

LIVING WATER

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

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FOX AND HIS FOLLOWERS

By J. Lindley Spicer, in *The Soul-Winner*

In every age God has had His chosen person or people as His witnesses or the repository of Divine Truth.

In 1622 there was born in the central part of England, a baby boy. He was as welcome in the humble weaver's cottage as he could have been in the King's Palace. His was a better heritage even, for though pinched by poverty his parents were upright, God-fearing people. His father, Christopher Fox, was known as "Righteous Christer," and his mother was of noble martyr stock. From this lowly home was to go forth an influence for good far more reaching than any monarch's sway, and a valiant knight who would be the leader of hundreds of thousands into the truth as it is in Jesus. Barley and oatmeal were his simple food. His clothes were woven in the busy loom when other work was not at hand. He was carefully, prayerfully reared, a lad averse to foolish sports and of few words.

When only eleven years of age George Fox had been taught of the Lord to live purely and honestly. He was put out to keep cattle, and like Moses and David, he had much time to meditate under the open sky, and to come into close touch with nature, removed from the distractions of companionship or the turmoil of town life.

His integrity and strict regard for the truth became proverbial. "If George says verily, there is no altering him." The constant study of the Scriptures was his habit and long nights would he spend in prayer alone in the woods.

"Seventh month, ninth, 1643, at the command of God," he said, "I left my relations, renounced the companionship of old or young and for four years traveled, seeking rest." He consulted the priests and others as to his condition. Some advised marriage, the use of tobacco, bleeding, the taking of drugs, etc., etc., but no help came. Finally renouncing all human aid and simply relying on this promise, "Seek and ye shall find," this storm-tossed bark, this soul of sincere seeking came through the bank of fog and disquietude and he records this powerful testimony, "I had

been brought through the very ocean of darkness and death, and through and over the power of Satan, by the eternal glorious power of Christ." He heard a voice, saying, "There

fered violent deaths. Episcopalians, Presbyterians, Baptists and Independents struggled to obtain possession of the pulpits and tithes. The ministry itself was debauched, many leading shockingly profligate lives.

After a sermon any who might wish could speak in dissent of the views of the speaker, and scenes of violence and confusion ensued. It was for speaking against some view thus presented, after having obtained permission to do so, that George Fox was set upon by those in attendance and beaten with their Bibles, set in stocks and imprisoned.

He had no idea of founding a new sect but sought to know and teach the truth. Wherever he spoke, however, many were convinced and followed. Persecution drew them closer to each other and they called themselves the "Friends of Truth" all the while calling them as "the Children of Light." A justice named Bennet was the first to give the name Quaker, because George Fox bade them tremble at the Word of the Lord.

George Fox was spoken of by his enemies as being "Stiff as a tree and as clear as a bell and nothing could move him." As to his personal appearance, he was graceful, manly, being of fine physique and capable of enduring great physical strain, abstemious, grave and of rare dignity. Courteous to all, both high and low. Capable of moving other men. Self-controlled, able to read men with

rare intuition. His piercing eye seeming to look into their very souls. Having in remarkable degree what Friends call "The spirit of discernment." The late Thomas Kimber thus summed up his belief and teachings "He believed, moreover, not only in the atoning efficacy of the blood of Christ for the sinner's redemption, but also in its perpetual cleansing power, in the life of forgiven, redeemed children of God; and that by its complete operation on the soul of man a state of constant acceptance and purity in the light of the Lord might be realized." Such teachings were peculiarly obnoxious. Priests and magistrates were angered that one who had never been to college should instruct them. Profes-



GEORGE FOX

From the Portrait by Sir Peter Lely, in the possession of the Trustees of Swarthmore College.

is one even Christ Jesus can speak to thy condition, and when I heard it my heart did leap for joy." "Called out of darkness into the marvelous light of Christ."

He sought to know how he could serve God and his fellowmen. How could his message of cheer be made to reach those still in the gloom?

Dark indeed were those days. The constitution had been wrecked. There was no king upon the throne, nor any stable government. The House of Lords had been dissolved; the use of the Prayer Book proscribed. Clergymen were driven from their parishes, and a King, Prime Minister, and Archbishop with many another of prominence had suf-

sing purity of life and heart, and to live in constant mastery over sin through faith in Jesus Christ's atoning blood, he was counted a blasphemer. Denouncing wickedness in high places, showing up the hollow hypocrisies of the age, brought down upon him the wrath of magistrates and years of imprisonment.

None of these things moved him. As he had opportunity in fields, jails, market-places, homes, and wherever there was a human soul to help he cast forth the precious seed.

He was a Mystic-one who was ever conscious of the vision of God, the guidance of his voice within, an overmastering love for men, a holy zeal for God.

Many profess to follow George Fox but some only in externals. Others are easily discouraged and instead of seeing in trial and opposition, an opportunity to rise to higher things, they settle back and nurse the sorrow which may eat out their life. May we follow Fox in all things where he followed Christ. Poughkeepsie, N. Y.

TRUE REVIVALS

REV. E. M. BOUNDS, D. D. IN PLAIN TRUTH.

There are true and false revivals, genuine and counterfeit. The true revival implants God in the soul, fixes the heart in heaven, creates an appetite for holiness, and starts all things with a mighty impetus in the race for heaven and the heavenly life. Such revivals count much for God and salvation. They are pitched battles in which the foe has been driven from the field in ruinous route. They create eras in the life of the Church, and in the history of a community. The mighty spiritual energies of such an epoch may subside, but the marks and gain are abiding, the results tell in forces of increased spiritual life, and the perfection of spiritual character. The fruit will be gathered richly in time and in eternity.

Many so-called revivals count nothing for God and holiness. The work done is superficial, the ~~untempered, the material~~ ~~cheap and empty, emotion, sympathy, sentiment~~ are substituted for the presence and conviction of the Holy Spirit. The show and shadow have been substituted for the substance. All the solemn profound elements are absent. An excitement, an interest in religious matters, a wave of feeling sweeps over the community too ephemeral and thin to precipitate conviction. It leads to no turning from sin with the loathing and bitterness of a heart-broken sorrow. Such revivals lack depth and permanency. They do enlist the Church after a fashion, engage the members in a short-lived activity to save men: but the great heart of the Church is not broken into contrition and self abasement for its sin, nor into a tender sympathy, and holy travail for sinners and fellowship with the Savior.

A popular religious movement by which the feelings are wrought on, a religious stir excited, professions made, members secured, but by which the Church has not been awakened to greater cryings after God, an intenser and ~~cont.~~ ~~uous~~ thirsting after God, a greater zeal for His glory, a more Christly living, more heavenly longings: the church left high and dry on the docks of worldiness, merely sprinkled with a light spray of religious sentiment, or feeling, such a meeting does no good but much harm, debauches religion and defames revivals.

We have had too many light weight revivals, revivals that did not revive. Manufactured, manipulated, stirred up revivals in which the flesh has been the chief factor and the spirit had no hand, in which prayerful agony of soul had no place, godly sorrow and genuine repentance, no being.

We need, we greatly need, revivals which will beget in the soul of saint and sinner the consciousness of sin, its guilt, enormity and shame; revivals which will bring the consciousness of transforming grace to the soul; revivals in which there will be genuine mourning; which "will give beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." We need revivals which will bring faith, holiness, righteousness into being and make them abiding, conspicuous, and controlling factors in daily business and church life. In fine, we need revivals which will convert men to God, put the Spirit of God in men, so that all the benign spiritual graces will grow and mature in them. Many meetings of renown fail to give birth to these cardinal principles. Many are awakened, feebly exercised, if any sense of guilt is felt it is feeble and flitting. The impression is momentary, exhausts itself on the surface, the sparkling wave passes, the sensation is lost, no trace left on the hard soil, only is it harder and more arid still.

Revivals are not simply devices to recover a backslidden Church. Neither are they merely campaigns by spiritual or worldly hook or crook to secure proselytes to church membership. It is not an emotional excitement to stir people religiously by touching anecdotes or stirring singing. The revival is God's coming to His church to give it aggressive power to lead it to victory. Such a visitation of God will heal backslidings, will arrest and restore spiritual waste, will excite by the pressure of the mightiest interests, will thaw the ice, subsoil the hardest ground, will plant the seeds of eternal life, will penetrate by its divine life the heart riven by the excitement and convictions of the hour. True revivals have in them the force of a revolution. They often let loose the pent up spiritual energies of an earthquake, making everything to heave and trem-

ble by its resistless power and shaking to their foundations all the hoary castles of sin and worldiness.

The revival is not an after-thought, an extra excitement, an irregular, abnormal thing made possible and necessary by the failure of the regular means—it is itself the necessary result of the regular means, the test of their truthness, the harvest of their sowing, the divine signet to the regular means. Revivals belong to the charter rights of the church. No church can lay any true claim to be a church of God which has no revivals. Failure on the part of the church to have revivals is the unfailing sign of spiritual decay. Sterility and barrenness of the church in revival results bespeaks divorce from her Lord. Revivals belong to the church by divine right, and inalienable inheritance save by criminal forfeiture. Revivals are the arteries which renew and supply life blood to the church and fill all its veins. Churches like the Methodist are despoiled of their birth— and charter rights when their revival fires have burned low or expired on their altars.

The annual protracted meeting, perfunctory, lifeless, is in many churches the degenerate and worthless substitute for the old time revival—not an echo, not a trace or trait has this meeting of the revival—a skeleton in nakedness and deadness to that which once glowed with life and strength. As different the formal protracted meeting from the revival as pagan sibyl from Elijah's altar flaming with God's own fire. As much in contrast and conflict as December's ice and summer fruits.

The serious defect in many of our revivals arises from the condition and attitude of the church. The revival fails in its depth and permanence because the church was never profoundly in it. The revival which is not born of the travailing throes of the church will be a limp, sick, dwarfed thing. The revival which generates mighty spiritual forces, propagates and transmits the forces must spring from the womb of a church impregnated by the holiest and most sacred connection with her Lord. The great hindrance to the revival is often found in the preacher himself. There may be no discount on his orthodoxy, honesty, cleanness, or earnestness, but somehow the man the inner man, in its secret places has never broken down and surrendered to God, his inner life is not a great highway for the transmission of God's message, God's power. Somehow self and not God rules in the Holy of Holies. Somewhere, all unconscious to himself, some spiritual non-conductor has touched his inner being and the divine current has been arrested. His inner being has never felt its thorough spiritual bankruptcy, its utter powerlessness; he has never learned to cry out with an ineffable cry of self-despair and self-helplessness till God's power and God's fire comes in and fills, purifies, empowers. Self-esteem, self-ability in some pernicious shape has defamed and violated the temple which should be held sacred for God. A genuine revival costs the preacher much,

death to self, crucifixion to the world, the travail of his own soul.

