

# "Fixed Heart"

BY BUD ROBINSON, IN THE SOUL-WINNER

A man with a fixed heart is as bold as a lion. He neither fears men nor devils, and the fear of death and judgment has been pulled up by the roots and the mud shook off over the grave of Adam the first, and the place that used to be occupied by that monster, fear, is now filled with perfect love, and God has dropped a little piece of heaven down into the soul, and with your soul shining through your eyes you march on through the land, fearing nothing but sin, and honoring none but God.

A man with a fixed heart is as patient as an ox. The ox represents patience and strength of character. There is nothing that looks so patient, strong and restful as a big ox. He looks so gentle and loving out of his eyes, and when he walks against the yoke he moves everything that is loose at both ends. An ox never balks. He can be over-loaded, but, bless his big heart, he will pull every time you call on him. In Matt. 11:28,29,30 Jesus Christ says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." So you see, when we back down if we will keep our neck through the bow and the yoke on, Christ can pull us out. My friend, to be patient like an ox is a great thing. The ox will pull all day at a log and never move it, and lay down by it at night and go to sleep, chewing his cud, and wake up the next morning and go to pulling at the same log. The ox never gets disheartened, he says, "if I can't pull out today I can tomorrow." Well, bless the Lord for the privilege of being like an ox.

In the next place, a man with a fixed heart is as wise as a serpent. Oh, for spiritual wisdom as we go on in this holy war. I know of no grace that we need more than the grace of spiritual wisdom; to know how to hold up Christ so the world can see Him, and to know how to put salvation in an attractive form so we will draw and not drive. My friend, draw and drive are not the same thing. To draw brings them to you, while drive sends them the other way. Oh, Lord, drive me to show Thee to a lost world!

Reader, let me explain to you what I mean by spiritual wisdom. Here is a sick man, and a nurse comes in with a white apron and a little white cap on and her hair combed nicely, and a nice platter with a linen cloth on it, and a little china bowl with oatmeal in it, and a pitcher of cream and a silver spoon, and a little bowl of sugar, and she speaks a few kind words and the sick one gets up and eats a little and feels much better and he begins to improve. But the next day another waiter comes in with a greasy dress on, and no apron or cap, and her hair hanging down over her face in greasy strings, and soap suds

on her hands, and a zinc tub about half full of sugar and about a quart of milk in a five-gallon tin can, and a large cook spoon sticking in the middle of the tub of oatmeal, and she says, now if you want anything just help yourself; here is plenty of it, and if you don't want it I can give it to the hogs. Now, reader, don't you see that there would be a funeral service there in a day or two. But somebody will say, why he had oatmeal and milk. Yes, that is what killed the fellow, and you can write on his tombstone oatmeal and milk.

A few months ago in one of our great camp-meetings a fine looking young preacher knelt at the altar seeking the blessing of sanctification. He had no sooner knelt, when a woman went to him and told him that she had a vision; she saw two dogs in a fight, a big dog and a little dog, and the little one was down and could not get up, and that the Lord had showed her that he was the little dog. He soon got disgusted and got up and walked away almost a lost man. Now, reader, can you see anything there that looks like a tub and a wash-pan by a sick fellow? My Lord, give us wisdom to know how to point hungry souls to a Savior that can save to the uttermost.

## Our Environment

God puts His own with the people and in the place which will tend most to develop the spiritual graces.

He puts the one who is quick with the one who is slow, and the one who is quiet with the one who is talkative, that the one who is quick may be patient with the one who is slow, and the one who is quiet may be patient with the one who is talkative.

He puts the one who loves plenty of fresh air in the room with the one who wishes every window closed, that each may be subject to the other, and that both may learn that God is above all environment and able to keep us under all circumstances.

He puts the one who is warm blooded with the one who is cold blooded, that each may learn to accommodate himself to the other, and the one who is cold wear more clothing and sit out of the draft; the one who is warm wear less clothing and sit by the window.

He puts the one who is orderly with the one who is untidy, that both may learn their lessons.

Often our environment is but the answers to our own prayers.

We pray for patience and our Father sends those who tax us to the utmost; for "tribulation worketh patience."

