

Save Seep!!

Living Water

"Call unto me and I will answer Thee and shew Thee great and mighty things, which Thou knowest not." Jer. 3:33

VOL. XXXIV

NASHVILLE, TENN., JUNE 24, 1915

NUMBER 25

Testimonies to Sanctification

COMPILED BY J. O. M'CLURKAN.

WE trust that the following testimonies called from various sources will be helpful to some who are studying this "more excellent way." No two experiences are alike in either justification or sanctification. They vary according to temperament and the Spirit's operation. While thousands of testimonies to perfect love have been given, these selections taken from various denominations are representative:

Dougan Clark, M.D.: "Relying wholly on Christ, I did there and then reckon myself dead indeed unto sin and alive unto God through Jesus Christ, my Lord.

"I had now committed myself publicly. While I knew that I could not make myself dead to sin, I felt as if the responsibility was laid on Jesus. What I *reckoned* in faith He could make real and true. There was no very marked feeling for several hours. I held on by faith to my confession. Then came peace—full, quiet, calm—not rapture nor ecstasy, but 'All the silent heaven of love;' and this continued almost without intermission during my waking hours for several weeks. Now, what did I get? (1) A clean heart. I was baptized with the Holy Ghost, and my heart was purified by faith. (2) Perfect love. (3) The endowment of power."

This is the testimony of Dr. Clark eleven years after his sanctification. He is a member of the Friends' Church and has written several books on holiness.

David B. Updegraff: "Selfishness, pride and prejudice joined forces and rose in rebellion, while the 'old man' pleaded for his life, but I could not, would not draw back. Vile affections were resolutely nailed to the cross, and those things that 'were gain to me'—denominational standing, family, business, friends, possessions, time, talent, and reputation—were irrevocably committed to the sovereign control and disposal of my Almighty Savior. With my all upon the altar, I had no sooner reckoned myself 'dead indeed unto sin and alive unto God,' than the Holy Ghost fell upon me. Instantly I felt the melting and refining fire of God permeating my whole being. I had entered into rest. I was nothing and nobody; am glad it was forever settled that way. It was a conscious luxury to get rid of ambition and self-will and have my heart cry out for nothing but the *will of God*. I am deeply conscious of his presence and sanctifying work. The inmost calm and repose in God, of that time, that day, that hour, were a wonder to me then and it continues to be so still."

Mr. Updegraff is a minister of the Friends' Church. The above experience was written nineteen years after its reception.

Hannah Whittall Smith: "I believe the truth that He was my practical sanctification, as well as my justification, and that He not only could save me and would save me, but that He did. Lord Jesus Christ became my present Savior and my soul found rest at last; such rest that no words can describe it—rest from all its legal strivings, rest from all

its weary conflicts, rest from all its bitter failures. The secret of holiness was revealed to me, and that secret was Christ; Christ made unto me wisdom, and righteousness, and sanctification, and redemption.

"At first, my faith was but a weak and wavering one. Almost tremblingly I hung on to Christ, moment by moment, saying constantly in my heart, 'Lord, I trust Thee, I trust Thee. Look, Lord, I am trusting Thee.' But I found to my astonishment that it was a practical reality that he did deliver me. When temptation came, I did not try to conquer it myself, but at once handed it over to Him saying, 'Lord Jesus, save me from this sin. I cannot save myself, but Thou canst and wilt, and I trust Thee.' Then I left it with Him, and he fought for me, while I stood by and held my peace. And He always came off conqueror."

Mrs. Smith is an authoress of high-standing, having written among other books, "The Christian's Secret of a Happy Life," which is probably the most popular uninspired book ever written on sanctification; over two hundred thousand copies have already been sold. She is a member of the Friends' Church.

Rev. A. P. Graves: "I felt a consciousness that I had cast all at Jesus' feet, and that in his own way and time, He would emancipate my burdened soul. I retired to rest, leaving all to Him. At an unusually early hour, I awoke. The room was silent and dark; but in an instant the darkness passed away, and a bright light filled the room. The light of life seemed to be all around me, and Jesus appeared, not altogether in the form of a person, but as filling immensity with his presence. I said, 'I cannot surely contain this.' Oh, how my soul was filled with the fullness of Christ's love! The tears freely flowed, and my pillow was as wet as with the dew of the morning. Christ was 'all in all.' 'I was filled with the Spirit,' and I felt that, after traveling a long and tedious journey over pathless wastes and through burning sands, I had now arrived at the golden gates of the city; yea, had entered, and now dwelt in the bright mansions of love. All was peace."

Dr. Graves is an eminent evangelist of the Baptist Church and was a very successful minister even before he received the above experience.

Rev. Edgar M. Levy, D.D.: "The spirit of God whispered these precious words: 'But if we walk in the light, as he is in the light, we have fellowship, one with another, and the blood of Jesus Christ his Son, cleanseth us from all sin.' My faith laid hold of this wonderful truth. A strange peace entered into my soul. I exclaimed within myself, 'I am free! My heart, my soul, my mind, my body, are all washed in the blood of the Lamb!' It was all so strange, so new, so unlike anything I had ever experienced before that I could not utter a word, and then the only sentiment of my heart was, 'Lord, it is done! I am saved!' I seemed filled with all the fullness of God; I wept for joy. All night long I wept. All the next day, at the family altar, in the street, and in the

sanctuary, tears continued to flow. The fountains of my being seemed broken up, and my heart was dissolved in gratitude and praise. My soul seemed filled with pulses, every one thrilling and throbbing with such waves of love and rapture that I thought I must die from excess of life."

Dr. Levy was a prominent divine in the Baptist Church, and for forty years sought holiness through growth. Finally, seeing his error, he sought and obtained through consecration and faith this wonderful experience.

Rev. A. B. Earle, perhaps the most eminent Baptist evangelist of the present century, tells us in his little book, "Rest of Faith," how he obtained this grace.

Rev. James B. Taylor: "I was most delightfully conscious of giving up *all* to God. I was enabled in my heart to say, 'Here, Lord, take me; take my whole soul, and seal me Thine—Thine now, Thine forever. 'If Thou wilt, Thou canst make me clean.' There then ensued such emotions as I never before experienced. All was calm and tranquil, silent, solemn; and a heaven of love pervaded my whole soul. I had a witness of God's love to me, and of mine to Him. Shortly after I was dissolved in tears of love and gratitude to our blessed Lord. The name of Jesus was precious to me; 'twas music to my ear.' He came as King, and took full possession of my heart.

"I am ready to testify to the world that the Lord has blessed my soul beyond my highest expectations. People may call this blessing by what name they please—'faith of assurance,' 'holiness,' 'perfect love,' 'sanctification.' It makes no difference with me whether they give it a name or no name, it contains a blessed reality, and, thanks to my heavenly Father, it is my privilege to enjoy it; it is yours also, and the privilege of all to enjoy the same, and to go beyond anything I have ever experienced. . . . Some, I expect, are a little disaffected to think I profess the doctrine of perfect love. They do not understand, because they have not experienced it."

Mr. Taylor was one of the most saintly men that ever lived. He was a Presbyterian minister, and the precious aroma of his holy life still lingers wherever he was known.

Rev. Charles G. Finney: "Here I lost that great struggle in which I had been engaged for so long a time, and began to preach to the congregation in accordance with this new and enlarged experience. . . . Of course, my mind was too full of the subject to preach anything except a full and present salvation in the Lord Jesus Christ. At this time it seemed as if my soul was wedded to Christ in a sense in which I had never had any thought or conception of before."

Mr. Finney was a Presbyterian minister of wide repute, and one of the greatest evangelists the church ever produced. For many years he was president of Oberlin College.

Rev. T. C. Upham, D.D.: "I was distinctly conscious when I reached it. . . . I was then redeemed by a mighty power and filled with the blessings of perfect love. . . . I was never able before that time to say, with sincerity and confidence, that I loved my heavenly Father with all my strength. But, aided by divine grace, I have been enabled to use this language, which involves, as I understand it, the true idea of Christian perfection or holiness, both then and ever since. There was no intellectual excitement, no marked joys, when I reached this great rock of practical salvation. But I was distinctly conscious when I reached it."

Dr. Upham was a Congregational minister extensively known through his writings on Mental and Moral Philosophy and his excellent books on holiness.

Prof. Asa Mahan, LL.D.: "When I apprehended that he was just as able to 'sanctify me wholly' as to justify me fully, then totally renouncing self and self-dependence, I entered

upon the faith-life in its true and proper form. And here permit me to remark, that there has been, during this entire period, a total disappearance of all those painful experiences which threw such a disastrous twilight over the preceding eighteen years of my Christian life. The peace and joy, which, as an un failing and un fading light, have filled and occupied these past fifty years have so far surpassed and eclipsed the 'peaceful hours enjoyed' during the ardency of my 'first love' that the latter is seldom 'remembered or comes into mind.' Not a throb of pain from the 'aching void' so long left in my heart by the passing away of those peaceful hours has been experienced during these fifty years. On the other hand, that void has been occupied and filled by 'the peace of God' during this entire period."

This eminent servant of God was a Congregational minister. He wrote the above experience after having tested it for fifty years. He had been a Christian eighteen years before professing sanctification. Holiness literature has been much enriched by his writings.

Dr. Edward Payson: "Were I to adopt the figurative language of Bunyan, I might date this letter from the land of Beulah, of which I have been for some weeks a happy resident. The Sun of Righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as He approached, and now He fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun, exulting, yet almost trembling, while I gaze upon this excessive brightness, and wondering with unutterable wonder why God should deign thus to shine upon a single worm."

Dr. Payson was one of the brightest and most devoted preachers. His whole soul was aflame for God. Most of his ministry was spent as pastor of a Congregational Church in Portland, Maine.

