

LIVING WATER

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

J. O. McCLURKAN, EDITOR
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Why Are Not More Sinners Converted?

Being Extracts From a Sermon Preached in 1850, And Now No Longer In Print

BY C. G. FINNEY, OF THE OBERLIN COLLEGIATE INSTITUTE

"Lo! I am with you alway, even unto the end of the world."—Matt. 28:19, 20

1. The churches for a long time have practically forgotten that the conversion of the world is the great business assigned them—the great and only business they have in the world.

They have practically forgotten that, and have come to suppose they have very much the same business as other men. They have ceased to regard the conversion of men as their peculiar great and only business in the world; for they are, evidently, living for other ends, and for the promotion of other objects. Now do you suppose that the impression made upon the world by the Church is that they are a company of missionaries, whose great and only object is to convert the world to Christ? If the Church is to be successful, the world must understand that every Christian is a missionary—and that their business is to convert men to God, that this is the great and only end for which they live. When the world understands this, the work of conversion will go forward and not before. While the Church continues to forget its mission, the Church is the great stumbling-block in the way of the conversion of the world.

A Selfish Religion

2. Another reason why the work has not been done long ago, and is not now rapidly going forward, is the church is seeking to be COMFORTABLE rather than USEFUL. The great mass of professors are making their own comfort, temporal and spiritual, the great end for which they live. Now does this conduct harmonize with the conduct of Jesus Christ? His whole life from beginning to end testifies to the contrary; He lived not to please Himself, but labored and toiled, and suffered for the glory of God and the good of man.

3. But let me say, that the Church not having secured this end, it has come to pass as might be supposed, that Christians have

failed to be either comfortable or useful. The Church should understand that their great and only concern is to do the work which God has required of them, and that the doing of this is indispensable to their real comfort. Christians have been drawn aside from their proper work, and are living so much to themselves that they have libeled Christianity and have not exhibited it in its living power, either as a peace-giving religion, or a religion that has power with God and man.

Religion Misrepresented

4. This leads me to say again: in thus do-



FINNEY'S OLD CHURCH, OBERLIN, OHIO.

ing, the church has failed to develop a full and true idea of what religion is. Now if Christians live without a true idea of what real religion is, what impression can the world get of the religion of Jesus Christ? Do you suppose that, if Jesus had lived to promote His own personal comfort and to please Himself, anybody would have got the impression that He was living for the salvation of men—that His great aim was to bring them to God? Would this have been the impression made upon His immediate disciples, and would the effect of this have been developed in their minds and manifested in their actions? But the fact is, the great idea that stood boldly and prominently out in the minds of His dis-

ciples and Apostles was, that He did not live to Himself but solely and entirely for the promotion of the object which He came on earth to accomplish. He laid Himself upon the altar most unreservedly, and His immediate disciples and followers did the same. But the church has failed to do this. The Church has not even made the people understand what the religion of Christ is. Why has the church failed to accomplish her great and only mission upon earth? Has the promise run out which says, "Lo, I am with you alway, even unto the end of the world?"

Has the Church lost her hold upon Christ? or, has the promise of Christ expired? Brethren, which is it?

The Entire Church Needed

5. Let me say again: The churches have relinquished their own personal, individual efforts. They have sadly neglected to come in contact with sinners in order that they might bring them to the Savior. Men are dying and being eternally lost on every side and they put forth no effort to save them. Such professors say by their conduct, which is more powerful than words, that they do not believe the Bible to be true.

6. But let me say again: There is a strong disposition on the part of both ministers and laymen to consider the work of the conversion of souls to be the peculiar work of the ministry. It seems to be thought that ministers have been chosen and delegated by the Church to perform the work which Christ has assigned to the Church. Ministers are the officers of Christ's great Army, they are to lead on the sacramental hosts of God's elect to the great battle against sin. But what is the case now? Why the army has turned aside and sent the officers to do all the fighting. Ministers must teach their people to work as well as feed them. The entire Church must be marshalled into one great army. Every man and every woman must each have a part. The women have

been too much overlooked—their services should be fully employed.

Unbelief—the Great Hindrance

7. The unbelief of professors stands greatly in the way of the conversion of sinners. Now this unbelief comes out in various forms.

First it manifests itself in the little concern evinced for the salvation of sinners. Now how wonderful and how shocking it is, that so little apparent concern is felt by professors of religion for the impenitent around them. They say that sinners are dying in great numbers and going to hell; but they can eat and sleep and enjoy themselves, without apparently one pulsation of agony concerning them. Now how is this? Why it is the result of their shocking unbelief.

Secondly, this unbelief manifests itself in the slight interest that is felt in the conversion of sinners. How shocked have I been many times, when sinners have been converted, to see the great indifference that has been manifested by professors of religion. They seem to have no interest in it. Let me ask, would this be so if professors of religion looked upon the conversion of a sinner as a wonderful thing? And is it not so? A sinner, born of God! plucked as a brank from burling! Made an heir of God and a joint heir with Jesus

Christ! Is there nothing wonderful and glorious in all this? Now, if this was believed by the Church they would shout for joy when a sinner was converted, and only conceive what effect such conduct would have upon the wicked and impenitent around them!

Thirdly. Another manifestation of unbelief is that there is but little confidence in the power of prayer. As there is so little faith in the efficacy of prayer, there is but little practice of prayer; no wonder then that the Church does not succeed.

Sudden Conversions Discounted

Fourthly. There is but little confidence in the promise of this text, "Lo! I am with you alway, even unto the end of the world." As a matter of fact the Church does not expect the world to be converted.

Ministers preach without expecting their sermons to take effect; and when sinners are converted they can hardly believe it. Many professors of religion, and ministers too, have got into such a state of unbelief, that if God should strike a sinner right down before their eyes they would not believe it. I have sometimes been afraid to preach in the presence of a number of unbelieving, cold hearted professors, lest they should commit the unpardonable sin.

I remember well at one place I was preaching, an official of the church stood close by the pulpit; and as I was preaching, the Word took hold with great power on many persons in the congregation, and the Spirit of God struck one sinner right down at the feet of this elder. And what did he do? Why, he said to the penitent sinner, "Get thee behind me, Satan!" He thought the work of the Spirit had been the work of the devil. Now mark! I have kept my eye on that man for years, and ever since that solemn occasion he has just been like a withered stock.

Now when the Church have any faith in the power of the Gospel, and have any confidence in prayer, they will always be expecting conversions, and be prepared for them. I have known unbelief, both in ministers and churches, to be so great that they had no confidence in sudden conversions. Brethren, there is a wonderful sight of infidelity in the Church with respect to the Truth of God taking immediate effect. They do not expect God will do what He says He will, neither will they acknowledge His Hand when He does do it. They insult God and grieve the Holy Spirit. Now this fearful state of things must cease before the world will be converted.—Sel.

The "Hundred Blessing" Trick

By A. M. Hills, President Texas Holiness University, Greenville, Texas

The writer was invited some years ago to attend a Monday morning minister's meeting in a large city of the North. A book that advocated the second blessing was reviewed by an evangelist before the brethren. It was a gingerly treatment of the book. The spirit of it was this: "Take care, brethren! We would better beware how we accept any such novel views! This matter of a second work of grace, or a second blessing is very doubtful and we should be very slow and very cautious about entertaining such a doctrine!"

The writer, being then also in the evangelistic work, was asked to make a few remarks. The book was heartily endorsed as having the ring of the true metal. Finney and Mahan and Wesley were quoted on the importance of the Pentecostal experience, for the cleansing of the heart, a second epochal experience of the soul.

It was true that a gray-haired Doctor of Divinity arose and said with a touch of condescension and sarcasm, "The brother talks about a second blessing, why, I have had a HUNDRED BLESSINGS!" It sounded very fine and very conclusive. The brethren laughed at the writer and at the author of the book—a man of world-wide fame. The meeting closed and they all sat down to dinner, sublimely contented with their carnal selves, and as ignorant of the meaning and need of a second work of grace as if Jesus had never prayed for the sanctification of believers, and

had never charged them to tarry for the baptism with the Holy Ghost.

This is what I call "the hundred blessing trick" of the devil. A man sits in a religious meeting and feels his sensibilities stirred somewhat and an uplift of his religious emotions and he calls it a *spiritual blessing*. The carnal "old man" within smiles at the delusion, and deceitfully suggests that this is the real Pentecostal experience! And as such stirrings of the emotions may easily occur a hundred times, the man boasts of his "hundred blessings," while old carnality snickers at the unutterable foolishness!

Now; no man that talks of "a hundred blessings," ever got "the second blessing, properly so-called," as John Wesley described it, and the one which we are writing about. If one ever gets it, he will never talk about it flippantly, and he will know that he would never live long enough to get it "a hundred times."

There will be an abiding memory of a painful experience, a meeting with God by some brook Jabbok, and a midnight wrestling with the Infinite with death-pangs of soul. He will remember such a sinking of the will into the will of God as no man ever makes without a struggle of heart with the protests of the inner self. He will recall a consecration such as the average Christian never dreams of, a surrendering not of evil habits and of harmful vices, but of *all good things*; a giving up of talents and possessions as if they were but baubles, a count-

ing of friends and reputation and ambitions and aims as nothing, for the excellency of this blessing. There will be a recollection of bringing out at the call of God the fairest treasure of the heart, the Son Isaac, and binding him on the altar amid sobs and groans as if the heart would break and die.

The heart does break. It breaks with the old self, and the old past and the old loves and lovers, and delights. And the heart dies, dies to the world and its applause, to all the customs, fashions, laws, of those who hate the humbling cross. Ah, it is a crucifixion, a literal *crucifixion*! And when, since the beginning of time, have crucifixions been easy, or a death on the cross a thing to be spoken of lightly or soon forgotten?

And there will be a memory that after the scourging was endured, and the nails were driven, and the heart was pierced and broken, and the sacrifice was complete, and faith looked up in waiting expectancy, then, the God that answers by fire responded, and the fire fell and consumed the sacrifice!

Then Holy Spirit fire cleansed away the body of sin and made the heart holy and acceptable to God. The life suddenly emerged from a morning twilight experience to the effulgence of mid-day. Power came, also, from the dynamo of the skies, and the gladness of heaven was begun in the soul.

Let not the reader imagine for one moment, that anyone has ever been to the cross on which his "old man was crucified," and then talked of "a hundred blessings!"