We pray, "Lord, increase our faith," and money takes wings; or the children are alarmingly ill; or a servant comes who is careless, extravagant, untidy or slow; or some hitherto unknown trial calls for an increase of faith along a line where we have not needed to exercise faith much before.

We pray for the Lamb-life and are given a portion of lowly service, or we are injured and must seek no redress, for He was lead as a lamb to the slaughter and opened not His mouth.

We pray for gentleness and there comes a perfect storm of temptation to harshness and irritability.

We pray for quietness, and every nerve is strung to its utmost tension, that looking to Him we may learn that when He giveth quietness no one can make trouble.

We pray the love chapter and come into close proximity with the intoxicated, the demon possessed, the jealous, the selfish, the arrogant or the distasteful, where all natural love fails and only the Divine love will avail.

The way to peace and victory is to accept every circumstance, every trial, straight from the hands of a loving Father, up in the heavenly places, above the clouds and in the very presence of the throne look down from the glory side upon our environment as lovingly, divinely appointed.—Selected.

## SILVER FILINGS

"Every sermon should be the man in flower."

"Worldly wisdom judges by what it can see."

"You cannot elect heaven while you reject holiness."

"A man cannot lift up the people on whom he looks down."

"God never goes back on what He has said; His calls are inevitable."

"Holiness and knowledge are power; prayer is the greatest outlet of power."

"We cannot serve God by accident. We must want to do it, and plan to do it."

"Painting the pump is throwing away money, if there is poison in the water."

"Letting your light shine does not mean turning a searchlight on your neighbor's weak spots."

Diversion is not conversion. Diversion is religion in the head, conversion is salvation in the heart.—Ex.

Many say with their mouths that Jesus is the Christ, but by their actions they say He is "one of the prophets."—Ex.

"Success does not sit on a fence by the roadside waiting for an invitation. It is feet of foot and must be run down."

"Tranquility is beautiful; repose is a divine attitude. A Christ-like quietude proves the soul's strength and fortitude."

He who embraces in his prayer the widest circle of his fellow creatures is most in sympathy with the mind of God.—Dean Goulburn.

Men change; customs differ, and sentiments shift; but principle is as old as eternity. It never changes. The code of morality is immutable.—Sel.

"Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." (Matt. 18:10.)

# LIVING WATER

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## EDITORIAL

"Pray ye therefore the Lord of the Harvest to send forth laborers."

"The work that centuries might have done,  
Must crowd the hour of setting sun."

### LEGITIMATE METHODS

An old Scotch preacher said to his congregation, "The kirk is needing silver and we have failed to get it honestly. We are going to try what a bazaar will do for us." Possibly his remark was intended as a mixture of irony and humor but there is food for thought in it. All church festivals are not dishonest but their trend is questionable and we believe that the same amount of energy expended in legitimate church work yields much better results. The "Bride of Christ" is not dependent on the world for her support.

### JEWISH MISSIONS.

There are about 120 societies doing mission work among the Jews throughout the world. They have near 840 workers with 220 stations approximately. Divided among the eleven million Jews this gives an average constituency of fifty thousand to every worker. "Israel" has been neglected, sorely neglected. Many of these remarkable people are at our very doors. There is much more that could be done to evangelize them if we would. Those wanting literature on this subject can write Maurice Reuben, Pittsburg, Pa., or Phillip Sidersky, 302 N. Eden St., Baltimore, Md. They keep a supply of tracts and other literature on hand.

### EXPLANATORY

All contributions for missions go into the general fund and are distributed where most needed unless the donor directs otherwise. Offerings sent for any particular missionary will be credited to the regular fund allowed him for his support unless otherwise instructed by the contributor. Those making offerings for any special fund or purpose will please so direct when remitting. It is of first importance that the missionary's allow-

ance be provided and then these special gifts may follow. We extend our thanks to all who are so kindly helping in this great work of world wide evangelization.

