

LIVING WATER

"CALL UNTO ME, AND I WILL ANSWER THEE, AND SHEW THEE GREAT

MIGHTY THINGS, WHICH THOU KNOWEST NOT."—Jer. 33:3

J. O. McCLURKAN, EDITOR.
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STRENGTH THROUGH SUFFERING

SERMON BY A. B. SIMPSON

"And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." (2 Cor. 12:9,10.)

This is a little page from the diary of a man that had a hard time, and enjoyed it. In his having a hard time, he was not singular, but in enjoying it, he probably stands alone. "I take pleasure," he says, "in infirmities, reproaches, necessities, persecutions, distresses for Christ's sake, and most gladly will I rather glory in my infirmities."

As we look at the economy of nature, we find that the secret of power is resistance. Sometimes the wheel on our railway trains refuse to advance, because the rails are covered with slippery ice; they are too smooth, they need a rough surface in order to have a grip. If our pathway is too smooth, we shall find like the train, our way is blocked by our very ease. Dr. Bell's new discovery of the principle of the airship by adjusting it to the resistance of the atmosphere, is the real principle of spiritual progress. If you look at the movement of a vessel, you will notice that the helm has to be held hard against the wind, in order to give the purchase. If you explode a mass of gunpowder on the roadside, it will be without force, but if you enclose one-quarter of that amount in the barrel of a gun, it will carry a bullet for miles, because of the resistance of the barrel. Even the treasures of the sea and mine have come to us through natural convulsions and conflicts. The gold is the offspring of the fire, and the pearl of the struggles of the little mollusk to protect itself from the grain of sand that intrudes into its shell. Even in the history of nations, we observe that difficulty has been the parent of energy and the races of tropical regions where nature spontaneously supplies their needs have been weak and enervated, while those of northern climes, who have had to fight the battle of life with storm and rock and sea, have developed corresponding vigor and predominance.

And it is so in the economy of grace. It seems to be necessary to the production of spiritual forces that there should be difficulty, conflict and resistance. It was in the face of famine and sacrifice that Abraham grew to be the hero of faith. It was in the crises of Peniel that Jacob emerged from his littleness and meanness to be the founder of his people, and it was from the abasement of an Egyptian prison that Joseph arose to the mastership of the world, and the height of human goodness. David was fitted for his throne after nine years of sufferings and testing, Christ, the Captain of our salvation, was made perfect through suffering, and Paul, His chief apostle, declares that he was set forth as the last spectacle of the stage of suffering, to show how much a man could bear and how much God could enable him to endure.

We have in this passage a glimpse into the laboratory of grace, and we see the value of trial as a process of spiritual development.

I. Trial is the Balance-wheel of Blessing.

Paul had just been caught up to the third heaven, and enjoyed a season of spiritual ecstasy, but he adds, "Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan, to buffet me, lest I should be exalted above measure." Just as they hang a weight to a clock to regulate its movement and counterpoise machinery by corresponding checks, so God regulates our spiritual balance by alternate joy and suffering. Just as the fleetest yacht with her immense spread of sail has to carry corresponding ballast to hold her in equilibrium, so our lives are stayed by the weight of trial. After Christ had been baptized with the Holy Ghost on the banks of the Jordan, immediately "He was led up of the Spirit into the wilderness to be tempted of the devil." And so in our experiences, the joy of conversion is soon followed by the first sharp test of temptation, and the deeper experience of the Holy Spirit's baptism is counterbalanced by the most trying ordeals of spiritual suffering. Therefore it comes to pass that those who

have been called into closer fellowship with the Master and higher spiritual experiences, find their lives linked often with the most uncongenial environments. The very wife of your bosom becomes perhaps a check upon your enthusiasm, and reproves your slightest stumbling, in order to keep you from thinking that you have reached self-perfection. Your business perhaps calls you into the most trying associations, and you are often tempted to think how much better Christian you could be, if the people and things around you were more according to your mind. You are quite mistaken. God knows just what weight you can carry and what discipline you most need, and you will find at last that He makes no mistakes, and that even the buffeting of Satan is to be counted among your means of grace.

II. Trial is a Challenge to Prayer.

"For this thing I besought the Lord thrice, that it might depart from me." It kept Paul praying, and there are people still that will not pray until they have to. "In the time of their trouble, they shall seek Me early." When they want to teach a camel or an elephant to kneel, they load him down until he has to stoop. And so God is bringing some of us to our knees by the weights He lets us carry. How Jacob learned the way to the ladder of prayer by his troubles. While the burden was manageable, he kept contriving, but when it became intolerable, he found his way out at the top and from Peniel's altar of prayer he came forth no longer Jacob, but Israel. The best steps to the throne of grace are the burdens with which the devil loads us down and the stones that he throws at us in the battle of life. Let us pick them up and construct a golden stair that will lead us up to God. That is what the throne of grace is for, real "help in time of need." The ancient type of prayer was "incense beaten very small." It is under the hammer and the flail of tribulation that our trials become prayers, and life's hardest places grow into Mounts of Transfiguration and memorials of vision and victory. Let us learn the practical meaning of His word of admonition, "Is any among you afflicted, let

him pray." "In everything by prayer and supplication, let your requests be made known unto God, and the peace of God that passeth all understanding shall keep your heart and mind through Christ Jesus."

III. Trial is the Preparation and Pledge of Grace.

"He said unto me, My grace is sufficient for thee." This word "sufficient" means that the grace is in proportion to the trials. The more trial, the more grace. Therefore it often comes to pass that we get through life's hardest trials better than the small ones. When the crisis becomes desperate, there is no one to go to but God, and we take such a hold on Him that we are not merely helped, but literally upborne in His mighty arms, and the trial passes over from us to Him.

There is something very beautiful in the origin of the word "sufficient." Used here literally it means "placed under." God's grace is placed underneath, and we have to get down, not up, in order to reach it. Therefore trials come to press us down to the place of blessing, and when we get low enough we can reach the "the everlasting arms." There is something even more beautiful in the tense used here. Literally it means, "He kept saying to me, My grace is sufficient for thee." It was not a moment's grace, but grace that continued moment by moment until the trial was passed.

And it was not merely grace to endure the trial; it was grace that brought him strength equal to and more than equal to that which he would have had, if the trial had been taken away. If the thorn was a spiritual trial he received something that made him spiritually happier and better than if it had not come. If the thorn was a physical infirmity, as some people think, then he received something that made him physically stronger than if he had not had it. He received no loss by it, but gain, and he counted it a real advantage because it brought the power of Christ to rest upon him. This is indeed to profit by our trials, and to be "more than conquerors through Him that loved us."

IV. Trial is the Great Revealer and the Great Reducer.

This is indicated by the last clause, "For when I am without strength, then am I strong." The object of the trial was to bring him to this condition, "being without strength." It was to reveal to him what he was not, and bring him to the end of his own confidence. That is really what God is after, our spiritual discipline. He wants to show us our helplessness and nothingness. We start out with self-complacency and think we are going to do it, and then He lets the devil loose upon us and soon our courage is gone, our love is gone, our faith is gone, and we think that all is lost. It is just then that we learn that God expected nothing from us, and wanted us to learn to expect just the same. Then when we can look up in His face and say, "Lord, I know that I am nothing, and am

not discontented to know it, but I take Thee for my life, my love, my strength, my holiness, my faith and my all," then we can say with Paul, "When I am weak, then am I strong."

V. Trial brings us to God and substitutes His power for our Self-sufficiency.

The end of all Paul's discipline was, "That the power of Christ may rest upon me."

It is a blessed discovery to find at last, that Christ has Himself passed through all the experiences of trial which come to us, and proved victorious in them all and is now able and willing to come into our life and repeat His victory in us. A large part of His life consisted in humiliation, uncongenial surroundings, adjustment to things distasteful and trying, and the enduring of "the contradiction of sinners against Himself." And this is the plan of real life through which most of our experiences run. The bearing of the cross is a very real matter. There are crosses fashioned of gold and gems, which people love to wear as religious adornment; but the real cross was a very rough and rugged one, with hard rough wood and coarse piercing nails and a thousand sharp and cruel thorns. And so the cross He bids us carry is one of real humiliation, irritation and trial.

Some one has translated this as follows: "Therefore I take pleasure in being without strength, in being insulted, in being pinched, in being chased about, in being cooped up in a corner for Christ's sake, for when I am without strength, then am I a dynamite."

This is the kind of a cross he has for many who read these lines. Your life has painful humiliations and reproaches. If you are wholly true to God, some of you know what it is to be pinched with poverty and embarrassment. Some you know what it is to be chased about by buffeting billows and unfriendly misfortunes. Many of you know what it is to be cooped up in a corner with financial pressure and restricting conditions that hinder and seem to hold your life in bondage, but all these are part of the school of spiritual growth and the process of God's educating grace, and it is through these things that Christ walks with us in fellowship and victory until we too can say, "I take pleasure in being pinched and pressed for Christ's sake."

But we must not forget the motive. It is "for Christ's sake." Many of you are going through hard places in life with patience and even joyfulness, because it is for the sake of some loved one. How much sweeter and higher the motive when it is for His sake.

In our harbor there occurred a collision lately, a ferryboat was cut below the water line by the sharp prow of the tugboat that had struck her. Instantly the water came pouring in and the passengers (many of them women and children) were in great peril. Happily a life-saving tugboat came along and the captain immediately leaped on the deck of the stricken boat, and ordered everything that could be found, mattresses, canvas

and all sorts of bagging to be hurled into the opening, and keep out the water until they could reach the wharf. At last there was nothing more to pile in and still the torrents were rushing through the opening. Then the brave man threw himself in, and adjusting his heavy body to the great yawning chasm, he fought back the waves while he ordered all steam to be put on and the vessel driven to her moorings. There amid the bitter cold and the broken ice he held himself like a wall between those passengers and a watery grave until the vessel was fast to the pier. They picked him up senseless, and carried him to the hospital, his face and hands lacerated with ice and blistered with the cold, and when at last restoratives brought him back to life he opened his eyes, and what do you suppose he said—"Were any of the babies lost?" Dear old sea hero, it was for their sake he did it. For Christ's sake. Oh, what a difference it will make!

Higher still was the noble utterance of good General Howard, when publicly slighted in a great review of the army that he had commanded, he was asked by General Sherman to overlook it for the sake of peace. At first he protested against the injustice of it, but when Sherman turned to him and said, "Howard, as a soldier I cannot expect you to consent to it, but I understand you are a Christian, and I thought perhaps that would make a difference." Then the injured officer immediately answered, "Yes, that makes all the difference in the world. Let it go for Christ's sake."

Beloved, let us think today of all the crosses that came to Him before the cruel cross of Calvary. And then let us think of all the crosses that we have brought Him in our inconsistent, thoughtless and disobedient lives, and then ask yourselves if you cannot say, "I too will accept the cross, and all the crosses for Christ's sake; yes, and I will take pleasure in them, too."

"There is nothing easier than fault-finding; any one can do it without religion, learning, or intelligence and with only a spoonful of brains."

One night recently as a gentleman was returning to his home from a meeting at Tournament Hall, he saw a man carrying two heavy parcels. Going up to him he suggested that he should carry one. Consent was gladly given, and as the Christian walked along beside the stranger he told him about Jesus the great Burden-bearer. After a few moments the man—who was as much touched by the practical Christian helpfulness of his unknown friend as by his words—accepted Christ as they walked along the street. In speaking of this beautiful incident, Dr. Torrey said:

"That is practical Christianity. If you see someone with too heavy a burden, help them to carry it, and then tell them how Jesus has borne the entire burden."—Ex.