The greatest need of these times is a revival of religion which will radicate the principles of salvation, righteousness, holiness by the Spirit of God deep in the hearts and lives of Christians. The temporal prosperity of the past years has brought a surfeit of care, and the intoxication of gain. The people have been overcharged with temporal successes, stimulated and excited by the gigantic fortunes gained as if by magic; allured, absorbed by the deceitfulness of riches. This state of things has unfitted the mind to think on the great interests of eternity, and has brought in the reign of unrighteousness and lawlessness, until holiness is an obsolete thing with the

great majority, and retired to the realms of the impossible, or fanciful—men are running wild and criminal in the greed for gain. Heaven has become an old fashioned, far-off country with scarcely here and there a traveler. A Scriptural revival is the medicine for this, a revival which will put God in our heart, put God in our religion, put God in our churches, put God in our homes, put God in business; which will change our treasures and deposits from earth to heaven. An old fashioned revival which breaks the heart into shivers by the Spirit's convicting power, then recreates it in the image of God in a conscious and transporting way and which fashions the life after the perfect pattern of holiness and righteousness, will do this perfectly.

one day to find her soul covered with an incurable leprosy and clothed with offensive rags, and to find her companions the basest offscourings of the earth. —Sel.

The Waiting Ones

Being forbidden to preach the Gospel in Cape Town, Barnabas Shaw bought a yoke of oxen and a cart, and putting his goods into the wagon, he and his wife seated themselves therein, and headed the lowing kine towards the interior of the country, not knowing whither they went. Thus they journeyed on day after day, till they had traveled three hundred miles. On the twenty-seventh day of their journey they encamped for the night. They discovered a company of Hottentots halting near them. On entering into communication with them, they learned to their astonishment that this band of heathens, headed by their chief, were journeying to Cape Town in search of a missionary to teach them "the great Word," as they expressed it. Had either party started a half day earlier or later they would not have met; but as it was, they met just in the nick of time, and that nick of time proved such a juncture of Providence as has rarely occurred in the history of God's Church.—The Holy Spirit in Missions.

"Jesus Died for Me."

"My theology now," said the dear, dying C. H. Spurgeon to a friend, "is in four little words: 'Jesus died for me.' I do not say that this would be all I should preach were I raised up again, but it is enough to die upon—'Jesus died for me.'"

The dying prince of preachers finds his hope and peace, not in all the sermons he had preached about Christ and for Christ, nor in his orphanage work, nor his college work nor in the knowledge that multitudes of souls the wide world over had been converted through his instrumentality, but only in this—"Jesus died for me."

Go to the glory-crowned martyrs in Heaven and ask them how they came thither, and with one voice they would say: "Not that we died for Jesus, but that He died for us. Not the blood we shed for the Lamb blotted out our sins, but the precious blood the Lamb of God shed for us."—Ex.

Thine eyes shall see the king in his beauty (Isa. 33: 17).

A lady of some artistic sense and taste was examining one of Turner's finest masterpieces, when, quite innocently, she remarked: "Mr. Turner, is your coloring quite correct? Do you know, I don't see such things in nature." "No, Madam?" coolly and modestly replied the great artist, "but don't you wish you did?" The greater our capacity, the more we shall see, in all beautiful things, and emphatically in Him who is the All-Beautiful, the chiefest among ten thousand and the altogether lovely. John, among the disciples, saw more in Jesus than any of the others, and Patmos revelations were reserved for him. What we are, largely regulates what we can see.—Sel.

A QUIVER OF ARROWS

ILLUSTRATIONS FOR CHRISTIAN WORKERS

She Saved His Children.

An English preacher tells this true story of a mother's noble service in watching over children, the children of a rum-seller. She couldn't keep her husband out of the business, but she saved his children out of the midst of the fire of temptation:

A wayside inn, with father and mother and ever so many children. A busy little inn this was; with many coming and going, and plenty of hard work. Not a very likely place as an outpost of the temperance army. But so it really was. Not quite the place, either, the mother would have chosen for her children, who were very dear to her. But there she was, and there they were, too; so she resolved to make the best of it she could. And the first thing was that on their table nothing that could hurt should ever be found. It was always a temperance table. And all the children were temperance children. The result was they grew up lifelong teetotalers. And out of that little inn came quite a small army of temperance workers. By and by each one got a home of his own, and they are teaching their children the same true lessons and good habits. I know the way into one of these homes. There is the mother, a splendid mother. All the children Band of Hope members, in the Sunday-school, mission workers, and lovers of the Savior. Each one puts away some of his modest pocket money to help others. This is one of the happiest, sweetest, bonniest homes you need wish to see. And all the work of a woman who, though living in the wayside inn, loved and kept her children away from the greatest destroyer of child joy.

You see sisters and mothers can do so much more than anybody else to make the world good and happy if they will try.—The Classmate.

The inner nature will come to the surface under provocation. I have heard of a lady

who thought pigs were very nice if they were kept clean. One was given to her. She made a little dress for it, and taught it some nice tricks. It used to follow her about, and the boys and girls were glad to see the little animal. One day, as she was going past a deep mud hole, the pig broke away from her and went down into the deep mire. The clean clothes were nearly spoiled. She fished the pig out and had him washed and dressed again; but his nature was the same, and at length she got tired of taking care of him in that way. She said: "He is, a pig, and never will be anything but a pig."—Ex.

The supplication of a righteous man availeth much in its working (Jas. 5: 16).

This reveals the power of prayer. There was a new era in the history of civilization when Benjamin Franklin brought from the clouds the electric spark and harnessed it to the vehicles of all our modern industrial life. That was another era when Cyrus Field found a way to carry that subtle messenger beneath the ocean waves as a submarine cable, and two hemispheres could talk to each other in a moment of time. That is still a new era of progress which is giving us Marconi with his ether waves and wireless messages. But higher than all was the discovery that from this little dark planet human hearts could find a telephone to the throne and talk with the Almighty God in prayer. That was the ministry which Elijah crystalized into definite form and infinite power as it never had been before.—Watchword and Truth.

When a girl is more troubled about her freckles than her sins, more concerned about her apparel than her redemption, and more thoughtful about how she will appear on the carpet than at the judgment, it is a sad case. There is great danger that she will wake up

Why Teach Holiness?

EVANGELIST J. M. TAYLOR, KNOXVILLE, TENN

HOLINESS AND FAMILY RELIGION

As our fifteenth reason for teaching holiness, we give the above, namely—family religion. Every father and mother it seems would be deeply interested. Most folks put on a pretty good show at church, in society, and at various public gatherings, but as George Stewart has well said: "The home of our nation is not in Washington, D. C., but about the hearthstone of the homes of America;" the same can be said of the Church, it is just what the home is.

The prison and Church are fed from the fireside of our various homes. Children not governed at home will not obey God, the Church, nor civil authorities. Mr. Stewart has said another thing about the home that should be repeated: "If God gives us children and makes it impossible for us to take them with us to heaven, He has put us in a fearful plight; and if God has given us children, and made it possible for us to take them to heaven and we do not, we put ourselves in a fearful plight."

A child can seldom be found today, reared around a family altar. Very, very many of them, even grown up and in so-called Christian homes, don't know how to act at family prayers. A great evangelist, who does not profess sanctification nor preach it, when speaking of the Holiness people on one occasion said: "One thing about them is they always have family prayers."

It is not the good prayers, testimonies, church work, speaking to the unsaved son or daughter at church about doing better, that convicts, and constrains the children to follow Christ, but the every day, consistent, unbroken Christian life at home, as well as elsewhere. One time being angry, one unchristian conversation, or act in business, ruins five years of good earnest work.

It is not so much good preaching in the pulpit that we need today as it is good living by fathers and mothers in their homes. The "rod" is badly needed in the home today, but the trouble about corporal punishment is that it is generally administered while the parent is angry and the child is aware that it is not the correction of a loving heart for wrong doing but that the parent is angry because of being disobeyed, and a real fight is the result, of which the older gets the better, so far as can be seen, while in spirit the child is as far from being conquered as the parent.

As long as carnality remains in the heart the individual will be more or less troubled with uprisings of bad temper, always manifesting its self at the time when it will do most harm. Holiness does not offer a remedy for

the effect alone, but for the cause—carnality, and if the cause is removed the effect is bound to be.

The above is being proven on every hand. It is a common thing to hear a father or mother tell of how they were unable to lead the family to Christ until they received the baptism of the Holy Spirit giving them power, and then they kept sweeter under trying circumstances—could pray and get an answer, set up a family altar, and now the family is being saved.

We have seen this in our own meetings dozens of times. It is in keeping with the Word of God, "Ye shall receive power after that the Holy Ghost is come upon you." "The eyes of the Lord run to and fro throughout the whole earth to show himself strong in behalf of them whose hearts are perfect toward him."

It is very evident that the homes of this land will never be such as people would desire until we have holy followers of Christ in the home, to show the unsaved what the religion of the Lord Jesus Christ will really do for those who possess it. We need holiness in the home.

HOLINESS AND THE BIBLE

Just where to begin and how to continue with the above (Holiness and the Bible) we are at a loss, but suppose we might begin on the outside of the Book; with the name, Holy Bible. We are told that the word Bible is taken from *biblous*, meaning book, so Bible simply means book, then the phrase Holy Bible means holy book, or a book on holiness. Therefore we are not required to even open the Bible to get a text from which to preach holiness. We teach holiness because those who do not believe in holiness must reject the Bible completely because it is a book on holiness. We "preach the Word" and must certainly preach holiness if we preach a book which is a holy book.

The Bible was written by holy people. "Holy men of God spake as they were moved by the Holy Ghost," (2 Peter 1: 21); and for the express purpose of making men holy, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: THAT THE MAN OF GOD MAY BE PERFECT." (2 Timothy 3: 16, 17.) What business has a man calling himself a preacher of the Word if he does not believe, have and teach holiness, for God declares that that is what the Scriptures are for. We exhort the sinner to repent, but in order that he may be made holy.

He whose preaching does not have as an

objective end the making of people holy, is certainly not God's preacher, for God has not only said "the Word" is for that purpose, but the ministry also. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Ephesians 4: 11-13).

Another unanswerable argument in favor of teaching holiness (as touching holiness and the Bible) is that there are scores of passages in the Bible which could not possibly be taken for a text by one who says "We cannot be holy, and I do not believe in holiness." What would such an individual do with the following passage? "Be ye holy for I am holy (1 Peter 1: 15). You would have a man called to preach the Word but taking care of a belief or doctrine which makes it impossible for him to preach on such a text. All he can say, is: "God commands it but you cannot obey it"—how absurd!

Again "Follow peace with all men, and holiness, without which no man can see the Lord" (Hebrews 12: 14). To care for his doctrine he must declare to his audience that God says to be holy and that without it we cannot see Him, but that he knows better. We teach holiness because the Bible is so clear on it that it is impossible for one to accept the Bible as a whole and not believe in holiness. Not one passage from Genesis to Revelation can be found with which the professor of holiness cannot feel perfectly at home.

The Bible being from God, who cannot look upon sin with the least degree of allowance, we could not expect such a book, even if we had never read it, to contain anything but condemnation for sin and to exalt holiness.

What is the person who does not believe in holiness to do with a Bible filled with such as the following: "Blessed and holy is he that hath part in the first resurrection" (Rev. 20: 6). "According as he hath chosen us before the foundation of the world, that we should be holy and without blame before him in love." "In the body of his flesh through death, to present you holy, unblameable, and unreproveable in his sight." "For God hath not called us to uncleanness but unto holiness, he therefore that despiseth, despiseth not man but God." "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." "As he which hath called you is holy so be ye holy in all manner of conversation, because it is written be ye holy, for I am holy." "That he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness all the days of our lives."

Having therefore, brethren, boldness to

enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated, through the veil, that is to say, his flesh." "Wherefore, beloved, seeing that ye look for such things, be diligent that ye be found of him in peace, without spot, and blameless." "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." "Holiness becometh thine house, O Lord, forever."

"Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe." "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

We believe the reader who has followed us through the entire discussion of "Why we teach holiness" will heartily agree with the writer, that while any one of the many reasons given are plausible, to take them together as a whole is certainly a sufficient reason for teaching holiness. We feel like adding as a closing sentence, that while it is good to teach it, it is infinitely better to enjoy the experience and live the life.

Thank God for a holy Bible, a holy heart, and a holy life.

"God Has Paid Me My Salary"

BY THE REV. JOHN T. FARIS

"I am thoroughly convinced that, if a man has grace enough to preach and ask God day by day for his bread, he will never want."

This statement was made by Rev. J. Logan Sample, D.D. His conviction is the result of experience. Leaving the seminary at twenty-eight, he began his ministry in Western Pennsylvania in the ordinary way. But after thirteen years on salary he announced that he proposed to live on free-will offerings from his people. Boxes were placed in the church. The amount put into these was frequently quite small, and Dr. Sample had no money to waste. But he was a bachelor, and he managed very well. Sometimes the treasury was empty when needs were pressing. On one occasion he received word that his father was dying, and he was called to attend him. He had no money, but he was not dismayed. He told God that if he was to respond to the summons he must have \$5 within an hour. Then he made his preparations, and set out for the station. On the way the \$5 was handed him by a parishioner.

One winter's day, when ice covered the roads, he left his horse at the black-smith's to be sharp-shod. He promised the workman his pay when the job was completed; then he asked God to help him keep his word. The answer came almost at once, in the shape of \$5 from a friend.

"God has never severely tried me but once since I began this life of complete dependence on Him." Dr. Sample said: "One Sunday, after morning service, I spent my last cent for dinner. It was the last meal I had until after morning service the next Sabbath. One apple was all I ate that entire week. I have always had an excellent constitution; so I was physically none the worse. It did me great good spiritually, however."

Nine years of this life prepared Dr. Sample for his next move. Longing to reach those who were deprived of gospel privileges, he went to the Black Hills of South Dakota, where

he was the only Presbyterian minister in a section much larger than New England. Traveling here and there for five years, he preached to frontiersmen of all classes, and discontinued his work only when he had built a modest church and paid for it from his savings, and had opened up the country for a number of other ministers who with him organized the Black Hills Presbytery. No salary was received for this work, nor was a single collection asked. Five dollars were the total cash receipts for the five years. "But I was abundantly cared for otherwise," Dr. Sample explained.

The pioneer was now fifty-five years of age, but he was as eager for new ventures as any young man. With a strong buckboard and a pair of hardy ponies he started on a tour which lasted five years, during which he covered 13,000 miles, and passed through the states of South Dakota, Wyoming, Nebraska, Colorado, Montana, Idaho, Washington, Oregon, California, Nevada and Utah. He crossed the Rockies seven times, often leaving the beaten trails and making his own way in the face of obstacles thought by others to be insurmountable. Wherever he could gather an audience he preached, sometimes as frequently as thirty times a month. Miners, ranchers, cowboys and farmers were his hearers. He was welcomed to a number of Mormon churches in Idaho. He walked far up canons and passes where his buggy could not be taken, and thus sometimes found whole families who had never attended a religious service in their lives.

Sometimes, wrapped in a tarpaulin, he slept on the ground, but usually he was welcomed to the crude shelters of the residents. Many times he spent the night with cattle-thieves or out-laws on whose heads a price had been set, but they never offered him anything but kindness.

"It was marvelous the way God cared for me," he says: "I was never lost, and never in

extreme danger. Once I crossed the Little Big Horn in flood-time, when a cowboy offered to steady my buggy with his lariat. He stood on the bank, and held me until I won the shore in safety. This is but one instance of the way I was helped on my long journey.

"When I came to the end of my missionary tour, I found that the total cash expense for the five years was only \$400. I still had my ponies, too. Once they had strayed from me in Middle Park, Col., and wandering in the mountains, were lost three months; but they were brought over the range to me by the finder. You see everybody in that country knew Nellie and Bessie, the missionary ponies."

In the summer of 1902, Dr. Sample undertook a missionary tour among the mountaineers of North Carolina. For three months he traveled on muleback or on foot preaching wherever he had an opportunity. In eighty-five days he preached 107 times. Although he adhered to his rule never to take a collection for himself, his expenses were all met, as the hospitable mountaineers shared with him their best. Cash was thrust upon him to the amount of \$1.05. At the closing service in a church where he had preached eight times, a leading member rose and proposed that "something be done for Dr. Sample." Then he added, "I'll start the collection with five cents!"

Dr. Sample speaks enthusiastically of his experiences. "It has been a blessed life," he says. "I do not deserve any credit for working without salary. God has paid me my salary. He has supplied all my needs. When I was living on salary, I began to give a tenth to Him. Then I was able to make it a third; and later a half. Now that He has given me, most unexpectedly, a small property, I have resolved to give everything above my bare expenses. I am in my seventieth year; so I can soon, in addition to my income, begin appropriating a portion of my capital, each year, to the Lord's service. It must all go back to Him."

"Let me give you a message for our Christian Endeavorers," the doctor added. "I wish more of our young men would attempt in our own country what the devoted workers of the China Inland Mission are doing abroad. While I realize that many cannot work in this way, there is always a call for a few who, trusting in God alone, will go out to the needy fields of our land. God will care for them if they trust Him. If two or three young ministers will attempt traveling, pioneer work in the west, similar to that which I tried to do, I will pay their necessary expenses, including books. Once I made that offer to the students of a theological seminary. It was not taken. And yet it is the most blessed life to live. I thank God that I have been able to see it."

Although past sixty-nine years of age, Dr. Sample is strong and well. For the summer of 1903 he planned a return to North Carolina. This summer he thinks of buying a chapel car and traveling among the mining camps in the west.—The Christian Statesman.

Waters From the Sanctuary

Ezek. 47: 1-10

Mrs. May Mabbette Anderson, Avondale, Ala.

Walking Softly Before God

A passage found in first Samuel, sixth chapter and twentieth verse, has deeply impressed the writer, and moves her to pen this article. It reads thus: "And the men of Bethshemesh said: Who is able to stand before this holy Lord God?"

Beloved, it is a very precious but also a very solemn thing to be a "holy people walking before a holy God."

Up to a certain point in the life of a believer, the blessed triune God is very pitiful toward our frequent failures. But there comes a time when, having been gently led on by the Holy Spirit into the experimental life where "strong meat" can be digested, it behooves us to walk very softly.

And we are to walk thus BEFORE HIM. The light from His presence has now grown so clear about us that there is small excuse for our going astray. And if we keep in an attitude of ceaseless vigilance and prayer there is little danger of our doing so.

As this attitude is clearly enrolled in our marching orders, He holds us responsible for implicit obedience to His solemn and oft repeated mandate. "Watch and pray," "Pray without ceasing," "Be vigilant," and kindred emphatic exhortations meet us so frequently from the pages of the holy Word, that it is at our peril if we allow ourselves from any cause whatsoever to be lulled into a condition of semi-carefulness along any line. The light that comes to us from every fresh manifestation of Jesus to the soul, adds to our responsibility before Him.

Sometimes one becomes so occupied in his own abounding joy over these manifestations, that he forgets to "walk softly." Hence, before he is aware of how it has happened he has fallen into some disaster; has stepped into a pitfall prepared for his feet by the adversary, and awakes to the fact that he is in the toils of the enemy just when he deemed himself most secure.

God can be very stern with one whom He is preparing for great blessedness and great service.

Toward the same soul, in an earlier experience, He has shown great pity and forbearance. Yet now, if that soul fails to "walk softly," yields to the enticements of time and sense; indulges human affections—however pure—unduly; fails to occupy and delight himself in his soul's Beloved, the hand of God is sometimes placed crushingly on his heart.

We can better understand this by a simple illustration.

A child is the object of pitiful and tender forbearance, because of his weakness and youth, in his earlier years. But when he has

reached a maturer age, much more is demanded from him. This is especially true if his parents have given him unusual advantages, and spent great care on his training and development.

And if his father be a successful and influential business man, and has planned and educated his son with the expectation of entrusting a part of his business to his hands, he is especially severe toward any breach of fealty to his interests which the son may evince through carelessness, neglect, or an unseemly love of pleasure.

Thus with our Heavenly Father. The child He is training for high service is expected to have a solemn realization of the sacredness of the trust vouchsafed him. If he fails to "measure up" when the crucial moment comes to test him; is found asleep at his post as sentinel when the enemy makes his onslaught, the result is indeed disastrous, and God's anger is sometimes hotly kindled.

And this is just and right. In no other way will the sluggish soul learn the lesson that MUST BE MASTERED if he is to fill successfully the high position marked out for him, and is to bring honor and glory to his God.

The Equipment (a capital—please!) provided for him, is ample. It is nothing less than the fulness of the Holy Ghost Himself. With this Equipment, embraced and utilized, there is no excuse for failure. If we fail—we must suffer.

The farther advanced we are in the spiritual life, the more intense will the suffering be. This is inevitable.

To be called and chosen of God is a very sacred thing. To be careless or disobedient of His slightest command—no matter how gently breathed—is to incur grave peril. The adversary is ever close beside such a chosen vessel, and the slightest lapse—unrepented of—gives him the right to ply his deadly arts against that soul.

And sometimes God is slow to come to the help of one thus distressed. His very love makes Him thus "tarry" before giving relief.

A soul thus given up to the buffetings of Satan will be aroused from his sluggish inertness toward God's will, more effectually than by any other process.

His abhorrence of the adversary, ever deepening as his spiritual life deepens, renders his touch on any part of the believer's nature, truly harrowing. Hence, after having once been delivered into his power, the penitent, fully awakened and deeply shriven soul learns to walk

With bandaged feet and eyes upraised,
And eager ear to catch the breath
Of faintest whisper from above.

He may not loiter on the way;—
But steady, tireless, plies his course,
And knows—with glad, adoring heart—
God's very sternness proves His love.

Arthur T. Pierson tells us "God is wrath." And this is equivalent to saying, as the writer sees it: "God is love." Dr. Pierson adds: "No man can understand God who does not understand His judgments; and no man can appreciate His grace who does not also apprehend His wrath."

His very love, dear ones, is evinced in His "wrath" against all that is not truly spiritual and Christlike. And sometimes He is silent to our own cries because of this relentless wrath. His supreme desire and will is to wholly transform us into His own image. This can often be best accomplished, especially in saints that are ripening for exalted service, in seeming desertion and neglect.

This thought is so beautifully brought out in a clipping from WORDS OF FAITH that the writer inserts it, hoping it will breathe its message of solace to other tested hearts as it has spoken to her own:

"It may be some child of God, whelmed with great and crushing sorrow, is longing for the sound of His voice, and there is nothing but silence. It may be that that silence is a sign, not of disapproval, but of approval.

"Do not be cast down. If, in the midst of tribulation and suffering there is no voice, it may be that the silence of the Lord is His highest commendation. There is an old and beautiful story of how one Christian dreamed that she saw three others at prayer. As they kneeled the Master approached them. As He came to the first of the three, He bent over her with tender solicitude, and smiles full of radiant love, speaking to her in words of softest, tenderest music.