Another device of Satan similar in its purpose and effect to the above is that of rejecting the baptism with the Holy Spirit, under the show of superior piety. It has spread quite widely over the country starting from one man of repute and repeated endlessly. Ask people if they have had the Pentecostal experience, and with a peculiarly self-satisfied air, they assure you that they have not sought it, and do not care for it for they have Him. Their motto and their fad is "Not it but HIM." It sounds beautiful and wise and pious. There is quite an odor of sanctity about it.

Now it would be entirely satisfactory to have the Holy Spirit filling and keeping the heart clean and empowered for service. But that brings a most decided experience, the Pentecostal IT. When the early church was baptized with the Holy Ghost, and the curious crowd had run together to witness the demonstrations of the Pentecostal chamber, Peter stood up and said, "Ye men of Judea, THIS IS THAT which was spoken of the prophet Joel." "THIS IS THAT!" There was a spiritual experience on hand of a most decided character. "IT" was prayed for by Christ. "IT" was promised on the day of the ascension. "IT" came upon sons and daughters, and young men and old men, and on servants and handmaidens just as Joel had predicted. Peter declared many years afterward that "it" was a *cleansing of their hearts by faith*.

Who can believe for a moment that if anyone had asked the apostles that morning if they had the sanctification that Jesus prayed for, Peter would have shrugged his shoulders and said with a complacent sneer, "O we are not caring for any IT: we have Him." They did have "Him," for He had come; but when He came, He brought the "it" along with Him. And what is still more comforting, as long as the Holy Spirit abides, the "it" will abide with him in the adoring heart.

As Brother Ruth has pertinently observed "not it but Him" sounds very nice, and to the unsophisticated has the semblance of deep spirituality and superiority of experience, but the Bible student with knowledge of the Satanic devices, and the traits and tricks of the "old man," at once understands that in most instances such a speech is simply a "take off" and an evasive dodge generated by a lack of spirituality and antipathy to a definite experience of heart purity obtained by entire sanctification. We have found that the carnal mind does not object to seeking a "deeper work of grace," or "a baptism of power for service," or, "more of the Holy Spirit," so long as there is no insistence on the eradication and destruction of carnality.

The same people tell us they are not concerned about the blessing for they have "the Bless-er." That shows of course that they are way ahead of the Apostle Paul for he wrote to the Ephesians, (1:3-4) "Blessed be the God and Father of our Lord Jesus Christ, who hath bless-

ed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we SHOULD BE HOLY AND WITHOUT BLAME BEFORE HIM IN LOVE." Paul evidently felt that this holiness was a blessing for which God was to be praised forever.

The chief of the apostles gloried in the second blessing of sanctification, and wrote to the Romans that he was sure when he came to them he would come "in the fulness of the blessing."

He prayed for the Thessalonians, "Now the God of peace himself sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of the Lord Jesus Christ. Faithful is he that calleth you who also who will do IT." It seems therefore that the great apostle deeply prized the blessing of sanctification, prayed often and fervently that Christians might obtain it, and referred to it as "IT."

Let us not, then, be deluded by any of these high sounding phrases; these showy and glittering generalities, that are intended to turn us aside from the great blessing of sanctification as an unimportant thing after all. No mistake can well be greater. It is aimed at the very experience for which Jesus prayed in his intercessory prayer that His disciples might have. Paul referred to it in more than seventy passages of Scripture. He prayed nine prayers that Christian believers might become sanctified. Fourteen times he commanded believers to obtain this blessing. In urging upon them this Pentecostal experience he used the verb "sanctify" in its various tenses, sixteen times, the noun "sanctification" nine times; "rigeteousness" eight times; "perfect" seven times; and "holiness" five times, besides many other synonymous words.

It is therefore absolutely certain that the apostle urged upon Christian believers the second experience of sanctification through the baptism with the Holy Spirit; and it is a sly device of Satan to turn believers away from this all important blessing by a lot of frothy talk about "a hundred blessings!" and "the blessing" or "the Bless-er," and "IT," or "HIM."

He who falls into this entangling net of the devil is more than likely to lose both and all.

Speaking Of And To

I think it was Fenelon who said: "A lover prizes half an hour's converse with the beloved one infinitely beyond a whole day passed in speaking of her to another." Glorious, indeed, it is to speak of our Lord's excellency to others, and to set forth His truth; but as regards our solitary hours, what joy can equal the realization of our oneness with Him, by mutual interchange of heavenly friendship.—Selected.

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The Filling of the Spirit

By C. I. Scofield

The conditions of being filled with the Holy Spirit are both negative and positive.

The first of the negative conditions is stated in Ephesians 4: 30, 31. "Grieve not the Holy Spirit of God." The things which grieve the Spirit are unholy things allowed in the life. Some of these are enumerated in verse 31, "Bitterness, and wrath, and anger, and clamor, and evil speaking, with all malice." All these grieve the Spirit when allowed in the believer's life.

Everything here depends upon the assent of the will. Temptations to these sins do not grieve the Spirit, nor are temptations sins until the will consents to them. Our complex nature is like an empire of many provinces. Before conversion this empire (though we were unconscious of it) was ruled by Satan (Eph. 2:2) through self as viceroy. Now Christ is enthroned through the Spirit. But the dethroned ruler seeks ever the recovery of his dominion in whole, or in part; and the assent of the human will to any manifestation of the natural heart is the re-enthronement of self and, in so far as self is allowed to act, the dethronement of Christ's vicegerent, the Spirit. It is not that He abandons us: the "grieving away" the Spirit is an unbiblical notion, but a grieved Spirit is not an all-filling Spirit.

The immediate consequence of the restriction of the sphere of the Spirit's authority is loss of blessing and victory in the inner life, and loss of power in the outer life.

The second negative condition is stated in I. Thessalonians 5:19. "Quench not the Spirit." We quench the Spirit when we refuse to speak for Christ when consciously moved to do so by Him. It may seem a very small thing to us, but we are not qualified to judge concerning small and great in the estimation of God. In His work immense results often follow seemingly unimportant actions. We quench the Spirit when we refuse His call to definite service, or absolutely sovereignty over our service as to what, where, and how we shall serve Christ. So long as His servants are influenced in the place, kind, or method of their service by considerations of agreeableness, worldly advantage, salary and like motives, they may not hope to know His fulness.

The first three positive conditions of the filling with the Holy Spirit are, Yieldedness, Faith and Prayer. One who has yielded self, and all known sin, unreservedly to the authority of Christ is on taking ground. He has but to believe that Christ is able and willing to fill him, and definitely to "receive" the fulness of the Spirit in the very same way that he received the forgiveness of his sins at conversion. Then live a life of prayer, bathe your service in it and your life will continue to develop in fruitfulness, for the filling with the Spirit is both an act and a process; its continuance depends upon the quiet, restful maintenance of the conditions.—Christian and Missionary alliance.

Characteristic Differences of the Gospels

BY E. P. MARVIN.

Why has God given us four lives of Christ instead of one? Are these only corroboratory and supplemental, or is there another important design?

A stereoscope gives a solid view by two view-points, and here we get a still more complete view of Christ by the use of four view-points. Harmonies of the gospels are useful, but the differences of the gospels, not accidental or contradictory, are also good in Christian evidences.

It is said that a will disposing of a vast estate, was brought into court, and the signature of the codicil was found to be a perfect facsimile of the signature to the will. It was argued that although a man always signs his name in a similar way, no one but an expert with special designs would produce such a facsimile, and the will was broken on the ground of forgery.

So if the four gospels were facsimiles in the minutia, infidels might argue collusion, falsehood and fraud. These incidental differences which are not contradictions, are incidental evidences of honesty and truthfulness.

The early Church thought these gospels were symbolized by the composit Cherubim in Rev. 4: 7—the lion, the ox, the man and the eagle. Matthew gives us the Gospel of the King and Kingdom—Christ the Lion of the Tribe of Judah.

He was a Publican, a government official, and thus qualified to present this view of Christ. He reports how both John and Christ came preaching "The Kingdom of Heaven is at hand," and he speaks of the King and Kingdom more times than all the other evangelists.

He gives the prophecy of the place where the King should be born and traces His genealogy through King David. In the Sermon on the Mount he records the Laws of the Kingdom, and in Matt. XIII he gives us the Mysteries of the Kingdom of Heaven.

In the discourses, parables and prophecies of chapters XXIV and XXV he gives us the closing scenes of the dispensation and the establishment of the Messianic Kingdom.

2. Mark, who was himself a servant, presents Christ from the view-point of a Servant—symbolized by the Ox.

Here Christ is presented in patient service and self-sacrifice. Omitting the account of his birth and early years, we are brought at once to service as the main thing for record, with words like "forthwith," "straitway," "immediately."

No long discourses are recorded and only four parables. We learn that talking and walking should agree, and read of more doings than sayings. Many details of minute events and personal appearance are recorded. The Master says: "My Father worketh hitherto and I work." Then we read that the disciples

went forth to work, the Lord working with them.)

3. In Luke we have the gospel of the Son of man symbolized by the face of a Man.

Luke was a beloved Gentile physician, with wide sympathy for mankind, and he presents Jesus Christ as "drawing with the bands of a man."

He gives the fullest account of the birth and early life of Jesus, with the sayings of the angel, Zacharias, Elizabeth, Mary, Anna and Simeon. We have here His baptism, His instructions to various classes, teaching in the synagogue, raising the widow's son and Jairus' daughter. Then we have recorded the wonderful gospel parable of the Great Supper, the Good Samaritan, and the still more wonderful triple parable of The Lost Sheep, The Lost Coin and The Lost Son, showing how God the Father, Son and Spirit seeks and saves the lost.

4. John gives us the Gospel of the Son of God—the Eagle Gospel.

Here we have man and God in most close and blessed fellowship. Christ is revealed as Immanuel, God with us.

This gospel is not synoptic, but it stands out alone, diverse from the other three.

He begins with unfolding the Eternal Word, somewhat like Moses in Genesis. He records no parables but six miracles, five of them new. He records the discourse with Nicodemus and the woman at the well. He unfolds teachings on eternal life, the Holy Spirit and the Second Coming of Christ. He omits the prayer and agony in the Garden, and records seen connected with the resurrection and the forty days before the ascension.