### A NOTABLE EXAMPLE

Our readers will find the interview with Chas. M. Crittenton in this issue very interesting and profitable reading. He is popularly known as the "Millionaire Evangelist" but he is as humble and meek as a child and is devoting his time and wealth to the rescue of fallen humanity. What a pity that more of our rich men do not go and do likewise, instead of piling up vast fortunes to be wasted in riotous living or wrangled over in the courts. Its a good thing for a man to be his own executor and use his property to do good while living. Should he reserve anything for old age he can bequeath that so as to receive interest sufficient to meet his expenses during life. This is one way of continuing doing good long after we have fallen asleep.

### OUTGOING MISSIONARIES

Miss Florence Williams, of Many La., and Miss Mary Moss, of Nashville, Tenn., sailed last Thursday from New York for their field in India. Miss Williams has been in India several years and returned last spring to raise funds for an orphanage for girls. Her labors were much blessed during the summer. Miss Moss is a new missionary. They will work with the Pentecostal Mission. Miss Williams is being supported by the Louisiana Holiness Association, Miss Moss by the Pentecostal people of Kedron and Caney Springs District in Tennessee. The friends in Louisiana will not only support Miss Williams but also take part of the support of the orphanage. Her co-laborer, Miss Mattie Long, is supported by the Scottsville camp-meeting in Texas. We trust that the Lord will graciously use these two workers in dark India.

### CARRY A. NATION

This remarkable woman spent several days in the city last week speaking to immense audiences. Many of her utterances reminded one of the old prophets. She has been much misunderstood. Like all reformers she occasionally lays the Damascus blade aside for a sledge hammer with which she wields terrific blows. She only smashed saloons in territories where they were running illegally. When she began her work in Kansas the enemies of prohibition were planning to re-submit the question to the people but the hatchet administration startled the country and aroused investigation and that means death to the saloon. She has been whipped by harlots hired to attack her, kicked out of doors and put in jail thirty-two times. While some of her methods may be extreme and like all mortals she makes mistakes; yet she has been a voice to arouse sentiment and to precipitate action—a kind of Joan of Arc. The next generation will build her a monument.

### SEE TRULY

"The number of beings who wish to see truly is extraordinary small." How true. In many utterances the wish is "the father of the thought." On the part of many truth is not half so much desired as they persuade themselves to believe. The nearer we approximate the Divine Character, the more will we desire truth in the "inwards parts."

Robert Speer says that there are 12,000 churches in America that did not give one cent to missions last year. Reckoning on an average of forty members to the congregation would give us about 50,000 members and then with the multitudes in all the other denominations that do not give anything to missions would probably reach a million. We do not believe that there are many readers of LIVING WATER among this number. And yet we doubt not but what the most of us could do far more than we are doing. Let us take an advance step in behalf of the regions beyond. We will put you in touch with missionaries who are praying for the way to open for them to go. We can also put you in touch with native preachers who must be cared for and orphans who must be fed, clothed and trained for Christ. Who wants to take the support of either of these?

### THE POTTER AND THE CLAY

Mary E. Kendrew

"We are but clay—O Potter, fashion us  
And mould us till we take the form Divine.  
Keep us from thinking we are more than clay,  
Help us to realize all grace is thine.  
We are but clay, uncouth perchance and rude,  
Needing Thy mill to grind us very small,  
To take away the dross of selfishness,  
Till Thou, O Christ, become our all in all.

We are but clay—the purifying fire  
Must needs assert its presence in our life,  
Suffering and pain their bitter quota give,  
Anguish and tribulation oft be rife.  
We are but clay; O Potter, still in love  
Work out in us Thine own most blest decree;  
Keep us from shrinking though the fire be hot,  
Till character with Thy design agree.

We are but clay—yet passive in Thy hands,  
O Potter, we would learn to bide Thy time;  
Nor seek to set the music of our life  
To some wild jingle, incoherent rhyme;  
Just clay—yet slowly hour by hour  
As the wheel turns, some hint of beauty rare,  
Of graciousness of manner and of speech,  
O Potter, make Thou in our life appear.

We are but clay—Great Potter in our dust  
Some sparkling jewel, or a grain of gold,  
Thy patient hand perchance may bring to light,  
As one by one Thy purposes unfold;  
But clay we are—nay, common earthenware,  
Yet may some parched and very weary soul  
From such a cup the living water drink,  
As well perchance as from a burnished bowl.

