

# LIVING WATER

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

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## PREACHER AND PRAYER

*There is a manifest want of spiritual influence on the ministry of the present day. I feel it in my own case and I see it in that of others. I am afraid there is too much of a low, managing, contriving, maneuvering temper of mind among us. We are laying ourselves out more than is expedient to meet one man's taste and another man's prejudices. The ministry is a grand and holy affair, and it should find in us a simple habit of spirit and a holy but humble indifference to all consequences. The leading defect in Christian ministers is want of a devotional habit.*

—RICHARD CECIL.

Never was there greater need for saintly men and women; more imperative still is the call for saintly, God-devoted preachers. The world moves with gigantic strides. Satan has his hold and rule on the world, and labors to make all its movements subserve his ends. Religion must do its best work, present its most attractive and perfect models. By every means, modern sainthood must be inspired by the loftiest ideals and by the largest possibilities through the Spirit. Paul lived on his knees that the Ephesian Church might measure the heights, breadths, and depths of an unmeasurable saintliness, and "be filled with the fullness of God." Epaphras laid himself out with the exhaustive toil and strenuous conflict of fervent prayer that the Colossian Church might "stand perfect and complete in all the will of God." Everywhere, everything, in apostolic times was on the stretch that the people of God might each and "all come in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." No premium was given to dwarfs; no encouragement to an old babyhood. The feebleness and infirmities, were to bear fruit in old age, and be fat and flourishing. The divinest thing in religion is holy men and holy women.

No amount of money, genius, or culture can move things for God. Holiness energizing the soul, the whole man aflame with love, with desire for more faith, more zeal, more consecration—this is the secret of power. These we need and must have, and men

must be the incarnation of this God-inflamed devotedness. God's advance has been stayed, his cause crippled, his name dishonored for their lack. Genius (though the loftiest and most gifted), education (though the most learned and refined, position, dignity, place, honored names, high ecclesiastics, cannot move this chariot of our God. It is a fiery one, and fiery forces only can move it. The genius of a Milton fails. The imperial strength of a Leo fails. Brainerd's spirit

excel in grace, he does not excel at all. If he does not preach by life, character, conduct, he does not preach at all. If his piety be light, his preaching may be as soft and as sweet as music, as gifted as Apollo, yet its weight will be a feather's weight, visionary, fleeting as the morning cloud or the early dew. Devotion to God—there is no substitute for this in the preacher's character and conduct. Devotion to a church, to opinions, to an organization, to orthodoxy—these are paltry, misleading, and vain when they become the source of inspiration, the animus of a call. God must be the mainspring of the preacher's effort, the fountain and crown of all his toil. The name and honor of Jesus Christ, the advance of His cause, must be all in all. The preacher must have no inspiration but the name of Jesus Christ, no ambition but to have Him glorified, no toil, but for Him. Then prayer will be a source of his illuminations, the means of perpetual advance, the gauge of his success. The perpetual aim, the only ambition, the preacher can cherish is to have God with him.

Never did the cause of God need perfect illustrations of the possibilities of prayer more than in this age. No age, no person, will be ensamples of the gospel power except the ages or persons of deep and earnest prayer. A prayerless age will have but scant models of divine power. Prayerless hearts will never arise to these Alpine heights. The age may be a better age than the past, but there is an infinite distance between the betterment of an age by the force of an advancing civilization and its betterment by the increase of holiness and Christlikeness by the energy of prayer. The Jews were much better when Christ came than in the ages before. It was the golden age of their Pharisaic religion. Their golden religious age crucified Christ. Never more praying, never less praying; never more sacrifices, never less sacrifice; never less idolatry, never more idolatry; never more of temple worship, never less of God worship; never more of lip service; never less of heart service (God worshipped by lips whose hearts and hands crucified God's Son!); never more of church-goers, never less of saints.

It is prayer force which makes saints. Holy characters are formed by the power of real praying. The more of true saints, the more of praying; the more praying, the more of true saints.



E. M. BOUNDS.

can move it. Brainerd's spirit was on fire for God, on fire for souls. Nothing earthly, worldly, selfish came in to abate in the least the intensity of this all-impelling and all-consuming force and flame.

Prayer is the creator as well as the channel of devotion. The spirit of devotion is the spirit of prayer. Prayer and devotion are united as soul and body are united, as life and the heart are united. There is no real prayer without devotion, no devotion without prayer. The preacher must be surrendered to God in the holiest devotion. He is not a professional man, his ministry is not a profession; it is a divine institution, a divine devotion. He is devoted to God. His aim, aspirations, ambition are for God and to God, and to such prayer is as essential as food is to life.

The preacher, above everything else must be devoted to God. The preacher's relations to God are the insignia and credentials of his ministry. These must be clear, conclusive, unmistakable. No common, surface type of piety, must be his. If he does not

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

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

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

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

Mr. Spurgeon says: "Of course the preacher is above all others distinguished as a man of prayer. He prays as an ordinary Christian, else he were a hypocrite. He prays more than ordinary Christians, else he were disqualified for the office he has undertaken. If you as ministers are not very prayerful, you are to be pitied. If you become lax in sacred devotion, not only will you need to be pitied but your people also, and the day cometh in which you shall be ashamed and confounded. All our libraries and studies are mere emptiness compared with our closets. Our seasons of fasting and prayer at the Tabernacle have been high days indeed; never has heaven's gate stood wider; never have our hearts been nearer the central Glory."

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

Prayer is not a little habit pinned on to

us while we were tied to our mother's apron strings; neither is it a little decent quarter of a minute's grace said over an hour's dinner, but it is a most serious work of our most serious years. It engages more of time and appetite than our longest dinners or richest feasts. The prayer that makes much of our preaching must be made much of. The character of our praying will determine the character of our preaching. Light praying will make light preaching. Prayer makes preaching strong, gives it unction, and makes it stick. In every ministry weighty for good, prayer has always been a serious business.

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

Talking to men for God is a great thing, but talking to God for men is greater still. He will never talk well and with real success to men for God who has not learned well how to talk to God for men. More than this, prayerless words in the pulpit and out of it are deadening words.

## The Personality of the Holy Spirit

BY REV. R. A. TORREY

Experimentally we can sing,

Nearer my God to Thee,

but, positionally we cannot, being as near as it is possible to be, from the moment we appropriate the blood.

(3) The power of the Holy Spirit to regenerate, to sanctify, to glorify, to take what is written in the Book, and make it experimentally ours, to make the written Word a living Word in our hearts, and to make real in us God, and God's only begotten Son.

(4) The power of prayer to appropriate to ourselves by simply asking in the name of Jesus, all that God has provided for us, fulness in His beloved Son, Jesus Christ.

(5) The power of personal work, to impart to others—first in the home circle, then in the social circle in which we move, then on and on, out and out, till we reach the uttermost bound of the earth—all that God, by the power of His Spirit and the power of the blood of Christ and the power of prayer, has imparted to us.

It has become clear to me that God would have us to confine our thoughts to one of these subjects—the power of the Holy Spirit—and we will not be so much occupied with His work as with His person. If you know Him, you will soon come to understand His work; but if you do not know Him, and you try to understand His work, you are almost certain to be led into error.



R. A. Torrey, IN the twenty-nine years which have elapsed since I surrendered to God, to do and be whatever He might bid me, the five greatest are:—

(1) The power of the Word of God to illuminate the soul, to give us to know everything that we needed to know, to regenerate us, to cleanse us from sin, to bring us into living fellowship with the Father, to strengthen, to build up, to gladden, to give peace, to give light, to fit us for service.

(2) The power of the blood of Christ to cleanse us from every last trace of the guilt of sin, so that by the power of that blood, in our standing before God, we should in a moment become absolutely complete in Christ, not only as if we had never sinned in our lives, but, beyond that, as if all possible fulness of righteousness had been ours from the very dawn of life, so that by the power of that blood each of us could say:—

So near, so very near to God,  
Nearer I cannot be;  
For in the person of His Son,  
I am as near as He.  
So dear, so very dear to God,  
More dear I cannot be;  
For in the person of His Son,  
I am as dear as He.

## IS THIS PRACTICAL?

Some will be tempted to say that is not a very practical subject. I remember listening to a Bible reading by Dr. James H. Brookes, on the Personality of the Holy Ghost. When he had finished, I said: "He has proved his point. The Holy Spirit is a Person; and as far as that is concerned, I believed that before; but what of it? That is not very practical. What difference does it make whether He is a Person, or a Power which God the Father sends into or exerts in our lives?" It makes all the difference in the world.

I. It is of the highest importance, from the standpoint of worship, if the Holy Spirit be a Person, and a Divine Person, that you and I know it, for if He is so, you and I owe to Him worship, adoration, love and confidence. If we do not know Him as a Divine Person then we are robbing a Divine Person of the worship that is His due—an awful sin—of the love and of the trust which are His due.

It is not merely a privilege to trust the Holy Spirit; it is one of the supreme obligations. Not to trust God the Father is a supreme sin. Not to trust Christ the Son is a supreme sin. Not to trust the Holy Spirit is a supreme sin. How many of us absolutely trust the Holy Ghost? How many of us worship the Holy Ghost? Theoretically, we all do, every time we sing the *Gloria Patri*—"Glory be to the Father, and to the Son, and to the Holy Ghost." Theoretically we do every time we sing the long doxology:

Praise God from whom all blessings flow;  
Praise God, all creatures here below;  
Praise Him above, ye heavenly host;  
Praise Father, Son and Holy Ghost.

But is it a reality or is it mere words?

II. It is of the highest importance, from the standpoint of practical life. If we think of the Holy Spirit as an influence or power, we will think of something we are to get hold of and to use; if we think of the Holy Spirit in the Bible way, we will think of an infinitely august person, who is to get hold of and to use us. Is not there a wide difference between the worm using God to thrash the mountain, and God using the worm? The one of and to use; if we think of the Holy Spirit one conception is heathenish, the other is pre-eminently and gloriously Christian.

If we think of the Holy Spirit as an influence or power, no matter how Divine, our thought will always be, "How can I get more of the Holy Spirit?" If we think of the Holy Spirit as a Person, our thoughts will always be, "How can the Holy Spirit get more of me?" The one leads to self-exaltation; the other leads to self-humiliation, emptying and renunciation.

If we think of the Holy Spirit as a power we are somehow to get hold of, and if we have the Holy Spirit, the temptation will be to hold up the head and think, "I am better than the average run of Christians. I am a Christian who has the Holy Spirit." If we think of the Holy Spirit in the Bible way, as an august Person who comes and makes us His temple, it will put us and keep us in the dust.

## THE EFFECT OF THE INDWELLING.

A lady came to me at Northfield, and said she wished to present a few difficulties. When we sat down, she prefaced her questions in this way: "I want you to know that I am a Holy Ghost woman." It made me shiver. It horrified me. If we are indwelt by the Holy Spirit, and we know Him as a Person, we will not go round lifting ourselves up above those we consider the ordinary run of Christians. We will walk very softly, as we think how wonderful, how amazing, how awful, how overwhelming, that we are indwelt by one of the Persons of the glorious Godhead.

III. It is of the highest importance, experimentally. More persons have come to me to testify to the personal blessings that have come from the address on the Personality of the Holy Spirit—though it is perhaps the most technical and theological that God has ever given me—than perhaps any other, being led to know not merely the power of the Holy Spirit, but to know Himself. Yesterday a lady said, "There is one thing we have been greatly delighted with. A well-known worker in London went to the Mission, and through the address on the Personality of the Holy Spirit she has been completely transformed, and God is wonderfully using her since."

There are in the Bible five lines of proof of the Personality of the Holy Spirit.

I. Pronouns that imply personality are used of Him—John xv. 26; xvi. 7, 8, 13 14. It is "He, He, He, Him, Himself," not "it." I beseech you do not speak of the Holy Spirit as "it." Coming out of our own church in Chicago, after an address by Mr. Moody on the Personality of the Holy Spirit, I heard a minister say, "If Mr. Moody had been a Greek scholar he would not have built on these personal pronouns as he did, for he would have known that in the Greek Testament the pronouns are not found in some of the places." If that minister had been a Greek scholar, he would not have spoken as he did; for although the pronouns do not occur as often as in either of our translations they are immeasurably more emphatic.

## WHAT IS PERSONALITY?

II. All the distinctive characteristics of personality are ascribed to the Holy Spirit—knowledge, feeling, or emotion and will. People think when you say that the Holy Spirit is a Person, you mean He has eyes, and mouth, and ears and fingers, and feet and toes. That is corporeity. Personality is the possession of knowledge, feeling and will. Anything that knows, feels, wills and determines, is a person. In I Cor. ii. 10, 11, knowledge; in I Cor. xii. 11, supreme sovereign will; in Rom. viii. 27, mind; and in Rom. xv. 30, love, are ascribed to Him.