Thus we get a wonderful view of Christ from four sides. As a King let us obey Him; as a Servant let us imitate Him; as the Son of man let us love Him; and as the Son of God let us adore Him.

Lockport, N. Y.

No Time

A Sabbath-breaker, having no time for anything but "business" seven days in the week, was asked one morning at breakfast: "Have you heard of the death of Mr. D.——?"

"Ah, no; is he dead? Well, it is very different with me; I am so engaged in business that I could not find time to die."

Shortly he passed into another room, and fell headlong on the floor a corpse.

"How awful," you say. Yes, but unless "ye repent ye shall likewise perish." Sabbath desecrator, swearer, scoffer, unclean sinner, impure and filthy in thought, word and deed, beware of the lightnings of God's righteous judgments, but of this be sure, that "Jesus Christ came into the world to save sinners," and that He died and rose, and intercedes for you.—Sel'

A Delightful Interruption

S. C. Todd.

Dr. Cheng, who was one of the first converts in Macao last year, like Luke the beloved physician, deals out spiritual as well as physical medicine. We hear that everywhere he goes he tells out the good news. Only a few Sundays ago a well dressed Chinese woman with little feet appeared at our door just as the morning service was coming to a close. Close behind her hobbled an aged woman staff in hand, who but for her little feet might have resembled a patriarch. They announced that they brought a letter for the Pastor from Dr. Cheng. We little realized the blessed news within that queer red and white Chinese envelope, but our teacher soon deciphered the strange Chinese characters. This old woman of eighty was interested in the gospel and he had advised her to come to Macao that she might be the more thoroughly taught. Soon my good wife had the story from her own lips. For four score years she worshipped idols but her heart had no peace. Recently she heard of Christ and this brought such joy to her heart that she *must* hear more; with her advanced years she could not delay lest death come before the true light had reached her, and so she had moved to Macao to learn more. You can easily imagine the inspiration of such a scene. Her hair white with age, her feet almost in the grave, her pleading face! Can we forget it? Oh that hundreds at home might have seen it, surely they would hasten to this land where the multitudes die in endless night.

Macao, China.

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"Jesus must, will, and does save the man who honestly cries to Him."

"Get God, and He'll bring all else with Him. Lose God, and you'll lose all worth having."

"You cannot desire more than God desires to bestow. According to your faith, so shall it be done unto you."

You cannot have your own way, there is no such thing. It is God's way or the devil's way. Which will you choose?—Sel.

There is no doubt that the baptism with the Holy Spirit is everything in the sense of being wholly indispensable to success for God.—Ex.

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Is this asking largely, considering that the lives of so many of our readers are entirely consecrated to God? We think not.

A Quiver of Arrows

ILLUSTRATIONS FOR CHRISTIAN WORKERS

Divine Light Needed to Reveal Divine Truth.—A gentleman spent an hour with Tennyson; had read his "In Memoriam;" could not understand ten or twelve passages; asked for an explanation. The poet gave him the clue; all seemed quite simple, and he wondered that he had not fully understood them before. So with God's truth. His Spirit guides us into its hidden meaning, gives the key to unlock the secrets contained therein.—Rev. J. C. Harrison.

God's Law Irsome to the Sinner.—"The reason why we hate that law," said some idolaters to a zealous missionary, "is because it is holy, and therefore it is we destroy it. If it would allow us to rob freely, if it dispensed with our paying the tribute which the king exacts, if it taught us to be revenged of our enemies, and give way to our passions, without being exposed to the consequences of debauchery, we would heartily embrace it; because it so severely curbs our inclination, therefore we reject it, and do demand you the catechist to depart out of the province immediately.—Sel."

Goodness and Severity.—A Filipino good Samaritan treated the wounds of some of Lieut. Gilmore's men in a way that seemed to them at first cruel. He ran into the woods, hastily gathered large leaves, squeezed out of them white liquid and let it run into their wounds. At first it burned like fire and seemed almost unendurable, but in ten minutes the pain and the fever were both gone. Then they gratefully shook his hand. God uses severe means often to convince us of sin, but how gracious and graceful is the repentance that follows—the peace after the pain.—Ex.

- Some Little Things You Might Do*
- You might pass out a tract or card to an unsaved friend.
 - You might send a bouquet of flowers to some sick chamber.
 - You might shake hands with some stranger who comes to church Sunday morning.
 - You might commit a verse of Scripture each week.
 - You might speak to the milk-man, the gas-man, the grocery-man or some one else who comes to your door, about their souls.
 - You might take time to pray in secret for God's blessing upon yourself and others.
 - You might select some unsaved friend and pray and work until that friend is saved.
 - You will surely get ahead better in your Christian life if you will only do some of these things. Begin NOW.—Soul-Winner.

Beautiful Answers

A Persian pupil of the Abbe Sicord gave the following extraordinary answers:

- "What is gratitude?"
- "Gratitude is the memory of the heart."
- "What is hope?"
- "Hope is the blossom of happiness."
- "What is the difference between hope and desire?"
- "Desire is a tree in leaf; hope is a tree in flower, and enjoyment is a tree in fruit."
- "What is eternity?"
- "A day without yesterday or to-morrow; a line that has no end."
- "What is time?"
- "A line that has two ends, a path which begins in the cradle and ends in the tomb."
- "What is God?"
- "The necessary Being, the Son of eternity, the Merchant of nature, the Eye of justice, the Watchmaker of the universe, the Soul of the world."—Exchange.

Too Late

There is a story told of a lady who had a case at law that caused her much concern. She went to an attorney and asked him to take it up, and he was disposed to do so, although the case was a bad one, but he said, "If you will commit it to my hands, I can carry you through." Day after after day she dallied and delayed, until at last the summons came to her that the case was coming on for hearing and she must at once decide upon her course of defence. She hastened to the attorney and said, "I am ready now to give you the case." His answer filled her with confusion and despair. "Madame," he said, "it is too late. I would have taken your case if you had come to me sooner, and I could have carried you through. I was willing to act as your attorney, but within the last few days I have been appointed to be your judge, and when the case comes up for hearing, I must sit upon it not as your friend, but as an impartial arbiter of your fate. You should have come to me before."

The illustration needs no application. This is the day of grace. To-morrow will be the day of judgment. Oh, take the Savior as your Advocate before you have to meet Him as your Judge.—Sel.

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will send a copy of LIVING WATER to a friend for five months. If he should like it and send it to a friend, and so on, could you estimate the good that would be done?

JUDGMENT.

The believer's sins are atoned for and put away through the sacrifice of Jesus Christ. Under the old dispensation punishment often followed transgression, and through it others were warned. Let us be instructed by some instances of retribution that have taken place under the dispensation of grace. "Herod the Great, the slayer of the innocents and first persecutor of Christianity, was overwhelmed with agonizing disease, and his family was extinct in a hundred years. Pilate, who condemned Christ, committed suicide. Nero attempted to take his life, but, failing through cowardice, called others to his aid. The persecutor Domitian was murdered by his own people. So was it with the emperors Caius, Severus and Heliogabalus. Scarcely one of the prominent persecutors escaped. Claudius was eaten by worms. Decius, Gallus, Aurelian, Maximin—all died deaths of violence. Maximin put out the eyes of thousands of Christians; soon after which a fearful disease of the eyes broke out among his people, of which he himself died in great agony. Valens, who caused four score presbyters to be sent to sea in a ship and burnt alive, himself, defeated by the Goths, was burnt alive." "Thinkest thou this, O man. . . or despisest thou the riches of His goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance?" Rom. 2: 3.—Word and Work.

Making Money

Just for the sake of making money is not apt to make manhood. I have heard of a Scotch Laird who made his servant pay him a shilling a hour for working in his own garden, that he might enjoy with the recreation the intense pleasure of accumulating.

A Mr. Taylor, of London, who had amassed a fortune, decided while on his death-bed that he would give a thousand pounds to some benevolent object. While the committee were drawing the papers, the dying man said, "Gentlemen, will you not allow me ten per cent for cash payment?"

They of course agreed, and the miser died, pleased with the thought that he had made one hundred pounds by a sharp bargain. You may not be as mean as old Ostewalde, the Parisian banker, who refused to order beef for his broth while he was dying, because he could not think of what he would do with the beef after he had drunk the broth. You may not be as mean as a man of whom I heard who refused to get up on a Sunday morning and go with his wife to church, unless she would pay him regularly ten cents for the effort, acknowledging to a friend that he had been so accustomed to act with a view of making money that he had become incapable of action without it.—Union Gospel News.

ONLY 15 MORE DAYS

before our special offer on page 16 expires. "Make hay while the sun shines."

WATERS FROM THE SANCTUARY

Ezek. 47:1-10

Mrs. May Mabbette Anderson, Avondale, Alabama

"TAKE TIME."

The following, from Andrew Murray, is worth prayerful pondering:

"Take time to be separate from all friends and all duties; all cares and all joys; time to be still and quiet before God.

"Take time not only to secure stillness from man and the world, but from self and its energy. Let the Word and prayer be very precious; but remember, even these may hinder the quiet waiting.

"The activity of the mind in studying the Word or giving expression to its thoughts in prayer; the activities of the heart, with its desires and hopes and fears, may so engage us that we do not come to the still waiting on the All Glorious One.

"Tho' at first it may appear difficult to know how thus quietly to wait, with the activities of the mind and heart for a time subdued, every effort after it will be rewarded; we shall find that it grows upon us, and the little season of silent worship will bring

a peace and a rest that give a blessing not only in prayer, but all the day."

The writer was thrilled with joy when the above brief but pregnant clipping recently met her eye. Of all living writers, Andrew Murray is, to her, one of the most deeply spiritual and helpful. He is also safe; free from theories and "fads," and so truly filled with God that his least utterances are weighty.

While still too feeble to fill her page as she had hoped to fill it ere this she feels that this brief extract contains sufficient vital truth to make amends for its brevity.

Do not read it hastily and then dismiss it. Many are in too great a rush after God ever to truly know Him in intimate communion and fellowship. He is only thus known in perfect quietness of soul.

Study Mr. Murray's words thoughtfully, then ask God to lead you into the quiet waiting before Him needful to insure acceptable worship before the Father, and heart communion with Jesus.