We are but clay—as yet—but what may be  
In us, and through us, still to be revealed,  
We know not; but we trust, and wait, and hope,  
Though from our sight some mysteries are concealed;  
Yet this we surely know—that we are Thine,  
O God of gods! O spotless Nazarene!  
And knowing this, we yield ourselves to Thee,  
Till we shall see without a cloud between.

# Editorial Comment

## "GO YE INTO ALL THE WORLD"

Keith Faleoner said:

"While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or the Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign field."

This is a searching way of putting the question. But the gifted author of these burning words, though belonging to the Scotch nobility, put the amen to this declaration by going to Arabia as a missionary, from where he shortly afterwards ascended to the skies.

## OUR GOOD

George Bowen spent forty years in India for Christ. He took no vacations, lived like the natives, accepted no salary and through a life of self-denial and devotion to Christ left a most blessed memory in that dark land. We could expect nothing but deeply spiritual utterances from one in whom Christ dwelt so richly. Writing on the Lord's dealings with His people he says:

"He is particular, indeed, but it is for our good. He interferes with us at times—not to make a display of His authority but for our preservation. He restrains us at the entrance of some dark pit; it is because a wolf has made its lair there. He stops us as we are stepping into a boat; it is because a whirlwind is rushing to meet it. He hurries us away from some elevated spot; it is because the mountain is heaving and a volcano is about to burst forth. Dispute not with Him; grieve Him not. He does nothing to grieve you."

## LACKING

Oh the need of intense earnestness in these Laodicean days. "Neither hot nor cold" might be said of many. The heart is engrossed in the cares of life. No wonder the church makes such slow headway in evangelizing the heathen. There is not steam enough in the boiler to make the machinery go. There are notable exceptions but too painfully true,

"The church does not seem to be much more than a social organization now. They spend more time developing along social lines than they do along spiritual lines. Now, why is this condition? Because the business man, the influential Christians, and those who are in position do not do their duty. Wrapped up in their own affairs, or busy in pursuit of pleasure or frivolity, they lose track of the way and forget the pledges they have made to their church. The old fire and

old-time spirit are lacking, and without this what can be expected by social clubs leading away from God and the path?"

## THE ONLY TRUE RELIGION.

Christianity is superior to all false religions in every respect. Whatever they teach that is good, Christianity sets forth in a better way. They only have fragments of the truth while Christianity has the whole truth, and they are totally ignorant of the way of salvation. As Robert Speer says:

Every great truth in the non-Christian religions is found in a purer and richer form in the Christian religion. It is true that Hinduism teaches the immanence of God; it is true that Buddhism teaches the sovereignty of God; it is true that Confucianism teaches the solemn dignity of our earthly relationships and our human society. But are not all these truths in Christianity also? And in Christianity each one of these truths is balanced by its just corrective, which is absent from the non-Christian religions. Hinduism teaches that God is near, but it forgets that He is holy. Mohammedanism teaches that God is great, but forgets that He is loving. Buddhism teaches that this earthly life of ours is transitory, but it forgets that we have immortal souls. Confucianism teaches that we live in the midst of a great frame-work of holy relationships, but it forgets that in the midst of all these we have a living help and personal fellowship with the eternal God, in whose lasting presence is our home.

## A SUMMARY OF MISSIONS

The following summary of missions and the territory embraced therein was sent out by a missionary society to enable people to pray more intelligently for this great cause. The figures are approximately correct and it would be well for you to cut them out and paste in your Bible. Let each of us do our part in decreasing this enormous heathen population. Every one can do *something* to lessen it.

"The World—  
Total population of the World, estimated, 1,500,000,000. Nominal Christians, 500,000,000. Non-Christians, 1,000,000,000. Native Christians—Protestant Adherents in non-Christian countries and tribes, 4,514,592. Protestant Missionaries, 18,164. Native Workers, 78,350. Students in Christian Schools, 1,051,466.  
Eastern Asia—Japan, China, Korea, Thibet and Siam.  
Total population, 454,000,000. Missionaries, 3,862, or one to every 118,000 people. Native Workers, 8,637, Protestant Adherents, 307,761. Students in Christian Schools, 57,466.  
Central and Western Asia—India, Afghanistan, Persia, Turkey, Arabia.