"Leaving her and approaching the next He only placed His hand upon her head, and gave her one look of tender approval. But the third woman He passed almost abruptly, without word or glance. The woman, in her dream, said to herself: 'How tenderly the Lord must love this first of His children; the second He is not angry with, and yet for her has no endearments like those bestowed upon the first.

"She wondered how the third had grieved Him, so that He gave her no look, no passing word. As in her dream she attempted to account for the action of the Lord, the Master Himself confronted her, and addressing her, said: 'Oh! woman, how wrongly hast thou judged. The first kneeling woman needs all the succour of My constant care to keep her feet in the way; the second has stronger faith and deeper love; but the third, whom I seemed to pass abruptly, has faith and love of finest fibre, and her I am preparing by swift processes for highest and holiest service. She knows and loves and trusts Me so perfectly as to be independent of words or looks.'

"Do not be surprised, therefore, if you have no vision."

Papers on The Lord's Coming

By C. H. M.

THE JUDGMENT.

If it be true that Israel is not included in the judgment of Matthew XXV, then without proceeding one step further, the idea of its being a general judgment must be abandoned. It cannot be general, if all are not included; but Israel is never included under the term "Gentiles." Scripture speaks of three distinct classes, namely, "The Jew, and the Gentile, and the Church of God," and these three are never confounded. But, further, we have to remark that the church of God is not included in the judgment of Matthew XXV. Nor is this statement based merely upon the fact which has been already gone into of the church's necessary exemption from judgment; but also upon the grand truth that the church is taken from among the nations, as Peter declared in the council at Jerusalem. "God did visit the Gentiles to take out of them a people for His name." If then the church be taken out of the nations, it cannot be reckoned among them; and thus we have additional evidence against the theory of a general judgment in Matthew XXV. The Jew is not there; the Church is not there; and therefore the idea of a general judgment must be abandoned as something wholly untenable.

Who then are included in this judgment? The passage itself supplies the answer to any simple mind. It says, "Before him shall be gathered all nations." This is distinct and definite. It is not a judgment of individuals, but of nations, as such. And further, we may add that not one of those here indicated shall have passed through the article of death. In this it stands in vivid contrast with the scene in Revelation 22: 11-15; in the which there will not be one who has not died. In short, in Matthew XXV, we have the judgment of "the quick;" and in Rev. XX, the judgment of "the dead." Both these are referred to in 2 Timothy, 4. "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." Our Lord Christ shall judge the living nations at His appearing; and He shall "judge the dead small and great" at the close of His millennial reign.

But let us glance, for a moment, at the mode in which the parties are arranged in the judgment, in Matthew XXV: "He shall set the sheep on his right hand, but the goats on the left." Now, the almost universal belief of the professing Church is that "the sheep" represent all the people of God, from the beginning to the end of time; and that "the goats," on the other hand, set forth all the wicked, from first to last. But, if this be so, what are we to make of the third party referred to here,

under the title of "these my brethren?" The king addresses both the sheep and the goats in respect to this third class. Indeed the very ground of judgment is the treatment of the king's brethren. It would involve a manifest absurdity to say that the sheep were themselves the parties referred to. If that were so, the language would be wholly different, and in place of saying, "Inasmuch as ye have done it unto one of the least of these my brethren," we should hear the King saying, "Inasmuch as ye have done it to one another, or amongst yourselves."

We would beg the reader's special attention to this point. We consider that were there no other argument, and no other Scripture on the subject, this one point would prove fatal to the theory of a general judgment. It is impossible not to see three parties in the scene, namely, "the sheep" and "the goats" and "these my brethren;" and, if there are three parties, it cannot possibly be a general judgment, inasmuch as "these my brethren" are not included either in the sheep or the goats.

No, dear reader, it is not a general judgment at all, but a very partial and specific one. It is a judgment of living nations, previous to the opening of the millennial kingdom. Scripture teaches us that after the church has left the earth, a testimony will go forth to the nations; the gospel of the kingdom shall be borne, by Jewish messengers, far and wide, over the earth, into those regions which are wrapped in heathen darkness. Those nations which shall receive the messengers and treat them kindly will be found on the King's right hand. Those, on the contrary, who shall reject them and treat them unkindly will be found on His left. "These my brethren" are Jews—the brethren of the Messiah.

The treatment of the Jews is the ground on which the nations will be judged by-and-by; and this is another argument against a general judgment. We know full well that all those who have lived and died in the rejection of the Gospel of Christ will have something more to answer for than unkindness to the King's brethren. And, on the other hand, those who shall surround the Lamb in heavenly glory will do so on a very different title from aught that their works can furnish.

In short, there is not a single feature in the scene, not a single fact in the history, not a single point in the narrative which does not make against the notion of a general judgment. And not only so, but the more we study Scripture, the more we know of the ways of God; the more we know of His nature, His character, His purposes, His counsels, His

thoughts; the more we know of Christ, His person, His work, His glory; the more we know of the Church, its standing before God in Christ, its completeness, its perfect acceptance in Christ; the more closely we study Scripture; the more profoundly we meditate therein—the more thoroughly convinced we must be that there can be no such thing as a general judgment.

Who, that knows aught of God, could suppose that He would justify His people to-day, and arraign them in judgment tomorrow—that He would blot out their transgressions today, and judge them according to their works tomorrow? Who that knows aught of our adorable Lord and Savior Jesus Christ, could suppose that He would ever arraign His church, His body, His bride, before the judgment seat in company with all those who have died in their sins? Could it be possible that He would enter into judgment with His people for sins and iniquities of which He has said, "I will remember no more!"

But enough. We fondly trust that the reader is now most fully persuaded in his own mind, that there is and can be no such thing as a promiscuous resurrection—on such thing as a general judgment.

We cannot now enter upon the judgment in Revelation 22: 11-15, further than to say that it is a post-millennial scene; and that it includes all the wicked dead, from the days of Cain down to the last apostate from millennial glory. There will not be one there who has not passed through the article of death—not one there whose name has been set down in life's fair book—not one there who shall not be judged according to his own very deeds—not one there who shall not pass from the dread realities of the great white throne into the everlasting horrors and ineffable torments of the lake that burneth with fire and brimstone. How awful! How terrible! How perfectly dreadful!

O! reader, what sayest thou to these things? Art thou a true believer in Jesus? Art thou washed in His precious blood? Art thou sheltered in Him from coming judgment? If not, let me entreat thee now, with all tenderness and earnestness, to flee, this very hour from the wrath to come! Flee to Jesus, who now waits to receive thee to His loving bosom, and to present you to God in the full value of His atoning work, and in the full credit of His peerless name.

And great grace was upon them all (Acts 4: 33).

This tells of the spirit that was seen among Christians in the days of the apostles. It is delightful to read of the gracious spirit of those early Christians. Aristides (150 A. D.) says:—"The Christians comfort those who have troubled them, make friends of their foes, and do them good. Their wives are pure, their daughters chaste. Slaves, male and female, or children, they persuade to become Christians out of love to them, and when they have done so they call them brethren without distinction. Falsehood is not found amongst them; they love one another."—Ex.

LIVING WATER

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EDITORIAL

Gird on your armor! Be faithful
At toll or rest,
Whiche'er it be, never doubting
God's way is best.
Out in the fight or on picket
Stand firm and true:
That is the work which your Master
Gives you to do

—J. R. Miller.

Will those who wish to attend a Bible and Literary Training School write us immediately for catalogue and application blank? Our tuition is free and the board and lodging so cheap that it does not cost much to attend.

We hope that each Pentecostal Mission will elect and send delegates to the next annual meeting in this city Oct. 19-23. Where the distance is so great that the railroad fare is too much for the delegates to pay alone, the other members of the band can assist, as is usually done, in defraying the expenses.

A Word to Those Who Ought to Enter a Bible Training School.

Beloved, suffer a word of exhortation. Don't allow Satan to so hinder you that you will neglect the preparation you so much need for efficient service in the Master's vineyard. Where there is a will there is a way. Fix your eye on the path of duty and wade right through the difficulties to the goal. Faint heart will never win the crown. Nearly all the letters we receive relative to the school are from persons who say that they desire to take the course of training, but—and then follows a recital of the difficulties, chief of which is the lack of money to pay expenses. To all such we would say, study the situation prayerfully from a Scriptural standpoint, get the advice of devout people, watch the indications of Providence and then in quiet waiting before the Lord, listen at the still small voice within and follow that sense of *oughtness* which settles down and abides in the heart. Beware lest fleshly indulgences and slothful habits hinder you. Up and at it

while it is called today. The fields are white unto harvest. Souls are perishing for the bread of life and the laborers are few. Most of the people who have succeeded met many giants in the way but they turned neither to the right nor to the left but went straight forward and God gave the victory. Don't be nerveless, purposeless and backboneless but find your place, grip the sword like Eleazar (2 Sam. 23: 9) and rush to the firing line, plunge into the thickest of the fight and stay there until the victor's sword is laid by for the crown above.

We would be glad to assist in the training of a thousand such young men and women as are described above. People who stand at the front in the reform movement of this day must be made of heroic stuff but the grace of God is all sufficient to supply every deficiency so that the weakest of us may be clad with the whole armor of God.

Reader, if you hear the call of God, confer not with flesh and blood, be not dismayed at the difficulties but look to Jesus and march steadily onward and success will crown your labors.

Camp-meeting Notes

The Carvosso, Ky., camp was established eight years ago. It is located near Guthrie and is well equipped with the usual improvements including a large dining hall, commodious tabernacle and fifteen or twenty cottages with other necessary structures. Thomas S. Mimms and N. J. Turner, assisted by a number of other laymen, manage it. The attendance is good. J. J. Rye, L. B. Shannon, and W. E. Jones dropped in and did good work. Several Methodist ministers who were located near the camp attended regularly and participated in the exercises. B. F. Haynes gave us a flying visit in the interest of his school and preached one sermon. S. M. Cherry did good work the few days he was present. Jno. T. Benson led the singing. We had a good meeting. Many were blest in various ways.

We have never been at a camp where they take care of the workers any better. We especially commend their thoughtfulness in furnishing the visiting ministers with free entertainment and railroad fare. We have advocated this policy for years. There may be instances when this is not practicable but in most cases the evangelists who visit the camps are not able to pay their expenses and give their services free, and a little more liberality on the part of the camp-meeting committees would be greatly appreciated. We know that some camps have already adopted this plan and we hope that others will follow. To be sure where ministers have a regular salary and are at the meeting somewhat for a vacation the case is different, but even then it is well to keep them free if it can be done.

We like the way they manage their finances so as to avoid the long, tedious collection which is sometimes thrust into an already

crowded service. The people need instruction in systematic beneficence but it should be at the proper time.

We are now beginning the meeting in the tabernacle at Springfield, Tenn. We were unable to secure suitable lots in a central portion of the town for the pitching of tents and the trustees very kindly gave us the use of the tabernacle. So far as we can hear there has never been a distinctively Holiness meeting held in this city. The south winds are beginning to blow, there is some "sound of a going in the top of the mulberry trees," and we are praying for a gracious revival.

Gems By Rev. G. Campbell Morgan, D. D.

"A crowd is an opportunity. Crowds ought never to appal to the saint, but ought rather to appeal to the saint."

"Every time I take up one of these modern books that is going to save men, by the evolution of the human mind, I want to put the writer and his book down in the slums, and bid him prove it."

"God is not going to work a miracle to make up for the church's laziness."