Ethics of the Theater

A SERMON BY A. C. DIXON

"Abstain from all appearance of evil." (1 Thess. 5:22)

Not long after the Declaration of Independence, our American Congress passed the following resolutions:

"Whereas true religion and good morals are the only solid foundation of public liberty and happiness; Resolved, that it be and is hereby earnestly recommended to the several states to take the most effectual measures for the discouragement and suppression of theatrical entertainments, horse racing, gaming, and such other diversions as are productive of idleness, dissipation, and a general depravity of principles and manners."

Now, were our forefathers fanatics and fools, or did they have good reasons for passing such resolutions? The best Greek and Roman writers, such as Xenophon, Plato, Socrates and Tacitus, denounced the theater of their times as antagonistic to good morals. Athens suppressed the theater by law. In Rome "gross exhibitions and licentious buffoonery became the common rule of the play."

"The Roman theater," says Dr. Schaff, "became more and more the nursery of vice, and deserved to be abhorred by all men of decent feeling and refinement." Mr. Lecky declares that the "Moral and Mystery plays of the Middle Ages brought about the degradation of the church and all religion." Of England, Macaulay writes, "From the time that the theaters were opened they became the seminaries of vice." And Sir Walter Scott says of the theater in his day, "It was abandoned to the vicious. The best portions of the house were set apart for the abandoned characters." The play-houses of England were suppressed by Cromwell.

Actors as Witnesses

The fact that the theater as an institution is still bad is proved by the testimony of those who are most familiar with its workings. "None of my children," said Macready, the actor, "shall ever with my consent, on any pretense, enter a theater or have any visiting connection with actors or actresses. Edwin Booth said, 'I never permit my wife and daughter to witness a play without previously ascertaining its character.' This is an admission that the theater as an institution is bad, though some plays may be good."

Mr. Dumas, the play-writer, wrote to a friend, "You do not take your daughter to see my play. You are right. Let me say, once for all, you must not take your daughter to the theater. It is not mainly the work that is immoral; it is the place." Mr. Sothorn, in a newspaper article over his own name, says, "I have known some of our best performers who have found it necessary to first attend and see a play before they would allow their wives and daughters to go. Why was

this necessary? Why, because they knew there was very little cleanness in those places, and who better than they should know?"

John Gilbert, the veteran actor, wrote in the "North American Review," "I believe the present condition of the drama, both from a moral and artistic point of view, to be a subject for regret. Many of the plays that have been adopted from the French are open to the severest criticism on the ground of immorality." An actor, in passing a theater, said to a friend of Dr. Cuyler, "Behind those doors lies Sodom." Edwin Forrest, hearing Rev. Dr. Brantley denounce the theater as an immoral institution, lingered long enough to assure the preacher that he agreed with what he said, only he would make it stronger. Mr. William Winter, a dramatic critic, asserts that Christian ethics on the stage would be inappropriate.

A Bad Institution

With the friends of the theater, its actors, play-writers and critics, as witnesses, the case is established that the stage as an institution is bad. So far as I know, there is not a theater in the world which does not pander to depraved tastes in order to make money. The plea of the managers is that the public are to blame because they demand such plays. If this be true, the public taste is depraved. It is plain, however, the theater has done much to create the depraved taste that it feels called upon to gratify. The flood of moral filth which it pours upon a community cannot fail to degrade the people.

"There is scarcely an evil," said Henry Ward Beecher, incident to human life which may not be fully learned at the theater. There one learns how pleasant a thing is vice. Amours are consecrated, license is prospered, and the young come away alive to the glorious liberty of conquest and lust."

The Explanation

The philosophy of all this is found in the nature of the actor's profession. Acting is injurious to character. The best acting is the worst acting. To act a part anywhere is to weaken character. Every actor is a hypocrite while on the stage; that is, he must pretend to be what he is not. He must feign emotions and passions good and bad.

Dr. H. Clay Trumbull in his book on "Border Lines in the Field of Doubtful Practices," gives a chapter to the theater. "The chief and all-prevailing objection to the theater," says Dr. Trumbull, "is that the profession of an actor is in and of itself unnatural, baleful, and radically and universally wrong; and, because this is so, no change of controlling influence can make the institution which depends on and represents that profession an agency of substantial good or worthy of Christian countenance and support. On the

face of it, the profession of an actor stands all by itself in demanding of its votary that his main purpose and endeavor shall be to seem what he is not, to appear something else than his real self; and herein lies the essential and irremediable evil of this profession."

There is a wide difference between the church and the stage. The purpose of the stage, as we have seen, is to teach men how to act a part. The purpose of the church of Christ is to teach men how to be real. The purpose of the stage is to amuse; the purpose of the church is to save. The symbol of the church of Christ is the Cross; the symbol of the stage ought to be a baby's rattle. The purpose of the stage is to make money, and managers are not slow to do so even at the expense of good morals; the purpose of the church of Christ is to make character, and good morals are not for sale at any price.

The stage gives what people want, and, sad to say, the worst plays draw the biggest crowds; the purpose of the church of Christ is to give what the people need, regardless of its popularity. The stage ministers to "the lust of the flesh, to the lust of the eye, and the pride of life, which is not of the Father;" the purpose of the church of Christ is to crucify these things.

The stage is a caterer; the church of Christ is a prophet. The stage panders; the church rebukes. The stage in its tragedies glorifies revenge, which leads to murder; the church of Christ teaches forgiveness of enemies and the patient endurance of wrong. The tendency of the stage is to make people childish in their feverish desire for diversion; the work of the church is to make people childlike in their faith and love and simplicity of character. The tendency of the stage is to keep the race in its childhood of self-gratifying amusement; the work of the church is to lead the race into the manhood of self-sacrificing achievement.

The foot-lights are suggestive of the fact that the lower tendencies of human nature are there brought into prominence; the church of Christ would magnify the head-light and heart-light that reveal and develop the higher attributes of our being. In a word, the real church is the incarnation of the spirit of Christ—pure, humble, self-sacrificing and forgiving. The stage is the incarnation of the spirit of the world—lustful, proud, selfish and revengeful. And what God hath put asunder no man can join together.

Some critics insist that we must draw a distinction between bad plays and good plays, bad actors and good actors. We have conceded that there may be good actors, so far as one can be good whose business is dissimulation, but it is never good to pretend to be good. Prayer on the stage is rank blasphemy. Even if the actor really prays, he has no right to do it to be seen of men. Playing at religion is debasing to actors and beholders. The modern stage had its birth at a time during the dark ages when men were playing at re

ligion in their daily lives, and they would not, of course, refuse to play at it for the entertainment of an audience.

Lecky is right when he says that the "Mystery Plays" led to the degeneration of religion, and it is actually true that the degeneration of religion led to the "Mystery Plays." Playing at marriage and divorce on the stage weakens, if it does not destroy the sanctity of marriage and keeps the divorce courts busy. Playing at vice cannot fail, sooner or later, to make an actor vicious.

It is one of the discouraging signs of the times today that religious plays are becoming popular. It proves that the religious instinct in theater-going people is a thing to play with; and, while faith, prayer and praise are feigned, it is evident that real faith, prayer and praise are lacking. The Passion Play, though preformed by a simple country people with deep religious feeling, has not improved the state of true religion at Oberammergau; and I can think of nothing that would go farther toward breaking down real Christianity than the presentation of this farcical crucifixion of our Lord in the theaters of the world. Portraying the sacred and holy feelings is cant, which, on or off the stage, weakens religious character.

The only way to win people of the world to the true Christian life is to show them that we have something better than they have. People will not eat God's manna, which we recommend, while they see us turning from it and gorging ourselves with the onions of Egypt. And the only way to reform the theater is to convert it into something else. As long as it remains a theater it carries with it the elements of degeneracy. The playhouse, if run to make money, becomes the moral pesthouse by a process of natural law.

Solon denounced the actor's profession as "tending, by its simulation of evil character, and by its expression of sentiment not genuine or sincere, to corrupt the integrity of human dealings." Rousseau says of the stage, "It is the art of dissimulation, of assuming a foreign character and of appearing different from what a man really is, of falling into a passion without a cause, and of saying what he does not think as naturally as if he did." Archbishop Tillotson, Sir Matthew Hale, William Wilberforce and Dr. Rush join with Solon and Rousseau in condemnation of the theater on the ground that it is a "nursery of licentiousness and vice."

The moral quality of theater-going does not depend upon the play, which is only a small part of a great institution. If you go to the theater you will very properly be judged, not by the play you see, but by the institution that you patronize.

The plays which are better than the institution do not lift it up, but rather the institution drags down the play to its level. The whole is stronger than any part, and the whole gives moral quality to every part.

For a person who desires both safety and usefulness the wise course is to refrain from theater-going. If you care not for safety you have not that stamina of character which has a wholesome fear of evil. If you care not for usefulness you certainly have not the spirit of Him who went about doing good, nor of him who said, "If eating meat make my brother to stumble, I will eat no flesh while the world stands."

Let us give ourselves only to the things that are "pure, lovely and of good report," and we shall have no lack of joy. Ask "What would Jesus do?" and you will be led aright. —Union Gospel News.

[even now] working together for your good," and that the thing, or things, now pressing upon you must make up, in part, the "all things" that are working in your interest. God is managing all things for you; and He is too wise and good and mighty, to permit any evil to befall you, so long as your will is centered in Him.

4. Cherish the presence of Jesus in your heart at all times; and, when your consciousness does not report His presence, believe, most assuredly, that He is present; and always treat Him as present in you, regardless of what your feelings may be. You are called to a life of faith, not feeling; and, as your faith in Christ triumphs over your feelings, these last will soon disappear; and the solid peace of God will settle down in your heart, and your joy will be made full. Never let the least gloom steal over your heart for any reason; but, resisting all tendencies to sadness, just welcome Jesus to His place of absolute rule in your heart, and, sooner or later, according to the thoroughness of your faith, and the steadiness of your purpose of loyalty to Christ, you will reach the place of perfect victory.

5. Let the Lord have His own way with you, and readily acquiesce in all His providential dealings with you. Credit Him with the wisdom, knowledge, and power, requisite to the accomplishing of your highest good, at all times, and in all emergencies. Then, however things may seem to go, understand that they have gone His way, if you have committed them all to Him, and have really trusted them to His management. Accordingly, you should never repine at any temporal loss, if the thing, whatever it is, was committed to His care.

6. Consider, beloved, that all the so-called trials that come to you, after you have become wholly the Lord's are meant to furnish you with opportunities to get rid of self, and thus make it possible for you to "put on the new man" in all fulness, (Eph. 4:24). Welcome every trial that may serve as an occasion for a more complete effacement of self. Thus you may learn to "rejoice in tribulation," or "count it all joy, when ye fall into divers temptations," (Rom. 5:3; Jas. 1:2).

Beloved, if you will heed these suggestions, your spiritual progress will be rapid and thorough and you will make daily progress toward the goal of God's high calling in Christ Jesus, (Phil. 3:14). —Gospel Witness.

Hope is anchor to the soul. When Christians lose hope, they drift all over the sea at the mercy of the waves. Perfect love has a strong cable of hope; it hopeth all things. Hope and despondency are two extremes. Hope sees everything bright and victorious ahead; Despondency sees only disaster and gloom. Hope is of Jesus Christ; Despondency is of the devil. Whose influence are you under? —Sel.

Words of Encouragement to Those Seeking God's Best

BY A. S. WORRELL

1. Remember, beloved, that, if you are wholly surrendered to the Lord, He hath accepted you as His own, and is ordering all things with the view of subserving your highest good. If your heart is the abode of Jesus, and your body is a temple of the Holy Spirit, it is certainly true of you that all things are even now working together for your good, (Rom. 8:28). And however hard things may appear to the natural man, these are just the things your Father hath selected for you, and they must, therefore, be the very best for you at this time. If you will receive them as such, you will soon reach the place of perfect victory in Christ. So cheer up, beloved, and rejoice that the Lord seeth something in you that is worth testing, (1 Pet. 1:6,7).

