

# Living Water

J. O. McClurkan, EDITOR

"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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## The Pentecostal Mission Convention

Reported by O. A. Barbez, Secretary.

WE give considerable space in this issue to a report of the proceedings of the Pentecostal Mission Convention. It was a blessed occasion. The spiritual tide ran high. Outbursts of praise and shouts of victory abounded. There was no dull routine of business. Again and again waves of holy joy swept over the audience as one after another told of the victories won during the past year. Evangelist E. F. Walker preached "in the power and demonstration of the Spirit." His ministry seemed to be just the message we needed at this time. Praise the Lord for sending him to us. Others preached to the delight and edification of the people. We wish to speak more particularly of the work which the Lord is using them to accomplish in our next issue. As we are now hurried to go to press we will defer further mention of the striking features of this meeting till next week. To God be all the praise. [Ed].

The sixth annual convention of the Pentecostal Mission convened in regular session in the large auditorium of the First Cumberland Presbyterian church in this city at 7:15 o'clock on Wednesday evening, October 14, with Rev. J. O. McClurkan presiding.

John T. Benson conducted a song and praise service and Bro. McClurkan introduced Rev. E. E. Walker, of Greenscastle, Ind., who preached the opening sermon, the subject of which was "Representatives of Christ," and the text from Acts 1:8. Bro. Walker said: "We are called first to be Christians, called to be Christ-ians, called to represent Christ in (1) Holy living; (2) in Holy work; (3) in witnessing. The gospel makes no provision for failure. We are called to be successful Christians. Christ says, 'I have



REV. AND MRS. ROY G. CODDINS, Missionaries to India

given you an example.' Paul says: 'He left us no example.'

Owing to a misunderstanding of dates a number of delegates arrived in the city Tuesday afternoon and night, and preliminary services began at once. Rev. E. F. Walker, who arrived from Greenscastle, Ind., Tuesday, preached Tuesday night. On Wednesday morning at 10:30 o'clock Bro. Walker preached at the Mission hall from John 14:15, "If ye love me, keep my commandments." Dinner was served at the Mission which was done every day during the services.

At 2 o'clock Bro. Benson conducted the opening services and Rev. G. W. Glover preached from Gal. 5:25, "If we live in the Spirit, let us also walk in the Spirit."

The day services were held in the Mission hall, and night services in the auditorium of the First Cumberland Presbyterian Church of this city.

At the opening of the Convention one hundred and forty delegates had enrolled their names to be assigned homes.

THURSDAY, OCT. 15.

Thursday morning at nine o'clock the services opened with a hallelujah testimony conducted by Rev. J. J. Rye, of Clarksville.

After reports from the field by delegates, Bro. Walker preached the morning sermon, from John 14:16-17: "And I will pray the Father, and he shall give you another comforter, that he may abide with you forever, even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you." Bro. Walker was very logical and pointed, and among the many good things, he said: "What does he mean by another Comforter? 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' That was God's first gift or blessing. Then Jesus loved the church, and said: 'I will pray the Father and he will send you another Comforter, even the Spirit of truth.' That is the second blessing. The divine Comforter is a divine person. He carries into effect the decrees of God. He comes to the sinner to convince him of sin, to awaken his conscience. He comes to His children in another sense—to guide, to fill, empower, and possess. The Holy Ghost is a reminder. 'I will bring all things to your remembrance.' He also bears witness to Jesus. God never expresses an opinion. 'We speak that we do know and testify to that we have

seen.' Some things Jesus did not teach, and these the Holy Ghost does. He is not an independent teacher. The only way to understand the Word is to have the Author of the Word at our elbow. When the Holy Spirit comes as a Comforter to His people, He comes as a Re-prover to the world. No man can receive the Holy Ghost who has not first received Jesus. A blind man cannot see. A deaf man cannot hear. A man who is born blind cannot tell anything about colors. And yet some sinners will hear the gospel and attempt to criticize that of which they know nothing. The natural man cannot receive the things of God. 'He that hath an ear to hear, let him hear what the spirit saith unto the churches.' A man who has only been born once cannot receive the Holy Ghost. He must have the spiritual birth. Be quickened into life before he can see spiritual things. You want the first blessing before you can have the second. People must be converted before they can be sanctified. Do we know Jesus, or about Him? Can you define

light? No; it is a great mystery, but a glorious fact. I would rather be made to define light, and enjoy it, than to know how to define it, and not be able to see it. Can you define love? The only way to have light (love) is to know God. He dwells with you, but shall be in you, to abide with you forever. We become the habitation of God through the Spirit. Our whole spirit, soul and body possessed by the Holy Ghost. God acts in harmony with our wills. 'He works in us to will and to do of his own good pleasure.' You work out what God works in you. Some say, 'I will never go anywhere I can't take the Lord with me.' That is a mistake. Say, 'I will never go anywhere the Lord does not take me.' Let Him do the keeping. His life becomes our life. He walks in us that we may have His walk. Let it be God all in all."

The first thing on the program in the afternoon, was an address by Rev. J. O. McClurkan, on the needs of the movement. In the style peculiar to the man, he pointed out some dangers to Holiness bands, and gave the remedy for these ills. He said, among other

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MISS LIZZIE LEONARD, Missionary to India



MISS EVA CARPENTER, Missionary to India

## IS LIFE WORTH LIVING?

The first time I read the question, "Is life worth living?" I smiled and said, "Certainly it is." But as I pondered, I became serious, and various scenes vividly appeared, and passed before me as in a panoramic view.

First. I saw those in high position living only for the honors, display and applause of the world, and for a moment I almost envied them, when suddenly I heard Queen Elizabeth wail out the expiring cry, "Millions of money for a moment of time!" I said, "Such a life is not worth living."

Second. The scene changed. I viewed multitudes forgetting God, and living only to become rich. Many failed in the race, but others succeeded and lived in luxury, ease and wealth, like Asaph ignorantly envied. Life seemed to some a struggle, to others a joy; but when I heard one of the richest when dying exclaim, "The harvest is past, and I am not saved," I pitied them all, and said, "such lives are not worth living."

Third. The scene was changed. Skeptics, all classes, from the polite agnostic to the blatant infidel and atheist, passed before me. I saw them smile at Christians. I heard their laughter and ridicule of the Bible and sacred things; and appearing to be without care, their life seemed pleasant; but as I gazed, old Father Time, with scythe in hand, drew near, and the laugh was turned on the other side of the face, as Voltaire, in despair, cried, "I am taking a leap in the dark." I sighed, and said, "Life is not worth living if a person is a skeptic."

Fourth. Another scene. I beheld a great host of noble-looking men and women who claim to be moralists. They frequently spoke and I heard their flippant remarks, "I will stand as good a chance as your professing Christians; I would not do what many of them do." As their characters seemed so admirable, and their minds so complacent, such a life seemed very desirable, until the Holy Spirit whispered, "How shall we escape if we neglect so great a salvation?" A moment later I stood by the deathbed of one of the best of them, and heard his last expiring lament, "I have missed the salvation of my soul." As I bowed my head I silently said, "If only a moralist, life is not worth living."

Fifth. The scene again changed. Great throngs of persons, of all ages, fairly dazzled my eyes as they glided along; but it was evident, though some were church members, that they were lovers of pleasure more than lovers of God. I saw them at a dance, in the theater, around the card table, reading exciting novels, sipping their wine; and so with laughter and song they glided on, saying, "Let us eat, drink, dress and be merry." Siren voices rang out, "Magnificent!" "Most delightful!" "Brilliant!" "Perfectly lovely!" and bade me join the throng. Just then I heard the voice of one of the former happy number as, while death was feeling for her heart-strings, and worldly pleasures appeared in the light of eternity, she breathed out her anguish of

spirit, "Vanity of vanities; all is vanity." I said, "Deliver me from such a life, for it is not worth living."

Sixth. Again the scene is changed. I saw a motley crowd. Some were drinking and swearing, others were gambling and horse-racing, many were seeking to get money by liquor-selling, grinding the poor, and other means, caring not though it be the price of blood; while not a few were living for "lust of the flesh, the lust of the eye, and the pride of life." My whole being loathed such a life, and yet I pitied its victims, and especially so, as I heard one remorsefully cry, "Gather up my influence and bury it with me." I thought, "Better had never been born."

Seventh. Yet again the scene was changed. A mighty host of men, women, children and youth appeared before me, and I said, "Who are these?" Then answer came, "These are Christians; they are accepted in the blood, the children of the King." I found myself one of the joyous company. As we journeyed we sang, "O, Happy Day," and "Beulah Land," and I felt this life is worth living, even if earth were all. As I mused, I seemed to stand with a goodly few beside the death-bed of John Wesley; and while his face looked seraphic, he exclaimed, "The best of all, God is with us." As he passed on before to join the innumerable company, I said, "Let me live the life of a Christian, etc his death, and dwell with the righteous and the Lord forever." So live that you will be honored and beloved by your family, the church, the poor, and all who know you. A man died, and a stranger at the grave, questioning the illiterate grave-digger, asked, "What was the complaint?" He intelligently replied, "There was no complaint, everybody was satisfied."

Is life worth living? Not if, when we are gone, people are satisfied. Live for time and eternity, for earth and heaven. Do your duty to God and man. Be ready to live or die. Be the best Christian you know how to be. Let us so carry out God's design in our creation and redemption that, on earth or in heaven, we may know and rejoice that life is worth living.—Anonymous.

### The Man Who Didn't Know Where He Was

BY MRS. P. PALMER.

One traveler, accosting another by the way, said, "Do you, my brother, enjoy the blessing of entire sanctification?"

"I do not know but I received that blessing at the time I was justified, for I rather think I have loved God with all my heart ever since."

"You know that we have received of that spirit whereby we know the things freely given to us of God. Nothing is more explicitly given than the will of God on this point. 'This is the will of God, even your sanctification.' Now do you know that you are wholly sanctified?"

"I would rather not speak confidently, but I think I have been willing to cut off a right

hand, or pluck out a right eye, ever since my conversion."

"It matters little, my dear brother, when you received the blessing; whether at the time of your conversion, or since. Mr. Wesley says, 'I will not say that God may not cut short His work, and sanctify a soul wholly at the moment of conversion; but of the hundreds with whose experience I have been familiar, I have not met with one such case.' So I will say, in regard to yourself; I have known no such case, among the hundreds with whom I have been conversant; but if you think your case an exception, of course I will not dispute it. But, since it is your privilege to know, will you not resolve before God to have the matter settled, before you rest your head on your pillow this night?"

"O, I should be afraid to make such a resolve. What if I should not get it?"

"So you are afraid to trust God for what He has promised to give you. He says, 'Now is the accepted time, behold, now is the day of salvation.' When Jesus said, 'It is finished,' then he wrought out this salvation for you; and now, on the part of God, all things are ready. But it is a pearl of great price, and you will not get it until you feel that no expenditure of time or interest is too great for its attainment. Will you decide on having it before you sleep?"

"I really dare not promise, for I might fail in getting it."

"In saying thus, do you mean to assume that God might be unfaithful, and not give what he has promised? When the disciples said, 'Lord, teach us how to pray,' the Savior by an illustration, taught them to pray precisely thus. 'Definiteness and unyielding importunity now, were the lessons taught on this occasion. (See the parable of the three loaves). The man applied to, had, perhaps, not told his importunate friend he would give him three loaves if he came; but God has told you that it is His will even your sanctification now, and are you afraid to trust Him for the fulfillment of His word?"

This brother was a man of business, and he concluded that the object called for a concentrating of all his energies, and he deliberately resolved before God, that he would not give sleep to his eyes, or slumber to his eyelids, until he knew that he was wholly sanctified throughout body, soul, and spirit.

"The day of the Lord is near in the valley of decision." Immediately, on his making this resolve, God began to draw nigh unto him. He soon saw very clearly that he was not wholly sanctified. I met with him again on the afternoon of the same day.

"I see," said he, "now that there is unbelief in my heart."

"Well, the Holy Spirit has revealed this to you in order that you may be saved from it; but you do not feel that you can save yourself; and, if Christ alone is to save you from it, why not trust in Him to save you just now?"

He now felt that there was too much to be done in his heart to be so fully saved in so short a time. But he was told that the longer he staid away in any degree from the atonement, the deeper the stain of sin becomes, as every moment's delay makes us the more unworthy. He was persuaded, at last, to make the venture; and, in a moment, proved that, "He is able to save unto the uttermost all that come unto God by him, seeing he ever liveth to make intercession for us." He, from this time, became a joyful witness that "The blood of Jesus cleanseth from all sin." How soon was he saved from his doctrinal perplexity on resolving that he would not rest until he experimentally knew of the doctrine!—Sel,



## GOING UP TO JERUSALEM

By John Balcom Shaw

When the announcement was made that the next World's Sunday-school Convention was to be held in Jerusalem, I found my heart, if not my hands, applauding enthusiastically, and I have been doing all I could since then to persuade everybody over whom I had any influence either to electioneer for appointment or to become a self-selected delegate.