"The kind of a man God can't work with is a coward."

God wins great fights with small bands."

"The church is beginning to believe that God can save a man in the summer."

"The man who is trembling himself can never make another tremble. It is the man who is unafraid who makes the other man afraid."

"A fearful man creates a panic. Fear is contagious."

"We want the strenuous life, not merely in business and politics, but in the church."

"God can only work with courageous and consecrated persons."

"It is a sin to shut a church in the summer."

"Any service that has no suffering in it is barren."

"Oh, the soft dilettantism! It is so awfully cheap to hang a picture of the cross in your room, or to wear the cross round your neck. We do not want mere sentiment. The cross waits for you this summer in the slums of your city, in the homes of the poor and outcast. If the church will suffer with the Son you can shake the city to its foundations in one year—but never till you are ready to suffer."—Selected.

Today if ye will hear his voice (Heb. 3: 7).

How much depends upon the wise use of every moment of time. England lost one of her great submarine boats a few weeks ago, because of the misuse of a few seconds of time. Only three seconds, we are told, and the Submarine boat Ai would have escaped collision with the ocean liner. How startling this is in its solemnity! Three seconds between safety and death! What a picture of the great responsibilities and possibilities of life! To think that there should be so infinitesimal a period between great alternatives! Yet it is only one out of many similar instances showing that an entire testimony may depend upon a momentary decision. What a view this gives to life and "what manner of persons ought we to be" when so much is involved in the decision of an instant!—Watchword and Truth.

Present Perils To Missionary Movements

[We commend the following article published in the Soul-Winner by John Pennington.—Ed].

These are days of peculiar unrest and excessive activity. The spirit of the age is that of seeking something new or novel. We are no longer satisfied with the ordinary modes of travel. Anything short of a mile a minute is unsatisfactory. The infection has attacked the church of Jesus Christ. From the extreme of formal, slow-going, listless methods, we swing to the other of nervous, spasmodic activity. Impressions take the place of settled convictions, visions and dreams more regarded than a "thus saith the Lord." Within a few years there has been increased missionary activity. The wide spread Holiness movement, leading thousands into the experience of sanctification, and the consequent loyalty to the "Word" and the Holy Spirit, has caused a multitude to say, "Here am I, send me." With every wave of divine power, followed by increased activities along the line of Christian work, come certain perils.

At times like the present we must not magnify the perils or minimize the difficulties, but accepting the responsibility of the hour, meet it with the wisdom promised of God. We are confronted with the peril of excessive individuality. We fear cumbersome machinery and ecclesiastical tyranny, but just now our danger is in the opposite direction. Many now want to be leaders. Chafing under restraint, they break away from established methods and launch a movement of their own. The new movement must have a name and a paper to boom it. Extravagant statements are made to push the enterprise and reports of results are exaggerated. Many of these are "faith" movements, but judged by the persistent and presumptuous appeals for money are misnamed. God is certainly calling out new men and new movements, and the very fact gives rise to the peril. Growing out of this is the danger resulting from individuals hoiding titles to property. However honest these persons may be, it is not wise. The person may suddenly die and the property revert to heirs, or the individual may himself backslide and prove recreant to his trust. Money and property given for missionary work should be so held as to insure its being used for the purpose for which it was given. Individual enterprises and individual collection of money should not be encouraged. Lack of preparation and hasty going has proven to be not only unwise but perilous. The foreign missionary is called to fill a responsible place. He is not only a preacher; he is called to a variety of work, hence he should have a preparation that will fit him for his work.

Outgoing missionaries should have back of them a band of praying people to whom they

can look for spiritual and financial support. There is much talk about trusting God for support that evaporates when one meets the test. Ofttimes the remark flippantly spoken, "let them pray it down," is but an opiate to those at home who should "pay it down." Missionaries land in a foreign field with nothing in their pockets. They live off of the missionaries already on the field, inflicting on them a burden, and exposing themselves to the peril of receiving something for nothing and the consequent blunting of the conscience in regard to real Christian integrity and independence. We are not saying where the fault lies, but do say it is somewhere. The missionary on the foreign field is necessarily at great expense. He must not beg or go in debt. He ought to be relieved by having back of him those who will see to it that he has enough to supply his needs, leaving him free for the service to which God has called him. The new climate and surroundings, the loneliness of his position, the Satanic assaults unknown to any in the homeland are enough for him to bear without having to suffer for the comforts of life, or which is worse, feel that those who so glibly said, go, have forgotten him. We look upon it as cruel and criminal for Christians in the homeland to withhold from those who go the needed sympathy and support. The worth of the God-called missionary is not measured by dollars and their lives should never be needlessly endangered. After all, we see nothing better, nothing safer, nothing more satisfactory, nothing freer from peril than for missionaries to go out under the care and support of some church or organization which can decide on call, qualification, field, use of funds, opening new work, time of furlough, etc. The fields are white to harvest. The responsibility of taking care of the harvest depends not alone upon a few who go, but rests equally upon all. United, earnest prayer and hearty sympathy and co-operation will result in the minimum of peril and the maximum of efficiency.

Where to find Sanctification and Holiness.

Some persons declare there is no such thing as holiness. Others say it cannot be found in the Bible. We give a few of the many references for the benefit of our readers who may not have ready access to a concordance.

SANCTIFICATION.

- John 17: 17.
- John 17: 19.
- Acts 26: 18.
- 1 Corinthians 1: 2 and 30.
- 1 Corinthians 6: 11.
- Ephesians 5: 25, 26, 27.
- 1 Thessalonians 4: 3.
- 1 Thessalonians 5: 23, 24.

- 2 Thessalonians 2: 13.
- 2 Timothy 2: 21.
- Hebrews 2: 11.
- Hebrews 10: 10.
- Hebrews 13: 12.
- 1 Peter 1: 2.
- 1 Peter 3: 15.
- Jude 1.
- Acts 20: 32.
- Romans 15: 16.
- 1 Timothy 4: 5.
- Hebrews 9: 13.

HOLINESS.

- Genesis 17: 1.
- Exodus 28: 36.
- Exodus 29: 37.
- Leviticus 11: 44.
- Leviticus 20: 26.
- Deuteronomy 18: 13.
- Psalms 24: 3, 4.
- Isaiah 35: 8.
- Isaiah 38: 3.
- Ezekiel 36: 25-29.
- Zechariah 14: 20.
- Matthew 5: 8.
- Luke 1: 74, 75.
- Romans 6: 19.
- Romans 12: 1, 2.
- 1 Corinthians 3: 16.
- 2 Corinthians 7: 1.
- Ephesians 1: 4.
- Ephesians 4: 24.
- Colossians 1: 22.
- Colossians 3: 12.
- 1 Thessalonians 3: 13.
- 1 Thessalonians 4: 7.
- Hebrews 12: 10.
- Hebrews 12: 14.
- 1 Peter 1: 15, 16.
- 1 Peter 2: 9.
- 2 Peter 3: 12.
- 1 Timothy 2: 8.
- Revelation 22: 11.

CLEAN HEART OR PERFECT HEART.

- Psalms 73: 1.
- Ezekiel 36: 25.
- Psalms 24: 4.
- Psalms 51: 10.
- Psalms 51: 2.
- Psalms 101: 2.
- Jeremiah 33: 8.
- 1 Kings 8: 61.
- 1 Kings 15: 14.
- 2 Kings 20: 3.
- 2 Chronicles 16: 9.
- Matthew 5: 8.
- 1 Timothy 1: 5.
- 2 Timothy 2: 22.
- James 4: 8.
- 1 John 1: 7.

—The Soul-Winner.

Please notice the date on the yellow label and if your time expires this month, remit promptly.

Are you in need of a Testament or Bible? We are offering them as premiums. See 16th page.

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.

Justice was Done the Horse.

BEFORE THE CADÍ.

"Shadow of Mohammed!" exclaimed the cadí. "Mustapha, is that a real horse?"

"It is a real horse, may it please your highness, and what is more wonderful, a horse that can talk."

"Allah Kebur—God is most powerful. What does the animal want?"

"Justice, O great cadí," exclaimed the horse, in the purest Arabic. "I am told that even a horse may obtain justice at your hands."

"Right you are. But what is your grievance?"

"It is this, O sire. Know that I was owned by a master who loved me and whom I served well. But he became poor, and was forced to sell me to what is called an Anglomaniac. I had not been long his, when, one day, he brought a cruel looking man to the stable, and after locking the doors threw me down, fastened my legs, and then, with a pair of shears, cut off the vertebrae of my tail, and then stopped the bleeding by searing the end of it with a red hot iron, thus causing the most awful agony."

"Why did they do this?"

"I do not know, unless their eyes and minds are diseased."

"But it seems to have healed up all right now."

"True, your highness. But my flowing tail was not only a thing of beauty—it was of use."

"Without my tail my tender legs and flanks are exposed to the merciless attacks of horse flies, who sting and bite unmercifully, and I have no defence against them. In hot weather, when the heat alone is torment, my life is one constant round of torture."

"Allah—God forgive me! but this is most cruel. Justice shall be done. Mustapha, do you know this Anglomaniac?"

"I do, your highness. The Giaour is one of what they call the 'four hundred.'"

"Seek him out then, Mustapha, convey him to a cell, remove his garments and tie his hands and legs. Then heat the cell to a hundred degrees and close the door tight, having first released in it three or four score horseflies. Three months hence call my attention to his case, and I will tell you what further to do."

"It is well, your highness," replied Mustapha, as he departed to carry out the sentence; "May your highness shadow never be less," said the horse; "your highness must come of the stock of Solomon the wise."—Sel.

A Touching Story.

On the Tremont Street Mall late yesterday afternoon hundreds of belated suburbanites paused in their scramble through the slush and snow as they made their way homeward, first to wonder, then to pity and sympathize.

Seated on the edge of the curbstone in front of the Park Street Church, unmindful of the blinding storm that whirled about him, sat a little newsboy, holding in his arms the mangled body of a dog. His pile of papers lay scattered in the snow, and now and again, as a gust of wind swept round the corner, the stray sheets were whirled out into the slushy street.



FRIENDS

Caring nothing for his little stock in trade or the gathering crowd the little fellow cuddled his dog the closer, and as the full misfortune of his loss came over him, he cried as though his heart would break.

The unusual sight attracted the attention of the passersby and soon a crowd that blocked the sidewalk was gathered about the little fellow and his dog. Many of those who paused to see recognized in the boy one of the newsboys that stand at the entrance of the Subway every evening, selling papers to those homeward bound! Little by little the boy told the story of his misfortune.

The dog, which he held so closely in his arms, was his pet and playmate who usually stayed at home with his mother in the West End, but yesterday unable to resist the plead-

ing of the little brown eyes of his playmate, the boy had allowed him to accompany him to Park street while he sold his bundle of papers. All had gone well through the afternoon until shortly after 5, when a gust of wind had blown a paper from his hand just as he was passing it to a customer, sending it scurrying far out in the street. Quick as a flash the dog started after it, and just as he was returning with the coveted sheet in his mouth, a heavy herdic dashed round the corner, striking the little fellow full in the side and bowling him into the street. The heavy wheels passed over the frail body, crushing the little ribs to the ground. Too late the newsboy saw the peril of his pet, and when he reached him the little dog's life had ebbed away and the bright eyes that had so often danced with pleasure at the call of his master were closed

in death.

