manifested forth His glory, and won disciples to believe. Church members drop their characters as Christians at the door of the gaieties of the world, as an oriental guest shuffles off his sandals, and so mingle indiscriminately with the devotees of fashion and frivolity!

The god of this world incloses our feet in his most ingenious snare when he secures from the Lord's disciples the recognition of his favorite beguilements. Certain institutions have always been used by Satan to ruin souls: such as the theatre, opera, card table, horse race and dance. The theatre appeals, in pure-minded men, to a normal histrionic appetite; but, as an institution, caters to our lowest propensities, and cannot be sustained without ministering to vice. Booth himself sunk \$150,000 in New York City, in trying to establish a dramatic school for good-morals! The theatre shows itself a putrid carcass by the drinking saloon, gambling saloon and brothel, the vultures that gather round it. A game of cards may be innocent, but for centuries has been filthy with the defiling touch of gamblers and pick-pockets. The horse race may attract, as an exhibition of the beauty and speed of the noblest of animals; but, as an institution, it is an open door to hell. The dance may be conducted by innocent maids and stainless men, but, as it exists in society, it deserves to be branded as 'lascivious.'

Separation from the world there must be. Like Daniel in Babylon, we are to present a perpetual contrast to our surroundings and be isolated and insulated spiritually, to be filled and charged with the life of God. The New Testament puts the heaviest stress upon an unworldly life. Yet in the Church are a few decided lovers of God, thousands of decided lovers of the world, and thousands more are trying to compromise between two principles and courses of life, as utterly at war as light and darkness. The bulk are not consecrated; they belong to the 'worldly holy' or the 'wholly worldly.' Out of the nominal Christians there may be "ten millions who give evidence of regeneration! With millions more, there is vain dependence upon a dead faith, or dead works, or connection with a State Church, instead of the righteousness wrought in them by the Spirit.

They said of Arnot that his preaching was good, his writing better, but his life best of all; and there was that in Fenelon which constrained even an infidel to declare that no one could be two hours in his company without desiring to be a Christian.

Every new choice that fixes the soul more entirely and securely on God is the signal for a new revelation of God to the soul; it opens a new door, through which streams the light and bliss of God, till our earthly experience becomes one not only of transformation, but transfiguration! Then we live under that sense of the 'powers of the world to come' which is the sole secret of reviving saints and converting sinners.

From this hour let us live only and wholly for God, empty ourselves of every desire save to promote His glory, ask nothing but to spread Gospel tidings and to win souls; let us live in the blaze and focus of God's light and love till we glow with red heat, and melt with white heat; till our gross elements refine away, and we burn with intense ardor and fervor for God, and our very faces shine as the sun!

Whatever be the consequences to us personally, let us dare to live absolutely unto God; let us part company with the world, and prove our God, whether He is not with us in mighty power, when once we are truly with Him in the undivided choice of a consecrated life."

OUR Young People

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

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

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

Clarksville, Tenn.

Dear Cousin Eva:—Inclosed you will find one dollar. Forty-six cents is for the birthday band, and the rest you can use where you think it needed most. May the Lord bless you in your work. I feel ashamed for not sending in sooner. Love to all the cousins.

Mrs. E. W. Mobley.

Cousin Eva:—I write to send you my second dues. I am thirty-four years old. Our big meeting just closed. Pray for us about Little Rock church that we may have clean hearts and do work for the Master in saving souls and that my soul and body may be clean from the things of the devil. Bro. Charles Brooks, a good young man, led the meeting. He hit sin hard too and he knows what sin is for he has been a sinner. He has been converted about two years. He piled heading blocks to settle up old scores and would rather do that than to enjoy pleasures of going where he wanted to go. Yours truly,
E. A. Wilson.

We are glad to hear from these two members. My heart warms over such letters. It shows that our friends really have our little work upon their hearts, for they do not forget us.

Jackson, Tenn.

Dear Sister in Christ:—I feel that I must renew my subscription to Living Water for it has so much good reading in it and I do like so much the testimonies and the letters from the children and your answers to them. I do pray God's blessings upon you all for this good work and that you may live long in this work for the Master. I think some day, in the near future, I will join your birthday band and write a testimony. What has become of Bro. Duffey, of Illinois. Poor sufferer! I wish I could lighten his burdens, but can only point him to the Savior.