Have you ever thought of the love of the Spirit? We think and we hear sermons on the love of God the Father and of the Son—none too many; but we do not preach enough on the love of the Spirit. Yet each one of us owes his salvation just as much to the love of the Spirit as to the love of the Father or of the Son. If it had not been for the

love of the Spirit, coming down as sent by the Father through the Son to search me

out, to woo me patiently though I would have nothing to do with Him, following me where it was agony for Him to go, not taking No for an answer, bringing to bear on my heart all the powers of His wisdom, His grace, and His love, I would have been in hell to-day.

The personality of the Holy Spirit and the Trinity are taught in the Old Testament as well as the New—Neh. ix. 20; Gen. i. 26.

Grief is ascribed to Him in Eph. iv. 30. When we say or do anything we ought not, He is grieved, though not grieved away. When we entertain a vagrant fancy, He sees it, and is deeply wounded. To me it is one of the greatest incentives to a holy walk, that wherever I go, He goes, whatever I do or say, He sees or hears.

III. Personal acts are ascribed to Him—in I Cor. ii. 10, searching the deep things of God, and showing them to us; Rom. viii. 26, praying; John xiv. 26, teaching; Acts xiii. 2, presiding over the Church.

IV. An office is predicated that could only be predicated by a Person. According to John xiv. 16, 17, now that Jesus has gone to the Father to receive a kingdom before He comes back to receive us to Himself, He has not left us orphans bereft, comfortless; but has sent Another to take His place, to be to us in this dispensation all that He was to the disciples during His three and a half years or more of companionship upon earth. "It is expedient that I (a Person resident in one human form) go, and another Person (just as Divine, indwelling every human heart) should come." (John xvi. 7)—surely a Person.

## THE GREAT INCONSISTENCY.

V. A treatment is predicated that could only be predicated of a Person. In Isa. lxiii. 10 (R. V.) He is rebelled against; and in Heb. x. 29, He is treated with contumely. When any truth is brought to us it is not an impersonal truth, but a personal message. If we do not pay attention, we are not only rejecting a truth, we are insulting a Person. The Spirit is lied to (Acts v. 3) by a profession of absolute surrender or entire consecration when it is only partial. Consecration is to God and the Holy Spirit. To pretend to entire consecration when there is a part held back is to lie to God; and God dealt very solemnly with that first instance of it as an example.

If in Keswick God should deal so sternly and solemnly with all who stand and sing "I surrender all," when they keep back part; or, "My all is on the altar," when part is not on the altar—the streets of Keswick would be full of hearses.

The Holy Spirit is a Person. You believed it before, but is He practically a Person in your thought of Him and in your attitude to Him? Is He just as real, as worthy of your confidence, affection, trust, love, adoration, as Jesus? Do you know the fellowship, the comradeship, the companionship, the communion, the partnership, of the Holy Ghost? I have just one purpose, that is to introduce you to my Divine Friend the Holy Ghost.—*The Christian*

# Communion with God

By Mrs. Penn-Lewis

## WE MUST BE INTENT ON HAVING NO GAPS IN OUR COMMUNION

If we are in earnest in walking with God we shall find the Blessed Spirit making us increasingly sensitive to any break in that Holy Friendship. When we are conscious of actual failure, we should instantly fly to the Throne of grace, and cast ourselves by faith into the Presence of our Father-God (see Psa. xxxv. 5, 6, margin), being assured of access on account of the precious blood of Jesus. Oh, to understand more and more that *we have come to Jesus the Mediator*, and to the blood of sprinkling speaking evermore for us in heaven (Heb. xii. 22, 24); His blood alone gives us the entry into the Fathers' Presence, not our experience; not our obedience; nothing, nothing but the precious blood.

It is not easy to go at once to God when conscious of failure. In fact, the battle turns most upon this point; once we go we are saved in the very going! The devil, our conscience; our shame; and our regret all combine to keep us away. We have a sort of feeling that we ought to be "miserable" for a few hours first! It looks so presumptuous, a "making light of sin," to dare to run to God at once—and yet—if we delay, we know one fall is the precursor of many. The sin will be the same hideous thing—and worse—three hours hence.

The way of victory in the hour of defeat is to arise at once and go to the Father, saying, "Father, I have sinned," knowing that it is written, "I said after she had done all these things, turn thou unto Me . . . only acknowledge" (Jer. iii. 7, 13. A.V.)

It is the immediate frank confession to God that the devil seeks to keep us from, and as we do not know our Father well in these early days, too often he succeeds and we stay away from God, until in bitter sorrow we are driven back.

See that little child. It has fallen in the mud and its pinafore is soiled. Supposing it sat down in the mud and said "It is of no use, I shall never walk, and keep my garments white?"

Nay, little child of the Father, discouragement and vain repining only increases your sin, get up and go back to your Father, pleading the precious blood:—

"While he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him." Luke xv. 20.

We must however at this point emphasize that constant transgression and restoration is not God's purpose for His redeemed ones. We must not expect to fall again and again over the same sin, for Christ enthroned in the heart is able to guard us from stumbling (Jude xxiv). A break in communion shows that the soul is out of the "keeping" power of God, and when it has been to the Lord for restoration it should wait before Him to know the cause of its transgression—prob-

ably some step out of the will of God, for only in the path of His will does God undertake to keep.

It is written "If we walk in the light, as He is in the light . . . the blood of Jesus His Son cleanseth us from all sin" (1 John i. 7). Apart from definite confession when we are conscious of definite failure, we need the continual application of the precious blood to keep the communion clear with God (see 1 Peter i, 2), and we may count upon this *if we walk in the light*. This is explained in John iii. 21. "He that doeth the truth cometh to the light that his works may be made manifest that they are wrought in God." (See also Ephes. v. 13.)

The blood of Jesus cleanseth (Gr. lit., "keeps cleansing") if we ceaselessly live under the searchlight of God, earnestly desiring Him to test (1 Thes. ii. 4) our lives whether all is wrought by Him, and in Him, for His glory.

"But suppose we are conscious of a cloud and do not know the cause?"

Again our remedy is to "consult" the Lord. Go at once to the throne of grace, and ask the Faithful Witness (Rev. iii. 14.) to tell you the truth, and show you if aught is wrong. Trust the Blessed Spirit to apply the blood of sprinkling, and as you wait, if nothing specific is brought to your mind, leave it all with God, and go on in quiet trust and rest under the cleansing blood. Take heed that you do not search yourself, for this will induce introspection, and turn you in upon yourself as your own judge. (See 1 Cor. iv. 3.)

Someone may say, "Yes, I do back at once to God when I am conscious of failure, and I do confess, but there is not the immediate restoration of peace, and the consciousness of communion."

There may one of two reasons for this—

(a) That we do not know sufficiently the efficacy of the precious blood to bring us the assurance of peace. It is even possible that we may, unconsciously, be relying more upon our confession than upon the operation of God by the Holy Spirit. It is not the confession, but the application of the cleansing blood that immediately restores the broken fellowship with God. The confession of sin is the human side, the necessary condition for God to fulfil His part of pardon and cleansing.

(b) When we have sinned against the Lord, and we apply to Him for forgiveness, we must humbly leave ourselves in His hand to deal with as He sees fit.

He knows our character and to some of us it may appear that sin is not so exceeding sinful if He quickly pardoned and restored the joy of our salvation (see Psalm li. 12.). It may even be possible that we confess our failure with sorrow for the loss of the joy, rather than with grief over the pain to Him.

He must teach His children how sinful a thing sin is, and make them understand how grieved He is (Eph. iv. 30), even though the

precious blood has cleansed, and we are again in communion with Him (see Micah vii. 7, 8, 9),

## WE MUST WALK IN OBEDIENCE RIGHT UP TO THE LIGHT.

If we are to walk in communion with the Lord, it is reasonable that He should expect us to obey all the light He gives us, and we may take from Him the spirit of obedience to enable us to obey (Ezek. xxxvi. 27). "Ye are my friends, if ye do the things I command you" He said to His disciples, and friendship with Jesus must mean that we rejoice to fulfil His every wish.

Walking in obedience up to our knowledge, we may count upon the faithful Lord checking us the moment He sees us about to take a wrong step (Isa. xxx. 21.) It may be said, a rule, that the mark of walking in the path of God's will, is deep heart-rest.

It is well never to act when in any restless or hurried condition of mind, therefore we need to cultivate *quietness of spirit*; and recollection of the Presence of our Unseen Friend.

## WE MUST REMEMBER THAT TEMPTATION IS NOT SIN.

The adversary makes it his business to cut communication between the soul and its Lord. He suits his tactics to the one he is attacking, and he harasses sensitive souls by seeking to keep them in constant condemnation (see his reason in 1 John iii. 21, 22), over supposed "disobediences" or "lack of surrender."

If some step of obedience is suggested, and the soul shrinks back, the devil at once says "not surrendered."

The remedy for this is again the same—consultation with the Lord.

Meet all accusations of lack of surrender by definite surrender to the Lord on the particular point in question. Tell Him that He knows you will obey if you can be quite sure of His will, and you may then rest in the faithfulness of your Father-God to make clear to you the path. He does not expect His child to obey without clear knowledge of the Father's mind. Whenever there is a doubt it is always well to commit the matter to God and wait, assured that He undertakes.

*Temptation is not sin!* Someone has helpfully defined actual transgression as the "yes" of the will to the temptation. If the will at once rejects any evil suggestion the tempter has been foiled in his attack, though even then it is the safest at once to look up to the Holy Ghost for the application of the precious blood—so delicate is the fellowship with God.

It is of the greatest importance that we learn to live in the will, and not in the realm of our "feelings." The "will" is the "ego"—the real person—and it is in the central throne of the will that God abides.

In every attack of temptation, however sudden or sharp, keep calm. Even though crowds of terrible thoughts may be pouring through your mind, turn at once to your Lord, and quietly settle before Him your al-

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# The Inherent Disloyalty of Mormonism

## The Deadly Cancer of Treason is Gnawing at the Vitals of Our Country

REV. S. L. GILLESPIE,

Twenty years a Missionary in Utah

As a religion, Mormonism is a shameful delusion, a willful fraud, a cruel imposture. The religious cloak was not worn for many years. The peep stone of Joe Smith was first used to find buried treasure and locate lost things. The long buried historical plates of the Book of Mormon gave to it the religious character; and this deception came with the connection of Sidney Rigdon, who had been a Disciples' preacher.

Joe Smith had neither character nor education. When the fraud of the Book of Mormon began to attract attention, sixty-two citizens of Palmyra, N. Y., testified: "We, the undersigned, have been acquainted with the Smith family for many years, and we have no hesitation in saying that we consider them destitute of that moral character which should entitle them to confidence." "Joseph Smith, Sr., and his son Joseph are entirely destitute of moral character and addicted to vicious habits."

### CHARACTER OF MORMONISM.

This immoral and deceptive character has been the marked feature of Mormonism from its beginning; and now that the cloak of religious profession, and the freedom which our Constitution gives to all who wear it, has succeeded in seating one apostle of the Mormon Church in the Senate, it is high time that this mask should be torn off. This writer has heard of all the so-called prophets, seers, and revelators from Brigham Young down to the present head of the church, and can testify that their teaching is rarely moral, much less religious. It is generally about local business, the payment of tithing, denunciation of their enemies, or how the people should vote.

The first election under the Edmunds-Tucker law occurred in Brigham City, where I was then living. This law excluded all polygamists, and had, also, attached the Idaho test oath, requiring all voters to swear they did not belong to any organization that taught or practiced polygamy. Great interest was created by the expectation that all Mormons would be excluded from voting, and the civil government be placed in the hands of the few Gentiles and Apostates; but Apostle Snow was equal to the emergency, and told his people in the tabernacle the day before the election that, since this law had disorganized the corporated organization of the Latter Day Saints, there was now no Mormon Church, and so they could all take the oath and swear they did not belong to it. This was done, and the law thus rendered of no effect.

A similar example of how these inspired leaders of the church regarded "man-made laws," was given by Joseph F. Smith, the present head of the Mormon Church, before the Senate Committee in the case of seating Senator Smoot:

"The Chairman: 'Right in this connection, you say you are not teaching polygamy?'"

"Mr. Smith: 'Yes, sir.'"

"The Chairman: 'How more forcibly could you teach it than by practicing it openly as the head of the church?'"

"Mr. Smith: 'I am not practicing polygamy at all.' [Yet living with five wives.]"

"The Chairman: 'You are not?'"

"Mr. Smith: 'I have prohibited polygamy.'"

"The Chairman: 'You are not living in polygamous cohabitation?'"