Mrs. Jonathan Edwards: "I cannot find language to express how certain the everlasting love of God appeared; the everlasting mountains and hills were but shadows to it. My safety, and happiness, and eternal enjoyment of God's immutable love seemed as durable and unchangeable as God Himself. Melted and overcome by the sweetness of this assurance, I fell into a great flow of tears, and could not forbear weeping aloud. The presence of God was so near and so real that I seemed scarcely conscious of anything else. In the house of God so conscious was I of the joyful presence of the Holy Spirit, that I could scarcely refrain from leaping with transports of joy. My soul was filled and overwhelmed with light, and love, and joy in the Holy Ghost, and seemed just ready to go away from the body. . . . This exaltation of soul subsided into a heavenly calm and a rest of soul in God, which was even sweeter than what preceded it."

Mrs. Edwards was the wife of Rev. Johnathan Edwards, the celebrated philosopher and preacher. They were Presbyterians. She called her experience "the full assurance of faith."

Rev. John Fletcher: "I will confess him to all the world, and I declare unto you, in the presence of God, the Holy Trinity, I am now 'dead indeed unto sin.' I do not say 'I am crucified with Christ,' because some of our well-meaning brethren say, 'By this can only be meant a gradual dying;' but I profess unto you I am dead unto sin and alive unto God. He is my prophet, priest, and king; my indwelling holiness; my all in all."

Mr. Fletcher was one of the holiest men that ever lived. He was an Episcopalian and a great theologian.

Mrs. M. Baxter: "In the year 1873 I first saw 'Gladness in Jesus,' by the Rev. W. E. Boardman, and in reading it my eyes were opened to see that I had been all this time

dealing with myself instead of acting truly to my first consecration of myself to God and letting Him deal with me. All my confidence in my own experience as a savior was gone. My old experience lived again, it is true, but I was on the divine side of it, seeing Jesus as my sanctification, Jesus dwelling in me to be patience in me, love in me, and all else I needed.

"From this time God has been closely educating my conscience. While He keeps me from sinning as I trust Him, He teaches me from time to time his own views of sin, so that things which a year ago were not sin to me are now. But the conflict is transferred; the battle is the Lord's. He cleanses, He helps, He fights. I trust and praise Him. He has taught me the same blessed faith for the body as the soul. All glory to his holy name."

Mrs. Baxter is an Episcopalian and is chiefly known through her comments on the International Sunday-school lesson and her writings of prophecy.

Frances Ridley Havergal: "One of the intensest moments of my life was when I saw the force of that word 'cleanseth.' The utterly unexpected and altogether unimagined sense of its fulfillment to me, on simply believing it in its fullness, was just indescribable. I expected nothing like it short of heaven."

Miss Havergal was a member of the Episcopal Church. Her holy life and rich poetic writings have made her name a household word in every land where Christianity is taught.

A few words on consecration and the power of the blood to cleanse gave her the light and she exclaimed, "I see it all and I have the blessing."

Charles Cullis, M.D.: "I believe that years ago He gave me a clean heart and baptized me with the Holy Ghost. There have been occasional slight lapses through weakness of faith, but the light has been burning steadily from that day to this. My Savior has become more and more precious to me and I am conscious that the blood cleanseth, and the Holy Ghost abides."

Dr. Cullis was an Episcopalian, well known in Boston and many other parts of the country, as the editor of the *Times of Refreshing* and founder of homes for the sick and various missionary enterprises.

Rev. John Wesley: "Many years since, I saw that without holiness no man shall see the Lord. I began by following after it and inciting all with whom I had any intercourse to do the same. Ten years after, God gave me a clearer view than I had before of the way how to attain it, namely, by faith in the Son of God. And immediately I declared to all, 'We are saved from sin, we are made holy by faith.' This I testify in private, in public, in print and God confirms it by a thousand witnesses."

Mr. Wesley was one of the founders of the Methodist Church and universally conceded to have been one of the greatest men the world has ever produced.

Forgotten Salt

BY MISS APHRA WHITE.

"He prayed the third time, saying the same words." Matt. 26:44.

"Not my will but Thine be done. And there appeared an angel unto Him from heaven strengthening Him." Luke 22:42, 43.

REMOVE this cup! Our Lord never sought to escape the cross when He was in the garden of Gethsemane. Instead we hear Him saying, "The cup which my Father hath given me shall I not drink it?" What then was this cup which He prayed with strong crying and tears might be removed? The writer to the Hebrews tells us that He prayed to be saved from death; but not the death on Calvary, for we read further that He was heard, and again that if He hear us we know we have the petitions. It was from death then before Calvary that our Lord sought and obtained deliverance—premature death, the devil's master stroke to cut off our Lord before Calvary was ever reached.

Satan's tactics are the same to-day. For us, too, God has a plan, and Satan will continually seek to frustrate it; but as the old countryman said to our late Founder, "The devil he be a good hedger, but he be nae good thatcher." The way heavenward is always open, we can pray, and pray so as to prevail.

There is much to learn from our Lord's hour of agony. The prayer three times over *saying the same words*, so suggestive of the great essential for all-prevailing prayer, God's promises to us, words first spoken by God to us and then pleaded by Christ through us. Pledges three times over saying the same words; no mere runaway knock, but steady persistent holding on to the promise, to God's vow that He has Himself placed upon us.

Then there is the burnt-offering aspect of prayer, "Not My will but Thine be done." There could be no question but that the Father's will was to make the Son sin for us

on Calvary, no question but that deliverance from death in Gethsemane must have been the Father's will. What then does our Lord refer to when He prays, "Not my will but Thine be done?"

The Father's will was deliverance. That will was revealed by a promise, no doubt heard by our Lord and pleaded in "the same words," but the moment for the fulfillment of God's promise is never revealed to us. All we know is that He says to us concerning all His promises:—

"My words shall be fulfilled in their season" (Their fixed appointed definite time. Greek rendering). Luke 1:20.

The waiting time is always one of suffering. Our natural impulse is always to seek the immediate fulfillment of the promise. Not so with Christ. In the agony of that awful hour, confident of the Father's plan to heal but the moment of deliverance unknown to Him, He appeared as the great Burnt-offering, the One who delighted in, the One who chose the Father's will at any cost to Himself, and One who said, "Not my will, not my desire for immediate deliverance be fulfilled, but Thy plan, Thy moment for deliverance, Thy will be done."

Are we the same? Long years ago maybe we sought the Lord in prayer, sought Him for some dear one whom we longed for, someone who needed salvation or sanctification or healing. Or was it ourselves we prayed for? Aye and more than prayed, we heard God's voice, He promised us life for them, life more abundantly, He promised us health and prosperity. But have we got disheartened by the long delay? Or have we learned to let the Lord indeed prolong His days in us, are we relying on Him who prayed three times over in Gethsemane saying the same words, to persist in prayer through us, to pray through?

We could not choose the long delay. We could not choose the suffering of seeing those we pray for untouched, getting

further away from light and liberty, we could not choose to go on suffering ourselves while some promised deliverance tarries. But we can behold the Lamb of God, the great Burnt-offering, and we can rely on Him to choose through us the Father's will, to choose His appointed moment for deliverance not ours.

And then there is the salt!

"Every oblation of thy meat offering shalt thou season with salt, neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt." Lev. 2:13.

The meat offering typified suffering, the wheat ground into flour, the olives pressed to yield the oil—grinding, pressure—a true picture of what waiting for deliverance means.

But what does the salt signify? Salt is preservative, and represents here God's unalterable faithfulness, his inability to lie, or to go back from what He has said to us. When the covenant of salt was referred to in II Chronicles 13:5, and Psalm 89:34, we read: "My covenant will I not break, nor alter the thing that is gone out of my lips."

The meat offering has been there, continued suffering while the fulfillment of the promise tarried, but was the salt lacking? Did the very delay, the hopelessness of the situation, the silence of God, make you forget that God is not a man that He should lie, nor the son of man that He should

repent! That when Christ is our life He says to us of every promise, "My covenant will I not break, nor alter the thing that is gone out of my lips?"

One more significant thought from our Lord's suffering as He waited in Gethsemane. What if the deliverance came too late? What if Judas came while his sweat was still as great drops of blood, what then? "There appeared an angel from heaven strengthening Him;" not delivering Him, for He was still in an agony, but strengthening Him, enabling Him for all the Father's plan.

Our Father has still got legions of angels at His beck and call. Are you suffering being tempted, do you fear the future? Fear if the deliverance tarries God's plan for your life will be thwarted, God's work in your hands will suffer? Nay, claim the angels' ministry! An angel from heaven strengthening, God's mighty equipping and enabling right on till the sure moment of deliverance comes. And suffer not the salt to be lacking. Remember that as we follow God's leading, the angel to strengthen us will always await us and attend our footsteps until the moment of deliverance comes and another ministering spirit is sent forth to make us heirs of salvation, present possessors of the promised deliverance.

If we suffer not the salt to be lacking, neither will our God suffer his faithfulness to fail.—Selected.

The Hour and The Man

BY J. H. JOWETT.

IN which time Moses was born." It was a time of cruel and growing bondage. Israel's day was becoming darker and darker, and the tyranny under which it labored grew more gallingly oppressive. And the burden of it all was intensified by its unrelieved hopelessness. There was no one among the captives who seemed destined to be their emancipator. In this midnight hour "Moses was born." But no one would think of Him as a possible deliverer. He was a child of luxury and plenty, living delicately in kings' houses. He would be more an object of suspicion than of confidence. And yet out of the palace he came, a most unlikely soul destined to the delivery of his people. God brings his roots out of dry grounds. "Genius hatches her offspring in strange places." Darkness thickens to midnight, and hope is born where expectation had never cast a passing glance.

Come down the highway of history. The visible Lord had been withdrawn. The evangel had been committed to the disciples. Their outlook was limited, and many of them were still in the bonds of old traditions. There was a grave and imminent peril that the Christian faith would be Judaized, that the Christian church would be a temple with a Jewish vestibule. The liberty of the believer was in danger of being despoiled, and the universality of the faith pinched into a racial interest, and the kingdom of the Lord minimized to the dimensions of a sect. "In which time" Paul was born, and the belittling environment was broken, and the Christian faith again asserted its glorious liberties and its universal sway.