Wherefore this enthusiasm? Because I have been there myself, and know what our Sunday-school people have in store before them. I cannot think of any better equipment which they could get for their work than that which this visit is bound to give them. Every delegate ought to be twice as good a superintendent or teacher after attending this convention, and, unless I am mistaken, all Sunday-school stock in which they are investors will go up fifty points. A hundredfold better than any published geography or handbook of the Holy Land is an abiding and abounding memory of a visit to Palestine wisely planned and intelligently carried out. To have crossed the blossoming Plain of Sharon, or climbed historic Carmel; to have stood at sunset or in the moonlight on the Mount of Olives, alternating ones' gaze from the distant view of the Jordan and the Dead Sea, on the one side, to the walls and towers and minarets of the city of David on the other; to have climbed the commanding hill back of Nazareth, from which Jesus undoubtedly got his first world-views and formed his world-wide purposes: or to row out upon the waters of Galilee, and breathe in the beauty and calm of the holy hills enveloping it,—is to read the Bible thereafter as an illuminated book, and to have the story of Christ's life take on a new interest which is scarcely less than fascination.

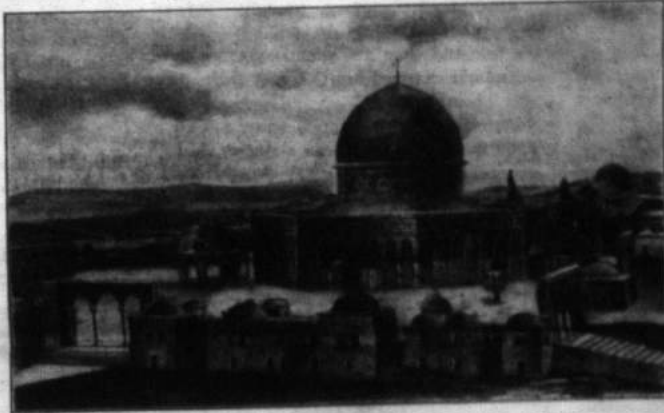
But if attendance upon this coming Convention is to bring any such results, one must studiously plan and prepare for his sight-seeing. Will those contemplating the trip therefore permit me to make one or two practical suggestions, growing out of my own experience?

1. Beware of the sentimental. Nowhere is it so treacherous a guide as in Palestine, and yet nowhere is one so apt to call it into service. See to it that you put yourself at the start under the tutelage of fact rather than fancy. Begin now to read up on Bible geography, and get the calmest, least sentimental, books you can buy. Popular accounts of travel are apt to be too imaginative, colored by the author's states of feeling more than by outward matters of fact. Conformity to this essential first rule will ensure any one against the much-talked-of disenchantment in the Holy Land.

2. Plan as great conformity to the customs

of the land as you can. Select tent living in preference to hotel life whenever this is possible. Avoid railroad cars, landaus, palanquins, if you are free to make a choice. My ride from Jaffa to Jerusalem was the happiest introduction to Jerusalem that I could have had,—one which those who go up by the railroad wholly forfeit. The object of this trip is to see the country and learn the custom of the people, and there is no better way of securing this object than to do as the people do.

3. Pray without ceasing, not only throughout the trip, but from now till then, for the much needed graces of patience and tolerance. A fellow tourist always has peculiar powers of aggravation, but on this trip these seem to



MOSQUE OF OMAR, JERUSALEM

be increased,—not, as one would naturally expect, lessened. I have never met with greater irreverence on the part of Christian people than amid the hallowed and hallowing scenes of Jesus' life. Nor have I witnessed greater petulance, more selfishness, and less attention to religious duties, than when traveling with the most earnest Christian people through the land where the gospel had its birth.

What the cause of this may be I do not know, unless, perchance, it be due to the stress of feeling, the intensity of emotion, under which all are living the days of their so-

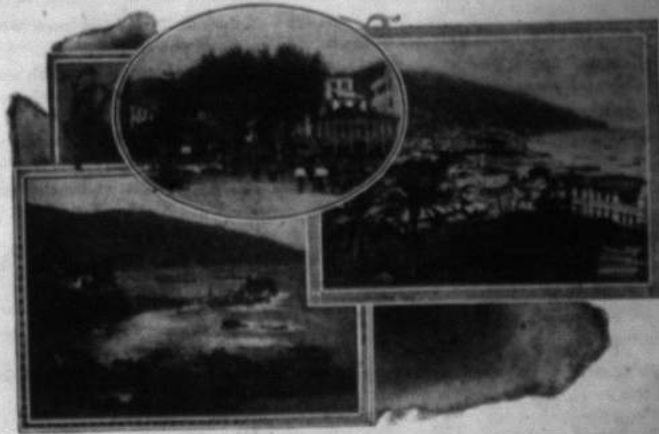
jour in so historic and sacred a country. But, in any case, it brings with it a shock which only the help of Heaven can rob of its evil effect upon one's personal Christian life. Put yourself on guard, then, before you sail, and, if you have any poise of nature, set it in control, and seek the added poise and power which only the Spirit can give. Otherwise, your trip is likely to turn out a spiritual detriment instead of an uplift.

4. Ere you start test well the link that holds you to the invisible, spiritual Christ, and give it the most to do through your travels. Why? Because, while the scenes of our Lord's earthly life will help you better to understand and appreciate his human biography, they will do far less than you now think to strengthen your inner vision of the living, present Christ of today. Even on Olivet and Calvary one must close his eyes to pray,—and what does that mean but that the earthly is, after all an unimportant, dispensable factor in spiritual communion with Jesus? As Whittier has so faithfully sung: "Oh, the outward hath gone! but in glory and power The spirit surviveth the things of an hour; Unchanged, undecaying, its Pentecost flame On the hearth's secret altar is burning the same!" Spiritual paths, in Palestine as elsewhere, are walked by faith, and not by sight.

If I myself had any disappointment in the Holy Land, it was that Jesus did not make Himself more real to me there. When I seek to get closer to Him these days, I do not revert to my travels through the land where He once lived, but I look within to the present life He is living there.

These, I am aware, are homely suggestions, but for that reason they may prove in the end all the more practical and helpful. I could wish for those who will be so fortunate as to attend the approaching Convention nothing better than that they may enjoy the land of the Book one-half as much as I did three years ago, and that their visit may yield them a proportionate blessing.

—The Sunday School Times.



JERUSALEM

LANDING PLACE

JERUSALEM FROM THE WEST

## CHOICE POEMS

Harriett Beecher Stowe

*The Old Psalm Tune.*

You asked, dear friend, the other day,  
Why still my charmed ear  
Rejoiceth in uncultured tone—  
That old psalm-tune to hear?

I've heard full oft, in foreign lands,  
The grand orchestral strain,  
Where music's ancient masters live,  
Revealed on earth again,—

Where breathing, solemn instruments,  
In swaying clouds of sound,  
Bore up the yearning, tranced soul,  
Like silver wings around;—

I've heard in old St. Peter's dome,  
Where clouds of incense rise,  
Most ravishing the choral swell  
Mount upwards to the skies.

And well I feel the magic power,  
When skilled and cultured art  
Its cunning web of sweetness weaves  
Around the captured heart.

But yet, dear friend, though rudely sung,  
That old psalm-tune hath still  
A pulse of power beyond them all  
My inmost soul to thrill.

Those halting tones that sound to you  
Are not the tones I hear;  
But voices of the loved and lost  
There meet my longing ear.

I hear my angel mother's voice,—  
Those were the words she sung;  
I hear my brother's ringing tones,  
As once on earth they rung;

And friends that walk in white above  
Come round me like a cloud,  
And far above those earthly notes  
Their singing sounds aloud.

There may be discord, as you say;  
Those voices poorly ring;  
But there's no discord in the strain  
Those upper spirits sing.

For they that sing are of the blest,  
The calm and glorified,  
Whose hours are one eternal rest  
On heaven's sweet floating tide.

Their life is music and accord;  
Their souls and hearts keep time  
In one sweet concert with the Lord,—  
One concert, vast, sublime.

And through the hymns they sang on earth  
Sometimes a sweetness falls  
On those they loved and left below,  
And softly homeward calls,—

Bells from our own dear Fatherland,  
Borne trembling o'er the sea,—  
The narrow sea that they have crossed,  
The shores where we shall be.

Oh sing, sing on, beloved soul!  
Sing cares and griefs to rest;  
Sing, till entranced we arise  
To join you 'mong the blest.

*The Mystery of Life.*

Life's mystery—deep, restless as the ocean—  
Hath surged and wailed for ages to and fro;  
Earth's generations watch its ceaseless motion  
As in and out its hollow moanings flow;  
Shivering and yearning by that unknown sea,  
Let my soul calm itself, O Christ, in Thee!

Life's sorrows, with inexorable power,  
Sweep desolation o'er this mortal plain;  
And human loves and hopes fly as the chaff  
Borne by the whirlwind from the ripened  
grain:—

Ah, when before that blast my hopes all flee,  
Let my soul calm itself, O Christ, in Thee!

Between the mysteries of death and life  
Thou standest, loving, guiding,—not ex-  
plaining;

We ask, and thou art silent,—yet we gaze,  
And our charmed hearts forget their drear  
complaining!

No crushing fate, no stony destiny?  
Thou Lamb that hast been slain, we rest in  
Thee!



Harriett Beecher Stowe

The many waves of thought, the mighty tides,  
The ground-swell that rolls up from other  
lands,

From far-off worlds, from dim eternal shores  
Whose echo dashes on life's waveworn  
strands,—

This vague, dark tumult of the inner sea  
Grows calm, grows bright, O risen Lord, in  
Thee!

Thy pierced hand hides the mysterious  
wheels;

Thy thorn-crowned brow now wears the  
crown of power;

And when the dark enigma presseth sore,  
Thy patient voice saith, "Watch with me  
one hour!"

As sinks the moaning river in the sea  
In silver peace, so sinks my soul in Thee!  
—Harriett Beecher Stowe.

*Still With Thee.*

Still, still with Thee, when purple morning  
breaketh,

When the bird waketh and the shadows flee;  
Fairer than morning, lovelier than the day-  
light,

Dawns the sweet consciousness,—I am with  
thee!

Alone with Thee, amid the mystic shadows,  
The solemn hush of nature newly born!

Alone with Thee in breathless adoration,  
In the calm dew and freshness of the morn!

As in the dawning, o'er the waveless ocean,  
The image of the morning star doth rest,  
So in the stillness Thou beholdest only  
Thine image in the waters of my breast.

Still, still with Thee! as to each new-born  
morning

A fresh and solemn splendor still is given,  
So does the blessed consciousness, awaking,  
Breathe, each day, nearness unto Thee and  
heaven.

When sinks the soul, subdued by toil to slum-  
ber,

Its closing eye looks up to Thee in prayer;  
Sweet the repose beneath Thy wings o'ershad-  
ing,

But sweeter still, to wake and find Thee  
there.

So shall it be at last, in that bright morning  
When the soul waketh, and life's shadows  
flee;

Oh, in that hour, fairer than daylight dawning,  
Shall rise the glorious thought,—I am with  
Thee!

*Secret.*

When winds are raging o'er the upper ocean,  
And billows wild contend with angry roar,  
'Tis said, far down beneath the wild commo-  
tion,

That peaceful stillness reigneth evermore.

Far, far beneath, the noise of tempests dieth,  
And silver waves chime ever peacefully,  
And no rude storm, how fierce so'er it flieeth,  
Disturbs the Sabbath of that deeper sea.

So to the heart that knows Thy love, O Parent!  
There is a temple, sacred evermore,  
And all the babble of life's angry voices  
Dies in hushed stillness at its peaceful door.

Far, far away, the roar of passion dieth,  
And loving thoughts rise calm and peace-  
fully,

And no rude storm, how fierce so'er it flieeth,  
Disturbs the soul that dwells, O Lord, in  
Thee.

O rest of rests! O peace, serene, eternal!  
Thou ever livest, and Thou changest never;  
And in the secret of Thy presence dwelleth  
Fulness of joy, forever and forever!

*Who is There?*

Knocking, knocking,—who is there?

Waiting, waiting, Oh how fair!

'Tis a pilgrim, strange and kingly,

Never such was seen before;

Ah, my soul, for such a wonder,

Wilt thou not undo the door?

Knocking, knocking! still He's there;

Waiting, waiting, wondrous fair;

But the door is hard to open,

For the weeds and ivy-vine.

With their dark and clinging tendrils,

Ever round the hinges twine.

Knocking, knocking,—what! still there?

Waiting, waiting, grand and fair!

Yes, the pierced hand still knocketh,

And beneath the crowned hair

Beam the patient eyes so tender

Of thy Savior waiting there.



## GEMS FROM MADAME GUYON

By P. R. Nugent

### FIFTH DAY.

Ecstasies may be a kind of spiritual sensuality, wherein the soul, letting itself go too far, by reason of the sweetness in them, falls imperceptibly into decay. The crafty enemy presents such interior elevations and raptures, for baits to entrap the soul, to render it sensual, to fill it with vanity and self love, to fix its attention on the gifts of God, and to hinder it from following Jesus Christ in the way of renunciation and death to all things.