2. The nature that writhes and rebels at the trials that come upon you should be promptly given over to Jesus for crucifixion

(2 Cor. 4:10,11); and you should account it dead through His mighty power working in you. He is manifested in us, to destroy the works of the devil (1 John 3:8); and, when through some sharp trial, we discover some element in our being, that is out of harmony with the nature and will of Jesus, we should even rejoice at the opportunity, thus afforded us, of getting rid of an evil that mars our peace, and stands in the way of God's highest thought being wrought out in our character and lives. Let us learn to refer anything in us, that is not just what Jesus approveth, to Him, that He may efface it from our being, and thus make room for His own growing life within.

3. Learn never to complain, or to be discouraged, at anything that happens, however hard it may be to the natural self-life; but always keep in mind that "ALL THINGS are

Why are not More Sinners Converted?

BY C. G. FINNEY

PART 2

Worldly Conformity

8. Again: Another difficulty in the way of sinners being converted is the low state of piety which is insisted upon in professing Christians. I do not mean to say that ministers do not occasionally come out and urge a holy life, and even a perfect life; but do they preach it so uniformly and so earnestly as to leave the impression upon the Church that they are really expected to abandon the world, to separate themselves from worldly society and worldly amusements and devote themselves wholly to God? Professors must not be allowed to call themselves Christians unless they separate themselves from all iniquity, and come out and show themselves, and live in such a way as to be easily and unmistakably distinguished from the world.

9. Again: Another difficulty in the way of success is to be attributed to the wrong views which many professors have in relation to the DIVINE SOVEREIGNTY. It is too much the custom for ministers to insist upon one particular truth, or to look at a truth in one of its aspects only, and thus, upon the whole, the true idea of the Gospel is lost sight of and a false impression is made. Now, I find nothing more frequent than wrong views of election and divine sovereignty. Many persons have this idea, that election and divine sovereignty have a peculiar relation to religion. Why not apply the sovereignty of God to everything else as well as religion?

Man's Responsibility

Suppose I am passing through the country, and I notice a farm where there is no spring crop; the hedges are broken down and the ground is in just the same state as it was last fall; and presently I see the farmer, and I say to him, "Why, friend, how is this, no spring crop? How do you expect a harvest?" And suppose he should reply, "Why don't you believe in the sovereignty of God? Don't you believe in God's divine purposes? Don't you believe it is already settled in the divine mind whether I shall have a crop? Do you suppose I could alter any of these things?" Now this surely would be to apply the doctrine which is true, in a perfectly false manner. And is it not applied equally falsely very frequently in reference to religion? Let me tell you that our responsibilities are just as great, and we are just as free to do our duty as if the sovereignty of God had nothing to do with our salvation. I dare not throw the blame upon God that sinners are not converted. Antinomianism has been substituted for the Gospel in many instances. The fact is, many persons have lost sight of the fact that the Gospel was designed to save men from sin and not in it.

10. This leads me to say, in the next place that the selfish efforts of sects and congrega-

tions have done much and are doing much to hinder this work. I mean this—the spirit which leads men to seek the interests of a particular sect or congregation in preference to the salvation of men. Men of this spirit seek the interests of a certain sect, and support a certain minister; they have very little interest in hearing of a revival in a neighboring congregation, or of any kind of success at any place but their own. With such a spirit as this how can there be any large success? It is not love to God and souls which calls forth their efforts.

Disappointing Experiences

11. Again another great hindrance in the way of success is this—the unbelief of the Church has been such that professors have become discouraged by their own experience. They have prayed in such a spirit of distrust in God, or from wrong motives, that their prayers, as a natural and necessary consequence, have not been answered, and they have come at last to doubt the reality of religion, because their own experience has been such a series of disappointments.

If these individuals should speak right out they would say, "O Lord Thou hast promised to give the Holy Spirit to them that ask Thee, and that Thou art more ready to do it than we are to give good gifts to our children; but I don't believe it! I have asked for the Holy Spirit a thousand times, but I have never received it, and therefore I cannot believe it to be true that Thou art willing to give it to those who ask." The language of their heart is "God has given these promises, but I don't believe them, for I never had them realized in my own experience."

Conditions Unfulfilled

Now, I ask the reason of this. Why, they have failed to fulfil the conditions of the promises and this is the reason they have not been fulfilled in their experience. Now, if you have a spirit of unbelief in your hearts it would be much better to tell the Lord so at once. Tell Him you don't believe the promises or that prayer is of any avail.

I knew a man once who did this. He said: "O Lord Jesus, Thou hast promised such and such things to them that ask Thee, but I cannot believe it; it is contrary to my experience. I am a father, and when my children ask of me that which they need, I am always ready to supply their wants; but, O Lord, Thou knowest that I have asked scores of times for the Holy Spirit, but have never got it. How can I believe that it is in Thy heart to give it?" Now, when this man spoke out thus honestly what was in his heart God gave him to see in five minutes the reason his prayers had so failed. He had neither believed that his prayer would be answered, nor had he right motives in asking for the

Holy Spirit. He was fundamentally faulty. He had prayed without faith and from sinful motives. But when he came before the Lord in sincerity, and opened fully the state of his heart, the Lord immediately poured out such a spirit upon him that he rose from his knees a new man. If when you preach the Gospel you do not expect it to take effect, or when you pray that your prayers will be answered, you become a stumbling-block to yourself and others.

False Witnesses

The spirituality of the Church is too low to make any impression upon the world sufficient for it to realize the true value of religion. God says of the Church, "Ye are my witnesses." This is what they ought to be, but they are become false witnesses. Like the spies who brought an evil report of the land, they make a false impression upon the world; and see the result! Are not the Churches saying that they do not believe that religion is what they expected it was. This is the testimony of their lives; they have tried religion and find that it is hardly worth having.

You see a minister preaching with energy, faithfulness, and earnest longing for the souls of men; but the members of his church are so cold and worldly-minded that they effectually neutralize his efforts; and he has frequently to groan within himself at their indifference. By their conduct they are saying to sinners, in reference to the solemn truths which have been uttered, and which perhaps have impressed their consciences—"Don't be concerned, don't be afraid; you have no cause to believe what the minister has been saying. It is his profession to say these things and they are all very well in the pulpit, but they are of no particular consequence." And thus they hinder the work of conversion!

The Remedy

Let the Churches as a body, pray in faith and labor devotedly, and sinners will be moved. It is impossible that it should be otherwise. But let me tell you that the mass of mankind will never be moved, and there will never be a revival in any church till religion is a living power in the hearts of those who profess to be Christ's disciples.

The church needs a fresh anointing. Only let the ministry be anointed afresh—let the Church be anointed afresh—let them pray in the Spirit, labor in the Spirit, walk in the Spirit, live in the Spirit, and every day they will shed a mighty, holy, and hallowed influence on the world around, and its power will be such as to compel men to believe that there is a reality in religion and the world will soon be converted to God.—Sel.

"It is a crime in the eyes of God to intimidate the witnesses in a courtroom. It is a crime in the sight of heaven to intimidate the witnesses to any degree of salvation."

SANCTIFICATION

WHAT IT IS AND HOW OBTAINED

A SERMON BY E. A. FERGERTSON

PART II

Second, there is a class of people who believe we grow into sanctification. They say, "Brother Fergerson, I believe a man has to be sanctified before he gets to heaven, but that he is sanctified by degrees." I always feel like asking him "How many degrees have you?" People are not sanctified by growth for growth does not purify but only admits of the expansion of something already possessed. "Sanctification is a work of God's grace in a man's heart whereby he is made holy." Sanctification is the doorway into the life and holiness is the life lived as you walk out into it. Sanctification is the act of God's grace whereby we are made clean, pure and holy. It is the very God that gave you peace that is to sanctify you. The Bible does not say we are sanctified by growth but says believers are sanctified by faith.

Many people believe you ripen in Christian graces and gradually come to the point where you get sanctified. If a man could grow into it he could not pray intelligently for it for he would expect to grow as long as he lived and therefore would never reach the final point of sanctification. The truth is, God wants us sanctified now. He does not want us to wait until we are ready to go into the grave. He took an oath to Abraham, "That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, *all the days of our life.*" (Luke 1: 74, 75.) All the days of our life—well this is one of them. Glory to God, this is one of the days of my life. I am glad that the Lord God Almighty took an oath that I might be sanctified all the days of my life and I am glad it has reached me. You might talk to me a month and you could not make me believe I haven't got it. A man told me on the train that if he had five minutes he could prove to me I had not. I told him he had all the way to the Allegheny Mountains, but glory to God, I knew I had it. He said, "Don't make so much noise, people are looking at us." After talking a few minutes he said, "I don't want to talk to you" and I said, "Bless God, now I want to talk to you." He just bit off more than he could chew.

Men can resolve against it, write against it and talk against it, but I am here to tell you God will give a man the experience if he wants it. The great God of heaven has promised it and there are accounts in the Bible of whole families who had it.

A pastor across the street from where I was preaching once came to me and said, "Brother Fergerson, I want to tell you I don't view the thing like you do. Your theory of sanctification is entirely different from mine." I said,

"I don't care about the theory, I have the thing and that is what I want to know." He told me he thought we grew into it, but didn't know whether he had grown in yet. I asked him how far he had grown in and he said he had no thermometer. I told him I did not think he had. If we grew into sanctification, some would be sanctified, some sanctified and some sanctifiedest.

The trouble with a great many people about growing is they grow like a bar of soap during a week's washing or a sack of flour with seventeen in the family to be fed. Those who believe in growing in grace say we teach that sanctification fixes us up so that we do not believe in growth in grace. We believe in instantaneous cleansing and growing after we get in. It is one thing to get in and another thing to grow. You cannot swim into a pond, but you can swim after you get in. The fight is not against holiness in this land, it is against quitting your crowd and the devil's gang. Everybody believes in holiness, though some haven't sense enough to know it. I have heard preachers say there is nothing in it and then get down and pray the Lord's prayer "Thy will be done on earth as it is in heaven." Don't go away and say you do not believe in holiness, for every time you pray the Lord's prayer you believe in it.

A man is not sanctified by growth, but he may grow after he is sanctified and he does. He develops and grows in all his faculties and powers and glorifies God.

The third class say we are sanctified just before we die. But suppose a man about to die got sanctified and then suppose he got well. He would still have it. If God could sanctify a man five minutes before death, he could five days. The Bible says God took an oath that we are to serve him in holiness and righteousness *all the days of our life*—not an hour or two. Sanctification not only fixes a fellow up to die but to live in Nashville, or the moon, or the sun, or in heaven—no matter where it is. Sanctification fixes you up for three worlds. If you should drop into hell you would shout the blood of Christ until the devil would want to get rid of you right off. A man could get sanctified just before he died, but he might get killed and not get the blessing. Many do. If God can sanctify you before you die, he can do it a good while before you die.

The fourth class say you get sanctified between earth and heaven. We all know that is not so. If anybody has any sense at all he knows that is not so. We know that what the blood of Jesus Christ cannot do this side of death it cannot do afterward. Only one element cleanses and that is the blood.