"Mr. Smith: 'Oh, yes; but not in polygamy. Polygamy means the marrying of more wives than one; but I am not living in polygamy. I am not practicing it or permitting it.'"

"The Chairman: 'Then your idea is, after the marriage is consummated, to live with a woman is not polygamy?'"

"Mr. Smith: 'It is not polygamy, inasmuch as the marriage occurred before the manifesto.'"

The corner-stone of Mormonism is the claim of immediate revelation through the head of the church, and this authority super-

after a lengthy trial and examination of many witnesses concerning the fitness of certain Mormon immigrants to receive citizenship in 1889, was as follows:

### "THE MORMON CHURCH TEACHES:

"1. That it is the veritable kingdom of God on earth, and, until Christ comes in person, He rules through His priesthood, who are His vicegerants on earth.



Brigham Young.

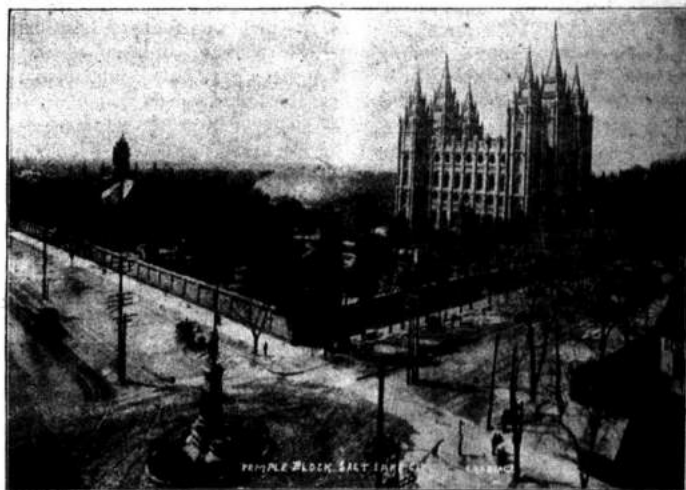


Joseph Smith.

"2. That this kingdom is both temporal and spiritual, and should control, and is entitled to the highest allegiance of men in all their affairs.

"3. That this kingdom will eventually overthrow the Government of the United States and all other governments, after which Christ will reign on the earth in person.

"4. That the doctrine of blood atonement is of God, and that under it certain sins, which the blood of Christ cannot atone, may be remitted by shedding the blood of the transgressor.



Three-Million Dollar Temple at Salt Lake City. Reserved for the Priestly Functions of the Mormon Hierarchy.

sedes all law and all other government; and that this authority and priestly organization is the kingdom of God upon earth which is destined, like the little stone of Daniel's vision, cut out of the mountains without hands, to break in pieces and destroy all the kingdoms of the world. It is of necessity disloyal and treasonable, and all who believe in Mormonism, much more its leaders and chosen representatives, are disloyal, and cannot be good citizens. The decision of Judge Anderson of the Supreme Court of Utah,

"5. That polygamy is a command of God which, if a member obeys, he will be exalted in the future life above those who do not.

"6. That the Congress of the United States has no right under the Constitution to pass any law in any manner interfering with the practices of the Mormon religion, and that the acts of Congress against polygamy, and disfranchising those who practice it, are unwarrantable interferences with their religion." (So says Apostle Reed Smoot and all those who voted for him.)

NOT FIT CITIZENS.

"Can men be made true and loyal citizens by such teachings, or are they likely to remain so, surrounded by such influences? Will men become attached to the principles of the Constitution of the United States when they hear the Government constantly denounced as tyrannical and oppressive? It would be as unreasonable to expect such a result as it would be to expect to gather grapes from thorns or figs from thistles.

"It has always been and still is the policy of this Government to encourage aliens who, in good faith, come to reside in this country, to become citizens, but when a man of foreign birth comes here and joins an organization, although professedly religious, which requires of him an allegiance paramount to his allegiance to the Government; an organization that impiously and blasphemously claims to be the kingdom of God, to control its members under his immediate direction, and yet preaches and practices a system of morals shocking to Christian people everywhere, and under which the marriage of a man to two or more sisters, or to a mother and daughter, is sanctioned; an organization that sanctions blood atonement as a means of grace, and murder as a penalty for revealing the secrets of its ceremonies, and which for nearly half a century has refused to acknowledge the supremacy

of the United States or render obedience to its laws;—it is time for the courts to pause and inquire whether such an applicant should be admitted to citizenship.

"The evidence in this case establishes unquestionably that the teachings, practices, and aims of the Mormon Church are antagonistic to the Government of the United States, utterly subversive of good morals and the well-beings of society, and that its members are animated by a feeling of hostility toward the Government and its laws, and therefore an alien who is a member of said church is not a fit person to be a citizen of the United States.

The applications of Fred W. Miller, Henry J. Owen, John Bird, Charles E. Clissold, Nils Anderson, Carl P. Larsen, Thomas H. Mumford, John Garbett, and Arthur Townsend to become citizens, are therefore denied.

THOMAS J. ANDERSON,  
"Associate Justice Supreme Court and Acting Judge Third Judicial District."

Since the Senatorial vote of last Wednesday, we have the anomalous case of a Mormon Apostle seated in the Senate as a lawmaker, when the Supreme Court has refused citizenship to

the simple members of this church. Is it not high time the Supreme Court should examine the qualification of Senators, when it thus denies citizenship to Mormons solely because they belong to the Mormon Church. This is like Henry the Eighth of England ordering the publication of the Bible and then putting to death his subjects for reading it. And like Brigham Young arraigning and cutting off for the Mormon Church of John Brown for preaching polygamy, when he himself was practicing it. Also his successor, John Taylor, denied the charge of polygamy as a wicked slander of enemies, when on a mission to Europe, while having a number of wives, among whom were two pair of sisters.

For ten years after this so-called revelation commanding polygamy, the leaders of the church were preaching it in their western retreat, while all their missionaries were carefully instructed to deny it. And so it is at present. Mormon leaders and their missionaries denying that there is polygamy, while their leaders are openly practicing it. And our careful conservative Senators, in their great regard for the Constitution, will believe the Mormons instead of the loyal American citizens of Utah. Polygamous marriages are not only still celebrated secretly in their temples, which were built chiefly for this purpose, but also in Mexico and other places outside of the United States. And there they live openly in this relation as most of the apostles are doing claiming as President Smith does, that this is not polygamy, but "celestial and patriarchal marriage."

When I went to live in Brigham City in 1877, which was founded by Mormons as a place of destiny, and named for Brigham Young, my next door neighbor, ex-mayor and probate judge, was living with five wives, two of whom were the children of his older brother. He had married them while their father had left them and their mother with him as guests while he went on to seek a home in California. Across the street was a Danish man living with a widow and her daughter as his wives. Such incestuous relationships were so common as to cause no remark. They were not only permitted, but encouraged as patriarchs Abraham, Isaac and Jacob. In the settlement of the

town a man was given a city lot for each polygamous wife as an inducement to practice his religion.

SOME SAMPLES OF INHUMANITY.

The murderous cruelty of this polygamy disregarded by all legislation concerning it. Here is one paragraph: "Again, verily, I say unto you, if a man have a wife and he teaches unto her this law of my priesthood as pertaining to these things, then shall she believe and administer unto him or she shall be destroyed, saith the Lord, for I will destroy her."

The refusal of the wife to permit her husband's entering into this exaltation by having many wives makes it his duty to save her soul by blood atonement. I have sheltered and protected wives escaping from the execution of this so-called religion. The county auditor went to meet a train load of Danish immigrants at Salt Lake City when his wife was in delicate health, and brought home an ignorant girl who could not speak a word of English, and installed her as a nurse. When the mother found out that she was a plural wife, the discovery was so horrifying that she arose from her sick-bed in the night and threw herself and child into the reservoir to drown herself, and was barely rescued by a passing neighbor. She refused to return to her home, and lived for a time in my home. Another woman walked all the way from Salt Lake City in midwinter, fleeing from her husband to a sister in Nevada to escape the execution of this murderous edict of the Mormon religion. Her feet were frozen, and she was utterly exhausted and required several weeks nursing before we sent her on the cars to her sister's home.

When returning from an outing to Soda Springs, Idaho, we lost the way, and night overtook us in a lonely canyon where we found a cabin with a woman and seven children living far from any habitation. When asked if she was not afraid of the Indians, who were then committing depredations on lonely settlers, she replied that it would be a welcome God-send if they would come and take them all away from this wicked world.

She had been sent away with her children to live in this desolate place to give room to a new wife after helping her husband to make a comfortable home in the settled community.

John D. Lee was given three wives after murdering his first wife, and given a fourth immediately after that terrible Mountain Meadow Massacre, when one hundred and twenty immigrants were murdered. He was at last condemned and executed on the spot of the murder. These are facts of which I was personally cognizant, and I could cite many more like them.

All this is denied or passed over as a part of western lawlessness. But it is the history of Mormonism and inherent in its present belief and practice. The belief in polygamy is nec-



JOS. F. SMITH  
Now President



Tabernacle on Temple Block; Seats 12,000. Great Acoustic Properties.

is necessary from taking the example of the patriarchs as their pattern, just as the slave-patriarchs claimed slavery to be a divine institution from the curse put upon Ham and his descendants, and the example of the patriarchs, but more especially from their belief in the vagaries of Joseph Smith and his pretended revelations. Certainly there must be some inherent inclination and sympathy for this adulterous and cruel religion to cause any one to apologize or permit its representatives to practice such wickedness under the guise of religion.

REVELATION FROM WHENCE?

Another paragraph of this polygamous revelation reads: "And again, as pertaining to the law of the priesthood, if any man espouse a virgin, and desires to espouse another, and the first give her consent (if she doesn't she must be destroyed), and if he espouse the second, and they have vowed to no other man, then he is justified; he cannot commit adultery, for they are given to him. And if he have ten virgins given unto him by this law he cannot commit adultery, for they belong to him; therefore he is justified."

One of their favorite hymns is No. 326, Mormon Hymn Book:

"He who one talent doth abuse,  
Hear it, ye sons of men,  
Shall lose it, and it shall be given  
To him who improves his ten.

"Through him who holds the sealing power,  
Ye faithful ones take heed.  
Celestial laws take many wives  
And rear a righteous seed."

IS IT TIME TO MOVE OUT?

Senator Smoot said before the Senate Committee that when the laws of the United States conflicted with his religion, he would seek a home beyond its jurisdiction. Now these are the edicts of his theocratic religion. This is the revelation on the eternity of marriage covenant, given through Joseph, the seer, in Nauvoo, Hancock County, Illinois, July 12, 1843: "Behold, I reveal unto you a new and everlasting covenant; and if you abide not in that covenant, then are ye damned, for no one can reject this covenant and be permitted to enter into my glory, for, as pertaining to this new and everlasting covenant, it was instituted for the fulness of my glory.

and he that receiveth a fulness thereof, must and shall abide this law or he shall be damned, saith the Lord God." This is from the Book of Doctrine and Covenants, Section 132. This revelation also makes all other "covenants, vows, bonds, and obligations of no efficacy, virtue, or force, that are not made unto this end.

Question: How can Mr. Smoot suffer this eternal damnation by his professed disobedience to this law of his religion? Again, how can he be faithful to his oath of office as

a Senator and accept as a principle of his religion this fundamental article: "Our ecclesiastical government is the government of heaven, and includes all governments on earth or in hell. It is the foundation, the mainspring, and source of all the governments of this world. As an order of government established by divine authority, it is the only lawful government that ever did or can exist in any part of the universe. All other governments are illegal, and any people attempting to govern themselves by laws of their own making, and by officers of their own choosing, are in direct rebellion to the kingdom of God.

THE REAL MASTER.

Senator Smoot had to get the permission of his fellow apostles and the head of the church before he could be a candidate for United States Senator, for Apostle Moses Thatcher was deprived of his apostleship for refusing to submit to this principle of his church. And so every civil officer of the Mormons is required to have the permission and certificate of his bishop or superior officer before he can be a candidate for any office. And still wise Senators see no reason for refusing Senator Smoot a seat with them.

When dignified Senators defend Mormonism because it is called a religion, they are doing what President Buchanan did at the initiation of the Civil War. He yielded to the claim of the slave power that the general government has no right under the Constitution to interfere with, much less coerce, a sovereign State. So the Mormons claim, and have from the beginning claimed, the right to defy the civil government, and practice all kinds of wickedness under the shield of the Constitution, which gives freedom to worship

also that of many of his followers. And Mormonism is still a farce of doctrine and tragedy. There will be no end to the sad drama of deceived souls until this mask of religion is torn off and the thing is exposed to the world as it is.