Mrs. N. V. Lowndes.

We haven't heard from Bro. Duffey for some time. I think many hearts have gone out in love to this brother who seems to be well acquainted with the *burden-bearer*, however. I am glad this sister enjoys the paper. A good appetite is a sign of health—spiritual as well as physical.

CONTRIBUTIONS

Gilbert, Ark.

Dear Cousin Eva:—Inclosed please find \$24.16 to be given to the following:

Miss Florence Williams.....	\$10.00
Missionaries of China.....	5.00
C. G. Anderson	5.00
Jewish School	2.00
Birthday Fund	1.16
Elhanon School, near Marion, N. C.....	1.00
Your sister in Christ,	
Missouri Wilson.	

This money has been placed as our sister desired. The Lord grant that it will bring forth a hundred fold for an investment.

Evergreen, Ala.

Dear Cousin Eva:—Here comes a new cousin. I am a boy fourteen years old. We have had a glorious thirty days meeting down here conducted by Bros. G. G. Miller, Aldrich, Smith and a sister from Birmingham and Bro Jackson from Brewton, Ala. Fifty professions and twenty-eight baptized with the Holy Ghost. There are many disbelievers, mockers and scoffers. Pray for them. Your in Christ,
Frank Jordan.

I think you enjoyed the meeting, Frank. How much I hope that you will always love the services of God. And you will if you will attend regularly, take an interest in them, and ask the Lord to make them a blessing to you. If we get careless about going, and if we sit in the back of the church, and think of everything except what the preacher is saying, we soon get indifferent. We haven't much that can be depended upon in us, anyway, have we? I am glad God promises to write His laws in our hearts. Then we love God's word, in our rooms, and from the pulpit. He does this for us when we let Him sanctify us.

Rucker, Tenn.

Dear Cousin Eva:—We want to join your birthday band. J. M. Wallace forty-six years; Mrs. J. M. forty-eight years; Melvin O. twenty-four years; Lillian D., twenty-two years; Vesta E., nineteen years; Alice E., seventeen years; Ervin J., fifteen years; Mary L. thirteen years; Paul J., eleven years; Leslie L., eight years; Ruth J., six years, total \$2.29. We are all out for Jesus and the right. May the Lord bless you,
Mrs. J. M. Wallace.

While reading this letter I tried to remember if we have yet had a larger family list. I think not. Our sister's closing sentence means much. Very few families are all out for God. I was reading today the words of Moses as he was preparing to bid the Israelites farewell. He urged the people to keep God's laws, "thou and thy son, and thy son's son, all the days of thy life." Oh, I thought, this is God's plan; a pious father, a godly son, and grandsons still walking in the same faith. How seldom we see this in our own day. It must be because we do not diligently teach God's commandments to our children, as Moses told those people to do. They were to talk of God's laws in their homes, by the way, lying down and rising up. And they were to love God with all the heart, so that their words were to become a part of their very beings. But we get so busy, so ambitious, so full of plans that we talk but little of God's righteous and true statutes to our families. May God help us to get in earnest and use the time which remains to us. I pray His richest blessings upon these new cousins, these boys and girls, these men and women.

R. 1, Glendale, Tenn.

Dear Cousin Eva:—I enclose thirty-five cents in stamps for my birthday dues and I will be thirty-four years old the 23rd of November. I enjoy reading your letters each week and they are a great blessing to me as well as to the children. I believe many can

be reached by reading of God and by the testimonies given through the paper. I want to say right here that the reading of the paper when it was *Zion's Outlook* was the means of my turning and accepting Jesus as my Savior, for I believed from the testimony of its writers that they had something I did not have. I needed that which would make me happier here and hereafter and I began to study the Word and found out for myself that Jesus never turns away; that He can fill our hearts with love and peace, which the world can not give. Dear Cousin Eva, please pray for me that I may only desire to do God's will while here on earth and that I may seek to glorify His name at all times. Your sister in Christ,
Mattie E. Park.

