

LIVING WATER

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

J. O. McCLURKAN, Editor
Vol. XIV

NASHVILLE, TENNESSEE, APRIL 7, 1904

\$1.00 A YEAR IN ADVANCE
No. 14

FIELDS WHITE UNTO HARVEST

By Mrs. F. Howard Taylor

Let me tell you some things that come to my mind just at this moment, things that ought not to be and yet are, conditions that ought not to exist and yet do exist in many parts of China. We were traveling through the south-east of that same province, hastening to a Missionary Conference which we were to attend, and making forced journeys to get in before the rainy season. One day we came to a little town about the middle of the morning, and as the wheelbarrow men wanted to stop at the inn for a rest and to take their lunch, I went inside the courtyard to spend an hour or two. I found there a few nice, intelligent women. They were very kind and friendly, began to ask questions, poured out tea, and made us feel quite at home. They inquired if we had come to open a store, and sell matches and soap, and other foreign articles. They have no soap in China, and the people value it very highly. I told them my husband was a physician, and that we had come there to heal the sick. They said, "That is excellent; we have heard a great deal about your skill in medicine, etc." I said, "That is not all. I have come with a message from the God of Heaven, who loves us and wants us to be with Him in His beautiful home for ever." "What," they said, "are you a religious teacher?" I knew what they meant. "In this town," they said, "we are all religious women, and will be very glad to hear what you have to say. Sit down and we will gather in all the women." What they meant was that they were interested in the things affecting the next life. Here is an important fact about China. Wherever you go you can easily enter into conversation

with people on these subjects. They are all more or less interested, and the women keenly so. They know perfectly well that they have sinned.



A CHRISTIAN FAMILY

They know that sin must be punished. Where they got the conception from I cannot tell, but they have it, and they believe that when this life is over, before transmigration takes place, before their souls go to in-

habit some other body, perhaps that of an animal, they have to go to hell and there suffer punishment of sin for a longer or shorter period. They represent the eighteen stages of torture in hell by pictures and groups of clay figures in their temples; and they are terrified at the thought of these things. The women have told me often that when they have been to the temple and seen these things and heard about them, they cannot sleep at night for distress and terror. The women in that little town had formed a religious society. They paid so much money every month, went on pilgrimages to the temples, worshipped their gods, and did everything they could think of to ease their consciences, in the hope of getting along a little better in the next life.

Very soon the room was full, and I sat and talked with them for an hour or more about the Lord Jesus. They had never seen a missionary, never seen a foreigner, never heard of Christ. In that plain in south-east Ho-nan, there are sixty governing cities, crowded with people, each, one the center of a county, and at that time there was not a single mission station in the district. There are missionaries now in three or four of these cities, only three or four out of sixty, and there are besides, hundreds of towns and villages crowded with people. The population of England is 320 to the square mile, and we think England populous; but in that plain there are 1000 to the square mile, and there are hundreds of market towns like this one, without a single missionary. These women had never heard of Christ or the Gospel, and they listened with the greatest interest. They said to me, "There



A BUDDHIST TEMPLE

Continued on page 9.

Dispensational Sketch of Redemption

E. P. MARVIN

IV

THE POSTDILUVIAN DISPENSATION.

This is an age of speedy failure. Noah and his family go forth to re-people the purified earth. God gives the sword for authority. (Gen. 9: 6).

A divine promise is made in a seven-hued rainbow covenant, that the earth shall never again be destroyed by water, (Gen. 9: 8-17). Probably the rainbow had existed from the first, but it is now designated as the seal of the covenant.

After this reformation wash, the earth was soon corrupted as badly as ever. Fire and not water is God's great purifier, (2 Pet. 3: 10). The service of sin has always been the most popular pursuit of mankind. Sin is an indigenous and a volunteer plant, but holiness is an exotic to be brought from above and cultivated.

After refining fire has penetrated and purged the earth it will remain forever free from cumbering thorns and thistles and every defilement of the curse.

But how soon this grand old man made a failure. He plants a vineyard, drinks of the wine and is drunken.

The preacher of righteousness who stood against the unbelief, wickedness and scoffing of the world for one hundred and twenty years, now falls before the bottle. The best of men are but men at best.

Without the grace of God man is always a moral failure. Beware of strong drink, it will bring down the strongest man. At first it is pleasant fellowship, but at last it is the wine of God's wrath. Dalliance is damnation, (Gen. 9: 20-21).

Men go out to build a city of human pride, embodying the highest form of civilization, a lofty tower as its symbol, and perhaps in distrust of God's covenant, to defy another flood. This vain effort of impious pride ends in the confusion of tongues and the dispersion of the race, (Gen. 11: 1-9).

The race is grouped into nations and begins to make national history. Shem, Ham and Japheth become the heads of the three great races.

Cities are built far and wide and a corrupt, godless civilization created. God beheld with abhorrence the excessive wickedness of the cities of the plain, and swept them out of existence with judgment fire from heaven, (Gen. 19: 24, 25).

Here again the righteous are warned and they escape, while the wicked pass on and are punished, (Gen. 19: 12-14).

Thus far man has only conscience, the light of nature and fragmentary revelations of the will of God. Neither the reasoning wisdom of man nor the sacerdotal decretal of the church is any adequate source of saving knowl-

edge, but only a positive and an inerrant revelation from God himself, (1 Cor. 1: 21).

This dispensation is brief and very humiliating to the pride of man. This repetition of the Cainite civilization had no conservative power. Its inventions were but the mechanics of depravity, and its polish but the splendor of the flesh. Its arts guiled the fascinations of earth and it became ripe and rotten in a few centuries.

The history of all nations without God, is shot to the muzzle with proofs that human nature has in itself no regenerating power.

It is vain to discuss the salvation of "good pagans" until we find some. Paul in Romans, first brings them all in guilty and without excuse before God, because they do not do as well as they know how, and do not seek to know better.

Cicero, Cato, Socrates and Aurelius showed a moral sense far above their lives. Pagans everywhere confess a sense of guilt in words and expiatory offerings.

Of course they will be judged and punished only under the light of nature and conscience, but Christian missions are a blunder if they can be saved without the knowledge of Christ.

The ignorance of the right, both in Christendom and Paganism, is not so great as their hatred of it.

Men who knew enough to build the Pyramids, work wonders with chisel and brush, and furnish the classics for our modern universities, knew better than to lie, steal, commit adultery and kill one another.

The greatest objection to the Bible is a bad life. One of their own poets has confessed;

"I see the right and I approve it, too;
Condemn the wrong and yet the wrong pursue."

The prayers of Abraham and the warnings of angels failed to save, and the Dead Sea covers the scene.

These dispensations sometimes overlap and interlace each other, and the dates are only given approximately. Each dispensation contains types and anticipations of what is to follow,

"Of grand event, and action high,
And rush of deed sublime."

Judgment fire, God's great purifier, wipes out the five principal cities and ends the dispensation. Lot is saved only "out of fire." Peter says;

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;

And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

And turning the cities of Sodom and Gomorrah into ashes condemned them with an

overthrow, making them an ensample unto those that after should live ungodly;

And delivered just Lot, vexed with the filthy conversation of the wicked:

The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished."

What Made Him Chaplain.

Few clergymen in America are better known than Rev. W. H. Milburn, who was for so many terms the "blind chaplain" of the national House of Representatives, and is now chaplain of the Senate. The story—vouched for in various biographies—of his first election to that honor is entirely to the credit of his fidelity and of the better feelings of the legislators who saw reason to propose his name.

In 1845, when traveling as a circuit preacher, he was sent from St. Louis to Wheeling, Virginia. On the boat were several congressmen, going to Washington, some of whom shocked the young minister by their reckless speech and habits. They "swore outrageously, drank whisky to excess, and played cards day and night."

One of the days of the long river journey was Sunday, and Mr. Milburn was asked to preach. The offending congressmen were present to hear him, and at the close of an appropriate discourse he addressed them directly, and solemnly denounced their actions in the plainest language. He told them he had supposed that the representatives of the nation at its capital were representatives of its character as well as of its intellect, but "If I am to judge the nation by you," said he, "I can come to no other conclusion than that it is composed of profane swearers, card-players and drunkards."

He told them that as an American citizen he felt disgraced by their example, and after charging them with its terrible effect upon the youth of the land, he gave them warning that unless they repented and turned to righteousness, their own end was certain ruin under the punishment of Almighty God.

If there was any criticism of the young preacher's judgment in thus publicly arraigning distinguished men, every one of whom was old enough to be his father, they were not the ones to put it into words. What followed was as unexpected as it was admirable.

The same day Mr. Milburn was waited upon in his stateroom by a gentleman who presented a purse—about seventy-five dollars—from the congressmen, in token of their "sense of his courage and faithfulness," and desired to know if he would allow them to present his name at the opening election of chaplain to Congress.

Blind Chaplain Milburn obtained this honorable post through his fearlessness in his sacred profession and his loyalty to truth and duty.—Sel.

Have you examined your label to see whether you are in arrears or not?

Sanctification

By Rev.
N. J. Holmes

CRUCIFIXION—CONTINUED

The purpose of the crucifixion of the old man, as stated by the apostle, was the destruction of the body of sin. And the purpose of the destruction of that, was that we might no longer serve sin. Is not this destruction accomplished at the death of the old man on the cross? And ought not sin to cease at the time of that death, or destruction? Paul asks a very significant question in the first verse, "How shall we, that are dead to sin, live any longer therein?" Ought not the death of the body of sin stop the operation of sin within us? And ought not crucifixion produce death, in as reasonably short time, in us today, as it did on Calvary? Indeed, if we are crucified with Him, how could it be longer? If we died with Him, then we are dead.

This is what we want to know in our experience today. Have we been crucified with Him? Are we dead to sin? What does the Bible teach about the possibilities of the cross? It is not how our neighbor lives, or what he thinks about the subject. It is not whether we ever saw a man that we thought was sanctified or not. Man may fail over and over again. But what does God say about the matter? "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6: 3.) Now have we been baptized into Christ? If so we are in His death. That is death to sin. "Therefore we are buried with him by baptism into death." Is not burial evidence of death? If we are buried with Him then are we dead, not dying.

Paul says in this sixth verse, we may know that our old man is crucified—have an actual experience of it, in our life. He tells us to reckon ourselves to be dead indeed unto sin; to count it an actual, accomplished fact. And then he speaks of the results and benefits of it. "For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him." (Rom. 6: 7, 8.) "Being then made free from sin, ye became the servants of righteousness." (Rom. 6: 18.) Again, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, (or sanctification,) and the end everlasting life." (Rom. 6: 22.) Here we have not only the death clearly set forth, but the freedom from sin, as the result of it; and then the fruits of a sanctified life shown forth in the resurrection with Christ.

What a beautiful statement of all this we have in Paul's letter to the Colossians. "For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting

off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." (Col. 2: 9-12)

Now we see from this, that *all fulness* is in Christ; that we are complete, i. e. *made full* in him. How? We are circumcised by Christ in His putting off from us "the body of the sins of the flesh"—thus doing away with the old man. And then, as another form of expressing the same truth, we are buried with Him in baptism. This shows that we must have been first crucified, and died to sin, and then buried. And then raised with Him from the dead, *through the faith of the operation of God. And this union with Christ* in all this, is just what we understand to be *sanctification*.

Now beloved, this all comes to us, and is received by us through the faith which we exercise in the operation of God. This is the working of God in us, through the Holy Spirit, to bring about this death to sin, and resurrection in Christ. And it is done at the very time that we apprehend Him for it. The crucifixion will not take long when we are ready to submit to it. It may take us some time to get ready for the cross. We must reach the point, (and it may be very hard to do it) when we can deliberately say, after counting the cost, "I am done with the world, (the sin world). I renounce all sin, and yield myself wholly to God. I do here and now, through *faith in the operation* of God, submit the old man, the body of the flesh, to the cross, that I may become dead to sin, and alive unto God. And now, by faith in the operation of God, I reckon it all done." Beloved, we do not wish to put words in your mouth that are not in your heart. But do this in substance and in truth, and you will be immediately sanctified. And will ever praise God for it.

We know that there are those who hold merely to the abstract theory that this sanctification was wrought out for us in the death of the cross, and that in Christ, then and there, we were all sanctified; that every believer was sanctified in Christ, in His death, in the thought and purpose of God, but that the enjoyment of it is almost entirely postponed to the end of this life, or the admission into the other world; that it is not to be claimed as a definite, positive experience in this life.

Now, we believe that the Scriptures teach, that we were sanctified in Christ at the cross nineteen hundred years ago, in the mind of God; but that they also teach that we may be sanctified in actual experience today, by receiving Christ as our sanctification by faith. There is a potential sanctification wrought

out by Christ for all, who were at all embraced in the atonement; but while available for all, it only becomes effectual in and for those, who by faith receive the provision.

When Paul said, "I have been crucified with Christ," he was giving his real experience at the time he wrote. He was not simply stating a theological deduction drawn at that long distance from the cross, as to the mind and purpose of God in the abstract; but that he was actually enjoying at that time the blessedness of a crucified, resurrected, Spirit-filled, sanctified life.

Paul says, in Gal. 5: 24, "And they that are Christ's have crucified the flesh with the affections and lusts." They that are Christ's means those that belong to Him, have wholly yielded themselves to Him and have come into union with Him on the cross, for the death of the old man, and the destruction of the flesh. They are the ones, who have crucified the flesh with the affections and lusts. And this means the present, active operation of faith putting the flesh on the cross. "They that are Christ's have crucified the flesh." Hence, they that have not done so, are not His. The flesh crucified is the flesh dead, done away with. And this is the old man. Now the old man, the flesh, or the body of sin, being dead, the new man is dead to sin, separated from sin. The new man is freed—emancipated from sin.

The death of the physical body separates the soul from it. One is dead to a thing, when he is no longer under it, or subject to it in any manner. So when the old man, which has so dominated the new creature, and kept him in bondage is dead, the new creature is no longer subject to it. He is free. Beloved, are you free? Have you crucified the flesh with the affections (or passions) and lusts? Can you say with Paul, "I have been crucified with Christ, and the life I now live I live by the faith of the Son of God?"