The fifth class believes that after you are converted, have the witness of the Spirit, and are not backslidden, you seek the Lord. In that saved condition, you are able to make a complete consecration for time and eternity and then trust the blood of Jesus Christ to cleanse you from all sin and sanctify your soul. This is the theory that will stand with the Bible and the only one that will. According to the Word of God it is the only theory that will stand with a "thus saith the Lord." God wants us sanctified and we will not get to heaven unless we are sanctified. I do not care what any church says, we must be cleansed by the blood of Jesus Christ or we will not get to heaven. That the Bible says so is positive proof "Without holiness no man shall see the Lord." So it is holiness or hell, turn or burn and you can do just what you want to do. You can curse and steal and kill if you want to. You can roll a little cigarette and stick it between your teeth and think you are somebody if you want to. I could do that too, but I am not low enough down. I tell you the truth, everybody is doing just what they want to. I am preaching holiness because I want to. I am living the sanctified life because I want to. I choose to let God have His way. I am a free agent. God says, "Choose you this day whom you will serve" and I have chosen. This is one of the days. He has kept me today; He can keep me two days. I am glad that, though the devil tries to darken sound doctrine, the Holy Spirit will enlighten us if we want to do God's will. There are not enough devils to keep a man out of heaven, for God will help him.

"This is the will of God even your sanctification." Just because you are a Methodist or Baptist or because your name is Smith or Brown or your hair is brown or red, that don't keep you from being sanctified. God is no respecter of persons but of character. Whoever gets to heaven must be cleansed by the blood of Jesus Christ. "This is the will of God even your sanctification."

I want to tell you that in the Judgment Day when we are weighed in God's golden balances, this Book is put on one side and we on the other and unless we have the blood of Christ this Book will outweigh us. There is no room for trifling in this holiness work. It is a serious thing. We will soon be dying and we will want something to lean on. Your little reasoning and cobwebs in your brain will not bother you when you are dying. You will want to be like Jesus. I thank God I never fought holiness. I walked in the light and the light led me to the blood which cleansed me from the guilt, presence, power and pollution of sin and we can have all this in this life.

You say if our hearts are made as white as an angel's and we can get a pure heart, we would be pure as God is pure. What does the

Bible teach but that? If you expect to get to heaven on less than that, you are mistaken.

We must be cleansed by the blood of Christ or we cannot see God. The blood has been shed for this purpose, Jesus gave His life for it, it is the will of God and God has commanded our sanctification. He calls us into holiness, provision is made for us and He positively says without it no man shall see the Lord.

Glory to God, I am glad of holiness. Our holiness meetings are the ones that are grinding out the most grist and getting people saved and sanctified. Lord help us to stay with the sanctified crowd. I am not ashamed of my crowd. I like the crowd and am willing to take the reproach. My Bible is the same as theirs but it is a treatise on holiness. A holy God inspired holy men to write a holy book to teach men to live holy.

writer, will furnish a fitting close. The author says:

"It is human to stand with the crowd: it is divine to stand alone.

"It is man-like to follow the people, to drift with the tide; it is God-like to stem the tide.

"It is natural to compromise conscience and follow the social and religious fashion for the sake of gain or pleasure, it is divine to sacrifice both on the altar of truth and duty.

"No man stood with me, but all men forsook me," wrote the battle-scarred apostle in his first appearance before Nero to answer for his life for believing and teaching contrary to the Roman world.

"Truth has been out of fashion since man changed his robe of fadeless light for a garment of faded leaves.

"Noah built and voyaged alone. His neighbors laughed at his strangeness and perished in style.

"Abraham wandered and worshiped alone. The Sodomites smiled at the simple Shepherd, followed the fashion, and fed the flames.

"Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone. Jesus loved and died alone.

"And of the lonely way His disciples should walk He said, "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

"Of their treatment by the many who walk in the broad way He said: "If ye were of the world the world would love his own; but because ye are not of the world, therefore the world hateth you."

"The church in the wilderness praised Abraham and persecuted Moses. The church of the Kings praised Moses and persecuted the prophets.

"The church of Caiaphas praised the prophets and persecuted Jesus. The church of the popes praised the Savior and persecuted the saints. And multitudes now, both in the church and the world, applaud the courage and fortitude of the patriarchs and prophets, the apostles and martyrs, but condemn as stubbornness or foolishness like faithfulness to truth today.

"Wanted, today, men and women, young and old, who will obey their convictions of truth and duty at the cost of fortune and friends and life itself."

It is not optional with the child of God to be sanctified or not. Such an experience is commanded over and over again in the New Testament alone.—Tongues of Fire.

Would to God that all the ministers who have been working with the power of intellect and human zeal and energy but with poor effect, may seek the definite baptism of the Spirit which brings the true power of God.—Tongues of Fire.

WATERS FROM THE SANCTUARY

Ezek. 47:1-10

Mrs. May Mabbette Anderson, Avondale, Alabama

STANDING ALONE PART II.

As one advances in the "narrow way," it truly becomes, so far as human companionship counts, a lonely way. One by one friends drop back, not finding anything congenial or attractive in the purely spiritual realm toward which the maturing and single-hearted believer's feet are now traveling.

Nor is this strange. Babies cannot enjoy or even utilize strong meat. Nor are they interested in the discussion of the nutritive qualities of such food as their limitations prohibit them from using. They cry for milk, and thoroughly enjoy the easily digested nutriment.

The writer feels that many advanced Christians are apt to judge too harshly those who lag behind. They forget, seemingly, how patiently God has borne with their own slow progress. And who among us but must admit, if we are honest, that our advancement in spiritual things has been far below what it should have been had we fervently and wisely utilized the opportunities open to us.

So, while we press forward, with no lingering glance on the path left behind, let us be very tender and patient toward those whose feet move haltingly in the upward way. Loving sympathy and gentle words calculated to incite hunger for deeper truths, will help the tardy pilgrim forward, far more surely than severe glances, or unwise airing pet theories for which the feeble traveler has no relish nor appetite. First awaken hunger; then give the food which hunger demands.

But, while this is true, let us see to it that we do not allow ourselves to be hindered in the race by the more tardy seekers after God's fullness.

It is eternally true, as each one learns from experience, that: "From the abundance of the heart the mouth speaketh," and one reaches a plane, in time, where it is impossible to converse with vivacity on the topics of the day, in a manner to please those whose hearts

and minds are filled with worldly things. Though—for conscience sake—one may for a season, diligently strive thus to converse, he is soon made aware that his attempt in that direction is a dismal failure.

Jesus and His personal love; the reality of spiritual things; the blessedness of communion with God become more and more the themes over which his tongue does not trip nor his mind falter.

Few indeed are those to whom he can freely speak of these things. And when he attempts it, a dead and surprised silence ensues, often as painfully intense as though one had attempted to converse in Greek with those who had never mastered the language.

It was thus with our Lord. How utterly alone He stood, even in the midst of His disciples, we can only dimly understand. In the sixth chapter of St. John, where He first teaches the deep things of God, we read: "From that time many of His disciples went back, and walked no more with Him."

It is pathetic, as indicating His human longing for the companionship of those to whom He could teach and speak of these precious truths, to note His question to the twelve: "Will ye also go away?"

Although they bore the test and remained, yet they utterly failed to understand His words. He walked alone with God, and went to the cross forsaken of all men.

Let us not think it strange, beloved, when we find our loved ones turning from us. It will hurt, but the pain will be more than covered by the sweetness of our Lord's smile and companionship. And sometime, if we are true, and live the life before these dear ones outlined in the thirteenth chapter of First Corinthians, our unceasing prayers in their behalf will bring the manifest answer, and we will have the joy of seeing them enter the sacred circle of Christ's chosen ones.

The following "clipping" from an unknown

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EDITORIAL

THROUGH THE SHADOWS

Charlotte F. Tippet

He has taught me through the shadows
What I never could have learned
Had my pathway been all sunshine,
And the joy-light ever burned.

He has taught me through the shadows
Of the days of weary pain,
That partakers of His suffering
Share with Him His blessed reign.

He has taught me through the shadows
That the discipline and trial
Were to "stabilish, strengthen, settle,"
And were only for a while.

He has taught me that the shadows
Of the partings often known
Are the links to bind me closer
To the Lord I love and own.

He has taught me that the shadow
Of the dark and silent tomb
Is, "In Christ" the gate of glory
And the end of toil and gloom.

He has taught me through the shadows
That when darkness reigns above,
'Tis the outcome of His mercy,
The expression of His love.

—Bel.

Be not rash with thy mouth, and let not
thine heart be hasty to utter anything before
God: for God is in heaven, and thou upon earth:
therefore let thy words be few. (Eccle. 5: 2.)

Wherefore, my beloved brethren, let every
man be swift to hear, slow to speak, slow to
wrath. (Jas. 1: 19.)

STAYED

Some one said "If I think of the world, I
get the impress of the world; if I think of my
trials and sorrows, I get the impress of my
failures; if I think of Christ, I get the impress
of Christ." How true! The longer we look
at our troubles the larger they get. We can
brood over wrongs either fancied or real, un-
til we become sour, cynical and misanthropic.
Fix our mind on danger and we are afraid,
but "Thou wilt keep him in perfect peace
whose mind is stayed on Thee, because he
trusteth in Thee." Mark you, if the mind is
STAYED, fixed on God, then perfect peace fol-

lows, but if it is fixed on something else, un-
rest is the inevitable result. God alone can
give perfect peace, and only those who choose
Him as their everlasting portion and abide in
Him, have this inestimable treasure.

DWELL DEEP

Launch out into the deep. The soul is on-
ly kept like a watered garden by constantly
going deeper in Christian experience. We
need a deeper faith, a deeper joy, a deeper
peace, a deeper gentleness, a deeper love, and
so on through the entire catalogue of Chris-
tian graces. We cannot live this year on the
plane where we lived last year, for more
light and larger responsibilities require a deep-
er experience. This is the reason why some
grow dry and dead in their souls. They fail
to go on. To merely cross the Jordan will
not do. We must go on, through the walled
cities, conquering the thirty-one kings, on
up into the mountains, exploring the land.
Then there will be a perennial freshness and
glory about our lives.

There is another significant fact connected
with this thought which all Christian work-
ers would do well to heed. The burnt dis-
tricts will yield a good crop if they are culti-
vated from time to time by persons who them-
selves are going down into the deeper things
of God. Just to keep on emphasizing the
second work of grace and stopping there
would soon cumber us with a lot of burnt dis-
tricts. But these may all be made to yield a
good harvest if they are tilled by workers who
both in their experience and teaching have
gone far into the deeper things of God. Many
a camp-meeting which now seems a little dry
and barren would blossom like a garden if
cultivated on this plane. Dwell deep.

FAMILY PRAYER

There is a lamentable neglect of family
worship these days. The pell-mell, hurrah
spirit of worldliness which has seized us has
left little time or disposition to maintain that
priceless relic of sainthood—the family altar.
Our children grow up without proper relig-
ious training, that subtle and powerful factor
a praying Home has been superseded too of-
ten by a thoughtless, careless, selfish type of
family life that bodes no good for the future.
To be sure there are exceptions here and
there, but the drift of home life is away from
the old standard of family government and
piety. Charles M. Sheldon writing, in the
Sunday School Times of his boyhood days,
says:

"Family worship was a sacred institution
in our home. Each morning, before work,
we gathered together, and read two ver-
ses in turn, beginning with my father
and going round the circle according to
our ages. Then we knelt and my father
prayed long and earnestly for the kingdom of
God and our spiritual welfare. It was a hap-
py half-hour, and nothing was allowed to in-
terfere with it or to shorten it. If a neigh-

bor came,—which occurred rarely,—he could
wait until the service was over. Even if a
prairie fire or tornado had suddenly swept up
and threatened to destroy our home, I do not
believe my father would have shortened his
prayer one sentence. He was a man of faith.
He believed in the actual presence and pow-
er of God, and his life was one of rare beauty
and power. In how few homes today is the
family altar maintained! And I firmly be-
lieve that to its decay is largely due the
present powerlessness of the church.

"I was required to read the Bible daily, and
had read it through four times when I was sev-
enteen years of age, and instead of regretting
this as a useless task, I today consider it the
best training of my early years."