Come further down the highway. The Apostle Paul was forgotten. The full, rich doctrines of grace were ecclesiasticized, materialized, monetized. The morals of the church were defiled, and the Pope usurped the very throne of the Lord. "In which time" Luther was born, and the earthly tyranny was broken, and the imprisoned soul once again stretched her wings and soared in the ample liberty of the children of God.

And yet once again the Christian church sank into impotence and infamy. The clergy in our land had become the most lifeless in Europe, and their influence was empty of all virtue and strength. "Everyone laughed if one talked religion!" Purity and vitality were sneered at, and our national life was stained by criminal ignorance and brutality. "In which time" John Wesley was born, and by his mighty evangel and his burning consecration he was the minister of God to awake our country and to purge away her filth.

But these are all great men, and what is the significance of it all to the ordinary man of the street? Thomas Carlyle teaches that "universal history is at bottom the history of the great men who have worked here." I am not quite so sure about that. Great men stand out obtrusively upon the page of history, but it is not the obtrusive only who are the influential. In my school days our history lesson used to be largely concerned with kings and queens, the dates of their births and deaths, and the bloody battles in which they engaged. But in our time the emphasis has shifted, and we now assume that the true history of England is found in the quieter doings of the English people. John Bright once said that "the real life of the nation is in the cottage." And the saying is an axiom of our time. God does not spend all the inspiration on conspicuous people. Destinies, and great destinies, too, are committed to humbler people, whose names never shine upon the scroll of fame.

It is my profound belief that a sacred purpose and mission attaches to every man, and that to every man is committed a certain definite and positive work. To every man is given a key by which he can turn some lock, open some prison door, and become a minister of emancipation. There are smaller spheres in which smaller men can be "leaders and commanders," and for this work they are born. Every man is born to stand up for truth when falsehood stalks abroad in pride and power. Every man is born to confront the display of petty tyranny, and in the presence of oppres-

sion to play the man. Every man is born to contend for chivalry and reverence for all of womankind. Surely the hand of the Almighty is upon everybody, in ordaining everybody for crusades and enterprises like these.

Take the days in which we live. We are passing through momentous days, the import of which perhaps even the most far-seeing cannot adequately conceive. The times are full of ferment. The peoples are troubled. Everywhere there is upheaval and groping. Every institution, even the most venerable, is being subjected to scrutiny and test. And in these times of pressing problem and difficulty we are born. And for what are we born?

First, every man is born to contribute moral vision to his age. We may not possess the eyes of a statesman who can mould policy to large and practical issues. We may not possess the vision of a theologian who can reconstruct and readjust the beliefs of man to the new light and spirit of the age. But every man can see to it that his own sight is unprejudiced, that his eyes are not scaled by party, by money, by sect or by cant. Every man can see to it that in these unrestful days his heart is clean as the crystal river, and that his eyes are undimmed by moral defilement. We are born for high aim, and to cleave to high aim is the essential beginning of fruitful issue.

"Workers Together With Him."

NOTE that expression *with*, for it is the key explaining the value of the relationship. With Him. Ah! here is the secret in partnership with God, laborers together—joint interest—how blessed. It invests life even in its trivial aspects with a kingly dignity. If we walk with God, wherever we are, wherever we go, whatever we do is shared by our Great Partner.

1. Thus living, we are always in the service of God. The Lord Jesus said: "My Father worketh hitherto and I work." May we not think of our God as being the busiest of us all? Is not His activity ceaseless? Is not nature one vast workshop in which He is working out the details of His mighty purposes? Our part is to do His will. The sphere of our activities for the present is limited to earthly allotment, but we are coöperating with Him in this as really as if in heaven. We are too apt to think of God as being engaged in big things, like the manufacture of worlds. Is He not equally careful in the oversight of the tiniest of creation? Do we not see the same wisdom manifested in the workmanship in the smallest of creation? God is interested in the very least of all creatures. Hence we may be very small and insignificant in our own eyes, but by virtue of our relation to God we are workers together with Him in filling the humble places which we are assigned.

We have no difficulty in believing that those engaged in doing the big things are working with God, but many of us have never really seen that our Heavenly Father was dealing as much with little things as with large ones. The more we know of God and the more we understand His work, the more emphasis we will put upon the little things. Nothing is unimportant or insignificant. Great decisions sometimes turn on small things. The battle of Waterloo was lost because a boy misdirected Grouchy. What we regard as trivial things are often of major importance. We repeat, there is nothing unimportant in God's creation. Every atom of matter that pulsates with life is of divine origin, and therefore has its place. We need not move in the theater of what the world calls colossal interest to be

In the second place, every man is born to contribute moral ozone to his time. It may not be mine to contribute thought, but I can help to create climate. And what we need above all things in our land just now is fine climate; which just means this, we want fine-spirited men if we are to be led in the ways of noble progress.

Third, every man is born to be a center of saving health, a creator of Christ atmosphere in home and office, and club and warehouse. There is no higher ministry committed to man than this, and every man can be engaged in the ministry. It works independently of speech and deliberate conduct, for it is the effluence of large and dignified character.

And then, lastly, every man is born to contribute moral service to his time. No man is privileged to be an idler in the wide field. To be born is to be obligated, and our obligation is to be that of surrendering ourselves to the common weal. Every man who has life is called upon to lose it. Every soul is, therefore, sacramental, and is as sacred to the purposes of the Lord as sacramental bread and wine.

I am glad and grateful to be alive to-day, when the times are calling for real men. There is a sound of battle in the air, and every man alive is called to the fray.—*The Christian World.*

a worker with God, for in our secluded sphere in the discharge of daily duties we can walk with Him, and such a life, even in the humblest details, is invested with a divine serenity, kingly dignity and a measureless importance.

2. "Workers together with Him." Then He shares in the seeming delays, reversals and apparent defeats. God defeated? Never. Mark you, we use the word seeming. Looked at from our standpoint, there are many battles lost. We are often in the meshes of what seems to be contradictory statements—in the mazes of interminable confusion, but it is never so with God. He sees the last just as well as He sees the first. We occasionally hear a eulogy on those who fail, and such articles, when written by people who think are always good, for many of the greatest successes have been built upon what the world calls failures. The vast coral reefs, whose impregnable fortifications no ship dares to approach, were built out of the deaths of myriads of tiny creatures. "Workers together with Him"—what a magnificent outlook, what far-reaching visions, what stately marches, what colossal plans, what infinite measures attached to such a work. With Him who feeds the insects, builds the stars, piles up the mountains and walks on the seas. Surely, being united in work to a God like this should banish every discouragement.

"Workers together with Him." It may be gathering flowers for the sick child, watching over an infant, cooking a meal, plowing, teaching, buying, selling, preaching—it matters not, just so it is done for Him—makes us coöperating agents with God. The seemings may be against us. The ship of grace will often be hidden in the trough of the sea. The seed of truth buried underground, the life apparently obscure, the heavens strangely silent, but it is only a seeming silence. As surely as the ebbing and flowing of the tides the divine plans mature, and even out of the womb of what the world calls failure is born great victories. Short-sighted creatures such as we are poor

judges of either success or failure, but this we know, that a worker together with God means victory in the face of every foe.

3. "Workers together with Him." This certifies to continuous and ultimate victory. It does not always look so. Jacob said: "All of these things were against me," when in reality everything was working in his favor. When the earth trembled and the sun refused to shine and Jesus was laid away in Joseph's tomb, it looked as if the rising hopes of the faithful few were forever crushed, but such was not the case, for from that sepulchre came forth one who conquered death and "is alive forever more."

He who works with God is sure to win. There are no "if's" and "and's" about it.

"Truth crushed to earth shall rise again.
The eternal years of God are hers."

Every enemy shall be routed, the deadly wound, which sin has made in this fair world of ours, shall be healed. Where there is now darkness there shall be light, where there is now weakness strength will be enthroned. God

has large plans both for this earth and His people. They will be consummated, though wicked men and devils conspire to the contrary.

Deep in unfathomable mines
Of never failing skill,
He treasures up His deep designs
And works His sovereign will.

What a glorious privilege to have part in such a work. Well might angels be willing to leap over the battlements of the skies to engage in a warfare whose final consummation is announced from the sky in the following thrilling words:

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God.

"And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." (Rev. 21:3-4.)

An Army With Banners

Song of Solomon 6:10.

BY G. C. KINNEY.

WHILE Adam slept Eve was taken from his side. In the suffering and death of Christ, the church—His bride—was born and bought with the divine blood. The mission of the church is not to convert the world; for it is not promised in this age; but it is to be a witness to all nations; then shall the end come. Matt. 24:13. It has been to promulgate the stupendous truth of Jesus, the Savior of men, to the remotest bounds, that she has wended her way through the bewildering ages, overcoming the obstacles. Just as the Jews were a chosen people for an earthly position, so the church is a called-out body for a heavenly position. Just as the Jews were a pilgrim nation, the church is to be a pilgrim church, bearing marks of toil, with dust on her garments and burdens on her shoulders, with a language foreign to this earth, and customs and attire peculiar to the world, with a command from Heaven and power to go. While the church is the best institution we have, yet it is far from what it should be. We use the word "Church" in its broadest term—the invisible—the body of the Lord. The greatest enemy of the church is not the saloon, as abominable as it is, neither the crowd of infidels, atheists and agnostics, but the greatest hindrance to-day is a large crowd of baptized "worldlings." A cyclone of sin and worldliness has swept through the flood-gates and flooded the church.

THE UPPER AND THE LOWER ROOM.

The primitive church was found in the upper room in prayer. The modern church is found in the lower room or basement stirring soup and turning freezers. The early church was filled with the spirit, the modern is filled with the world. The first church was drunk on the spirit; the church of to-day is drunk on pleasure. No one would accuse the modern church of being a praying one. In the upper room they were all with one accord; in the lower room there are many discords. There was a censorious spirit got into a certain church and they began to divide and subdivide until there were none left but one man and his wife. When this woman was asked if she thought the church was all right, she answered, "I am a little bit uneasy about John, but I know I am right." Many of the discords come from ecclesiastical nabobs and church bosses.