So many question the death of the old man. They yield in a way to the thought of the crucifixion, but prefer to have the old man dying continually; gradually growing weaker, perhaps, but never dead, as long as the physical life lasts. He languishes through life, and dies with the physical death. Or else, at the time of the crucifixion the old man is brought under the power of the new man through the Spirit, and held in subjection, so that the new man has partial victory over him, and is hence not under the dominion of sin, though he has always sin in him.

This is at best only a partial deliverance from sin, and an excuse for the failures and often sins of men. It does not answer the longing cry of the human soul for a complete deliverance from the burden of sin. It does not seem to be the logic of the cross; neither do we believe that it satisfies the great heart of God or is the teaching of the Word.

We quote again from Dr. Charles Hodge. We know he held to the theory of the abiding remnant of corruption, and the gradually dying more and more unto sin, but he has given

us a very strong, clear statement of the crucifixion and death of "the old man," and the destruction of "the body of sin," and its design. In his Commentary, (p. 309), he says, "The body of sin is only another name for 'the old man,' or rather for its concrete form. The design of our crucifixion with Christ is the destruction of the old man, or the body of sin; and the design of the destruction of the inward power or principle of evil, is our spiritual freedom." He says also, on the same page, "The old man is said to be crucified, not because the destruction of the principle of sin is a slow and painful process, but because Christ's death was by crucifixion, in which death we were associated, and because it is from Him, as crucified, the death of sin in us proceeds." And again, on the same page, he says in refer-

ence to the service of sin, "It is a bondage from which we can be delivered in no other way than by the death of the inward principle of evil which possesses our nature, and lies back of the will, beyond the reach of our power, and which can be destroyed only by union with Christ in His death, who died for this very purpose, that He might deliver us from the bondage of corruption, and introduce us into the glorious liberty of the sons of God."

Now, from these and other statements of this truth, we conclude that we may claim and receive by faith a deliverance present and effectual, from sin, by the death of the old man on the cross, and our resurrection with Christ, that will enable us to go forth from thence, in the power of a Spirit-filled, sanctified life.

death, were so morally perverted by the leprous influences which had moulded their character while in Sodom, that, under its blinding and blighting spell, they actually had no power to discriminate between good and evil. The result called forth God's curse, and the Moabites and Ammonites, long sheltered because Abraham's blood tintured their veins, were ever a thorn in Israel's side, and loosed heaven's wrath at last.

Fathers, mothers, has this narrative any personal interest for you?

That school where you are placing that lovely daughter, does it bear God's seal? Is His will the first thing sought by those who have it in charge? Is everything upon which the blessed Holy Ghost would frown, banished from its walls?

No matter how carefully you may have taught her that certain things are evil, if you place her under their influence she will be contaminated, and YOU WILL BE RESPONSIBLE.

No matter how fervently you may pray, if the plastic gold is placed in a mould bearing the world's impress, it will come forth bearing its stamp.

God no where promises to save our dear ones unless we strive to be obedient to Him. Search the Scriptures, dear ones, and find what such obedience means.

"When we lie down and when we rise up; when we sit and when we walk," we are to teach them of God.

His commandments are to be "as frontlets between our eyes." Stamped upon "the posts of our doors."

This does not mean that you are to be forever talking to them in words about religion, and nagging them at every step because they are merry and happy and thoughtless. No! no! NO!

But it does mean that your life is to speak every moment to them of Christ; that you are to guard them so tenderly and watchfully from unholy and worldly influences, (while giving them natural and wholesome diversions and amusements) that the imprint or "mark of the beast" will no where be made upon their plastic natures.

Is this possible when that promising boy, thirsting for noble achievements and knightly deeds, is placed in a college where the world holds the governing rein?

There is now no excuse for such a choice. God has prepared schools and colleges—blessed be His holy Name!—where boys and girls, young men and maidens, can be placed, where Jesus Christ and the Holy Ghost have control.

Fathers, what business are you following? Is it one where you can wholeheartedly follow and obey God? Or are you "yoked up with unbelievers?" With those whose influence over your sons, should you take them with you "into the concern" would count for worldliness and sin?

Are you choosing all your business relations under God's guidance and approval? Is each

Waters From the Sanctuary

Mrs. May Anderson Hawkins, Avondale, Ala.

Pitching Tents Toward Sodom.

"There came out this calf." (Ex 32:24)

One of the saddest records, to the writer, as well as one of the most significant found in the pages of holy Scripture, is the history of Lot.

He was saved and favored of God because of Abraham. That he was, himself, a righteous man we know, as the New Testament gives this tribute to his character. This fact only makes his history all the more impressive, and one which it behooves each reader of this page who is claiming heart-purity and righteousness through the cleansing Blood of Christ, to study with close attention as well as with prayerful interest.

He loved God truly. We cannot doubt this, as we read the sacred narrative. Yet, side by side with this love, (and probably so hidden that he did not consciously recognize its baneful tendency) was the desire to gain wealth.

When his uncle generously said to him: "Look abroad over the land and choose where thou desirest to dwell," he gazed toward Sodom.

Fertile lands, well-watered valleys, and slopes rich with verdure, met his eyes. He had flocks and herds and this was exactly the pasturage they needed. So, while knowing the wickedness of the city, we yet find him deliberately "pitching his tent toward Sodom." In other words, placing himself and his family where the influences from this evil center of iniquity would overshadow them.

Beloved, tears spring from the heart and roll down the face as the writer pens these words. Why? you ask.

Because the results of this choice were so deadly and so far-reaching. It meant the loss to Lot of everything on earth that he held dear. Read the history through, dear hearts, with candid and thoughtful mind. Trace his

footsteps, and follow, if you can, the gradual power gained by the Sodomites over this man's family.

He pitched his tents toward Sodom, because of the pecuniary and worldly advantages found there. Next, we find him living inside the city walls. Exposed to its evil influences (the social life appealing to their youthful hearts), it is not strange that his precious children, reared under this poisonous moral atmosphere, should contract marriage relations with citizens of this leprous community.

What else could Lot expect? It was but the natural and inevitable result of his unwise choice. An abundance of grass for his flocks and herds had blinded him to the higher needs of his family. No doubt he reasoned thus:

"I must increase my possessions in order to give my children the advantages they need. I can best do this near Sodom. I will teach them of God, and train them to avoid the wickedness of this people near whom we settle. This will not be difficult, for they are still young, and my word is their law. When I have made enough to supply all their growing needs, I will move away, and choose them husbands and wives from among God's people."

And the enemy patted him on the back and said: "You are as wise as well as a shrewd man. Your plan will work admirably."

And it did—for the enemy of souls. But not, alas! for Lot's family.

Even his wife became so attached and enamored of the wicked place that, although in a sense she was forced to escape when her husband and daughters were led from the doomed city, yet her heart still clung to it and she at last shared its horrible fate.

Mark another heart-breaking fact. The two daughters, although they escaped sudden

step brought to Him for His seal before you dare take it?

These are searching questions, but they are needed. May God enable you to answer them satisfactorily, not to the writer of this page, but to Himself, when you stand before His bar.

The writer knows a man but recently converted, who is so wholeheartedly following God that for several months he has been out of regular employment because he cannot conscientiously accept positions open to him. He is a fine business man, too, of exceptional ability and experience.

He is doing brief work, as he can find it, in various stores where such a position is open, and confidently asking and expecting God to guide him into a place where he can claim His blessing while he works. Such an example from one who has not yet entered the sanctified life—although he is seeking the experience—is refreshing.

Beloved, what spiritual teachers are you placing over your children? Is the pastor, under whose moulding influence they are being trained, one of deep spiritual life, holy vigor, and Christlike nature?

Oh, precious hearts! do you know there are churches in our midst so swept with worldliness; where pastor and people, choir and pew, bear so plainly the imprint of the world—the same black world that crucified our Lord—that young hearts, moulded under this influence, are learning to worship a false Christ?

These are solemn words, but they are true. Such pastors and churches have "a form of godliness, yet denying the power thereof." As you value your children's souls, beware of them! The imprint left upon their tender natures will be that of the world. The only Christ they will know will be one who does not wear the crown of thorns, and whose disciples take up no cross in following Him.

No crucifixion of flesh; no deep denial of self; no separation from the vanities of the world is needful in those who follow this man-made Savior.

In the writer's youth her heart was given to God. Soon after this epoch she became troubled over the matter of dress and jewelry. She moved in a high social circle and had previously adorned herself as did those about her. In her distress she went for help to her pastor, pointed him to the passages in the Bible which had aroused her conscience, and asked what she must do.

He smiled benignly and said: "Those passages were given for the Church of that period. They have no bearing on us at this date."

Silenced but only partially convinced; yet loving him, and deeming him wise and good and fitted to give her the counsel she needed, she at last accepted his words as true, and drifted on with the tide, growing colder and more worldly, year by year.

At that very period, as she soon learned, this minister of the Gospel had just presented his eldest daughter with a magnificent set of garnet jewelry, costing enough to have sup-

ported a worker in the foreign field, or in the slums at home, for a year. Possibly, longer.

Is any comment needed? This minister was doubtless sincere in his position. But his very sincerity only made his influence all the more pernicious.

Beloved, seek out a church for yourself and your children—no matter what cherished ties are thereby severed—where the pastor truly worships and holds up before His people a REAL CHRIST.

Where worldliness, whether in pew or choir,

is frowned upon, and where Biblical holiness in heart and life is taught as essential to discipleship. There are such churches, thank God! even in this Laodicean age.

Lot inherited eternal life. But his dear ones, in spite of God's manifest desire to save them, were lost. And Lot himself was responsible for this harrowing fact.

May this sad truth sink deeply into our hearts, and impel us to scan our lives at every point to see whether or not we are following in his footsteps.

A QUIVER OF ARROWS

ILLUSTRATIONS FOR CHRISTIAN WORKERS

It is related that a parrot and a dog being brought together in a room, the parrot for the fun of the thing said to the dog, "Sic him," the result being that the dog, seeing nothing else to attack, went for the parrot, which lost a good share of its tail feathers before it escaped to its perch. It is related that the parrot, after inspecting the damages, said to himself, "Poll, you talk too much." This is a good story for all our readers to remember.—Southern Churchman.

I watched a glorious sunset, marveling at the beauty wherewith the evening skies were all ablaze and adoring Him who gave them their matchless coloring. On the next evening I resorted to the same spot, hoping to be again enraptured with the gorgeous pomp of ending day, but there were no clouds, and therefore, no glories. True, the canopy of sapphire was there, but no magnificent array of clouds to form golden masses, with edges of burning crimson, or islands of loveliest hue set in a sea of emerald; there were no great conflagrations of splendor or flashing peaks of mountains of fire. The sun was as bright as before, but for lack of dark clouds on which to pour out his luster, his magnificence was unrevealed. A man who should live and die without trials would be like a setting sun without clouds.—C. H. Spurgeon.

He Is Master.

A Christian workingman, named Timms, had a very wicked master, whose ridicule of religion was sad to hear. Coming up to his old servant one day, he said, "Timms, I hear you're converted."

"Yes, praise the Lord."

"Can you tell me who's the devil's father?" said the master.

"I dunno as I can, but I can tell you who's 'is master, and that's the Lord Jesus Christ. He cleaned licked him when He had the fight with him; and, master, I can tell 'e who's the devil's servant: you be master, and accordin' to my knowledge of him you be servin' a' bad master."

The truth that Christ has by his death con-

quered him who had power of death is not sufficiently recognized. Christ has defeated the Midianitish host of hell; as the Holy Spirit says, He has stripped principalities and powers, making show of them openly, triumphing over them by His Cross, so that He is, as the old man said, Satan's Master. Into the victory of Christ the believer enters; and in and through Him, we have power over the enemy.—Night Scenes of the Bible.

A Lamb Among Wolves.

BY SOPHIE.

After the Convention in the Tabernacle in 1893, Luke 10. was sent as a letter from heaven to Sophie, and served for my breakfast that morning. On reading it over I was struck with these words: "Take nothing for your journey," and living it out all that year, I found it very good, and it brought a bright spirit to my own life, and joy to many in darkness and poverty.

In one particular place I found a woman very much possessed with the devil. I stopped in the house with her all night. As I was kneeling down and praying for myself that God should help me, these words came to me, "Give you power over devils." As I remembered the chapter, I said, "Give me power over the devil in this woman."

I took God at His word, and went to the room where the woman lay. She said: "My child, I don't hurt you at all." I put my arm around her neck and kissed her good night, and slept peacefully because God was true to His word. Next morning, after breakfast, had family prayer, and Christ was victor over all. After the year passed, I left Brooklyn to live in New York, and had the same chapter for three days given to me again, morning by morning. Asking God what I missed, He said, "You overlooked the third verse, 'as lambs among wolves.'" I said to my Heavenly Father, "What sort of things are lambs?" The Lord said, "They are pure, and clean things." Christ is our Lamb, and the wolves are the surroundings, the ungodly; so I found a new treasure, a new life, and henceforth my life is a new life, a lamb's life, the Christlife. A lamb is dumb, having nothing to say, gentle as Christ; so my prayer to God is, "Raise up more lambs among wolves," in order to become a lamb, to be Christlike; and as Christ was the bleeding Lamb, so we must give our lives to win others.—Selected.

An Altar Catechism By Rev. M. L. Haney

Question 1. Why an altar service?

Answer. The seeker is thus furnished with the best aids to real yielding to God.

2. The altar is a wide open door to confession of sin, and the need of salvation (Prov. 28: 13; 1. Jo. 1: 9; Luke 12: 8, 9).

3. It is a most effectual way of separating men from their associates, hence the wicked consider when one of their number goes to an altar as an earnest seeker, that he has left their society. "Come out from among them and be ye separate, saith the Lord, and I will receive you."