Useless Adornments

By Geo. D. Watson

Just because a few persons go to an extreme in harping on dress and outward adorning, the great majority of so-called holiness people seem to pay no attention to the extravagance in dress and jewelry which is swamping so many souls in darkness. There are some of the holiness people so fastidious and squeamish that they cannot bear to have their outer adornments alluded to without showing an uneasiness. It is true that we must drive mainly at the heart and get that right; but poor human nature is so slow to learn that we must, according to God's word, look after the practical details of holiness as well as the doctrine and experience. It is a shame to see so many professing holiness all dangled off in the heathenish habit of jewelry. You say where is the dividing line in this matter of what, and what not, to put on! I say that in legitimate articles of dress, no one can draw the absolute line, but in articles of jewelry which are absolutely useless, it seems that any one ought to be able to draw the line.

Ear-rings, finger-rings, bracelets, gold chains, charms, trinkets, etc., are not articles of clothing; they add nothing to brains or

beauty; they add nothing to comfort or convenience; they neither give protection or health, nor beauty to the human body; they are all absolutely without a rational use, and conduce to nothing in the world but vanity. Now anything that is utterly useless can only be harmful.

You say that the wearing of jewelry is a life long habit with you, and does not stand in your way. I reply that many sins are life long habits and do not stand in the way of those who commit them. Some have been lying, and stealing, and back-biting ever since their childhood, and they say these things do not stand in their way; they can commit these sins, day after day, just as thoughtlessly you can trick yourself out in useless ornaments.

You say that these rings, or bracelets, or charms were inherited from your dear parents, and you wear them for their sakes. Well, you inherited your depravity from your parents; some persons inherit their thirst for liquor from their dear parents, and if we are going into the heirloom business why not deck ourselves out in all the vices of our parents? If one is decked off in dear old grand-

mother's jewelry, why should not another be decked in dear old grandfather's drunkenness? Where is the difference? If we are born of God we must drop the inherited things of the first Adam and put on the things of the second Adam. You say the wearing of jewelry does not hurt you. That is just what people say that drink wine, smoke or dance. You say you enjoy the love of God, or a clean heart, and wear useless ornaments which God forbids and say it does not hurt you. If you would follow the words of Scripture, it would hurt. Nay, it does already hurt you more than you dream of. It may be you are praying for more liberty, more power; you wonder why your loved ones in your family are not converted, or sanctified; you never suspect your jewelry hurts you. Ah, my friend, the devil has had six thousand years practice on human nature; he knows how to cripple Christians, and yet to hide from their eyes things that are crippling them. If God's word is true, then the wearing of useless jewelry and ornaments does hurt you in spite of all you may say, or think, or feel to the contrary. Some may say, "Why I never think of these little ornaments." Well, if you never think of them why do you always remember to put the stuff on? What a lovely sight to see men and women modestly arrayed with bright salvation faces, with ears, and hands, and necks clean from the senseless trappings of vanity. And what an ugly incongruous sight to see persons professing holiness, all tricked out in Satan's trash. Yes, I say, get the heart right first; but your heart will not stay right if you keep on the external garb of Satan.—Pentecostal Era.

All May Preach

There are many ways of preaching the Gospel and its mighty power to save.

God wants every one in one way or another to preach it.

Preach it from the pulpit.

Preach it in the social meeting.

Preach it in the home.

Preach it in business and social circles.

Preach it while traveling, like Philip to the eunuch.

Preach it in highways and hedges, as Jesus and the apostles did.

Preach it by holy living.

Preach it by acts of kindness.

Preach it by a forgiving spirit and by for giving words.

Preach it by honest dealing.

Preach it by living above the world.

Preach it by circulating Gospel books and tracts and papers.

Preach it clearly, fully, doctrinally, and experimentally.

"Go ye into all the world and preach the Gospel to every creature, and lo, I am with you alway, even unto the end."—M. W. Knapp.

"According to His Riches"

BY ABBIE C. MORROW

Phil. 4:19

The promise, "My God shall supply all your need according to His riches in glory by Christ Jesus," was given to me first, years ago when I was about to become the Superintendent of the Methodist Deaconess Home in Minneapolis. It did not mean much to me then. I was to have a salary and Mr. Morrow had a good business and all the churches were supposed to be back of the Institution with an elected board of directors who were to look after us.

But ere I entered upon my duties it was decided that I was not to have a salary and Mr. Morrow was not to pay his board, but help us with his literary and business ability and to pay no more to the Institution than any other member of the board. They each pledged a certain sum annually and paid it. This provided for our first month's rent and bought our costumes and started us off nicely. We got out a circular letter which brought in some dollars and many dimes. But the time came when all of the Board except the President forgot us and he was powerless to do more for us and then for the first time in our lives we learned to trust God to supply "all our need."

I recall one Saturday morning just before I stepped into the buggy to drive down town on business with Mr. Morrow that Edith Brooks came to me and said

"Little mother, we have nothing in the house to eat for dinner except beets."

I only smiled and she met smile with smile. This was not the first time we had come down to almost nothing and seen God care for us.

Mr. Morrow and I finished our business and it was noon and, forgetting what Edith had said about beets, I invited him to come home and dine with us instead of going to a restaurant, as usual. Just as we reached the house, and turned the corner to drive to the barn, I remembered the empty larder, but instantly noticed on the lawn a carriage of a godly woman, who was a member of the Board, and laughed inside as I said to myself,

"There is something besides beets for dinner."

We went into the house by the dining room door. The table was set. On it, as I remember it, there was beefsteak, potatoes, tomatoes, watermelon, and bread and butter. They had not cooked the beets. The lady who brought the good things said she had not been able to sleep the night before for thinking of us and had risen early and gone to some wholesale provision dealers and told of our work and obtained supplies.

It was after this that we moved to the Missionary Institute at St. Paul, a Faith work, founded, I think, by Gratton Guinness, in

which James Suydam and T. C. Horton were interested. Many times God met us in answer to the prayer of faith. The winters are bitter in Minnesota and there came a time when we were without money and the last coal had been put on the fires.

We gathered with our President, Eliphalet Kingman, and the students, in the school room and asked for coal and even while we prayed a load of coal was driven into the yard and the fires replenished. Some time afterwards again we were without coal and again we gathered and prayed and supposed of course it would come immediately but it did not, and the fires were getting low. Then we discovered a great pile of unsifted cinders, which the melted snow had exposed in our back yard and learned that we had great logs of hard wood in the wood house. So the sifted cinders sufficed for the small stoves and the hard wood for the large stoves, for several days and when we were absolutely without fuel the Lord sent both coal and wood before our fires went out.

Then we learned that our "need" had not been coal. Our need had been economy. Our need had been sympathy with the poor who have neither wood nor coal nor cinders and, sadder still, no God to whom they can go to ask for them; our need had been patience with God that He was fulfilling His promise and would prove it in His own time; it was according to His riches though not according to our shortsightedness. We are slow to comprehend that God's ways are different from man's! God's thought of "His riches" differs widely from our own.

One day, here in Jerusalem, I wrote a rather unusual letter and wondered when it was finished if it pleased God. I determined to prove it. I had no money. It was Tuesday.

The mail would go out on Thursday but would not come until Friday and it seemed unlikely that I should be able to mail it. I prayed, "Lord, if this letter has been written according to your will let me be able to mail it." On Thursday morning a friend of the one to whom I had written the letter came in and I said,

"I would like to read you my letter to A," and showed the wheat and tares I had pasted on a card to put in it.

She said, "Will it go for one stamp?"
 "Yes, it does not weigh over half an ounce." She drew a stamp from her pocket-book saying, "I was, at the office a short time ago mailing a lot of papers. I had stamps enough for all but I withheld one and gave the postmaster metalicks instead, saying, 'I cannot be without one stamp,' but I do not really need it."

I demurred at first but she assured me that it was of God and I remembered my prayer and

received it gratefully. Man's riches would be plenty of money to buy plenty of stamps. "His riches" is a single stamp peculiarly and preciously provided.

One morning when we had been for days without a metalick my text out of the chapter at family prayers was, "Sing, O daughter of Zion; . . . be glad and rejoice with all the heart, O daughter of Jerusalem," (Zeph. 3: 14.) I was alone at prayers that morning, for Bro. Porter was ill and Melva was with the children. I went up stairs to the piano and took a hymn book and said, "Lord, what shall I sing?"

Turning the leaves I was impressed with F. W. Farr's hymn, "God shall supply thy need." I sang it through, changing the last verse thus,

"His love inspires thy needful breath,

of my envelope desk drawer and in a moment it I found my postage stamp book, which I had looked for several times and missed it. In it were stamps enough to change into seventeen metalicks and away I went to buy the rice and tomatoes and some delicious grapes and there was money left for the grain for the donkeys and some other "need."

Word had reached me that my faithful servant Wassalia was ill and would not come to me that day. As I crossed the lawn to the house, after finishing the marketing, I cried out to the Lord:

"Father, if Thou dost wish me to do Wassalia's work and Bro. Porter's work and my own work, I am willing; but if Thou dost not wish it make him well."

I took a knife and tried to cut some kindling, but it was sorry work and no prospect for a meal and I was an hour behind already. I took some pine wood up stairs and knocked at Bro. Porter's door, hoping he might feel able to cut some kindling in bed. To my astonishment, for I thought the Lord might wish to test me further, he was up and said:

"God has more than one way of deliverance. It came to me a few moments ago, 'Wood is wanted, get up.' Then the Lord took away

LIVING WATER

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J. O. McCLURKAN, EDITOR.

ONE DOLLAR A YEAR IN ADVANCE

Entered Jan. 3, 1903 at Nashville, Tenn., as second-class matter
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EDITORIAL

GREETING.

On account of our trial proposition many new readers are joining the LIVING WATER family. To all these we extend a hearty welcome. We are delighted to have you with us, and we pray that it may be mutually helpful. LIVING WATER is published in the interest of the Kingdom of God. It seeks to "feed the Church of God which He hath purchased with His own blood." Every lover of the truth is a welcome guest at its table. It does not confine itself to the teaching of any one sect but accepts the good wherever found. We hope that the five months acquaintance will ripen into lifelong friendship and that you will become permanent subscribers.

