

# LIVING WATER

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

J. O. McCURK  
Vol. XV

374 Alice Mission  
12th & Serber  
1904

NASHVILLE, TENNESSEE, AUGUST 24, 1905.

\$1.00 A YEAR IN ADVANCE  
No. 33

## An Appeal to the Christian Ministry

By Jesse T. Peck

Respected brethren, we trust you will pardon a few honest, affectionate words addressed to you by one who claims a place at your feet,—who is conscious of a profounder respect and a deeper love for you than it is in the power of language to express.

*Holiness must be preached*—God has appointed a ministry for that very purpose. "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints . . .

. . . till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." If, therefore, we who have been honored by this appointment give no information that there is such a thing as "the perfecting of the saints"—do not tell what is to be done for "the perfecting of the saints," hold out no encouragement, make no appeals, and perform no labor "for the perfecting of the saints," then, instead of bringing the people under our charge, "in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ," they will remain children, "tossed to and fro, and carried about with every wind of doctrine, by the slight of men and cunning craftiness, whereby they lie in wait to deceive." And we shall be held responsible at the judgment.

Charitably as we regard the motives of all who stand upon the walls of Zion, we believe the solemn vows of that ministry which does not aim directly at the promotion of experimental and practical holiness are trifled with in the presence of Him who shall judge the quick and the dead. When philosophy, polemics, rhetoric or oratory assume to supersede or embellish the message of God to dying men they are a fraud upon the soul so grievous and cruel, as to deserve the indignation of earth, and the wrath of heaven. O, tell us, brethren beloved, what language within the power of man, deserves to supersede, or is able to embellish the heaven-inspired summons, "Behold the lamb of God who taketh away the sin of the world," or the solemn, thrilling announcement,—"The blood of Jesus Christ His Son cleanseth us from all sin?" Have we held up so distinctly as that all could

see it, this glorious truth? Have we called to our aid the power of the divine Spirit, to make the duty, privilege and way of holiness so plain, that no man who has listened to our ministry could mistake it? If this had been universally or even generally done, why say so many of our dear brethren, "We have not for many years heard it on this wise?" Why do those who are inclined to be skeptical in relation to it, charge its faithful advocates with preaching a new and a strange doctrine in the church, even though it be taught in the very language of the Scriptures? Alas! the truth cannot be denied. The great duty and privilege of present salvation from all sin, is omitted in so large a number of sermons, as to leave many in doubt whether there be any such gospel, and grievously to discourage and mislead those whose spirits pant for full redemption.

The great object of the gospel is to make men holy. Sin, all sin, is offensive to God. And against sin, as a principle, He directs His efforts. Hence, in the provisions of the gospel He proposes not only to pardon but "to cleanse us," not merely in part, but "from all unrighteousness." To accomplish this work, He appoints ambassadors—ministers of His grace—and puts the Bible into their hands, as the great declaration of terms, upon which men may be saved from all sin. They are authorized, nay, commanded, to offer freely, pardon to the guilty, regeneration to the dead, adoption to the alien, sanctification to the impure.

They are by no means at liberty to adopt any other standard. They may not refer to themselves as the rule, and offer only so much of salvation as they have themselves experienced. God never made poor man the measure of His proffered grace. If this were to be practically claimed, then there would be as many gospel as there are ministers, and the extent of the hearers offered privilege would be the acquirements of the pastor. No, we must preach the whole gospel; we must "declare the whole counsel of God, whether men will hear or forbear." We must preach holiness, though we feel that we, ourselves, are yet impure. He who does not, assumes to make a gospel; assumes the fearful responsibility of practically destroying the very soul

of the gospel, and defeating the grand, ultimate aim of the gospel.

It is not for the ambassador to say what he will preach, as though he were the author of the message, or having received it from the great Jehovah, he, a poor worm, will undertake to improve it, to select such parts of it as he prefers, and suppress the rest,—will offer to the people a part of the glorious privileges of the gospel, and keep from them such as he does not realize in his own experience—will offer them pardon and regeneration, but no perfected, finished holiness,—will offer them love, but never distinctly, earnestly and affectionately—"perfect love, that casteth out fear." No, no, brethren, we make no gospel; we originate no message; we have no discretionary powers as to what we shall preach, what offers we shall make or withhold from the world. It is God's message; every word of it is His. Do not take from it one iota or send us to declare.

We must declare to the adopted that, "it is the will of God, even their sanctification;"—that it is their imperative duty to "love the Lord their God with all their hearts;"—that the "blood of Jesus Christ, His Son cleanseth from all sin." All this must be done, not by hints—not timidly—not so mixed and covered up as that men will not be likely to see these grand points in experimental theology, but so that they may have a definite view of them, and feel the power of their attractions and the full force of their claims; with such clearness, such pathos and energy, so often repeated and urged with tender expostulation and tears,—with such unction and power from God, as will move the great deep of the heart, and draw out the whole being in earnest seeking for them.

All this is admitted theoretically; but is it practically, by ministers of the different evangelical churches? Do not thousands of them omit any such distinct and earnest reference to the privilege of entire sanctification, as would lead to a well directed struggle to obtain the blessing? Are not many of them alarmed when they see that, by accidental glimpses of the doctrine, some of their people are beginning to groan for "full redemption

in the blood of the Lamb?" And if there is a realization of this glorious privilege, is not great concern expressed, are not these beloved ones discouraged, cautioned or neglected until Satan has great chance to insinuate doubts, and destroy their confidence?

This is making a gospel! It is withholding God's truth! It is saying, I accept this commission, Lord, but I cannot declare the whole message. I will offer the world everything you propose but holiness. I will insist upon all except "perfect love." I must admit of some remaining sin in the heart.

Stop, brethren, stop and think! How dreadful is the darkness gathering around you!

How trembling and faint that life which should be vigorous with the energy of God! How deep that depravity which defiles Jehovah's temple! How feeble that power which should be clothed with omnipotence! And how criminal is all this, when our Heavenly Father is "more willing to give the Holy Spirit to them that ask Him, than parents are to give good gifts to their children." Alas! our thoughtlessness, our indifference, will ruin us. Depend upon it, the church will never be better, will never present herself without spot till the habit of profound reflection upon the character of her wants, her responsibilities and her glorious privileges can be induced in her ministry.

## Sanctification; What it is, and How Obtained.

By A. M. Mills, President Texas Holiness University

In writing or speaking to a large mixed audience one must adapt himself to the unformed, and present thoughts that are very simple to those who are instructed on the theme in question. The wise must patiently endure this for the sake of the "otherwise." Multitudes of Christian people and even Christian teachers know nothing about sanctification. The writer was educated and took diplomas from two of the greatest schools in the land. He then had a score of years of ministry that was widely recognized as successful, (measured by the opinions of men.) But he can truthfully and sorrowfully say that prior to seven years ago he knew almost less than nothing about this profoundly important subject. Not until some Methodist

and seeing ministered the truth. It has made him patient and charitable toward his brethren who are "slow of heart to believe."

I. Let us consider very briefly what sanctification is not.

1. It is not a grace or state in which it is impossible to sin. We are almost daily charged with this; but it is false. Adam found to his sorrow that *he could sin*, and so did the third part of the angels in heaven. It is possible for any of us to sin; but it is also possible to be kept from it by the sanctifying and keeping grace of God.