4. This places the seeker where he secures the widest helps of all God's people. (1) It concentrates the attention of all real Christians upon him as a seeker. How could their attention be thus centered upon him without such presentation of himself? (2) It combines their prayers for his salvation as they could not be combined were he with his associates in the congregation. "The fervent, effectual prayer of righteous men availeth much." (3) It greatly increases faith for his salvation. Two young men in an audience of a thousand men have equal chances, and are in a like condition. One of these, in response to the altar call, goes quickly forward and kneels down before God; but the other remains seated with his old companions. Who, either saint or sinner, is expecting the conversion of the latter, but who out of the thousand is not looking for the salvation of the former? The altar service is a great faith producer. (4) The altar service helps mightily to that act of the will which decides destiny. There is a pivotal point from which men go to heaven, or hell. When a man has risen up before the public, turned his back on his former associates and practices, and deliberately throws himself down at the altar of God, he is thereby in the valley of decision, and but little is left; place him as a completely surrendered rebel at his Maker's feet. In my own case, as I fell at the altar of God, I felt that there was now a gulf between my soul and the world, over which I would never pass! Sixty-two years have come and gone, but I have never passed it!

5. If there were no other reasons for the altar service, the fact that Satan is ever in bitter antagonism to it, and God always owns and blesses it, puts me in its advocacy till the world is on fire.

Question 2. Is it important that leaders should be definite in making calls to the altar?

Ans. It is, because indefinite seekers never find salvation. They may seek for years, but never find, till they strike a crisis and get just one thing before them. Nobody succeeds in anything while dealing in generalities.

There may be general calls, to break the stiffness of God's people and to prepare the way for real seekers; but a man can not be much of a seeker if you put nothing before him to seek!

Question 3. When a definite call is made for sinners to seek pardon, and believers to seek holiness, which meets with no response, should the call cease with an empty altar?

Ans. No, I would fill the altar with other classes, and thus break the devil's power to charge defeat. In such cases Christians who are not ready to be sanctified because of prejudices, or for want of light, could be asked to come to lay their hearts open for inspection from God, or who are conscious of any need, or who have dear ones who do not yield and want now to pray for them; let them be asked to come quickly together and pour out their souls. Such a movement will often inspire some timid seeker and he will come along. If not, there will be an added inspiration given instead of a failure of faith, because of defeat. If God's people would always act quickly in concert with requests of the leader, great victories could thus be brought out of apparent defeat.

Question 4. Is it good to have the Lord's people called near to the seekers, before going to prayer?

Ans. Yes, it is ordinarily best to invite the whole body of Christians to center as near the altar as consistent.

1. This will indicate their interest in the salvation of those who are seeking, and the act of coming near will increase that interest.

2. By this process the sympathy, prayer and faith of all who are spiritual will be confederated in behalf of the seekers.

3. If the whole body will thus move, it will tend to encourage other inquirers and to convince the unbelieving that the church is in earnest and God himself will be pleased with it.

Question 5. Should indiscriminate talking to seekers be permitted?

Ans. No, unless you want many of them confused and hindered. Much of the talk thus given will tend to take the seeker right out of the hands of the Holy Ghost. Our very love for the seeker may lead to this. It will be found true as a rule that a mother is rarely a safe guide for her wicked boy at the altar. Her gush of love disqualifies her for the right counsel just now. The Holy Ghost is aiming to break the boy's heart, by showing him how wicked he has been and is; but mother can't endure that bitter cry of her agonized child, and hastens with soothing syrup to quiet his disturbed soul. She meant all right, but she has taken her boy right out of the hands of the Holy Spirit,

and her misplaced words of human sympathy may cost his soul! There are persons especially gifted in helping seekers at the altar, who often injure them by continued talking. Successful helpers are often injured by their successes, and become elated by what they have done. Not knowing that they are shorn of their strength, this leads to more talk with less meaning, while both teacher and pupil are left in the dark. While God's children are in devout prayer and a careful attitude before him, the Holy Spirit will suggest some one thing to be said to the seeker. This being so, that thing should be said; but it does not follow that the Holy Spirit has ordered a whole hour's talk after his message has been delivered! Then, care should be taken to distinguish between a gush of our feelings and the voice of the Holy Spirit. It is a beautiful thing to say to the seeker the right thing at the right time, and then cease from speaking!

Question 6. Should all seekers be urged to pray at the altar, irrespective of their needs and condition?

Ans. No. Some should be urged to pray, and others to stop praying. If the seeker is stupidly lying at the altar under a devil spell, waiting for something to occur, urge him to pray. If he can be gotten to pray with a loud voice for help, it will probably break the spell, and result in his salvation. If another has clear light as to God's will in a given matter, and is wholly unwilling to do it, he would gladly substitute months of praying instead of submitting to God. He needs to stop praying and go to obeying. The writer put in years of that sort of praying and does not encourage any one to follow his example. Where prayer is used to help the soul to yield to God, it will be a blessing. Where it is offered as a substitute for obedience, it will be curse. Much of so-called "dying to self" is a desperate effort to have our own way. Such struggling is similar to the struggles of a rebellious animal fastened to a gate post. Its floundering is not made up of acts of yielding at all, nor an effort to yield, but of sheer rebellion! Yet it is nice to think, if the rope is strong enough, it will bring him to yield after his struggles are ended! There is much of so-called agonizing prayer, which is simply a desperate effort to bring God to our terms! In such cases it is usually better to leave the subject alone, rather than encourage his rebellion, by helping to nurse it. The writer has stayed many a night with such crying rebels, and unwittingly help them to have their own way. He now insists on their yielding to Divine authority, which, if they persistently refuse to do, he quietly retires, in hopes the rope won't break till their rebellious neck has yielded; and when he comes again he finds a well-whipped, passive, loving child!

Question 7. Is there any danger of the penitent stopping short of the new birth and the believer getting blessed, but not wholly sanctified, in obeying the order now so

generally given by many blessed workers to "pray through?"

Ans. There is danger in both cases, but especially in the latter. God has made provision to pardon the guilty and to sanctify the unclean, without any one asking Him to make such provision. He has offered pardon and holiness through the ages, and brought to bear the mightiest agencies in earth and heaven, to induce us to accept the one and the other; but has always, of enlightened men, exacted compliance with His conditions. There is an attitude reached by the penitent, where it is always safe to say to him, "Fear not, only believe;" but is that true, or right, or safe, when applied to an impenitent sinner? There is a point which can be reached by every seeker of pardon, and each seeker of entire sanctification, when either can have what he wants for the asking; when he gets there it is safe to tell him to "pray through."

Question 8. What are the conditions upon which a sinner may be born of God?

Ans. Repentance toward God and faith towards our Lord Jesus Christ; or submission to God and receiving Jesus as his personal, present, Almighty Savior. Every sinner who meets these conditions is born of God, and every responsible and enlightened man, or woman, who fails to comply with these conditions, under the Gospel, is not born of God (Mark 1: 15, 6: 12, Luke 13: 3, 24: 47, John 1: 12, 13 3: 36, Acts 16: 30, 31, 17: 30, 20: 21, Rom. 5: 1).

Question 9. What are the conditions upon which God sanctifies His truly justified child?

Ans. There are two steps to the cleansing fountain, only two. 1. The presentation of the faculties of our entire being, both body and spirit, to God, to be made completely holy. These faculties have to be made alive from the dead before they can be presented; hence this act of consecration cannot be made till after we are regenerated. It has to be made in righteousness, it can not therefore be made by any human being, who is not fully and freely justified. (See Rom. 6: 13, 19, and Rom. 12: 1, 2.) This offering thus made involves the ceding our whole being to the use of God forever; hence it never needs to be repeated, unless our covenant is violated.

2. Our whole being having now been placed in the hands of Christ to be made holy, the act of faith which receives Him as our complete sanctifier, and the heart trust in His cleansing blood to make us pure within, is both reasonable and Scriptural. (See Matt. 1: 21, 1. Cor. 1: 30, Heb. 7: 25, 13: 12, 13, 1. John 1: 7, 1. Thess. 5: 23, 24, John 17: 6-23, Acts 1: 5, 8, 15: 8, 9, 26: 16-18.)

Question 10. When penitents are at the altar seeking pardon and believers are seeking to be sanctified wholly, what measures do you suggest as the best to secure to them the object for which they are seeking?

Ans. Whatever measures will lead them most directly and thoroughly to meet God's conditions,

As a rule I would invite all spiritual people to locate themselves contiguous to the seekers, for a season of persistent prayer, that the direct and powerful aid of the Holy Spirit might be given to each seeker, that to them sin might be made to appear exceeding sinful, and that each might be made to see clearly what God now required of him and be led now to surrender to the mandates of the Holy Spirit. I would have no formal speeches made to God, or man, but the heart cry of both saint and sinner for the help needed just now. These heart prayers could be mixed with verses of song, bearing on the present needs of those we are there to help. All who are interested should heartily join in this season of prayer and not be looking around or talking. At its close sing appropriate verses, while, if need be, dear souls who are thus led may have a few minutes to make suggestions to individual seekers as they have felt impelled by the Holy Spirit. When a certain degree of enlightenment has been reached with a yielding attitude, on the part of the seekers, let all become silent and the leader have the undivided attention of those present, while he concentrates the thought of all at the altar on God's conditions, which now have to be complied with.

If sinners are there as penitents, compel them to see that God is right and they are wrong, and that their heart rebellion must die, or they must die. Hence, submission to God, absolute and unconditional, must be reached here and now.

If seekers of holiness are there, show them that Christ alone can sanctify them, and that nothing can be done while they retain the case in whole, or part, in their own hands. That He now waits to receive the case with all its difficulties, and now demands the utter and unconditional transfer of their whole being, to be His property through and through, forever and ever! To obtain the required action involving complete submission on the part of rebels, and this act of complete consecration on the part of believers; now sing a verse involving entire abandonment to the will of God, and require that each soul who does here and now put his case thus forever in the hands of Christ to trust Him for pardon or holiness, sign the covenant with God, by raising both hands while you sing. Now, having completely yielded to God to trust Jesus Christ as their present, all-sufficient, almighty Savior, if anything is still wanting, in any of them, it will be in order to tell them to "pray through." In either case it is disastrous to lead a soul to fancy it is justified or sanctified, when the work has not really been wrought. A sinner left unpardoned, unregenerated and without adoption, is still a child of the devil and the heir of perdition, though he may be a professor, an elder in the church, or a minister in the pulpit. A Christian who has simply been blessed, or restored from heart backsliding, with the carnal nature still within him, is a deceived man, if in this state he professes to be wholly sanctified.

The knowledge of either pardon or completed holiness, cannot be had, till the Holy Spirit's witness is superadded to the work wrought. We can safely and Scripturally believe the work is wrought, for God's truth is the base of our faith, for both justification and sanctification; and have thus to believe through His promises, in order to be saved. It is objected that we can know we are saved, because we know we have met the divine conditions. We answer we cannot know we have met those conditions, without the Spirit's witness. We may believe we have repented, when we have not; and that we are saved when we are not; but when the Holy Spirit witnesses we know both the one and the other. We may believe we are wholly consecrated, when we are not, and that we are sanctified when we are not; God only can know, but when the right time comes, He sends the Holy Spirit to make us know. Those without that witness must shiver in the judgment day! This witness is always given to each soul, both as to the new birth and entire sanctification, but not always in the same way nor with equal clearness.

It is not always given in the moment when the work is done, as God may see it best that we stand by faith, without it for a time; but it is always given (Rom. 8: 14-17, 1. Cor. 2: 6-12, Heb. 10: 14, 15).

Question 11. What should be the most important point to be considered, in the conduct of an altar service?

Ans. Thoroughness!—Christian Witness.

Seven Minds.

1. Mind your tongue! Don't let it speak hasty, cruel, unkind or wicked words. Mind!
2. Mind your eyes! Don't permit them to look on wicked books, pictures or objects. Mind!
3. Mind your ears! Don't suffer them to listen to wicked speeches, songs or words. Mind!
4. Mind your lips! Don't let tobacco foul them. Don't let strong drink pass them. Don't let the food of the glutton enter between them. Mind!
5. Mind your hands! Don't let them steal or fight, or write any evil words. Mind!
6. Mind your feet! Don't let them walk in the steps of the wicked. Mind!
7. Mind your heart! Don't let the love of sin dwell in it. Don't give it to Satan, but ask Jesus to make it His throne. Mind!—Sel.

Sympathy is often better than comfort. Tears call for tears. "Jesus wept" by the grave of Lazarus, though in a moment he was to turn weeping into singing. Let us not tell a bumped child to be more careful and say, "You will know better another time," but give the child our kisses and sympathy and postpone the calculation about moral values. Let suffering know the answering pain of our heart. The best sympathy is often voiceless—the pressure of a hand, the tear-brimming look that says, "I cannot speak, but I have heard." Tears before truth for sorrow, otherwise truth may be wasted on unprofitable soil.—Maltbie Davenport Babcock, D. D.

A great many of our subscribers have written commending our new plan about stopping the paper when the time is out, unless notified to continue. If you want yours to go on, notify us at once.

LIVING WATER

(Formerly known as Zion's Outlook.)

PUBLISHED WEEKLY AT NASHVILLE, TENN.,
Summer St. and Jo Johnston Ave.,

BY THE

PENTECOSTAL MISSION PUBLISHING CO.
(INCORPORATED.)

J. O. McCLURKAN, EDITOR.

One Dollar a Year in Advance

Entered Jan. 3, 1903, at Nashville, Tenn., as second-class matter
under Act of Congress, March 3, 1879.

EDITORIAL

We may need one or two more tents in our work this summer. Any one knowing of one that can be had at a bargain will please notify us.

Perhaps you much desire to have a missionary in the foreign field, but you are unable to take the full support of one. You could assume one-fourth or one-half and some one else would likely join with you and pay the remainder.

Bible School Notes

The closing days of the Training School have been full of hard work. The students have made, on the whole, a splendid record. While the Bible work is given most attention, yet other necessary studies are stressed and a thorough course in English is taught, besides such knowledge of the Sciences as are deemed most helpful. Bro. John Paul, who is assisting Bro. Morrison on the Herald, delivered a good address to students as he was passing through the city last week. Bros. Shultz and Eicher also favored us with a good talk while in the city last week. We are expecting a large attendance next session. We will be glad to send catalogue to those who are interested in this kind of work.