Oh, Thou Word made flesh, whose silence is inexpressible eloquence, Thou canst never be misapprehended or mistaken. Thou becamest the life of our life and the soul of our soul. How infinitely is Thy language above all the utterances of human articulation. Thy adorable power, all efficacious in the soul, communicates itself through us to others, and as a divine seed becomes fruitful to eternal life.

I did nothing of myself but was wholly governed by my Sovereign. This love of God occupied my heart so constantly and so strongly I could think of nothing else. I was so absorbed in God, I could neither open my eyes [at church] nor hear [the preacher]. I found that Thy Word, O my God, made its own impress on my heart and had its own effect without the mediation of words. I have found it so ever since, but after a different manner, according to the states I have passed through. So deeply was I settled in the inward spirit of prayer, that I could scarce any more pronounce the vocal prayers.

### SIXTH DAY.

My own pleasure now was to steal some moments to be alone with my only Love! All other pleasure was a pain. I lost not Thy presence, which was given me by a continual infusion, not by the efforts of the head, or by force in meditating on God, but in the will, where I tasted with unutterable sweetness the enjoyment of the beloved object; yet not as I came to do afterward, by an essential union, but by a union in the will, which brought me to discern that the soul was created to enjoy its God. The union of the will subjects the soul to God, conforms it to all His pleasure, causes selfwill gradually to die, and drawing with it the other powers, by means of the love with which it is filled; causes them gradually to be reunited in the Center, and lost therein, as to their own nature and operations.

This loss is called the annihilation of the powers, for though they still subsist, they seem annihilated to us; in proportion as love fills and inflames, it surmounts all the activities of the will, subjecting it to God, in such sort that when the soul is docile, and leaves itself to be purified, and emptied of all it has opposite to the will of God, it finds itself, little by little, detached from every emotion of its own and placed in a holy indifference, wishing nothing but what God wills. This never

can be affected by the activity of our own will, though employed in continual acts of resignation; because these, though virtuous, are so far one's own actions, and cause the will to subsist in a kind of separate distinction from God.

### SEVENTH DAY.

When the will of the creature entirely submits to that of the Creator, suffering freely and voluntarily, suffering itself to be totally destroyed by the operations of love; this absorbs the will into itself, consummates it in that of God, and purifies it from all narrowness, dissimilitude and selfishness.

The case is the same with the other two powers, faith and hope. Faith so strongly seizes on the understanding as to make it decline all reasonings, all illuminations and illustrations which sufficiently demonstrates how far visions, revelations, ecstasies, etc., differ from this and hinder the soul from being lost in God. For, though by them it appears lost in Him for some transient moments, yet it is not a true loss, since the soul which is entirely lost in God finds itself again no more. The memory finds all its little activities surmounted by degrees, and absorbed in hope, and finally the powers are all concentrated and lost in pure love which engulfs them into itself by means of their sovereign, the WILL; for the will is the sovereign of the powers, as love is the queen of the virtues and unites them all in herself.

This reunion is called the central union, because that by means of the will and love, all are reunited in the center of the soul in God, for "God is love," (1 Jno. 4: 16).— This union of my will to Thine, O my God, and this ineffable sweetness was so sweet and powerful, I was compelled to yield to its delightful power, strict and severe to my minutest faults.

### EIGHTH DAY.

My senses were continually modified, and under perpetual restraint.\* To conquer the senses totally, deny them the smallest relaxation, until victory is complete—until they are without desire or repugnance. But if we grant them any relaxation, we act like one who, under pretext of strengthening a man condemned to starve to death, should give him from time to time a little nourishment, which would prolong his torments and postpone his death.

It is the same with the death of the senses, the powers, the understanding, and selfwill; for if we do not eradicate every remains of self in these, we support them in a dying state to the end. This state and its termination are clearly set forth by Paul (2 Cor. 4: 10). But, lest we should rest here, he fully distinguishes this from the state of being dead and having our life hid with Christ in God. He who is thus dead has no further need of mortification, for the end of

\* See note one.

mortification is accomplished in him and all is become new.

Divine love so enlightened my heart and so scrutinized its secret springs; that the smallest defects became exposed. If I was about to speak, something wrong was pointed out to me; if I kept silence, faults were discovered—in every action I was faulty. If I spoke in my own favor, I saw pride. If I said, "Alas, I will speak no more," here was self. Pure love always found matter for reproof in me; I was jealous that nothing should escape unnoticed. Not that I was particularly attentive to myself. I waited upon God and He watched over me.

Note 1. The senses (touch, taste, sight, hearing, smell), largely ruin the natural man. He is a slave to what pleases them. The conquering mentioned by Madame Guyon evidently refers to bringing them into a state of complete subjection—ruling them instead of being ruled by them. One does not know how far he is ruled by, or dependent upon, sense gratification until placed in circumstances where he suffers deprivation, or faces what is unpleasant. He who is "mortified" (dead) on these lines, when deprived of what gratifies the senses when confronted by what naturally is repugnant to them, takes it contentedly. He finds his happiness in God—not in gratifying his senses.

### God Answers Prayer.

In a bank not far from New York—a village bank—an officer could not balance his accounts. He had worked at them day after day, night after night, and he was sick night unto death as a result. He knew he had not taken one farthing from that bank, but somehow, for some reason, inscrutable then, the accounts would not balance. The time rolled on, and the morning of the day when the books should pass under the inspection of the other officers arrived, and he felt himself in awful peril, conscious of his own integrity, but unable to prove that integrity. That morning he went to the bank early, and he knelt down before God and told the whole story of mental anguish, and he said: "O Lord, I have done right; I have preserved my integrity, but here I am about to be overthrown, unless Thou shouldst come to my rescue. Lord, deliver me." And for one hour he continued the prayer before God, and then he arose and went to an old blotter that he had forgotten all about. He opened it, and there lay a sheet of figures which he only needed to add to another line of figures—some line of figures he had forgotten, and knew not where he had laid them—and the accounts were balanced, and the Lord delivered him. You are an infidel if you do not believe it. The Lord delivered him. God answered his prayer as He will answer your prayer, oh, man of business, in every crisis, when you come to Him.—Sel.

"The great cause of neglect of the Scriptures is not want of time, but want of heart, some idol taking the place of Christ."

"Take out of life the bitterness of unbelieving fears, of mortified pride and of disappointed selfwill, and there will be very little left that is not sweet."

"It is one thing to read the Bible, choosing something that suits me (as is shamefully said), and another thing to search it that I may become acquainted with God in Christ and fashioned like unto Him."

"One day while walking in the cloudless noonday, I was accosted by a stranger, who condescendingly offered to light my way with a farthing candle. As gravely as I could, I declined. I afterwards learned that his name was Higher Criticism."

## A Message to Backsliders and Worldly Christians

Y. A. M. Hills  
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### PART I.

God put into the mouth of Jeremiah the words, "My people are bent to backsliding." This has been the characteristic of man through all generations. As Moody once said, "Apart from God, we are a bad lot, the whole of us."

The children of Israel backslid under the very shadow of Sinai in sight of the pillar of fire and cloud, and under the leadership of the greatest of earth's heroes, "Moses the man of God." They backslid again at Kadesh, on the borders of Canaan, and exhausted the patience of God. The whole generation turned back into the wilderness to die outside the Promised Land.

The revivals under Samuel and David and Elijah and Ezra are so many evidences of lapses from a former faith; and the burning messages and tears of Jeremiah and Ezekiel and Daniel stand forever as witnesses to the treachery of the human heart.

Paul complained that the Galatian believers had been bewitched to turn from the true gospel. Peter and Jude and John felt called upon to write against the "Christian Science" "seducers" of their day, and their caustic language burns like vitriol.

The purity of the early church backslid into the abominations of Roman Catholicism and the night of the dark ages.

The Reformation of Luther in two brief centuries declined into a formalism as confirmed, and a morality as gross, and an irreligion as dark as the Catholicism from which it had sprung. God had to raise up Wesley and his helpers to reform the Reformation.

Three months before his death John Wesley wrote to Adam Clark "To retain the grace of God is much more than to gain it: *hardly one in three does this.* And this should be strongly and explicitly urged on all who have tasted of perfect love." Doubtless the old man had witnessed a painful amount of backsliding among his beloved followers that called forth such a remark.

Charles G. Finney was appalled at the backsliding which followed his great revivals; and no man ever plowed deeper or taught more carefully, or did more thorough work in the line of conversion than did he. This is what led him to try to get the believers of his day sanctified and confirmed in the Christian life.

The Bishops of the M. E. Church in March 1900, issued an address to the ministers and churches calling Methodism to fasting and prayer. It bewailed the fact that "year by year our advance was checked. Last year our advanced column has been forced back a mile."

The lost ground is paved with the wreckage of Methodism as called into being to illustrate the witness of the Spirit of God to every state of grace, conviction

justification, regeneration, adoption and sanctification. . . . There are now unhappily many Methodists who lack present knowledge of New Testament salvation. They have slipped a cog in their experience and have to date back to some dead experience to find their assurance and title to Scriptural nobility. It is this slipped cog in our experience that ails our statistics." Could the backslidden condition of a whole denomination be more pathetically confessed?

Manifestly backsliding is no new thing, since the angels backslid in heaven, and our first parents in Eden; and it has continued through the generations to this hour.

We will first take the backsliding of the Apostle Peter, and his recovery for our subject. He is an interesting character, bold, energetic, impulsive, daring. He carried his heart on his sleeve and all felt its warmth. He was a born leader of men, much like the impulsive Esau. But like other popular men he had his weak traits. No one man is gifted with all the elements of greatness, and perhaps leaders have their foibles to an unusual degree. Peter had. His has been a name to conjure with. The Roman Catholic Church has built up its monstrous fabric on a misinterpreted and exaggerated passage of Scripture relative to Peter; hence her papacy and her foolish claim to universal power.

We Protestants probably think of him more frequently as he appears in that most memorable night of his life when he denied his Lord.

Of all the acts of his life that one comes most often before the mind.

Let us consider

1. The features and circumstances of his sin. Bear in mind his more than three years of intimate companionship with Jesus. He was not a new convert to whom the voice of his Lord was scarcely yet familiar, and with whose character he was but slightly acquainted. He had been an eyewitness of a thousand of Jesus' miracles. He had heard the matchless sermons as they fell from the lips that spake as man never spake. He had heard the private conversations when the Master's heart was fully disclosed in its infinite tenderness and love. He had witnessed the awful majesty of His Godlike mien when even His enemies fell paralyzed by the look of His eye. He had seen His tears of sympathy over private grief, and heard His sobs of compassion as He wept over the doomed city of His fathers. Aye he had seen His transparent integrity, His infinite goodness, and the radiance of His eternal glory as the voice of the Heavenly Father proclaimed "This is my Beloved Son in whom I am well pleased."

And with all these opportunities to know his Lord, he was blessed with quick intuitions, the discerning vision, the spiritual perception that could see and appreciate the nature of Christ. Ah, he knew Him, and had been the boldest of the twelve in his profes-

sions, and the most confident in his assertions. And yet this dark sin—he denied his Lord.

1. His sin was the sin of an intimate friend. This fact alone dips the deed in midnight darkness and points it with blackest hue. How sacred should be the bonds of friendship, and how few are worthy to wear them! Every impulse of loyalty, every instinct of honor should have led him to be true to his Lord. How do the devotion of David and Jonathan to each other condemn his baseness! They loved with a love surpassing the love of women, and one of them hazarded his life and gave his crown to the other. But what did Peter hazard? what did he venture for the sake of his great friend?

Think of his intimacy: He had been one of the honored three, in the heart counsels of the Lord. His eyes had been permitted to see and his ears to hear things denied to most of the other disciples, when his Master had raised the dead, and wrestled in Gethsemane, and talked with Moses and Elias just from heaven. Ah, what holy intimacy! and yet the awful sin of denial!

2. Consider the time of the sin.

It was in that wonderful "passion week," when Jesus had His triumphal entry into Jerusalem; when the days were crowded with the most thrilling events in the Master's life,—majestic displays of His divinity. It was the very night of the Passover, when Jesus washed the disciples feet in more than human humility and condescension. He had seen Judas fall and betray his Lord. That of itself should have shocked him and filled his very soul with horror and driven him to his Master's bosom with renewed vows of fidelity, and fresh outpourings of love.

Yes, since the sun had set on the evening of that awful night, he had listened to the sublimest discourse that ever fell from human lips upon mortal ears. It is recorded in the fourteenth, fifteenth and sixteenth chapters of the Gospel of John; and by the common consent of spiritual minds it is the deepest, most profoundly spiritual passage in the entire Word of God. President Dwight told us at Yale that human thought could sound no deeper depths, and human words could express no greater truths, and be intelligible.

And this discourse was followed by the Intercessory Prayer in which the Son of God pleaded with the Father for the sanctification of believers of all ages, that they might be kept from evil, and bound together in love.