AHEAD OF THE PROCESSION

People who by virtue of their devotion to
the truth are far ahead of their contemporaries
have usually been styled cranks, fanatics, ec-
centric and extremists. This is the part of
the price they have to pay for daring to pull
away from the "common herd" and boldly fol-
low their convictions. This has been true in
every realm of life, whether scientific, social,
church or state. The man who dares to lead
the van has to stand alone and become a tar-
get for those who are content with the "dead
level." The next generation moves up to
where he stood when they crucified him
and then they endeavor to atone for the sins
of their sires by putting a lot of cold marble
over his dust, and embalming his memory in
glorious eulogies. Well, such things look
hard, but maybe they are the best stuff on
which to feed martyrs. If they were treat-
ed otherwise they might become dull, effem-
inate, prosy timeservers like so many others.

Some one in writing on "Extreme Men"
says:

"All who know anything about history
know that men who were considered extreme
in their day were, when right, the greatest
reformers the world has ever known. Indeed,
such men are the only great and lasting bene-
factors. The man who merely voices the
views of his fellows may be popular and even
useful for his day, but he usually dies with
his day, while the extreme man, who sees fur-
ther than his contemporaries, and generally
thinks counter to them, is regarded and de-
clared to be an enemy. Such a man, if he is
strong and fearless, is a foe to the evil among
men and often to the established order of
things. If God be with him, one or two
things will come to pass—he will either, after
much suffering, conquer and turn the tide
during life, or he will be crucified by one gen-
eration, dying in apparent defeat, and will
conquer in the next generation. Besides,
what one generation regards as extreme, an-
other will consider altogether conservative.
This is true in political, literary, scientific and
ecclesiastical circles. But it is cruel to crucify
men for the advocacy of unpopular principles,
and later espouse these very principles.

"Much more could be said, but the conclu-
sion of the whole matter is: Very few people
think, and think God's thoughts after Him.
Very few are faithful unto the death of all
that others hold dear. But these few are the
human saviors of the race, and resurrection
for themselves and their cause is sure."

A Waking Vision

The tomtoms thumped straight on all night, and the darkness shuddered round me like a living, feeling thing. I could not go to sleep, so I lay awake and looked; and I saw, and it seemed this: That I stood on a grassy sward, and at my feet a precipice broke sheer down into infinite space. I looked but saw no bottom; only cloud shapes, black and furiously coiled, and great shadow-shrouded hollows, and unfathomable depths.

Back I drew, dizzy at the depth.

Then I saw forms of people moving single-file along the grass. They were making for the edge. There was a woman with a baby in her arms and another little child holding on to her dress. She was on the very verge. Then I saw that she was blind. She lifted her foot for the next step—it trod air. She was over, and the children over with her.

Oh, the cry as they went over!

Then I saw more streams of people flowing from all quarters. All were blind, stone blind; all made straight for the precipice edge. There were shrieks as they suddenly knew themselves falling, and a tossing up of helpless arms, catching, clutching at empty air.

But some went over quietly, and fell without a sound.

Then I wondered with a wonder that was simply agony, why no one stopped them at the edge.

I could not. I was glued to the ground, and I could not call; though I strained and tried, only a whisper would come. Then I saw that along the edge there were sentries set at intervals. But the intervals were far too great; there were wide, unguarded gaps between, and over these gaps the people fell in their blindness quite unwarned; and the green grass seemed blood red to me, and the gulf yawned like the mouth of hell.

Then I saw, like a little picture of peace, a group of people under some trees, with their backs turned towards the gulf. They were making daisy chains. Sometimes when a piercing shriek cut the quiet air and reached them, it disturbed them, and they thought it a rather vulgar noise.

And if one of their number started up, and wanted to go and do something to help, then all the others would pull that one down. "Why should you get so excited about it? You haven't finished your daisy chains yet. It would be really selfish," they said, "to leave us to finish the work alone."

There was another group, it was made up of people whose great desire was to get more sentries out; but they found that very few wanted to go, and sometimes there were no sentries set for miles and miles of the edge.

Once a girl stood alone in her place, warning the people back; but her mother and other

relatives called, and reminded her that her furlough was due; she must not break the rules. And being tired and needing a change, she had to go and rest awhile; but no one was sent to guard her gap, and over and over the people fell, like a waterfall of souls.

Once a child caught at a tuft of grass that grew at the very brink of the gulf; it clung convulsively and called, but nobody seemed to hear. Then the roots of the grass gave way, and with a cry the child went over, its two little hands still holding tight to the torn off bunch of grass. And the girl, who longed to be back in her gap, thought she heard the little one cry, and she sprang up and wanted to go; at which they reproved her, reminding her that no one is necessary anywhere; the gap would be well taken care of they knew. And then they sang a hymn.

Then through the hymn came another sound like the pain of a million broken hearts wrung out in one full drop, one sob. And a horror of great darkness was upon me, for I knew what it was—the cry of blood.

Then thundered a voice, the voice of the Lord: and He said, "What hast thou done? The voice of thy brother's blood crieth unto me from the ground."

* * * * *

The tomtoms still beat heavily, the darkness still shuddered and shivered about me; I heard the yells of the devil-dancers and the wierd shriek of the devil possessed just outside the gate.

What does it matter after all? It has gone on for years. Why make such a fuss about it? God forgive us! God arouse us! Shame us out of our callousness! Shame us out of our sin!—From Amy W. Carmichael's book on Mission Work in South India, "Things as they are."

THE HIDDEN GOD

Rev. F. B. Myer says: "We are always treading in the recent footprints of God; entering chambers that He seems just to have left; catching the glow of light which has just fallen from His face; but we always miss Him. We go forward, and He is not there, and backward, but cannot perceive Him; we speak, and feel that He hears, but there is no reply; we look up, and know that He is looking down, but we cannot see Him; we feel after Him, and are conscious that His hand is somewhere in reach, but we never touch it."

Then is it not enough for us to doubt God's love, to question His infinite fatherliness?

To answer such a question from a human standpoint, let us say that happy is the child who has a father, who loves, protects and teaches his boy, but is ever out of his reach,

yet ever near. So that the boy will say to himself again and again: "My father loves me and I love him, but he has in him what I have not; he knows more than I do; but I must possess what he has and know as he knows."

Yet the wise father ever keeps out of reach of the growing, imitative child. They are one in heart, mind and life, yet the father is always distant, smiling back at his beloved son and beckoning him on.

Here is the secret of normal growth, of everlasting development.

Suppose the boy catches up with the human father and then passes him by, when the father might still be ahead and ought still to lead his child. It would be inevitable that the child's respect for his father would grow less and less; and while he might love him from a sense of duty deep down in his heart he would be ashamed of his father.

Such a supposition with reference to the divine Father is impossible; and yet we have in this illustration a good reason for God always being out of our reach.

Again God is hidden from us because He is Spirit and we are earth-bound and carnalized in every part. Not only are our bodies material, but our spirits and souls are in captivity to the flesh. May God pity us and somehow break the mighty shackles. The hell-forged chains that bind us down He wants to break and would if we would let Him.

But even after we are delivered from the captivity to the flesh, from the carnal mind, which is enmity against God, there is a vast and infinite distance between the eternal Father and His human child. He may allow us once or twice in a life time to see, as did Moses, His retreating glory; but we could not if we would, endure the intolerable shining of His face. "No man can see my face and live" was God's own declaration to His chosen representative on the earth. "No man hath seen God at any time" declared the Son who came forth from His bosom; and yet thousands have seen Him afar, have seen Him dimly and are living to see Him more clearly. Lastly, that which is seen is temporal, that which is not seen is eternal; and therefore all the mightiest and most salutary forces are unseen.

No one ever saw electricity or magnetism; we only see their manifestation. No man ever saw the law of gravitation or any law; we only see its operations. No man ever saw the love in a human heart, we only behold and rejoice in its fruits. No man ever saw life, nor can it be defined and understood, yet we all live.

Then shall we be surprised when we fail to get at God, from whom come life, law, love, all pure principles, powers and perfect gifts?

But what an eternal delight it will be to follow on after Him as He smiles upon us and beckons us toward Himself. We shall yet see the King in His Beauty.—Ex.

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

Dickson, Tenn.

Dear Cousin Eva:—I am a girl sixteen years of age. Papa takes *LIVING WATER* and I enjoy reading it. I am a Christian and want to see other people saved from their sins. I go to Sunday-school every Sunday and Miss Mary Suggs is my teacher and I like her very much. I have two brothers and one sister and they are all Christians. I have one half-sister and she is a sweet little girl. Pray for our prayer-meeting at Kno every Wednesday night. Pray that I may be sanctified and be instrumental in saving souls from their sins. Well I will close with much love to the cousins and Cousin Della Springer.

Ashford, Ala.

Dear Cousin Eva:—I am eleven years old. Papa takes *"LIVING WATER"* and I enjoy reading the children's page very much. I have one sister and one brother living and one sister dead. I am a Christian and want you to pray that I may be wholly sanctified. For pets I have two goats, which I think a great deal of. Brother and Sister Bruner and little Joseph stayed about seventeen days with us while they were preaching here. They were a blessing in our home. Your new cousin,
Mercer McKemie.

Dear Della and little Mercer, I am glad that you desire to be workers for Jesus. We can by the grace of God be true to our Lord, and do many things for Him as soon as we get saved. But to be real soul-winners for Him we must have the power of the Holy Ghost. And, dear girls, I know of no way to have Him except to let Him become our Sanctifier and come in to dwell. Then He can work thro' us, and reach others. Only God's Spirit can reach people's hearts, to convict, convert and sanctify them. If we are not letting the Spirit have right of way with us, He can't use us as instruments in getting at people. I do pray that you will see this is the most important thing that can come to Christians, the reception of the Holy Spirit. Really fruitful lives are impossible without Him. Yield all to God and let Him sanctify you.

Nat. Miss.

Dear Cousin Eva:—This is an old cousin that wants to put a few words in your paper. I have just been reading *LIVING WATER* and think it is one of the best papers that I take and it is food to my soul. I just can't do without it and I am so glad when the time comes for it to come. I always hunt the children's letters and Cousin Eva's answers for they are real interesting. Cousin Eva has my sympathy, as I know what trouble children are with the whooping cough; also a baby with swollen gums. I will put in two good recipes and if you like you can print them. Remember me in your prayers. Your sister saved and kept by the blood of Jesus,
Mrs. O. F. Forman.

I am happy to say that the coughs are almost gone since the warm spring weather has

come, and that the baby's two little white "pegs" are well through. I will print our sister's prescriptions for the benefit of others. I appreciate her kind letter very much, and am so glad she ever "opened up to heaven the windows of her soul," giving God the opportunity to fill her with His Spirit.

A Good Liniment

The yolk of one egg; one tablespoonful of good vinegar; one tablespoonful of spirits of turpentine. Mix well, put in a bottle and cork tight.

A Cure for Whooping Cough.

Croton-Chloral Hydrate	200 grains.
Wine of Cardman	4 ounces.
Wine of Antimony	1 ounce.
Syrup of Tolu	1 "
Mix well.	

Dose. Half teaspoonful every three hours.

Gibson, M.

Dear Cousin Eva:—I will try to write a few lines to *LIVING WATER* family, which I think is a family of God's children and I request them to think of me when they are on their knees in prayer. I enclose one dollar to be sent to foreign missions and send it where you think it is the most needed. Oh, how it makes my heart ache when I think of those dear ones in darkness, dying without hope in God or His Son. Oh, may it reach every believer in Christ Jesus to do something for those perishing souls. Pray that I may have the oneness in Christ alone. I feel so much better now that I want to be just what the Lord wants me to be, for it is not all of life to live nor all of death to die. I want to get so close to God that I will be a blessing to others and glorify God's name and be ready to meet Jesus when He comes. Your sister in Christ,
Mattie Floyd.