2. Sanctification is not a state in which we cannot be tempted. No accredited holiness teacher ever teaches any such thing, though we are daily accused of it. Even the Son of God was tempted; and we are told to "count it all joy when we fall into divers temptations."

3. Sanctification does not bring us into the angelic perfection. We are not angels, and never will be, and we do not want to be.

4. Sanctification does not bring us into the perfection of the resurrection state. None of us this side of the shining gateway of heaven need to match ourselves with the redeemed in glory. Paul did not. See Phil. 3: 11, 14.

5. Sanctification does not bring us into absolute perfection. God only has absolute,

underived, and infinite perfection. Ours must forever be finite, and derived from Him.

6. Sanctification does not give us even Adamic perfection in every sense. Adam's body lasted nearly a thousand years even after he had sinned. A man can not live so long now, though sanctified. A sanctified man might not have as good a memory as Adam had, or as tender a conscience, or as mighty an intellect, or as well balanced a judgment, though he would have as clean a heart.

7. Sanctification does not make a man infallible and free from mistakes and errors. The Pope of Rome and fools claim infallibility; they are alike mistaken.

8. Sanctification does not end growth in things possible and certain. It sustains precisely the same relation to growth in grace that killing the weeds does to the growth of the corn.

9. Sanctification does not lift its possessors above dependence upon the atonement of Christ. I can truthfully say, from an intimate acquaintance with Holiness people for five years, that no other class of Christians so constantly trust in Jesus, or so feel their utter dependence upon Him, or so live in Him moment by moment.

We have now brushed aside the devil's rubbish of false notions that have gathered about this blessed doctrine. Now let us consider.

II. What is sanctification? Answer. It is that act of God whereby we are delivered from sin as a tendency born in us.

It is the removal of impurity, existing in the nature of one already born of the Spirit, the "cleansing of the heart by faith," the result of the baptism with the Holy Ghost; and is the normal state of those thus *cleansed* or *sanctified*. "God who knoweth the hearts-bare them witness, giving them the Holy Ghost, even as he did unto us, *purifying their hearts* by faith." (Acts 15: 8, 9.) "This text," says Dr. Steele, "is an incontrovertible demonstration that the fulness of the Spirit is a synonym for entire sanctification."

This impurity, this tendency to sin in the

heart, is what the theologians call "depravity." God calls it, "The old man." (Rom. 6: 6.) "Sin that dwelleth in me." (Rom. 7: 17.) "The law of sin." (Rom. 7: 23.) "This body of death." (Rom. 7: 24.) "The law of sin and death." (Rom. 8: 2.) "Sin in the flesh." (Rom. 8: 3.) "The carnal mind." (Rom. 8: 7.) "The flesh." (Rom. 8: 8.) "Root of bitterness." (Heb. 12: 15.) "The sin that doth so easily beset us." (Heb. 12: 1.) "An evil heart of unbelief." (Heb. 3: 12)

These are ugly terms, hateful terms; but they are none too strong to be applied to that hateful thing that the devil planted in the nature of our race through Adam's sin. It has led the whole race into sin and rebellion against God, and filled the universe with sorrow and woe. No wonder God calls the evil thing hard flames!

Now notice that this tendency to evil is born with every child; it is the master work of the devil. And, hallelujah! Christ came to destroy the works of the devil. But if he cannot take this out of us, then the devil is mightier than our Christ. This evil principle shows itself in bad dispositions, touchiness, hot temper, the peacock strut of vanity, pride, covetousness, greed, lust, and all the other base proclivities of the heart.

Notice further, that while regeneration plants in the soul the principle of righteousness and a purpose to obey God, it does not take out the prior tendency to evil. "And these two are contrary the one to the other and when you would do good evil is present with you." This is what causes the struggles in the justified Christian's heart, recognized by every system of theology in the world. Dr. Hodge, of Princeton, said, "According to Scriptures and the undeniable evidence of history, regeneration does not remove all sin." F. W. Robertson said: "Two sides of our mysterious two-fold being here. Something in us near to hell; something strangely near to God. Half-demonic, half-divine; half-demon, half-God. . . The germs of the worst crimes are in us all." And it will be so with each of us, until we are cleansed from this proclivity to sin by sanctifying grace.

There are those who tell us that we get it all at conversion. The constant experience of ten millions of believers in America disproves it. The little babe will have a fit of anger while nursing its mother's breast. This child, when a little older, will throw itself on the floor in a spell of passion. Still farther on in life this person, now converted, has those spells. He becomes a minister, but still has them. And I have known a bald-headed doctor of divinity, a theological professor whose fame filled the earth, and who had "D. D., L. L. D." added to his name, to have one of those spells. Conversion had not taken it out; but it must be taken out ere he is fitted for heaven. This is why the "second blessing" of sanctification is an urgent necessity of every child of God.

III. How then is it obtained, this baptism of the Holy Ghost that cleanses the heart and



fills it with peace, and with power to do God's will?

1. A sense of poverty of spirit, a conscious need of this cleansing, and a great heart-hunger for righteousness, a veritable conviction of want is a prime necessity to get this blessing.

2. A renewed surrender of the will to God for this blessing, to be, to have, to do, and to suffer whatever pleases God. God gives the Holy Spirit to those who obey Him.

3. Make a detailed consecration of self and all good things to God—body and spirit, hands, feet, eyes, ears, influence, reputation, possession, your very self, laid on God's altar for this blessing, to be His, HIS ALONE AND HIS FOREVER!

4. When the heart is thus hungry, and the will submissive, and the consecration absolutely complete, nothing remains but to believe that "the altar (Christ) sanctifieth the gift." We "receive the Spirit by faith;" are "cleansed by faith;" "sanctified by faith." When you are entirely in His hands for this blessing, dare to look up into your Father's face, and claim and receive the fulfillment of His promise. As sure as God lives, the fire will fall, and cleanse your heart and fill you with the purity, peace and power of the Holy Ghost.

We can furnish the above in tract form at 10 cents a dozen; 60 cents a hundred.

and the more He uses us the more true will it still become "Apart from Me ye can do nothing." Some one has expressed the lesson in forceful lines:

My hands were strong in fancied strength,  
But not in power divine;  
To take up many tasks at length  
Which were not His, but mine:  
The Master came and touched my hands  
And power was in His own,  
But mine since then have powerless been,  
Save His were laid thereon;  
"And is it only thus," said He,  
"That I can work My works in thee."

#### II. We must give all back to God.

Having taken all from Him, we now return His gifts in loving service. This is the meaning of consecration, as expressed in the twelfth chapter of Romans. That is not the offering of a sinful heart to be sanctified, but of a sanctified heart that has been filled at the feet of Jesus, and now pours out its loving service in return. "We fill our hand unto the Lord" in the sense of bringing our spiritual gifts and graces, and offering them to Him in worship and service. He will condescend to take the gift and use it for His glory, and when we give our feeblest resources to Him and He fills them with Himself, they become efficient in His hands for the mightiest blessing.

"What is that in thine hand?" was the question He asked Moses as he stood on the back side of the desert with a little rod which he had cut from the scrubby thorn bushes of the desert. It was only a rod, but it was enough for God to use to break the power of Pharaoh and the fetters of Israel, and become a sceptre through which God would govern His Theocratic people.