Mormonism is an oath-bound, treasonable organization; it claims supreme authority and supercedes all civil government. No person can be a loyal citizen of this government, or any other, and belong to the Mormon theocracy, much less be a true and faithful member of our highest law-making body.—The Religious Telescope.

TRASH AND LITERATURE

Listen to the testimony of a novel writer, who like an unclean bird has been snatching away God's truth from innocent minds and implanting the seeds of sensuality and wickedness there. The special correspondent of the Boston Journal some years ago, wrote from New York: "I was talking a few days ago with a man who has perhaps, written more trashy stories for the cheap weeklies than any one writer. For twenty-seven years he has done nothing else. He is now comfortably off from the returns which his work has brought him. I asked him how he looked back upon his career and work, and his answer was interesting: 'I count my life almost a failure,' said he. 'This trash which I have been writing has brought me returns upon which I can live comfortably, but look on the other side! I have no peace of mind when I think of the havoc I have undoubtedly wrought upon young and innocent minds. I can point to nothing with any pride of authorship. I am ashamed of it all. Even my children would hang their heads in shame if they knew their father was the author of this trashy stuff. Do they know it? Bless your soul, no! and God forbid they ever discover it—at least during my lifetime. You saw my eldest daughter at the table. Would I wish her, so beautiful and pure a girl, or her sisters to know? Oh, no, no, sir! My daily prayer is that I may never live to see the flush that will kindle on their beautiful cheeks if ever they learn the truth. How people can read them I cannot tell. If they despised their reading as I do their writing, I would be a poor man now, I suppose.' Young people, take warning! Never read a trashy story or newspaper. The impression upon the mind can never be obliterated, and only the 'blood of Christ,' I John 1:9, can wash away the sin of it.—Ex.

WHY LINCOLN DECLINED

When President Lincoln visited General Grant's camp at City Point, Va., in 1864, he was met by the General and his staff, and, upon being asked how he was, said, "I am not feeling very well. I got pretty badly shaken up on the bay coming down, and am not altogether over it yet." "Let me send for a bottle of champagne for you, Mr. President," said one of the staff officers. "That's the best remedy I know of for sea-sickness." "No, no, my young friend," said Mr. Lincoln. "I have seen many a man in my time seasick on shore from drinking that very same article."—Ex.



Twenty-one Wives of Brigham Young.

God according to the dictates of conscience.

AN ABSURDITY AND A FARCE.

As a religion, Mormonism is a shameful absurdity. Its founder was a professed fortune teller, as was his mother before him, a revealer of lost property and of buried treasure, and then of buried historical records which he succeeded in making equal in authority with the Bible.

Mormonism as a religion is a great farce. Joseph Smith was a conscious and wilful deceiver. His life ended in a tragedy, as did

# LIVING WATER

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## EDITORIAL

Very few are informed as to the pernicious teachings and corrupt practices of Mormonism. They pose as Latter Day Saints, but their doctrine is a deadly heresy, hence the article in this issue.

### THE CONVENTION

The Annual Convention of the Pentecostal Mission is to be held in this city Oct. 3-6.

Those holding certificates from the Mission, are urged, as far as practicable, to attend. All Mission Bands and congregations co-operating with the work should be represented.

### OBITUARIES

These belong more properly to the local press. Living Water has such a scattered constituency that obituaries are not of general interest, hence we request our contributors to kindly condense them until they contain not more than fifteen lines. The obituary notices of the Bible are remarkably brief.

We call special attention to the article in this issue on prayer, by E. M. Bounds. The author has had a long and varied experience in religious work, and has given a great deal of prayer and thought to the subject of prayer.

He has published a book titled "Preacher and Prayer," which is worthy of a wide circulation. It is to be feared that very few in these strenuous days are developing a prayer life. The book can be ordered from this office.

### UNION IN CHINA.

The Missionary Conference recently held in Shanghai, commemorating the one hundredth anniversary of the opening of Protestant missions in China by Robert Morrison, was a notable gathering. Eighty-two societies were represented and the climax was reached when the conference formed a federation of Protestant Churches in China on the following doctrinal basis:

## LIVING WATER

"This conference unanimously holds the Scriptures of the Old and New Testaments as the supreme standard of faith and practice, and holds firmly the primitive apostolic faith. Further, while acknowledging the Apostles' Creed and the Nicene Creed as substantially expressing the fundamental doctrines of the Christian faith, the Conference does not adopt any creed as a basis of church unity.

This is a significant and far-reaching move, and we believe it is in the right direction. We hail with delight every step of this kind. The rearing of altar against altar in any country is to be deplored, especially in the presence of the heathen. We do not favor union made possible by a surrender of vital truth. The pulpit that is orthodox should challenge the one that is not. Better stand alone forever than to compromise with error. But there is much that can be done in consolidating forces without any loss to truth.

### THE SALOON MUST GO.

Charles M. Sheldon says that four-fifths of the people of his own state Kansas, are living in obedience to the prohibition law, and that prohibition is strictly enforced in all the larger cities. Pauperism has almost ceased there being only one pauper to every thousand inhabitants. Fifty-eight out of one hundred and five counties have no paupers, and thirty-five of the jails are without inmates. The liquor business is regarded by the people of Kansas as criminal and it should be so considered everywhere. There are but five cities in our own state where liquor can be sold and we think the time not far distant when the whole state will be prohibition. It is confidently expected that within the next two years Nashville will vote the saloon out. The people are at last being awakened to the enormous debauchery and crime due the liquor traffic. *The saloon must go.*

### WHAT IS A REVIVAL?

The church needs a revival. Devout Spirits have been crying to heaven for such an awakening. Here and there God has been pleased to pour out His Spirit and gracious results have followed. Some of the most striking reports are from the foreign field. This is exceedingly gratifying, and is the result of powerful, prayerful evangelism. There is an occasional revival shower in the home land, but nothing to compare with what should be. There are many, many places occupied by churches that have not had a revival in years. Multitudes of young people have never even witnessed one, and the older generation has drifted far away from the revival idea.

But what is a revival? Is it a noisy, tumultuous, sensational movement? No, these often accompany genuine revivals, but they do not constitute one. There may be a great hurrah and commotion among the people without any deep conviction of sin. Large advertising will bring a crowd together. Sensational preaching will hold

them for a while. There may be much excitement and the superficial onlookers report a wonderful meeting, but such is not necessarily the case. Human enthusiasm, big choirs, large crowds, and evangelistic fervor, will make an impression, but it may, like the flower of the field, soon pass away. In a great revival, there is profound conviction, of sin. A solemn awe rests upon the community. Eternal things are very real. Sin is seen in its hideous nature and hated as if it were a serpent. Wrongs as far as possible will be righted, family altars will be established, the fear of God will rest upon the people and they will walk obediently and reverently before Him. Whenever these conditions prevail there is a real revival. Such a revival leaves a lasting impression on the community, and people will know that God has wrought in their midst. All with whom the Spirit deals will not have the same measure of conviction; all will not manifest the intense emotion, but there will be striking exhibitions of pungent conviction and outbursts of feeling in audiences where the Spirit has control. Every revival is followed by a righteous movement. The Spirit of God so comes into and dwells with men that they shine for God. Revivals are never worked up. Methods amount to very little in such meetings. The Spirit of God dominates, illuminating, convicting, regenerating, sanctifying and filling. Great things take place; people are born of God and are translated from the kingdom of darkness into the marvelous light and liberty of the gospel.

Hand picked fruit is said to be the best, and there is such a thing as a continuous revival in which persons are being saved daily. Happy the church that has adopted this Bible idea, but this does not preclude the necessity for special seasons for extraordinary effort in soul winning, times when the church as a body, gives itself to the immediate work of soul winning. Persons will be drawn to the protracted meetings that are not reached by the regular services, hence, there should be the continuous process of ingathering through the ordinary channels of grace and this should be supplemented by intensified efforts exerted on the part of the church as a whole in revival meetings. But it matters not when people are converted, just so they are wrenched from their old worldly moorings and united to Christ, changed from nature to grace. We are in sore need of a great revival. Nothing else will check the rising tide of worldliness, threatening to engulf us, rebuke the skepticism that is enervating us and turn the people from their idols to serve the living God and to wait for His Son from heaven.

The majority of people are converted in revivals and there is no measuring the depths of depravity into which we would have fallen had not the church been awakened and purged by the mighty revivals of the past century.

"Revive Thy work, O Lord,  
Thy mighty arm make bare,  
Speak with the voice that wakes the dead  
And make the people hear."



# Editorial Comment

## MY WORK.

Let me but do my work from day to day  
In field or forest, at desk or loom,  
In roaring market place or tranquil room;  
Let me but find it in my heart to say,  
When vagrant wishes beckon me astray,  
"This is my work, my blessing, not my  
doom.

Of all who live, I am the only one by whom  
This work can best be done in the right  
way."

— Henry Van Dyke.

## THE BEAUTIES OF HOLINESS

We can sympathize with the child who did not want to go to heaven if a certain cross-grained kinsman was there. But there will be no more disagreeable people in that fair land. All crabbedness of spirit and ugliness of temper will be left this side of the "mystic river." There is no other refinery like that of grace. It chastens, enriches and beautifies the spirit, illuminates the mind, and leaves a profound impress upon the physical.

Helpful Thought says:

We want religion that softens the step, and turns the voice to melody, and fills the eye with sunshine, and checks the impatient exclamation and harsh rebuke; a religion that is polite, deferential to superiors, considerate to friends; a religion that goes into the family, and keeps the husband from being cross when the dinner is late, and keeps the wife from fretting when the husband tracks the clean floor with his boots, and makes the husband mindful of the scraper and the door mat; keeps the mother patient when the baby is cross, and amuses the children as well as instructs them; cares for the servants, besides paying them promptly; projects the honeymoon into the harvest moon, and makes the happy home like the Eastern fig-tree, bearing on its bosom at once the tender blossom and the glory of the ripening fruit.

Some people are naturally more gentle, polished and lovable than others, but grace can transform the knotty, harsh, sour, "disagreeables" until they are clad in the beauties of holiness. But the old nature must be crucified and the heart renovated, and filled by the enthroned Christ. Then and then only will be exhibited the "beauties of holiness" in their full orb'd splendor.

## HOLINESS.

Holiness is not a strained abnormal life. It is not a compound of fads, twists, eccentricities and contortions. It is the only sym-

metrical life. It is the only rich and beautiful life. It does not make us unnatural as some falsely suppose, but it purifies and directs every energy of life to the glory of God. It is never ugly or sour. "The beauty of holiness"—what a rhythmic expression. That spiritual philosopher, Horace Bushnell, says:

Holiness is not what we may do or become, in mere self-activity or self-culture, but it is the sense of a separated quality, in one who lives on a footing of intimacy and oneness with God. It supposes nothing unsocial, withdraws no one from those living sympathies that gladden human life. On the contrary, it quickens all most gentle and loving affinities, and brings the subject just as much closer in feeling to his fellow man as he is closer to God, and less centralized in himself. But it changes the look or expression, raising, in that manner, the apparent grade of the subject, and separating him from whatever is of the world, or under the spirit of the world. He is not simply a man as before, he is more, a man exalted, hallowed, glorified. The divine tempers are in him, the power of the world is fallen off, his words have a different accent, his acts an air of repose, dignity, sanctity, and the result is that mankind feel him as one somehow become superior. It stirs their conscience to speak with him, it puts them under impressions that are consciously not of man alone. This is holiness,—the greatest power ever exerted by man, being not the power of man, but only of God Himself manifested in him.

Christ was no ascetic, his separation was no contrived and prescribed separation, but only the more real and radical that it was the very instinct, or freest impulse of His character. This now is what we want,—such a fulness of divine participation that we shall not require to be always shutting off the world by prescribed denials, but shall draw off from it naturally, because we are not of it. A true Christian, one who is deep enough in the godly life to have his affinities with God, will infallibly become a separated being. The instinct of holiness will draw him apart into a singular, superior, hidden life with God. And this is the true Christian power, besides which there is no other.

"The rapture, mighty, measureless,  
In each eternal thing;—  
The Almighty, with Almightiness,  
The dwelling by Life's Spring!

Thus sweetly live, thus greatly watch!  
Soul, be but inly bright,—  
All outer thing must smile, must catch  
The strong, transcendent light.

Near thee no darkness dares abide,  
Thou makest all things shine;  
Soul, whom the Lord has glorified,  
Is not all glory thine?"