SYSTEMATIC BENEFICENCE

Do we practice it? The various offerings of the Jews aggregated nearly three-tenths of their income, and it looks like Christians with their vastly superior advantages might at least pay a tenth of their income to the Lord. All truly enlightened and spiritual people recognize that everything they have is the Lord's and should be used for His glory. Yet this does not prevent their setting apart a specific sum in proportion to their income for the Lord's treasury. After this has been done free will offerings can be made to any extent they may desire. But some one says: "O! I give more than a tithe but I do not keep any record." This is an easy way to dodge the issue and deceive yourself. Try proportionate giving and you will be surprised at the increase in the Lord's treasury. You will have something on hand for the Lord's work. The people who tithe are by far the most liberal givers. If the churches in England and America would tithe we could increase our missionary force two-hundredfold, swelling the number of missionaries from six thousand to twelve hundred thousand, which would furnish every eight hundred of the heathen population a missionary and that would enable us to evangelize the world in a short time. Friend, try tithing as a basis of your paying to the Lord and you will be surprised at the large increase of your contributions. You can give the tenth of your income to missions and then add as much thereto as you desire in the way of free-will offerings. Let 1 Cor. 16:2, be the measure of your gifts.

A DEBT-PAYING REVIVAL.

Many good people are careless about paying their debts promptly. They will make a promise to pay and then neglect to keep it. They may not be dishonest but they do business in a slovenly way and have habituated themselves in such slipshod methods that their influence for good is seriously crippled. Promptness in meeting obligations and strict fidelity in matters of business should be rigidly observed by all who profess to live right. Make every promise in good faith and if some unforeseen hindrance arises so that you cannot comply with your agreement, go at once

and make satisfactory explanation to your creditors and settle the matter just as soon thereafter as possible. Even the best of men may suffer reverses and be unable to pay their debts with their accustomed promptness, but in cases of this kind a candid statement will usually satisfy their creditors until they can do better. Unfortunately there are a few who will let the time for payment go by for weeks, months or years and will never say a word to their creditors about it. *This is very hurtful.* For instance, one goes to town, purchases a suit of clothes or some other article to be paid for in thirty days. When the time has elapsed, instead of going and either paying the debt or making some satisfactory adjustment, he takes the other side of the street when he comes to town and the matter drags along indefinitely, only to be collected, if at all, by the skin of the teeth. This kind of business is far too common and the cause of Christ has suffered much thereby. Will not every reader of these lines use scrupulous care in the business affairs of life. If there has been some gross neglect of debts or crooked transactions, go immediately and do the very best you can to make it right, and you will thereby gain, not only the confidence of your brethren, but also the respect of sinners. *Let us have a debt paying revival.*

MISSIONS

Letters from our missionaries report a large measure of success in the work among those "who sit in darkness and the shadow of death." God has graciously sustained the workers—supplying their needs, both physical and spiritual, and blessing their labors in the conversion of numbers and in the opening up of new fields. The crooked places are being made straight and the gates of brass are being broken down as they go forward in the Master's work.

Beginning with one small mission in Trinidad, the work in Cuba has grown steadily until now we have several outlying stations where the gospel is proclaimed and Jesus presented to the people.

Our people in India have been sweetly kept by the power of God and, having acquired a working knowledge of the language and country, have moved from Igatpuri to Vasind which is nearer the Warli people, among whom God has led them to labor.

The cause in Central America is going forward. Bro. R. S. Anderson and wife, who have lately joined the brethren there, are learning the language and the knowledge of Jesus is being spread among the people with blessed results.

We have great cause to be thankful for the way God is blessing our missionaries, proving to us that He is with them always even unto the end of the world. Along with these pleasing reports comes the cry from one and all "Come over and help us." The field is so wide, the harvest so ripe, and the laborers so few. Reader, no doubt you have obeyed

Don't forget about the Worker's Conference April 7-9. The Bible Training School and the meeting now in progress will close with the convention.

If any of our friends have tents which they desire some one to use in the Lord's work kindly write us about it, as there are several capable young preachers here in the Training School who need tents for the summer campaign.

The services of late in the Pentecostal Mission have been of unusual interest. The tide has been rising for a month. The street work has been pushed aggressively by the students of the Bible Training School, and many have heard the message of life. The work on the New Tabernacle and the Bible School building is being pushed. Praise the Lord.

We were unexpectedly called to Terrell, Texas, last week to visit our father, who is seriously ill. He has been a minister of the gospel for forty years. Pray that he may have all needed grace in these days of physical weakness. We expect to return to Tennessee about the 29th or 30th of March.

the Lord's command to "Pray ye therefore the Lord of the harvest to send forth laborers into the vineyard." He says He is able to do exceeding abundantly more than you can ask or think. Perhaps He is going to surprise you by sending you. Ask Him if He is.

"A squall caught a party of tourists on a lake in Scotland, and threatened to capsize their boat. When it seemed that the crisis had really come, the largest and strongest man in the party, in a state of intense fear, said, 'Let us pray.' 'No, no, my man!' shouted the bluff old boatman, 'Let the little man pray. You take an oar.'"

The crisis has come in the lives of many of the heathen nations. The doors are wide open and anyone may enter who will. Already many false doctrines are being invitingly and persuasively held up to the eyes and hungry hearts of the long bedarkened people. Satan has kept the doors shut a long time. Now that they are open he assiduously studies and tirelessly strives to satisfy the cry of the starving millions by presenting and having them hug to their bosoms false gods or a false conception of the true God, before the real Christ, the Redeemer of lost mankind, has been held up to their view. Tardiness now, not omission, but *tardiness*, is inexcusable, and must prove disastrous to many of God's creatures whom you might lead into the light.

Nothing is of so much importance in this matter as praying the Lord to send forth workers; but are you sure He has not answered your prayer by trying to thrust you out? The squall is on. You have been praying; why should you not take an oar? The waves beat high and the wind is hard to pull against; but millions are in peril; they perish without help. The boat's crew is small, not many can be reached without more laborers. Does God want you to take an oar and help pull while the way is open? "The night cometh when no man can work."

DO NOT DELAY

because later you may be busy with spring work, or sick, and then you will miss the opportunity of securing subscribers on our trial proposition on page 16.

Contend Earnestly For The Faith

Robert Haldane--1847

Everything reminds us of the shortness of life, and the approach of eternity; and in the prospect of that hour when an account is to be rendered to God, it becomes more evident that the Holy Volume of inspiration, and the truths which it contains, are far too solemn and too sacred to be used as materials for the display of scholarship, and the exercise of metaphysical ingenuity. I bless God for the opportunity He has given me of testifying for His truth in the face of the laborious efforts of these writers to obscure it with error.

Many religious persons have a dread of controversy, and wish truth to be stated without any reference to those who hold the opposite errors. Controversy and a bad spirit are in their estimation synonymous terms; and strenuously to oppose what is wrong, is considered as contrary to Christian meekness. Those who hold this opinion seem to overlook what every page of the New Testament lays before us. In all the history of our Lord Jesus Christ, we never find Him out of controversy. From the moment He entered on the discharge of His office in the synagogue of Nazareth till He expired on the cross, it was an uninterrupted scene of controversy. Nor did He with all the heavenly meekness, which in Him shone so brightly, treat truth and error without a reference to those who held them, or study to avoid giving its proper appellation to those corruptions in doctrine or practice that endangered the interests of immortal souls. His censures were not confined to doctrine, but included the abettors of false principles themselves.

And as to the Apostles, their epistles are generally controversial. Most of them were directly written for the express purpose of vindicating truth and opposing error, and the authors of heresies do not escape with an abstract condemnation of their false doctrine. Paul again and again most indignantly denounces the conduct of the opposers of the Gospel, and by name points out those against whom he cautions his brethren. When Hymenæus and Alexander erred concerning the faith, and when he delivered them unto Satan, that they might learn not to blaspheme, he did not compliment them as amiable and learned persons. Even that Apostle who treats most of love, and who possessed so much of that spirit which was eminently manifested in his Divine Master, does not avoid controversy; nor in controversy does he study to avoid severity of censure on the opposers of the truth.

In the examples of opposing error, left on record for our imitation, we perceive nothing

of that frigid spirit of indifference which smiles on the corruptors of the Word of God, and shuns to call heresy by its proper name. With what holy indignation do the Apostles denounce the subtle machinations of the enemies of the Gospel! In vain shall we look among those faithful servants of the Lord for anything to justify that trembling reserve which fears to say decidedly that truth is truth, and error is error. In what style, indeed, should perversions of the truth of God be censured? Ought they to be treated as mere matters of opinion on which we may innocently and safely differ? Or ought they to be met in a tone of solemn, strong, and decided disapprobation? Paul warned Christians against men who arose from among themselves, speaking perverse things to draw away disciples after them, and instead of complimenting false teachers in his day, denounced an angel from heaven on the supposition of his preaching another Gospel. And if an Apostle was understood to the face, because he was to be blamed, are the writings of those who subvert the Gospel to pass without rebuke?

When the canker of the principles of neology derived from the Continent and from America, is perverting the faith of many, and seducing them into the paths of error; while a spirit of lukewarmness and indifference to truth is advancing under the mask of charity and liberality, there is a loud call on all Christians to stand fast in one spirit, with one mind striving together for the faith of the Gospel, to present a firm and united phalanx of opposition to error under every name, from whatever quarter it may approach.

Should believers become unfaithful to this trust, and be seduced to abandon their protest against false doctrines, they may gain the approbation of the world, but what will this avail when compared with the favor of God? But if, with prayer to God, in the use of the appointed means, they contend earnestly for the truth, then they may expect the gracious fulfilment of that blessed promise, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."—The Gospel Message.

Christ's Kingdom Everlasting.—I shall soon be in my grave. Such is the fate of of great men. So it was with the Cæsars and Alexander. And I too am forgotten; and the Marengo conqueror and emperor is a college theme. My exploits are tasks given to to pupils by their tutor, who sits in judgment over me. I die before my time; and my dead body, too, must return to the earth, and become food for the worms. Behold the destiny now at hand of him who had been called the great Napoleon! What an abyss between my great misery and the eternal reign of Christ, who is proclaimed loved, and adored, and whose kingdom is extending over all the earth.—Napoleon.

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 Children;—It is a very tired Cousin Eva who takes up her pen for a few lines this week. When three little folks have whooping cough, and the baby sleeps but little at night because of a swollen gum and a tooth that won't come through, then mothers are tired. Ask mamma and she will say, "Yes, oh yes indeed," at once. I want you to read the interesting piece below about the potter, the man who makes beautiful china and porcelain ware.