"What is that in thine hand, Shamgar?" "Only an ox goad." But that ox goad was enough to enable the plain old farmer to defeat the Philistines and deliver Israel. He did not have to go beyond his calling, but simply took God into it and used the means at his command.

"What is that in thine hand?" stripling shepherd. "Only a sling and a few smooth stones from the field." But these are enough for God's present purposes, the overthrow of Goliath, the victory of Israel and vindication of David as God's chosen king.

"What is that in thine hand?" weeping widow, at the feet of Elisha, crying in your despair? "Thy servant has nothing but a pot of oil." Well, that pot of oil is sufficient, when poured out by faith into empty vessels, to pay her debt and supply a fortune for the future.

"What is that in thine hand?" little lad in the crowd that is following the Master yonder on the slopes of Galilee. "Five little buns and two little fishes." That is all, but that is enough with Christ's blessing to feed the hungry multitude of perhaps, 20,000 people, including women and children. Bring them to Jesus, and His touch will make them sufficient for all.

"What is that in thine hand," Mary? A

## Who is Willing Today?

By A. B. Simpson

"Who is willing to consecrate his service this day unto the Lord?"—(1 Chron. 29:5).

This question was asked by King David after he had given a splendid example of his own personal consecration in the form of gifts for the house of the Lord aggregating \$120,000,000. Such a gift, even in our day of enormous wealth, would be considered extraordinary.

David only felt that he was giving back to God a small part of what God had given to him.

The word for consecrate in this passage is a very suggestive one. In the margin it is translated, "Who, then, is willing to fill his hand this day unto the Lord?" This figure suggests two thoughts that embrace the most important aspects of the consecrated life.

#### I. Taking everything from God.

The filling of the hand implies an empty hand. We bring our emptiness to Him to be filled and then we take it back to Him and pour it out as an offering of loving service.

This is a lesson which our self-sufficient human nature is slow to learn. Our natural idea of consecration and service is to give something to God. Sanctification is commonly regarded as the culture and growth of personal character through education, discipline and painstaking care. The Gospel conception of sanctification is personal displacement, the revelation of our nothingness, poverty of spirit and a deep sense of our own insufficiency. This leads to our dependence upon God alone for all the resources of grace, so that we bring to Him an empty hand and He fills it, and all that we give to Him is but a giving back of that which we have already received. David himself entered very fully into this conception of true service when he said, "But who am I, and what is my people that we should be able to offer so willingly after this sort, for all things come of Thee and Thine own have we given Thee."

God has to bring us to this deep conviction of our insufficiency by various means. Often it is through our own wretched failures. About the only good we get from our struggling is to find out how little good it is, and to give up in self-despair and turn to Him. Sometimes even our sins and faults are used, as Peter's were, to lay us lower at the feet of Jesus.

Sometimes again the revelation of ourselves comes through a vision of the grace of God in some other life. The story is told of a little child from the slums who dropped into a school one day and stood for a little gazing at a beautiful calla lily which the kindergarten teacher was exhibiting to the class. Soon the little eyes were turned from the lily to her own wretched garments and unclean hands. Quietly she stole away to her garret lodging and by the help of soap and water brought herself as nearly as possible to a presentable condition before that beautiful flower, and then she ventured back into the room and seemed to feel more fit for its companionship.

Looking at some saintly life, we become convicted of our unsaintliness, and turn to the source from which the blessing came to our brother or our sister. Sometimes, again, it is the vision of God and the revelation of Jesus Christ that amazes us and shows us our utter unlikeness to Him, while at the same time we learn the secret through which our need can be supplied.

This is just as true of our service as it is of our saintliness. We must begin at nothing, and, indeed, never get away from it. It is finely said of our good works in the marginal reading of Ephesians 2:10, that they have been "Before prepared that we shall walk in them." We must receive them from His hands, and return back to Him as His gifts. In our works, to the very end of the chapter, we must still remain dependent upon Him,

beautiful alabaster vase of precious ointment. A precious gift, perhaps for your wedding day. Give it to Jesus and He will make it fragrant with the sweetness of heavenly love through all the years of time and through all the ages of eternity.

And "what is in thy hand?" poor widow, dropping your humble gift into the treasury of the Lord, and striving to conceal its meanness and smallness. Thy Lord hath seen it through all thy poor disguise, and He is saying, "She hath given more than all."

"What is that in thy hand?" Dorcas. Only a needle to sew for the poor, but that needle cannot be spared from the Apostolic Church, and when Dorcas fell asleep in Jesus and James was murdered, God raised Dorcas from the dead and left James in his tomb. They could do without James but they could not do without Dorcas.

So God is still using the lowly hands, the humble implements of toil, and the things which lie next to each of us to accomplish His work and glorify His name. Do not try to run away from your vocation or think that if you were in some more spiritual calling you could do more good. "Let every man abide in the calling wherein he is called; let him therein abide with God."

Two young artists were competing for a prize long ago. One of them was Alfred Durer, whose name has come down through the story of art as one that will not die. The other was a plain German lad named Franz. When the paintings were finished, Albert's was easily awarded the prize of the highest ~~prize~~ ~~not worth~~ mention. As the two lads sat together talking of the triumph of the one and the failure of the other, Franz sat with folded hands and a downcast face, a picture of yieldedness and resignation. He said to his friend, "I shall rejoice in your fame, and I shall plod along with patience in my humble part." While they were talking Albert Durer was painting the figure opposite to him and that picture has come down through history under the title of "Folded Hands." No wonder the painter said, "I would rather be the hero of my picture than the painter." There is a sublimity in the humblest lot when accepted and fulfilled for God with patient submission and consecrated love. Perhaps you cannot preach like Paul, but you can give God the hands of Dorcas or the little loaves and fishes of the peasant boy.

It was a lowly English maiden teaching in a village Sunday-school that gave to the Church Robert Morrison, the founder of Chinese missions.

It is often the hard-working mother who will wear the crown that is yet to reward the illustrious services of some distinguished minister or missionary, who owed all the inspiration of his life to that modest woman who lives only through her children.

Give God what you have to give, do the thing nearest to you, serve Him with the in-

struments He offers to your hands, and you will find that He needs not our greatness but only our love, and that His glory consists in gilding the commonplace things of life with a light that can never fade away, and using the things that are not to bring to naught the things that are.

III. Let our consecration be prompt and whole-hearted.

Who is willing this day? He is calling you, dear friends, to do this now. Every moment you withhold your life from Him you are losing more than He. Here are some reasons for a full and entire consecration of all your life and all your power to God.

1. He owns you. He created you, re-deemed you and gave you every power you possess. Everything in you that ministers to your own happiness came from His hand and belongs to Him. Let your whole heart answer back gladly to His call, "I am not my own, I belong to Him."

2. He alone can satisfy your heart. The Creator of your being knows best how to fill it. He that gave you all your heart's affections and has ministered so often to them through the friends with which He has surrounded you, He who created all your senses and powers of perception and thought and surrounded you with a world of beauty to gratify you, how easy it is for Him to fill the highest capacities of your immortal being and make you happy both now and evermore.

3. He only can make the most of your life. You will surely miss the supreme object of your being if you try to pilot your own course and live without God in the world.

Your blessed Master sits supreme above all the forces of nature and the events of providence, and He is able to bend every circumstance and condition to your highest good, and He loves to work for those who live for Him, and makes it true, "All things work together for good to them that love God, to them that are a call according to His purpose."