The Lord bless this dear sister and give her the desire of her heart. I believe God is pleased to hear us really wanting something of Him—hungry in our hearts for His gift and graces. I am glad we, who are His children, have an intense longing in our hearts to be like Him, and He promises to give us the desire of our hearts.

Stewart, Tenn.

Dear Cousin Eva:—Will you take in a girl of twenty-two years to join your band of cousins? I am not a Christian but would like to be. Pray for me that I may have a change from this. I was once a good girl but neglected my work and daily prayers and soon backslid. I feel I have gone wrong by not obeying my precious Savior when He would be knocking at the door of my heart. I have two sisters who are Christians and belong to the Committee. My father and mother pray for me. My father and I desire the prayers of all the dear Christians. I want to tell Bros. Frank Beville, Collier and others to pray that I may become a good true Christian. Cousin Eva, I know you are a good Christian woman and will you pray for me once a day, if you can. I love your name and I love every Christian and I think holiness is the best. I want to become a sanctified girl. I am so glad we have a good holiness preacher for our pastor and all the friends around here are so glad he is coming every third Sunday. I will close for the first time and if I am made welcome I will come again. Your new Cousin,
Annie Reeves.

My dear girl, if you have wandered away from God, go down to Him in confession, ask forgiveness, and promise obedience. It is a grievous way to treat our merciful Father, to stray away from Him, become careless and indifferent, and neglect Him in our lives. I speak from sad experience. Don't waste another moment but get right with God as soon

as you can. And when all is made right, then you can talk to Him about the wonderful gift of the Holy Spirit in His sanctifying power. O, my dear, Cousin Eva wishes she could make you see backsliding as she saw it. The awfulness of it made her heart quail and she trembles at the thought of anyone being a wanderer from God. I hope you will write me that you have confessed the sin of it to God and received His kiss of peace.

Dear Cousin Eva and all the Cousins:—According to promise, I will write again. I want to thank you, Cousin Eva, for your kindness in calling attention to the Orphanage at Bolingbroke and for the two dollars you gave as a nest egg, and you cousins for your liberal responses through Cousin Eva and directly to Sister Tyler through the mail. She will write personally to all whose addresses she can get. All the help that is coming in through *LIVING WATER* is very timely, as since I last wrote our little three room building, that we were using for a nursery, has been burned. The loss of furniture, bedding, sewing machine, etc., was considerable for us but we have the assurance that it will work for our good and His glory. In our last we told you of Minnie's rescue, now we will tell you of her healing. Soon after the article was published in the Atlantic Constitution Minnie was taken very ill with abscess in the head, not of the ordinary kind, but a disorder from which a Specialist said only one in a thousand recovered. They watched by her bedside day and night for more than two months. She had every attention that loving hands could bestow. No one entertained any hope except the devoted ones, whose faith laughed at impossibilities. The little darling, though only two years old, had been taught to pray, and in her intense agony, instead of being excited by the loud earnest praying around her bedside, it had a soothing effect, and when it ceased she would look appealingly at them to continue. She came to the place where she could not take any nourishment. She grew weaker and weaker until it seemed evident that she was dying. Her eyes were set, her hands drawn back to her shoulders and her body was getting cold. Those who had no faith said she would be dead in ten minutes, but her rescuer held on to God, standing on the promise that had been given them in the beginning, that she was a proper child, a chosen vessel. Just when she seemed to be breathing her last, "Aunt Mollie" opened the Bible to Mark 5: 35-43 and in obedience to the last verse she ordered something for her to eat and by the time food was prepared she had revived and to the astonishment of many she ate and began to amend from that very hour. She is rapidly gaining strength, and will soon be in her usual health. In my next I will tell you about "Moses" the first baby that ever came into the Home. Yours in His name,
Lillie Condon.

Let us ask the Lord to bless this work and that many children may be rescued from lives of sin because of its open doors. The Lord grant that Sister Tyler and her helpers may be yielded instruments in His hands, that He may use as pleases Him. O, that all of our work may be of God, done in accordance with His wishes! Then indeed will real good, the most good result. It touches my heart to think of those who were not kith or kin, watching at Minnie's bedside, while her own mother had deserted her. I am so glad God raised up these loving friends for the dear little girl. Pray, dear children, that Minnie may grow up into a sweet, lovely Christian woman.

Cousin Eva.

What the Postmaster Did Not Know

Recently the assistant postal officer at Hankow, China, was talking with his superior. The latter, a Scotchman, was expressing himself on the subject of Chinese Christians. He spoke as foreign officials, tourists and others who know little about the subject generally do. "The minute you tell me a Chinaman is a Christian," said he, "I want nothing more to do with him. He is no good."

The assistant postal officer happened to be not only a Christian, but also well acquainted with the facts. So he asked the postmaster a question. "What do you think of Mr. Liu?"

"He is a good man. We could not do without him."

"Well," said the assistant, "he is a Christian."

"H'm!" was the postmaster's only comment.

"What do you think of Yang?"

"Thomas Yang, in the registry department?"

"Yes."

"He is good. We have just promoted him to entire charge there."

"He is another," said the assistant.

"What do you think of Tsang?"

"You mean John Tsang, that big fellow in the registry department?"

"Yes."

"He is a first-rate fellow, very trustworthy."

"He is another Christian."

"Oh!" said the postmaster.

"What about Joseph Tsai, at Yan Yang?"

"Well, we have given him entire charge of that office," said the postmaster.

"He is another Christian."

"Indeed," said the postmaster.

"How about Tsen?"

"You mean the man we have just sent to Hunan, to take charge of the new office at Hsiang-t'an? There is nothing the matter with him."

"Well he is a Christian."

"Oh, keep still!" said the postmaster. "That will do!"

The facts are even better than this incident indicates. Of eight Chinese employees in the Hankow office four are Christians, and these four are the ones who have steadily earned promotion, and now occupy the highest positions. They are the best men in the office.—Lookout.

"One day in Maryborough, Australia, a man called at the house where I was staying—one of the finest looking men I ever saw. He had a splendid head, broad, high, domelike forehead, overhanging eye-brows, piercing eyes, and a stalwart frame. He said: 'What have you against me?' I said: 'What do you mean? I don't know that I ever saw you be-

fore.' He said: 'This is what I mean. I am not a Christian, and make no pretensions to being a Christian; but I claim to be a man leading a moral upright life, doing my duty by my fellowmen in all the relations of life as far as I understand it. But I have not accepted Christ, and don't profess to accept Him. Now, what have you against me?' I said: 'I have this against you. Jesus Christ is your King by divine appointment. You say you have not accepted Him. You have rejected Him.' I looked into those piercing eyes; they looked into mine. I said: 'I charge you, sir, with high treason against Heaven's King.' A dark look came over the man's face. Without a word he rose to his feet, passed out of the room, and out over the lawn without looking around.

"Days, weeks and months passed. We had gone to Tasmania, and had come back to Australia, and were in Ballarat. One day at the close of an afternoon meeting in Ballarat that same man with the piercing eyes came to me and said: 'I have come way down from Maryborough to tell you that you shall never again charge me with high treason against Heaven's King.' He held out a powerful hand, and I put mine into it. He said, 'Down!' and down we sank on our knees, and he handed in his allegiance to Heaven's King, Jesus Christ."—Sel.

God's Way of Salvation

BY E. P. MARVIN.

CONTENTS

What is to be Lost?
What is to be Saved?
God's Preparatory Work.
God's Way for Man.
Assurance of Salvation.
Old Testament Object Lessons.
New Testament Examples.
The Sinner is Without Excuse.
"Mysterios Perplex Me."
"I am not Prepared."
"I am too great a Sinner."
"I Cannot Believe."
"What kind of Faith saves?"
"What is Repentance?"
"I want a good Religious Experience."
"I do not Feel like It."
"I Cannot Give up All."
"I Fear I Cannot Hold Out."
"I Dread a Public Profession."
"Not To night"
A Good Confession.
A Pastor's Counsel.

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Fourth. You can look up the poor who are living for eternal life. Many of these there are who should have the Bread of Life and yet will never have it unless some one provides it for them. Will you do this, either by paying for them or getting some one else to?

Fifth. You can do a good work by sending in the name and address of as many persons as you can, to whom sample copies will be sent if you will promise to see them personally or write them asking them to subscribe for the paper. Write the names and addresses very plainly, as we are compelled to throw away many lists because we can not decipher them.

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PENTECOSTAL MISSION PUBLISHING CO., Nashville, Tenn.

FIELD NOTES

The Lord willing, I will assist the pastor at Pleasant Ridge, Tenn., in a meeting beginning the 23rd.

P. E. Bailey.

Pleasant Ridge, Tenn.

—000—

B Carradine is engaged in a meeting at Austin, Tex. He goes to Vanceburg, Ky., May 7-17 and to Roanoke, Va., May 19-28.

—000—

We are in a gracious meeting here at Stewart. Souls are being saved and sanctified and there is a blessed undercurrent of power moving. Bro. Jno. Oakley, of Danville, Va., is assisting us. Leroy Lee Banks, Stewart, Va.

—000—

J. L. Roby writes from Asbury College, Wilmore, Ky., that he is open for calls to do evangelistic work during the summer. Those wishing his service can write him there. He is a capable, devout young man.

—000—

I have held several services at this place and the Lord is blessing me in the work. Pray God's blessing on the work. We will conduct an all day service at the Presbyterian Church the fourth Sunday in this month. Your brother in Christ, N G. Pomeroy, Mt. Juliet, Tenn.

—000—

I preached for the Redron Band Sunday and had one conversion and two sanctifications. It was a hallelujah time among the Christians. Pray much for me. I am pressing forward with complete victory in my soul. God bless you. Saved and under the blood,

S. W. McGowan.

Springhill, Tenn.

—000—

We are having a good meeting at this place. Souls are weeping their way to the cross. It is easy to have a revival where the seed has been sown. God has used Bro. Rodgers at this place. He ran a mission all the winter and did a great deal of street and personal work. The churches and sinners say he has done more good than any man has done in ten years. They are building a large hall and are moving right along.

M. M. Pinson.

Corinth, Miss.

—000—

The Lord is blessing us in a wonderful way here. Bro. T. B. Dean was with us till Friday morning. I believe this is the place the Lord wants me. We had a good prayer-meeting on Cotton Mill Hill Saturday night. Four or five claimed faith in Jesus. Sunday was a day of victory with God's people. Had a good crowd at night with five at the altar for prayer. I find an open door here for work.

L. I. Fort.

Columbia, Tenn.

—000—

Mr. Henry Martin, my co-laborer in the meeting at Far Station, Ky., last Christmas, preached there yesterday. There was one conversion and one sanctification. We believe the Lord has begun a blessed work. N. B. Kenney, Sister Lucas and the young people are pushing the Sunday-school and prayer-meeting. God bless them. Miss Lydia Ward, of Asbury College, answered the call to the mission field last week. I love the Lord and am getting more and more of the adamant.

J. L. Roby.

Wilmore, Ky.

—000—

We are now in a traveling mission work. I want to contract with some consecrated Christian to go with me. I am eighteen years old. My father is at the head of this work as principle. We will take married or single ladies and my father will take married or single men. If anyone feels led of the Spirit to work for the Lord in this kind of service, please write me at Dodson, La., Box 88. Anyone wanting to go can join us at any time they feel like coming. May the Lord direct. Yours in the field for God,

Vada E. Ponder.

Randolph, La.