And before they separated they partook of the communion, the bread that represented the body of Jesus broken for sin, and the blood shed for its cleansing, a ceremony that has kindled the hearts of believers through all the ages.

From such a scene they went to the garden of Gethsemane, where the crushing burden of the world's sin pressed the sweat of blood from Jesus' body, and broke His heart. After days of such events as man had never before witnessed, on such a night, with the utterances of Jesus inspiring His soul, the words of His prayer still lingering in his ear, and the groans of Gethsemane anguish moving his inmost soul, with lips still moist with the wine of the sacrament, Peter denied his Lord! Could the sin have been more aggravated?



## Waters From the Sanctuary

Mrs. May Anderson Hawkins,  
Avalon, Ala.

### Natural Affection and Divine Love PART II.

My Dear Brother in Jesus:

In love, as in all else, Christ becomes our example. He also becomes our Ability to measure up to His standard, as this standard is portrayed in the Word of God.

We have every reason to believe that His natural affections were even more tender than our own, for they were unwarped by sin. Until the hour struck when He entered upon His life-work, we read that He dwelt in Nazareth, and was obedient to His parents.

We also read that in His earlier years, He grew in stature, and also in "favor with God and with man." This could not have been possible had He not shown all possible love, and consideration for His mother and Joseph. The latter, evidently, stood before the world as His natural father, and doubtless received from our Lord the affectionate deference due to an earthly parent.

And yet, in spite of the strong natural love that bound Him to those in the home-circle, notice His words in reference to them after He had been baptized with the Holy Ghost and had definitely entered upon His public ministry.

"Behold, thy mother and thy brethren stand without, desiring to speak to thee," is the message brought Him on one occasion.

He does not move from His position as the great Teacher, to go to these dear ones, but replied: "Who is my mother? And who are my brethren?" And He stretched forth His hand toward His disciples and said: "Behold my mother and my brethren."

"For whosoever shall do the will of my Father which is in heaven, the same is my mother and sister and brother."

Are we to understand by these words that the natural affection for those bound to Him by the ties of blood, was dead? By no means. But a far-reaching spiritual truth is here enunciated.

DIVINE LOVE so far transcends natural affection that it HOLDS ALL WHO ARE FILLED WITH THE SPIRIT OF GOD WITH AS INTENSE TENDERNESS AS THE NATURAL HEART CHERISHES FOR ITS CLOSEST AND DEAREST.

We can at once see how this great truth lifts one out of the narrow ruts of nature into the measureless realm of spiritual love and power.

To love as Christ loves is to be as earnest and diligent and unsparring of ourselves in praying and working for those His love lays on our heart, as we are for our precious sons and daughters according to the flesh.

Aye! So transcendent and transforming is this love that its full reception causes the soul to recognize a higher, a tenderer tie binding it to those filled with the Spirit of Christ than is felt for those not thus filled, even though they be our own most cherished ones.

This one fact should form such a strong reason for holding on to God with the wrestling and triumphant faith of a Jacob for the

full salvation of those to whom we are bound by ties of natural, affection, that it will be literally impossible for God to deny our prayers.

This need not mean "agonizing" for them, but the reaching up of the steady, unflinching, persistent faith which the Bible teaches will assuredly bring an answer. [Note the case of the unjust Judge and the borrowed loaves].

Such faith does not falter nor fail even when the very opposite of what one is asking and claiming, comes. It remembers that an "overcomer" is one who "has not fainted" (Rev. 2:3) so the loins are girded afresh at each seeming repulse, and recalling the fact that "it is darkest just before the dawn" it smiles in serene confidence over the taunts of the enemy and whispers: "Faith wins the victory."

Such unswerving faith in God's love and in His unchanging Word, never yet went unanswered. And it never will, for the promise is given: "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24). Also: "All things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22).

May the heart cry of each soul who reads this article become, from this moment: "Father, grant that each of the dear ones whom Thou hast bound to me by natural ties, may speedily be bound by the higher tie of Divine Love! Grant that each several one may soon know me, and become an eternal and indissoluble part of my inmost being in the love and power of the Holy Ghost! Change their natural affection, as well as my own, into Divine Love! And be pleased to effect this blessed transformation as swiftly as Thou canst, no matter what suffering this may bring to our frail human nature. I desire this for Thy glory, and I desire it far more than I desire life itself. In the name of Jesus Christ I ask it. Amen."

That our Lord's heart up to the last moment of His earthly life was tenderly thoughtful toward His mother, is evinced by His dying solicitude that she should be affectionately cherished and cared for after He was taken from her. Notice His words to His beloved John as He points to her as she stands near His cross, in her heart-broken grief and desolation: "Behold thy mother."

How sweetly significant are the words that follow: "And from that hour that disciple took her to his own home."

Let the gracious incident forever set aside in our minds the teaching given us in some quarters that the baptism with, and life in the Holy Ghost, blots out all natural ties, and sets the recipient free from the obligations of caring for those thus bound to him.

The words of St. Paul fit in so perfectly at this point that I quote them, for there are those in our midst that sorely need to ponder them:

"If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." (1 Tim. 5:8).

So we see that to exchange natural affection for Divine Love in no wise frees one from the responsibility of caring for the needs of those whom God, through ties of nature, has made dependent upon us.

At the same time it lifts one into such an attitude that the anxiety which formerly marked such care is lost, and one is enabled to trust God in their behalf—while ourselves doing all that is possible for their welfare and well-being—as never before.

It also enables one to yield these dear ones, hour by hour, absolutely to God's will, whether this will brings what the world calls blessings into their lives, or whether it metes out sorrow and suffering.

The soul now recognizes, dimly at first, but more clearly as time advances, that Infinite Love often comes to one chosen and set a part unto Himself, in the guise of tribulation and disaster. Hence his anchor does not (or should not) drag even when the sorest calamities befall his dear ones, for he knows that underneath these crushing blows is the hand of unchanging Love, filled with untold spiritual riches and blessing.

He also understands that these treasures could not be bestowed unless the way for their reception was first prepared by the very sorrows so hard for human nature to endure.

Thus, when the natural has been merged and transformed into the Divine, one can stand patiently and trustingly beside his dear ones while God plunges them into the furnace, and although the tears of human sympathy may dim his eyes, his heart can still sing praises to God. Nor does he doubt the Divine tenderness and mercy even when the sufferings are so prolonged that the natural heart is prone to rebel, and count God unkind because of the severity of His dealings.

He is enabled, by faith, to look into the future and see these dear ones who are more precious to his Lord than they are to himself, when they have been so purged of everything that can mar their resemblance to Christ that they have become vessels of honor unto Him, and as such can be used in high and holy ministry not possible to others who have not been thus thoroughly transformed.

This vision comforts him that he is able to turn his heart from their present suffering, (unless God shows him some way in which he is needed to sustain and encourage them) to others, to whom the Holy Spirit draws him in offices of love and service.

For he sees in those about him souls as precious to his Lord as are his own loved ones and the burning desire of his heart is to aid in preparing these for the same sweet fellowship with Jesus into which he, himself, has been brought and toward which his own dear ones are hastening.

And so, my brother, while tears of deeper sympathy fill my heart for you and your sorely tested one, my soul still cries out:

"Have Thy way in their lives, O Christ! Lift them to Thy highest thought for them! And if natural ties and affections have not yet been changed into Divine Love, hasten the transformation, that there may remain no obstacle toward the perfecting of Thy holy will in and through their hearts and lives!"

What I am asking for you, I am also asking for myself, and my dear ones.

Yours in the tender love of Jesus,

M. ANDERSON HAWKINS.

## LIVING WATER

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One Dollar a Year in

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Continued from page 1.

things: "This great doctrine of Holiness is too big for one little head to know ALL about it. One man looks at it from the east side, another from the west, and others from the north, and still another from the south, and because each one cannot see as the other fellow, he proceeds to knife everything that does not go his way. I will leave the LIVING WATER, take my wife and children and grip and leave the Holiness Movement forever, before I will begin denouncing God's people. I don't care what band or what church they belong to. One lays special stress on divine healing, another some other truth; One wants to join some of the denominations, and another thinks a Holiness band is enough; one believes in immersion and another don't, and so God's people are trying to cut each other's throats over these things, and the devil is enjoying it to his content. I expect to see thousands of people in heaven who do not agree with me. Calvin and Wesley no longer disagree. They have settled the mooted points long ago. The Holiness movement is not a church, it is a fellowship. What we want to do in the South is to get enough religion to keep off of other people's backs—to get enough religion to agree to disagree. Every person has his strong points and his weak points, and the devil is continually praising you up in your strong points, and pointing out to you your brother's weak points. Here is a brother who has a word on his chin and I am always talking about it, when I have a larger one on the back of my neck. One fact is worth a thousand theories. When we begin to live as high as we preach, when we get so dead we will always look at the other fellow's interests, when some has to stand up in a crowded car we will be found trying to do the standing, in fact when we begin to deliver the goods—leave people in every place we preach who will live all their profess—we are going to get up a big trade in this line." At the close of this strong address, Rev. Robert Burke, of Highway, Ky., preached from 2 Cor. 4:5, "For we preach not ourselves but Christ Jesus the Lord, and ourselves your servants for Jesus sake." The preacher said the text was more than he could preach, nevertheless the sermon was greatly enjoyed by those present.

A very large crowd was in attendance at the Cumberland Church at night to listen to Bro. Walker's continuance of "Representatives of Christ," which was a masterly presentation of this subject. He said the reason some people elaimed Christianity to be a failure is because Christians of today are failing to represent Christ.

Bro. Walker, among other things, said: "I believe in church authority, but church authority is not spiritual power. A bishop may exercise authority, but it takes a man who has been endued with power from on high who can exercise dynamite. I am not belittling ecclesiastical authority. We are taught to honor them. Whilst I know I have passed from death unto life because I love the brethren, I know also that I am holy because I love the holy brethren. The promise of this endowment of power is not to the multitude. Search your Bibles and you will find the promise is to the few. 'Fear not, little flock, for it is the Father's good pleasure to give you the kingdom.' 'If two of you shall agree on earth, it shall be done of them of my Father.' 'The effectual fervent prayer of a righteous man availeth much.' The tendency of the times is to trust too much in learning, and anybody ever hear of anyone getting saved or

sanctified in a theological seminary (seminary)? The Bible does not say they took knowledge of them that they have not been to an educational 'seminary'; but that they had been with Jesus. All things being equal you can better represent Jesus Christ with a consecrated, sanctified learning, but what I want to impress upon you is that education alone is not power with God. Every Pentecostal Christian is a live wire. He is attached to the dynamo of God Almighty. Some men roar and call it power. Some men jump and think it power. It is not necessary to feel strong to be strong. Feeling is not spiritual power. I feel just as good when I don't feel good as I do when I do feel good. Don't pray that God will make you strong. Pray that He will become your strength. Your business is not to take care of your experience, but to represent Christ by being endued with power from on high."

FRIDAY.

The usual prayer and praise service conducted by J. O. McClurkan. Rev. F. M. Morgan, of Etheridge, Rev. J. H. Courtney, of Nashville, and Rev. N. B. Barnes, of Chattanooga, visiting preachers, dropped in and were introduced to the convention.

Mrs. Wilbur Daniels, stationed at Birmingham, Bro. and Sister Pollard, Columbia; E. C. Sanders, Jasper, Ala.; W. M. Matheny, Fulton, Ky., reported to the convention the past year's work in their respective fields of labor.

Rev. J. J. Rye, field secretary, gave an encouraging report of the work all over the country.

Bro. Walker preached a powerful sermon at 11 o'clock. We regret our failure to procure stenographic notes of this discourse.

The General Committee went into executive session at 2 p. m. and about fifty evangelists and candidates for the ministry appeared before the committee for certificates and renewals of recommendations.

The afternoon in open session was given to reports from the field. Rev. Felix Johnson, of Clifton, Rev. W. M. Tidwell, Memphis; P. M. Covington, Columbus, Miss.; M. L. Howard, Una, Miss.; Mrs. Sallie W. Ortwein, Malinta, Tenn.; J. M. Byars, Byars, Ala.; L. E. Tiehnor, New Decatur, Ala.; James Hughes, Hackberry, Tenn.; Jno. G. Pittman, Albany, Ky.; Thos. E. Morgan, Shiloh, Tenn.; Jas. A. Shelton; Jno. F. Shelton, Stayden, Tenn.; H. A. Laws, Thompson Station, Tenn.; Thos. M. Simpson, Dover, Tenn.; Rev. Curg Shannon, Hickory Point, Tenn.; M. F. Denton, Cairo, Ky.

SATURDAY.

The morning was devoted to reports of mission workers, the following making brief reports:

H. E. Jones, Caney Springs, Tenn.; G. E. McGee, Clarksville, Tenn.; S. F. Shepard, Stroudsville, Tenn.; I. M. Valentine, Ozark, Ala.; O. L. Bruner, Ozark, Ala.; S. W. McGowan, Rally Hill, Tenn.; W. C. West, Hopkinsville, Ky.; J. E. Adams, Hopkinsville, Ky.; L. Roger, New Decatur, Ala.; L. T. Allen, Caney Springs, Ala.; G. R. Pierce, Hopkinsville, Ky.