We are greatly encouraged by such letters. We see that our labor is not in vain in the Lord, as we send the paper out from week to week. I do indeed pray that God's will may be done in this sister's life. I feel surer each day that perfect rest, peace, joy and victory are found only in God's will for us. We "will" to have that which we *think* will make us happy, what we *believe* to be desirable and pleasant. But we are so blinded, so stupid, so ignorant that we are not able to pick out the things which will really bring happiness. God's will alone is perfect because He *knows* how things are going to turn out, and chooses that which is for our good. I am asking God every day to help me let His perfect will be wrought out in me.

Goodlettsville, Tenn.

Dear Cousin Eva:—While I was reading the cousins' letters this morning I thought I would like to join their number. Praise God, I will join their number over on the other shore some day. I am saved, sanctified and kept by the power of God. My constant prayer is that all sinners may be saved. I believe it is God's will that I should be a missionary. My heart is burdened with those poor heathens in the foreign lands. Please pray that a way may be made for me to attend the Literary and Bible Training School at Nashville.

There's surely some where a lowly place,

In earth's harvest field so wide

Where I may labor thro' life's short day

For Jesus the crucified

So trusting my all to Thy tender care,

And knowing Thou lovest me

I'll do Thy will with a heart sincere,

I'll be what you want me to be.

Praise His dear name! I am so glad I have a Savior who keeps me under the blood and makes me so happy. I am eighteen years old. Pray for me that I may keep saved and sanctified. Your sister in Christ.

The Lord has laid upon you the burden of the people's souls. Not many are willing to take such a burden, for it means real work in prayer. We become "interceders" paying for others, and many times when we would like to do something else, we feel a call to prayer. But I believe it is one of the safest routes to victory over the devil. We can wrest people from his grasp by much prayer. Be patient and faithful. Perhaps God is testing your determination. If He wants you in the field He will open the way.

Diamond, Tenn.

Dear Cousin Eva:—Enclosed find one dollar and fifty-six cents for second birthday dues. This is all the family; father, mother and three little boys. Pray for us that we may live as He would have us. Your friends,
A. C. McInnis.

My heart goes out in prayer to God for those parents and these little boys. So few of us realize the opportunities of the days when our boys are still "our little boys." I read with, prayed with, and carried my boys to Sunday School, but oh, I did not realize as I do now how wholly my own was the time of their childhood. That is the time God has given us to get a grasp on them which will hold in the years to come. It is then we can lead them to Jesus, and help them develop Christian characters. It is then that we can get them to take a stand on God's side, and form the habit of being with His people, known as one of them. O, this important time of childhood, this time when the boys are "little boys," and girls are "little girls." Because of ignorance, or thoughtlessness, we leave much of what we might do in these years. The Lord help us to awaken and be on our guard against the wiles of the enemy, who is getting ready to entrap our children.

Arno, Tenn.

Dear Cousin Eva:—Inclosed you will find Hearn's and Emma's birthday dues, 11 and 6 cents, respectively. We are still trusting in the Lord. Lovingly, Ora Johnson.

This sister, too, has *little folks* in her home. But time is flying and the boy of eleven who could be easily led to Jesus, and think it an honor to be a Christian, may take a very different view of it when he is a few years older. God has given us mothers the first years of our children's lives. Mother is the greatest person in the world to them then. A walk, a bath, a story read; how the child appreciates it. Let us not imagine that these times will last forever. All will be changed before we realize it. The boys approach manhood, perhaps go to work, our girls are grown, and they are not our little ones, living in mother's world entirely, any longer. Then, if we haven't made most of our chances at them we have lost the opportunities of our lives, never to be recalled. I pray that the young mother may see this.

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A Sixteen-Page Undenominational Paper,
Without Worldly Advertisements

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IN NASHVILLE, TENN.
REV. J. O. MCCLURKAN, EDITOR
JOHN T. BENSON, BUSINESS MGR.

ITS THEMES

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FIELD NOTES

Since our last report, we have held three meetings. There were about fifty professions or conversions and sanctifications in these three meetings. The Lord is blessing us and we are marching on with a steady tread. Our next meeting will be at Spring City, near Lebanon, Va. Yours under the blood, Honaker, Va.

James C. Martin.

Have had the ever new privilege of being a worker together with Him since my last report—in East Tennessee, at two places—Wilford and Hartsville, Ala. Every place He has richly blessed His Word. Camp-meeting at Lebanon this year was one of the best yet held. I go next to Demany's Chapel, and then home for a meeting to be held by brother Waggoner here in our mission.