I hoped Bro. J. H. Collins would report the meeting he held for us, in your good paper, but as he has not done so, I will write a few lines for the glory of God. Bro. Collins came to us the last week in March and preached a week in the church. He seemed to be anointed from on high and better sermons I never heard. The attendance was small on account of the busy season and opposition from the pastor but great good was done and we praise our loving Heavenly Father for giving us such a season of refreshing. Dear Saints, pray for our Camp-meeting that we hope to have early in the Summer. We want such an awakening as we have never had before. May God bless the Editor and readers of your good paper. Your sister saved,

Anna B. Hardy.

Victoria, Miss.

—000—

It has been some time since I have written you. Owing to sickness I have not been out in the work much this winter. However, the Lord allowed me to be at Bonnie, Ill. for a few days and am just home. Bro. Huffman, P. C., came for me and gave the meeting entirely into my hands. The people seemed to think it was a very satisfactory meeting but it was not all we desired. About twelve were blest. We had great outpourings from the Lord at almost every service but the people are hardened, as they are at every place where the gospel has been heard and rejected, as it has at Bonnie. This town is just one mile from the "Bonnie Camp." The devil, through some of his instruments, did some dirty work with the church fixtures, lamp chimneys, window lights, etc., but he is now being arraigned before the "powers that be" and we hope he will see that the God-fearing people of Bonnie aim to uphold the cause of right and order. We are on the victory side, praise God. We will give our summer slate later as it is not entirely filled out now. Yours in the battle,

B. L. Patterson.

Mt. Vernon, Ill.

—000—

All glory to God for victory through Jesus. We are still far in advance of the enemy. Our revival began Friday night under the sacred old tent in which God sanctified me. Great interest was manifested. God is working wonderfully in the hearts of the people. Pray much for this revival and for the Pentecostal movement at Corinth. The tabernacle is going up rapidly but we need \$200 in order to complete the building by the time the tent has to be taken down at the close of the meeting, otherwise we will have to pay storage on our seats. Now this is not much. Forty people at \$5.00 each, eighty at \$2.50 each or two hundred at \$1.00 each, will give us ample means and not oppress anyone. So beloved readers, earnestly seek the will of God concerning this matter and if it pleases Him for you to send us a small donation, we will gladly receive it and place it to the glory of God. We are asking God to give us this amount by Wednesday, April 26th, so let us find what the Lord would have us give and have it in the post office by that time or as early as it is convenient. Send it to Bro. H. G. Rodgers or to me, as I am one of the trustees of the building. All praise to Him who saves, keeps, heals, sanctifies and satisfies,

R. H. Kemp.

Corinth, Miss.

—000—

We find our new home just as dear as the one in Igatpuri, for just as the little child said, "Where mother is, there is home," so we find, where our Father is, there is home. There is much malaria in these low lands and we find the need of looking to Jesus for health. He is supplying our need and giving strength for the day. We praise Him most of all for the work He is doing in our hearts day by day and for the desire to be like Him, that we may make Him known to these people who are in such darkness. Our labor has not been in vain the past year. We knew God was blessing on the language. Yesterday, March 23rd, Bro. Fuller came to examine us. We all felt a little nervous when we learned the day before that he was coming. But God met us and calmed our fears, so that we were able to give thanks for even an examination in Marathi. Bro. Fuller prayed that God would "keep us quiet and enable us to tell what we knew" and He

did so. We liked the quiet way he had of finding out what we knew of the language and the weak places he pointed out. We are glad to report that he considered our work well done and that we were ready for our new course. He also said we might and should go out each evening to tell the story of Jesus. We have been out some and felt our lack of words to express our thoughts and yet we know God has been blessing the Word given out, the songs and testimony. Praise God for all the victories won, for His love and care. Continue to pray that we may be our best, that is, the best He can make of us for His service, that we may win many souls that will be numbered among His jewels when He comes. We are looking forward to the time when we shall have some recruits from the home land. May God call out, prepare and thrust forth many laborers in both the home and foreign lands. We are all well and rejoicing in the Lord. Am glad to know of the gracious work in Springfield, Tenn. Yours in Christ,

Mrs. Rosa Lowe Coddling.

Vasind (Thana) India.

DEATHS

Webster

Mr. B. F. Webster departed this life Saturday, April 1, 1905, at the age of sixty-six years. He leaves a wife, three children, several grandchildren, two sisters and three brothers to mourn their loss. Bro. Webster was converted in early life but drifted away from God out into sin. In 1904 he saw his undone condition and began to pray and asked the people to help him pray that he might return to the fold of God, during which time he joined the M. E. Church and never ceased to pray. He visited Bro. McClurkin's meeting at Springfield, Tenn., and went to the altar and received pardon for all neglected duties, and came home rejoicing and began to plan to get the Holiness people to come to Greenbrier. By the earnest help and prayers of the people here they came in September, and God be praised for permitting Bro. McClurkin and his band of good earnest workers to enter Greenbrier. It was at that glorious meeting that Bro. Webster took our dear Lord as his Sanctifier. He was always heard to say, "Praise the Lord." He never failed to be at the cottage prayer-meeting, and ready and willing to pray and testify for the Master. His favorite song was, "I am Going Back to Jesus." He called for that song every time we met. He was also a devoted member of his church and did a great deal of good there. We cannot sorrow without hope that he is now safe with Jesus. Praise the Lord. His holy life is such a mark, for the people of this little town, for there is not one here who cannot say from his heart, Bro. Webster walked with God. His pain was very great in his last days, but every time any one ask how he was feeling he would say, "I am suffering a great deal but praise the Lord I am living on the hallelujah side." He will be sorely missed by his loved companion and his children. We will miss him on the streets, in the church and in our cottage meetings, where he was such a great help to us. We always felt his presence was a blessing to us but we know our loss is his heavenly gain; and why not praise the Lord through our tears and sorrow.

The funeral services were conducted by his pastor, Rev. W. T. S. Cook, Sunday evening at one o'clock at the M. E. Church. His remains were laid to rest in the cemetery at Bethlehem. The funeral was largely attended by many warm hearted friends and it seemed that they were almost as heart broken as the family. Oh! if all the funerals of Holiness people could be like Bro. Webster's how sweet it would be. Now we will say to the family, leave it all with Jesus. Remember the message, "My grace is sufficient for thee." May God bless every one that reads these truthful words of our dear brother, and won't you let God keep you as He kept him?

Mrs. R. H. Clinard.

Greenbrier, Tenn.

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Wanted.

To buy a second hand gospel tent in good condition. Address Mrs. J. T. Anderson, Jewison, Ala.

A LETTER FROM BROTHER HOULding

South Chih-li Mission, Tai Ming-fu, North China,
Jan. 30, 1905.

Beloved Friends—

"I Will Guide Thee."

Praise God, we all can rejoice that He has led us. "Arise and walk through the land, for I will give it thee," this is the promise marked and dated in my Bible distinctly given me seven years ago on setting out in the beginning of wide touring over the whole of this region, when I took the promise literally and walked. Praise God, we can now again write you from Taimingfu. The last circular letter sent from this our headquarters city was dated October 23, 1904. We had no press; printing at Tientsin was distant and uncertain; so only to a few remembrancers was any letter sent until I wrote you from the homeland last summer. My last letter there was dated October 1st, less than a fortnight from the sailing, on the Mongolia, of our 1904 Band. There were forty-three in our party, and for our South Chih-li Mission thirty-eight, including six children. God graciously supplied every need. Many loving gifts of marked devotion deeply touched our hearts, and we thank God for a comfortable outfit and that the passage, paid for just before sailing, included all whom the Lord had gathered in San Francisco to go in this party. None were left behind for lack of funds. The decision as to who should go did not devolve upon any single voice alone, nor upon all our voices together, but was reached in all night prayer, which none of us will ever forget, when God added such as he appeared to be surely calling out for this work, and such as had a mutual confidence in God as touching one another. All who had come late and had been in Los Angeles too brief a time for thorough mutual acquaintance and for thorough knowledge of the principles and the working of the mission, and who had some sense of and faith in God's leading them to China and to our work, were cordially invited to continue with us in our party. All but one family of such late arrivals did so continue with us, and before we reached Japan were also seen to be heart and soul with us and were numbered in the completed 1904 Band.

The Pacific Voyage

It was truly a wonderful voyage, full of journeying mercies and pilgrim joys. We went steerage, at about one-third the usual rates, but as we had been given exclusive control of that quarter of the great new boat, with the help of the most obliging of officers we were fixed very comfortably indeed. An office was extemporized for our use and a special as well as spacious dining room and assembly hall. There was no break in our two meetings daily, attended also by a good number of other passengers. Then we had three classes a day in the study of the Chinese language besides a special meeting daily for the study of mission themes. Considering some special privileges, such as meeting together in absolute freedom and with no danger of annoying any other passengers, we all felt we were far better off than the first cabin people. It was far better for us. At Honolulu and Japan we saw much more than most passengers get to see in the same length of time. Knowing the ground pretty well myself, God also gave us good missionary friends in each place to act as special guides.

With Japanese ships turned into war transports, there seemed little chance, but at Kobe God Himself opened a place on a "tramp" steamer, so that we made direct passage from Japan to Tientsin, instead of via Shanghai, thus saving us a great deal in time. Here we were prepared for storms but the seas were beautiful.

Joy in Heaven

Best of all, on both steamships Mongolia and Independent, God gave us fruitful opportunities for witnessing, and there are precious souls over whom we believe there was rejoicing in Heaven. On parting from one ship, one rough, great-hearted seaman said, "Last night I overheard the steward praying, and when I listened and heard him praying for the China band I had to get down on my knees and pray too." On the other ship the chief officer was an agnostic who cordially hated the missionary on leaving Japan but on bidding us goodbye at Taku with moistened eyes looked forward with us to a meeting in Heaven.

Meeting China Friends

It was good at Chefoo to meet our friends of the China Inland Mission, though we felt deeply disappointed in missing Presbyterian friends—Dr. Hunter Corbett coming one way to meet us and we going the wrong way to meet them. November 13th, just a month from leaving San Francisco, it was wonderfully good again to see the faces of our Mr. and Mrs. Taylor, who had come to Taku, the port of Tientsin to meet us. Crossing over the twelve miles of bar was the only rough time of the whole voyage, but here too was the climax of the outpourings of God's grace and holy joy. We landed in a rain, but God had caused a box car to be left on the railroad track just opposite our landing place, and chartering this from the agent, in two hours' time, baggage and all, we were on our way to Tientsin, and in two hours more we were arranging ourselves in the houseboats there engaged for us. November 21, the eight young men of our party reached Paoingfu by boat, whither three of us had gone on ahead by train for a meeting of the council, and thence by train and by cart went on ahead to Taimingfu, arriving Thanksgiving day and helping in the final arrangements here for the coming, December 2nd, of the five houseboats with the sixteen women and the three families. This was the eighth anniversary of our first landing in China, and I am sure will be a happy memorable day to everyone.

The Tsai Yuan Uprising Quelled

It is good to trust in God. Remember when we started from the homeland, the last we had heard from our South Chih-li missionaries, they had all been driven out and were at the coast, because of quite a wide uprising of the Tsai Yuan which threatened also other missions neighboring our own and which threatened to become another Boxerism. It was truly a time when His disciples were again upon troubled waters, calling out in fear, for the danger was real and imminent, and Jesus spoke, saying, "Peace, be still," and again He was obeyed. God is better than our fears. He is truly the "God of Hope." When in Los Angeles, friends near and far wrote us and wired us that they had seen in all the papers the reports of our missionaries being driven out, and they were praying for us. All over the land many were thus definitely united with us in earnest supplication. At the very time we stepped out in faith and left the homeland, our missionaries were still at the coast, as yet unable to return. We owe a great deal under God to the prompt action of Mr. Conger, U.S. Minister at Peking. He took the missionaries' letters and presented them to the *Wai wu pu*, (State Department in China) and when the trouble still continued, he urged upon them that in the Boxer days, the missionaries had written thus, but he had believed the Chinese Government's representations; now if the uprising was not immediately quelled, he would simply take it for granted that it was secretly receiving encouragement from Peking, and the disturbance forthwith was quieted. It is truly wonderful to realize how quickly we are now again so blessedly located in our beloved field and work that is now opened to us more fully than ever. Yet it is a time indeed when your prayers and most earnest supplications are daily needed, for China is in its transition stage from the old to the new. There is "a great door and effectual, but there are many adversaries."