The little company that came down the flight of stairs after the day of Pentecost stirred things wherever they went. The average church member of to-day is making no inroads on the devil's territory. Many of them remind one of a certain funeral. A man had died and was brought to the church for a funeral. The people waited some time for the preacher to arrive but he never came. The undertaker decided to say a word, and stepping to the front, said, "Gentlemen, this corpse has been a member of the church for forty years." We are well aware that there are many corpses in the church that never did much more than "jine the meeting house."

A SPIRITUAL FAMINE.

When Israel went whoring after other gods, the Lord would not smell of their solemn assemblies, Hos. 5:21; neither would He hear their song, Hos. 5:23; but He sent them a famine of the Word, Hos. 8:11.

There is but one way to command God to do a thing, and that is to obey Him. Much of our so-called worship of to-day reminds us of Israel. Formality has taken the place of spirituality. We doubt seriously whether God pays attention to much of the modern singing. In our high-steeped churches on Sunday morning a soloist comes forth and goes through a spasmodic combustion of vocal gymnastics and after "It" has finished, the majority of the congregation cannot tell one word that has been sung. One could not tell whether it was in a foreign tongue or not. A special song is a great blessing when it is sung in the spirit and in a manner that people can understand. There is a lack of earnestness, a loss of love in our worship to-day. We do spiritual things mechanically. We fail to put our heart into the service, only lip service. There must also come an awakening in the pulpit, a little rosewater, pink tea, sermonette without any fire, power, tears, or groans will never bring the lost to Christ. There is nothing so disgusting as a minister who is afraid to preach the truth, because of the "bread and butter" question.

THE POWER OFF.

Take the best equipped electric system when the cars are crowded and let the power "get off" and the people will

leave the well-varnished cars and the neatly dressed conductor and motorman to hold the property; so when the power is off the church, the people go from it and leave empty pews. The early church was a soul-saving church, but the modern has lost sight of this function. Last year there were 7,000 churches in the homeland that never added a member to their list. In the state of Illinois more than 1,700 churches are without regular preaching.

If someone were to offer you one thousand dollars for every soul you would try to lead to Christ, regardless of its blunder, would you not endeavor to win some? But would we attempt a thing for money that we would not for love? How feeble then our love to God must be. The Lord did not save us to take us to Heaven. If He had, He would have taken us the day he saved us. But He saved us in order that we might save someone else. Did you lead a soul to Christ last year? If it were your last year on earth, do you feel you have done your best?

THE BORDER BEYOND.

They told the story at home, then to their despised neighbors, the Samaritians, then to the remotest corners. We could evangelize the world in this generation if we would get beneath the burden. The degree of our sacrifice is the degree of our love. We don't love God any better than we love our fellowmen. If there were more abiding in Christ there would be less abiding in America. The salvation of a heathen world depends upon the church. It takes heroism to pay the price. In the dawn of the church age they counted it a privilege to suffer for Christ. This age shrinks from the cross.

A SINKING SHIP.

A ship was sinking. Those on board called for help; those ashore were frantic. None dared to go to the rescue, until finally a man rushed up, took in the situation and made haste for the sinking vessel. Trip after trip from land to ship was made, bringing those ashore that could not swim. Finally, when exhausted and being persuaded that he could not go again, he saw a man and woman climbing the mast-pole, calling for someone to lend a helping hand.

In spite of personal feelings and protests of brothers and friends, he plunged again in the furious waters. Anxious hearts peered as this hero fought his way to the ruined ship and brought ashore the last human form that could be seen.

As his feet touched the shore he fell unconscious, but friends labored with him. As he opened his eyes his brother was standing over him and his first words were, "Brother, did I do my best?" "Yes, you saved more than a dozen." "But, brother, did I do my best?" Our prayer is to be just as faithful in this work.

The great ocean steamer of life has run aground, she is sinking and the ocean of sin is furious. Who can escape? Who will brave the wind and waves to the rescue of those sinking? Many have enlisted with our life-saving crew, but there is room for more. Have you heard the cry? Will you join our faithful band who are ever on the alert, ever lifting up a warning cry, ever seeking to guard the weak and innocent, to raise up the fallen, and to draw many back from that dangerous ground toward which their feet are moving? If you cannot give your time to the work, then enlist by proxy, and give of your means.

THE FINAL TRIUMPH.

There are two arms of the church, one is pressing onto the very bosom of God, while the other is bent toward the world. The hotter we keep our soul the cooler we will keep our heads. As Jonathan Edwards said, "My people do not so

much need their heads stuffed as their hearts touched." We are called to bare our bosom to every bullet of the tempest, to invade the devil's camp, to cut our way through the dense smoke, to push the battle to the gates of hell, and rob the arch-fiend of his prey. When the Greeks went against the Persians at that memorable battle, the Grecian general waited until the wind was in his favor, so that his foe had to row against it, but his fleet could put down their oars, and need not touch a paddle. Every Greek could be at his post with Javelin or spear, while it kept the Persians struggling to keep in line. The Greeks bore down upon them and won a great victory. The breeze of Heaven is in our favor, and with an "Army with banners" the victory is sure. The final outcome is certain.

BELIEVING GOD.

BY GEORGE MULLER.

Just in the proportion in which we believe that God will do just what He has said, is our faith strong or weak. Faith has nothing to do with feelings or with impressions, with improbabilities, or with outward appearances. If we desire to couple them with faith, then we are no longer resting on the Word of God, because faith needs nothing of the kind. *Faith rests on the naked Word of God.* When we take Him at his Word the heart is at peace.

God delights to exercise our faith, first, for blessing in our own souls, then for blessing in the Church at large, and also for those without. But this exercise we shrink from instead of welcoming.

When trials come we should say, "My heavenly Father puts this cup of trial into my hands, that I may have something sweet afterwards." Trial is the food of faith. Oh, let us leave ourselves in the hands of our heavenly Father! It is the joy of his heart to do good to all his children.

But trials and difficulties are not the only means by which faith is exercised, and thereby increased. *There is the reading of the Scriptures, that we may by them acquaint ourselves with God as He has revealed Himself in his Word.* And what shall we find? That He not only is God Almighty, and a righteous God, but we shall find how gracious He is, how gentle, how kind, how beautiful He is—in a word, what a lovely Being God is.

Are you able to say from the acquaintance you have made with God that He is a lovely Being? If not, let me affectionately entreat you to ask God to bring you to this, that you may admire his gentleness and his kindness, that you may be able to say how good He is, and what a delight it is to the heart of God to do good to his children.

Now the nearer we come to this in our inmost souls, the more ready are we to leave ourselves in his hands, satisfied with all his dealings with us. And when trial comes we shall say, "I will wait and see what good God will do to me by it, assured He will do it." Thus we shall bear an honorable testimony before the world, and thus shall be strengthen the hands of others.—*Selected.*

HIDDEN RICHES.

George Macdonald has a story of a father and daughter, dwellers in an old Scotch castle, so reduced and poor they could only live in the scantiest way, who all the time, however, were really rich, because in a secret cupboard were masses of flashing jewels; put there by some ancestor of the elder time. If they had known how rich they were! And all the time God's utmost gifts of forgiveness, strength, love, power for noble living, are at man's hand, if they but knew.—*Wayland Hoyt.*

LIVING WATER

PUBLISHED WEEKLY AT NASHVILLE, TENNESSEE

136 FOURTH AVENUE, NORTH

BY THE

PENTECOSTAL MISSION PUBLISHING CO.

(Incorporated)

FANNIE CLAYPOOL	Office Editor
JNO. T. BENSON	Business Manager
J. L. BRASHER	
P. R. NUGENT	
MRS. J. T. BENSON	Associate Editors
E. P. ELLYSON	

Entered Jan. 3, 1903, at Nashville, Tenn., as second-class mail matter, under Act of Congress, March 3, 1879.

ONE DOLLAR AND FIFTY CENTS A YEAR IN ADVANCE

EDITORIAL

WEEKLY TEXT.

"The Lord shall preserve thee from all evil: He shall preserve thy soul." He will be very gracious unto thee at the voice of thy cry." Ps. 121:7; Isa. 30:19.

NO PAPER NEXT WEEK.

It is our custom to omit the issue of *Living Water* coming the nearest to July 4. This is the issue of next week, hence there will be no paper next week.

As we go to press we are glad to report that the Nashville camp-meeting is starting off in a most encouraging manner. Rev. R. T. Williams of Peniel, Texas, is preaching in the power of the Spirit and God is blessing. All the services of the meeting, as well as the Convention and Bible Conference features have been blessed, and have been times of profit and refreshing. We are expecting God to do great things. Continue to pray with us for this meeting.

We are greatly rejoiced to know that Rev. E. F. Walker, one of the General Superintendents of the Nazarene Church, and who for several months was so critically ill, has recovered, and is again at his old place in service for the Master. He is preaching at district assemblies and elsewhere with his old-time fervor and power. We praise God for restoring this efficient servant of the Lord to his place in the kingdom of service. He is a very forceful preacher of Scriptural Holiness and his messages are greatly needed in these days of conflict and battle.

ONLY A VOICE.

"There is always a great message for the man who is willing to be a voice."

The mighty preacher, John the Baptist, likened himself to the voice of one crying in the wilderness. He assumed no lordly airs, neither was he poisoned with any pompous notions. There was no strut of the flesh. None of the puff and swell so painfully manifest now often in ecclesiastical circles. Many of us could not be used largely. We cannot stand it. Promotion would ruin us. We would foolishly assume credit for it and begin to lord it over our brethren. The greatest blessings are for those who sink into the lowest depths of humility. Yes, there is a great message waiting for the one that is willing to be only a voice.