Total population, 343,696,104. Missionaries, 4,989, or one to every 70,000 people. Native Workers, 30,222, Protestant Adherents, 1,356,339. Students in Christian Schools, 492,716.

## The Continent of Africa—

Total population, 150,000,000. Missionaries, 3,051, or one to every 50,000 people. Native Workers, 15,732, Adherents, 851,180, Pupils, 205,047.

## The Countries at Our Doors—Mexico and Central and South America.

Total population, 54,595,562. Missionaries, 994, or one to every 55,000 people. Native Workers, 1,927. Adherents, 142,308, Pupils, 29,287.

## The Islands of the Sea—The Philippines, Hawaii, Cuba, Porto Rico, the South Seas, Madagascar.

Total population, 49,138,356. Missionaries, 1,062, or one to every 46,000 people. Native Workers, 11,706. Adherents, 652,651. Pupils, 267,097."

## PREACH THE WORD

The faithful preaching of the gospel is always attended, sooner or later, with gracious results. The preaching of the New Thought Movement, New Theology Movement, Philosophy, Science, Art and other kindred themes will never bring about a revival. That is one of the chief reasons why there is so little fear of God on the people today. They have been trifled with by those who should have cried aloud and spared not. The ministry types the thought and activity of the Church. "Like priest, like people." We believe that the faithful preaching of the Scriptures will eventually result in a revival, even in the most difficult places. The times demand not the blow of a gloved hand, but the stroke of a sledge-hammer. The conscience must be pierced with the sword of conviction. The heart must be broken with the hammer of the Word before people will appreciate the glad tidings of salvation. There needs to be searching, probing messages whose torrent-like force will sweep away the refuge of lies. An exchange gives the following summary of the subjects discussed in the preaching done during a successful revival in China:

"God—His power, love, mercy, pity, compassion, hatred of sin; Jesus Christ—His coming, proving the matchless love of God, and His own love, in being willing to endure the insults and scorn of the world and the agony of Gethsemane and the cross, to redeem us from our sins; Jesus—'The Friend of sinners'; the Holy Spirit—His work in convicting of sin, leading to repentance, and renewing the nature distorted and ruined by the fall, enabling us to know Christ and the Father, and making real to each believer all the preciousness that comes from an experimental acquaintance with both in the heart; sin—its heinousness in God's sight, and disastrous effect on us, alienating us from God and corrupting the nature, and, if persisted in, entailing eternal punishment, but if repented and forsaken, forgiven and blotted out. The Chinese were urged to seek definitely for the witness of the Spirit—the assurance that they had been 'born again.'"

OUR  
Young People

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

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

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

Dear Children:

I wish very much that I had time today to answer the nice letters I have been getting these four weeks. But you all know that we have had a sick little one in the home, and he has taken all my time for more than a month. I have learned something of the meaning of these words, "A very present help in trouble." Our God is not only a comfort and a sympathizer with us in such hours, but He is a *help*, a very *present* help. O how I bless Him for the help He has given us during these days. When human help had done its best, and our hearts grew faint with fear and sorrow, then in answer to our cry *He* came and *helped*. And His help means something; for He has power to heal. I am so glad I know Him, and have been getting acquainted with His promises. I wish every one of you knew this mighty Jesus, who is such a present help in trouble. Next week I hope to have time for our letters once more.

A young girl went to the altar and was converted. The next day she met her lover on the street who said, "Is this that I hear of you true?" "Possibly it is," was her quiet reply, "what have you heard?" "That you have been to the revival meeting and got converted?" "Yes, it is true." "Well," said he, "you must do one of two things, give up this religion, or give me up." She said, "Henry, do you mean it?" "I mean it." Quietly turning away, she replied, "Then good bye, sir." "Mary," he called, "don't be in such a hurry." She did not turn back, but said again, firmly, "Good bye, sir," and left him standing in the road. The next night at the revival meeting, the invitation was given for sinners to go to the altar, and also for those who desired to go all the way with God. Mary went up and knelt at one end of the altar, and looking along the rail to the other end, who should she see but Henry. Afterwards he said, "When Mary left me, I saw that she was true and I was not; that she was right and I was wrong."—Ex.