A Word of Warning

On the 12th page will be found a note of warning from the Women's Christian Association. It is said that there is a plan on foot now being operated throughout the country to persuade girls to go to St. Louis under the plea of obtaining positions and that on arriving there they will be decoyed into houses of shame before they are aware of it. It is said that there are paid agents whose business it is to induce young women to go to the city, fully believing that legitimate work is awaiting on

their arrival, but that they are met at the depot or some other place by a villain and lured to destruction before they know it. This nefarious scheme is being worked on a large scale for St. Louis this year as great multitudes will be gathered there in connection with the World's Fair. These shows are often used by the vilest as an opportunity for wrecking and damning the unsuspecting innocent. Let no young girl, ignorant of the world and unaccustomed to traveling, go to St. Louis, or any other city, so far as that is concerned, without proper precautions being taken for her safety on arrival. Read the instructions on page 12.

Neglecting the Country

The cities are the centers of influence and power, and must be evangelized, but while doing this we are in danger of neglecting the country. Most of our preachers and a large part of the constituency of our city churches came from the country. In fact every department of business is largely dependent on the country for strong, healthy recruits. The rush, whirl and dissipation of city life either cripples or wrecks a large per cent of the young men and their places have to be filled by new life and blood from the rural districts. It is a hundredfold better for the morals and future usefulness of a young man that he be trained in habits of industry, frugality and piety in a country home, rather than standing around on the street corners with a cigarette in his mouth, frequenting low dives and living a shiftless life. To be sure there are many young men in our cities who are trained otherwise and take front rank in the work of both church and state, but while this is true, city life is not the most favorable environment for a boy.

But the church in its country work is not keeping pace with the progress on other lines. Free deliveries of mail, including the great dailies etc., rapid improvements in transportation facilities, the fast drifting of our young people to the cities for education, and other kindred influences, are gradually undermining the primitive habits of country life, and unless met by corresponding efforts on the part of the church, will result in a heavy loss in the moral and spiritual assets of the country. The day has passed when a monthly visit of a few hours from the pastor will suffice to keep the work going. It never did meet the demands, but far less now than ever. There must be something far more radical and aggressive to properly care for the country districts, else they will be but little better than the cities ere long. In our next issue we will (D. V.) suggest a remedy for the difficulty.

This May Be of Interest to You

Our plan of discontinuing all subscriptions to LIVING WATER, at the expiration of the time for which they are paid, unless notified to continue, is meeting with general approbation. It is absolutely fair to all parties. Some people who would be glad to try a paper for six months or a year, are afraid to do so for fear that they will find it difficult to get it stopped.

There is continually accumulating on the mailing list, a lot of names of persons who have either died, moved away, or else do not have interest enough in the paper to read it and only subscribed just to please some friend, or perhaps it was sent to them without their knowledge at all. Sometimes, by frequent dunning, at heavy expense and trouble to the publishers and a vast amount of irritation to the subscriber, a small per cent. of what is due us on such subscriptions may be collected, but it is always unsatisfactory.

A majority of our readers love the paper, and will stay with us. Those who do not read it, nor care anything for it and will not want to pay for it are not being helped anyway, so they had just as well be discontinued. LIVING WATER is being published as a missionary enterprise. We do not want to waste any money in sending the paper where it is not wanted, and we believe that our present plan is the only one that harmonizes with the truth which we are advocating. Many of our friends, on account of having been so long habituated to the old system, will neglect to notify us to continue their paper, and will of course, be dropped from the list as we have no means of knowing that they wish the paper sent unless they write us to that effect; but we believe, that some of them at least will soon miss the weekly visits of LIVING WATER, and will subscribe again. We have a goodly number of readers who evidently expect to take the paper continuously. If such will notify us that they wish to be continued on the list for an indefinite time, we will put an X opposite his name and should he forget to pay us we will jog his memory by a dun occasionally. If all of our friends who expect to continue in the LIVING WATER family and wish to be entered on the list so as to get the paper, as long as mutually satisfactory, will write us to that effect it will save both us and them expense and labor in making changes in the mailing list, in sending out notices of the expiration of subscriptions, etc. We are glad to continue our friends on this basis when they understand it and request it. So in renewing, if you desire to be continued on the list until you notify us otherwise, advise us to that effect and we will enter your name accordingly.

The Lord is making the paper a blessing to many, for which we give Him praise. Continue to pray that its circulation may be rapidly increased and thereby its usefulness greatly multiplied. We appreciate the efficient aid rendered by so many of our friends and doubt not but that they will continue to cooperate with us in this important enterprise.

Fields White Unto Harvest.

Continued from page 1

is one woman in this town who can read and she is the leader of our society. She is out of town today, but will soon be here; then you can teach her and she can teach us when you have gone." I was eager to see this woman, but we had waited a long time, we were traveling under great pressure, and could not delay. I said to the barrow-men, "I cannot go until this woman has come." They said they would wait a little while. At last, at the last moment as it seemed, she came, and I heard the crowd of women saying, "Here she is," and they made way to let the woman through, and I looked up and saw her. I wish you could have seen that face. I was astonished to find that she was young, only about twenty-four, tall and slender and graceful, with a deeply interesting face; sad, very sad, but intelligent, large dark eyes, and an eager wistful look on her face, as she came up through that crowd, with both her hands stretched out to me, took my hands in hers, and began asking me questions. "Missionary," she said, "are you the religious teacher from the other side of the world?" I said "Yes." "Oh," she said, "sit down and tell me." I wish there was time to-night to give you that little conversation, for I know it would interest you; but I must pass on and leave that out. She was deeply interested, and understood everything I said. Her heart seemed to be prepared, she was anxious, concerned, about these things. Several times she interrupted me and said, "Do you mean to say that those things are true? Do you mean to say that there is a way by which sin can be forgiven, that God, the Heavenly Grandfather up there in Heaven, cares? Do you mean to tell me that we can go to the Western Paradise?" They know about the Western Paradise, about Heaven, but they have no idea that they can go there.

"WHY DID WE NEVER HEAR ABOUT THESE THINGS BEFORE?"

"We never knew about these things. Wonderful!" At last I knew that I had to go shortly, and I took the tracts and Gospels written expressly for the women, with large characters, and put them into her hand, and said, "Little sister, can you read?" "Yes," she said, "I can read." I said, "Little sister, here are the books, and you can read them and they will tell you about these things, and these women have been listening an hour or two and understand a good deal, and they can explain them to you, and when we are gone—" "What," she said, "you are not going away? You are not going away?" And when she saw it was so, and they began calling me to go, she said, "Oh, elder sister, stay here a few weeks, stay at our town a few weeks. We have never heard these things before."

"HOW SHALL WE FIND THE WAY?"

She said, "Elder sister, these things are exceedingly important, and if you leave us how shall we find the way?" Well, you can imagine how one felt. I explained to her as

well as I could. She understood when I told her where we were going, and about the rainy season, and so on, and saw my old father-in-law, Mr. Hudson Taylor, who was there waiting. She saw I could not keep them waiting any longer. "Oh," she said, "elder sister, how shall we find the way?" She got up with me and we went out into the courtyard together and all the women followed us to the barrows in the outer part of the yard. She held my hand in hers as we went out, with the books in the other hand, and in the middle of the courtyard she stopped me and said, "Wait a minute," and as I looked at her she said, "Elder sister, tell me, you won't be long gone, will you? You will soon come back, won't you? Will it be this moon, or the moon after this?" I could not answer her; the tears came into my eyes. We were going so far, the nearest mission station from that place was many, many days' journey, and I did not know that we could ever be back there again, or any other missionary, for the matter. I said to her, "Dear little sister, I will come back if I possibly can, and I will come back as soon as I can, but Jesus is here and you will speak to Him, and He will never go away from you day or night. You talk to Him and He will lead you safe home." "Oh, but," she said, "elder sister," and the tears came into her eyes, as she said it, "are we only to hear this once? Are we only to hear this once?" We went out together to the door of the inn, and I got on the barrow and she dropped my hand, and we went down the little street of the town. I never shall forget it, never, how my heart seemed nearly breaking to leave those women, the girl especially. I looked back and saw her standing in the doorway of the inn as long I could see, and we passed out of the middle gate of the town and lost sight of her, but she has never been out of sight of my heart from that day to this. I believe the Lord Jesus has taught her and she will find the way; but no missionary has ever been there since, and they have never heard again of the love of Jesus. Is that right? Is that a thought of God? Is that what the Lord Jesus would have? Oh, friends, is it right? Ought it to be so, when here the churches and the chapels crowd one upon another, and people are actually Gospel-hardened, they hear so often? That is no thought of God. Dear girls here, you who love the Lord Jesus, have you got God's thought about your life? I believe if we had God's thought, a good many of us would be out in those dark places rather than here, and a good many more of us would be denying ourselves some comforts and luxuries, that we might sustain those who are going, and all of us would be more upon our knees crying to God to thrust forth laborers, and for an outpouring of the Holy Spirit upon those who are there. Let us get God's thought about these things.—China's Millions.

Have you examined your label to see whether you are in arrears or not?

SILVER FILINGS

"Failure to do right is doing wrong."
 "Our lips are our own telltales."
 "The curse cannot get beyond Calvary."
 "Jehovah is a judge at every election."
 "The blind child can see its father's love."
 "The school of prayer is the school of unction."
 "Silence is golden chiefly because it is so rare."
 "Let every man be swift to hear, slow to speak."
 "Thanks cost nothing, yet pay almost everything."
 "To doubt men's theories is often to believe God."
 The promises add power to our prayers.—Rams Horn.
 "Humility is much admired, yet but little practiced."
 "Loyal character is worth far more than royal blood."
 "The home built with hands alone is a miserable failure."
 "Ask nothing of God which would be dishonoring to Him to grant."
 "Christians must learn to sacrifice before they can reap the sweetest joys."
 "As soon as a child knows its father on earth it ought to know its Father in Heaven."
 "God's providences sometimes come as abrupt surprises even to the divinely led."
 "If prayer always brought material profit it would soon be the prey of the speculator."
 "Mounts of transfiguration are needed to prepare for valleys of dejection and conflict."
 "The worm that works in the trunk is always advertised somewhere on the branches."
 "Special callings of Christ ask for special sacrifice for which he promises special rewards."
 What wisdom is there in looking wise and talking wise, unless we act wise?—E. T. D. Pepper.
 "All too many words are spoken thoughtlessly, with neither design of evil nor purpose of good."
 "Not only our works, but our words as well, are to be taken account of in the judgment to come."
 There is something in prayer more than shutting your eyes and opening your mouth.—Rams Horn.
 A precious thing is all the more precious to us if it has been won by work or economy.—John Ruskin.
 "The love of earthly things is only expelled by a certain sweet experience of the things eternal."—Augustine.
 God's trials, nobly borne, in obedience to His righteous will, are the paths to victorious triumph.—S. A. Brooke.
 We reduce life to the pettiness of our daily living; we should exalt our living to the grandeur of life.—Philips Brooks.
 "Love is always exercising self-denial without tasting its bitterness, and almost without ever thinking of it."—Tersteegen.
 Were there nothing else
 For which to praise the heavens but love,
 That only love were cause enough for praise.
 —Alfred Tennyson.
 "The fuller the concert the sweeter the harmony; the more cord, the easier draught: if twenty pull at the rope, there is more force than if there be two; so is it with the power of united, interceding prayer."
 A good deed is never lost; he who sows courtesy reaps friendship, and he who plants kindness gathers love; pleasure bestowed upon a grateful mind was never sterile, but generally gratitude begets reward.—Basil.

OUR Young People

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

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

DEAR CHILDREN:

I am beginning to think I will have to open my letters to you every week with these words: "Letters cannot be printed when written on both sides of the sheet of paper."

I am sorry to put any letter in the waste basket. But there is no one to copy your letters, so that they must be sent in properly written at first, *on one side of sheet only*. Please remember, won't you, cousins?

Wirt, Ind.

Dear Cousin Eva:—I am a little girl nine years old. I have a little brown eyed brother just two years old. His name is Gordon. I have a big brother named Willie. He is almost nineteen years old; and I have a sister named Jessie, seventeen years old. I am not going to school. Our school is out. I am in the third reader. My teacher's name is Miss Mattie Kynear. I have a pet cat named Nellie. I am not a Christian but I want to be some day. My papa takes *LIVING WATER*, and we all love to read the children's letters, and your answers. I have been sick two weeks. I hope my little letter will be accepted.

Your cousin, Ruth H. Ogden.

Dear Ruth, when you were first taken sick, did you say, "I won't send for a doctor just now, or do anything that will help me get well right away. Of course, I want to be well some day, but there is plenty of time." No, I am sure you did not. Well, our unsaved souls are in a far worse condition than ever our sick bodies are. O, how they need the Great Physician. In Eph. 2:1-6, we find God's picture of the unconverted person, whether young or old. Read it, dear child.

Dorena, Mo.

Dear Cousin Eva:—Will you let this little brown-eyed and light-haired girl in? I am ten years old. My mamma takes *LIVING WATER*. I enjoy reading the little children's page. My mamma belongs to the Church of God. I do not, but hope I will some day. I have two brothers and one sister, and two brothers in glory. I will close. Yours truly,

Ellie Manor.

Mamma then, is within, and Ellie without, the safe fold. Turn to Rev. 22:15, Ellie, and read about the ones who will be *without* the city of gold. A terrible crowd of people, and I don't want to cast in my lot with them. In Rev. 21:8, we find that not only these very wicked people are shut out, but along with them the "fearful and unbelieving." So you see we do not need to be murderers, thieves or liars to be kept out, but if we do not believe on the Son of God as our own Savior, that will bar us from the New Jerusalem. May you hasten to Jesus and trust Him to take you out of the crowd we have read of.

Powellton, Va.

Dear Cousin Eva:—I am ten years old. For pets I have a cat and kitten and a pet bantam chicken. I live in the country. Mamma takes *LIVING WATER* and likes it very much. What are the names of your children? I go to school to mamma. Santa Claus brought me some pretty presents. I have lots of dolls. I like to read the children's letters and your answers. A happy new year to Cousin Eva and the cousins.