4. He gave His life and His all for you. Every drop of blood in His body He freely shed, every glory of yonder heaven He laid aside that He might be poor, despised, rejected and crucified for you, and He is saying to you, "I left it all for thee; has thou left aught for Me?"

5. He is able to give you all that He asks of you. He demands no service without supplying the strength and the resources that are necessary to fulfill it. He gives what He commands. You do not serve Him at your own charges but out of His ample resources, and all He ask of you is a welcome consent and a faith that will accept the needed grace.

6. He will give back all that He asks you to give to Him. Some time you will find that your surrenders and consecrations were simply splendid investments, which will bring you an hundred fold—perhaps now, and surely in the ages to come. "Who, then is willing to consecrate his service this day unto the Lord?"

7. Finally: Consecration is an act of our will. It is not a matter of mere emotional feeling. It is a simple, intelligent, deliberate decision on which you expect to stand and which you are to live out in practical life, that all you do and say shall be in accordance with His will and for His glory. Do this. Do not wait until you are able to profess some deep emotion or some strange and moving experience. His call is, "Who is willing?" Will you simply choose to be the Lord's, believe that He accepts you, and then begin to act as if you belong to Him, and all His grace and fulness belong to you?

Again, He asks you, "Who, then, is willing to consecrate his service this day unto the Lord?"—Christian Missionary Alliance.

## SILVER FILINGS

"Love is radical, but not sour."

"God's saints carry a bag at the knees."

"A blind man can pull a horse down."

"Hands off. God has a right your best."

"Paul kept his body under, not the old man."

"Oh the regret uttered in that expression, 'I only had.'"

"Humble saints are in demand. God can use them anywhere."

"It is much easier to suffer for Jesus than it is to suffer for your sins."

"Christ accomplished things by prayer that could in no other way be done."

You must never stoop so low but what you are at an angle to see over difficulties.—Ex.

What a man does for others in Christ's name shows how much goodness there is in him.—Sel.

"God picks the brightest, prettiest jewels from our home to cause us to move heavenward."

God's word when properly applied acts upon the heart and moves the feet at the same time.—Sel.

Because the petitions in people's prayers are too soon forgotten is why they are oftentimes unanswered.—Ex.

A great many times people want to pluck the fruit of this world and many times God lets them have it.—Ex.

"Brother, when your talk is getting tedious, stop; the pulpit is no place to test the patience of your members."

The world judges Christ by the examples in the churches, putting heavenly things on an earthly basis.—Sel.

"Many who start to heaven on a wheel turn back at the first puncture—better train the limbs to be independent."

A prayer uttered through Christ is answered and there is the enclosure of a stamp for continued correspondence.—Ex.

Many who have had to paddle their own canoes here will know better how to row on the river of Life than they who have been brought up on an electric yacht.—Sel.



## A Quiver of Arrows

ILLUSTRATIONS FOR CHRISTIAN WORKERS

### God's Presence

In proportion to our faith is the vividness and reality wherewith, like Moses, we see God—like Enoch walk, like Abraham converse, like Jacob wrestle with him, like Elijah thrill to the inward whisper of His still small voice. There are, indeed, some eyes so dim that they catch no gleam of His presence; some ears are so dull that they never hear the music of the thunder of His voice; and there are moments when even to the best of men He seems silent or far off.—Canon Farrar.

### A Bargain for Sin

Dr. Horatius Bonar gives an account of a strange transaction which took place some years ago in Warsaw, Russia.

Several Jews were gathered together, and among them a young unbeliever. This unbeliever affirmed that there was no such thing as sin. An old Jew standing by and hearing the bold words of the scoffer offered him twenty-five roubles, or about \$15, if he would agree to take his sins upon him. The youth accepted the bargain in the presence of witnesses to attest the transaction.

The old Jew seemed to think he had done an excellent stroke of business, and expressed his satisfaction at having gotten rid of his sin for so small a sum as \$15. The youth rejoiced also in that he had an opportunity of displaying his unbelief, and, to show it was not money he wanted, he gave it to the poor.

Soon after this the unbeliever became ill. The physicians could find no cause of illness. It seemed to proceed from his mind, and not from the body. The physicians, on making inquiry, heard of the bargain that had been made between the two, and the young man confessed that it was weighing on him. The old man was asked to cancel the bargain and thus relieve the other. The old man refused. A thousand roubles, or \$600, were offered the old man, but still he declined. The young man was in agonies of conscience because of the sin which he had taken upon him, but the old man was resolute in his determination not to relieve the young man of his contract. Soon after the young man sank under his mental suffering and died with the full burden upon him.

It is true one may say this was a delusion; that no man could lay his burdens upon another, and no man could accept the burden from his fellow, but this contract had awakened the conscience of the scoffer, and the idea of sin had become a terrible reality. There is no such thing as the transferring of sin from one man to another, yet the Scriptures reveal the exceeding sinfulness of sin and provide a way for its transfer—not from man to man, but the

transfer of our sin to the Substitute, the Son of God, and by that transfer sin is canceled for all those who accept of Christ as Substitute and as Lord. "The Lord hath laid on him the iniquity of us all."—Gospel Message.

### Obituary of One Who Hated God

Here rest the remains of John, who departed this life January 4, 1889, age 70. "Man dieth, yea, man giveth up the ghost, and where is he?" (Job 14: 10.)

While John's dust is in this church graveyard, he was not a church-goer, except to attend funerals; and it seemed necessary that some of his friends should die in order to get him out to church. A costly expedient. John was a man, not a beast, hence his burial among men.

John had a soul, though he lived as if he had none. He had his "life insured," but not himself.

He shunned counterfeit notes, yet held counterfeit hopes.

To detect a counterfeit note he would go to the window for light, but was afraid to go to church where his counterfeit hopes might appear.

Not all of John's remains are in this sepulcher. The words that fell from his lips remain entombed in human hearts. His godless example remains unburied and lives on to influence other lives. His money remains. "Shrouds have no pockets." "He departed." Yes, he had to go; he didn't want to. Kind friends and skilled physicians couldn't keep him here.

John thought he was independent, forgetting that his lungs had to breathe 940 times, and his heart beat 4,200 times each hour, in order that he might live, and all this depended on God's thought of him.

John never once made his heart beat or his lungs breathe; yet there was not one bit of love in that heart to God, nor did he ever breathe one prayer, or go to church to unite with God's people with one song of praise. How unkind!

While life's candle was burning, John wouldn't let its owner have any benefit of its light. When it was burnt out he only left the smoking snuff as his thank-offering.

"He departed." Yes, he—his body—for which he lived, remains—a bit of dust. Whither has he gone? To join the Church above? So hope his friends.

Yet the Church below he slighted, his Savior disregarded. That Savior is now his Judge. To those guilty of sin of omission He will say, "Inasmuch as ye did it not . . . these shall go away into everlasting punishment, but the righteous into life eternal." (Matthew.)

—Harry Koenig, in Christian Witness.

### The Right Start

By ORA BRAINER

Many years ago a lad of sixteen left home to seek his fortune. All his worldly possessions were tied up in a bundle, which he carried in his hand. As he trudged along he met an old neighbor, the captain of a canal boat, and the following conversation took place, which changed the whole current of the boy's life.