## THE HABIT OF PRAYER.

Character is moulded by degrees. We are silently building day by day for eternity. The habits are second nature, and duties should be promptly and conscientiously performed until they become habitual. Learn to do well, is an apostolic injunction. We should persist in doing right until we are fixed in doing right. Take the prayer life, for instance. What slipshod methods some have in praying. They have no settled prayer life. They forget that men "ought always to pray and not to faint. G. Campbell Morgan, writing on this subject, says:

We must cultivate the habit of prayer if we are to live so as to grow in grace. We must be men and women of fellowship with God, of comradeship with Jesus Christ; familiar enough to speak to Him without preface or ending; breathing out to Him the agony or the joy of the moment; telling Him everything as the day glides by. Habits need to be created in the Christian life as well as in the worldly life. A good habit has to be cultivated, even as an evil habit. So also with prayer. You must cultivate the habit until presently it becomes second nature,—no, first nature—the principal business of your life to tell Him everything, to speak with Him at all times. You will tell Him your joys and your sorrows. You will whisper your difficulties, and along the highways, wherever you are you will commune with Him. Cultivate that habit of fellowship and you breathe the atmosphere of God's great mountain height. The man who would grow in grace—he is already grounded in that soil—must observe the means of grace, receive the sustenance of the Word, live in the atmosphere of prayer, and all the while he must exercise the life he has by co-operation in the enterprises of God.

Let me conclude by reverting to the standards already indicated. Are we more like Christ than we were? Let the question be asked by the Christian in the silent, secret place. Am I more like my master than I was? Am I growing or has there been somewhere an arrest in my development, so that I am less like Him than I was? If that be so, it is because of failure somewhere. Let us discover the cause of failure and at all costs let us remove it, the disease of a year ago, or perhaps of twenty years ago. Go back to it through the dead and dreary years in which you have lost your touch with God and with Christ; go back through the desolate darkness to the place where you parted company with your Lord, and there, though the journey bruise your feet, and wound your pride and crucify your ambition, there cut out the things that have spoiled the Christ-life, and hindered your growth; and there you will know that His love is so graciously healing that all the scars will presently be obliterated. So masterfully and mightily run the tides of the Christ-life that He will restore to you all that your unfaithfulness has lost.—From the Simple Things of the Christian Life.

## OUR Young People

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

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

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

Dear Cousins, young and old:— I have been busy this week going over my list of contributions for China, comparing it with the scores of letters received. As quickly as money came in it was counted, turned over to Mr. Benson and sent to China.

The letters were tied in packets, and the names printed from week to week. You can easily see that a name here and there might be overlooked among so many letters.

### NAMES OVERLOOKED

Among my letters I find that the following names were not printed: Mr. R. G. Pantall, Thompson Station, \$5.00; Mrs. S. F. Hamilton, Teague, Texas, \$5.00 for India, \$5.20 for China, 80 cents for birthday dues, a total of \$11.00; Mrs. Ed McCall, \$1.00; \$2.00 from Herndon, Fairfax Co., Va; M. G. Nolan, \$2.25; A friend \$3.00.

### SECOND PAYMENT DUES FROM MEMBERS OF THE BAND.

Beryl McKee, Joaquin, Texas, sends in 6 cents dues; Rhoda Lee Kennedy, Nashville, sends ten cents. (This little girl has been sick, but the mother writes us a sweet letter for her. We hope she is quite well now.) Mrs. S. M. Baldwin, Midland City, pays her dues, 45 cents, and like Rhoda's mother, says she likes our plan very much.

Lockie Sherill sends in the second payment of dues for the Sherill family. I wish I had room for her nice letter. Their names are as follows: Lewis Sherill, 41; India Sherill, 35; Lockie, 18; Don, 17; Eula, 15; Bala, 12; Klera, 7; Dollie, 5; Lucile, 1.

James Fugitt, 13; J. M. Henderson, 38; Mr. and Mrs. Fred Hanson \$1.50; Melissa Alexander, 14; Lida McEwen, 17; Mrs. Alice Taylor, \$1.00.

### CONTRIBUTIONS RECEIVED THIS WEEK.

A friend, Hillsboro, Texas, \$5.00; Reader, Clarksville, Tenn., \$1.10; Mrs. Addie Broyles, St. Louis, Mo, \$1.00.

Bro. A. S. Jones, of Hurley, Miss., one of our members, sends a collection of \$5.50, to use as the Lord leads. He asks us to pray that his wife's foot may be healed.

Meirose, New Mexico.

Dear Cousin Eva:—Here are two new cousins, George Edgell, eleven years old, and Marie Edgell, eight years old. Papa takes Living Water, and last night when he read to us about the children in China we decided not to buy any more candy for awhile. Why, even our dogs get three good meals a day. We are sorry for those little children in China and we are glad that they have a friend in this country like you to help them. We enclose 25cents—all we have at present—and want you to send it.

Your loving cousins,

George Edgell  
Marie Edgell.

Your money was also forwarded, George and Marie, but the letter had to wait. Yes, even our animals had food and to spare, while thousands of our fellow creatures died for lack of it. It has been a dreadful calamity. God grant that none of us failed in our duty about it. We wouldn't have much sympathy for these people if they had starved to death, with plenty of food all about them. Multitudes of people in America are letting their souls starve out an endless death, with the bread of life held out to them freely. Are you feeding your souls, dear cousins?

\*\*\*\*

Ripley, Tenn.

Dear Cousin Eva:—Here comes a brown-eyed boy to join your Birthday Band. I will be seven years old the 10th of April. I send you seven (7) cents. I can help papa work some. I have a pet dog. I hitch him to my little wagon. He can pull it,

Your new cousin,

Albert Mitchell.

Help Papa work? Of course you can. Seven-year-old boys can do more work than most people have any idea of. He isn't a baby any longer. He can think and reason. He can be taught any wickedness known to men, and he can give his heart to Jesus and get saved. You see then a boy has reached a very important age when he is seven. What things are you going to decide in your seventh year, Albert? My boy, just your age, says he has fully settled it that he belongs to Jesus.

\*\*\*\*

Ripley, Tenn.

Dear Cousin Eva:—Here comes a little blue-eyed girl to join your Birthday Band. I was twelve years old on the 20th of March. I send you twelve (12) cents. I have a father and three little brothers in heaven, and I want to be a good girl and see them again.

Your new cousin,

Irene Sandusky.

Well, Irene, the path there is a very straight one, so that you need not lose your way. It is also very narrow, and this is why but few enter it. It isn't because people get confused, and know not which way to go, no, it is that they like another better, the broad one. Make your choice, little girl. If you settle it, that you must travel the straight and narrow path, you can go forward till you reach the gates of heaven.

\*\*\*\*

Adamsville, Tenn., April 24, 1907.

Mrs. John T. Benson:

Dear Sister:—My children and I send one dollar and forty-six cents (\$1.46) for the famine sufferers. Ruth, aged 10, twenty-five cents; Mabel, aged eight, six cents; Martha, six years, eight cents; and Gordon, not quite four, six cents.

The dollar I send. Each child volunteered to send its pennies last night after our reading this week's issue of Living Water. Our hearts are very sad as we read of the starving millions over there, perhaps dying without God and without hope.

Your sister,  
Mrs. Laura Sanders

Adamsville, Tenn.

Dear Cousin Eva:—Enclosed please find twenty-five cents to be sent to China. Papa takes the Living Water and I enjoy reading the children's page. I am ten years old. My birthday is the twentieth of April. We have no school here now. Your loving cousin,

Ruth M. Sanders.

Adamsville, Tenn.

Dear Cousin Eva:—Enclosed find five cents for China. I am eight years old. My birthday is the second of November. Papa takes Living Water and I enjoy reading the Children's page. We have no school here now. I studied fifth reader, arithmetic, speller and language.

Your new cousin

Mabel L. Sanders.

As I said, it was an impossibility to print all letters sent me containing money for China. I only wish we had several pages in the paper at our disposal, so that we might do so. In some way the names of these little cousins from Adamsville were overlooked in making out our list, so I have printed their letters to pay them for waiting so long. (This money was forwarded to China the first week in May, and has long since helped some hungry soul) I am sure Jesus is pleased when He sees the children emptying out their pennies to help others.

Children do not have large sums of money, but Jesus doesn't look at what we haven't got, only at what we have. This is why the widow's mite looked larger to Him than the large coins rich people dropped into the treasury. I want you to learn a verse for me, Ruth, Mabel, Martha and Gordon.

"For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor."

What was this grace of Jesus? That He left His riches, and became a poor man, toiling with His hands for a living, and never owning a home, for our sakes.

When, therefore, we give up our possessions that others may be helped, we have something of the grace of Jesus in us. We are so glad to have this new cousin.

\*\*\*\*

Watertown, Tenn., April 30, 1907.

Dear Cousin Eva:—Here comes two little cousins to join your Birthday Band. We are four and one year old. You can use it for those poor little children in China.

Your new cousins,

Milton Lee Lack.

Bertha Marie Lack.

This money also went to China some weeks ago. I hope it is but the beginning of what these dear children will do for the children of other lands. When you meet Jesus, I hope you will be able to say, "Lord, I lived in a Christian land, and had loving parents and a happy home. But I shared my blessings with boys and girls who didn't know about you. This is why I sent them as much money as I could." Dear children, don't you think we will be very much ashamed in His presence if we can't say this?

JULY 11, 1907

Greenville, Texas, May 1, 1907...

Dear Cousin Eva:—Mama has been reading to us about the Chinese famine sufferers, and we want to help. We will send one dollar for them. We have given Jesus our hearts and we love Him, and we want to grow up to know and to do His will.

Bryan Smith, 10 years old.  
Clifford Smith, 8 years old.  
Cecil Smith, 7 years old.

Clifford, Bryan, and Cecil, I have just been talking lately about dividing our good things with those who are not blessed as we are.

John, in his first epistle, says, "And now, little children, abide in Him; that when He shall appear we may have confidence, and not be ashamed before Him at His coming." I think about this verse very often, and it stirs me up. It isn't that God wants to force us to give to others. No, He loves a cheerful giver. But He does want to warn us, so that we will not be careless, and then have to hang our heads in shame when we see Him. Let's try and live like we will wish we had lived when Jesus comes for us.

Ripley, Tenn., April 4, 1907.

Mrs. Eva Benson, Nashville, Tenn.

Enclosed please find twenty-five cents for China. We have taken Living Water for some time and think it an excellent paper. I have a father and three darling little brothers in heaven, and hope to meet them some day. I have two sisters, one brother and one little half brother living. I ask prayers of all you Christians that I may be saved and used of the Lord. I was 17 years old Dec. 29th. Have brown hair and eyes and dark complexion; I am 5 feet 5½ inches high. Will send in more money as soon as I can. Pray for me that I may live closer to God in the future than I have in the past.

I remain lovingly,  
Ethel L. Sandberry.

Dear Ethel, all of us may live close to God; the question is, will we? If it is our will to do so, and we obey directions in the Book, that deeper knowledge of God and union with Him will follow. A sinner must forsake sin, and believe in Jesus as his Saviour, if he would change his condition. A Christian must make a complete consecra-

## LIVING WATER

tion and receive Christ as his Sanctifier, and the one who baptizes with the Holy Ghost, if he would change his condition. Dear cousin, I am so very glad God ever showed me the way into a deeper union with Jesus. It was by yielding all to Him, and letting Him have His way.

\*\*\*  
Laurel Hill, Fla.

Dear Cousin Eva:—Here comes a little girl, ten years old, the 8th of April. I will send ten cents. I want you to pray for me. Mama and papa are Christians. I am in the third reader. I was saved in January under Brother Johnson of your city, and Brother W. O. Slef, of Columbus, Ga. I have a pet cat and two dolls. Their names are Mittie and Lillie. I have two sisters. I like to read the children's letters.  
Your new cousin,  
Minnie Miller.

Laurel Hill! What a lovely name. It makes me think of a beautiful cemetery near my aunt's home in Pennsylvania. The town was in a mountainous region, and great quantities of laurel grew in the graveyard. It was such a beautiful spot. The sloping hills around it were covered with pine trees, ivy, laurel, and rhododendrons, which formed a green background for the marble shafts and white headstones. When I was a child I was there in summer time, and gathered bunches of lovely wild flowers, and once, in the winter, I walked out there, and saw it covered with a soft mantle of snow. Many cemeteries are made beautiful by landscape gardeners, but this one was made beautiful by nature, and I have never forgotten it. I love to think of the time when the trump of God will sound, and the sleepers in Christ who have lain there these many years will rise to meet Jesus, in resurrection glory. O, the joy of that time! How my heart aches when I think of those who do not belong to Him, and who will know only terror when they see Him. Let us watch and pray, that we may be ready for our Lord's coming.

We carry in stock a full line of  
**Bibles and Testaments**



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NASHVILLE, TENN.



**CELLULOID BOOKMARKS**

In designs of Crosses, Anchors, etc., with beautiful floral decorations. Assorted Texts. Packages of six, 25 cents, postpaid.