At night at the Cumberland Presbyterian Church, Arthur S. Ransom, of this city, conducted a genuine hallelujah praise service, songs, hallelujahs and testimonies being mixed.

Rev. E. F. Walker preached a sermon which elicited many enthusiastic responses. He began by saying: "As this convention is getting interesting, I will preach to-night on the subject of 'Holiness.'" He took for his text—1 Peter 1:15, "Be ye holy as I am holy." "We cannot," said Bro. Walker, "lay up a stock of holiness to last us until to-morrow morning. Watch and pray lest ye enter into temptation. It is impossible for you and me to get to a place where there is no improvement, but God is no more holy to-night than He was millions of ages before. God is independently holy, we are dependently holy. As a drop of water is like the ocean, so be holy like God is holy. We are called to practical living. 'Be ye holy in all manner of conversation.' Holiness is not a camp-meeting experience; it is a practical everyday affair—a behavior. We are to be holy intellectually, we are to be holy socially; 'Be ye not, unequally yoked together.' We are to be holy in our business life. While we are not to be slothful in business, we are to be fervent in spirit. We are to be holy in political life. It is possible. We are to be holy in home living—your walls hanging with that that will point to God. We are to be holy in church life. This may be a surprise to many of you, but it's so. I didn't join the church to be a member of a restaurant. My father's house shall be a house of prayer. You've got to become a Christian before you can live a Christian. The earth now is in its natural state. The sun has gone down and left it dark. But this world is going to be light to-morrow

morning. And so when the Son of Righteousness rises it scatters all darkness in us and leaves holiness. When you are regenerated you get something you never had before. When you get sanctified you get rid of something you have always had—sin. Glory to God."

SUNDAY

A glorious and gracious devotional meeting was held from 9 to 10:30 o'clock. Mrs. Pomeroy and Mrs. Stratton made beautiful talks, and the altar service followed. Several professions resulted. This was considered by many who came here as the most remarkable service witnessed. At 11 a. m. the Convention adjourned to the First Cumberland Church, where they worshipped with the Presbyterian brethren, and Bro. Walker preached one of his strong sermons.

MISSIONARIES CONSECRATED

One of the most interesting sessions of the Convention since it met was held at the First Cumberland Presbyterian Church Sunday afternoon. There was a large number of delegates and others present, every seat being occupied. The session was devoted to foreign missions. Four missionaries to India were consecrated, each of whom spoke with great feeling of the impending separation from friends and relatives, but all evinced eagerness to reach the field to which they have been assigned. They were going into a land, they said, where they might be subjected to fearful hardships, dangers and trials, but it was their firm conviction that they had been chosen by God to preach the Gospel to the heathen of the world. They had been called to the work of God, and it being His will they undertook it not reluctantly, but cheerfully, and happy that they had been selected for the work.

The four missionaries consecrated were Rev. Roy G. Coddling, formerly of York, Neb.; his wife, Mrs. Ross Lowe Coddling, of Nashville; Miss Lizzie Leonard, whose family live near Roanoke, Va., and Miss Eva Carpenter, of Brentwood, Tenn.

It was announced that the service would begin at 9 o'clock, but a large number of persons were present long before that hour. Bro. Coddling made an extended talk on India, frequently referring to a map and chart of India displayed above the altar to illustrate his remarks.

Rev. J. O. McClurkan, who presided, conducted a praise service, following which the consecration service took place. Many good wishes for the missionaries were expressed.

Miss Lizzie Leonard, one of the newly appointed missionaries, spoke as follows: "I have father, mother, six brothers, and three sisters. I am not an orphan with none to part from. Before leaving my home in Virginia, I yearned for one more look at my mother, but Jesus stood by assuring me, 'I am with you.' I had rather die one month after reaching India than to be untrue to Jesus. Thirteen years ago I was saved, and six years later, I was sanctified. Then God laid it upon my heart that I had something special to do. I built some beautiful air castles for myself. But the Lord set before me India. This would spoil all my plans. I said, 'Lord, I can't do this.' Then it came to my heart, 'I gave, I gave my life for thee. What hast thou given for me?' Finally, I said, 'Yes,' to the Lord and let my plans go. This decision meant a sore battle for two years, but the Lord brought me out of it all and he is now more to me than all else."

Similar talks were made by the others missionaries. Miss Henrietta Matson, a missionary returned from India, also spoke. Rev. S. O. Todd, of Macon, Ga., who will leave shortly for China in company with his wife made a short talk. Mrs. Todd was formerly a missionary to China, but Mr. Todd has never engaged in any foreign missionary work before.

During the consecration service Bro. McClurkan asked all present who felt they were called to missionary work in foreign fields to come forward, to which about fifteen persons responded.

The four missionaries to India, who were consecrated Sunday, were accepted by the Pentecostal Mission Board at a session of the board held here last March. Two other applicants for positions as foreign missionaries were accepted by the board at the same session, Miss Pearl Thompson, appointed missionary to India, and Miss Onie Lewis, also of Nashville, appointed missionary to South America and they are both holding themselves in readiness to go as soon as the Lord opens the way. The four missionaries to India, who were consecrated Sunday, will leave here Wednesday and sail for India Saturday.

Mrs. Ross Lowe Coddling has a wide acquaintance in Nashville, having taught for twelve years in the



public schools of the city. She recently resigned her position as teacher to become a missionary. She is the daughter of Mrs. S. P. Lowe, who has been a resident of this city for nineteen years. Last April she married Rev. R. G. Coddling, whom she lately accompanied on a visit to his parents at York, Neb.

MONDAY.

The morning hour was given principally to reports from the field.

Revs. Louis Roby and J. A. Allison were introduced to the Convention and made short addresses. Bro. Walker preached at 11 a.m. The following were elected members of the General Executive committee: J. O. McClurkin, John T. Benson, James A. Yeaman, A. S. Ransom, O. A. Barbee, Tim H. Moore, of Nashville; N. J. Holmes, Columbia, S. C.; J. J. Rye, Clarksville, Tenn.; Charlie D. Tillman, Atlanta, Ga.; W. P. B. Kinnard, Epworth, S. C.; C. D. Stanley, Columbia, S. C.; W. G. Wynns, Paris, Tenn.; P. R. Nugent, Richmond, Va.; I. M. Valentine, Ozark, Ala.; T. J. Todd, Murfreesboro, Tenn.; George R. Pierce, Hopkinsville, Ky.; L. P. Brown, J. W. Beeson, Meridian, Miss. The following ordained preachers were given certificates of recommendation in mission work; Rev. J. O. McClurkin, G. W. Glover, O. A. Barbee, W. E. Jones, T. B. Dean, E. C. Sanders, Elmer E. VanNess, all of Nashville; J. J. Rye, Clarksville, Tenn.; N. J. Holmes, Columbia, S. C.; Felix W. Laws, Thompson station, Tenn.; W. N. Matthey, Fulton, Ky.; Curg Shannon, Hickory Point, Tenn.; H. G. Rodgers, Meridian, Miss.; W. M. Tidwell, Memphis, Tenn.; H. O. Smotherman, Murfreesboro, Tenn.; C. L. Bruner, Ozark, Ala. The following were granted evangelists certificates: F. M. Pomeroy, Mrs. F. M. Pomeroy, Miss Onie Lewis, Jno. T. Benson, Mrs. J. O. McClurkin, all of Nashville, Tenn.; Miss Alice Cowan, McEwen, Tenn.; S. W. McGowan, Match, Tenn.; Geo. E. McGhee, Clarksville, Tenn.; Thos. M. Simpson, Dover Tenn.; M. F. Denton, Cairo, Ky.; R. G. Burke, Highway, Ky.; S. Crafton, Franklin, Tenn.; Mrs. Wilbur F. Daniels, Birmingham, Ala.; E. H. Brooks, Davenport, Tenn.; P. M. Covington, Columbia, Miss.; M. L. Howard, Una, Miss.; Mrs. Sallie W. Ortwein, Malinta, Tenn.; C. R. Pollard, Mrs. C. R. Pollard, Columbia, Tenn.; J. M. Byars, Byars, Ala.; James Hughes, Hackberry, Tenn.; John G. Pittman, Albany, Ky.; Mrs. C. L. Bruner, Ozark, Ala.; I. M. Valentine, of Ozark, Ala.; and J. H. Arwald, were given recommendation as lay workers.

HOME COMMITTEE.

The following members of the Home Committee were elected: A. S. Ransom, J. A. Yeaman, O. A. Barbee, J. O. McClurkin, Jno. T. Benson, Tim H. Moore, of Nashville; W. G. Wynns, Paris; J. J. Rye, Clarksville; Charlie D. Tillman, Atlanta, Ga.; Wm. L. Martin, Lebanon; T. J. Todd, Murfreesboro; Felix W. Johnson, Clifton.

FOREIGN COMMITTEE.

The following members of the Foreign Committee were elected: J. O. McClurkin, John T. Benson, Tim H. Moore, J. H. Yeaman, A. S. Ransom, O. A. Barbee, all of Nashville; W. A. Hughes, Clifton; J. M. Pike, Columbia, S. C.; L. P. Brown, Meridian, Miss.; J. J. Rye, Clarksville; J. B. McDowell, Fulton, Ky.; T. E. Andrews, Franklin.

TREASURER'S REPORT.

The treasurer, Bro. J. T. Benson, submitted his report to the Convention, after the Auditing Committee had examined his books.

Balances from last year	\$1,241.26
Collections to Oct. 1, 1903	4,297.57
Total	\$5,538.83
Paid out	4,432.57
Balance on hand	\$1,106.26

The closing services were held Monday night, Rev. J. J. Rye leading a testimony service.

Bro. Walker preached the sermon to a large audience. He began by giving a few words of advice to the evangelists and workers present. "I am very much averse to making children wait till the second table," said the speaker. "I got that conviction when I was a boy. I am glad you are so frisky, but while you are so strong, hold back some. Bro. Rye held the reins in this testimony service, but you ran away with him. When you go home and your pastor says, 'Any one wish to speak for Jesus?' just take up your cross and go speak. The way to spell ought is 'ow-it.' Some folk say the Holiness people praise the Lord from habit. Well, it's a good habit. I breathe from habit, and I would not break the habit."

He then gave his experience of boyhood.

"In 1864 I commenced to learn the printer's trade.

I tried to be an infidel, but all the time there was something in me that called me a liar. I got my inheritance from my mother, and that prayer. Now I lay me down to sleep, kept very near me. When I was shipwrecked and the vessel was keeling over on its side I prayed. O, thank God for the influence of that precious mother. Passing along the streets in San Francisco I saw an old tent. I thought it was a circus. I became interested. I went in, but it was a meeting for the promotion of holiness. John S. Inskip preached."

Here the speaker was interrupted by a number of voices: "Thank God for an old tent."

"This was the kind of a crowd I got mixed up with. I saw that those men meant business. They were not playing church. That got me.

"When I got to the altar and settled the thing the devil said, 'You don't feel any different.' I clenched my teeth and said, 'I didn't come here to feel different. I came here to be different, and by the help of God I am going to be. And just then I felt different. I know I was then and there converted. I didn't know anything about the doctrine of the Trinity, but I knew I was saved. I was boarding in a hotel and had to go through a saloon to get to the dining-room. I didn't go to that dining room again. From the moment of my conversion to this I have not had the least inclination to chew or smoke. Why? I was converted.

"I met an old friend and he swore. I said, 'I am a Christian now. You must not swear in my presence.' I was as happy as could be. I would run to get home and go to meeting, and at that time as yet had no sense of inbred sin. I gave myself to be sanctified. That's all I knew. It came.

"For days and days I didn't seem to walk or fly, but I seemed to float through the streets of San Francisco. God has justified me and sanctified me wholly. That has been thirty-two years ago. I have had many testings. Sometimes it would seem as if God had withdrawn Himself from me, but I held on, glory to God. I have never gone back on the doctrine." The meeting closed with a gracious service.

Synopsis of a few Reports.

E. C. Sanders held services at Jasper, Oakman, Carbon Hill, Gamble Mines, Cardova, and Newboth, all in Alabama, and at at Liverwort, Faxon and McEwen in Tennessee. God blessed at each place.

J. J. Rye conducted a number of meetings. He held three in Nashville, one each in Eutaw, Ala., Ozark Ark., Charlotte, Vernon, Caney Springs and Murfreesboro, Tenn., besides the conventions at which he presided.

H. G. Rodgers held a meeting in the court house at Dyersburg, and organized a Pentecostal mission and a Sunday School. He then went to Brownsville, Trenton, Memphis, Newbern, Tenn. Little Rock, Ark. At Newbern he organized a mission. Then to Obion, Benson Springs and Tate Co., Miss.

Bro. Craine, Monterey, reports a well organized mission work, the board there having built a nice house 30 x 60, and organized a Sunday School with sixty-five members. They are also branching out in the country in cottage prayer-meetings.