REV. H. GRATTAN GUINNESS TRANSLATED.

Our hearts are solemnized over the home-going of Rev. Harry Grattan Guinness of London, who for so many years was director of the Regions Beyond Missionary Union. He was a man of devotion, prayer, faith, and full of good works. He had a broad and ever-widening vision and that is what determines a man's field of service, that is what controls his life. Without this vision the thinking, the praying, the activity is confined to a narrow sphere. Such was not true of this man of God. He had a many-sided ministry and a life filled with blessing to humanity. The past winter was a time of unusual activity, and never has his ministry been so fruitful in soul-winning as in these last months of service. How beautiful and blessed to become more fruitful as the years go by, and for the last days to be the best. The controlling passion of his life was to be active for Jesus. An impressive feature of his life was his love for Jesus and his devotion to Him. He wielded a gifted and anointed pen, and many have been blessed through this phase of his ministry. He was a faithful student of the Word, and was living with the upward gaze and an expectant longing for the coming of the King. He had the missionary passion. He lived, prayed, and suffered for this cause; and God used him gloriously along this line, especially in winning consecrated and zealous young people for missionary service. God called him home in his prime—at the age of fifty-three. We would praise the Father for all that has been accomplished through this yielded, anointed, faithful life.

THE MASTER PASSION.

One of our great men has reminded us that every man has a master passion to which all the minor details of his life are subservient and which determines the trend of his life here, and consequently what his future life shall be. If this be true, and we believe it is, what is more important than that this dominant ambition of our lives should be a worthy one. Will it not be time well spent to examine our hearts to-day and see what is really the ruling motive of our lives. Is it the acquiring of money, or worldly position, or of knowledge. Ambitions which are laudable when given a secondary place may become a menace to our welfare and the happiness of our dear ones when permitted to take first place in our hearts. The man who sets his heart on acquiring money and determines to do so at any cost, is on the road that is sure to lead him into dishonesty and corruption; and supposing he acquires wealth at such a cost, will it pay to barter all that makes life worth while, for a few brief years of self indulgence, and then go out of this world and leave behind that for which he has spent his life. God is so true in warning us against this. He says, "The love of money is the root of all evil," which, while some have coveted after they have erred from the truth, and have pierced themselves through with many sorrows. If we will listen to his voice and seek first his kingdom and his righteousness, He will make us a blessing to many, and we shall have his peace in our hearts, and when life here is over we shall possess the true riches throughout eternity.

"THOU PREPAREST A TABLE FOR ME."

A missionary in the Northwest tells us that once in a while he and his wife used to visit the Indians and have a little feast with them in their homes. The missionary's wife would tell the Indian mother on Sabbath at the little chapel to be ready for her on a certain day that week, and prepare her best for dinner. The poor squaw perhaps would answer that she had nothing worthy of the mission-

ary save a little fish. But the missionary would tell her to prepare what she had and have everything clean and bright, and it would be all right. So at the appointed day the missionary would arrive, and she would take from her dog-sleigh bundle after bundle of things. There was tea and coffee, there was sugar and bread, there were potatoes, and perhaps butter and little delicacies that that poor savage never saw before, and when all was ready the missionary husband would arrive in another dog-sleigh from visiting the stations, and then the feast would begin, and they would dine together; and the missionary and his wife were the real host and hostess, and the poor Indian family ate of things that day that they had never tasted before; and the missionaries found their joy in the joy which they brought.

Ah, that is the way that our precious Lord loves to do with us. We take Him into our humble home, and we give Him our best, but it is very poor at the best, but then He condescends to accept it; and then He brings His best—all that heaven affords—and He feeds us out of His bounty, and it is true, as He promised, "I will sup with Him and He will sup with Me."

CULTIVATING FAITH.

"When the Son of Man cometh shall He find faith on the earth?" These were the words of Jesus, and they help us to realize how really He looked down through the ages to these years and saw how the multitudes would trust in money, and in social position, and in man's feeble efforts, but fail to look to Him Who has *all* power in heaven and on earth. We often hear people say, "I should like to have faith, but in some way, I cannot." The solution of this problem seems a very simple one. How do we acquire faith in our fellow-men. Is it not by becoming acquainted with them, by association with them and seeing them tested by the incidents of daily life? And how else shall we come to have faith in God? The man who comes to God accepts the salvation He has provided and begins to walk with Him day by day, becomes acquainted with Him and he who knows God cannot fail to trust Him, and the longer we yield Him obedience, and walk with Him, the better we know Him and the easier it becomes to trust Him. But perfect yieldedness to his will is an essential to a life with Him, for he who walks with God *must* go God's way, for he never turns to go in a way of our choosing. It is written of Him, "With whom is no variableness, neither shadow of turning." And is not this failure on our part to meet the conditions and walk with God, the cause of our want of faith? Are we not likely to follow God for a time when the way seems smooth, but when obedience to Him involves heartache and disappointment, we fail to be true, and turn aside to pleasanter paths, thus losing blessed lessons in faith. Had we gone his way, we should have found out how safely He would have brought us through the hard places, and we would have been rewarded for our suffering by having our faith increased; and if we will continue to walk in his will year by year we shall come to have a faith in Him that is as natural to us as the breath we breathe. Have we ever realized what possessing such a faith in God means to us, to our dear ones and to the world? It is written that Jesus did not many mighty works in his own country, because of their unbelief, and as we study God's Word we find that it required the exercise of faith by someone to enable God to work his miracles and bless mankind, and the man attains the greatest usefulness who walks with God till faith becomes easy, and thus he becomes a channel through which God can pour out his blessings on a needy world.

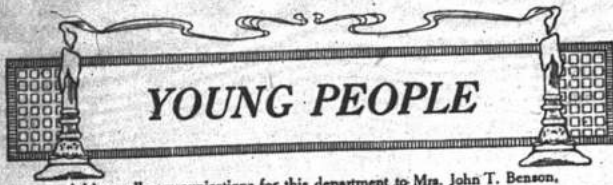
GOD'S MEASURE OF SUPPLY.

Paul in writing to the Philippians thanked God for their fellowship, he exhorted them to unity and humility, he spoke of various things; but he closed his epistle, and reached a beautiful and blessed climax in his putting of God's measure of supply for his children. How comprehensive is his statement: "But my God shall supply all your need according to his riches in glory by Christ Jesus." The promise is not for a supply merely according to our paltry needs, but according to the great riches of God as given through his Son. The promise is for all our needs, not just a few, not just certain defined needs, but *all* our needs. How multitudinous are our needs. First, and of pre-eminent importance, is salvation—salvation in its broadest sense—salvation from all sin. We have his promise for this, and the assurance from his word that He greatly desires that his children have life and that they have it "more abundantly;" that they have such a filling of the Spirit as will give them victory. This is an imperative need of the life and is included in the *all* so freely promised. It is of supreme importance to enable the individual to live a Christ-like, humble, devout life; and this is the only truly happy life. It is of vital importance as an anointing for service. What is more beautiful and blessed than a life filled with ministries of service for *Him*. Not merely to our fellow-men, but to *Him*, as He wills that these ministries be bestowed; and He will give this anointing for a fruitful life.

This *all* includes the grace so necessary every moment of our lives, and without which we would fail and sink into humiliation and failure, but how truly sweet to look up to *Him* and claim this grace so abundant, rich, so glorious. This *all* includes the invitation from our loving heavenly Father to bring every burden, every care, every ill, every sorrow, and cast it upon *Him*; and He, because He loves us so, will bear all these things for us. How the clouds do lift and the burdens flee away when laid upon *Him*.

Then there are the little things that come daily into our lives—the little things that would so molest and disturb if we could not claim help from on high. Would our Father fail to help us here? Never. These, too, are included in the *all* things. There is an idea prevalent with so many people that God does not want us to bother *Him* with these little things, but would leave us to battle alone and overcome these ourselves. But not so. If He has numbered the hairs of our head, and takes note of the sparrow, would He fail to take note of the smallest thing that could come into the life of his child? Truly He cares and helps, and oh how sweet it is. Ought not the very fact that the great God who holds worlds in his hand, who controls the universe, and upon whom all things depend, ought not the fact that He is interested sufficiently in these affairs of our lives to help us as tenderly as if we were his only concern, is not this enough to sink us in humility before *Him* and cause us to lie in the dust at his feet? But when we have *Him* enthroned in our lives we have a perfect right to trust *Him* to help in all these things; yea, we dishonor *Him* when we fail to look to *Him* for help. The high and holy one that inhabiteth eternity deigns to dwell in human hearts and lives, and if He abides, the blessings that He is able to give may be ours as He sees best to bestow. How blessed to thus trust *Him*, how sweet to receive from *Him*. How glorious to live the life we now live by the faith of the son of God. Glory to his name for the *all* things of the Gospel.

Then the measure of the supply will cover our needs—cover them fully and richly. Let us think of the *measure* according to his riches in glory by Christ Jesus.



Address all communications for this department to Mrs. John T. Benson,
Eastland Avenue, Nashville, Tennessee.

Dear Children: A few weeks since we had a talk together about the cigarette habit. This week we will take a brief glance at the liquor question as it stands in the world to-day. Twenty-five years ago there were individuals here and there who saw the terrible evils of the drink business, and who determined to do all they could to destroy it. But they seemed such a few, these people. It was only one voice now and then lifted against this great curse. It appeared to be a hopeless undertaking to do anything against it.

The Bible, however, tells us to be *steadfast*, always busy about the work of the Lord, promising us that such work will *not be in vain*. And children, as I look back over these years, I realize that this promise is a true one. The battle against the saloon has been a discouraging one, but it has not been in vain. The *world* has moved up on this question in the past few years in a way that is truly marvelous. The *world* has achieved, and has some very strong convictions of its own about the whiskey business.