L. Julia R. Binson.

Did you refuse any of your Christmas gifts? No, I'm sure not. Well, dear, as I have often told you children, God gave the first and best and most precious Christmas gift that man has ever received. Yet many a child sets its heart upon a toy, an easily broken doll, a cheap little ring, and never think of God's unaccepted present. John 3:16; 2 Cor. 9:15, are your verses. Stop and seriously ask yourself, "What have I done about God's gift? Either I have accepted or rejected Jesus." Will you do this?

Rocky Mount, La.

Dear Cousin Eva:—I am in the school room now. My teacher's name is Mr. James Burkett and Miss Claudy Burkett. I am in the Seventh grade. I have five studies. My deskmate is Etta Low. I have joined the M. E. Church, South, and am trying to live right. I go to Sunday-school nearly every Sunday. I have read through the New Testament. There is no Sunday-school now. I was sorry when it quit. I hope it will start again soon. Cousins, how did you all spend Christmas and New Year? I had a very nice time. For pets I have a calf. Its name is Redie. She is a year old. My brother is coming back next Saturday. I have a very sweet little niece.

Good bye,

Lula Matlock.

Rocky Mount, La.

Dear Cousin Eva:—I am in the school-room now. My teacher's name is Mr. James Burkett. I am in the 1st Seventh grade. I study five studies. My deskmate is Lida Wilson. I joined the M. E. Church, South, and am trying to live right. I go to Sunday-school nearly every Sunday. I have read through the New Testament. There is no Sunday-school now. Cousins, how did you all spend Christmas? I had a very nice time. For pets, I have a cat and calf. My cat's name is Connie and my calf's is May. My brother left us about a week ago. Good bye, Sue Hoff, aunt.

We may join the church, Lula and Sue, without a change either in our hearts, or outward conduct. I have often seen this, and it is very sad. It is one reason why sinners have no confidence in the religion of our Lord Jesus Christ. But the trouble is not with the religion of Jesus, but with that of His professed followers.

Find Eph. 5:30, girls, and you will see that a real Christian is indeed a part of Jesus Himself. This is most solemn. Just as a woman, who takes a man's name in marriage ought to keep that name honorable, so if we take Jesus' name and wear it before the world, we ought not to misrepresent it. May God make real to you the solemnity of wearing His Son's name before the world.

Danielsville, Tenn.

Dear Cousin Eva:—I am a little girl ten years old. We do not take *LIVING WATER*. I am a Christian. I joined the M. E. Church this summer. I have a pet cow named Lula. I have a brother and sister named Hardie and Nannie. I am down at Aunt Nannie Adkins. My papa died when I was seventeen months old, but I have a step-papa just as good. I will close with love to all, and Cousin Eva.

Vera Adams.

I am so glad to hear you speak this way of

your step-father, Vera. And yet, if you are a Christian, you ought to love him, even if he wasn't good to you as he is. "Love your enemies," Jesus tells us. Have you tried this? Even heathen love those who love them, the Bible tells us, so that is no credit to a Christian. But to put aside all ill feeling, to forgive *from the heart*, and to pray for one who has spitefully used us, this is Christlike. I wonder if some little girl or boy has wounded you, or treated you badly. You are not like Him whose name you bear unless you forgive and love. Will you try this, and ask Jesus' help? Read Luke 23:34.

Danielsville, Tenn.

Dear Cousin Eva:—I am a little girl ten years old. I have two brothers, named Francis and Sterling. Francis is six years old, and Sterling is two. He is crippled, cannot use his arms, and cannot walk yet. My papa is dead, and I have a step-papa. My only pet is a cat named Puff. I am not going to school now. I am down at Aunt Nannie Adkins. With love to all.

Helen White.

Read Phil. 3:20-21, Helen. This seems a hard verse, but it means that when Jesus comes He will change our weak, suffering, deformed bodies, and make them like His own glorious, strong and beautiful one. His body can never more know pain, weariness, nor can death ever again touch Him. It is glorious to think of being made in the likeness of such an one as this, isn't it? Well, the promise is to Christ's people. Does the world, does Satan hold out any such hope as this? No indeed. Are you a Christian? Is the promise to you? God grant that you are, and that little brother will be one just as soon as he is old enough. The promise certainly would be precious to him.

Cambrir, Va.

Dear Cousin Eva:—I am nine years old, and have one brother named Willie, and two sisters named Ocie and Girtie. Papa takes the *LIVING WATER*. I love to hear it read every week. I live on New River in Montgomery Co. I have a pet lamb, is all the pets I have. We have no meeting here in the winter time. Papa and mama belong to the Methodist Church. Mr. Billy Simpson is our nearest neighbor, he comes down and has meeting at our house sometimes, he is a mighty good man. I will write again and send some of the little children in India some money. So pray for us all out here.

Gracie Tolbert.

Well, Grace, I am glad you have Bro. Simpson near you, if you haven't a preacher. Do you think this "good man" was just born good? Not a bit of it. There is no spring of goodness in us to produce a good life. But when a person gets converted, God puts a new life in them, and it brings forth good deeds and words. Sometimes, sad to say, we let it get choked with other things, and the beautiful spring ceases to flow. Read John 4:5-15, Grace. Jesus was telling the woman of Samaria about this well of life. Is it in you? It is not unless Jesus is your Savior, and you have been converted. I am so glad I trusted Him when a little child to put it deep down in my heart. It is there today, praise His name. We are lost, the children of the evil one, without it, for all of God's children do, and *must have it*. But, He never turns any

away who come to Him for it. "Let him that is athirst come, and *whosoever will*, let him take the water of life freely."

Echo, Ala.

Dear Cousin Eva:—I am a little girl eleven years of age. I have one brother and two sisters. We take *LIVING WATER*. I like to read it so much. My father, mother, brother and oldest sister and I are sanctified. Praise the Lord for His sanctifying power. My little sister and I have been going to school, it is out now. Our teacher's name was Littleton Brannan. He prayed with us one day. I have one pet jennet, its name is Lucy. I have a doll too. With love.

Era Baldwin.

You can read and understand John 7: 37-40, then, Era. Jesus spoke of the well of water to the unsaved Samaritan woman. Her soul was dead, dried up in sins. There was no spring of clear, life-giving water there, causing beauty and sweetness to bloom. She was lost, a sinner. Jesus wanted to put living water, *life* in her. But to those who are already Christians, who have the well of everlasting life in them, He speaks of *rivers of water* that flow out in deep, refreshing streams, reaching the dry and dusty land all about. Do you get the beautiful lesson, the solemn truth? God saves, then sanctifies and baptizes with the Holy Ghost; for Jesus was speaking of the Holy Spirit which they that believed on Him were to receive, when He talked about the rivers of waters. It is His will to make us a blessing, a life giving blessing to the dry ones about us. A well of water in our own dead, barren souls, then rivers of water to flow out to other dead souls. Life for us, then life for others. Is it not beautiful?

Echo, Ala.

Dear Cousin Eva:—I am nine years old. I have been converted. My father is a Methodist preacher. I have a sister in Nashville, Tenn., in the Bible school. I have one sister at home, and three in heaven. I want you to pray for me that I may be a good girl, and get home too. I have one brother living. I have one pet pig, her name is Sallie. I have a doll too. We do not go to Sunday-school now but hope to soon. With love to you and all the cousins.

Cora Baldwin.

I rejoice that you have the well of water in your heart, Cora. And I do indeed want you to be a good girl and get home to Jesus. But I feel more like praying that you will let Jesus baptize you with the Holy Spirit in His sanctifying power, just now. An oasis in a desert is a beautiful and wonderful thing. The little spring in the hot, dreary desert turns a small plot of ground to a delightful green and shady retreat, to the fainting traveler rests and is refreshed. But by and by he must start out again, and plunge into the burning sand. Not so with the river. For miles and miles it flows along and as far as the eye can reach great trees, green fields, rich bottom lands line both its banks. It blesses hundreds, thousands, all the time. God wants His children to be rivers for Him in a fainting, dying world. Will you let Jesus baptize you with His Spirit? I want you too, to take John 7: 37-40.

Atalon, Texas.

Dear Cousin Eva:—My brother takes *LIVING WATER*, and I like to read it. I am twelve years old.

I have five brothers and one sister. I am going to school. We live close to the Free Methodist Church. I am going to Sunday-school twice every Sunday. Papa, mama and my oldest brother are Christians. Yours, Eva Fox.

Eva, I want you to read about another little girl who was twelve years old, Jairus' daughter, who lay cold and helpless upon her bed, with eyes and ears closed to the weeping of her parents. Jesus took her by the hand and said, "Damsel,

I

say unto thee, arise. And straightway she arose." Just as truly as this little girl's body was dead and soon to be a mass of corruption, so is the soul of every little girl dead who is not converted. Not only this, but there is corruption, putrefaction going on all the time in such a soul. In conversion we are raised into newness of life. Jesus finds us dead. He quickens us. He finds our poor souls cold, stiff and helpless, with horrible corruption of sin feeding upon them; He says, "I say unto thee, arise," and lo, the dead comes to life, we are new creatures. O, how many little maidens has Jesus quickened with life! Did you think the little Jewish damsel of long ago, was the only one! Indeed no. Why I am one myself to whose dead spirit He spoke, and I lived! In my soul, yes, but that is more wonderful than to give life to the body. There wasn't anyone else who could raise Jairus' daughter. There isn't any one else who can raise you from the dead, spiritually, dear child. Turn to Him who is the Resurrection and the Life, and your only hope.

COUSIN EVA.

War

E. F. M.

Thomas Dick says: "War has been the delight and employment of man in every age; and under this term may be included every thing that is base and execrable in moral conduct."

The Duke of Wellington: "Men who have nice notions of religion have no business to be soldiers."

Sir Harry Smith: "The profession of a soldier is a damnable profession."

Sir Charles Napier: "To overcome all feelings of religion is generally the means of making a warrior."

Lord Bacon: "I am of the opinion that, unless you could bray Christianity into a mortar, and mould it into a paste, there is no possibility of a holy war."

Lord Clarendon: "We can not make a more lively representation and emblem to ourselves of hell than by the view of a kingdom in war."

Burke: "War suspends all the rules of moral obligation."

Lord Brougham: "I abominate war as unchristian. I hold it the greatest of human crimes. I deem it to include all others—violence, blood, rapine, fraud, every thing which can deform the character, alter the nature, and debase the name of man."

Washington: "My first wish is to see this plague of mankind (war) banished from the earth."

Napoleon Bonaparte: "War is the business of barbarians."

U. S. Grant: "I hate war."

W. T. Sherman: "War is hell."

Such is war, as defined by warriors and statesmen. Many other similar testimonies might be quoted from the same source.

The uniform testimony of the gospel and the early church is against war, certainly unless it be a war of necessary self-defense. Christianity most certainly does not justify a war of conquest.

Take a few modern testimonies:

Bishop Warburton says: "I look upon war as the blackest mischief ever breathed from hell upon the fair face of this creation."

Archbishop Wheatley: "War is a great disgrace to civilized men and Christians."

John Wesley: "Shall Christians assist the Prince of Hell, who was a murderer from the beginning, by telling the world of the benefit of war? Shall Protestant publications proclaim to the nations that war is a blessing of Providence?"

Ward, (the missionary): "Either our religion is a fable, or there are unanswerable arguments against war and the profession of arms."

Adam Clark: "War is as contrary to the spirit of Christianity as murder; nothing can justify nations in shedding each other's blood."

John Angell James: "A hatred of war is an essential feature of practical Christianity; and it is a shame upon what is called the Christian world, that it has not long since borne universal and indignant testimony against the enormous evil."

Let us take up a few serious questions for consideration and settlement:

Which is true patriotism, the spirit of war or the spirit of peace?

Can a true, an intelligent, and a consecrated Christian consistently engage in a war of conquest?

Would Christ, who is our great Exemplar, do it?

Did the Apostles and early Christians do military service?

What is the uniform influence of war on morals and piety?

Ought not all international difficulties to be settled by arbitration before, instead of after fighting?

Should we not then, by all possible means, repress the war spirit and foster the spirit of peace?

You can save us a great deal of trouble and expense by examining your label, and if your time expires during the next thirty days, send us your renewal at once.

WHOLLY SANCTIFIED.

BY J. O. M'CLURKAN.

One of the clearest, simplest, strongest, most satisfactory, unanswerable and scriptural statements of the doctrine of entire sanctification yet read. Cloth, 40c. Paper, 25c.

ONLY A SCOTCH LADDIE.

BY MRS. MAY ANDERSON HAWKINS.

A charming little book of sacred fiction, based on solid facts. Intensely interesting. Paper, 40c.

PENTECOSTAL MISSION PUBLISHING CO., Nashville, Tenn.

FIELD NOTES

The Pentecostal missionaries in India are now located at Igatpuri studying the language.

Rev. H. C. Morrison has been assisting in a meeting with the M. E. Church, South, Tracy City, Tenn. He goes next to The Church of the Nazarene, California.

L. Roby recently spent several days in Knoxville, Tenn., on the occasion of the death of his uncle. He did some evangelistic work while there and found an open door for the ministry of the Word.

Evangelist W. N. Matheny has spent several weeks in and around New Decatur, Ala. He preached at Austinville, West Town, New Decatur and Hartselle. The holiness people were much blest and Bro. Matheny requests prayer for his work.

J. S. Sanders, writing from Shreveport, La., says: "My address is changed from 537 Jordan street to 415 Gary street, Shreveport, La. The power of the Lord is increasing upon our band here and we are expecting greater things. Yours in Him."

D. F. Redding writes from Hatfield, Ark.: "The work is progressing satisfactorily here. I have just returned home from a meeting ten miles north. Bro. Ward is in charge, assisted by J. D. Scott and others. Prospects are fine for a good meeting."

Just closed a glorious meeting at Lone Pine, La. Ten or fifteen saved or reclaimed. Glory to God! I am now in a battle at Glenmore, La. Conviction is on the people. Pray for me. Any one wishing to correspond with me can address me at Lone Pine, La., as that will be my home address. N. G. PULLIAM

S. W. Nations writes from Cordova, Ala.: "Brother E. C. Sanders has been visiting us every other Sabbath for a number of months and the Lord has graciously blest his labor; and a number have been saved or sanctified. If the Lord should lead, we would ask that he come back in this work after the Convention. We have such a wide field of work here and it is suffering greatly for the need of an established work. Hoping the Lord will lead our battles and give us extended victories. Yours saved and sanctified."