Miss Alice Cowan said God blessed her work this year more than any year during her life, in fact she said it was the very best year of her life.

S. W. McGowan held meetings at the following places: Began at Columbia; then to Liverworth, Big Sandy, Mt. Union Crooked Creek, Archer. Then with Bro. Scott near Windrow, and with Bro. J. J. Rye at Caney Springs Camp meeting, and at Lone Oak and Mt. Tabal, all in Tenn. God graciously blessed him in the meetings.

W. M. Tidwell, and T. B. Dean, at the close of the school, after some work at other points, went with Bro. McClurkin to Memphis for the camp meeting, after which they remained, conducting a tent campaign through the summer. The battle was long and severe for these young men. But after prayerful and careful consideration it seemed to be the leading of the Lord that the work should be continued. So a few weeks ago the tent work was closed, and a hall secured for the prosecution of the work during the winter. In this wicked city of Sunday amusements, these young preachers have held up Jesus until a well organized band of consecrated workers are holding forth in their hall.

J. M. Byars said that holiness had been planted in this part of Alabama, for six years. But since Bro. Pinson held meetings at Holly Springs, and Gordo, they are more firmly planted on the Rock of Ages.

He says they will do their best to keep the fire burning, and keep the camp clean, and not compromise.

H. A. Laws, with Bro. Pollard and Miss Mickey Thompson, began at Riverton, Ala., where God gave victory. Bro. Pollard left them at that place, and they went to Short. From Short they went to Mingo, Miss., about 25 miles from Short. Here Sister Thompson was unable to proceed at the organ, but Miss Valda Brown took her place. This meeting was with Bro. R. M. Evans, pastor of the M. E. Church South. From there they went to Bear Creek Pike, Maury Co.

Bro. and Sister Pollard, were greatly blessed in the work at Columbia, many having been saved, and a few sanctified. They are pushing the work in the homes, in the jail, and on the streets. They have a faithful band, who are giving their life and means to this work. The interest is growing, in the three services weekly in the Mission Hall, four cottage prayer meetings, and in regular appointments in the country.

F. M. Pomeroy and wife left the school last April, went from here to Texas, and held a meeting in a school house near Enia, Texas. Then they went to Ensign, Texas. After going to another point and preaching they were called to Avalon, Texas, then they returned to Tennessee, holding a meeting at a place called Suggs Creek, then to the M. E. Church at Liberty Hill, Tenn., and from there to the Murfreesboro camp-meeting, from this to a place called Old Millersburg.

Mrs. Lella Owen Stratton reports as follows: The dear Master, bless God, my "leader and commander" hath been pleased to enlarge the borders of His work for this one of His little ones this year. The work in Lebanon and over all Wilson County is dear to my heart. My Lord hath wondrously blessed His Word and work, as he has permitted me to enter some, not all, as yet, of the doors there, He is opening for me.

I have twice been permitted to be with the dear workers at Monterey. Have visited New Orleans and Washington City and at both places came in close touch with the blessed work of Holiness, and was given opportunities of telling something of God's truth as He gives it to me.

Then He let me visit Nashville several times, and spend a few days at Memphis, and later by His sweet grace, allowed me to be at Indian Springs Camp-meeting at Ga. The only way to account for my having been given work at all these places, is that my Father has given me a message, and He wants me to tell it. I love to tell it. It's wondrously sweet to me and others.

At Indian Springs I held two public services, and my Father through these, had calls given me from pastors and friends at Waynesboro, and Thomasville, Ga.

He wrought according to the good pleasure of His will through me at these two places. All throughout life here and in heaven I shall be glad He let me go to these places. Letters that gladden my heart for Christ's sake are still coming to me.

In Geneva Ga., and in Atlanta He gave me work; on railroad trains, at stations, on streets, in stores in many ways, he has let me work for Him whom my heart loveth. What seems to be the crowning work of the year thus far is the glory He has gotten to His name in the meeting just held at the new Pentecostal Mission in the southern part of Wilson County. It is blessed to belong to Jesus, to know the sweetness of Phil. 2:13 Amen. Lebanon, Tenn.

There is a path in which every child of God is to walk, and in which alone God can accompany him.—Denham Smith.

I change my place, but not my company. While here I have sometimes walked with God, and now I go to rest with Him.—Preston.

If your life is dark, then walk by faith; and God is pledged to keep you as safe as if you could understand everything.—Horace Bushnell.

AGENTS WANTED

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## 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.

DEAR COUSINS:—

This is *Convention Week!* That means a great deal to us here in Nashville. Sometimes Cousin Eva has had as many as seven delegates with her. It has been a great privilege to meet these dear children of God. So, while I am busy putting up extra cots, and moving beds around, I will just take time this week for a "How are you?" and then give you some helpful things I have been reading.

WHAT A MISTAKE I MADE.

A good man was one day walking through a soldiers' hospital, when a nurse came and asked him to go and talk with a sick man whose mind was full of sorrow.

After a few kind words the visitor asked, "Are you a member of a church?"

"Yes."

"Are you a Christian?"

"No, sir."

"A member of the church, and not a Christian! Why did you unite with the church?"

"I thought it would make me better."

After a little more conversation, the visitor said, "You must have faith in the Lord Jesus; that is what makes you better. Do you not see that you have been looking for salvation by works? What does Jesus say? 'Him that cometh unto me I will in no wise cast out.' Do you feel yourself to be a sinner? Will you not give yourself to Jesus Christ?"

The man hesitated, and after thinking a few moments, looked up with a bright smile, and said,

"Oh, I see now. How strange; how simple! *Christ saves.* What a mistake I made. Yes, I see it. Faith in the Redeemer saves the soul."

Are you trusting in Christ?

You know children, I am much concerned that you do not make this mistake of supposing that joining the church is getting converted. As this man exclaimed, "It is Jesus who saves!" Yes, Jesus only. Are you looking to Jesus? All other hope is indeed vain.

WHAT IS FAITH?

I imprinted on my daughter the idea of *faith* at a very early age. She was playing one day with a few beads, which seemed to delight her wonderfully. Her whole soul was absorbed in her beads. I said, "My dear, you have some pretty beads there." "Yes, papa." "And you seem to be vastly pleased with them." "Yes, papa." "Well, now throw them into the fire." The tears started into her eyes. She looked earnestly at me, as though she ought to have a reason for such a cruel sacrifice. "Well, my dear, do as you please; but you know I never told you any thing which I did not think would be good for you." She looked at me a few moments longer, and then summing up all her fortitude, her breast heaving with the effort, she dashed them into the fire. "Well," said I,

"there let them lie; you shall hear more about them another time; but I say no more about them now."

Some days after, I bought a box full of larger beads and toys of the same kind. When I returned home, I opened the treasure and set it before her. She burst into tears with delight. "Those, my child," said I, "are yours, because you believed me when I told you it would be better for you to throw those two or three paltry beads into the fire. Now that has brought you this treasure. But now, my dear, remember as long as you live what *faith* is. I did all this to teach you the meaning of faith. You threw your beads away when I bid you, *because you had faith in me* that I never advised you but for your good. Put the same confidence in God. Believe everything He says in His Word. *Whether you understand it or not, have faith in Him that He means it for your good.*"

If we knew God, we would have confidence in His purposes for men: we would believe that He seeks our good, not our hurt. We would see that He does indeed love us, and seeks to save us, and lift us up—all the time. If we truly believe this, we would have confidence in Him,—*faith in Him.*

Will it always be this way? Will He always be inviting, pleading, holding out helping hands? No. God takes no pleasure in the death of the wicked, yet He says, "And ye will not come unto me that ye might have life."

Many people will not have mercy. God offers it freely, but they reject forgiveness, pardon, grace.

Nothing is left but judgment by and by. And no man can stand in the judgment, before God, and be cleared. "All have sinned and come short of the glory of God." "The soul that sinneth, it shall die."

These verses alone show us what is in store for men in the day of judgment.

Once a prisoner was brought before the judge for trial. He was trembling greatly.

"Do not be afraid man" said the judge, "you shall have justice in this court." "Ah," said the guilty prisoner, "justice is the last thing I want. 'Tis mercy I am needing."

So it is with us. Justice is the last thing we want, for it would send us all to eternal woe. No, it's mercy we want.

Thank God, we are yet in the days when mercy is still offered in place of judgment.

What are you doing about it? Are you putting off mercy and risking the court with its awful trial and certain condemnation?

Children, I have grasped mercy, and am thanking God that He ever offered it through Jesus. And what is the result? Why glorious indeed. Let the Bible tell you.

"He that heareth my words and believeth on him that sent me, hath everlasting life, and shall not come into judgment." (R. V.)

It is a grand thing to have your judgment

now, with God, and get full pardon. I am so glad we can repent and get things settled now through Jesus. If we do, that dreadful day, with its vast crowds, the secrets published before all, the showing forth of every deed, this day will have no terror for us. *We shall not come into judgment.* Isn't God good in His plans for us? O, let's trust Him who truly wants to help us, who seeks our good.

"MY CAPTAIN'S ORDERS."

"How is it I don't seem to hear you speak bad words?" asked an "old salt" of a boy on board of a man-of-war.

"Oh, 'cause I don't forget my Captain's orders," answered the boy brightly.

"Captain's orders!" cried the old sailor; "I didn't know he gave any."

"He did," said Jem, "and I keep 'em safe here," putting his hand on his breast. "Here they are," said Jem slowly and distinctly: "I say unto you, Swear not at all: neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil!" (Matt. 5: 34-37).

"From the good old log book, I see," said the sailor. "Ah, yes, you've got your orders."

ONE OF THE ORIGINAL TEN COMMANDMENTS  
OF THE LAW FOR ALL MANKIND.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. Exodus. 20:7.

I do hope none of our boys use oaths. No one can hope to enter heaven who does this, for the Lord will not hold him guiltless who taketh his name in vain. If then, a swearer is held guilty before God, he is a condemned person. This is an awful sin against the great God. O, boys, let me beg of you, don't let the devil fool you into thinking it *manly to curse.* It is cowardly, coarse, low, disgusting to heaven and earth.

No *manly* boy ever swears, even if he isn't a Christian. Every boy who does is giving way to something sneaking, and cowardly in his heart. Don't do this. Be brave, manly, clean, decent, Christian enough not to swear. May God bless you all. CONSIN EVA.

"Whiter Than Snow."

Once when I was paying parochial calls, and dropped in on a washerwoman who had got out a line of clothes, I congratulated my friend because they looked so white. So, very much encouraged by her pastor's kind words, she asked him to have a cup of tea, and we sat down. Whilst we were taking tea the sky clouded and there was a snow-storm; and as I came out the white snow lay everywhere, and I said to her:

"Your washing does not look quite as clean as it did."

"Ah," she said, "the washing is right enough; but what can stand against God Almighty's white?"

So you may think that you are clean, because you have never seen God. When you see God, your holiest day will seem to be imperfect; you will abhor yourself, and repent in dust and ashes, and you will need to say: "Forgive me my debts as I forgive my debtors."—F. B. Meyer.



**A Quiver of Arrows** ILLUSTRATIONS FOR CHRISTIAN WORKERS.

**"To Every Man His Work."**

It is said that once, when Sir Michael Costa was having a rehearsal with a vast array of performers, and hundreds of voices, as the mighty chorus rang out with thunder of the organ and roll of drums and ringing horns and cymbals clashing, one man who played the piccolo far away up in a corner said within himself, "In all this din, it matters not what I do," and so he ceased to play. Suddenly the great conductor stopped, flung up his hands, and all was still—and then he cried aloud: "Where is the piccolo?" The quick ear missed it, and all was spoiled because it failed to take its part. O my soul, do thy part with all thy might! Little thou mayest be, insignificant and hidden, and yet God seeks thy praise. He listens for it, and all the music of His great universe is made richer and sweeter because I give Him thanks. Bless the Lord, O my soul.—Mark Guy Pearse in Epworth Herald.

**How Job Helped the Chinaman.**

Leu Yen is a Chinese boy who was converted to Christ in San Francisco. He was naturally very quick-tempered. His mistress saw a great change in him after his conversion. One day, noticing the contented look on his face, she inquired, "How are you getting along, Yen?" The answer came readily and quick, "All right. Job helped me very much yesterday." "Job helped you! How was that?" She forgot for the moment that the Sunday-school lessons at that time were in the Book of Job. "Yes, Job helped me!" giving emphasis to his words. "Yesterday, I have big wash, very heavy quilt, too, and I worked hard, hang some clothes on the line, fix 'em big quilt on the line, put stick under the line, hold him up; then wash more clothes, go out, find stick blow down, big quilt all dirt; go this way back again. Then I feel so mad,—feel like I swear; then I think of Job, how he lose his money, his children, all his land; get sick, have sores all over him. He never swear; he praise God. Then I praise God, bring quilt in house, wash him clean, and praise God all the time." Leu Yen had found the secret of the blessedness of God's house. Though he could not be in church all the time, his spirit dwelt in the house of the Lord, and drew food for every emergency of the week.—S. S. Times.