Tenderly gathering the little fellow in his arms the boy carried him to the sidewalk, where he tried with all his might to restore life to the one that had been his chum and companion.

Touched by the devotion of the boy for his dead pet, kind hearted bystanders made up a collection and offered it to the boy, but he turned them away, and gathering the little dog in his arms started down the street toward home leaving his forgotten papers to blow about as they might.—Boston Journal.

His One Friend.

Railroad men are not sentimental. Their life is too full of hard work and nerve straining peril. Something more than ordinary is necessary to move them deeply, but an incident which occurred recently in the Southwest, and which the Los Angeles Times reports, did move most deeply a whole train crew on the Southern Pacific Railroad.

The Colton local had just passed a little station called Nahant when the engineer saw an old man lying at full length on the track only a few hundred yards in front of his engine.

The usual danger signal was given, but the man did not move, and the train was brought to a standstill a few feet from him. A glance at the body showed that the poor fellow was dead. In a few minutes the conductor, engineer and trainmen were all standing round the body.

Up to this time they had not observed the presence of a little black dog, but as soon as they approached his master he made a dash for the nearest man, and for a few seconds fought with all his puny strength to keep the man away.

They were there for the purpose of examining the body, however, to see what could be done, and the little dog was rudely kicked to one side. He did not howl with pain as a dog generally does when kicked. He simply gathered himself up and quietly made his way be-

between the men's legs until he reached his dead master's head, when he placed his little face by the side of his master's, and after looking at the intruders a few seconds began to whine, and big tears were noticed running down his nose.

"I had often heard," said one of the trainmen, "that dogs have been known to shed tears, but I never believed it until then, and I have lots more respect for the dog family than I ever before had. When I looked round at my companions some of them were crying, too.

"The old man, who was probably a section hand, was removed from the track with more care than is usually displayed in such cases. His blankets were carefully spread, and the body was handled as gently as a mother would have done it, all on account of the tears in that little dog's eyes.

"As soon as the dog discovered that our roughness had disappeared he became friendly, and seemed to appreciate what we were doing for his master; but we could not induce him to leave the old man's body, and when the train pulled out he was still sitting by his dead master's head."—Ex.

President Lincoln and the Kittens.

On one occasion when President Lincoln visited General Grant, General Porter, who was General Grant's secretary at the time, says

that "three tiny kittens were crawling about the tent. The mother had died, and the little wanderers were expressing their grief by mewling piteously." Mr. Lincoln picked them up, took them on his lap, stroked their soft fur and murmured: "Poor little creatures, you'll be taken good care of," and turning to Bowers, said: "Colonel, I hope you will see that these little motherless waifs are given plenty of milk and treated kindly." Bowers replied: "I will

commission of all the heroic men who served the cause of the Union, from the general-in-chief to the lowest lieutenant, tenderly caressing three tiny stray kittens.

It well illustrated his kindness, which was mingled with the grandeur of his nature.—Ex.

Practical Humanity.

We are glad to learn from Adrian, Michigan, that the writer a few days ago, saw a man with a bag full of cigar boxes on his shoulder, which he was going to nail up on his apple and other trees and put in them crumbs of bread, etc., for the small birds to eat.

About a hundred doves come to our office windows every day to be fed, and a smaller number to our home windows for the same purpose.—Sel.

Is it cruel to keep a horse locked up in a stable without exercise?

Answer: Just as cruel as it would be to keep a boy, or girl, or man, or woman in the same condition.

If to this is added solitary confinement without the

company of other animals, then the cruelty is still greater.

"Just so soon and so far as we pour into all our schools the songs, poems and literature of mercy towards these lower creatures, just so soon and so far shall we reach the roots not only of cruelty but of crime."—Geo. T. Angell.



see, Mr. President, that they are taken in charge by the cook of our mess and are well cared for."

Several times during his stay Mr. Lincoln was found fondling these kittens. It was a curious sight at an army headquarters, upon the eve of a great military crisis in the nation's history, to see the hand which had signed the

BEAUTIFUL SOLOS AND DUETS

can always be used effectively in God's service. The gospel has been sung into many a hungry heart. Below is a list of a few which we have incorporated in our new book.

LIVING WATER SONGS

Well Done
Does Jesus Care?
Peace Be Still
Can I forget?
Christ is at the Door
Just a Little While
The Sanctified Life

Sweet Will of God
Father's Letters
Some Mother's Child
Doing His Will
Glory to the Lamb
Victorious Travelers
Jonah and the Whale

Since I've Found My Savior
I Am One of Them Today
Have You Found the Blessing?
The City That's Coming Down
Going Through the Land
He is Coming Back Again
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FIELD NOTES

The Annual Convention of the Pentecostal Mission is to be held in this city Oct. 19-23 instead of Oct. 6-9 as first announced.

The fall session of the Bible and Literary Training School is to open Oct. 10. All expecting to attend should endeavor to be present for the opening exercises.

H. C. Morrison is engaged in a meeting at Portsmouth, Va.

L. B. Shannon and E. L. McGehee recently held a good meeting at Stroudsville, Tenn.

E. S. Cox is looking after the Mission work in Hopkinsville, Ky.

W. M. Tidwell reports good work with the Mission band in Memphis, Tenn.

The date of the tent-meeting at Millport, Ala., conducted by Bro. M. M. Pinson, is August 27th instead of Sept. 4th.

B. Carradine is now holding a meeting at London, Ky. He goes to Hazlehurst, Ga., Sep. 23-Oct. 2, and to Meridian, Miss., Oct. 7-16.

Mrs. Lula M. Dudley writes that our young brother, George Hicks, of Thompson Station, Tenn., has engaged with the Mission Band at Dolive, Ala., to assist in the work there and also to teach school.

J. W. Pickett, writes from Carpenter, Miss.—“We have just closed a revival meeting at Gilbert school house; ten found the Lord precious to their souls. Bro. J. O. Gilbert did the preaching. Saved and sanctified.”

Well glory to God forever, I am still saved and sanctified. Just closed a meeting here last night in which the dear Lord saved many precious souls. Pray much for the work. Yours, under the blood,
Z. L. Franks.

West Monroe, La.

W. J. Willingham writes from Palmore, Ky.:—“There will be a Holiness meeting at Water Valley, Ky., beginning on Sept. 11 and continuing ten or twelve days, conducted by Miss Alice Cowan, of Tennessee. All are invited to be present and have a good time. Pray for us that the Lord be with us.”

BIG REVIVAL COMING

It will begin Sept. 15 and continue to Oct. 1. Bro. F. W. Cox, of Pennsylvania, will do the preaching, with other strong workers. The singing will be by a strong Holy Ghost filled band. We are expecting visitors from abroad. You are invited to come and help pray and sing and shout, or get saved or sanctified or healed so you can. If you can come write me.

L. P. Adams.

185 St. Paul St., Memphis, Tenn.

We had a very good meeting at Gordo, Ala. Bless God, we haven't any idea of giving up the battle. I am in the battle to stay and I find the Word is the sword, (Eph. 6: 17). And it is sharp and it is a discernor of the thoughts and intents of the heart, see Heb. 4: 12, and we are commanded to study the Word, (2 Tim. 2: 15) and to preach the Word, (2 Tim. 4: 2); and if preachers would only preach the Word we would have more sound in faith, see Titus 2: 1. Yours on the battle field
M. M. PINSON.

M. L. Howard writes from Una, Miss.:—“I just closed a ten days' meeting at Trebloc, Miss., Sunday, Aug. 21. The interest was good, and we preached to them the full Gospel, salvation from all sin, without and within. While there were no visible results of great good being done, yet we believe the seed has been sown the fruits of which will be gathered here-

after. We will begin a meeting Sunday, Aug. 28, at Una, Miss. Hope to get Rev. M. M. Pinson to help us in the battle.”

There will be a Pentecostal Mission Convention held in Franklin, Tenn., to begin at 7:30 p. m. Sept. 16th and continue through the 17th and 18th. All the friends of the cause in Williamson county who desire to see the work pushed aggressively and a full Gospel preached in every community in the county, are earnestly requested to meet with us. We feel the need of a closer union and a more hearty co-operation of the Holiness people in our county. To this end we ask you to come. Let us spend two days in earnest prayer and council together. Entertainment will be provided for all who come.

W. B. Mathews.

T. Helm.

J. C. Smith.

Ed Nolin.

C. Moore.

W. W. Hopper, Cleveland, Miss., writes—“We have just closed a great meeting near Cleveland, Miss., at Shipmans Chapel. Rev. W. B. Pinson, pastor, with Bros. D. C. Bevers, P. M. Covington labored faithfully with the writer. Sister R. L. Bevers led the singing and played the organ. The pastor reports one hundred and fifty-five clear cases of either salvation or sanctification. A permanent holiness camp determined upon, and twelve hundred dollars subscribed for this purpose. It is said to be the greatest meeting ever held in the Mississippi Delta. To the Lord be all the glory. Amen.”

The camp-meeting at Uba, Tenn., was a sweep of victory, many souls getting through to God clearly. Miss Alice Cowan was my co-laborer here, and God wonderfully blessed the meeting. Among those who got through to God was an old man from Water Valley Ky., 73 years old, who was blessedly sanctified. All praise be to our Father, who made the encampment one of victory. The Lord willing we will return to hold this meeting again next year. Go from here to Winfield Kan., pray for us. Yours and His,
HOWARD W. SWEETEN.

I have just returned home from quite an extended trip through south-western Arkansas. Have been out five months, and held eleven protracted meetings, lasting from one to three weeks work. Many souls were saved and some filled with the Spirit. Formed one Holiness Baptist Church of a membership of twenty-five. All our meetings except two were in new fields and hence a great opportunity of full gospel seed sowing. The two last meetings were held with established churches, and were the greatest victory of the season. The last closing August 21st at night, was a sweeping victory from the beginning. The closing service broke out into shouts and praises during the testimonies and continued until twelve o'clock. To God be all the glory.
W. J. WALTHALL.

Bro. M. M. Pinson held a profitable meeting at Bostic, Ala. He is now engaged in a tent-meeting at Gordo, Ala. It was my privilege to drop in and preach three sermons for him, to the honor and glory of God. The attendance at all the services is all that could be desired. And Sunday, with the usual Sunday crowd the attention and interest was indeed helpful to the preachers. The people are kind and hospitable, prejudice is giving way and God's blessed Spirit is doing good work in the community. Bro. Pinson is working hard but God is wonderfully sustaining him in every way. He will close out, Wednesday night and open at Millport Saturday night. He is being assisted in that section by a band of sweet spirited workers May God give him many souls for his hire. Sister Pinson is well and happy in the work. On with the revival to God's glory. LIVING WATER Songs can be sent.
Geo. H. COLE

It has been my privilege to work in a remarkable meeting that has just closed at Goshen Church, Mau-

ry County, Tenn. The power of the Holy Ghost was manifestly exerted from beginning to end. Brother Thurmond preached sanctification in a sweet spilled way; but without compromise. Pastor Brian Hensley was so kind and gentle, it is no wonder that his people were sad to know that this was his last meeting with them. Brother and Sister Pollard were present most of the ten days, and were greatly used by the Lord in preaching, testimony and work in the altar. There were, I suppose, about twenty-five professions of conversion and sanctification. It seemed sad to close the meeting with about fifty young people at the altar at the last service. Many of the Christians were revived, and shouts of victory were heard at almost every service. After her sanctification one young lady told me that she called her father's family to family prayer. She read a lesson from the Bible and prayed. Her brother went up stairs to bed, not attending prayer. Her father was present, and gave his heart to God the next day professing faith in Christ as his Savior. Other fruit will be gathered. Please let me say that my health has improved very much, and our delay here has been a blessing to me. We leave D. V. this week.
RUFUS J. CLARK.