**RIBBON BOOKMARKS.**

The following poems, printed on heavy satin ribbon, assorted colors:

Nearer My God to Thee.  
My Jesus, I Love Thee.  
Held in His Mighty Arms.  
Peace, Perfect Peace.  
Jesus, I am Resting, Resting.  
Not I, But Christ.  
The Lord's Prayer.  
Price, 20 each.

**PENTECOSTAL MISSION PUBLISHING COMPANY**  
NASHVILLE, TENN.

# FIVE NEW SONGS

Have been added to

## LIVING WATER SONGS NO. 2

We were deeply gratified at the immediate and widespread popularity of this Song Book. You will understand why we expect it to break all past records when you try the songs

"There'll be no shadows" "I'm glad salvation reaches me"

"Honey in the rock" "Lean upon his arm" "Our Lords' return to earth"

**PENTECOSTAL MISSION PUBLISHING COMPANY**  
NASHVILLE, TENN.

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Good meeting in Columbia, S. C. At Hartsville, S. C., the storm blew my tent down four times, and the last time completely destroyed it. If any of the dear readers feel it is of the Lord to help me to get another tent, please send donations to me at South Lynchburg, S. C. I feel I need another tent. God bless you all.

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Rev. H. G. Rodgers will conduct a ten days' tent meeting on the Dickson and White Bluff road, six miles north of Dickson, near the crossing of the Burns and Charlotte road at a place formerly known as Larkins, Tenn., beginning August 2. Please pray for this meeting.

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I am here in the battle for Jesus with Bros. Green, Cotton, Wood, and wife. Just closed a thirteen days' meeting; about twenty-five professed. The Lord alone knows the good accomplished. To him be the praise. We moved the tent; just had two services; interest is good. Pray for us. All under the blood.

Mary Moss.

Spartanburg, S. C.

We are preparing for the great battle which is to be fought at this place. Bro. W. N. Matheny will be with me. The people are softening as to Holiness here to some extent, but the war is still raging. Will the Living Water family pray for us, that we may break the ice and go through to victory? Glory to God.

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S. A. Bishop.

Huntersville, S. C.

I closed at Bridgeport, Ala., last night, June 24th. We had a glorious meeting. The town was stirred, and many souls were blessed—twenty-six either saved, re-

claimed, or sanctified. Miss Francis Perry and Miss Nannie Scruggs did excellent service in the meeting. I was assisted by Bro. J. R. Hurt. I expect to begin another meeting in Bridgeport, Ala., soon. I am open for calls. Any one wanting me to hold revivals write me at Tracy City, Tenn.

Yours to do His will, J. Armfield Tate.

Our services the last month have been times of refreshing. At the Children's Day services at Bayer's Chapel, June 8-10, we had searching times. Bro. Joe Bayer has a good Sunday school. They contributed \$5.25 for India Orphanage. Had blessed victory at Rubin Ross third Sunday likewise. Our meeting at Beech Grove opens well. We were rejoiced that Dear Bro. Sullivan is to join us Wednesday, July 3. Pray for us in this field. I am saved through his blood, alleluiah.

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W. H. Hudgins.

Rogers, Va.

We began a series of meetings at Henryville, Tenn., on the 13th of June and closed the 26th. The power of Satan was great, but God was with us. There were four either converted or reclaimed. Several who were hungering after righteousness and the baptism of the Holy Ghost knelt at the altar and testified to being blessed. To God be glory forever. We began here (at Napier, Tenn.) last night. Pray for us.

Yours in Jesus,

M. H. Cummins,  
Amos Bradley.

Praise the Lord for the fight here at Brewton, Ala., for our God will give us the victory. Brother N. G. Pulljam is with me, and the M. E. pastor, Brother B. M. Jackson, stands with us. He is pastor at McDavid, Fla., where we had so great a victory, the meeting continuing twenty-five days and closing while at its best, scores having been saved, reclaimed, or sanctified. We ask the prayers of the saints for the meeting. We expect to make the tent a terror to the eyes of the devil and his crowds, and the sermons, shouts, and prayers a joy to all saints. Glory to God.

G. G. Miller.

I have just closed a meeting at Gifford, Ark., with good interest. Miss Alice Cowan, of McEwen, Tenn., did some good preaching, and endeared herself to the people greatly. My singer, Emet Carey, did good service with his sweet singing. We are at Malvern, Ark., in a meeting now with some interest. Miss Cowan will leave to-day for Beckville, Tex., for a ten days' meeting. July 14th Miss Alice Cowan will begin a meeting at Delight, Ark. I will be there with my singer, Emet Carey, of Warren. Truly saved and sanctified.

H. P. Blakely.

Home address, Warren, Ark.

The Central Plains Holiness Association, on account of the great press of labor in Central Plains College, preventing Rev. L. L. Gladney, President, from conducting the Holiness camp-meetings, he and they have engaged Revs. W. L. Rose, evangelist of Dallas, Tex., and W. M. Adams, pastor and evangelist of Plainview, Tex., to hold the same, as follows: Floydada, July 10-21; Tolia, July 24 to August 4; Plainview, August 7-18; Lubbock, August 20 to September 1; Providence, September 18-20.

All for Jesus,  
Plainview, Tex.

W. M. Adams.

The Caney Spring Camp-meeting will begin D. V. July 27th instead of July 24th, as previously announced, and continue until August 4th. Everybody is most cordially invited to attend this meeting. Come one, come all and help in this great meeting and yourself be blessed. Every one that really knows God is requested to pray for this meeting. Bro. Andrew Johnson, from Kentucky, will have charge, assisted by other workers. All preachers and their wives will be entertained free, and others will be cared for just as cheaply as possible. For further information in regard to this meeting apply to Bro. S. T. Allen or the writer.

W. J. Floyd.

Caney Spring, Teqn.

We close our meeting here to-night, D. V. Thirty-five souls have been blessed—converted, reclaimed, or sanctified. We will go home for a few days, but begin at Perryville, Ky., June 29 for a battle under a big tent. Then from here we will go to hold another meeting under a big tent near Fort Henry, Tenn. Everybody is invited to this last one, as we will camp for a glorious time on Old Panther Creek, near Fort Henry, July 18, 1907. Come and help us to victory. Glory. Then our next meeting will be White Cross Camp, Ala., August 10; then to Illinois. On with the revival! Glory to God, my soul is on fire.

B. L. Patterson.

Harrodsburg, Ky.

On Tuesday morning, June 25th, we closed a tent meeting at Howell, Tenn. This was one of the best meetings we have ever seen. The power of the Lord rested on the community from the beginning. Large crowds attended day and night, rain and shine. Many sought the Lord for regeneration and sanctification, and there were between seventy-five and a hundred professions. Rev. W. R. M. Crump, pastor of the U. S. A. Presbyterian Church at this place, stood with us in prayer, testimony, hospitality, and labors. We renewed our intercourse with many friends of a former visit, and found a solidity of spiritual tread among them which is most pleasing. We are now in a meeting at Arno, Tenn.

V. C. Clark,  
Chas. A. Shreve.

Our two weeks' meeting here in Columbus was not what we hoped to see. However, we feel like we did our very best to give them God's word, and our conscience is clear. Bro. Williams, of Cleveland, Miss., is now with me; will be together through season. We are asking great things of our God, and St. Paul said that he was abundantly able to do above anything we would ask or think. Amen. We go from here August 2 to West Point, Miss. Let the Living Water family be much in prayer for our tent work. We will be at Cleveland Camp Ground August 2. Can't say where we will go from there. Yours still under the blood,

P. M. Covington,  
F. C. Williams.

Columbus, Miss.

I a min "mine high places" in these mountains of Virginia doing evangelistic work. Have been in six mining towns and camps working together with Him and these missionaries who are giving their lives for our Christ to these needy, needy people. I am realising in deeper measure than heretofore—praise His name—something of the compassion of our Christ as he looked on the multitudes about him. I am so grateful to him that my heart is kept tender and responsive, that the work and the privilege of working for him don't grow old. God forbid it should with any of us. The gospel here too is the power of God unto salvation of souls. Everywhere he lets me know his blessing, his presence. O life is so rich, so sweet, so precious, the cause lived for him. (Gal. ii. 20; 2 Cor. ii. 14.) Amen.

Leila Owen Stratton

Stonega, Va.

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W. H. Hudgins.

Rogers, Va.

We began a series of meetings at Henryville, Tenn., on the 13th of June and closed the 26th. The power of Satan was great, but God was with us. There were four either converted or reclaimed. Several who were hungering after righteousness and the baptism of the Holy Ghost knelt at the altar and testified to being blessed. To God be glory forever. We began here (at Napier, Tenn.) last night. Pray for us.

Yours in Jesus,

M. H. Cummins,  
Amos Bradley.

Praise the Lord for the fight here at Brewton, Ala., for our God will give us the victory. Brother N. G. Pulljam is with me, and the M. E. pastor, Brother B. M. Jackson, stands with us. He is pastor at McDavid, Fla., where we had so great a victory, the meeting continuing twenty-five days and closing while at its best, scores having been saved, reclaimed, or sanctified. We ask the prayers of the saints for the meeting. We expect to make the tent a terror to the eyes of the devil and his crowds, and the sermons, shouts, and prayers a joy to all saints. Glory to God.

G. G. Miller.

I have just closed a meeting at Gifford, Ark., with good interest. Miss Alice Cowan, of McEwen, Tenn., did some good preaching, and endeared herself to the people greatly. My singer, Emet Carey, did good service with his sweet singing. We are at Malvern, Ark., in a meeting now with some interest. Miss Cowan will leave to-day for Beckville, Tex., for a ten days' meeting. July 14th Miss Alice Cowan will begin a meeting at Delight, Ark. I will be there with my singer, Emet Carey, of Warren. Truly saved and sanctified.

H. P. Blakely.

Home address, Warren, Ark.

The Central Plains Holiness Association, on account of the great press of labor in Central Plains College, preventing Rev. L. L. Gladney, President, from conducting the Holiness camp-meetings, he and they have engaged Revs. W. L. Rose, evangelist of Dallas, Tex., and W. M. Adams, pastor and evangelist of Plainview, Tex., to hold the same, as follows: Floydada, July 10-21; Tolia, July 24 to August 4; Plainview, August 7-18; Lubbock, August 20 to September 1; Providence, September 18-20.

All for Jesus,  
Plainview, Tex.

W. M. Adams.

The Caney Spring Camp-meeting will begin D. V. July 27th instead of July 24th, as previously announced, and continue until August 4th. Everybody is most cordially invited to attend this meeting. Come one, come all and help in this great meeting and yourself be blessed. Every one that really knows God is requested to pray for this meeting. Bro. Andrew Johnson, from Kentucky, will have charge, assisted by other workers. All preachers and their wives will be entertained free, and others will be cared for just as cheaply as possible. For further information in regard to this meeting apply to Bro. S. T. Allen or the writer.

W. J. Floyd.

Caney Spring, Teqn.

We close our meeting here to-night, D. V. Thirty-five souls have been blessed—converted, reclaimed, or sanctified. We will go home for a few days, but begin at Perryville, Ky., June 29 for a battle under a big tent. Then from here we will go to hold another meeting under a big tent near Fort Henry, Tenn. Everybody is invited to this last one, as we will camp for a glorious time on Old Panther Creek, near Fort Henry, July 18, 1907. Come and help us to victory. Glory. Then our next meeting will be White Cross Camp, Ala., August 10; then to Illinois. On with the revival! Glory to God, my soul is on fire.

B. L. Patterson.

Harrodsburg, Ky.

On Tuesday morning, June 25th, we closed a tent meeting at Howell, Tenn. This was one of the best meetings we have ever seen. The power of the Lord rested on the community from the beginning. Large crowds attended day and night, rain and shine. Many sought the Lord for regeneration and sanctification, and there were between seventy-five and a hundred professions. Rev. W. R. M. Crump, pastor of the U. S. A. Presbyterian Church at this place, stood with us in prayer, testimony, hospitality, and labors. We renewed our intercourse with many friends of a former visit, and found a solidity of spiritual tread among them which is most pleasing. We are now in a meeting at Arno, Tenn.

V. C. Clark,  
Chas. A. Shreve.

Our two weeks' meeting here in Columbus was not what we hoped to see. However, we feel like we did our very best to give them God's word, and our conscience is clear. Bro. Williams, of Cleveland, Miss., is now with me; will be together through season. We are asking great things of our God, and St. Paul said that he was abundantly able to do above anything we would ask or think. Amen. We go from here August 2 to West Point, Miss. Let the Living Water family be much in prayer for our tent work. We will be at Cleveland Camp Ground August 2. Can't say where we will go from there. Yours still under the blood,

P. M. Covington,  
F. C. Williams.

Columbus, Miss.