Mrs. Leila Owen Stratton.

An Auspicious Opening

Ruskin-Cave College has had the best opening it has ever had—more students from more states and the outlook is splendid. The opening service was a most gracious one. We ask Living Water readers to pray for us in our great responsibility. We are expecting the greatest year of our lives.

R. E. Smith.

Ruskin, Tenn.

Have just returned from Walkers Chapel, De Kalb Co., where I have been assisting the pastor, L. P. Reeder, in a ten days meeting. The power of God was manifest in the saving of twenty-nine souls, the church revived and arrangements made for a new house to worship in. Praise the name of Jesus for His keeping power and for a small corner in which to labor for the Master. Praise the Lord for full salvation.

Geo. D. Reeves.

R. I. Sparta, Tenn.

Rock Hill tent-meeting closed Sept. 10th, after a hard fight of eleven days. Large crowds attended at night, and the day attendance was also excellent. Conviction was deep from the very first. The plain, old-fashioned Bible was preached until men and women realized that God means to do as He said. A goodly number saved and sanctified. Bro. Burman and others assisted in the fight. To God be the honor and glory for victory. Yours in Him, Elmer E. Van Ness.

S. B. Shaw, of Chicago, says that he is now ready for evangelistic work. He labored actively in the evangelistic field for fifteen years until he was physically broken down. Since that time he has given his time largely to book evangelism, circulating about three quarters of a million of religious books. He has also been active in promoting a convocation of prayer which has had seven annual meetings. Those wishing his service will write him at 212 West Chicago Ave., Chicago.

I praise the dear Lord for victory in my soul. He has healed me and suffered me to go out again in His name to persuade poor lost souls to come and give their hearts to God. We have four meetings each week in the open air with from 50 to 250 hearers at each service, and good attention, although demonstrations are few. Still God's Word is being given out and we believe He is planting it in the hearts of the people. Pray for us that we may not faint on the way but press on to victory. Expect to be at the Convention, D. V. Yours in the battle for Jesus.

W. A. Buckner.

Memphis, Tenn.

I am still preaching holiness and the fire is still falling. We are having a glorious meeting. We began the meeting here the 7th; about nine have been saved and sanctified. We had a glorious meeting yesterday morning, shouts of praise went up all over the house. Two were saved and a great many testified to being blessed in the service. We will close here the 18th and go to hold a camp-meeting at Nolensville. All invited to come and camp and help us in the meeting. Your brother in Christ.

Hardy Simmons.

Woodbury, Tenn.

LA PLATA CAMP.

The Southern Maryland Holiness Association held its fourth annual meeting at LaPlata, Md. from Aug. 23rd to Sept. 1st, inclusive. The principal workers were Bros. Hosley, Carroll, Tomblin, and Acker. Sister Larkin, of Philadelphia, Pa. was used of the Lord in leading the singing and also in giving some of the messages. The Holy Spirit was present at each service. A number, we believe, were saved, reclaimed or sanctified and those who were already in Canaan were strengthened and better prepared for future battles. To God be all the glory!

J. F. Penn.

Had a fine meeting at Irondale, Mo. A number were either saved or sanctified. Crowds were large and attentive.

Bro. H. G. Rodgers, of Ruskin, Tenn., was with us a few days and delivered two very effective sermons. His presence with us was blessed of God to the salvation of souls.

Bro. Jesse Linza had charge of the singing. He is a fine young preacher and singer and will be heard from later if he remains true to God. Great good was done and the cause of holiness more firmly established. Will be in no more meetings except at my churches till council, which meets in November.

Jos. N. Speakes.

Van Buren, Ark.