Listen to the words of Monsier Ribot, French Minister of Finance: "Everyone will admit that it is necessary to protect the French race against the dangers which face the nation from alcoholism. If the Chamber stops at the suppression of absinthe it will not have gone far enough. There must be a reform of the legislation on all alcoholic liquors. This question *will be forced on all governments consequent on the enormous evils flowing from alcohol*. It is not a financial question only, it is a great *moral question* in which the interests of the nation are concerned. The government asks that the Chamber will take steps such as will do honor to itself and the nation."

PROHIBITION IN RUSSIA.

Most of us think that Russia is a country of great darkness and ignorance, a land far behind our own in enlightenment. Since the beginning of the present war, the Czar has done by one stroke of his pen what we have labored for in this country for more than a quarter of a century and have not yet accomplished. He has banished the liquor traffic from his great empire, and made all Russia a prohibition country. Do we realize what a remarkable thing has been done in the making of these new laws for that vast empire? I read of a talk which a newspaper man had with one of Russia's highest officials, on the subject. "This law will deprive Russia of millions of dollars in taxes each year," said the newspaper man. "How will you make up this great sum, and fill your public treasury?" "We do not think of that," answered the Russian nobleman. "Our only thought was for the good of the people. Their welfare means more to Russia than any sum of money." Wouldn't you like to hear American public men talk like this Russian? The law has been in effect some months. Has it hurt Russia? Hear what M. Bark, the Russian Minister of Finance, has to say:

"It is difficult for foreigners to realize how great are Russia's economic resources, and *how much greater* they have become since the promulgation of humanitarian prohibition law which is felt by the Russian people themselves not as a restriction, but as an *inestimable boon* conferred upon them by their provident monarch. The productivity of every class of workman in Russia has already increased

from thirty to fifty per cent, and I need hardly point out to you what that act connotes in a population of 170,000,000, to say nothing of the stopping of the waste which always goes out with, and follows the use of alcohol."

This Russian statesman has learned the lesson which we need to learn, that all forms of business are helped by the destruction of the liquor business. People are going to spend their earnings. When saloons are closed, the workman does not throw away, or hide the money he spent for drink. He simply transfers his business to the merchant, grocer and coal dealer. The *money* still circulates in the community, and men are not ruined and homes broken up, when it passes through the hands of merchants and grocers.

THE WAR AND PROHIBITION.

We are all saddened by the effects of this terrible war. Yet God is able to bring some good out of it. England, with so many of her men at the front, is short on workmen. She now sees as never before, what it means for her workmen to spend their earnings for drink on Saturday nights, and be unfit for labor before Tuesday or Wednesday. She cannot afford to do without these two day's work. Her success in this war depends upon the laborers who make her guns and ammunition, and load and unload her vessels. And the laborers cannot do their part unless they are sober, and work six days a week. So serious has the question become that officials are seriously considering national prohibition for England. The king has banished all wines and liquors from his table, and urges Englishmen everywhere to do the same thing. Well, praise the Lord. He said that He would make even the "wrath of men to praise Him."

Here is a statement issued by Honorable Lloyd George, Chancellor of the Exchequer of Great Britain: "*Drink is doing more damage to this country than all the German submarines put together*. We are armed with full powers for the defense of the realm. We have *great powers* to deal with drink, and we mean to use them. We shall use them in a spirit of moderation and wisely, but *quite fearlessly*, and no doubt the country will support our action."

Well, praise the Lord. He says that He will make even the "wrath of men to praise Him," and if the Lord frees this great Empire from the bondage of drink in this terrible war, England will have defeated a greater enemy than Germany.

A MONSTER PETITION.

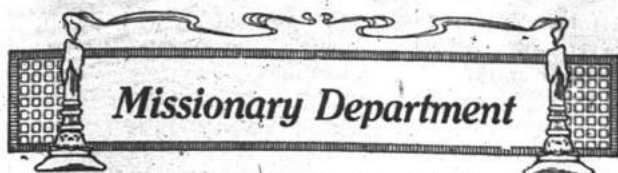
In the Educational Building at the Panama Exposition is found a petition which provides against the sale of opium and alcohol. It has been circulated in fifty nations, and more than seven millions of names have been signed in many different languages. This is the work of the W. C. T. U., which body aims at *world wide prohibition*.

A JAPANESE BELL

Another interesting relic is a Japanese bell, cast from discarded tobacco pipes, as a memorial to the W. C. T. U. missionary under whose teaching the men gave up tobacco.

There were many who laughed at the workers who determined by the grace of God to wake up the *world* on the temperance question. It has been long, slow work, but it *has not been in vain*. I believe there is a rich reward laid up for those who have toiled in this hard field. Don't you want to have a part in the work and the reward? I do. There is much to be done, and every good man and woman, boy and girl ought to bear a share of the burden. Are you doing your part?

Cousin Eva.



Our readers will be glad to hear from Brother Frank Ferguson, who is working down in Argentina, S. A. We are glad their time is to be given entirely to evangelistic work and we solicit for then an interest in your prayers. His letter follows:

Dear Friends: On Sunday, February 28th, 1915, quite a number of the different Sunday-Schools in the city of Buenos Aires came together for a joint meeting. There were about 1,000 present, mostly children. One of the most interesting things about the meeting was the presence of an old lady about 106 years old, I believe. It was in her house that the first Spanish-speaking Sunday-School in South America was started. She is a native of the extreme Southern part of the Argentine Patagonia, and was converted by means of a New Testament.

There were several songs. The meeting was also addressed by Mr. Brown, the Secretary of the World's Sunday-School Union. Two verses of Scripture were taught to the children and vividly impressed on their minds by illustrations. It is encouraging to know that some of the multitudes of neglected ones are getting at least some of God's Word and truth into their minds, and the Spirit will use the Word to bring light and salvation. There are multitudes of children in this neglected city who are not being touched by the Gospel. Pray that some of these in the section where we are may come to the light as we seek to give the Word to them, and be eternally saved before it is too late.

Surely God's ways are not ours. It seems now that the way would soon be opened for us both to give our full time to the active work among the people. I believe that as we step out in faith that God will meet us and that through the co-operation of the other members of the body of Christ our needs will be supplied and God will be glorified and souls blessed.

As we seek to sow the seed (the Word) our faith claims the promise that it shall not return void but shall accomplish that whereunto it is sent.

LATER. At the end of the month D. V., we will push out into more aggressive work. That is, we expect to be thrown more directly in contact with the people. By the grace of God we are seeking to do all we can as the days go by. Pray that we may be kept in the way and that the interest of God's cause may be first in our thought and activities at all times.

Grace, mercy, and peace be multiplied unto you all.

Yours in the blessed hope,

Lavalle 1467, Buenos Aires.

FRANK FERGUSON.

THE POWER OF THE GOSPEL.

We give below an incident written by Mrs. Pointer and taken from *The Way of Faith*. Many of our readers know Rev. J. D. Pointer and his wife and will be glad to know that God is blessing their labors in Africa. Pray for them. We are sure this incident will be an inspiration to missionary zeal and prayer. It follows:

DOES IT PAY?

In his tiny hut, on a straw mat, an African native lay dying. The last rays of the warm sun fell upon his thin body racked by that awful cough that is coming to be so feared by the black people of Africa.

Samu was a Christian—a convert of one of the native "out-stations," but who, when the famine visited this country in 1912, came, with his wife and babies to "the white man's station" to get food.

He built his little hut near by and when the famine was over he stayed on and was postman for the Mission until he became too weak to make the trip. He was so faithful and trustworthy that it was with great sorrow we saw him grow unfit for the work. He then worked around the premises at anything he was able to do. But after about a year he became so prostrated that it was easy to see the end was near.

We had often talked with him about God. He was always interested and faithful at church, so this afternoon as the missionary entered the doorway of his hut he raised his head and resting himself on his elbow said, "Enter, Mufundise (teacher)."

"Well, Samu, and how is it with you this afternoon?"

"It is well, Mufundise, I am just waiting. The end is near. When you return from your journey south I think I will be with God."

"Are you happy, Sam, does the thought of being in heaven with Christ give you joy?"

"It does, Mufundise. Once I was afraid of death, but since I have found Jesus and He has forgiven my sins and blessed me so, I am glad to go to live with Him. I love Him. He has been so good to me. O, I want my people, the black people to know Him. I would love to see Mufundise and Senyari. But if I am gone when they arrive I want you to tell them that Samu has only gone before and will meet them on the other side. Tell them there is no fear. Jesus is with me. And, please, when I am gone I want my wife and children to stay with you. I want my children to know Jesus."

A few days after this, news came over to the Mission house, "Samu is dead."

He had gone out to meet God, happy and at peace, because someone had given of their means and someone else had responded to God's command "Go and tell."

Think you not that the gift of wealth and life will bring its great reward when the deeds of men shall be tried as by fire, in that great day.

There are many more waiting to be told the way of eternal life.

MRS. MARVYN MCNIEL POINTER.

Box 45, Inhambane, East Africa.

Young People's Library



Fine English Cloth, Handsome New Original Designs, 50c Each.

"Black Beauty." By Anna Sewell. 50 illustrations.

"Bunyan's Pilgrim's Progress." 46 illustrations.

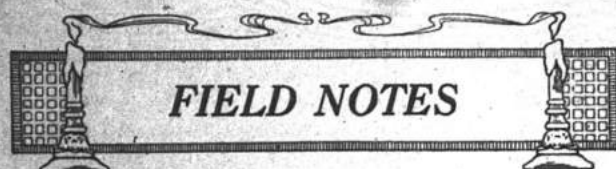
"A Child's Story of the Bible." 72 illustrations.

"A Child's Life of Christ." 49 illustrations.

"Grimm's Fairy Tales." 50 illustrations.

Pentecostal Mission Publishing Co.

NASHVILLE, TENN.



No paper next week.

Do not fail to read Page 16.

Rev. E. G. Roberts and his wife have just closed a most blessed meeting at Morrillton, Ark.

Rev. W. M. Tidwell continues his tent meetings in Chattanooga with increased success and blessing.

Rev. John Roberts and wife are engaged in revival work in Louisiana. They are now at Girard in a meeting.