"Well, William, where are you going?" asked the captain.

"I don't know," he answered. "Father is too poor to keep me at home any longer, and he says I must now make a living for myself."

"There's no trouble about that," said the captain. "Be sure you start right, and you will get along finely."

William told his friend the only trade he knew anything about was soap and candle making at which he had helped his father while at home.

"Well," said the old man, "let me pray with you once more and give you a little advice, and then I will let you go."

They both knelt down on the path. The dear old man prayed earnestly for William, and then gave his advice:

"Some one will soon be the leading soap maker in New York," began the captain. "It can be you as well as any one. I hope it may. Be a good man; give your heart to Christ; give the Lord all that belongs to Him of every dollar you earn; make an honest soap; give a full pound; and I am certain you will yet be a prosperous and rich man."

When the boy arrived in the city, he found it hard to get work. Lonesome, and far from home, he remembered his mother's words, and the last words of the captain. He was then led to seek first the kingdom of God and His righteousness, and unite with a church. He remembered his promise to the old captain, and the first dollar he earned brought up the question of the Lord's part. In the Bible he found that the Jews were commanded to give one-tenth, so he said, "If the Lord will take one-tenth, I will give that, and so he did, and ten cents of every dollar were sacred to the Lord. Having regular employment he soon became a partner; and after a few years his partner died, and William became the owner of the business.

He now resolved to keep his promise to the old captain; he made an honest soap, gave a full pound, and instructed his bookkeeper to open an account with the Lord, and carry one-tenth of his income to that account. He prospered; his business grew, his family were blessed, his soap sold, and he became rich faster than he had ever hoped. He then gave the Lord two-tenths, and prospered more than ever; then he gave three-tenths, then four-tenths, and then five-tenths.

He educated his family, settled all his plans for life and gave all his income to the Lord; he then prospered more than ever. That is the story of William Colgate, who has given millions of dollars to the Lord's cause, and left a name that will never die.—Sel.

## An Appeal to Postmillennialists

W. B. GODBEY

To my dearly beloved brethren of the Holiness movement entertaining the postmillennial view of our Lord's second coming, I have but one apology for writing these appeals. This you will find in 2 Cor. 5:14, "For the divine love of Christ constraineth us."

We have two Greek words translated love, *agapee* which means divine love and *philia*, human love. They are both affirmed of our glorious Christ, who is perfect God and perfect man. But in this passage it is affirmed of His divinity, as this *agapee* is really the divine nature (1 John 4 ch.), and not indigenous in the human heart, but an exotic from heaven, dispensed by the Holy Ghost, (Rom. 5:5) "The divine love of God has been poured out in our hearts by the Holy Ghost who has been given unto us."

While we unanimously appropriate and ring out our battle cry in all lands, "Holiness unto the Lord," we must all recognize the thrilling truth of His return to this earth, second only to this universal battle cry.

In these appeals I am simply doing for you the very thing I want you to do for me, i. e. correct my mistakes. "Let the righteous smite me; it will be as excellent oil poured upon my head." . . . The more you hit me the more I love you if you only give me love licks. I so much rejoice because the Lord has so blessed my unworthy soul as to leave nothing but love for any human being.

Know ye not, brethren, that God has raised us up to preach the everlasting Gospel in all lands and get His bride ready for His speedy coming? I do believe and feel that we are living amid the eleventh hour call of the Gospel dispensation. The Bible Schools are springing up in all Gospel lands, like mushrooms in the night; educating and sending out thousands of Columbia's bright sons and daughters to preach the Gospel in all the earth. Oh, what a floodtide is pouring over the great oceans and inundating heathen lands! And all of this is but a beginning! Lift up your eyes and behold a hundred thousand missionaries hastening away to proclaim the tidings to the lost millions of the antipodean world! While God has for them a crown of glory which will never fade away, His precious Word assures us that He has an equal reward for the faithful ones "who stay with the stuff" and perpetuate a basis of supply for those who go to the war.

While "Holiness to the Lord," is our theme *semper et ubique*, always and everywhere; yet the clear ring on the coming of the Lord is its God-ordained universal concomitant. It was so in the Apostolic Age. We must get back to New Testament times, so far as Scripture and experience are concerned.

A great holiness evangelist said to Bro. Pickett, "I am a postmillennialist." In re-

ply to Bro. Pickett's request for his reason, he responded, "I have to be a postmillennialist in order to be a Methodist." When Bro. Pickett told me, it grieved me, because I had congratulated myself that that brother, like myself, was saved from Methodism. I was born a Methodist—my father was a Methodist preacher, but when the Lord baptized me with the Holy Ghost and fire in 1868, He cremated the Methodist, along with the Free Mason, the Odd Fellow, the College President and the candidate for the Episcopacy. I did not keep their ashes, but left them in the howling wilderness, darting off at horse race speed for the Jordan ford and crossing over, I shouted down the walls of Jericho, marched in Joshua's army, fought many battles, saw the thirty-one kings fall on the field of Bethhoron; the sun halting and standing over Gibeon and the moon over the valley of Ajalon. Thus triumphing all over South Canaan we made for the Great North, pushed the war till at the battle of Merom's waters we saw the combined forces of the northern armies, under the leadership of the King of Hazor, all go down in blood. Joshua is a Hebrew word, which means Jesus. Hence the force of this symbolic history of the sanctified soldier.

If I cannot be a Methodist preacher, as in the providence of God I have preached in the Methodist church fifty-one years, and be as free as Gabriel to preach God's Word, fearlessly of men and devils, and shout the truth of full salvation to the ends of the earth, I will certainly let Methodism paddle its own canoe. If it is true, it does not need my support; if not true it shall not have it. I will remember that the disciplinary obligation administered to me by the conference when a boy preacher positively specified that I was to "preach nothing but what I found in the Scriptures and could prove thereby." Under that solemn vow I never can preach the postmillennial view of the Lord's coming from the simple fact that it flatly and irreconcilably contradicts the very words of my blessed and glorious Lord.

Having no doubt but my beloved brethren who propagate that view are innocently mistaken, feeling as I do that vast damage to the work is calculated to supervene as the result of this view, I yield to the convictions of my conscience in the submission of these appeals in the sincerity of brotherly kindness and perfect love, at the same time earnestly praying that God shall use these humble efforts for His glory if possible; and if not that He will fortify them against all harm to the cause of truth and holiness.

Oh, brethren, we must rise superior to all of our church creeds amid which we were born and reared and enjoy this glorious freedom from everything but God who, with His

triple leadership—His Spirit leading our Spirit, His Word our intellect, and His providence our bodies—will never let us go wrong. We must watch all of the sidetracking, derailing and ditching agencies brought into availability by men, devils and demons. We must be true to God and holiness, regardless of churchisms in all of their forms and phases and everything else. Truly our wonderful Omnipotent Christ does give us this glorious freedom, in that transcendent experience of entire sanctification, which radically empties us of sin and copiously fills us with the Holy Ghost.

The Holiness movement represents all denominations in Christendom. While the churches have their creeds, and ecclesiasticisms, which more or less differentiate them either from other, the elect among all believe in entire sanctification. Hence this is the great climacteric doctrine peculiar to all and to which all creeds and shibboleths must be subordinated.