The Potter's Clay.

With all the triumphs of human ingenuity, pottery has not advanced a step in the perfection of its handiwork since wheels were first turned in the streets of Teheran. Steam and electricity may do their best to tempt the clay to a new plasticity, but all the finest work still comes from the old wheel. The potter can shape his wet clay to the best advantage when the hand controls the machine—a hand responsive to the busy mind. A writer in the London Mail tells how he saw a potter coaxing, persuading his clay into shape.

The wheel was whirling in a zinc pan. It was a thing like a small grindstone, revolving horizontally, the same sort of wheel that hummed in Babylon and Nineveh before the Bible was written. A foot-crank and pedal held it in control, and near by stood a woman, weighing gray-green clay into balls, and ranging them where the potter could reach them easily.

The man straddled his stool and stretched his foot to the pedal. He had reflective eyes, peaceful beneath his spectacles, and there was about him an air of confident purpose. He took the stuff between his fingers, tried it with a trained thumb, glanced at the hub of the wheel, and threw the ball of clay. It struck and whirled, and with his fingers he drew it to a cone.

It rose under his touch like a living thing, compelled. His cupped hands rose over its crown, and the cone was a beehive; a thumb compelled it, and it was a basin. A forefinger touched it, and it grew taller, narrowing nervously; and presently the petal of its lip was poised on a slender neck. Down slid the thumb, and the clumsy thickness of the base dwindled while the structure grew. A touch here, a little guidance there, and the clay was lifted from the wheel, a lordly flagon.

There are six thousand potters in England working in this primitive and wonderful way.

Here in this district of seven miles, called the Potteries, are kilns and smoke and desolation, with shapes of beauty rising all the time from the turning wheel. All grades of workmen are busy here. There is the journeyman "thrower," who is perhaps turning out cups. They come from the wheel like bullets from a machine gun. He can read a paper while he makes them. His hand moves over and under, tightens here and "eases" there, until the marvel is accomplished. Then, between perhaps the hundredth dozen and the next, he becomes an artist, and turns his clay to the shape of his fancy. It may be that he makes a vase, a bowl or a chalice. Then, having for the moment given rein to his fancy, he returns to his cups. Such scope is there in this kingdom of wet clay that the artisan may at any moment become the artist.

Wedgewood every one knows. His name is a classic. But there are men working today who have as good a chance of fame. At the Doulton potteries those who are supreme in their art sign their work. Each piece carries a cipher denoting the author, but only those can read it who are skilled in the tangled ways of pottery.

Some names have never been heard of in the outer world. Who, even among well-equipped and intelligent people, has heard of Grayler? Hardly any one, except those who have tried to buy his work. The potters have their kingdom to themselves.—Sel.

You know the porcelain is first molded out of clay. The clipping told us how the potter does this. Then the beautifully shaped vessels, bowls, vases, etc., are burned in a china kiln. The heat in these furnaces is most intense, "white-heat" it is called. But in the fiery depths of the china furnace, an exquisite glaze appears upon the clay vessels, and they come out so lustrous, so burnished, such works of art, that they are a joy to one's sight and touch. The character of the clay determines the character of the polish. There is the delicate white china, thin as an egg shell and highly prized. This is frequently decorated with the artist's brush, in fine lines of gold, in lovely blossoms and exquisite landscapes. Then the clay is so mixed with chemicals as to produce exquisite colors in place of the white glaze. One very beautiful ware, so expensive that a piece as small as your hand is worth several dollars, is the result of an American woman's labor and knowledge in pottery. Richest colors of blue, russet brown, deep green and scarlet are blended in the lovely vases, flagons, pitchers, etc. I never see a piece of this but I am reminded of the glowing tangle of colors in an autumn forest. The deep green of the mossy carpet, the brown of tree trunks, the crimson and gold of the turning leaves seem caught in this beautiful pottery, and over it all is such a lustrous shining glaze that you can almost see your face as in a mirror.

How interesting to know that the same simple wheel, much like a grindstone, only that

it sets flat, instead of up and down, was used hundreds of years ago. Our cheap china can be made on wheels turned by machinery. The finest pieces are moulded on the old-fashioned wheel, and this is turned by the foot of the potter, who is shaping the ball of clay into beautiful things.

Jeremiah 18th chapter contains these words: "The word which came to Jeremiah from the Lord, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it. Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel."

We find here that God likens Himself to the potter, and men to the clay in His hands. In Isa 64:8 we find this: "We are the clay, and thou our potter: and we are all the work of thy hand." What a beautiful truth, dear cousins.

I am so glad that God has as much power to change us, as the potter has to change the clay. It goes to him as a lump of dull, shapeless earth, without form, beauty or polish. So are we, when God takes hold of us. There is nothing lovely in man. Did not our Divine Potter work on us, poor human lumps of clay, there would be no hope of us ever being anything else. But if we will put ourselves in His wonderful, skilful hands, lo, the work begins. His touch at once brings about a change. He continues to work, to mold, to shape, and beauty grows under those wonder-working hands.

Did you notice that the article spoke of the potteries as a place of fires, smoke and desolation, with shapes of beauty rising all the while from the turning wheels? This tract of land, but seven miles long, is not beautiful to look at. Smoke, soot, grime, great kilns, fierce-burning fires, these make anything but a beau-

poor, useless earth. There will be no hope of beauty, of dignity, of real worth unless Jesus makes of you a vessel as pleases Him. I am so glad He never rejects any material that comes to Him, our wonderful heavenly Workman. Will you not put yourself unre-

servedly into those precious, tender, loving hands?

Recipe for Bread and Rolls.

A little girl some time ago asked me to re-print the bread recipe. I will do so this week. Take one cake compressed yeast, (about one inch square and half an inch thick.) Put into a half gallon pitcher with one pint of sweet milk and one-half pint of water, warm but not hot.

Add one qt. of flour, or enough for a good stiff batter. Put this sponge in a warm place to rise. Have in a large pan two qts. of flour: one table-spoon of salt, three-fourths of a cup each of sugar and lard, the white of an egg half-beaten. Rub the lard into the flour, and when the sponge has risen to about the top of the pitcher, pour into the center of the flour. Rinse the pitcher with three-fourths of a cup of warm water, and mix all into a nice soft dough. Place this in a warm place to rise. When light, and nearly as large again as at first, work well on a greased board, with greased hands. Mold into rolls, put into greased pans, let rise again and bake in a hot oven. This makes several pans. The cold ones can be covered with a clean cloth, and warmed as wanted. They taste as if freshly baked. Leave out the egg, and use one half cup each of lard and sugar in place of the quantity given for rolls, and you have a good dough to make into loaves of bread. I have never failed with these recipes.

Splendid Ginger-bread.

- 1 cup lard.
- 1 " molasses.
- 1 " sugar.
- 1 " water.
- 2 eggs.
- 1 tablespoon ginger.
- 1 " cinnamon
- 1 teaspoon spice.
- 1 " salt.
- 1 " soda dissolved in a little warm water.

Flour to make a good stiff batter. It may be cooked as one cake, or dropped in spoonfuls several inches apart, on greased tins. If used for drop cakes, have the batter a little bit stiffer than for bread.

Cousin Eva.

Let men do their worst, let me be torn to pieces; . . . or let me labor for fifty years amidst scorn, never seeing one soul converted; still it shall not be worse for my soul in eternity, nor worse for it in time.—Martyn.

—ooo—
NOW IS THE TIME

to send us 25 cents for LIVING WATER to some one who needs soul food. After April 15th the opportunity will be lost.

—ooo—
A consecration to the Lord without a consecration to our neighbor becomes an illusion and leads to fanaticism.—Sel.

"According to His Riches"

CONTINUED FROM PAGE 7

the severe pain and I am up and here you are asking for wood."

About an hour afterwards a young woman, an orphan, to whom Melva had shown some kindnesses came and wished to know if she might not work for me without money. I set her to sweeping and dusting the room. Once again all my "need" had been supplied and time was given me to chronicle this bit of the Lord's faithfulness.

As I approached my last birthday my thought was to make "a feast" and call "the poor, the maimed, the lame, the blind." (Luke 14: 13.) But again it pleased the Lord to test me along the line of money and I saw that the thought had not been God's but mine. But He put into my heart the "desire" that some one should be happy, (Ps. 37: 4) and through Melva He "granted" it. (Pr. 10: 24.)

In the early morning of my birthday the children, already dressed, stood at my bedroom door and sang in English, "Jesus loves me" and "When we walk with the Lord in the light of His Word." Music has rarely sounded sweeter. Then they said four times in English, "Happy birthday." At dinner time to surprise me the dining room was decorated. Over the back of every chair was festooned the drooping branches of the pepper tree with their long clusters of red berries and trailing blossoms. My chair was embellished with an American flag and ribbons and hollyhocks and the blossoms of the caper tree and the pepper tree trails in green and red. As the bell rang and I was seated the children marched in singing in Arabic and each handed me a present, done up with a letter of love written by each hand guided by Melva's.

Melva had ransacked her treasures and taken from them such gifts as a paper weight, with a picture of Niagara Falls on it, and a calendar, an egg box, a heart motto, "Christ is all," and other pretty things. Then she had in front of my plate a pile of gifts beside, some of which she had made, all of which had been devised by love and not bought with money. There was nothing of the worldly wise in all this bright day, but it was all "according to His riches."

And all such experiences lead us on into an appreciation of the Divine riches still waiting for us. And gazing into the future we see visions of time when we shall be spiritual millionaires, very "rich toward God," (Luke 12: 21), very "rich in faith," (James 2: 5), very rich in good works," (1 Tim. 6: 18), very like "God who is rich in mercy," (Eph. 2: 4) Glory-Honie, Jerusalem, Palestine.

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FIELD NOTES

The address of T. L. and Lena K. Adams in the future will be Los Angeles, California.

One of our subscribers writes:—"Am trying to push the five months' offer, believing if one takes it for this long, he will perhaps become a permanent subscriber, which means much. Your paper is food for my soul next to my Bible."

Bro. Felix Johnson, is in Nashville for the meeting, and expects to remain until after the Worker's Convention. He has been seriously ill since Christmas but is much better and able to be out in the work again. He preached at the mission on Sunday in the absence of Bro. Ferguson whose coming has been delayed a few days on account of illness.