Again we have had great occasion for singing the song, "He rolled the sea away." Again we have seen the lesson in that the feet of the priests that bear the ark must stand in the very brink of the waters ere they part and yield the dry foot path. It is unceasingly wonderful to us now to realize how from first arrival our large party has been able to settle down to steady and blessed work at language and such other duties and responsibilities as enable every available man and woman who has any language to get out among the multitudes.

It has been the very pressure of wonderful blessed opportunities that has delayed this letter. And we dare take time to write now only because we feel we owe a duty to you who are praying for us. God would have you hear from us that you may the better sustain us with your prayers (Ex. 17:10-12).

Christmas Joy

Many of our number said that this was the most precious Christmas they had ever spent. One wrote

me late Christmas night from one of the stations: "As I stood before the crowds in the chapel all day today and up to nine tonight telling the old, old story, which most of them had never heard before, it seem to me no Christmas joy could compare with the joy in my soul. To be thus privileged, after the nineteen hundred years China has waited for Christ, to tell them He has come, is more than heart could ask. A very humble disciple gave his testimony this morning and I never heard a clearer statement of the Godhead than he gave. He said, 'God is a Spirit everywhere present. This spiritual body has three persons with different offices. The Father is God over all. He sent His Spirit down to dwell among men on earth and this Spirit was His Son. This Son-Spirit entered a human body and was born in the kingdom of the Jews and was called Jesus. He was hated by the Jews and they nailed Him to a cross where He died—the Just for the unjust that He might bring us sinners back to God. The third person of the God-Spirit is the Holy Spirit whose work is to move upon the hearts of men to cause them to believe and trust the merits of Jesus' blood.' This man is very poor, a seller of fried cakes. He has not had many opportunities to hear the Word expounded by men, but he has learned to read and he evidently is finding the Comforter to be the best teacher of the Bible."

I want to say of our entire company, we do not feel like three bands but one and I never have been privileged to see more blessed unity. If we seem to boast of this let it be even so, for it is all in Him and of Him through His own glory upon us and pray with us that our time of meeting may always be in the very shekinah of His presence, to the end that the world may know that Jesus was sent of the Father.

"The Glory" of John 17:22,23

Look up concordance the word "glory" throughout your Bible. Whatever blessed success we have seen in the opening of this work has been through the fulfillment of His Word in John 17:22,23. It is a message also for homeland work "that they may be one" is to be realized in the "glory."

We long to see the Glory of His presence and the light of His love sweep through this darkness.

Only a Little Baby Girl

Mrs. Karr who is greatly blessed in the charge of the Girls' School at Tai Ming and temporarily of the beginnings of the girls' orphanage work tells an incident of this darkness. "As of old when the voice of the blood of Abel cried unto God from the ground, so the voice of China's misery comes to us literally from the very ground. As a few of us walked outside the city walls yesterday, the keen eyes of one of our little Chinese school girls saw no uncommon sight, a little baby thrown into a corner of the wall between two pauper graves, its only protection from the winter's cold a piece of a straw mat. Coming closer we found though stiff and blue from cold and exposure, the little form yet breathed. As quickly as possible we got the little one into our compound and a warm bath, bed and food prepared, all the while with a deepening cry to God for this people who sit in such darkness that even mothers' hearts are turned to stone in their misery, for though we know not the history of this little one, we know they often cast little sick ones away, thinking it not worth while or fearing for them to die in their homes. This is the seventh little castaway we have found and cared for. For a time this little one seemed to revive and its little eyes opened, as if in response to our touches of love. But before midnight God took the little life unto Himself and we felt as we cared for it, we are preparing a messenger straight from earth to heaven to bear this nation's woe to the heart of God.

Should these lines come to any who have sheltered little ones or whose hearts are touched with the depths of misery of a people "without hope and without God in the world," may the cry of these little castaway baby girls come to you as God would have it. *Let Him speak.* We dare not say "am I my brother's keeper." God is pressing the orphanage and the children's work on our hearts; may we not feel your prayers for across the water for this work for the little ones, for whom Christ died and in whom is China's hope, if Jesus tarries.

Continued on page 16.

A Quiver of Arrows

ILLUSTRATIONS FOR CHRISTIAN WORKERS

TESTS OF LOVE

C. G. Finney

1. We take delight in pleasing the object of our affection. 2. We delight in the society and conversation of those we love. 3. We naturally prize the approbation of one whom we love. 4. We have reference to the feelings of one whom we love, in all our conduct. 5. We naturally love to think of the object of our affections. 6. We delight in conversing about an object of our affections. 7. We are pained when separated from those we love. 8. We naturally love the friend of the object of our affection. 9. We naturally avoid the enemies of our friends. 10. We are grieved when our best friend is abused in our presence. 11. We are naturally credulous and pleased if we hear any good of those we love. 12. We love to see means used to promote the interests and happiness of those we love. 13. It is difficult for us to believe an evil report of one whom we love. 14. When we are compelled to believe an evil report of the object of our affection, we are careful not to give it unnecessary publicity. 15. We naturally try to put the most favorable construction upon any event that might be injurious to the interest or reputation of a friend whom we love. 16. When any of the friends of one whom we greatly love fall into any conduct that is greatly dishonorable to the object of our affection, it distresses us, and we are disposed as far as possible, to prevent a repetition of the event. Nothing is more common than for impenitent sinners to affirm that they do love God; and yet nothing is more certain than that they do not love Him.—Sel.

That Others May Climb

"Standing on the shoulders of two strong men, the young hero managed to clamber to a balcony from which he could reach the upper window and save the child," says a newspaper. The name of the "young hero" is blazoned abroad, but as for the two who stood in the smoke and heat below and made his ascent possible, they are nameless—only two men who came out of the crowd and melted into it again.

They are a great host, these unknown who are never thought of as successful themselves, but who make success possible for others. Not alone in our armies—where the rank and file dare and die and we laud the generals—but everywhere in the peaceful walks of life, they are found.

The flourishing business house bears in gilded letters the name of the young proprietor, while back in the office some gray-haired em-

ployee, faithful and skillful, keeps the wheels moving. Few know his name, his salary is small, yet he is the mainspring of the concern. Many a household, whose "talented" members win a great deal of notice and popularity, has in it some obscure one who plans and contrives to meet demands and expenses, sacrificing here, economizing there, that the others may not miss their laurels.

Sometime, when success is gauged by a different standard from that of earth, many a sweet, unselfish spirit may stand in radiant surprise at the crown accorded it.—Northwestern Christian Advocate.

SUMMER TIME

is a good time to sell Wall Mottoes, books, Bibles, etc. We want agents to write us for terms, enclosing a 2 cent stamp.

"In one town in New York State so small that though I was brought up in that State I could find no notice of it in any map or book, a woman, who had never seen a revival in her life was born from above. She started praying for the Church, when there was no life in it. Then she went to her pastor and said, 'Pastor, won't you have a meeting for the penitent?' 'Why,' he said, 'madam there are no anxious here.' She said, 'I think there are.' In a week or two she came again and said, 'Pastor, won't you, for my sake, hold a meeting for the anxious.' 'Oh well,' he said, 'if you feel that way, I'll do it; but nobody will come.' So he stood up in his pulpit and said, 'Tomorrow night there will be a meeting for anybody that may be anxious,' and after he had said it he thought he had made a fool of himself. To his amazement, when he reached the school-house, it was packed to the doors with anxious souls, and there sprang up in that little town a revival that spread to Rochester, to Buffalo, to Albany, to New York, and across the ocean."—Sel.

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TEXTS—

"Jesus—Mighty to save."
"Jesus—Able to keep."
"Jesus—Who is our Life."
"Jesus—He ever liveth."



TEXTS—

"Christ hath redeemed us."
"I will receive you."
"A God ready to pardon."
"Seek ye the Lord,"
"What think ye of Christ,"
"Able to save."



TEXTS—

"Chosen in Him."
"In God is my salvation."
"Justified by faith."
"Be found faithful."
"Follow thou Me."
"Follow His steps"

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TESTIMONIES

I am fifty-seven years old. I was converted at seventeen, and lived the up and down life until the twenty-second of last July, when the Lord sanctified me. All praise to His name.

Will the readers of "Living Water" please pray that I may be healed of deafness and be an overcomer. Our little girl was taken one night lately with a violent attack of croup, death seemed certain, in fact, at one time it seemed that she was dead, but we prayed the Lord to heal her and He did so. She was up and playing the next day.

T. B. Wright.

I have been professing religion for twenty years, and a member of the church, but I have felt many a time that there was something lacking. About a year ago a cousin in Texas told me about seeing some sanctified people, and sent me "Living Water" and asked me to read it. I began reading it and showing it to my pastor, he said there was nothing in the doctrine of sanctification, and that no one could live without sin but I know that no sin can enter Heaven. Ever since I began reading "Living Water" I have been reading my Bible and praying daily and often and I thank the good Lord for the light He has given me.

A. W. WRIGHT,

Mohawk, Tenn.

I was converted in 1900 and am praising God for victory in my soul this morning. I want to work while it is day, and be faithful to Him who has done so much for me. I'm so glad He has set me free. We are praying for a revival here.

Miss Ida Ward,

Arkabutla, Miss.

I was converted when I was about twelve years old, but my father dying, I got into bad company and backslid, and went back into the world. In 1900 I was reclaimed and lived as true as I could. In 1903 the Lord sanctified me, praise His name. I praise Him for a full salvation, and am so glad that He can keep us above sin in this life through the power of His blood.

How I wish everybody understood this way of holiness, and that they might see their mistake. His grace is sufficient, I will follow where He leads.

Albert Purvis.

I praise God for His love and mercy to the children of men. I praise God for this wonderful salvation that He gives me through His precious Son, Jesus. Oh, how I praise His holy name. Since He has saved me from my sins, I praise the Lord and am truly glad that I am a child of a king. I want to tell you that I so much enjoy reading your good paper. The first copy I saw was given me by Bro. W. L. Lewis, of Nashville, Tenn. Oh, the Lord is so precious to me. Bless His holy name, He is bringing the blessed sunshine in

my soul every day since I have been so wonderfully led into holiness. It affords me great pleasure to have the privilege of testifying for Christ through your good paper. God grant that the family of LIVING WATER may spread from shore to shore. You brother in Christ,

Tully Wells.

Phoenix, Miss.

I feel this evening like praising God through the pages of "LIVING WATER." I was converted at the age of fourteen and joined the M. E. Church, lived the very best I knew how, but I had a deep longing for the baptism of the Holy Ghost. I prayed God to send some preacher to preach it in its fullness.

After about two years God sent Brother John Boaz, who is now a missionary in Cuba, and dear Sister Wilbur Daniels into our neighborhood to hold a tent meeting. I went to the altar with the determination not to leave it until God sanctified me, and when I put all on God's altar and looked up by faith, He did the work in an instant. I felt the sin of my heart was gone, and the power of God filling and thrilling my soul, and got a glimpse of my risen Savior. I praise His precious name this evening that He ever drew me to Him. It seems He is growing sweeter and more real each day. I ask the "LIVING WATER" family to pray for my husband that he may give his heart to God, and that we may raise our children for Him.

Yours in Him until He comes,
Mrs. Myrtle Peach.

Bingham, Tenn.

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