I a min "mine high places" in these mountains of Virginia doing evangelistic work. Have been in six mining towns and camps working together with Him and these missionaries who are giving their lives for our Christ to these needy, needy people. I am realising in deeper measure than heretofore—praise His name—something of the compassion of our Christ as he looked on the multitudes about him. I am so grateful to him that my heart is kept tender and responsive, that the work and the privilege of working for him don't grow old. God forbid it should with any of us. The gospel here too is the power of God unto salvation of souls. Everywhere he lets me know his blessing, his presence. O life is so rich, so sweet, so precious, the cause lived for him. (Gal. ii. 20; 2 Cor. ii. 14.) Amen.

Leila Owen Stratton

Stonega, Va.

Our meeting at Paducah closed last night. Bro. L. L. Pickett and J. J. Smiley left Monday night. Bro. Fields and myself continued the meeting until last night. The Lord wonderfully blessed the people. He gave me five souls last week. I preached on the street standing in the gospel wagon. My lesson was taken from Revelation xxii. Two women were saved that morning. A young man who seemed to be under deep conviction spurned the message, went home, and was taken violently sick Monday morning. Friday night we were sent for to pray with him. We reached the home at eleven o'clock that night, and found the man already in the jaws of death. He asked me to pray for him, and I begged him to accept Christ and quoted promises to him, and he accepted Christ. Then I asked if there was any one else in the house who had no hope in Christ. Several responded that they desired to be Christians. We exhorted them to seek Christ, and three others were saved. Pray for me, that I may be used in the Master's work, and that doors of utterance may be opened. Your brother out for lost souls,

J. C. Yates.

Mayfield, Ky.

A Holiness camp-meeting will commence at the Holiness Tabernacle, in West Warren, Ark., August 10, 1907. Everybody is cordially invited to come. We earnestly solicit the cooperative help of the Holiness ministers everywhere. We are expecting some able ministers to help, but we earnestly solicit the help of others, and the invitation stands out to all. Come and help in the meeting. Brother, Sister, your help is needed here; pray for the meeting. Those who can't come continue in prayer and supplication for the success of the meeting that many souls may be saved, for there are lots and lots of precious souls here that are not saved, and the object of this meeting is to rescue perishing souls.

This is everybody's meeting—that is, it is undenominational—where God's people can work together. Glory to God. We will care for you (or rather the Lord will care for you). Your help is needed in the meeting.

Christians, let's get together, work together, pray together, and be united in one solid band together, and the Lord will bless us together. Praise his name. Any one desiring to know any of the particulars in regard to the meeting, if they will write me, I will answer all communications. I will once more extend the invitation to everybody to come. Remember the date, August 10, 1907.

Your brother in Jesus,

W. S. Ricks.

My soul is on fire for God, and I am pressing the battle hard in the field. There are indications of a general awakening on pentecostal lines, and I am doing what I can to teach the people of the Pentecostal Mission work. I am located at Rowland for the summer, as it is a central point for the work I have taken up. I have some regular Sunday appointments God has given me, and at odd times we evangelize the outside territory. This is a work of faith. It is unorganized. Our executive committee is the Father, Son, and Holy Ghost, and there is a plenty in our Father's bank above to supply our needs. I have taken this work under God himself, and I am sure he will make a way for us. We have a camp-meeting July 13th to 28th close to Kingsville, Ky., in a nice grove, the reunion grounds, a well-known place centrally located, a good place for a crowd. Pray for this work. It is on the faith line. We have no committee, and all the workers take it by faith; in fact, we engage only those who do not require a salary. We expect Rev. G. H. Wallace and a singer who is with him; also Rev. John Lawson, the mountain boy, with his old-time songs, and we expect a good meeting. We are asking God to give us this place for a permanent camp. There is nothing too hard for him. My address camp till July 26 will be Waynesburg, Ky., R. F. D. No. 1, after that Rowland, Ky.

Yours in His name,

J. W. Petersson.

Our meeting at Decherd began June 10th and closed the 23d. Wife and I were assisted by Bro. Bradford and Bro. Hayden McAfee. These good brethren rendered splendid service and made many friends. This was the hardest fought battle that we have yet been in. Satan manifested his disapproval in more ways than we had yet encountered. God made the wrath of men

to praise him and gave us victory. We were delighted with our tent and the good light. We are asking our Father to give us as many souls as we put stitches in it. We had to plant the seed; but, praise the Lord, he gave us some fruit from the start. There were a number of professions of salvation and sanctification. Two engineers on the N., C. & St. L. were sanctified and set on fire for God. One of them and his wife were both converted and sanctified. We praise the dear Lord, for there was much good done. Some public confessions, etc. We were called there by Bro. C. C. Shelley and entertained in his home. Words fail to express their kindness to us. We are invited back again this fall. On account of late crops, we will have to make many changes in our slate. We could hold one or two town meetings if needed if those wanting us write at once. We have some distant calls, but prefer to stay near our district. Pray for us.

Jan. A. Lee.

Home address, Petersburg, Tenn.

I closed a ten days' revival at Burnside, Ky., in which eighteen professed to be saved or sanctified, and six joined the Holiness Church of Christ. I baptized nine. I stopped with Rev. W. T. Haynes, who has a godly home. He and his wife are blessedly sanctified, and his nine-year-old daughter testifies and prays in public. May God prepare more fathers and mothers to teach their children the way of God! I then went to Salvation Park Camp-meeting, Cincinnati, Ohio, and praise God for the feast of good things enjoyed there. I began a ten days' meeting at Addison, Ohio, July 4. Then I will return to Burnside, Ky., to make arrangements for our camp-meeting August 1-20. E. G. and C. B. Roberts, of Texas, W. H. Freeman, of Mount Juliet, Tenn., A. V. Taylor, of Burnside, Ky., C. H. Lancaster, of Alabama, J. N. Burnett, of Covington, Ky., and other preachers and workers will be with us. This is a union Holiness Camp-meeting, so we are expecting preachers and workers of all Churches. All ordained preachers will be entertained free. Others can get tents at \$1.50 a week, and lunches will be served for ten and fifteen cents. Come and camp with us. It will do you good. All who know how to prevail with God are requested to pray for this camp. The trustees are Mrs. J. L. Johnson, W. R. Stretch, and W. T. Haynes, Burnside, Ky. James L. Delk.

Home address, Forbus, Tenn.

The Cleveland Mississippi Camp-meeting begins August 1st and closes August 11th. Revs. C. K. Spell and W. E. Fisher are to be our ministers; Rev. C. V. Spell leader in song, with the Holy Ghost in the lead. This camp has been built at a cost of almost \$2,000, and is for the conversion of sinners, reclamation of backsliders and sanctification of God's believing children. You will find this camp three miles northwest of Cleveland, Miss., or you can get off the train at Renovo, Miss., one half mile east of Tabernacle. You are expected to come. You will find plenty of room to build small houses and stretch tents, wood and water free, there will be a restaurant on the grounds where meals or lunches can be secured at reasonable rates, beds or cots can be obtained in homes and tents for \$2.50 for ten days, a few tents to rent. So come prepared to take care of yourself and enjoy the blessings of God for at least ten days; ministers entertained free. Remember the date, Aug. 1-11, 1907.

F. C. Williams, President.  
R. L. Beevers, Secretary.

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copy of "At the Forks of the Road." It's free as long as they last. Write to-day to Rev. R. E. Smith, Pres. Ruskin Cave College, Ruskin, Tenn.

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That God will show a young lady what work she ought to do, and give her strength to do that work faithfully and well.

Also if it be his will grant her one desire; if it is not best, help her to bear humbly and well the disappointment.

That the bill introduced in the Georgia Senate for State Prohibition may pass both Houses. The Senate and Legislature both have a majority for Prohibition, but great efforts are being made by the whisky men to defeat the passage of this bill. Pray that their plans may be exposed and defeated and that they may not be able to buy a single vote. PLEASE REMEMBER THIS REQUEST CONTINUALLY UNTIL THE BILL IS PASSED.

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**Communion with God**

(continued from page 4)

titude to all these things. "Do I choose or refuse?" "I refuse"—then praise God, it is victory; shelter under the precious blood, and the enemy shall be put to flight.

Finally, let us not dishonor our Lord by thinking that every unpleasant thing must be His will! If we are truly surrendered to Him, seeking to do His will, and walking with Him in fellowship and obedience as far as we know, has He not said—

"It is God that worketh in you to . . . will" (Phil. ii. 13.). "I will put my laws on their heart, and upon their mind also will I write them." (Heb. x. 16).

So long as in the will we are steadily purposed to obey Him, and we rely upon Him moment by moment to keep us from self-seeking and self indulgence in every form, we may trust Him to "Incline our hearts to keep His law."

Thus shall we prove truly that His commandments are not grievous, and find that His yoke is easy, and His burden is light.

"The grace of the Lord Jesus Christ, and the love of God and the communion of the Holy Ghost be with you all."

—2 Cor. xiii. 14

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Brotherly Love

A traveler stopped at a bakery, and as she was eating some cake two little urchins entered. One of them bought a loaf of stale bread for two cents; but the sight of the lady standing there eating those delicious-looking cakes seemed to fascinate the two little boys, and they stood quite still watching her with wistful eyes.

Finally one little fellow spoke up, to the girl behind the counter:

"I'd like one of them," he said.

"Two cents," said the girl, taking a cake from the pan.

The little boy looked frightened. "I—I haven't any money," he stammered.

"It will give me great pleasure to lend it to you," said the lady gravely, holding out two pennies. "You may pay it back when you are a man with a bakery of your own."

The little fellow refused to accept it at first, but finally took it and bought the cake. Instead of dividing the cake with his companion, he grabbed the paper bag and dashed out of the store.

"Well, I declare!" exclaimed the lady. "If I had known he was such a selfish little rascal, I wouldn't have given it to him."

"They're a bad lot," said the girl.

"Please, 'm," said a voice at the lady's elbow. "Please, 'm, he isn't a rascal, an'—an' he isn't selfish;" it was the other little boy who spoke. "I didj' want none o' his cake. He wanted it for Jinny."

"And who is Jinny?" called the lady as the other boy started for the door.

"Jinny's his little sister, what's lame," replied the boy, starting on again.

"Here—wait a minute," called the lady. Then, as the boy stopped, she bought a bagful of cakes of different shapes and sizes and colors.

"This is a present for Jinny," she said. "Please tell her that I say specially that her brother and you are to eat as many as you want."

The urchin's eyes grew round with wonder as he took the bag, and his voice was shaky with delight as he thanked her. Then he bolted through the door and was gone.—*Washington Star.*

The Indian's Great Book

Edgerton R. Young spent many years in successful labors among the Indians of the extreme north of North America. The records of his experiences are full of thrilling interest. One marked feature was the hunger of the Indians for the Word of God, and their great reverence for it. Many days of travel over the snow, sometimes weeks, were undertaken to obtain a portion of the Great Book, or to recover a lost copy, or to receive light upon it. Mr. Young tells the follow-

A number of Indians came into my room, noiselessly, after a fashion, so that the room was filled with them before I knew it. When I became aware of their presence I asked whence they were. "From a journey of fourteen nights," they replied; for they reckon distance by the number of nights they are delayed to sleep.

"We have got the *Kessenaychen*—the Great Book—but we don't understand it." I thought they were joking, for the Indians cannot read unless some one has taught them, and I knew from their account they must live far away from any missionary; but I asked them, "From what missionary did you learn?"

"We never saw a missionary nor a teacher." I took down from the shelf our Bible printed in beautiful syllabic character of the Cree language, and opened it to Genesis; they read it with ease and correctness. I turned the pages and they read in many places. I was amazed, and asked them again where they lived. They described it to me; it was far away, north of Hudson Bay, hundreds of miles from any missionary.

Their hunting grounds, it seems, adjoin those of some Christian Indians. They cover great distances in hunting, "and," continued my visitors, "we visited your Indians and found that they had the *Kessenaychen*. We got them to read it to us, and we were so pleased with it that we all learned to read it during the winter."

Every soul in a village of three hundred population had thus actually learned to read the Bible without ever having seen any white teacher; and having providentially come into possession of some copies that happened to be in the hands of the Hudson Bay Company's agent, these heathen Indians had journeyed through the snow fourteen nights distance that to them might be given instruction in the Book they had thus learned to love. "Thy word is a lamp unto my feet, and a light unto my path." "The entrance of Thy words giveth light; it giveth understanding unto the simple."—Sel.

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**DEATHS**

We trust in future contributors to this department will endeavor to confine themselves to fifteen lines or less. Obituaries are usually of local interest, while Living Water covers a wide territory.