Wife and I are at home for one half day, then on! The Lord is keeping us as we go. I never had a stronger hold on the truth and was never more possessed by the Lord Jesus. Praise His name. Our meeting at Johnson's Creek closed last night with a swing of victory. In fact it was a full day. Organized a church, baptised candidates, with five conversions at night. The work is going deep in that country. The true and tried have put up with all kinds of cat-paw and thumb-screw work from the opposers for some time, and have constantly been met with the query, "Art thou he that disturbeth Israel?" We met to organize the work with scarcely a dissenting voice. They said, "It is best to have a church." Great peace and harmony prevailed. Pray for us as we go. We are searching for the whole counsel of God. Truly and forever in Him,

J. L. Roby.

The meeting at Few's Chapel was not in every respect what we had hoped it would be, yet it was not a failure by any means. Bro. Moore came to us in the fullness of the Gospel of Christ. I have never seen him when he was more at himself, or preached more definite than at this time. Each sermon had the old time ring in it with no uncertain sound. He reached the climax the last Sunday of the meeting, when he preached from Eph. 5:25. The subject was Scriptural geography, or going on to see the country. O, how he opened up some great truths to us. We had some reclaimed, some sanctified and six additions to the church. We closed out in the good old Methodist style, amid shouts of triumph we shook hands and said good-by. Well glory. "Let everything that hath breath praise the Lord; praise ye the Lord." (Psa. 150:6.)

Dicson, Tenn.

E. T. Moore.

Have been having some of the best meetings of my life this summer. Beginning 3rd Sunday in Aug. I assisted Rev. T. G. Dickson, the sanctified pastor, in a fine meeting at Mt. Moriah, an M. E. Church. Had large congregations and interest increasing to the last. Then to Long Branch, A. S. M. E. Church, assisting the pastor, Bro. Lawson in a good meeting. Then back with Bro. Dickson in a meeting at Macedonia, where the Lord graciously blessed and gave us a great salvation time, since being saved at the last service Sunday night.

We began here at Reed's Chapel last night. Had a good congregation to begin with. Sister Shepherd has been with us in all of these meetings, being greatly used of the Lord.

The Lord willing, I begin a meeting at Kulu, Miss. the fourth Sunday in September, and from there to the Convention, at Nashville, Tenn. From there to New Prospect, Tenn., for a meeting. Your brother in the work, still under the blood,

Columbus, Miss.

P. M. Covington.

The Pine Grove camp (Ark.) was a great meeting, in some respects the best I have seen this year. The Lord was in the meeting all the way through. I don't think I have ever witnessed greater power than was manifested in this camp. The attendance was good and the altar was crowded most of the time. There must have been a hundred and fifty seekers during the ten days. The brethren claimed about sixty professions. About twenty-five of the number being sanctified. Some of the leading people in that community got the blessing. Seven in one family were sanctified, the mother, four daughters, one son-in-law and one daughter-in-law. There are some fine people at Pine Grove and they are workers. The preacher don't have to do everything. Bros. Bond and Churchill did fine work in singing and in altar work. Bro. I. B. Hickman was my yoke fellow in this camp. He did good work and is a strong, fearless expounder of the Word and pleasant to work with. God is honoring his work. I hope to meet him in a camp in Texas next year. Miss Liza Leach did good work at the organ. The writer has been called for 1908.

J. D. Edgin.

Ozark, Ark.

Athens, Ark. holiness meeting began Aug. 12 ending 26th. Evangelist Caulson and Wife in charge. Their preaching was in demonstration of the Spirit of God and power. They are very clear exponents of the gospel of salvation from sin. They broke down the prejudice that existed in the hearts of many against the second work of grace. No one need to hesitate to engage them to hold their meeting. They are sound, safe and able. They uncover sin fearlessly and Scripturally. They left with good feeling toward everybody and everybody with good feeling toward them and wishing their early return. Owing to the misunderstanding of the doctrine of holiness the results were meagre. Fifteen were definitely blessed, some pardoned, reclaimed, and sanctified and the church greatly strengthened and encouraged to press the battle against sin. We organized a committee to arrange for a camp-meeting next year and to engage an evangelist to hold the same. This is the beginning of a permanent, and I trust, progressive holiness work here, and we give God all the glory for what was done. There are some tried and true holiness workers here. Amos, Rev. John S. Harryman, Pres. and Rev. Franklin Martin, Sec. of Committee. We ask the prayers of the LIVING WATER folks, and may God bless all the readers of your paper. Yours in Him,

John S. Harryman.