**The Heathen's Sad Appeal.**

Bishop Taylor tells of a village in Africa where he called for a day with his little missionary boat, but was not able to remain or leave a missionary with them. They were bitterly disappointed and long entreated him to alter his purpose and leave a teacher among them. But it was beyond his power, and he sorrowfully left them. As he sailed up the river he saw them standing on the bank beckoning to him with eager entreaty.

Two days later he returned, sailing down the stream. As they passed the village, the natives were still upon the banks watching for him; and as they saw that he did not intend to land, they became wild in their gesticulations and cries, waving their arms, leaping high in the air, shouting and crying in every way to attract his attention. He felt the appeal in every fiber of his being, but he could do nothing. He had no one to leave, and he sailed down the river his heart was broken with the sight.

When at length they passed out of sight of the village and were hidden by a projecting promontory from their view, he said he heard a great and bitter cry go up from these people, loud and long, until it pierced his soul, and seemed to go away to heaven as a protest to God against the cruelty of man. It was the lamentation of the heathen after God. Oh, friends, we shall hear that cry! It will come up in our ears once more in the judgment day. What are you going to do about it now? God help us to stand in that awful hour and say: "I am pure from the blood of all men."—Sel.

**The Sunday Newspaper.**

It claims to be a great educator. Our public schools are educational; but that does not constitute a reason for opening them on the Sabbath day. Educational, forsooth! Here are the contents of a recent Sunday issue of the New York Tribune, Times, Herald, Sun, Press, World:

	Columns.
Murders and assaults. . . . .	12
Adulteries. . . . .	7
Thefts, etc. . . . .	24
Total of crime. . . . .	43
Sporting. . . . .	81
Theatrical. . . . .	44
Gossip and fashion . . . . .	77
Sensational. . . . .	42
Fiction . . . . .	99
Unclean personals. . . . .	8
Total of gossip (mostly disreputable) . . . . .	351
Foreign news . . . . .	17
Political news . . . . .	113
Other miscellaneous news . . . . .	92
Editorial . . . . .	39
Specials. . . . .	199
Art and literature . . . . .	24
Religious . . . . .	31/4
Total news and politics (chiefly) . . . . .	517 1/4
Grand total . . . . .	911 1/4

Religion in a Sunday newspaper is like Gratiano's "two grains of wheat hid in two bushels of chaff; you seek all day ere you find them, and when you have them they are not worth the search."—David James Burrell, D. D.

**Publisher's Column.**  
**LIVING WATER**  
FORMERLY "ZION'S OUTLOOK"

A SIXTEEN-PAGE, UNDENOMINATIONAL PAPER, WITHOUT WORLDLY ADVERTISEMENTS.

PUBLISHED WEEKLY  
IN NASHVILLE, TENNESSEE.

REV. J. O. McOLURKAN, EDITOR.  
JOHN T. BENSON, BUSINESS MANAGER.

**ITS THEMES.**

Salvation, Sanctification, Divine Healing, The Second Coming of the Lord and Missions will all be duly stressed in its columns. "Deeper Yet," is its Motto for God's consecrated people.

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2. Any person who will secure three new yearly subscribers, and send us the amount \$3.00, we will send him, as a commission, our paper one year free.
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5. Remittances. Should be made to LIVING WATER, by Post-office or Express Money Order or Registered Letter. Small amounts under 50 cts. may be sent in stamps. Do not send silver. Always say whether it is an old or new subscriber.
6. Change of address. Always give both your old and new address when you ask to change. Write your address very plainly.
7. All persons addressing this office, please give your address each time you write.
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## Field Notes.

By their fruits ye shall know them.—Matthew 7: 2

[Reports for this department should be condensed and written on a separate sheet from letter, and reach us early.]

Services in the Mission, corner Sumner St. and Jo Johnston Ave., every Thursday at 7:30 p. m., and every Sunday at 3:00 p. m. and 7:30 p. m. Sunday School at 1:00 p. m.

### Bible School Notice

Those expecting to attend the Bible Training School would do well to enter as soon as they can, so as to start with the classes. Try and make your arrangements to get here by next Monday, or as soon thereafter as the way opens.

J. O. McCLURKAN.

T. B. Dean and S. W. McGowen will begin a meeting at Tarlton, Tenn., Oct. 24th.

The meeting, which was advertised to be held in the Mission at Clarksville, Tenn., has been postponed indefinitely.

Bro. M. M. Pinson requests that his mail be addressed to this office as he expects to remain in the Bible School this winter.

A safe evangelist to get is Bro. R. E. Clark. Address care Charlie D. Tillman, Atlanta, Ga. Bro. Clark has with him his wife who assists him as organist. Write them and I will underwrite for them. In His service, Charlie D. Tillman.

Mattie and Fred Pomeroy write from Old Millersburg, Tenn.:—"We have just closed a meeting here. The dear Lord gave us a glorious meeting. We held only eight days but the Lord stirred the people. Five were saved and others confessed that they were going to live different lives from what they had been living. Praise His dear name."

Evangelist T. L. Adams and wife, write that they have held thirteen meetings during the last twelve months in Tennessee, Mississippi, and Alabama. God has added His blessing, and more than 200 have been converted and sanctified, among the number several ministers of the Gospel. They have been kept in both body and spirit, and are full of praises to God.

Uvalde Daugherty, writes from Muldrow, I. T.:—"The Lord gave great victory at this place. Best people of town, including merchants, clerks, fell into line, went down and shouted through. The entire Methodist Church, as far as we could see, were in sympathy with us, and many were sanctified. One Druggist's wife who was sanctified will no doubt be a preacher some day. Some thirty were at the altar last service, a number came through. Yours in the battle."

Our meeting held by Bro. Glover, at Dickson, Tenn., did great good. He is a strong preacher—sticks closely to the Word. And every one we have heard speak of him says he certainly is one of the deepest teachers they ever listened to, deeply spiritual, meek and gentle. We thank the Lord for having sent him to us. And the Lord willing we want him again next spring. We want to try to have at least two meetings under the tent next year. We all feel that we are stronger, and that our feet have been planted on "Higher ground." The Lord bless Livino WATNA. Yours in the joy of His service. Inez Buford Baker.

T. G. Harrison writes from Maddox, Ala.:—"I helped Bro. Perkins in a meeting at Shady Grove, and the Lord was with us in convicting power. A few were sanctified, and we praise God for it. From there we went to Wesley Chapel, and held a few day's meeting in which the Lord wonderfully blessed us. Bro. J. S. Gill helped. He is a young but true holiness preacher of power. About 25 were saved and sanctified. This is the oldest Holiness church in this country, and the band there are doing a good work for the Lord. We are looking for the Lord to do wonderful things in the near future, in saving and sanctifying many souls. I begin a meeting at Fernbank, or near there, the first Sunday in November. Would be glad if many Holiness people would come to help in the work."

C. L. Braner, writes:—"We closed out at Mabson, Ala., yesterday the 11th. Had great meeting there. The altar was crowded with penitents and seekers from the beginning, and many prayed through to victory. The people seemed very hungry for the Gospel. One dear old mother about seventy-two years old got saved. It rejoiced my soul greatly to see a precious soul for whom Jesus died, so near the gates of eternity profess faith in Jesus. We left many hungry souls. We feel that the victory on Holiness lines has come to stay in Dale Co. Two young girls and three young men will start soon for the Bible School in Columbus, S. C. Many professed Christians, and most all the preachers, have fought us, and this blessed truth and experience, with all their souls. But bless God, our Father was pleased to give us the victory everywhere! To Jesus be all the glory."

### Good Tidings of Great Joy.

LEILA OWEN STRATTON, LEBANON, TENN.

The love of Christ constraineth me to publish the glad tidings of the great salvation He hath wrought. I love to tell the precious news, and thus share the gladness He is keeping in my heart. Alleluiah!

Not long ago, the Lord put it into the hearts of some brethren in the southern part of this county to build Him a place where His precious truth of Holiness—the gospel in its fullness—might be preached. No one who preaches in the fullness of the Holy Ghost sent down from heaven, minimizes either of the chief characteristics of this wonderful old gospel salvation of the Lord Jesus Christ. And this Tabernacle was built, not that God's truth of entire sanctification alone, might be given in its purity, its power, its sweetness, its strength, but that the great fundamental truth, regeneration, might be preached as well, and the Bible standard for Christian living, which reaches far above man's standard, be held as high as the blessed Holy Spirit, shining on us through Calvary's cross, holds up the standard for us in the word, in regeneration and in sanctification.

This Tabernacle is sixteen miles from Lebanon, near Murfreesboro pike, almost on the county line; and Wilson and Rutherford joined hands in the good work.

I feel I'd be glad to note some of the names, and the records of the work, but the record is on high.—Jesus knows, He the wondrous paymaster, and that is enough. This Tabernacle, one name of which is "Pentecostal Mission," will seat about four hundred, is splendidly built and on a sloping hillside, in a beautiful shady place. There is no debt on it, thank God. And the brethren are planning for a neat wire fence to be built at once, and before the camp-meeting, which we purpose holding next year, the dear Lord willing, they say we are to have a well of water.

Praises be to our Father, the river of water of life all through these eight days flowed clear as a crystal, full and abundant and free; and beloved forty-six souls, precious in His sight, found their heart's need supplied in Christ Jesus. O, it is wonderful and just like our Father to thus verify His unfailing promises, through the power of the Holy Spirit.

He led the meeting, we followed, like a little child, looking ever unto Jesus, His conditions by His rich grace, were met and every service was a victorious one over and over again. I say "I am so glad I belong to Jesus." O the exquisite delight of knowing God!

The dedicatory service was held first Sunday of this month (October), the meeting continuing eight days. The people came during these days and nights, distances of ten to sixteen miles; crowds ranging much of the time, according to the estimate, from four to seven hundred people. The order during services, some of which were between three and four hours in duration, so great was the power of God on His preached word, and the earnest, eager, honest, enquiring hearts, was the most perfect, taking everything into consideration, I have ever known. And as the great crowds dispersed, with few exceptions, this good order and the quiet thoughtfulness, God, through the Holy Spirit, put on all hearts, was still manifest.

Children, young men and women, and older men and women were saved, reclaimed from sad backsliding, and sanctified, according as the Lord made known to them their need. I find it almost hard not to mention some names. There was no surface work there, but the deep quiet work of the Holy Spirit is

going on in special work through some of these lives in the days to follow, and please God, the white harvest fields will have more laborers in them because of this time of refreshing from the Lord. The home life of that community, the place where first of all the religion of Jesus Christ must glow with steady radiance, and the business life, all is transformed by the power of the wondrous Christ. My heart is rich and sweet with praise and thanksgiving, as I write. Glory be to Him, the Father of glory!

I have seen by His grace, this salvation in great power, but many characteristics of this meeting are away beyond anything as yet mine eyes have seen or mine heart known, of the power of the all-conquering, victorious Christ. Bless God! People were saved and sanctified in their homes. Men who had been banded together in traveling the wrong way, agreed among themselves to unite in helping each other on the Kings highway, and came to the altar, and then before the crowds of people among whom they had lived these years, testified of God's work in their hearts, and of the new lives they were to live by His help.

It was beautiful to see them bringing others to the Christ, and to hear them testify, to see God's light on their faces, and hear them, like trusting, obedient children, praying in public. O my Christ, keep them all "willing and obedient," before Thee and perfect that which Thou hast so blessedly begun. There are young girls, young men and boys, as well as those older grown ones, who, as they are absolutely true to Jesus, are in the days and years to come, to be a power for good, in that community. God is giving me this assurance.

He has planted this truth of entire sanctification deep in the hearts of some of the best, most influential people of that, and the adjoining neighborhoods. This meeting, and others to follow these, all are entirely undenominational. The welcome is as full to all, as our Christ's "whosoever will." Several denominations united in attendance and interest, and the beautiful Christian fellowship brought to our remembrance the thought of those days when the world looked on and cried, "see how those Christians love one another."

Two prayer-meetings per week, in different neighborhoods, is one evidence of the progression of the good work. My heart grows tender with love and thankfulness as I live over again the pleasure and privilege of enjoying the hospitality of the different homes into which my dear sister in Christ, Mrs. William Martin, and I were entertained. We couldn't go to them all, but some day, by the grace of God in Christ Jesus, we expect to accept the invitations given here, and visit you all in your homes which Christ is preparing for you in the City not made with hands, eternal in the heavens! Until that glad day, let's each keep true, follow Jesus all the way, until He bids us enter in through the gates open for the faithful, and spend an eternal day with Him, and with each other in glory. Praise His holy name. I mean to go there, don't you? (Eph. 3: 20, Jude 24, Rom. 8: 32.)

LEILA OWEN STRATTON,  
Lebanon, Tenn.

### REQUESTS FOR PRAYER.

A friend requests the prayers of the readers of LIVING WATER, that he may overcome a nervousness which greatly interferes with his delivery when praying in public and testifying for the Lord.

#### In Quietness and Confidence Shall Be Your Strength.

Let nothing make thee sad or fretful,  
Or too regretful,

Be still.