**JUDAH.**

The death angel visited the home of Brother and Sister Judah, May 20th, 1907, and took their sweet babe, Vera May, for some cause unknown to us. She was just 15 months old and beginning to walk. May it, though it seems so hard to bear, prove a blessing to parents and relatives as we know it is for the best.

J. E. Brasher.

**McKEE.**

Mrs. Eliza J. McKee, nee Greer, was born in Washington County, Virginia, June 5, 1827, and was married to W. T. H. McKee June 31, 1850. She professed religion at Zion Camp-Ground, Virginia, May 28, 1842, joined the Methodist Church, South, and took Christ, as her Sanctifier at Van Leer, Tenn., September, 1895. She was the mother of eight children, all of whom survive her except one daughter. She was stricken with paralysis two weeks before death, which sad event occurred June 11, 1907, aged 80 years and 6 days. She possessed a great deal of vitality, was remarkably strong, and this applied to her mentally and spiritually as well as physically. She was an exceptionally strong religious character. Her funeral was preached by the writer to a large concourse of her neighbors, June 12, 1907.

W. G. NESBITT.

Van Leer, Tenn., R. R. 1.

**MORTON.**

Ollie Burgess, infant daughter of Mr. and Mrs. Eugene Morton, aged 11 months, died at their home in Chattanooga, April 30, 1907, and was brought to Tarlton and laid to rest in the New Union Church-yard.

Little Ollie was too pure for this world, so God took her away where she will never suffer again. O, how sad our hearts when the death angel came and called her, but Thy will be done, Lord, not ours. Our darling can never more come to us, but we have the blessed promise, if we walk uprightly in the sight of God, we can go to her, where there will be no more sorrow, sickness, trouble or death, no more heartaches or farewell tears shed. So let us all strive to live in that way, when we are done with this life, we may be permitted to meet our darling little Ollie on the other shore, and to take her in our arms, as we so often have done before.

I ask all true Christian readers of this paper to pray for the mother that she may live a true Christian life, and for the father—as he is not a Christian—that he may give his heart to God, and live a pure and spotless life, and at last all meet together with their little babe on the shores of eternal bliss.

GRANDMOTHER.

**HAMPTON.**

Mrs. Nannie Hampton, wife of Mr. Tommy Hampton, died at her home, June 21, 1907. Funeral was preached by Brother M. S. Crow. Text, Job 14:14: She leaves a husband, mother, one daughter, five sons, and a host of relative and friends to mourn their loss. We weep not as those that have no hope. She was patient in her afflictions, and she hoped. We believe our loss is her eternal gain. Praise the Lord.

Brother Hampton has our sympathy, and we hope her children will give their hearts to God, and live for Christ, so they can see mother again.

A friend and brother in Christ,

M. S. HARRIS.

Charlotte, Tenn.

**HORTON.**

We, as members of the Rock Spring Sunday School, wish to draft suitable resolutions expressive of the sentiments of the church in regard to the death of our dearly beloved and highly esteemed friend and brother, Mr. Harve L. Horton, whom God

in His infinite wisdom, saw fit to call over the tide on the morning of June 4, 1907.

He was born September 23, 1842, and at an early age embraced Christianity, joined the Cumberland Presbyterian Church, in which he lived an earnest, consistent, zealous, Christian life, measuring up to a standard of the high calling which is in Christ Jesus our Lord not to be surpassed.

He was superintendent of our Sunday School for a number of years, and he filled that position as faithfully and earnestly as any one could have done, for he was always found at his post of duty, always ready and willing to do what he could for the Blessed Master.

As an elder in the church he stood at the front along the line of stainless integrity, ruling well the flock over which the Holy Ghost made him an overseer, and we feel and realize that by his removal from our midst the church and community have sustained an irreparable loss.

He was a kind, affectionate, indulgent husband and father, and was of such a bright, happy nature that his presence will be sadly missed in his home.

He was all that could be desired in a neighbor, visiting the sick, singing and praying for them in their afflictions, demonstrating alike to all the good influence which true religion exerted upon his mind and heart.

Therefore be it resolved:—

1. That we imitate his devotion to the church he loved so well and so generously supported.

2. That we deeply feel the loss of our comrade in the cross, and bow in humble submission to the providence of our Heavenly Father, who doeth all things well.

3. That we tender to his bereaved family and relatives our heartfelt sympathies, and commend them to the grace of Him who will be a father to the fatherless and a husband to the widow.

4. That a copy of these resolutions be sent to the Living Water for publication.

And, furthermore, we would say:—

Nature sees the body dead,  
Faith beholds the spirit fled;  
Nature stops at Jordan's tide,  
Faith beholds the other side.  
Weep not, for the Savior said,  
He only sleeps, he is not dead.  
His deathless spirit shall survive,  
Now let our mourning hearts revive;  
Weep not for him, for he is blessed,  
His soul has entered into rest;  
And now arrayed in robes of white,  
He stands among the sons of light;  
Has sat down in the shade of the tree,  
Where he is waiting and watching for me.

—Superintendent, Teachers, and Classes.

**ROYER.**

Little Paul Lanier Royer was born in New Decatur, Ala., January 22, 1903, and went to be with God, May 9, 1907.

Our hearts were broken to make the separation when the death angel came and claimed our precious little darling, but we weep not as those who have no hope, for we know we shall one day meet our precious little one again in the beautiful city of our God. In the darkest hour, when death was fast stealing upon his precious little form, he seemed to lose sight of this world, even to those who were nearest and dearest to him. But heaven swung so low that the angels came in sight, and he immediately lifted his little hands heavenward, and for more than an hour before leaving all attractions seemed to be on the other shore, and each passing moment the little hands, though so weak that he could hardly raise them, were constantly being raised for help, which finally came when the angels kissed his brow and banished all pain forever. Of course we wept, but thank God they were not bitter tears. We humbly bow in submission to the will of God, who doeth all things for the best and for our good.

His little form was laid to rest in the city cemetery to await the final resurrection. So let us take courage, and be ready to meet him in that beautiful morning when God shall come to make up His jewels.

**THE BEST THING.**

By Rev. A. B. Simpson. Two short, concise discourses by Brother Simpson. One entitled The Best Thing, the other Jesus Only. Buy and read them and you will be blessed. Price, paper, 10 cents.

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**Sunday School Lesson**

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

**Lesson for July 21, 1907  
Ten Commandments—Duties toward men**

Ex. 20: 12-17.

Golden Text:—"Thou shalt love thy neighbor as thyself." (Lev. 19: 18).

The main truth of this, as well as the first table of the commandments, is the law of love. The things that are forbidden are the things which are contrary to love. This is why the Lord Jesus summed up the whole ten as he did (Mark 12: 30, 31). When love is what it should be, commandments become more like simple directions or instructions. All love needs is to be told how to carry out its desire for good toward God and man.

Verse 12. What it means to honor parents may be seen from the following Scriptures which show God's estimate of the way they should or should not be treated: "He that smiteth his father, or his mother, shall surely be put to death." The same punishment was attached to cursing them (Ex. 21: 15, 17). "Ye shall fear every man his mother, and his father" (Lev. 19: 3). "Fear" means to reverence and respect. "Cursed be he that sitteth light by his father or his mother" (Deut. 27: 16). "My son, hear the instruction of thy father, and forsake not the law of thy mother" (Prov. 1: 8). "A fool despiseth his father's instruction" (15: 5). "The eye that mocketh at his father and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it" (30: 17). "Children obey your parents in the Lord" (Eph. 6: 1). "Ye say, Whosoever shall say to his father or his mother, it is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free" (Matt. 15: 5, 6 R. V.). This refers to refusing material aid to parents on the ground that the money or goods has been given to God. One way, therefore, of honoring parents is to help them in material matters. Note the promise attached to this commandment.

Verse 13. Man may kill himself or others in many ways by whisky or tobacco, by gluttony, by imprudence, by oppression, by causing sorrow, by tyranny, as well as by poison or some murderous weapon. The killing may take a long or short time, but it is still killing. The command does not apply to the death penalty under the law. It may be broken in the heart apart from any outward act (1 John 3: 12-15).

Verse 14. Scripture light on this is as follows: "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5: 28). "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery" (19: 9). "And if a woman shall put away her husband, and be married to another, she committeth adultery" (Mark 10: 12). The text refers to all wrong relations to the opposite sex, whether on the part of the married or unmarried, or of marriage relations. The end of such sin is the fire of God (Rev. 21: 8). There is also a spiritual adultery when a Christian allows himself to assume a wrong relation to the world (Jas. 4: 4).

Verse 15. All dishonest getting is forbidden by this command. A merchant who gives short measure or shoddy goods, a person who charges too much or pays too little, a laborer who does not give the time and work he is paid for, a person who takes advantage of another in a hard place, usurers, etc.—all such steal as truly as a house breaker or one who gets what is not rightfully his.

Verse 16. The meaning of "neighbor" is shown in Luke 10: 30-37. It means any one with whom we come in contact. The Hebrew translated "against" also means among, to, concerning. Hence the command has reference to all falsehood and not merely to testify in a court of justice. "All liars shall have their part in the lake which burneth with fire and brimstone" (Rev. 21: 8). The punishment of a false witness is given in Deut. 19: 16-21; Ps. 101: 5. Christ and Stephen were condemned on false testimony (Matt. 26: 59; Acts 6: 13). A Christian should not excuse himself in any falsehood spoken or acted (Eph. 4: 25).

Verse 17. "Covet" in a general way, means desire whether good (1 Cor. 12: 31) or bad. As here used it means unlawful, selfish, dishonest desire. Some examples are: Eye (Gen. 3: 6), the Shechemites (34: 20-23), Achan (Josh. 7: 21), Saul and Israel (1 Sam. 15: 19), Gehazi (2 Kings 5: 20), Ananias and Sapphira (Acts 5). God can deliver from it (Ps. 119: 36); he abhors it (Ps. 10: 3); it does not satisfy (Ecc. 5: 10); is punished (Isa. 57: 17); may exist when the outward appearance is fair (Ezek. 33: 31); woe pronounced upon it (Habak. 2: 9); Christ warned against it (Luke 12: 15); may rule in religious leaders (Luke 16: 14); is idolatry (Col. 3: 5); the commandment reveals it and thus shows the need of heart purity, holiness (Rom. 7: 7, 8); cuts off from Christian fellowship (1 Cor. 5: 11; 6: 10). Notice the thoroughness of the commandment. We must not covet "anything that is thy neighbor's" whether it be as small as a pin or as large as a farm.

Lesson Questions: How sum up all the commandments in one? How honor parents? Promise attached? How kill? Christ's teaching on adultery? Ways of stealing? End of the liar? Some truth about covetousness?

purpose, action. It means more than sorrow or conviction for sin. They tend to produce ("Godly sorrow worketh repentance"—2 Cor. 7: 10) repentance or sorrow to work, but are not identical with it. The word is generally used to denote that first change of mind and action toward sin that precedes salvation. But taken in its broadest sense it can apply to any change of mind and action at any period of the Christian's life, though it is rarely used thus.

From the very nature of things we can see that the divine order ("repent and believe") could not be otherwise. Repentance *must* come before faith for salvation. A person must in thought and purpose change toward and turn from sin before he can trust Christ for a salvation that is from sin. Refusal to repent is an actual hindrance to faith and salvation. Hence, in dealing with a soul the first thing is to see that there is repentance—a turning from former sinful views and practices according to the present measure of light from God. A worker needs to be prayerfully careful not to put the standard (as regards particular acts) above or below what the Lord is placing before the seeker just then. The specific thing, or things, which the Holy Spirit is calling the soul to repentance may be found out by prayerful questioning. Do not suppose your experience on repentance is that of any one else. Do not encourage a person to surrender a thing by saying: "Perhaps God will give it back to you not require it) after all." Such an attitude causes real repentance nor surrender.

"Testifying both to the Jews, and also to the Gentiles, that we repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20: 21).

"Let the wicked forsake his way, and the unrighteous man (marg. "man of iniquity") his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55: 7).

"Despise thou the riches of his goodness and his forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance" (Rom. 2: 4).

"Repent ye for the kingdom of heaven is at hand" (Matt. 3: 2).

**BIBLE CLASS**

**LESSON I**

For some weeks the lessons here will be (D. V.) on the important matter of dealing with souls in the way of salvation. Much of the outline has been suggested by a Manual by David McConaughy, Jr. R. A. Torrey's book on this subject may also be drawn upon.

**THE WAY OF SALVATION.**

Briefly Stated.—"Repent ye, and believe the gospel" (Mark 1: 15).

Repentance. The word (*metanoia*) translated repentance means literally a change of mind, feeling, thought,

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