Since leaving the camp at Burnside, Ky., (which resulted in 151 professions of conversion or sanctification) we have held a meeting at Lovell's Chapel near Bronston, Ky., which resulted in twenty-five conversions and three sanctifications. Had it not been for the fact that we were compelled to go on to another engagement at Greenwood, Ky., we believe another week at Lovell's Chapel would have resulted in at least fifty more professions. We came to Greenwood, Ky., on Aug. 31st and preached at night to a fair congregation. As no one would sing or play the organ, we had no singing. No one save the young brother who came with us from Burnside would even so much as stand up as a Christian. But, thank God, this ten days work has wrought a marvelous change. Sixty-four conversions and twenty-five sanctifications thus far. Meeting still taking hold of the people. Conviction deepening all over surrounding country. Expect to stay here another week. Hope to reach the 200 mark before we leave here. Our helpers here are Sisters Nancy Davis and Minnie Peters, of Burville, Tenn., Osha McFarland, of Somerset, Ky., M. E. Hughes, of Mt. Victory, Ky., Bro. and Sister Kemplen, of Burnside, Ky., and local workers from Cumberland Falls, Ky. And now, glory to God, we have a host of newly converted and sanctified people to stand by us. It is nearly impossible to get to preach for testimonies and shouting. Expect to go from here to Cumberland Falls, Ky. It seems that we just can't get to a place to let go and start for our home at Mt. Juliet, Tenn. Have calls from every direction. If you need us, write us at Greenwood, Ky. Since leaving home on July 30, I have been constantly in services; having conducted fifty services and witnessed 250 professions; for which I give God all the glory. Yours for victory, saved, sanctified and kept under the blood, Will H. Freeman.

HAMPTON AND HURRICANE CAMPS

Meeting began at Hampton on August 8 as announced. The enemy was deeply entrenched and the walls of sin and pollution were thick and high but God said, "Sons of men, dig down through the walls." We dug, we prayed, we planted the dynamite of God's truth. The Holy Ghost touched the button and the walls began to reel and fall and in spite of sin and Satan about forty souls were saved, sanctified or reclaimed. Several joined the church and more to follow. A. A. Myrick did the singing and did it well. He is a splendid worker. Bro. Jno. Hardin one of the Committee did his duty well.

We began at Hurricane camp Thursday, Aug. 22. Bro. T. S. Threlkeld lead the singing. Much rain in the beginning hindered us but the Lord was with us and victory began to crown our efforts from the start. Rev. W. C. Swope arrived and began his bombardment on the 24th. The battle is on in full. Many came to the altar. The fire came down. One hundred souls were saved or sanctified. More than three hundred persons were camping on the grounds but the camps were not quite all filled. One of the most interesting features of the services was the funeral of little six year old Jesse Riley, conducted by Rev. Dees. Text, Heb. 10:23. The father and mother with others were converted at this service. The Lord wonderfully blessed us. Little Bessie's remains were laid to rest in Hurricane cemetery, to await the coming of our blessed Master. The last Friday of the meeting was a great day, it being the Anniversary of the 18th camp. Over 120 persons testified to having been saved or sanctified at this camp, with many preachers, singers and exhorters now in the field. One foreign missionary from here.

From this camp goes that far-famed and sweet singer, W. B. Yates, so well known to many of our readers. After we had produced the facts and figures we asked all who thought the camp should continue, to stand on their feet. Nearly every one under the great pavilion stood up. The committee assured the people the camp would be continued. The camps were ordered repaired or removed from the grounds by May 1st 1908. Those not repaired

or removed will become the property of the committee who will have same repaired, ready for use, at next camp. The Rev. Swope exposes sin in all forms and preached same sound sermons on entire sanctification as a second work of grace. He proved himself a true yoke-fellow to us and endeared himself to the people in general. We closed out on Sunday night with a great service, seven saved and a number left at the altar. The general opinion is that we had the greatest meeting that has been here for years. The Committee at this place stand by their men and treat them beautifully. We certainly vote these some of the Lord's best people and are bound to them by a thousand memories of the past. We are now at Lola, Ky. in a great meeting. Not a week yet expired and about twenty-five souls saved or sanctified, and a great interest, house jammed and many unable to get in. E. C. Dees, Evangelist, Robert Johnson, P. C.

DEATHS

COOK.

Little Sarah Elizabeth Cook was born March 8th, 1906, and was called away to be with God in that beautiful City Aug. 6, 1907.