Rev. Joseph Owen recently held a tent meeting with the Nazarene Church, in Columbus, Ohio, of which Rev. R. M. Kell is pastor.

Revs. L. B. Bridges and W. B. Corder recently held a meeting in Morristown, Tenn., in which a large number of souls were saved.

Anyone desiring a catalogue of Trevecca College write E. L. McClurkan, Trevecca College, Nashville, Tenn. The next session opens September 16, 1915.

Rev. W. W. Owen of Wilmore, Ky., has the latter part of July and the first part of August open for meetings. He is a song evangelist who will do efficient service. Write him at Wilmore, Ky.

The Indian Springs Camp-meeting, near Indian Springs, Georgia, will be held August 5-15. Revs. H. C. Morrison, J. L. Brasher, and A. J. Moore will preach. Rev. C. D. Tillman will have charge of the music.

REQUESTS FOR PRAYER.

Prayer is requested for an aged man who is unsaved.

A preacher who has backslidden from sanctification requests prayer for reclamation.

J. L. BRASHER'S SLATE.

Yonlon, Neb., July 2-11.

Scottsville, Texas, July 22-Aug. 1.

Flovilla, Ga., August 5-15.

Epworth, S. C., August 16-24.

Triune, Tenn., August 29-September 7.

Permanent address, Attalla, Ala.

SPECIAL OFFER.

We are anxious to have the people avail themselves of our special offer on subscriptions to *Living Water*. We believe this paper would be a blessing in any home. Why not persuade a number of your friends to subscribe on this trial offer and thus bring them into touch with the opportunity of a blessing. This is an exceedingly cheap offer for so much reading matter. If there are those in whose spiritual life you are interested, send *Living Water* to them

for the remainder of this year. They cannot fail to be benefited by reading it. You can be a blessing to many by working on this offer.

MEMORIAL FUND.

We praise God that our friends are responding to this memorial fund for Trevecca College. We take this occasion to thank everyone who has contributed. May the rich grace of God be abundant in every life. We trust that others may respond to this most worthy cause. Do not hesitate because you may not have much to send, but send what you feel God would have you to contribute to this fund. We very earnestly desire that our friends all stand with us in prayer whether you have any money to give or not. You can help us much by prayer. We feel that this is a good investment of money—one that will bring in good returns. What could be more blessed than to have a part in training young people for the service of the Master. John T. Benson is treasurer of this fund.

Sunday School Reward Cards

Beautifully Lithographed in Colors

IN TWO SIZES

One Size, 120 for 20 Cents

The Other, 60 for 20 Cents

POSTPAID

ORDER OF Pentecostal Mission Pub. Co.

PERSONAL WORK

BY J. O. MCCLURKAN.

Just off the Press.

This book sets forth in a clear and pointed manner the duty, the joy, and the method of doing personal work. It contains many illustrations from the ministry of the author and is written in his comprehensive style. It is a very striking and impressive incentive to the doing of personal work. Beautifully bound in cloth. Price, \$1.00.

PENTECOSTAL MISSION PUBLISHING CO.,
NASHVILLE, TENN.

BOOKS BY "BUD" ROBINSON

Six books by this spirit-filled man. They are written in his characteristic style and are interesting as well as very helpful. They are as follows:

Honey in the Rock.....	\$1.00
Sunshine and Smiles.....	.50
Pitcher of Cream.....	.50
Lazarus.....	.50
Mountain Peaks.....	.50
King's Gold Mine.....	.10

ORDER OF

Pentecostal Mission Publishing Co.

NASHVILLE, TENN.

Too Late! Too Late!

MISS— was the name of an amiable young lady of my acquaintance who died at the age of sixteen. She was the daughter of respectable and pious parents in one of the New England States. On the cultivation of her mind considerable attention had been bestowed. * * * To what extent her mind had been imbued with religious truth in childhood I have not been able fully to learn. It is certain that, from her earliest years, she had regarded religion with respect and had entertained the expectation of becoming a Christian before she died. * * * One morning, especially, the first impression she had when she awoke was that she must embrace religion then; and that her soul was in imminent danger of being lost if she delayed. * * * She deliberated, she reasoned, she prayed, and finally made up her mind to the deliberate resolution that she would repent and accept the offer of salvation before the close of that day. She did not actually repent then, but resolved that she would do it that day. * * * But the day had its cares and pleasures; business and company filled up its hours, and the night found her as thoughtless, almost, as she had been for months.

The next morning her religious impressions were renewed and deepened. * * * The violated vows of the previous morning gave her some uneasiness; she felt not quite the same confidence in herself that she did before; but she had now formed her resolution so firmly, she was so fixed in her purpose, that she considered the issue could hardly be any longer doubtful; and the agony of her soul gave way to the soothing reflection that she should soon be a Christian. She had now taken, as she imagined, "one step"—had formed a solemn purpose, and had given a pledge to repent that day. She felt, as she expressed it, committed, and hardly had a doubt as to the accomplishment of her purpose. This day also passed as before. She did, indeed, several times during the day, think of her resolution, but not with that overwhelming interest she had felt in the morning, and nothing decisive was done.

The next morning her impressions were again renewed, and she again renewed her resolution, and it was dissipated as before; and thus she went on resolving and breaking her resolutions, until at length her anxiety entirely subsided and she entirely relapsed into her former state of unconcern. She was not, however, absolutely indifferent; she expected and resolved to be a Christian; but her resolutions now looked to a more distant period for their accomplishment, and she returned to the cares and pleasures of the world with the same interest as before.

About this time she went to reside in a neighboring village, and I did not see her again for about three months, when I was called at an early hour one morning to visit her on the bed of death. * * * About daybreak, on the morning of the day she died, she was informed that her symptoms had become alarming, and that her sickness would probably be fatal. The intelligence was awfully surprising. * * * At one time her distress became so intense and her energies so exhausted that she was forced to conclude her soul lost—that nothing could now be done for it; and for a moment she seemed as if in a horrid struggle to adjust her mind to her anticipated doom. But oh, that word "Lost"! Her whole frame shuddered at the thought.

It was now nearly noon. Most of the morning had been employed either in prayer at her bedside or in attempting to guide her to the Savior; but all seemed ineffectual; her strength was now nearly gone; vital action was no longer

perceptible at the extremities, the cold death-sweat was gathering on her brow, and dread despair seemed ready to possess her soul. She saw, and we all saw, that the fatal moment was at hand, and her future prospect one of unmingled horror. She shrank from it. She turned her eyes to me, and called on all who stood around her to beseech once more the God of mercy in her behalf.

We all knelt again at her bedside, and having once more commended her to God, I tried again to direct her to the Savior, and was beginning to repeat some promises which I thought appropriate, when she interrupted me, saying with emphasis, "I cannot be pardoned; it is too late, too late!" And again alluding to that fatal resolution, she begged of me to charge all the youth of my congregation not to neglect religion as she had done; not to stifle their conviction by a mere resolution to repent. "Warn them, warn them," she said, "by my case"—and again she attempted to pray, and swooned again.

She continued thus alternately to struggle and faint, every succeeding effort becoming feebler, until the last convulsive struggle closed the scene, and her spirit took its everlasting flight.—*Rev. E. Phelps, in Dying Testimonies.*

A PREACHER AND HIS CIGAR.

HE was pacing back and forth on the station platform, evidently enjoying his cigar to the full and oblivious to everything else. The eastbound train stood on the other side of the station waiting for the southbound one, which was due shortly. By the cut of his clothing, it was evident to all that he was a minister of the gospel. Several times I was tempted to speak to him about that cigar, but each time restrained myself. Finally the southbound train pulled in and, taking a seat, I crowded against the window in order to leave room for someone else and in a moment or two the preacher took the vacant seat beside me.

I waited a little and then said, "So you think smoking is a good habit, do you?"

"Oh, yes," he replied. "It promotes sociability and fellowship among men and helps one to get acquainted with men."

"I suppose then," said I, "that you teach it and preach it to your people?"

"Oh, no; I don't do that."

"But," I replied, "if it's a good thing it seems to me that it is your duty as a minister to teach it and preach it to your people, and especially to your young men and boys."

"No," he admitted, "I don't do that. In fact, I know some men who are really injuring themselves by using tobacco to excess, and I think a great many young men and boys are harmed by it."

"Well," I said, "if the use of tobacco is an injury to young men and boys, it seems to me that you as a minister ought to help them by setting them a good example, and quit using it."

"No," he squirmed. "I am under no obligation to do that."

"Well," I continued, innocently, "I remember reading one time in an old book that I picked up somewhere this declaration, 'If meat maketh my brother to offend I will eat no meat while the world standeth.'"

"What!" he exclaimed.

And I repeated the quotation.

"Why," he said, "the apostle Paul said that."

"Well," I said, "it has always appealed to me as a mighty good principle for a man to govern his life by." At that he remained silent.

Finally I asked, "Where are you going to-night?"
"To the town of Blank," he replied.

"Why," I exclaimed, "you are on the wrong train. This is the southbound. You should have taken the eastbound.

"I know," he replied, "but I missed my train at the junction, and now I am trying to get to my destination in a roundabout way, and it will probably take me all night and I may not succeed then."

And then I knew that while he was enjoying that delicious cigar at the junction, his train, after waiting almost an hour, had pulled out and left him. And it was Saturday night.—Henry J. Petran, in "The Continent."

A SKEPTIC'S CONVERSION.

There lived in a certain community a very wicked man, a notorious preacher-fighter. A resident pastor was strongly impressed to go to see him, but he delayed for two weeks; and the conviction came again that he ought to go, so he went to advise with one of his deacons. The deacon, knowing the attitude of the old skeptic, laughed outright and said, "Why, the old skeptic would kick you out on the street, and what kind of a figure would you cut next Sabbath?"