Mrs. Lee Tatum, Henderson Crossroads, writes—“A glorious meeting closed Sunday evening at Stratton Corner Tabernacle. Many souls were blest, some fourteen or more saved, some convicted, some reclaimed, and best of all some sanctified. Only our Father knows the good wrought on hearts, that was not visible. May He bless His works unseen by us. It did the heart good to hear “I mean to live for Him” on every side. The tobacco fiend was expelled from two precious brethren, one of whom is the dearest earthly friend the writer has. “Praise the Lord, praise His holy name, all that is within me praise the Lord.” A neighbor brother wishes the prayers of Christians that he may find the right way and believe. He has read the Bible a great deal, but has let Satan into his heart enough to read an infidel book. Now he don't know what to make of the Bible. Says he would give anything to believe, knows there is a higher power, but what? A pitiful state indeed. Neither he or his wife are Christians; they have two girl children, let us pray much. May God bless His work everywhere. God bless the sinners and lead them in the way. Our dear Sister L. O. Stratton held this blessed meeting. She says she don't like for her name to be put in the papers, I will take the liberty to use it this time, she did all the preaching. We love her so much for bringing this sweet message to us, Lord help her to hold Christ up higher, she already has Him high but higher still. To God be all the praise.”

J. L. Roby writes—“We have just begun a meeting with Bro. Gibbons at Kedron Church, Hickman Co., the home church of Rev. L. B. Thurmond. Miss Alice Cowan has held meetings in this country and produced quite an impression for good. Last Sunday it was my pleasure to preach at Liberty, Dickson Co., Tenn., which is the home community of our dear Bro. Tidwell. He is greatly beloved of the Lord, and holds the hearts of the people. God bless him and every young man. “Let no man despise thy youth” said the great Apostle to the young minister, Timothy. “But be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.” This seems to be a photograph of our dear Brother Tidwell also. Amen. My heart swells with gratitude when I think of the young soldiers of the cross, for surely in this battle of holiness, they are marching on to war. The graces of the Spirit are springing up here and there. Sometimes out of dry ground, seemingly. I met a young girl in South Nashville, whose parents were un-saved, one of God's anointed ones. What a power in prayer and song. What a blessing to us all in the Humphrey's street meeting. Today a young man stopped his team in front of the church and came in. I knew him and called on him to pray. This pure countenance, bright-eyed boy carries the power. Bless God for the young men and women. “Let no man despise thy youth but be thou an example.” “Be thou an example” think it over, dear young peo-

ple, think of your life.

Earnest S. Cox writes:—"For the second time this summer I am in Hopkinsville, Ky. I find the Mission in better condition in every respect than it was in May and June. However I missed several of the old warriors at the Sunday services, not that they have taken off their armor but their absence is excusable because they have gone over to Carvoso Camp-ground to hear Brother and Sister McClurkan. Had we consulted our desires we should have gone also but the next best place was Hopkinsville so we lifted up the cross at a well attended street service and preached twice in the hall. We will not enter a protracted meeting during this stay in Hopkinsville unless we are able to procure a tent, if so we will begin on Aug. 28th.

I left Hopkinsville on June 6th, spent a week at Franklin, Tenn., returning to Nashville, I accompanied Brother and Sister McClurkan to Atlanta, was privileged to be with them through an eight day's service there. They left for Knoxville and I continued the meeting. In all I spent six weeks in Atlanta, had a blessed time. Souls saved at very nearly every service and several professed to receive the Baptism of the Spirit. There is some good material in the Atlanta Mission. During my stay I met Bro. Charlie Tillman, was privileged to be with him in his home where I also became acquainted with Father Tillman.

Coming to Nashville I preached one week in a tent on South College near Chestnut. Good seed had been sown and in the weeks time a half hundred professed saving faith in Christ. You will pardon me for taking up so much space. I will not again, for I have only one more engagement here in Kentucky, then I shall return to Nashville and once again enter school at dear old Wesley Hall. Yours in Christ's name."

With a heart full of praise to God I want to tell of the meeting at Indian Springs, Ga., this year, Aug 11-21. We had with us Joseph H. Smith whom some of you have heard and whom we consider is the greatest teacher we have ever had. His gentle Christ-like spirit with his heart full of love and his great storehouse of information, furnished us with the most substantial instruction we have ever had. You know we have the best that can be had, and we intend to keep this up. When we tell you we have been permitted to have such men with us as Carradine, Morrison, E. F. Walker, McClurkan and others this gives one an idea as to what we have at Indian Springs.

We find this year many new cottages have been erected and over five hundred people were camping on the grounds through the entire meeting, this gave us a good attendance and especially was the attendance fine from the surrounding country. People came far and near to hear Brother Dunaway whom they have all learned to love in that section. His earnestness with his sweet spirit never fails to win the people to him and when they are won to him that means that they are more Christ-like for he certainly lives in the inner-circle. Every service we held, which was on an average of four a day, was crowned with conversions and sanctifications. We had victory even to the last hour which was Sunday night the 21st. Of course Brother Dodge's absence was noticeable, but while we missed him yet his absence made us think more of his life, and we could almost feel his presence with us when we were enjoying the great waves of blessings which swept over our souls from time to time. We have gone to our homes this year more determined than ever to live the sanctified life, which is the only life that will stand the test.

I am slated for some work in Mississippi, but my mother's critical illness just at this hour, at noon the 23rd of August, is such that I am afraid that I will not be permitted to leave home. If she should leave us we all know where to find her. Pray for us just at this time. Yours in love and in the Master's service, Charlie D. Tillman.

Atlanta, Ga.

P. S. 4 p. m. Mother still lingers, but I can't leave her bedside. C. D. T.

Slate of REV. E. F. WALKER: address, Greencastle Ind.

Mt. Vernon, Ill.,
Sac City, Iowa,

Sep. 2 to 11.
Sept. 16 to 25.

S. W. Mc GOWAN'S SLATE.

MOUNT UNION, TENN.,
KESSEZ CHAPEL, TENN.,
SHILOH, TENN.,

Sep. 1 to 11.
Sept. 15 to 23.
Sep. 24 to Oct. 4.

F. M. POMEROY'S SLATE.

Unionville, Tenn.,
Old Lebanon, Tenn.,
Christiana, Tenn.,

Aug 27 to Sept. 6
Sept. 9 to 20.
Sept. 23 to Oct. 4.

Slate of S. W. PATTERSON and T. M. SIMPSON.

Oakgrove, Tenn.,
Jackson Chapel, Tenn.,
Betaytown Mission, Tenn.,
S. W. Patterson, Sobel, Tenn.

Aug. 27 to Sept. 6
Sept. 9 to 21.
Sept. 24 to Oct. 2.

W. T. CURRIE'S SLATE.

Piedmont, S. C.,
Alexton, La.,
Haynesville, La.,
Beinville, La.,

Aug. 26 to Sept. 4.
Sept. 15 to 22.
Sept. 23 to Oct. 2.
Oct. 5 to 16.

Slate of James M. Taylor, Knoxville, Tenn.

Eldorado, Ill.,
Keneaw, Neb.,
Bennett, Neb.,
Columbus, Ohio.

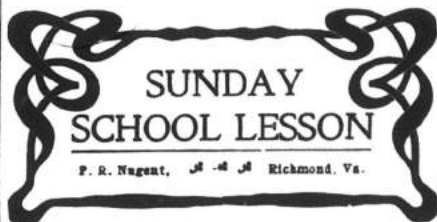
Aug. 17-28.
Sept. 2-11.
Sept. 11-21.
Sept. 24-Oct. 3.

Slate of Sam S. Holcomb and wife of Pine Bluff, Ark.

Hogue, Ark.,
Pine Grove, Ark.,
Mooreville, Ark.,
Kelly, La.,
Gifford, Ark.,

Sept. 2 to 11.
Sept. 16 to 25.
Sept. 30 to Oct. 9.
Oct. 14 to 23.
Oct. 28 to Nov. 6.

All of the above are camps, except three, which are tent meetings.



Lesson for Sunday, Sept. 11, 1904.

Elijah Taken up to Heaven.

2 Kings 2: 1-11.

Golden Text:—"He was not; for God took him," (Gen. 5: 24).

The truth in the lesson is connected with God, Elijah and Elisha.

1. *God. His sovereignty.* "Not when Elijah would go, but when the Lord would take him" (Parker). He who is "Lord of all" is Lord also of the duration of our life and service. So, primarily, it was not Elijah's will but God's that was being carried out that day. He, and only He has the right to determine when a life should end and it is a noticeable thing that in Scripture the ending of a life is ascribed to God, (Gen. 38: 7; Acts 12: 23; 2 Sam. 24: 15; 2 Sam. 25: 38). He may use different ways to accomplish matters like this but back of all secondary causes is God ruling all things according to His will. A grasp of this truth is both helpful and necessary to a strong, steady Christian life. God has a right to settle matters and He does so even though He leaves man free to choose the nature of his relation to Himself.

2. *His plan.* It was a setting aside of the ordinary course of nature that has come through the fall. This, no doubt was far ahead of what Elijah had at one time contemplated. Certainly it was above his aspirations when he lay under the juniper tree and asked for death. Because He is God. His plans for His people are far higher than they themselves imagine. So we need to enter into God's plans for us instead planning for ourselves. Man is apt to fall short through ignorance, unbelief or indifference; or come to God with carnal, foolhardy ambition and nonsense. The person who really seeks God's will will find, at least in the early stage of his life, that plans get frequently up set and some prayers are not answered. Why? God has something

better. He puts a better plan instead of ours and refuses some prayers because He hears the deepest desire of the heart rather than some surface call that is prompted by transient desire.

3. *His power.* Translation, like resurrection, is an evidence of God's power. God's chariot was above the law of gravitation.

II. *ELIJAH. 1. Yielding.* He was fully surrendered to God's plan for him. We suppose that he had come to the place where God's plan was his plan for that is where God brings the person who walks with Him. We do not read that Elijah raised any objection to closing his life and ministry. The truly surrendered soul is as willing to go as to stay and as willing to stay as to go.

2. *Believing.* Elijah's walk with Elisha was one of expectant faith. God had told him he was to go and his faith did not question. Of Enoch it was said "By faith Enoch was translated." Elijah is not mentioned in the same connection (Heb. 11) but we presume the same fact of faith applies to him. Enoch's translation was a type of what takes place before Christ's revelation to the world and this is why there was special mention of him and of his faith.

3. *No love of show.* If Elijah had had any desire to exhibit himself he would not have acted as he did. When the time came for God's final miracle in his life he sought retirement rather than publicity.

III. *ELISHA.* In him there was, 1. *Desire.* The absence of this accounts for the absence of God's gifts in many lives. "Ye have not because ye ask not" and people do not ask because they do not desire. Elisha's desire and purpose were strong, (verse 2). In this he has left a good example. The worldling has great desire for the things of the world. How much more should Christians desire the things of God!