Our hearts ache and our home is lonely without her, for she was a joy and comfort to us but God knew best and took her away, and while our hearts ache and the tears fell fast when we stood by her bed and watched while the death angel came to bear her away, they were not bitter tears for we have a blessed assurance of meeting again where all tears are wiped away and we bow in submission to the will of Him who doeth all things well.

Just before she died she raised her eyes and dear little hands towards heaven and with a peaceful smile went to sleep in Jesus. Mother.

COOK.

On Aug. 10th the angel of death removed from our midst our sister in Christ, Mrs. Bettie Cook. She professed faith in Christ forty-two years ago, under the ministry of Brother Sizemore and joined the Methodist church, in which she lived a consistent Christian. The writer was present when she came out of darkness into light of Christ. She bore her afflictions with patience. She knew her stay was short here on earth, and seemed to be anxious for the end to come that she might join her friends and loved ones gone on before. She was a good mother and neighbor. She leaves a husband and four children and a host of friends to mourn their loss. But their loss is her gain. May her departure from them influence them to follow her to the bright home above.

Oh, how sweet it will be in that beautiful land,
So free from all sorrow and pain;
With songs on our lips and with harps in our hands
To meet one another again.
P. H. Settle.

WANTED:—Manager for Club Home

A sanctified woman, strong and healthy, wanted to pay expenses for herself or daughter by managing Club Home. Apply at once. J. W. Beeson, Meridian, Miss. 37-38.

SLATE.

Solomon and Allie Irick.
Garden City, Kan. Sept. 13-23.
Wetumka, I. T. Sept. 27-Oct. 7.
Norman, Okla. Oct. 11-21.
Louisville, Ky. Oct. 24-28.
Amboy, Ind. Nov. 1-10.
Arlington, Tex. (Holiness Asso.) Nov. 12-18.
Gomez, Tex. Nov. 12, Dec. 2.
Blockwell, Tex. Dec. 6-16.
Bowse, Tex. Dec. 20-

ITEMS FROM THE FOREIGN FIELD

Brother Brooks writes from China:—"The \$25.00 sent for the support of children will be used for that purpose. We had a boy in school last year and wife and I were discussing what we would do with him this year but this amount settles it. We could use much more for the support of Chinese children if we had it. We could get plenty of children if we had a place for them and could take care of them. My wife has it on her heart to have an orphanage for Chinese girls and is praying God to open the way. We have had girls offered us, but had no place for them. How we wish you would send out some more workers."

Good News From Cuba

Miss Leona Gardner writes from Cuba:—"Enclosed find \$3.53 as a contribution from our Sunday-school for Foreign Missions. A few soldiers have been dropping in to the services here and I have been singing a few songs in English before the Spanish service begins. They cannot understand Spanish. I am much interested in their salvation. I give them my Living Waters and they are very glad to have them. O how they need some one who can go among them with a message of salvation. I am very much encouraged at the manifestations of the Holy Spirit in our Spanish work. He is giving us burning messages from time to time and there seems to be the beginning of a genuine revival among us and also the Baptist congregation. There is very sweet harmony between the two congregations and there seems to be an undercurrent of spiritual power in both. For these things I rejoice. The devil is also working very hard against us in decoying, ridiculing and evil speaking until weak ones are overcome. So you see I have much to make me glad and also sorrowful."

Mrs. Frank Ferguson writes from La Paz, Bolivia, S. A.:—"The work here is indeed difficult, but our sufficiency is of God." The women here who speak Spanish are very secluded. They are noted for that when under priestcraft. One of the best ways to reach them is in school work. They have a great desire to speak English. A school for girls is a wide open door if we had workers. Do you know of any sanctified woman who feels teaching or orphanage work specially on her heart and is willing to work, that is, teach, or whatever she may be able to do to assist in her expenses? This is a rich country and there are many ways to earn a livelihood. A good photographer, mechanic, dressmaker or almost any American who has a trade could earn their living and have some time for gospel work. Will you not pray much for us that workers of God's own choosing may be sent to us. The poor Indians are treated more as brutes than human beings. I have not words to express their need. We are glad to be here. We can pray for them if no more. They have not a gospel song in their language, nor a grammar or dictionary, only a pamphlet of words and phrases. The gospel of Luke is all the Scripture which has been translated into their language."

BIBLE SCHOOL BUILDING.