Second only to this great doctrine, and inseparable from it, is our Lord's second coming. The Holiness people are like the Levites, who had no local inheritance, but were scattered in all Israel and appointed of God to bless all the people. Consequently we must rise superior to all of the peculiarities which locally, educationally and creedistically differentiate the people of God in all the earth. We must constantly bear in mind our Nazarite vows, which make us peculiar in our personal loyalty to God, utterly dead to all of the likes and dislikes incidental to the different tribes of Israel. God is using us as teachers in all the earth. Therefore we must be perfectly free from everything that would sectarianize, partisanize, nationalize or localize in any sense. We must be "all things to all men that we may save some."

This postmillennial view is purely creedistic and alien to the Scripture. The apostles and all of their contemporaries were constantly looking for the Lord to appear. Dean Alford, the prince of critics, certifies that this perpetual outlook continued without a break the first three hundred years of the Christian era. Meanwhile entire sanctification was the climacteric concomitant of this perpetual outlook for His glorious return to the earth, martyr fires and roaring lions constantly serving to keep them humble and true.

The conversion of the Emperor Constantine, A. D. 321, followed by the sudden promotion of the Christians, hitherto so humble, despised and persecuted, from the lion's mouth and the burning stake to Caesar's palace, wielded a lamentably deteriorating spiritual influence throughout the Christian churches, thus clandestinely opening the door for worldliness to come in; heathen temples everywhere being turned into Christian churches and Pagan priest into preachers, responsive to the Imperial edict. Among the detrimental results of this worldly ingress the Ecumenical Council was convened at Nice in



Bithynia, over which Constantine, the Emperor, presided, sitting in a golden chair, when they formulated the first human creed ever made, which is still used in the Roman Catholic church and became the prolific mother of all the creeds in Christendom. This was a deplorable mistake. The New Testament is the creed of Christendom, the only one which has any authority and deserves recognition. If the Holiness people do not get saved from all human creeds, free as angels, to believe and preach nothing but the pure word of God, we will prove untrue to our calling.

This incoming flood of worldliness, superinducing the great Constantinian apostasy and disqualifying the Church to meet her glorious King, soon vitiated the constant expectancy which had prevailed from the day of His ascension and superinduced an acquiescence in the conclusion that this second coming had been already fulfilled in the person of the Emperor Constantine, who had proved a sunburst on all Christendom, suddenly delivering them from the bloody persecutions which had been on them three hundred years and bringing them from the bottom to the top of so-

ciety, actually putting them at the front of the world.

Following the fall of the Empire, A. D. 476, when the barbarians conquered the world, obliterating the lights of ancient civilization, the Dark Ages came on and continued a thousand years, Satan's millennium, during which profound ignorance and dark superstition prevailed in all the earth. The human creeds in the churches really emanated from the dark ages, the normal result of ignorance and superstition, superseded and dominated by the human will in contradistinction to the sovereign will of the Almighty, which we have revealed in the Bible alone. As it is impossible to find a trace or a track of the postmillennial view in the Bible, it must be relegated to the creeds alone, from which we all ought to be saved.

While we are in deep sympathy with all the church people whose faith and conscience are fettered by human creed, we to whom God has given the bright, clear light of entire sanctification, permitting us to walk in the cloudless day of full salvation, will grieve the Holy Spirit if we do not rise superior to human creeds and get to where we see Jesus and hearken to none but the divine voice.

TO BE CONTINUED

## Waters From The Sanctuary

Mrs. May Mahbette Anderson

### The Damask Cloth

There are some startling truths in the book of Daniel. Especially startling to those who teach and believe that no deeper death, no deeper purging, no further elimination of selfhood ever follows a genuine experience of sanctification.

First let us glance at Daniel, twelfth chapter and tenth verse: "Many shall be purified and made white, and tried."

The truths embodied in this passage were some years ago made clear to the writer by the following illustration: A diligent housekeeper places a badly soiled Damask table-cloth in the laundry for cleansing.

When she next examines it she finds it has been made as clean as soap and water and the most energetic washing, rubbing and boiling can accomplish. It has been thoroughly purified from its soiled condition, and bears that imprint of exquisite cleanliness so grateful to a careful housewife. Yet a further examination discloses stains which only certain acids, applied after the table-cloth has been purified from its primary unsavory condition, will remove.

These acids are intelligently brought into contact with the cloth until the last vestige of these stains is gone.

A closer survey now shows a yellowish tint throughout the fabric at variance with the snowy whiteness desired. This tint, which is neither soil nor stain, seems to be either inherent in the cloth or to have been acquired by lying too long shut away from the air and sunshine in a musty closet.

So the process of "bleaching," familiar to all intelligent housekeepers, is next resorted to, as the best means for accomplishing the coveted end. Nor is this without result.

At the end of several days or weeks, as the case may be, the frequent "wettings and sunnings;"— the dews and frosts by night as well as the sunbeams by day having their part in the process, the cloth is as the snow in its purity and whiteness.

Is it now ready to garnish the family board? And is it "perfect" in the sense of being all its owner requires of it in order to meet her fastidious sense of perfection?

Nay. A further elaborate process of repeatedly passing over its white yet wrinkled surface an exceedingly hot iron is necessary, before it is ready to be sprinkled with sprigs of lavender and folded and laid away in the linen chest "to grow fragrant." And now, at last, it is ready to adorn the table when the marriage of the son of the home is celebrated.

Each one of God's dear children, beloved, is, (under His watchful eye) passing thro' some stage of this prolonged process which looks toward ultimate perfection as its objective point.

Some are having the acid applied, and are smarting under its searching touch.

Others, deeming themselves "cleansed to the uttermost" and with self wholly slain, are perplexed and confused by their Father's seemingly harsh dealings with them. And some among them, as many letters testify, are even now on the verge of despair, feeling that they must

have been mistaken in their experiences, and are being punished for unknown sins.

Look up with renewed hope and faith, dear ones, and let the homely illustration of the cleansed table-cloth give you light. You may not understand just where you are in the process, but this does not matter. Your Father knows, and He will adjust His processes according to your needs, as He Himself sees these needs. His ultimate aim is absolute transformation into the likeness of Christ.

Your mistake has been in believing that this transformation was completed when you entered the sanctified life.

It was completed to a certain point—exactly as the table-cloth was cleansed, not only from soil, but also from stains, and from the creamy hue that marred its snowy whiteness. Yet this tint was not due either to soil or to stain. But it had to be removed before the cloth was ready for the best pressing iron.

Source of Salvation.

Old Testament Object Lessons

New Testament Examples.

The Sinner is Without Excuse.

"Mysteries Perplex Me."

"I am not Prepared."

"I am too great a Sinner."

"I Cannot Believe."

"What kind of Faith saves?"

"What is Repentance?"

"I want a good Religious Experience."

"I do not Feel like it."

"I Cannot Give up All."

"I Fear I Cannot Hold Out."

"I Dread a Public Profession."

"Not To-night"

A Good Confession.

A Pastor's Counsel.

PRICE 25 CENTS

Order of Pentecost Mission Publishing Co.

## CHRIST FOR THE BODY

or,

### Healing in the Atonement

By Mrs. May Anderson Hawkins

Price 10 cents, or \$1.00 per doz.

This book will be helpful to any of God's children seeking the truth on this important subject. Sister Hawkins' various "excrescences" in our make-up which hinder, in His eyes, His glorious image being perfectly stamped upon us.