My boys, as well as my girls, can get a lesson out of this little story. A great deal of sorrow is caused by a Christian marrying an unbeliever. It is distinctly forbidden in God's Word. "Be ye not unequally yoked together with unbelievers." And yet few young people think of this. Our preachers, teachers and parents do not impress this command upon the young Christians, and thousands of them are united yearly, with those who are not Christians. The result is

a household divided against itself, or what is worse the Christian wife or husband gets discouraged, gives up Christ, and becomes a backslider. These things could be avoided if our young people were taught God's plain commands. I believe that many of our Christian boys and girls would be obedient to this warning. A preacher told me about a girl who was seeking God in one of his services. She was having a great struggle in her heart about the young man she was engaged to. He was not a Christian, and did not want to be one. She felt that she could not live a Christian life united to a worldly man. But he was very attractive, well educated, a rising, young physician, with a fine practice. He had already selected a handsome home for her. When he knew that she was seeking Christ, he told her that he did not care for religious things. That he wanted a wife in his fine home who could entertain his friends. He intended giving card parties, theater parties and wine suppers, and she could not do these things if she was a Christian. After hours of prayer the girl determined to obey God. She was gloriously saved, and then her eyes seemed to be opened about the young man. She saw, as she never had before, that he was not only a worldly man, but that he was unscrupulous, cruel in his nature, and a dangerous man to trust her happiness to. As years went by, and she saw how he lived, she thanked God for saving her from such a life of misery with such a husband. This girl had both strength and courage.

This little paragraph contains a real truth. The quicker we do a thing which is our duty the easier it is. The longer it is put off the harder it becomes. Try and remember this, children.

HOW TO STOP A QUARREL

"Let us go up at once, and possess it." A brother and sister had quarreled, and were urged to beg each other's pardon and become reconciled. They were proud and stubborn, and found it difficult to do so. While they were hesitating, a younger sister, a girl of a few years, exclaimed: "Do it quick and it won't be half so hard." Prompt action is half the battle in overcoming difficulties, moral as well as physical.—L. A. Eagleson, Ottawa, Ont.

TACT

"You are looking old and careworn.... Your have aged so since I saw you.... I felt so sorry for you in your embarrassment. I just pitied you!" These remarks were all introduced in one conversation and were directed against one woman. Imagine her feelings. And yet the speaker did not mean to be unkind. She simply gave voice, without reservation, to what was in her mind. She was totally without tact—that outward and visible sign of the true gentleman and gentlewoman. Fortunately tact is something that can be cultivated. Continual care in one's observations will do wonders. Bring the remarks home to yourself. Would you like to have them said to you? But in the last analysis, after all, the measure of the cultivation must be the measure of the innate fineness of the man or woman. To use a homely folk-proverb, You cannot make a silk purse out of a sow's ear! —Exchange.

I was much interested in this little clipping. It brought to mind many little talks

my mother gave us as children. One of her rules was, that personal remarks came from a lack of good breeding. We were corrected for making them, just as we were for any other fault. The words quoted by the writer above are personal. Good people, kind hearted people, often make such remarks. They could not be called disagreeable people, but they are *awkward* as to good manners. Perhaps you can call to mind some great clumsy person who gets in the way, does the wrong thing and stumbles over people until you feel sorry for their awkwardness. Well, there are those who show just as great awkwardness and clumsiness in their words. Many people think them disagreeable; but well bred people feel sorry for them. I wonder how many of my little cousins know what the little word *tact* means. Some have it by nature just as some have beautiful voices, or talent for drawing. Others must cultivate it. If you haven't it, by all means get it. Don't go through life a *tactless* person.

It is a most desirable quality and I sincerely hope that every one of my boys and girls will set to work to cultivate this admirable trait.

CHOICE READING

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