Amount necessary	\$3,600.00
Previously Pledged	1,910.31
A. J. S., Tennessee	5.00
C. R. P., Tennessee	10.00
Miss L. G., Cuba	2.50
J. R. S., Tennessee	4.00
W. S. P., Tennessee	1.00
R. C. R., Tennessee	2.50
V. G., Tennessee	100.00
L. W., Tennessee	50
Total	2035.81
Balance Needed	1564.19

THE DEACON'S MATCH

BY JOHN P. ST. JOHN.

There was a man out West who owned a calf. That is nothing new, because I knew a man out there who owned two. And the man had a ten-year-old boy, and the boy carelessly let the bars down and let the calf out of the lot. And the calf strayed over the railroad track, and the engine came along and struck him and doubled him all up, and it was not worth anything as a calf after that; but the owner of the calf was somewhat vexed. He was not very particular whether "the sun went down on his wrath" or not, and he sued the railroad company, and after lawing away the price of a hundred calves, the company beat him—as the company usually does in such cases—and the man got madder; and coming home from the trial he said to the church deacon:

"I am going to get even with that railroad company."

"How," asked the deacon.

"I am going to burn that bridge crossing the chasm just out of town."

"Why," said the deacon, "you would never do that, would you?"

"Yes," he said, "I don't propose to let any rich corporation run rough-shod over me."

And the deacon, in telling his wife about it, said the man intended to burn the bridge that night at 9 o'clock; and the time came around, and the wife, who was a member of the Woman's Christian Temperance Union, said that they had better go down and see about it; but the deacon said he would not burn it—he was just in a passion when he said he would. "Well," she said, "Let us go down and see about it, anyway." So they started down towards the bridge, and sure enough, the man was there, and he had just finished saturating a portion of the bridge with kerosene oil, and just as they watched him he felt in his pocket and found he had forgotten matches. He turned to the deacon and asked him for a match.

"What are you going to do with it?" inquired the deacon.

"Going to burn the bridge," said the man, "as I told you I would."

"Well," said the deacon, "now I propose to show you the difference between a man who has made his peace with the Lord and a man of the world. If I loan you a match to burn the bridge," continued he, "I would be as guilty as you are."

"Well," said the man, "there are plenty of matches. I will have them if I want them, you know; there is no doubt about that. Why, deacon, I know where I can buy matches at different places, right here in the village. You can't suppress the sale of matches, deacon, and I must have the match. I tell you what I will do: I will give you a dollar for a match."

"Well," said the deacon, "if you are going to burn the bridge anyway?"

"Why, yes," said the man, "I told you I would burn it, and you might just as well

have a little revenue as anybody out of this transaction, don't you see? Exactly so, I am going to burn it anyway."

"Well," said the deacon, "if you are going to burn it anyway, that puts an entirely different light upon the whole question."

And he reached into his pocket for a match, but his wife caught him by his coat, and said: "Here, husband, you would not sell the man a match to be used in burning the bridge?"

And that broke the deacon all up, and he said: "Nancy, that is just the way with you Christian Temperance Union women. You are a lot of fanatics, always going to extremes in everything. It is your business to attend to household affairs, and it is my business to provide for the family; and when I have an opportunity of making an honest dollar, I don't want you coming round and putting your oar in." And he hands over the match to the man, and the man passes him back a big wagon-wheel silver dollar, and the deacon shoves it away down in his pocket, and then turns to the man and says:

"Are you going to burn the bridge?"

"Why, of course I am," said the man, "that is what I bought the match for."

"Well," said the deacon, "may God have mercy on your soul; I wash my hands of the whole business."

And the match is lighted and the bridge is ablaze, and the cars come along at the rate of forty miles an hour and dash into the chasm—and one hundred lives are lost.

Who is guilty when it comes to the judgment bar of God? The man who sold the match is just as guilty as the man who lighted it and fired the bridge! And when he who gives way to the plea that "we are going to settle this question on a high-license basis"—that we cannot effectually prohibit the liquor traffic, and goes to the polls and uses his ballot to represent the deacon's match, and votes for a license party, and the saloon system continues, homes and immortal souls are destroyed, when it comes before the judgment bar of God, will be just as guilty as the man who keeps the saloon. My friends, there is no compromise ground in this matter.

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