"Purified, and made white, and tried" are exceedingly strong terms. And when they are practically applied to poor human nature, the processes involved correspond with the terms.

Not only is the heated iron applied to the cleansed damask cloth, but it is PRESSED on it with all the strength resident in the arm of the one who wields the iron.

While we are undergoing this painful pressure, beloved, let us solace our hearts by taking a mental view of the snowy linen as it lies, enfolded with fragrant lavender in its quiet receptacle, awaiting the dawning of the bridal morning when it will be given a place of honor at the wedding feast.

Would you like to become a permanent subscriber to Living Water instead of having your paper stopped at expiration of subscription, unless renewed? If so write us about it.

When you renew your subscription tell us

**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, 1900 at Nashville, Tenn., as second-class matter  
under Act of Congress, March 3, 1879.

**EDITORIAL**

to "open-air" work. Evangelist W. C. Robinson and wife, assisted by Bro. P. E. Bailey, are doing tent work in and around the city.

At Atlanta we found Pastor O. A. Barbee busy in a very successful pastorate conducted largely on evangelistic lines. We spent two days at the Indian Spring Camp in the heart of Georgia. The meeting started well under the ministry of Bros. Bounds, Paul, Dunnaway and Huckabee.

**WELL PUT**

The infidel contemptuously exclaims: "Too thirds of the church members of this country are women." He might have added that out of the forty-five thousand convicts of our penitentiaries, more than forty-three thousand are men. Women take to the church rather than to the penitentiary. As a rule they are better than men, but when they do fall they go lower, if possible, than men. But be it said to the credit of the noble army of mothers, wives, sisters and daughters, that they are the most powerful ally which the kingdom of righteousness has in this rebellious world.

Our readers may be interested in the following extract from a personal letter to Mr. Benson from Miss Lizzie Leonard. It is not easy for us to realize the difficulties our missionaries are facing from unhealthy climates, strange languages and the awful pressure of heathenism on every side. One thing we can be sure of, however, and that is they should not be allowed to bear these burdens alone, but should have the support of our constant, earnest prayer:

Vasind, Thana, India.

"The last time I wrote you I didn't know whether I was going to live to write to you again or not. But praise the dear Lord, He has wonderfully strengthened me. And I have a good appetite for Marathi now. I get homesick for heaven sometimes but He gives me such a glimpse of this land of heathen nations that, for His sake and the sake of lost souls, I would rather be here than to be in heaven, that is, as long as God can use me in the least way. Don't forget to pray for us."

**TOO POOR**

Poverty is often assigned as a reason for not contributing for missions. It may be true in some cases, but not as a whole. The people of the United States gave last year, it is said, \$5,000,000, for foreign missions; \$100,000,000 for home churches and missions; \$195,000,000, for public schools; \$400,000,000, for amusements; \$500,000,000, for bread; \$800,000,000, for tobacco; \$1,250,000,000, for intoxicating liquors. That is, our nation gave last year \$2,450,000,000, for amusements, tobacco, and whisky, and \$900,000,000 for bread, school, and church—nearly three times as much thrown away as was appropriated to useful purposes. Ah, the missionary cause is neglected, not because we are too poor, but on account of the self-centered, covetous,

sinful spirit of the age. Very few of us have given till it hurt, really sacrificed until we understood what Jesus meant when He said, "He that loseth his life for my sake shall find it."

**HOW DO YOU PRAY?**

Are we enduring hardness as good soldiers of Jesus Christ? Are we going into the high ways and hedges after the poor, the despised, the neglected, and the fallen? The following remarkable prayer by Rev. George Matherson is to the point.

"Lord give me the blessing of Jacob—his best blessing—his power to bless! . . . Make it possible for me to stay at the top of the ladder, even though that be heaven! Send me down the golden stair, down to the pillows of stone, down to the limbs which are languid, down to the souls which are sad! Send me with a breath of Eden; send me with a flower of Paradise; send me with a cluster of the grapes of Canaan! Send me to the hours which precede the daybreak, those darkest hours which come before the dawn!

"Send me to the hearts without a home, to the lives without a love, to the crowds without a compass, to the ranks without a refuge! Send me to the children whom none have blessed, to the famished whom none have fed, to the sick whom none have visited, to the demoniac whom none have calmed, to the fallen whom none have lifted, to the leper whom none have touched, to the bereaved whom none have comforted! Then, shall I have the birthright of the firstborn; then shall I have the blessing of the mighty God of Jacob."

Be noble! and the nobleness that lies  
In other men, sleeping, but never dead,  
Will rise in majesty to meet thine own.

—J. R. Lowell.

**CONTRIBUTIONS FOR BUILDING**

We are progressing nicely with the new building for the Literary and Bible Training School. However, the friends are rather slow in sending in their offerings. We will need about \$1,000,00 in the next thirty days. Will not those who are expecting to make an offering do so as soon as possible so that we may have funds on hand to meet every obligation? We started out to erect a two story building but have added another and made it three. Do you want a part in this building?

Amount Necessary . . . . . \$2,000

**AMOUNT PAID OR PLEDGED**

PREVIOUSLY REPORTED . . . . .	\$131.30
C. D. F., Tennessee . . . . .	1.00
F. B., " . . . . .	1.00
J. C. H., " . . . . .	2.00
L. A. B., " . . . . .	1.00
W. M. D., " . . . . .	1.00
V. G., " . . . . .	50.00
R. C. L., Florida . . . . .	1.00
J. S., Alabama . . . . .	5.00
H. B., " . . . . .	2.00
<b>Total . . . . .</b>	<b>\$1377.75</b>

Those who wish rooms reserved for them in the Literary and Bible Training School will please notify us at once.

A large number of our trial subscriptions expire this week. We extend each one a cordial invitation to become a permanent member of the Living Water family. "Come with us and we will do you good."

Please remember the date of the Annual Convention of the Pentecostal Mission, Oct. 4-7. Those interested in the work will please keep the date in mind and arrange to attend. Pray that God may greatly bless us on that occasion.

We are spending a few days visiting points in the Southeast. At Chattanooga we found Bro. W. W. Newberry, Miss Onie Lewis, Miss Pearl Thompson and other co-workers pushing the work in the Five Points Mission. They are holding services every night in the mission except Saturday, which they devote



**Dialogue With a Skeptic**

"You need not preach hell to me; I am no coward; all the hell there is we find here in conscience and the troubles of life."

"If that be so, why should the law punish criminals? But it is not true that men are thus rewarded and punished in this life according to deserts. Job saw in his day that the tabernacle of robbers prospered. The wicked often flourish like the green bay tree and the good suffer great affliction. Virtue starves while vice is fed. Then it is a common law that the more a man sins, the more his conscience is seared and the less he suffers from it."

"God is too good to punish men eternally; He is love."

"He is also holy and just. We see but in part and very dimly because our moral faculties are beclouded by sin. We are prejudiced judges. A felon is not a righteous judge of his own guilt and penalty. If it is unwise and a great wrong for God to allow sin and misery to continue forever, is it not a little wrong to allow it for the past six thousand years? Our moral nature seems to pass into a fixed state and we see no way of changing it without crushing our free will."

"Well, no one but a few old fogies preaches hell in this enlightened and progressive age."