God bless the LIVING WATER and all the saints. I am still in the fight for Jesus. The Holy Ghost is burning in my soul today. I have been at home for three weeks attending to a business matter. When I get it fixed, then I will leave again in the work. Well yesterday's Sunday-school lesson was on the blind man. Oh! how many in this town are blind. Not many that can see. If any one needs a red hot Holy Ghost meeting on all lines, let me know at Clinton, La., and if my dates are not filled, then I can give a few dates. As ever on fire,
W. T. Currie.
Clinton, La.

At a regular appointment, near Millersburg, Ky., March 18 and 19, the Lord saved three souls and sanctified one. Where the Lord has right of way something comes to pass. I want it thus with me. They have regular prayer-meetings and Sunday-school, and some excellent young people. Kentucky is cursed with whiskey, and I have never hated the whiskey business as I do today. It seems to me every soldier of Jesus Christ should read Jer. 48: 10 and apply it to the cursed whiskey traffic. Pray against it every day, and vote that way every chance.
J. L. Roby.
Wilmore, Ky.

We are praising God for great victory. We are having some wonderful meetings, both at the mission hall and in the homes. Bro. Rodgers preached Sunday night to a packed hall on twelve Bible reasons why we should be sanctified. And as he with more than his usual amount of force and fire uttered the wonderful Bible truths one could just see real Holy Ghost power settling down on the people. O, praise God for the precious blood that cleanses from all sin. Every Christian who reads this pray the Father to give us a gracious sweeping revival here in May. Holiness is here to stay until Jesus comes.
R. H. Kemp.
Corinth, Miss.

We wish to report an interesting Sunday-school at Robertson's Chapel. The young people are taking interest and we hope when the spring opens up a little more that the older persons will take interest also. We started a weekly prayer-meeting last Sunday night and had a good crowd. We are expecting the Lord to do great things for us this year in our new field and wish the prayers of the LIVING WATER family. Our pastor, Bro. Robertson, and the Presiding Elder, Bro. Drake, are sanctified. They are preachers of the M. E. Church and stand well in this country. Surely the Lord will bless our efforts and save souls. This is a needy field, and many souls are on their way to eternal ruin. I would like to hear from Bro. Johnson.

Savannah, Tenn.

W. B. Roach.

The work is getting along well here. We have a small crowd of holiness people, but they are true. They have really died out and got to the rock and are shining lights for Him. The fire is burning in their hearts. We have services every Wednesday evening and Sunday night and a Holiness Sunday-school with good attendance. Many people are getting hungry and in their testimonies they cry and say they want to

be sanctified. This is one field that is white already to harvest and we need to push the work here until there is a good harvest reaped and many sheaves gathered into His fold. We ask LIVING WATER family to pray for the work, that we may have a victorious band here that will cry to God for the faith once delivered unto the saints.
Luther Brown.

Tracy City, Tenn.

Rev. H. G. Rodgers, of Corinth, Miss., came over the third Sunday in this month by invitation and preached for us three times at the M. E. Church. He came in the power of the Spirit and preached to the edification of the saints. He had large crowds, good attention and the people seemed to be appreciative. Bro. Rodgers is doing a splendid work at Corinth. He preached the gospel to a large class that hardly ever go to church. He promised us he might come back the third Sunday in April, and preach for us again. The blood-washed ones, in and around this place, are in the faith and are looking forward to victory. Oh how I enjoy the articles from the pen of that elect sister, Mrs. May Mabbette Anderson. May she be spared long to write of the deep things of the Lord.

Johnston E. Sanders.

Adamsville, Tenn.

I want to let the readers of the LIVING WATER to know how the Lord is blessing me in His service. I am spreading holiness and spreading it good and thick in new fields and hard places. Just recently we have organized three holiness Sunday-schools and two prayer-meetings. I want to praise God for the way He has opened doors, and especially for the love and protection of sinners. We are doing missionary work in an evangelistic way. Last Saturday we were sent for to hold a few services in a dark corner where the different church members were quarreling. We were invited by a young man who was desperately wicked; just recently he stood in his house door with a gun and would not let his father come in. In these parts they settle their differences with a knife organ. This young man says he has fallen in love with Holiness and her ways and the only way we can get rid of him will be to kick him out. Another bad young man who is not allowed to come home walked six miles to our meetings and told us Sunday he was going to press on till he got blessed. The battle has been hard. The opposition has been fierce and wicked because we have taken some beautiful granite stones from Satan's foundation, to "build the old waste places, and build up the walls of Jerusalem." Glory to God. Please pray the Lord of the harvest that He would send forth laborers into the waste places of Arkansas. My home address is Athens, Howard Co. Arkansas. His for others.
Mrs. S. E. Fox.

The Bible and Missionary Institute at Columbia, S. C.

The Bible and Missionary Institute at Columbia, S. C., has been going on with its regular work under the blessings and guidance of the Lord since the opening last November. The Lord has brought to the Institute during this term quite a number of precious young men and women to be trained for His service. We have had most of the term between forty-five and fifty, including teachers and students, about as many as we have been able to accommodate in our present quarter, in the Oliver Gospel Tabernacle. We have been talking to our Heavenly Father about the enlargement of the work, and a permanent and sufficient home for the Institution, in Columbia or elsewhere as it may please Him, and we are looking to Him expectantly, for the very place that He sees we need and will provide for us, though we know not when or how He will do it. We would again express through this channel to those interested in us, our gratitude to God our Father for His goodness and providence, and our thanks to those kind friends whose hearts He has moved to remember us.

We want to say that with this family of from forty-five to fifty persons at our table three times a day it has been a great comfort and pleasure to look to and wait upon our Heavenly Father for the things that we

have needed day by day. He has given us great rest of faith as well as material things. As we have before stated, we charge none of the students anything for board or tuition, and keep no account with them except to give credit to those who make voluntary donations, as we do all others. The students as they have had means have contributed freely and liberally to the support of the Institute, and where they have not had the means they are just as welcome as those who have. The Institute knows no difference. We are all one in the Lord. Many friends have sent us money and boxes or barrels of provisions, which seem both in amount and in the time of coming, to have been appointed of the Lord. What we have needed and when we have needed it has come. We have had, since we came to Columbia last October a year ago, no need to make bills or borrow money, neither of which we do. We have settled it that we ask no one for anything, borrow nothing, nor go in debt for anything. Sometimes the pantry and the treasury both seem to fall at the same time but our God has met every emergency. Praise His name forever! Some of the students are getting ready for the foreign fields, some for China, India, Central America, and Africa. Others are getting ready for the work at home or elsewhere, as the Lord may see definitely lead them. The Lord is laying His hand on willing hearts everywhere and leading them into His service. May they not have your prayers, that they may be made "meet for the Master's use and prepared unto every good work."

The Institute will close its present term, if the Lord wills, May 15th and open again 1st of November next. The regular order of studies will go on until the end of April, and then the first of May we expect to begin a series of revival services to continue as the Lord leads to the end of the term. We ask all who feel an interest in this branch of the Lord's work, to join us in earnest prayer for a great blessing on the closing days of the Institute. In His name and service,
N. J. Holmes.

Columbia, S. C.

DEATHS

Powers

W. H. Powers died March 4, 1905, aged about 71 years. He leaves five children, thirty-one grandchildren and five great grandchildren. He professed religion at a camp-meeting and lived as near God as he could up till the day of his death, when the Lord called him to come home. May we all live near God so when He calls us we may go home to meet our dear grandfather.
Myrtle Moore.

Cumberland City, Tenn.

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**Sunday
School Lesson**
P. R. Nugent, * * * Richmond, Va.

Lesson for Sunday April 9, 1905.

The Raising of Lazarus.

John 11:32-45.

Golden text:—"Jesus said unto her, I am the resurrection and the life." Jno. 11:25.

In order to get a thorough grasp of the lesson it is necessary to read the whole chapter. There are lessons here as regards

1. *Delay.* V. 6. From the standpoint of mere human friendship we would have expected the Lord Jesus to have hastened to His friend's presence or at least hastened to grant the petition contained in the message. He had, on another occasion, promptly arrested death (ch. 4:49, 50) but now He had the purpose of giving more than was expected. To restore to life was a mightier work than healing from sickness but, in order to do it, it was necessary to wait until sickness had given place to death. So delay does not always mean denial. There are times when the Lord lets matters get down to a very low ebb in order to give opportunity for Him to more evidently show His power and thereby give us all we prayed for and yet more.

2. *Christ's purpose.* Vs. 4, 11, 15, 42. (1) To "awake from sleep." This had reference to the specific work He was to do in raising from the dead. "Sleep" of course refers to the body, not the soul. (Dan. 12:2.) It is "the language of heaven" which takes in the fact of physical resurrection as well as physical death. From the earthly view it is not "plain" so when Jesus wished to enlighten His disciples about Lazarus' condition He uses plain speech and says "death." (2.) To stimulate faith (v. 15) Christ had His followers in a school, aiming to teach and develop them by both word and deed. The more they saw of His power the more they could know and understand His character and increase in faith. The same is true of ourselves and God has left record of such things that we, too may believe. (3.) To show His God-given mission (v. 42). Upon all open hearted people the works of Jesus would have the same effect they had on Nicodemus (Ch. 3:2) (4.) To glorify God. (v.4) This was done by manifesting forth His attributes and was of course the main purpose in the whole matter.

3. *Sympathy.* (35). Our High Priest is touched by a feeling of our infirmities (Heb. 4:15) He wept with those who wept (Rom. 12:15) not because He did not see the deliverance that was coming but because He felt for them in their sorrow even though He was so soon to remove the cause of it. There may, too, have been sorrow on His part on account of the blindness and unbelief even of those who believed on Him.

(4) *Indignation* (38) The word translate "groaned" contains the thought of indignation and severity as well as sorrow and we believe the feeling came on account of Christ's keen perception of the awful effects of sin. Sin, and death the result of sin, could not but be repulsive to Him.