So the pastor postponed his visit again, until two weeks later there was another inward whisper, "Go and see that man;" and he knew enough about spiritual things not to refuse. As he knocked at the door his heart was knocking rapidly against his breast, for he was uncertain about what kind of reception he would get, but to his astonishment the old gentleman opened the door and smiled and said, "I am glad you have come. I have been trying for weeks to get up courage enough to send for you. About four weeks ago something got the matter with me and I needed help." They went to the parlor, and it was an easy matter to lead this now broken and contrite spirit to the Lord Jesus. The something that was the matter was old-time conviction.

Remember that four weeks before the Lord had touched his heart, and that four weeks before the call came to the preacher to go to see him. This illustrates what is always true, that God never calls one to do a thing that He does not open the way for it to be done.—Selected.

POCKET BIBLES

For those who object to carrying large Bibles these Editions are Thin, Light and very Compact.

Authorized version, Clear Black Print, on the finest Thin Paper made.

All with the Button Flap Binding which gives an added advantage for slipping in and out of the pocket.

The leather cover extends completely over the front edge and is fastened on top with a button clasp as shown on illustration.

Each containing a complete series of Colored Maps. Size 5½ x 3½ in. Self-Pronouncing. Agate 32 mo.

Specimen of Type.
WHOSOEVER believeth that Jesus is the Christ is born of God, and every one that loveth him.

French Seal, divinity circuit overlapping covers, gold titles, silk head bands and silk marker, round corners, red gold edges. Our Price, \$1.50. Postpaid.

Pentecostal Mission Pub. Co.

NASHVILLE, TENN.

UNTANGLING LIVE WIRES

BY W. W. NEWBERRY

Bound in cloth, Price 50 cents postpaid.

This is a new volume written with the express purpose of helping earnest Christians who have become entangled with side issues. It is a book of warnings written in a sweet Christian spirit. The matter of Divine guidance is very thoroughly dealt with along with other subjects. This book, we are sure, will throw much light on a variety of questions now puzzling many earnest seekers after God's best.

PENTECOSTAL MISSION PUBLISHING CO.,
NASHVILLE, TENN.

C. H. M.'S NOTES

These are the famous "Notes" by Charles H. McIntosh commended so strongly by Dwight L. Moody. He often remarked, "If they could not be replaced I would rather part with my entire library, excepting my Bible, than with them."

Genesis, 1 vol.; Exodus, 1 vol.; Leviticus, 1 vol.; Numbers, 1 vol.; Deuteronomy, 2 vols.

Published price per vol., 75c; the set, 6 vols., \$4.50. Special Price: the set, \$2.50 net. Not prepaid.

ORDER FROM
PENTECOSTAL MISSION PUBLISHING CO.,
NASHVILLE, TENN.



SELF HELP SERIES

For Christian Workers

VEST POCKET EDITION

Small in Size yet Exceedingly Large in Suggestion and Usefulness. The following Titles:



Book of Prayers for Everybody and for all occasions.
Bible Readers and Christian Workers' Self-Help Hand Book.

Book of Points for Personal Workers.

Sword of the Spirit Which is the Word of God.

Book of 750 Bible and Gospel Studies.

Size 2½ x 5½ inches.

Red Cloth, embossed and stamped in black..... 25c

Red Morocco, embossed and stamped in gold..... 35c

Webster's Pronouncing Dictionary

VEST POCKET EDITION

LATEST

AND

BEST

Vest Pocket Dictionary
in Existence

194 Pages, Size 2½ x 5½ inches

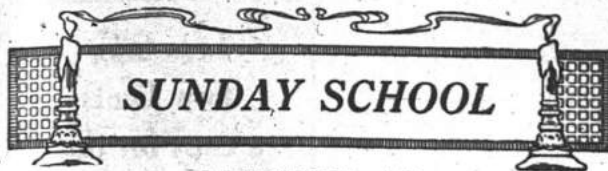
WORTH ITS WEIGHT IN GOLD

Bound in Full Leather, Gilt Edges, Indexed, Price..... 30c

Bound in Flexible Cloth, Red Edges, Indexed, Price..... 20c

Pentecostal Mission Pub. Co.

NASHVILLE, TENN.



P. R. NUCENT, Richmond, Va.

ABSALOM'S FAILURE

LESSON FOR JULY 4.

2 Sam. 18:1-15.

GOLDEN TEXT: "Children obey your parents in the Lord: for this is right." Eph. 6:1.

Lesson truths may be grouped around David and Absalom. David is seen here as, 1. *King*. As such he had to deal with a sudden, unexpected and strong rebellion. It found him unprepared but he at once saw the danger and took prompt steps to meet the need for safety (ch. 15: 14, 18). It must have been a tremendous shock to him to be treated thus by a son whom he loved and to whom he had showed mercy, but he was not unnerved nor rendered incapable of exercising the rule that belonged to him as king, and general of his forces (18:2). If his heart was torn, his judgment and will were not overthrown.

2. *Servant of God*. As such he showed a very humble submission to the severe circumstances God had allowed to come upon him (15:30; 16:10). There was no bitterness toward his foes, no murmuring against God, no justifying of himself. He saw God's hand over it all for God's messenger had announced judgment in connection with His message of mercy (ch. 12:10). David's disposition and behavior here are a fine example for any servant of the Lord to imitate when undergoing trial. It was that of humble, patient consent to his trial, and a looking away from, and above, people (who were active agents in that trial) unto God as being over all and able to regulate matters. He had the faith that recognized that he was in God's hands and that he could rightly look to Him to do just what was right.

Many a servant of the Lord grievously fails in time of trial by a failure to humble himself "under the mighty hand of God" (I Peter 5:6). This lack of humility, if it does not cause the needed lesson to be lost, at least delays it and may make it necessary for the trial to be prolonged or repeated.

3. *Father*. It is noticeable that David's love for Absalom, and therefore a deep solicitude for his welfare, were not destroyed by Absalom's ungrateful and murderous course. Absalom evidently cared so little for his father and so much for himself, that he was both willing and desirous that David should be slain. But while he sought David's death David sought his deliverance from death (v. 5)—a very clear example of love's forgiveness of a deep wrong, even while the wrong was being practiced.

David's heart broken sorrow over his son's sad end got the mastery over him (19:1-8) and made him forgetful of his loyal friends and unfit to attend to urgent duties. It is not surprising that the rough Joab lost patience with his chief and rebuked him in no gentle way. No doubt this was just what David needed to arouse him to his responsibility.

As regards Absalom, what was the cause of his failure in life? Possibly the trouble began with his taking revenge on his brother Amnon. This brought a break between himself and his father that seems never to have been healed thoroughly.

But a very evident sin of which he was guilty was one prevalent in our own time, namely, a failure to honor his father. Through carnal ambition and pride he mistreated

his father, both from the standpoint of a son and of a subject in the kingdom. And the apparent ease with which he drew a following shows how readily the people forgot the deliverance that God had wrought by David for their welfare.

Absalom's course shows how prosperity may attend a bad person and a bad cause for a season. Absalom had much to encourage him. From the very first almost everything turned his way, but it seems to have been one of the many cases where God leaves a sinner to his own course to lead him on to his own punishment. "There is a way that seemeth right unto a man but the ends thereof are the ways of death." What people need to know is that blessing is found surely only in the way of God's will and that trouble and woe are surely found in sinning against God.

Nor do earthly friends—however numerous and strong they may be, count for anything when God is against a cause. Probably Absalom's followers were more numerous than David's but they could not succeed when God was not for, and with, them in the battle. God's adverse hand is seen in the fact that the natural surroundings did the army of Absalom more harm than did the army of David (v. 8).

A defeated, scattered army and a lonely grave in the woods—such was the end of the ambitious plans of an ungrateful, disobedient, murderous son. Not all disobedient children, of course, have such a tragic end, but in some way they pay the penalty for their failure to honor their parents. One of the gloomy characteristics of the last days, when "perilous times shall come," is "disobedience to parents" (2 Tim. 3:2). This tendency is plainly evident in our day and may be taken as a mark of the approaching end.

ONE SYLLABLE SERIES FOR YOUNG READERS.

With numerous illustrations by the best artists. Handsomely bound, with illuminated covers, 50 cents each postpaid. A Child's Life of Christ, 49 illustrations. Bunyan's Pilgrim's Progress, 46 illustrations. A Child's Story of the Old Testament, 33 illustrations. A Child's Story of the New Testament, 40 illustrations. Bible Stories for Little Children, 41 illustrations. The Story of Jesus, 40 illustrations. PENTECOSTAL MISSION PUB. CO.

NASHVILLE, TENN.

W. B. GODBEY LIBRARY

ALL FOR \$1.00, POSTPAID.

The Christhood and the Antichristhood .....	.10
The Millennium .....	.10
Satan's Side-tracks .....	.10
Millennial Dawnism .....	.10
God's Nazarite .....	.10
God's Triple Leadership .....	.10
The Great Harvests .....	.10
The Happy Octogenarian .....	.10
Signs of His Coming .....	.10
Our Glorified Children .....	.10
No-Hellism .....	.10
Appeal to Postmillennialists .....	.10
Election and Predestination .....	.10
War of the Roses .....	.10
Where are the Dead? .....	.10

Sold at price given above, or entire set for \$1.00

Pentecostal Mission Publishing Co.

NASHVILLE, TENN.

Only
Fifty Cents
for the
balance of
this year

Less than
Two Cents
a copy for this
sixteen page
paper

READ THIS

SPECIAL OFFER

We are making a special effort just now to increase the circulation of Living Water, and want our readers and friends to help us. As a special inducement to secure new subscribers we will send

LIVING WATER

From Now until January 1, 1916

For only **50** Cents

Tell your friends about this special offer, and send subscriptions yourself for people in whose spiritual welfare you are interested—it may mean the salvation of their souls. Don't forget this. Why not send us a list of names with special subscription price to-day?

PENTECOSTAL MISSION PUBLISHING CO.

Order for a
number of your
friends; it will
be a great
blessing

NASHVILLE, TENN.

Send your
orders in now.
Help us build up
our subscription
list