C. P. Curry writes from Rayeswood, Mo.: "We have just closed a good meeting at Maryville, Mo. This was in many respects the best meeting of this year. We knew of the spiritual condition of the town before we arranged for the meeting, but we went with faith in God and love for souls, and the results were greater than we expected. God never disappoints us when we let Him have His "way with us." We saw whole families brought to Christ and start for a consecrated life. Out of about 60 souls converted and reclaimed only one could be classed with children. Nearly the entire number were grown people. Some were the happiest conversions we have seen for some time. Happy in their new found joy, they united with the church and we trust they, with us, may always praise God for the day of choice."

Sister Daniels, of Birmingham, Ala., writes: "God is graciously blessing us in our Mission. Hall packed and many go away for want of room. Bros. Robinson and Spell have preached the truth under the power and demonstration of the Spirit. Altar is crowded at every service. A number have been saved or sanctified. The meeting will continue until Sunday night, April 3rd. Bro. Robinson leaves Tuesday at noon. Bro. Spell remains. God has given me great help. Many of the holiness preachers are attending the meetings. Our Hall is in a part of an old livery stable. Bro. Robinson said in a prayer, 'We are glad we are in the right place, Lord; for this is where you were born, Lord Jesus, and we want to be where you are; oh! glory! And we know, Lord, you are here because we have you in our soul right now.' Amen! Pray for great Conversion."

L. B. Thurmond writes from Luzon, Tenn.: "I have been assisting in a meeting at Eno, Tenn. The Lord blessed our labor in strengthening and building up the Church. I thank God for the bright testimonies we had and am much obliged for the donation and the kindness the folks at Eno showed us. I am still in the war for holiness and against sin."

Report From E. C. Sanders.

We wish to let all the LIVING WATER family know of the victories our God has given us here. Since our last writing we have had gracious services at this place, Pocahontas, Jasper, and Cordova. One professed a clean heart at Cordova last Sunday. The people there are anxious for the Mission work to continue. God has enriched our experience as we go on into deeper depths. Pray for us.

Carbon Hill, Ala.

Evangelist S. J. Cowan, of Atlanta, Ga., writing from Fitzgerald, Ga., says: "Praise God for full salvation for soul and body. I am enjoying His smiles, and He is blessing my work. I am engaged at present with the pastor of the M. E. Church here, in a gracious meeting. Souls are being saved, sanctified and some have been gloriously healed of their bodily infirmities. All glory to His name! Will close here Thursday night the 31st, and I begin at Wright, Ga., Friday night, where I held a gracious meeting last November. The Pastor here is a Holy Ghost man. He stands by the whole truth. Oh! for more men in the pastorate who will preach a full gospel to their people. I find people almost everywhere running off after all sorts of "isms" because they do not get a full gospel at home. There are fanatics on all lines and in all professions, but we will not cast away the truth on that account, but will keep the wheat and refuse the chaff. I am glad Jesus is the same today as He has ever been, a loving, compassionate Savior, ready to save the sinner, sanctify the believer, and heal the sick. Praise His name! See Rom. 10: 9; 1 Thess. 4: 8; James 5: 14, 15. I believe He is just as willing to do for us as He was for those of His people in other ages. Pray for me that God may use me more and more for His glory."

Martin College, Pulaski, Tenn.

This has been the most successful year, in point of enrollment and general work in the different departments, in the history of Martin College. The total enrollment in the boarding department reached an increase of 70% over last year.

The smallpox scare which occurred on the 4th of this month panicked the girls. That excitement has now subsided and we have been regularly at work for two weeks as if nothing had happened. The exaggerated reports of the episode which got into the daily papers were very misleading. The truth is, it was "Much ado about nothing." Girls are easily panicked but they are as easy to forget it.

The health record of Martin College is really phenomenal. The ex-president of the County Board of Health of this county states, "that not a single pupil has ever died during the history of the Institution"—a period of some thirty-five years.

I am making broader plans for the next year than ever. I expect to open the first of next September with the largest enrollment in both the boarding and day departments that the College has ever had. Our buildings, grounds and general facilities are unsurpassed in the South. I have the property leased for ten years, and expect to occupy it every year of the lease, and to put the utmost vigor and aggressiveness of which I am capable into the work these ten years.

Pulaski, Tenn. March 28, 1904

Women's Christian Association, 1814 Washington Avenue, St. Louis, Mo.

An appeal for cooperation of Christian women for the protection of young women, especially for those ambitious for employment in our city during the "World's Fair."

The Women's Christian Association of St. Louis is

aware of the fact that plausible people are secured to bring young women to our city with assurance of any employment they desire being in waiting for them (but one idea is theirs—Ruin). To in any degree meet this monster, all must unite in a general protective plan, if by any peradventure we may save a few of the many tempted by alluring promises.

You ask, how can we cooperate? One effective way is to organize a Traveler's Aid, where there is none, by one of two ways. First, by appointing a committee for this service in one of your local organizations, to be known as "Travelers' Aid Committee." (This name is emphasized to prevent confusion among workers.)

The other plan is to organize by selecting a woman of your place for President, who has a heart for the work and ability to lead; also a capable Secretary and Treasurer. Add others for your committee work who should be a safeguard for young women. This form of work can be organized in one Church or by all uniting. This appeal is made to unify the protective forces that may be promptly available.

If any of your young women have been induced by a stranger to visit or seek employment in St. Louis, during the Exposition, sound the note of alarm. There is danger. Let every young woman, unattended by a friend, see to it: First, that she has money enough with her for an emergency and safe return home. Second, know from a reliable source her destination here safe before she leaves home. Third, depend upon herself and officials of the railroad for information concerning trains. Any added intelligence necessary reserve for "Travelers' Aid," referred to in following paragraph:

One of your committee should be at the railroad station at train time. As your introduction of any young woman leaving for St. Louis, to the representative of the "Travelers' Aid" here, pin a knot of blue ribbon on her waist, left side, and instruct her to find a woman in the waiting room at Union Station who wears a blue badge with "Travelers' Aid of Women's Christian Association, St. Louis," printed on it in gold letters. They are to be found at above place at the time of incoming and outgoing trains.

The Women's Christian Association will be willing to be interrogated by letter or telegram, and do all in their power to save. But, remember, the greatest success must be with you, where the numbers are so much less than in St. Louis at this time.

Hoping this appeal may be promptly approved and this work inaugurated, by which effort many may be saved from a fate worse than death, we subscribe ourselves. Yours in Christian service,

WOMAN'S CHRISTIAN ASSOCIATION,
Headquarters, 1814 Washington Avenue, St. Louis,

A Letter From Miss Eva Carpenter.

Igatpuri India, Feb. 26, 1904.

DEAR FRIENDS: Never did these words mean so much to me, "Let not your heart be troubled."

While on the steamer, one night after talking over the difficulties of mission work with a lady who was herself a missionary to India, I went to my cabin almost overwhelmed with a sense of the immensity of our undertaking, and wondering it after all, I had not made a mistake in coming, when Miss Leonard suddenly looked up from her Bible and repeated these words, "Let not your heart be troubled." It was a message from God, instantly I saw a few ignorant men who so soon were seemingly to have their last hope crushed by the death of their leader and He understanding all this, and that these men were to stand as it were against the whole world. They were to preach the Gospel, opposed not only by a heathen world, but the whole Jewish Church—not a church, not a government, not one ruler to stand back of them. Yes, whosoever killed them would think that he did God service. If Jesus knew all this how could he command them not to be troubled?

Ah, this is what brought the blessing to my heart. He looked not at the things which are seen, but at the things which are not seen. He knew the King who was with them was greater than all the kings of the earth. How easy it was for Him to trust these to

the Father's keeping. With what confidence He prayed for them because He knew the Father. "While I was with them in the world I kept them in thy name. I have given them thy word and the world hath hated them. I pray not that thou shouldst take them out of the world but that thou shouldst keep them from the evil."

And how gloriously that prayer was answered. And so the thought brought victory then, and I rejoice in my soul today. Though the enemy is great, yet "greater is He that is in you, than he that is in the world."

"These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer, I have overcome the world."

O this peace that we may have in the midst of every difficulty and trial. Truly it passeth understanding. But praise God it is very real. And while it is so sweet to me I feel sad when I look at these people all around me who know nothing of these things. In all of their wretchedness and misery they have no one to whom they can go for comfort. I walk through the little town here and look into their miserable homes where the dogs and goats or buffaloes often live in the same room with the family, and long to be able to enter and tell them of Jesus though as yet we can only say a few sentences, but are working diligently on the language, and hope before many months to be able to tell the glad story.

There are many Eurasians here who speak English and the superintendent of the Methodist Sunday-school very kindly gave Miss Leonard and I each a class, and we also attend the prayer meetings, and class-meetings besides the preaching service on Sunday, as these are held at night. There are many ways in which we can be about our Father's business, even while studying the language, though of course that is the important thing now, and we are giving ourselves heartily to it each day.

God has given us friends here who are very kind to us. And the natives seem very friendly, they smile and "salaam" when they meet us and always treat us very courteously. The children have such bright, intelligent faces, and many of them are very pretty, although they are often dressed in only a necklace, bracelets or anklets. We find them a most interesting people. Everything is very strange to us. We have not yet had the privilege of riding in the bullock carts though we see numbers of them around town. As yet we have been on no journey that was too far to walk. But the ox is truly a beast of burden here. Large droves of them pass through town laden with sacks of coal, or stones or water bags. But the people are under a greater burden of sin, and the saddest part is they do not realize it. The most of them are in too great darkness to want the light or to know that there is light for them. "How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?"

And so, dear friends, we are praying God to prepare and thrust out many from the Bible schools and from any place where there may be souls who will entirely yield themselves to Him. Oh how He needs such souls that He may fill them with His Spirit and manifest Himself to a lost world.

I have been having such sweet letters from home. Am so thankful He ever gave grace to come to India. I find it not such a terrible place as Satan would have had me believe, and God is blessing in every way though the enemy is as much alive as ever, I find His grace sufficient.

EVA CARPENTER

From Cardenas, Cuba

We reached this place in safety after a very hard and trying trip across from Myers to Havana. Although our trip has cost us much more than we had anticipated, we feel that we are in Divine order and find open doors every where we have been. We had

pressing invitations to hold meetings among the Cubans in both Havana and Matanzas as we came through but we felt the Lord wanted us here first. The Lord opening up the way we may be able to work in both of the first mentioned places as we return. We need hundreds of teachers and preachers and evangelists in Cuba. It is a field ripe for the gospel of full salvation. It was my privilege to hold a service in a newly opened mission among the Cubans last night. The hall was crowded and people were gathered around the doors even to the middle of the street. We'll surely have to speak from the door way tonight if all hear. Such rap' attention as I have seldom seen, was upon the congregation even those in the streets. When the altar call was made seventeen came to the altar. Pray that Holy Ghost conviction may fall upon this people. Bro. Edwards had services in two parts of the city last night and will be services in three places tonight. I am to be with the women here in this chapel tonight.

LENA K. ADAMS

The Bible and Missionary Institute at Columbia, S. C., will close its session the last of May. so Bro. Holmes writes. The students will probably engage for the most part in evangelistic work for the summer.

Request for Prayer

Pray that God may raise up a holy people at this place whom He can mightily use in the salvation of souls.

MRS. D. V. FALLIS.

Schoolcraft, Mich.

Please pray for the healing of my daughter

ADDIE HILL.

Pray for a young man who has mental trouble.

MRS. W. M. DUNOER.

BIBLE QUESTION CLASS

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

"Earnest seeker for the truth," Nashville, Tenn.: As regards the relation of pastor and people we will say: 1. Church officers who are truly such of course receive their office from God. They are Christ's gift (Eph. 4: 8, 11) and the Holy Spirit's appointment (Acts 20: 28). 2. In due order these offices are bestowed in connection with official ordination (Acts 6: 3-6; 14: 23; 18: 2-4; 2 Tim. 1: 6) though the Holy Spirit bestows office apart from this, (Num. 11: 27-29). 3. A church that needs and proposes to stand by a pastor should ask God to provide one for them. When they feel that they know of the right one they should elect him to the place and so inform him, (Acts 6: 3). In the present disorder and confusion it is often difficult to know who really has, under God, appointing power. It is equally true that in the holiness ranks there are those who, in a spirit of fleshly independence, refuse to recognize God's true officers. If they cannot have their man they will have none; or refuse altogether to recognize the authority of divine appointment, (Num. 12 and 16). 4. If a full majority of the congregation are convinced, after sincere, unselfish, prayerful consideration, that the continuance of the pastor is not for God's glory they should ask God to remove him Himself, without human agency if possible. Sometimes there are both unpleasantness and injustice in such cases. As to Heb. 6: 4-6; 10: 26-29 compared with Acts 2: 38-39; 3: 19, the last two refer to the acceptance of Christ and the first two speak of a failure to continue in that acceptance. In Heb. 6: 6, the falling away is the complete rejection of Jesus as Savior and King. In ch. 10: 26 the willful sin is defined in verse 29.

You can save us a great deal of trouble and expense by examining your label, and if your time expires during the next thirty days, send us your renewal at once.

DEATHS

Tisdal.

D. S. Tisdal died at Exum, Tenn., on Feb. 23, 1904, aged twenty nine years; two months, and sixteen days. Having lately accepted Jesus as his Savior, his last hours were joyous ones as he realized that he was so soon to take possession of the beautiful mansion Jesus had gone to prepare for him. His last concern was that those near him might join him and be an unbroken family in the bright home above. He leaves a widowed mother and several brothers and sisters who, with his many friends, will mourn his absence, but what joy in heaven as he stands accepted, rescued, redeemed through faith in the Blood of the Lord Jesus. "Many that are first shall be last; and the last shall be first." (Matt. 19: 30.)

Balentine.