2. *Perseverance.* He got no encouragement, but just the opposite, from Elijah. Whether this was because the latter wished to be alone or whether he was simply testing Elisha we are not told. Certainly it became a test. He was repeatedly invited to stay behind but would not be rebuffed, (Mat. 15: 22-28). Such a course evidences "great faith." He whose faith is not discouraged nor turned back by discouragements is sure of reward.

3. *Large asking.* (Ps. 81: 10; Isa. 32: 8). He wanted a "double portion" (verse 9). This was the portion of the firstborn in a family. In God's family it speaks of Jesus so that Elisha was asking for fellowship with Christ in His anointing. As neither Christ nor Pentecost had come we can see the measure of Elisha's prayer.

4. *Successful.* (Verse 10, 12). He persevered all the way through to victory. It is possible to start well but stop a little too soon.

5. *Active.* (Verse 14). He promptly began to live the life that came to him upon the departure of Elijah. The question here was simply a call for God to work.

Our Club Offers.

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LIVING WATER, (regular price \$1.00 per year.)

If subscribed for together only \$1.50 per year.

OR
Texas Holiness Advocate, (regular price \$1.00 per year.)

LIVING WATER (regular price \$1.00 per year.)

If subscribed for together only \$1.50 per year.

The three papers one year for \$2.25

Have you seen a copy of our new song book, Living Water Songs?

We have heard nothing but praise for it. A number have written that it is the best collection they have ever seen,

Send for sample copy, only 15 cts. post paid. State whether shaped or round notes wanted.

"Looking Unto Jesus"

(Heb 12:12)

It is ever the Holy Spirit's work to turn our eyes away from *self* to *Jesus*. Satan's work is just the opposite of this, for He is constantly trying to make us regard ourselves instead of Christ. He insinuates, "Your sins are too great for pardon; you have no faith; you do not repent enough; you will never be able to continue to the end; you have not the joy of His children; you have such a wavering hold of Jesus." All these are thoughts about *self*. The Spirit tells us that we are nothing, but that "Christ is all in all."

Remember, therefore, it is not *thy* hold of Christ that saves thee—it is *Christ*; it is not thy joy in Christ that saves thee, it is *Christ*; it is not even faith in Christ, though that be the instrument—it is *Christ's blood and merits*; therefore look not so much to thy hand with which thou art grasping Christ, as to Christ; look not to thy hope, but to Jesus, the source of thy hope; look not to thy faith, but to Jesus the author and finisher of thy faith. We shall never find happiness by looking at our prayers, our doings, or our feelings; it is what Jesus is, not what we are, that gives rest to the soul. If we would at once overcome Satan and have peace with God, it must be by "looking unto Jesus;" keep thine eye simply on Him. Let His death, His sufferings, His merits, His glories, His intercessions, be fresh upon thy mind. When thou wakest in the morning look to Him; when thou liest down at night look to Him. Oh! let not thy hopes and fears come between thee and Jesus. Follow hard after Him, and *He will never fail thee*.

"Whereby are given unto us exceeding great and precious promises"—(2 Pet. 1:4). "Him that cometh unto me I will in no wise cast out"—(John 6:37). "Whosoever will, let him take the water of life freely"—(Rev. 22:17). "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life"—(John 3:16). "Whosoever shall call on the name of the Lord shall be saved"—(Acts 2:24). "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him and he with Me"—(Rev. 3:20). "Come unto Me all ye that labor and are heavy laden and I will give you rest"—(Matt. 11:28). "Who His own self bare our sins"—(1 Pet. 2:24). "He was wounded for our transgressions"—(Isa. 53:5). Believe on the Lord Jesus Christ, and thou shalt be saved"—(Acts 26:31).

"Leave God to order all thy ways,
And trust in Him whate'er betide;
Thou'lt find Him in the evil days
A very present Help and Guide.
Who trusts in God's unchanging love,
Builds on a rock that naught can move."

—Sel.

Bible Reading

HOUSEHOLD RECEIPTS

How to talk.—Matt. 5:37, Col. 4:6, Eph. 4:29-31, 1 Pet. 1:15.

How to eat.—Prov. 23:1-3, 20, 21, 1 Cor. 10:31.

How to sleep.—Prov. 3:21-24, Prov. 6:10-11, 20:13, 24:30-34 Ps. 127:2, Ps. 132:2-5.

How to work.—Prov. 22:29, Rom. 12:11, Eccl. 6:10.

How to pray.—1 Thess. 5:17, Phil. 4:6, 7, Jas. 1:6, 7, Luke 18:2.

How to praise.—Phil. 3:1, 4:4, Heb. 13:15, Ps. 34:1, 1 Thess. 5:16-18.

How to choose partners.—2 Cor. 6:14, 1 Cor. 7:39.

How to choose associates.—Prov. 9:1-6, Ps. 1:1, Prov. 14:7, and 22:24-25.

When to get a divorce and what to do afterwards.—1 Co. 7:10-16, Matt. 19:5-12, Deut. 24:1-4, Jer. 3:1.—Peniel Herald.

God in a Body

Can you see God? No; for He is a Spirit; and we cannot see a spirit. Did Moses see Him in the burning bush? No; he only saw the fire, and heard God's voice. When the Israelites were in the wilderness, God guided them by a bright cloud, which hung over the tabernacle: when the cloud moved, they moved; when it stopped, they stopped. God sometimes spoke from the cloud. The cloud was not God; they knew He was there, but they could not see Him. God is in the sunshine, and the wind and the trees; but sunshine and wind and trees cannot feel for us; they are not God.

Where is God? Where can we see Him, to feel how good He is, and to know that He feels for us? Perhaps, to some, God seems like an almighty Being, far off; can we ever get near to Him, as to a kind friend? Yes; Jesus Christ is "God manifest in the flesh," showing Himself in the form, the body, and the soul of a man, so that we can see Him, hear Him, and understand Him. "In him dwelleth all the fulness of the Godhead bodily."

As Jesus Christ "was in the beginning with God, and was God," He knows every thing about the universe, and every thing about us. And He became a man that we might know Him. He sympathizes with us, for as a man He was "in all points tempted like as we are, yet without sin." As "he himself hath suffered, being tempted, he is able to succor them that are tempted."

Every child has his trials and temptations, and he knows that Jesus Christ was once a child, and had the trials and temptations of childhood. The poor will remember that Jesus was born in a stable, that He traveled on foot, that He "had not where to lay his head," their lot is not worse than the Lord Jesus' was. If you are despised or persecuted because you are a Christian, Jesus had the same sorrows, and you know how He bore them.

Thus God makes Himself known in a personal form, that we may conceive of Him, and love Him; and seeing Him draw near to Him, and lay open our hearts, and tell Him our needs, and feel how precious it is to have an almighty Friend and Savior.—Sel.

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TESTIMONIES

I am glad that I can say that the Blessed Lord is keeping me sanctified every day that I live, and it is the best and happiest life that I ever lived. I do praise the Lord for such a life. This is a very young band of about twelve in number, and we need books and tracts very much to help us and as the Lord lets us prosper we will get such as we need. So I ask you all to help us all you can in your prayers. Please remember this little band of saints here. May the good Lord bless you all. Yours saved by the blood. Ida Trice.

Dyersburg Tenn.

I enjoy reading your paper best of all except my Bible. I want you to pray for me that I may live a true Christian, and for my husband, my dear boys and little girls that they may be workers for the dear Lord. I have two little girls and three boys. Two of the boys need the prays of all good people. Pray that they may be brought into the fold. I have four precious little children in heaven. Please pray that I may live every day as my dear Savior would have me live. Bless His holy name! I thought once I was wholly sanctified but I feel that there was something in the way. Pray that I may know what it is dan that I may overcome it.

MRS. B. H. COX

Bruce Mines, Ala.

I do praise God for the world of His goodness to me. I am one of his saved and sanctified children. We have a little Holiness band down here in Alabama. The Lord has chosen the faithful few to carry on the good work for Him. We have had one holiness meeting.

I think there was lots of good done. There were some who claimed sanctification, and others were seeking the blessing when the meeting closed. Bro. Stokes was the preacher. He holds up the standard of Christianity as high as the Bible does. "Follow peace with all men, and holiness, without which no man shall see the Lord." (Heb. 12: 14.) Your sister in Christ,

MRS. LUCINDA BALDWIN

Echo, Ala.

I am seventy years old. I joined the Methodist Church thirty years ago but was not sanctified until about a year and a half ago. I got hold of some good Holiness literature, began to read it, believed its teachings and I asked the Lord for the blessing of sanctification and He gave me the victory. Bless His holy name for victory in my soul over sin and the devil. The Bible tells us in Thes. 4: 3. "For this is the will of God, even your sanctification." May we let Him have His

way with us. My children take LIVING WATER and I like to read it so much. I love to read of the good work that God's children are doing in spreading holiness over the world. I like to go to meetings but as I am crippled and can't go much, I want your prayers that I may let my light shine before my children and grandchildren that they may fall out with the ways of sin and come out more than conquerors, through the Lord Jesus Christ who gave His life a ransom for many. I am in the Holiness movement to stay until Jesus comes to gather up His jewels on earth. Your sister in Christ,

MRS. RHODA A. BALDWIN

Echo, Ala.

I desire to give my experience for the glory of God. I joined the church when young, but join was all, for I was not a Christian and I soon found it out, but was ashamed to tell any one. I married and still tried to conceal it, but glory to God, my sins found me out, I told my husband and soon found peace with God. But by and by God showed me there was something more for me. I am so glad He showed me that the old man and his deeds must be done away with, and this is the promise He gave me, "Fear not I am with thee." I sometimes feel lonely as I am the only Holiness person in the community, but Jesus whispers "Fear not I am with thee," hallelujah! I do bless God for leading Bro. M. M. Pinson to send me the Revival and LIVING WATER. It does my soul good to read these papers. We never know the good we can do by giving a paper or book. Oh the devil tries so hard to discourage me but Jesus sweetly whispers "Fear not." I want all who read this to pray the Lord to keep me, and sanctify my husband and help us to raise our children for His glory. Your sister saved and sanctified.

Mrs. J. T. Ables.

Floraville, Tex.

"Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men." This quiet midnight hour I want to praise Him that He ever saved my soul. At the age of ten, a good Presbyterian preacher pointed out the way to me at a children's service. I would have very likely been converted some years before that had some one only shown me the way of salvation. From infancy I have loved the things of God. At fifteen when my father died I carried the trial to God in prayer and He gave me such a resignation to His will, that my growth in grace from that time until my sanctification at eighteen seemed more manifest. The Lord gave me a pure heart when I desired it more than anything else, and gave all for it. It was very little I gave compared with the rich blessings He has so lovingly bestowed upon me. Jesus is more and more precious to my soul. Since He placed me over here behind the mountains shut off from the busy world at large, we might say, He is teaching me some very valuable and necessary lessons and open-

ing my blinded eyes to behold wonders from His law. There was more dross in the gold than I thought, but bless God, He is taking it out, purging the branch that it may bring forth more fruit. I can say tonight "I'm happy with Jesus alone." In His name,

M. Gertrude Smith.

Trinidad, Cuba.

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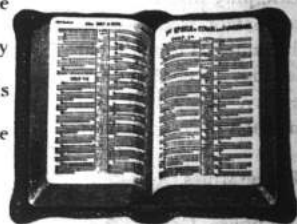
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