What God hath ordered must be right,  
Then find in this thine own delight.

His will.

Why shouldst thou fill today with sorrow  
About tomorrow,

My heart?

One watches all with care most true;  
Doubt not that He will give thee too  
Thy part.

Only be steadfast; never waver.

Nor seek earth's favor;

But rest.

Thou knowest what God's will must be  
For all His children, so for thee—

The best.

PAUL FLEMING (A. D. 1600-40).



**BIBLE QUESTION CLASS**

Address all communications for this department to Rev. F. R. Nugent, 310 E. Cary St., Richmond, Va.

**WHY DID CHRIST HEAL THE SICK?**

To fulfil prophecy. "He cast out the spirits with His word, and healed all that were sick; that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bore our sicknesses," (Matt. 8: 16, 17).

Because it was a good work. "Wherefore it is lawful to do well on the sabbath days. Then said he to the man, Stretch forth thy hand. And he stretched it forth and it was restored whole, like as the other," (Matt. 12: 12, 13).

Because of His compassion. "And Jesus went forth, and saw a great multitude, and was moved with compassion toward them and healed their sick," (Matt. 14: 14).

To prove His divine rights. "That ye may know that the Son of Man hath power on earth to forgive sins (then saith He to the sick of the palsy) Arise, take up thy bed and go into thine house. And he arose and departed to his house," (Matt. 9: 8, 7).

To undo Satan's work. "The Son of God was manifested, that he might destroy the works of the devil," (1 Jno. 3: 8).

"The patronage of the world is more to be feared than its persecutions."

"The first of our enemies are the wise men, next to them the religious men."

"Which do we think the most of—getting out of the furnace, or pleasing God in it?"

"Two lies of Satan: first, some remnant of goodness in men; second, some mercy with God that will dishonor His justice."

The vision of God—this is the one thing needful for worship and conduct.—George Adam Smith.

The man who stands up and speaks for God ought to spend his days in company with God.—A. M. Fairbairn.

"The best of all is, God is with us," were the words of a dying man, because they had been his living motto.—Exchange,

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# THE MILLENNIUM

By Rev. W. B. Godbey

## CHAPTER III

### MILLENNIAL INAUGURATION, EVANGELIZATION AND ADMINISTRATION.

And to this correspond the words of the prophets, as it has been written: after these things I will return and build again the throne of David which has fallen down and will build again the ruins of the same and will set it up again, in order that the residue of the people may seek out the Lord, even all the Gentiles on whom my name has been called upon them, saith the Lord who doeth all things known from the beginning (Acts 15: 15-17). Here we see the fact clearly revealed conformatory, of the conclusion, that the first great work of the saints constituting the Bridehood will be the evangelization of all the people in the world who have survived the sweeping destruction of the great tribulation, especially among the thousand millions of heathens, now populating the globe, the two hundred and fifty millions of Jews and Mohammedans who received the Old Testament and reject the New, and the two hundred and fifty millions of Roman Catholics who are semi-Pagans, and all of these fifteen hundred millions, among whom the light of God has shone as a dim taper.

There will be vast multitudes still surviving on the earth after the Tribulation has wrought its awful work in the elimination of the unsavable out of the whole world, leaving only such as have not crossed the dead line, thus sending away the Holy Spirit and practically reprobating themselves. No nation will be wholly obliterated by the Tribulation, as we see they will all survive on the earth to the end of time and even on into the celestial age (Rev. 21: 24). The survival among the un-Christianized nations will evidently be larger than where the noonday glory of the Sun of Righteousness has shone in undimmed splendor. Therefore multiplied millions will survive the tribulation and be ready, a glorious harvest ripe for the gospel sickle, when the transfigured saints return from the marriage supper of the Lamb, all thoroughly organized and equipped for the most glorious evangelistic field the angels have ever seen.

For this reason our Lord commands us to preach the gospel to every nation, at the same time promising to return on the throne of His millennial glory, so soon as we shall have fulfilled this great commandment (Matt. 24: 14). Thus you see the great end of the commission is to give every nation a chance for a place in the Bridehood. When we recognize the great fact that the Lord is going to rule the world through the instrumentality of His saints (Rev. 5: 10 and 20) you at once see the pertinency of evangelizing every nation during the gospel age, which precedes the rapture of the Bride, thus securing a sufficient number from every nation, to evangelize and rule that people during the glorious coming kingdom. The Lord wants enough in every nation to preach the gospel and administer the millennial reign of righteous-

ness, peace and love during the blessed Millennium, "when the knowledge of the Lord shall cover the earth as the waters that cover the."

For many reasons the evangelization of the millennial nations will be glorious in the extreme. There will be neither devil nor demon here to antagonize the grand work of gospel grace. The Millennium will be inaugurated by the ejection of Satan, and his incarceration in hell. When he is cast out, all his myrmidons and demouiacal armies will go out. When Lee surrendered to Grant, every soldier in the great South laid down his gun the moment the lightning courier reached him with the thrilling news. So Satan's arrest, ejection and imprisonment will sound the retreat of all the devils from the battlefields of earth. Oh that will be a shouting time, when all lands will resound with the shouts of Immanuel's triumphant warriors, jubilant over the final retreat of Satan's armies from this world, over which they have heroically fought six thousand years. Therefore evangelistic work will be delightful because there will be neither devil nor demon to antagonize. The transfigured saints, who will then preach the gospel to all nations, will neither eat mortal food, need material garments nor transportation by steam, electrical or horse power. We will subsist on angels' food and move *ad libitum*, with angelic velocity; thus preaching round the world in a single day, following the sun and having "no night." We will never again feel weary, sick or sleepy because we will all have our transfigured bodies, forever free from all infirmities incident to frail mortality and probationary life.

The Millennium will be heaven's greatest harvest, when the normal order will be souls sweeping into heaven by millions. Of this we have some wonderful prophetic assurances. "Thou art our sister, be thou the mother of thousands of millions" (Gen. 4:6). "For the promise, that he is to be the heir of the world" (Rom. 4:13). "And in thy seed shall all the families of the earth be blessed" (Acts 3: 25). These paradoxical prophecies will all have their fulfilment during the glorious millennial reign. While the Millennium will be heaven's great harvest, the multitude traveling the King's highway of holiness in platoons, regiments and myriads, the tribulation will be hell's greatest harvest, even surpassing that of the flood, as the world has so many more people now than then.

During this glorious dispensation when the Sun of Righteousness will shine upon all lands with healing in His wings, the normal order will be righteousness, holiness and heaven in the superlative degree; dogfennel and pennyroyal overgrowing the road to hell, for ages thronged by millions while Satan sat upon his ebony throne and ruled all nations, wrapping them in the crepusculum of spiritual night, using thousands of carnal churches as cradles with North Pole pastors to rock them

gently and sing lullabies over them, at the same time like the vampire of South America, which fays his victim meanwhile he sucks away his life blood, till the dark shadow of the grim monster eclipses his mortal life.

"Blessed and holy is the one having part in the first resurrection; over these the second death shall have no power, but they shall be priests of God and Christ and reign with Him a thousand years" (Rev. 20:6). Having made them unto our God a kingdom and priest and they shall reign upon the earth (Rev. 5:10). These Scriptures are too clear to possibly be misunderstood by the candid reader. You see they positively certify that the saints will rule the world as the subordinates of Christ during the glorious millennial theocracy, when our glorified Lord will reign in person throughout the earth. While, as above seen, the apostles will be the chief rulers of all nations, the millennial government will utilize all the members of the Bridehood as the subordinates of Christ in this universal theocracy. Among the countless millions identified with the Bridehood, there will be every conceivable diversity of talent, culture and capacity of talent, thus adapting the saints to every conceivable attitude appertaining to all the nations and tribes, living upon the face of the whole earth. Thus the infinite and infallible wisdom of our Lord will adjust every member of the Bridehood to the office and ministry, homogenous to His character, adaptism and ability; so the government will be perfect, as all the saints employed in the administration will have passed the third degree of grace, thus receiving the glorified spirit, soul and body.

Justification saves us from condemnation; sanctification from depravity, and glorification from infirmities. The millennial administration will be exclusive to the glorified saints of the Bridehood, all having their transfigured bodies. Hence you see they will all be free from all infirmities, so perfectly understanding the work committed to them and having so glorious an illumination of the indwelling Spirit and so perfect their knowledge of the Lord's word and will as to preclude mistakes.

A very serious mistake prevails even to some extent among holiness people, i. e., that "the first resurrection" is spiritual, received in regeneration, and the "second" physical, received when the body is raised from the dead. This is utterly untrue and inevitably plunges headlong into the Swedenborgian heresy, which repudiates the resurrection of the body, making it all spiritual and thus flatly contradictory of the powerful preaching of Jesus and Paul, so stalwartly confirmatory of the glorious doctrine of corporal resurrection, so exceedingly consolatory and inspiring to the saints, to know that in the triumphant redemption of our Lord, these mortal bodies are not forgotten, but received a conspicuous place, being raised from death and mortality, transfigured, spiritualized and glorified, to fly with the velocity of angels, reinhabited by our immortal spirits, never again to be separated, but soul and body shine and shout through all eternity. Settle this point now and forever in your own mind, and know once for all that "the first resurrection" here mentioned is not merely spiritual, in regener-



ation, but literal and means this mortal body, which will be transfigured and forever immortalized, in a moment when the trumpet sounds (1 Cor. 15:52).

Hence you see the two resurrections are clear and distinctly revealed; the first before the Millennium, including only the members of the Bridehood" (Rev. 20:6), and "the second," after the Millennium, immediately preceding the final judgment (Rev. 20,11-15). Therefore the Scripture is clear and explicit revelatory of the first resurrection, when the Lord comes for His Bride, just before the great tribulation (Dan. 12:1-4), and the other immediately preceding the final judgment, at the end of time after the Millennium. You see from these Scriptures that the millennial administration, under Christ, will be restricted to the saints, constituting His Bridehood.

**DEATHS**

**Cortis Needham.**

The 16 day of August, 1903, was a sad day in the vicinity of Willow Grove, Tenn. Death entered the home of Mr. and Mrs. W. R. Needham, and carried away their beloved son, Cortis, as he was familiarly called, to "that sweet haven of rest." He had been teaching school one week and four days, when he was taken sick and carried home, only to die. Sometimes we think the ways of the Lord are mysterious and hard to understand, but we know "He doeth all things well."

"His sweet to know that he died as he lived, an honest, good Christian young man. It was my pleasure to know him from childhood till the day of his death, and if he had a single evil quality I never found it out. He was a noble young man of rare influence and ability with sinners. His neighbors and friends say of him, "he never had an enemy, and we could have spared any other young man with less loss." He professed faith in Christ eight years ago and attached himself to the M. E. Church, South. It was his happy lot to be blessed with Christian parents, who by precept and example, taught him from the cradle to the grave that to be a Christian was the true aim of life.

"They were very devoted to him and he was no less devoted to his parents, brothers, and sisters. I have heard young men, who were out of Christ, say "I could never doubt the reality of religion after having known Cortis. We had planned such a long life of usefulness for him, as a mouth-piece for the Master, but the Lord said "It is enough, come up higher."

His remains were interred at Fellowship, Aug 17, services conducted by Rev's S. B. Hall, Thos. F. Kellum and W. S. Guthrie. Now let me say to the bereaved ones, grieve not, but lean on the everlasting arms of Jesus and quietly listen while He speaks words of comfort and cheer to your troubled hear s. Oh! there at last, life's trials past We'll meet our loved one more, Whose feet have trod the path of God— Not lost but gone before.

Mrs. Thos. F. Kellum.

Clifton, Tenn.

**Mrs. Julia Richardson.**

Mrs. Julia E. Richardson, wife of A. C. Richardson died at her home in Cookville, Tenn., Sep. 19, 1903, of typhoid fever, and was laid to rest in the Cookville, cemetery. Sister Richardson was born March 27th, 1865. She was a devout Christian, having been saved and sanctified during Bro. H. G. Rodger's tent meeting at this place one year ago last June, and since that time has lived that sweet, humble life which was a daily testimony to all who knew her. She was not afraid to die, and spoke of death as just crossing the river and said, "she was in Jesus' hands." As her eyes turned from the faces of friends, they seemed to look into heaven and her last words were "Mother and brother" as tho' they met her. She leaves a husband and six children to mourn her loss—one less at home, one more in heaven. One by one our friends

and love ones leave us in sadness and in sorrow on this side, while they go to solve the mysterious beyond. Our hearts are saddened and there is a vacancy in our ranks by the departure of Sister Richardson. Her many good noble deeds and loving service to others will never be forgotten. She was a good woman, refined, gentle, thoughtful of others, a meek and lowly follower of her Master, loved and esteemed by all who knew her, charitable to others, she never thought evil of anyone, and was ever ready with helpful sympathy to those in distress. May her vacant place in our hearts, in our homes and in our church, be but a reminder that an Omnipotent hand rules the universe and that hand plucked only the ripe sheaf and garnered it among the jewels of earth to await our coming. Mrs. Lizzie Willbite.

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