Our community is saddened over the death of dear Bro. Ed Balentine, which occurred at Furman University, Greenville, S. C. where he was preparing himself for the ministry. He lived such a pure, consistent, Christian life, scattering sunshine wherever he went. He will be sadly missed in the holiness ranks. His chief aim in life was to complete his education and then go as one of God's ambassadors to the poor heathen of South America. We cannot question God's providence. He knew what was best for His child. Yours in His name.

ANNA W. ANDERSON.

We have just received an assortment of beautiful Wall Mottoes, and Scripture Texts. Write for catalogue.

SPECIAL LIST OF GOOD BOOKS

VERY NEAT AND ATTRACTIVE BINDING

Impregnable Rock of Holy Scriptures	W. E. Gladstone...	\$0 50
The Holy Spirit in Missions	A. J. Gordon, Paper 30
Ministry of the Spirit	" "	cloth 30
My King	" "	25
Royal Bounty for the King's Guests	F. R. Havergal	25
Coming to Christ	" "	50
Evening Thoughts	" "	30
Morning Thoughts	" "	30
Princes of the House of David	J. H. Ingraham	50
Lord Teach us to Pray	Andrew Murray	25
In My Name	" "	25
Abide in Christ	" "	50
Like Christ	" "	50
Holy in Christ	" "	50
With Christ in the School of Prayer	" "	50
Divine Healing	" "	50
Heavenly Vision	B. F. Meyer	25
Christian Living	" "	50
Shepherd Psalm	" "	50
Steps into the Blessed Life	" "	50
How to Study the Bible	D. L. Moody	25
Second Coming of Christ	D. L. Moody, and others	50
Stepping Heavenward	Mrs. E. Prentiss	50
Sunshine and Smiles	Ed Robinson	50
Names of Jesus	A. B. Simpson	75
Gospel of the Kingdom	" "	75
Walking in Love	" "	75
Messages of Love	" "	50
Highest Christian Life	" "	75
Present Truths	" "	50
Fullness of Jesus	" "	75
Heaven Opened	" "	1 00
Soul Food	Geo. D. Watson	50
Spiritual Ships	" "	50
Seven Overcometh	" "	25
Holiness Manual	" "	25
Pot of Oil	" "	50
White Robes	" "	50
Coals of Fire	" "	50
Love Abounding	" "	1 00
Secret of Spiritual Power	" "	50
Gold Dust, A Collection of Golden Counsels	" "	50
Traffic in Girls	Mrs. C. Edholm, Paper	30

Pentecostal Mission Publishing Company, Nashville, Tenn.

RENEWAL OFFER

If you will send us one new yearly subscriber at \$1.00, and 50 cents in addition, we will renew your subscription for one year.

If you will send us three new yearly subscribers at \$1.00 each, we will renew your subscription for one year free. || || || || || ||

EMPTY SEATS

"Are you going to church this morning, Susie?" asked Dr. Clark, lying back in his easy chair, with the morning paper. "A doctor who is out day and night can't be expected."

"No. I made jelly yesterday, and I'm tired. I'm faithful enough to stay at home this cloudy morning," and Mrs. Clark curled up on the couch with the Bible she had not opened for a week, but it soon dropped from her hand. She was aroused by a strange voice saying:

"Now, my good imps, what have you done today to weaken the kingdom of God?"

The voice came from a suspicious looking personage seated on a throne of human skulls. Around him was gathered a crowd of terrible beings, each with a crown of fire, in which gleamed some name, such as malice, envy, pride, hatred, and kindred passions.

"We have been busy today, making empty seats in churches," began one.

"Nothing could please me better," answered their king.

"I persuaded one man that he had a headache, and kept him from a sermon that might have changed his whole life," said one.

"I induced one good man to slip to his store and fix up his books," said another, with a horrid grin.

"Good!" said the king. "He'll soon give up the Sabbath altogether."

"I was able to get one devoted young man to visit some old friends," said one imp.

"I worried a good sister about her bonnet until she decided to stay at home until she got a new one," spoke up the imp labeled "Pride."

"And I made several poor women who were hungry for God's word stay at home to repine over their trials. I just said to them, 'Oh, these rich people don't care for you; you can't wear fine clothes, so I wouldn't go where I was looked down upon.' That way I kept many poor people home whom the rich would have been very glad to see."

"That is one of the best ways to cheat poor people out of heaven that I know of," answered the king with approval.

"I induced a good many men and women to think they were not strong enough to get out," said one called "Indifference." "Of course, all these men will be at their business tomorrow, even if they feel worse. But they could not go to church, where they would have no special mental or physical strain. And the ladies would have been able to clean house or go calling; but I made them think they couldn't walk to church unless they were perfectly well."

"Very good," said the king, with a sulphurous grin. "Sunday headaches might often be cured by getting out into the fresh air, and backaches forgotten by thoughts drawn to higher things. But you lying imps must use

every weakness of the flesh to help make empty seats."

They all smiled, for in their kingdom "lying" was a great compliment.

"To make ladies think that their servants need no Sunday privileges is good," suggested one.

"Very true," said the superior. "As long as we can get Christian people to cause or allow men and women to work during church hours, we can keep many empty seats in churches, and men and women away from God."

"I'm the weather imp," said one gloomy fellow. "I go around persuading people it is going to rain, or it is too cold, too damp or too hot to venture out to church. It is enough to make even your gloomy majesty laugh to see these same people start out the next day in wind and weather. One would think it a sin to carry umbrellas and wear gum coats to church."

"Confidentially," answered the king, "when I find a Christian who has no more concern about weather Sunday than Monday—determined to make as much effort for spiritual gain as he would for worldly profit—I just give him up. It's no use to try to drag back the man or woman who goes to God's house in all kinds of weather."

"I'm able to do a good deal with some of the ladies of the congregation," spoke up the imp labeled "Fashion of this World." "I can make some people stay at home because the new hat did not come, or because their clothes are out of style, or they have not gotten a new cloak."

"I have a better scheme than that," said another. "These people you keep away are indifferent—generally good for nothing folks, who are hardly worth getting into the kingdom of his Satanic majesty, but I have a plan that empties seats of the workers in the church."

"That is just what we want," said the king.

"I make these people overwork on Saturdays. For instance, I induce some good man the preacher depends upon, or some devout Sunday-school teacher, to make Saturday the busiest day of the week. I just keep him rushed with neglected things till late at night, and then he oversleeps or is sick the next day, and can't get out."

"Splendid plan!" cried Satan.

"Yes, it works well with delicate women. If they clean house, or have Saturday company, they can be kept at home without knowing they have broken the Sabbath the day before. A church party late Saturday night helps with empty seats."

"You are doing finely, my imps," his majesty said warmly—for his breath was a flame of fire. "Preachers may work and pray over their sermons all week, but there will be no results in preaching to empty seats. One of

the most important things we have to consider is how to keep people away from churches on Sunday. Your plans are excellent, but I might suggest another good point. All preachers have human imperfections—some fault of manner or speech. Get Christians to criticise their pastor, especially before their children. If you can stir up a spirit of fault-finding against the preacher, or among the members, it will help empty seats. People who get mad at each other do not care to go to church together. If the seats are empty, the minister may be a saint and preach like an angel, but to no purpose. See the result of your labor on High-street church today. Not only did the 200 people who stayed at home lose a blessing, but each empty seat did its work against the Lord's kingdom. The preacher made unusual preparation, and went with his heart on fire, but the empty seats chilled him, and he did poorly. There was a special collection, but the best givers were away, so it was a failure. It isn't a smart preacher, nor a rich congregation, nor a good location, nor a paid choir, that makes a successful church. It is the church members always being there that draws in the unconverted, and makes an eloquent preacher. As soon as a Christian begins to stay at home, from one excuse or another, I know I have a mortgage on his soul which, if he does not shake off, I will foreclose on the judgment day."

"You have none on mine!" cried Mrs. Clark, who had been listening with bated breath; "I'll go to church, if only to defeat you."

"What's the matter, dear?" asked the doctor. "Have you been dreaming?"

"Perhaps so; but I'm going to church if I get to my seat just in time for the benediction. I'll cheat Satan from this day out of one empty seat." She has kept her word, and influenced many others to let nothing trifling keep them from God's house; and one "down-town" church has begun to grow, and will soon be a great power for God, because of no "empty seats."—The King's Herald.

A great many friends wrote us commending the series of articles titled BACKSLIDERS AND WORLDLY CHRISTIANS.

They were certainly very helpful. Knowing this we have published them in book form.

The price being, paper, 15 cts.; cloth, 50 cts. postpaid.

Order of this office

Celebrated Missionaries

Short, biographical sketches of the following great missionaries with their portrait:

David Brainerd, Henry Martyn, David Livingstone, Adoniram Judson, William Carey and John G. Paton.

It tells how God dealt with these chosen vessels of His, and how He has honored their labors—a very helpful book.

Price, 10 cents, postpaid. Order of Pentecostal Mission Publishing Co., Nashville, Tenn.

SEPARATION

BY PARTOR W. J. MOSIER, BROOKLYN, N. Y.

Separation is the great need of the modern church. While church union is a great necessity, separation is a greater one. In fact the union of the church is an impossibility until the church is separated from the world. True separation from the world and unto God would rectify all disunion, uproot all heresy, quickly spread the Gospel in all lands and usher in Messiah's reign.

"The church and the world walked far apart on the changing shores of time." Her life corresponded to her name, *ecclesia*, "called out." She recognized her distinct calling and for a time maintained a corresponding walk, but soon she became affiliated with the world, whole nations were sprinkled with water and called Christians and the night of the dark ages hastened apace. The reformation aroused the church from the slumber of death but it did not fully reform. While properly emphasizing justification by faith it left the germs of Romish error by teaching sanctification by works. It did not emphasize the necessity of a full consecration to God and therefore room was left for denominationalism, false doctrine and worldliness. These have grown from little seeds to gigantic forest trees. The church is torn into almost innumerable sects, heresy is filling the air and worldliness is so rampant that one can hardly distinguish the church from the world. We recently heard of a large city church which held a baby show on Sunday afternoon where nearly one hundred babies were entered in the competition, where three ministers were the judges and where the proceeds of over \$30 went to the Women's Foreign Missionary Society of the church. The same week a fish supper was given in the church and the Pastor cooked the fish and was highly commended for his culinary ability. The demand for fun in the church has created a fruitful field for all kinds of lecture and amusement heresies and the devil laughs at the success of his delusion.

The first recorded union of the spiritual and natural is the marriage of the sons of Seth with the daughters of Cain (Gen. 6) and the results were most disastrous. Immediately we read, "And God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually." "The earth was corrupt before God and filled with violence." Nothing but His floods of judgment could purify it.

The next union we read of was at Babel when worshipers and worldlings were amalgamated into one great association against God (worldly societies are usually opposed to God), and the confusion of tongues that has ever since rested on the earth as a curse was the retribution that followed this unholy alliance, and a worse confusion has rested upon the church because of its union with the world.

Affiliation was effected on reaching the promised land (Judges chapters 1 and 2) by making the heathen nations tributary to Israel rather than exterminating them as God had commanded. The spared people became thorns in the sides of God's people and the heathen gods became a snare unto the children of Israel. The league with the inhabitants of the land broke their league with God so that they could no longer stand before their enemies.

This is a sad type of the present condition of the church.

When the church goes down into Egypt for help, God's woe rests upon her. When Abraham left the promised land, without divine direction, because of the famine and went down into Egypt, God's displeasure rested upon him until he returned to the tent and altar life at Bethel. When Lot left the fellowship of Abraham and pitched his tent toward Sodom he began a downward course which resulted in his capture by heathen kings and would have cost him his possessions and his life had it not been for his unworldly uncle, Abraham. By choosing the world he chose untold trouble for himself and lost his testimony for God.

Elimelech and Naomi left God's land for heathen Moab and it resulted disastrously. There were no good fruits in that backslidden life. Their two sons married heathen wives and died without offspring. Elimelech also died and was buried outside the promised land. Not until Naomi returns to Bethlehem, the house of bread, does God's pure sunshine fall upon her. Separation from the world, not affiliation with the world, is the watchword of the hour. While the church goes into the far country as the prodigal did, she will, like him, be brought down to the swine herding and feeding on husks. While she leaves her God-appointed task of preaching the Gospel to every creature and living as pilgrim and stranger on the earth and stoops to worldly pursuits, politics and pleasures, she will have her reward, but not His reward. What is meant by Scriptural separation? Let us clear away the rubbish thrown around the doctrine by defining it

NEGATIVELY.

FIRST. It is not asceticism. Instead of withdrawing from the world and mortifying every natural impulse, it is being in the world but not of the world. Enoch walked three hundred years with God and begat sons and daughters. Husbands and fathers may then lead separated lives.

SECOND. It is not stoicism, sternly repressing all emotion and making indifference to pain and pleasure a sanctifying virtue. While it remains true of Jesus Christ, that he rejoiced in spirit and that He wept, heathen stoicism will have no place in true separation.