5. *The confidence of faith* (vs. 41, 42) (1) "Hast heard." The matter had been settled in prayer before He stood before the grave. Evidently Jesus, as man, had asked that he might raise Lazarus and was perfectly satisfied that His request was granted. How different Christian work would be if the workers could always be confident, as they go to each task, that God heard them about it and it was, therefore, all settled! How sure and how God-glorifying the results would be! (2) "Hearst me always" Jesus was *always* heard and hence always received what He asked for, because when God hears, the petitioner has what he asked for. (1 Jno. 5:14, 15). He who continues in the school of prayer will begin to understand what it is to learn to pray that unanswered prayers will decrease in number.

6. *Authority and power.* (vs. 43, 44) There is a voice that even the dead can hear (Jno. 5:25, 28). It

reaches those who are dead in sin as well those who have died physically. Jesus is truly Lord of all whether still in this life or not. Lazarus had not ceased to exist. He had simply left his earthly house (2 Cor. 5:1) and was as much in reach of the authority of the Son of God as he ever was. Notice that Jesus did not give order that Lazarus should come forth. He commanded him to come forth. And along with the word of authority there went forth power which swept away all putrefaction from the corpse and made it fit for the soul to reenter. This command to Lazarus contains much food for faith because it reveals the divine authority of Jesus and shows that "no word from God shall be void of power." (Luke 1:37. R. V.) Yet even this mighty work is less mighty than that which He will do in the resurrection. Here he raised one who was to die again. At that day He will raise many, not merely arresting decay in a mortal body, and bringing it forth as still mortal, but bring forth bodies dead for centuries, and that in an immortal state. (1 Cor. 15:52-54).

7. *Faith.* (V. 40). It rests on God's word; it precedes sight; it is not troubled by difficulty nor apparent impossibilities; it is a condition to sight "H."—Look up the following (taken partly from the S. S. Illustrator) as to the results of believing—John 3:16-38; 5:24-35; 7:38; 12:46; 14:12; 20:31; Heb. 4:3; Rom. 1:16; 4:3; 9:33; 10:9-Matt. 8:13

8. *Co-operation.* (39, 41) In the miracle of the loaves man took part in carrying on the work (ch. 6:11) that depended on the faith of Jesus. Here man had a part in opening the way for the direct work of Jesus. The stone was in the way, but "could be removed by willing hands. So, in Christ's dealings with us, whatever is in the way and can be removed by us He expects us to remove it. Sin, unwillingness, unbelief all are stones for people to remove. The stone stood between Jesus and Lazarus and whatever stands between us and Jesus must be removed. Yet notice clearly that removing the stone (man's part) did not raise Lazarus. Only Jesus could do that. What we do does not supplant Christ's work but makes an open way for that work.

9. *Unbelief.* (V. 39) Faith implicitly obeys. Unbelief raises objections to God's orders. How often we have acted as Martha did? To interpose an objection to the carrying out of Christ's orders means that He does not understand His business and that man knows better than He. How presumptuous!

10. *Freedom.* Lazarus was alive but bound—a picture of many of God's people. Grave clothes—habits, sins, ideas, methods belonging to the old life—bind them. At Christ's word of command they can go free, (Jno. 8:36.) Grave clothes do not belong to life and should not be retained.

11. *Twofold result* (Vs. 45-47). The same work had an entirely opposite effect on different people. Some believed (45); some went away to Christ's enemies and reported His work evidently with an adverse purpose. They hardened their hearts, disbelieved and sought to work against Jesus. So do people yet as they come in contact with Jesus and His truth.

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THE CHURCH AND THE WORLD

[This poem has been published in LIVING WATER before but we have had so many requests for it that we publish it again.—Ed.]

The Church and the World walked far apart,
On the changing shore of Time;
The World was singing a giddy song,
But the Church a hymn sublime.

"Come, give me your hand," cried the merry World,
"And walk with me this way."
But the good Church hid her snowy hand,
And solemnly answered: "Nay,
I will not give you my hand at all,
And I will not walk with you:
Your way is the way to endless death,
And your words are all untrue."

"Nay, walk with me but a little space,"
Said the World with a kindly air:
"The road I walk is a pleasant road,
And the sun shines always there:
Your path is thorny and rough and rude,
While mine is flowery and smooth;
Your lot is sad with reproach and toll,
But in circles of joy I move.

"My path you can see, is a broad, fair one,
And my gate is high and wide;
There is room enough for you and for me,
To travel side by side."

Half shyly the Church approach the World,
And gave him her hand of snow;
And the old World grasped it, and walked along,
Saying in accents low:

"Your dress is too simple to please my taste:
I have gold and pearls to wear:
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."

The Church looked down at her plain, white robes,
And then at the dazzling World,
And blushed as she saw his handsome lip,
With a smile contemptuously curled.

"I will change my dress for a costlier one,"
Said the Church, with a smile of grace;
Then her pure, white garments drifted away,
And the World gave in their place
Beautiful satins and shining silks,
And roses and gems and pearls;
And over her forehead her bright hair fell,
Crisped in a thousand curls.

"Your house is too plain," said the proud old World;
"I'll build you one like mine;
With kitchen for feasting, and parlor for play,
And furniture ever so fine."

So he built her a costly and beautiful house—
Splendid it was to behold;
Her sons and daughters met frequently there,
Shining in purple and gold.
And fair and festival—frolics untold—
Were held in the place of prayer;
And maidens bewitching as sirens of old,
With worldly graces rare,
Invented the very cunningest tricks,
Untrammelled by Gospel or laws,
To beguile and amuse, and win from the world
Some help for the righteous (?) cause.

The Angel of Mercy flew over the Church,
And whispered: "I know thy sin;"
Then the Church looked back with a sigh, and longed
To gather the children in;
But some were off at the midnight ball,
And some were off at the play;
And some were drinking in gay saloons,
As she quietly went her way.

Then the sly World gallantly said to her,
"Your children mean no harm,
Merely indulging in innocent sports;"
So she leaned on his proffered arm,

And smiled and chatted and gathered flowers,
As she walked along with the World;
While millions and millions of deathless souls,
To the horrible gulf were hurled.

"Your preachers are all too old and plain,"
Said the gay World, with a sneer;
"They frighten my children with dreadful tales
Which I do not like them to hear."

"They talk of judgment, fire and pain,
And the horrors of endless night.
They talk of a place that should not be
Mentioned to ears polite;
I will send you some of a better stamp,
Brilliant and gay and fast,
Who will tell how people may live as they list,
And go to Heaven at last.

"The Father is merciful, great, and good,
Loving and tender and kind:
Do you think He would take one child to Heaven,
And leave the rest behind?"

So she called for pleasing and gay divines,
Gifted and great and learned;
And the plain old men that preached the Cross
—Were out of her pulpits turned.

Then Mammon came in, and supported the Church,
Renting a prominent pew;
And preaching and singing and floral display
Proclaimed a period new.

"You give too much to the poor," said the World,
"Far more than you ought to do;
Though the poor need shelter and food and clothes,
Why need it trouble you?"

"And afar to the heathen in foreign lands,
Your thoughts need never roam;
The Father of mercies will care for them:
Let charity begin at home.

"Go take your money and buy rich robes,
And horses and carriages fine,
And pearls and jewels, and dainty food,
And the rarest and costliest wine.

"My children, they dote on all such things,
And, if you their love would win,
You must do as they do, and walk in the ways,
That they are walking in."

Then the Church held tightly the strings of her purse,
And disgracefully lowered her head;
And simpered: "I've given too much away;
I will do, sir, as you have said."
So the poor were turned from her door in scorn,
And she heard not the orphans' cry;
And she drew her costly robes aside
As the widows went weeping by.

Her mission treasures beggarly plead,
And Jesus' commands were in vain:
While half the millions for whom He died
Had never heard His name.

And they of the Church, and they of the World,
Walked closely, hand and hand;
And even the Master, who knoweth all,
Couldn't tell the two apart.

Then the Church sat down at her ease and said:
"I am rich and in goods increased;
I have need of nothing, and sought to do,
But to laugh and dance and feast;
And the sly World heard her, and laughed in his sleeve,
And mockingly said aside:
"The Church has fallen, the beautiful Church,
And her shame is her boast and pride."

Then the Angel drew near the mercy-seat,
And whispered in sighs her name;
And the saints their anthems of rapture hushed,
And covered their heads with shame.

And a voice came down through the bush of heaven,
From Him who sat on the throne:
"I know thy works, and what thou hast said,
And how thou hast not known
That thou art poor, and naked, and blind,
With pride and ruin enthralled;
The expectant Bride of the Heavenly Groom,
Now the harlot of the World!

"Thou hast ceased to watch for that Blessed Hope,
And hast fallen from zeal and grace;
So now, alas! I must cast thee out,
And blot thy name from its place."

—O—

O Church of Christ, redeemed by precious blood,
1 Peter 1: 18, 19. Eph. 5: 25-27; 3: 10.
Break this alliance, glorify your Gbd!

1 Cor. 6: 20. 2 Cor. 6: 14-18. Eph. 3: 21.
Forsake the Christless World that lures to ill;
Rom. 12: 2. Heb. 13: 13. Rev. 18: 4.
Thou mayest be blessed, and prove a blessing still,
Gen. 12: 2. Pa. 128: 5. Eph. 1: 1.
Away with ease and dalliance and play.

Isa. 32: 9. 1 Cor. 10: 7. Rom. 13: 11.
The Great Commission now in haste obey,
Mark 16: 15. Jno. 17: 18. 2 Tim. 4: 1, 2.
In holiness and zeal thou canst excel,
1 Peter 1: 15, 16. Rev. 3: 19. Gal. 4: 13.
And save the perishing from sin and hell.

Luke 14: 23. Jas. 5: 19, 20. Jude 22, 23.
Gird on thy robes with purity imperaled.
Rev. 7: 14; 16: 15; 19: 8.

And keep thyself unspotted from the world.
Jas. 1: 27. 1 John 3: 3. 1 Tim. 5: 22.
Humbled in dust and ashes, sin no more:
Isa. 60: 1. 1 Cor. 15: 34. John 5: 14.
Repent while Christ stands knocking at the door.
Rev. 3: 20. Jas. 5: 9. Rev. 2: 16.

Oh, let thy heart be true to Him alone,
Jas. 4: 4. 1 John 2: 15, 16. John 21: 15.
For lo, the Heavenly Bridegroom cometh soon!
Matt. 25: 6. Rev. 3: 11; 22: 20.

The above references make an excellent Bible
Reading.

—Tract.

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