OUR BOOK LIST

Wholly Sanctified, By J. O. McClurken. Cloth 40c.....	10
How to Keep Sanctified. By J. O. McClurken.....	1
Behold Me Cometh! By J. O. McClurken. Paper.....	1
Cloth.....	30
Chosen Vessels. By J. O. McClurken. Paper 5c, Cloth.....	30
Faith, Faith, and Fire. B. F. Haynes. Paper.....	15
The Sanctified Life. B. F. Haynes.....	15
Only a Scotch Laddie. Mrs. May Anderson Hawkins.....	15
Jamie Ruthford, or Sequel to Scotch Laddie, Mrs.....	15
May Anderson Hawkins.....	15
Waters From the Sanctuary. Mrs. May Anderson Hawkins.....	15
Lillies North Winds and Sweet Spices. Paper 15c, Cloth.....	45
Conviction Needed. Claude L. Chilton.....	0
Sanctification: What it is, How Obtained and How Retained, By Prominent Holiness Writers. Paper 10c, Cloth.....	40
Recollections of Charles G. Finney. Miss Henrietta Matson. Paper 20c, Cloth.....	50
Expectation Corner; or, Is Yours Door Open? E. S. Elliot. Paper 15c, Cloth.....	40
By His Life. M. H. Houston. Cloth.....	50
The Season of Scripture. W. A. Mason. Paper.....	10
The Lesson of the Ages For This Age. W. A. Mason.....	10
Celebrated Missionaries, Henrietta Matson. Paper.....	15
Satan's Side Tracks. W. B. Godbey. Paper.....	10
No Hellism. W. B. Godbey. Paper.....	10
Holiness: Not a Modern Fad Run by Cranks. A. M. Hills.....	5
Satan's Devices. Hills.....	5
Signs of His Coming. Godbey.....	10
Christ for the Body. Hawkins.....	10
Dying Testimonies of Obed and Obed and Obed. 1 00	1 00
Touching Incidents and Remarkable Answers to Prayer. B. S. Shaw. Paper 25c, Cloth.....	1 00
God's Financial Plan; or Temporal Prosperity the Result of Faithful Stewardship. S. B. Shaw. Paper 25c, Cloth.....	1 00
Allie in Beniah Land. Helm.....	15
A Plea for Present Holiness Movement. Pickett.....	15
A Flame of Fire. Life of Wm. Bramwell.....	10
Billy Bray. Paper.....	10
Secretive. Cloth 50c, Paper.....	15
Se Ye Also Ready. Seals.....	15
Bramwell. Life of Wm.....	60
Christian Perfection. John Fletcher.....	10
The Secret of a Happy Life. J. C. Coward.....	10
Courtin; or Society Goals Disturbed. Taylor.....	10
Commentary. Godbey. Vols. 1 and 2, each \$1 00; Vol. 3.....	1 25
Vols. 4, 5, 6, and 7, each.....	1 25
Christian Science—Falsely So-called. F. H. Morrow.....	15
Christian Hope. Geo. Stewart.....	10
Covetousness. Pickett.....	10
Crucifixion of Philip Strong. Sheldon.....	10
Ernie's Sanctification. Adam Clarke. Paper.....	10
Days of Blessing. Hudson Taylor.....	50
Dairymen's Daughter.....	15
Death, Hell and Judgment. Taylor.....	10
Ernie's Sanctification. Adam Clarke. Paper.....	10
Entire Sanctification from 1729 to 1900.....	1 00
Faith Tonic. Sundry Writers. Cloth 60c, Paper.....	30
Footprints of Jesus. Godbey.....	1 00
From Rome to Jerusalem. Deane. Cloth 50c, Paper.....	1 00
Four Ye after Sanctification. Stephen.....	10
Full Salvation. Taylor.....	30
From Pulpit to Perdition. Morrison.....	10
Holiness. T. O. Summers.....	10
Heart Cry of Jesus. B. J. Rees. Paper.....	10
Holiness: The Doctrine; the Experience; Part I. Pickett.....	10
The Same. Part II.....	15
Holiness. Knapp. Paper.....	10
Ideal Pentecostal Church. S. C. Rees. Cloth 50c, Paper.....	10
Impressions. Knapp. Cloth 50c, Paper.....	30
John King's Question Class. Sheldon.....	10
Joy and Joyriding. Morrow.....	10
Jesus is Coming. Godbey. Cloth.....	25
Life of Hester Ann Rogers. Paper.....	25
Lectures on the Apocalypse. Seals. 3 vols.....	3 50
Life of John King. From Pentecostal States. Knapp.....	1 00
Malice and the Black Horse. Culpepper.....	10
Outlines of Bible study. Tyler.....	75
Old Man. Carradine.....	1 00
Old Story. Abbie Morrow. Cloth 50c, Paper.....	1 00
Out of Egypt Into Canaan. Knapp. Paper.....	25
Pilgrim's Progress.....	60
Pastor's Love. Carradine.....	10
Pastoral Sketches. Carradine.....	1 00
Pipe and Quid. Taylor.....	10
Paul to the Thessalonians. Godbey.....	10
Paul and Godbey. Paper.....	10
Pentecostal Light. Hills. Cloth 50c.....	10
Sanctification by Faith. Helm. Cloth.....	30
Sanctification in a Nutshell. McWhorter.....	15
Sanctification. Carradine. Paper.....	10
St. Paul on Holiness. Pickett.....	15
Steps to the Throne. Watson. Paper 50c, Cloth.....	60
Salvation. Papers. Keen. Cloth 50c, Paper.....	10
Satan's Side Tracks. Godbey.....	10
Sanctified Life. Carradine. Cloth \$1 00 Paper, abridged.....	10
Second Blessing in Symbol. Carradine.....	40
Soul Laws in Sexual Life. Heath.....	10
Soul Rest. Wiley. Paper.....	10
Some Women I Have Known. Culpepper. Cloth, 50c, Paper.....	10
Spiritual Gifts and Graces. Godbey. Cloth, 50c, Paper.....	10
Steps to Holiness. F. L. Niles.....	10
Sweet Smelling Myrrh. Morrow. Cloth, 50c, Paper.....	10
The Blessed Hope. Pickett. Cloth.....	1 00
The Sabbath. George.....	10
The Wandering Lover; or Christ Enthroned. Culpepper.....	10
The Word of God. Reid.....	10
Types of the Holy Spirit. Watson.....	10
The Holy Day. Pickett.....	10
The Last Times. Seals.....	30
To See Only. Culpepper.....	10
The Sinner's Friend.....	10
The Gibbonites. Taylor. Cloth. 30c. Paper.....	10
The Gossamer. Taylor.....	10
The Window of the Door. Sheldon.....	10
Victory. Godbey. Cloth, 50c.....	10
Whosoever Gospel. Hills. Paper.....	10
Word and Work of J. D. Lewis. E. Lewis.....	1 00
Work of Faith Through George Muller. Cloth 50c, Paper.....	30
Wrecked or Reformed Church.....	10
Wrested Scriptures Made Plain. Shepard.....	50

Song Books.

Eleventh Hour Songs. Round and Shaped Notes. (Add 2c per copy for postage. If books are to be mailed.)	10
Fears and Triumphs Nos. 1 and 2 Combined. Shaped Notes. Muslin.....	30
Fears and Triumphs No. 2. Shaped and Round Notes, Board. 25c. Muslin.....	30
Fears and Triumphs No. 3. Shaped notes. Muslin.....	30
Fears. Shaped Notes. Muslin.....	35
No. 5. Round Notes. Boards.....	30
Pentecostal Songs. Muslin.....	30
Bible Songs. Shaped notes. Muslin.....	30

1 ENTICOSTAL MISSION PUBLISHING COMPANY
Nashville, Tenn.

SUNDAY SCHOOL LESSON

P. R. Nugent, Jr., of Richmond, Va.

Lesson for Sunday, April 17, 1904.

Jesus Transfigured.

Mark 9: 2-13.

Golden Text:—"A voice came out of the cloud saying, 'This is my beloved Son: hear Him.'" (Mark 9: 7).

1. The transfiguration seems naturally to be connected with the words of Jesus spoken about a week before (Mat. and Mk. say six days; Lk., "about eight days." From this the conclusion has been drawn that it was at the end of six days, hence the seventh). In ch. 8: 38 He had spoken of "the glory of the Father," in 9: 1 of the coming of the kingdom in power. The scene was evidently a portrayal of what is to be when He shall come. It was a sample of future glory—glory which was soon to be realized again by Jesus after His resurrection and to be visible to earth, we suppose, during His millennial reign. It is impressive, though, to read that the subject of their conversation (Lk. 9: 31) was the decease (literally, *de parture*) that Jesus was "about to accomplish at Jerusalem." In the midst of the foregleams of glory the cross is the main thought. There would be no glory for sinners had there been no cross.

2. Remembering that Jesus lived His personal as well as His official life; and that as sinless man certain things characterized Him as well as those that belong to Him as Messiah, we see in the transfiguration the rightful outcome of a life that had never had sin in it. Death is the wages of sin (Rom. 6: 23) and the result of descent from Adam (Rom. 5: 14). Upon the perfectly sinless Jesus death had no claim. Of His own free choice (Jno. 10: 17, 18) He became "obedient unto death" (Phil. 2: 8) that sin might come to an end in man (2 Cor. 5: 14, 15) and Satan be "destroyed." (Heb. 2: 14; R. V. brought to nought). The glory, therefore, that came to Him on the mount was the natural result or ending of a sinless, yet human, life. And this glory, as well as that which He had before "the world was" (Jno. 17: 5) He laid aside for further contact with human sin and need, and for His final sufferings and death. This shows us not only the love of Jesus but also the perfection of His willingness and the freedom which characterized His choice of Calvary.

The word translated "transfigured" is found in Rom. 12: 2 ("transformed") and 2 Cor. 3: 18 ("changed"), being applied to our present transformation into that inward glory which, inherent in Jesus, resulted in the outward glory seen on the mount.

3. Out of the twelve Jesus chose three to witness this scene. This choice was noticeable on other occasions (Mk. 6: 37; 14: 33) and was doubtless owing to these disciples being in closer touch with Him and therefore better able to fully enter in with Him into the events He took them to witness. We believe God's choice is connected with our fitness through our faithfulness and faith. While others were sleeping these three, overcoming the natural desire for sleep (Lk. 9: 32 R. V. Marg), were witnessing the glory of God. And those who have taken part in an "all night prayer-meeting" know what it means to overcome the heaviness of sleep in order to meet with God. Many would rather sleep (when there is no more than an ordinary need for it) than spend extra time in prayer as Jesus was doing on this night (Lk. 9: 28) and did at other times, (Mk. 6: 46-48; 1: 35; Lk. 6: 12).

4. Moses, Elijah and Jesus stand here as representatives of God's law, judgment and grace. Moses set forth the types of which Jesus was the truth, the reality. Yet they were all together. There is no clash in the ways of God no matter how much they vary in method. We suppose that in the days of that kingdom, of which this scene is a picture, law, judgment and grace will all be manifested. And as Moses was one who died and Elijah one who had been translated, so in that kingdom there will be those who have died and been raised and those who have been translated. And as the three disciples, yet in the "body of humiliation" (Phil 3: 21 R. V.), were in the presence of the glorious three, so will it be in Christ's coming kingdom. Then there will be Jesus the King, His resurrected and translated saints and those who are subjects of Christ's earth reign and in bodies such as we now inhabit. The transfiguration scene is Christ's kingdom in miniature.

5. Moses and Elijah were recognizable. The future state does not destroy individuality nor personality. Peter's words, when there is no record that he was told who were Christ's companions, are worthy of note. He evidently knew them though he had never seen them. He must have had a foretaste of the way we attain to knowledge "over there!"

6. "Moses' longing to enter the promised land was satisfied at last" (Torrey), (Ex. 33: 18; Deut. 3: 23-26). A denial of a petition may mean for us something better for us, and present denial does not mean denial always. Moses wanted to see the "milk and honey" of the Canaan of his day. God said no but centuries after, though Canaan had perhaps lost much of its material glory, he let Moses see it and Him whom he had served. How much better! And who knows

how much in this line of answered prayer awaits us in that day?

7. The Father's voice emphasized the superiority of Jesus. "Hear him." They were to go forth believing in, and obedient to Jesus rather than Moses. It was to be grace instead of law, reality instead of shadow, fulfillment instead of type. The Son is above all (Phil. 2: 9-10. Heb. 3: 5, 6; 1: 1, 2).

8. "The resurrection from the dead" was a puzzle to the disciples, (verse 10). If Jesus had said with or among the dead, i. e., when all the dead were raised, they would doubtless have understood. They did not understand the selective character of the resurrection—that there was to be a resurrection from the dead, some being raised and others left for a later time (1 Cor. 15: 23; Mat. 27: 51-53; Phil. 3: 11. R. V.).

9. The belief in the coming of Elijah before Christ came from Mal. 4: 5, 6. The prophecy was fulfilled partially in John the Baptist, (Mat. 17: 12, 13; 11: 14). It will be fulfilled again before Jesus' second coming though we believe His ministry will be to the Jews rather than the church which may have gone to meet her Lord before that day. There seems to be an Elijah spirit abroad now and some erroneously claim that office.

HOW TO KEEP SANCTIFIED.

BY J. O. McCLURKAN.

Excellent for those who have just entered the experience of sanctification just the advice needed. Paper..... 5c

SCRIPTURE TEXTS AND MOTTOES.

RICHLY EMBOSSED AND ENAMELED IN SILVER AND CAMBO ON TINTED CARDBOARD.

Artistic in design, choice in selection, elegant in form. Write for catalogue.

PENTECOSTAL TRACTS.

- No. 2.—Signs of the Times. REV. E. P. MARVIN.
- No. 3.—Scriptures Concerning the Second Coming of Christ. E. H. WELBURN.
- No. 4.—Why I should be Sanctified. JNO. T. BENSON.
- No. 5.—Sanctification: What it is and How Obtained. REV. A. H. HILL.
- No. 6.—Conditions for a Revival. REV. E. P. MARVIN.
- No. 7.—Jesus is Coming. REV. ELMER E. VAN NEEB.
- No. 8.—Hard Places in the Way of Faith. REV. A. B. SIMPSON.
- No. 9.—The Conflict in the Heavens. REV. A. B. SIMPSON.

Price, 10 cents per doz., 50 cents per hundred.

BACKSLIDERS AND WORLDLY CHRISTIANS

BY A. M. HILLS.

We are glad to announce that the series of articles issued sometime ago under the above title, can now be had in book form. Price, paper 15 cts.; cloth 50 cts. Postpaid.

PENTECOSTAL MISSION PUBLISHING CO. Nashville, Tenn.

APRIL PREMIUM OFFER

IF YOU WILL SEND US THREE NEW YEARLY SUBSCRIBERS AT ONE DOLLAR EACH, WE WILL SEND

YOU POSTPAID

1 Set of six Roger's Silver-plated Teaspoons.

OR, FOR TWO NEW YEARLY SUBSCRIBERS AT ONE DOLLAR EACH, WE WILL SEND YOU POSTPAID

1 Roger's Silver-plated Butter Knife.

This Offer will Expire April 30, 1904.

Only good during April.