"True, some timeserving, cowardly and unfaithful preachers do not warn the wicked in this prophetic age of falling away, but that does not change facts. When men will not endure sound doctrine they give them something which they will endure. All faith in the future life is declining, and as the fear of God passes away, vice and crime hold high carnival. We see all around us the effects of this vanishing sense of sin and belief in a hell. A friend of mine told me that he preached the love of God and universal salvation for twenty years without seeing a single sinner repent. God says in Ezekiel that if the watchman does not warn the wicked, he will die in his iniquity, and He will send the watchman to hell with him."

"The Church does not live and act as if it believed that many around them were in the broad road to hell."

"I am sorry for this inconsistency, but it does not change the fact. Shutting the eyes to fire does not put it out. Many in the Church are, indeed, too gay and not seriously consistent with the awful fact. The sway of the proud, splendid and triumphant modern world is almost irresistible. Nothing else is really so alarming as the lack of alarm among both saints and sinners."

"I believe in a heaven as revealed in the Bible, but not in a hell."

"But heaven is not one whit more plainly revealed than hell. Similar plain language and emphatic figures are used in both cases. No preacher can preach hell more plainly

than the Bible does from beginning to the end, and if God had intended to teach it He could not make it plainer. Nearly all students of the Bible, even though skeptical like Parker, and Collier, tell us that it teaches a hell. Nothing is more plainly taught."

"Well, I do not want any of your hell fire sermons; they are unpleasant. Preach Christ; I believe in the Sermon on the Mount."

"Many things that are true and of tremendous importance are not pleasant. Is it not foolish and dangerous to believe or disbelieve according to whim or pleasure? How would such a course result in the present life? If you like the preaching of Christ, and will hear Him, let me admonish you that you will hear more from Him of hell, hell fire, etc, than from any one else in the Bible. Read the Sermon on the Mount again, if you ever did read it, and see what He says of hell fire. I think I never knew a preacher who warned sinners more frequently and terrifically of hell than Jesus Christ. And in this He was kind, wise and merciful."

"I will take my chances, and if I go to hell I shall have plenty of company."

"It is not a matter of chance at all, but a matter of choice. Life and death are plainly set before you, and you are responsible for your choice and consequent eternal destiny. Hope and fear are both proper motives. A man who is faithfully warned of mortal danger and disregards the warning, dies as a suicide and as a fool dieth."

**Bruised, But Beautiful Again**

The bruised reed He will not break. It means He doth not scorn any. His love holds each one dear to Himself. He never turns any away as past mending or beyond help. The bruised reed, bent and more than bent, broken though not broken off—what can be done? Who will stay to troubled about a thing like that? And what can be done for it? Careful propping and binding and a thousand outward appliances, lo! there it is bruised and broken still. Ah, he will stop and stoop to the reed. Look at them today on the verge of the frozen river, dead, bruised, broken, a matted mass of rottenness—withered by the frost, beaten by the snow, trodden underfoot. But come again in but a few weeks' time and look at the reeds. How they live and flourish, every head uplifted, the tall straight stem decked with the green leaves. Not from without, but from within, he has the transforming power. The resurrection life of spring has quickened the root, and heaven and earth have met together to uplift and bless and beautify the bruised reed. That—that, and nothing less than that—is the power of the Lord Jesus. His the root of a new life; He is a resurrection power in the midst of men.—Mark Guy Pearse.

An x placed after the date on a label means that the subscription will be continued until we are requested to stop it. Write us if you would like yours fixed this way.

**Sunshine and Smiles**

BY BUD ROBINSON, THE TEXAS EVANGELIST

Price, 50 cents, cloth bound.

The first fifty pages of this book give a biographical sketch of the life of the author.

The balance is devoted to his various sayings. These are full of humor and pathos, and carry with them great weight in spiritual matters. You will enjoy reading the book, and will get great good out of it.

PENTECOSTAL MISSION PUBLISHING CO., Nashville, Tenn.

**God's Way of Salvation**

BY E. P. MARVIN.

**CONTENTS**

- What is to be Lost?
- What is to be Saved?
- God's Preparatory Work.
- God's Way for Man.
- Assurance of Salvation.
- Old Testament Object Lessons
- New Testament Examples.
- The Sinner is Without Excuse.
- "Mysteries Perplex Me."
- "I am not Prepared."
- "I am too great a Sinner."
- "I Cannot Believe."
- "What kind of Faith saves?"
- "What is Repentance?"
- "I want a good Religious Experience."
- "I do not Feel like it."
- "I Cannot Give up All."
- "I Fear I Cannot Hold Out."
- "I Dread a Public Profession."
- "Not To-night"
- A Good Confession.
- A Pastor's Counsel.

PRICE 25 CENTS

Order of Pentecostal Mission Publishing Co.

**CHRIST FOR THE BODY**

or  
**Healing in the Atonement**

By Mrs. May Anderson Hawkins

Price 10 cents, or \$1.00 per doz.

This book will be helpful to any of God's children seeking the truth on this important subject. Sister Hawkins is not an extremist and treats the subject in a fair and conscientious way. She gives examples of healing coming under her personal observation, and shows how God deals in different ways with different persons.

Sent postpaid upon receipt of price.

**Wrested Scriptures Made Plain**

There are a number of passages in the Scriptures which opposers have taken out of their setting and "wrested" in their attempt to break down the blessed doctrine of Sanctification.

This book takes these texts and enables those who are in the Sanctified life to see the Word clearly and thus be saved from an overthrow of their faith; and also enables them to be a blessing to those who are in error.

It will prove a very helpful book to all Bible students. Cloth bound 50 cents.

**PROMPT ATTENTION**

should always be given all postal cards received from us. They are often of more importance than you may think.

# FIELD NOTES

Mrs. Mamie Wilson, of Clover Croft, is reported very seriously ill.

Owing to the yellow fever I have had to call in my camp-meeting in Louisiana. I have two open dates. If you need my services, write me at once. Fully in Jesus,  
Sam S. Holcomb, Evangelist.  
Pine Bluff, Ark.

We are just opening the battle here, and are expecting great victory. Will be here (D. V.) ten days. Pray for us. Yours in the work,  
W. M. Tidwell.  
T. B. Dean.

Cowan, Tenn.

Bro. J. J. Rye, assisted by a number of workers from Nashville, is holding a meeting on the Buena Vista Pike, five miles from Nashville. Some interested has been manifested. They are not sure how long the meeting will continue.

The camp-meeting at White Cross Camp is moving off nicely. One received the blessing of sanctification last night, and others were seeking it. Evangelist J. L. Brasher in charge. Bros. Stokes, of Pratt City, and W. A. Murphree, of Adamsville, are with him. Pray for us. Yours under the blood,  
T. J. Harris.  
Steele, Ala.

Have just closed a meeting for Rev. J. O. Crawford, at Roselyn, Ky. Many souls were reclaimed and blessed. The most influential men of Powell County were stirred and blessed. Pastor Crawford is an earnest, faithful and loyal man. He is out and out for God, and full salvation. Yours and His,  
Z. O. Avery.

Wilmore, Ky.

## L. L. Gladney Wanted

The members of the M. E. Church at Rocky Mount have met and selected L. L. Gladney to hold our annual holiness camp-meeting. Everybody, both saints and sinners, wants Bro. Gladney. We ask Bro. Gladney to write us at once. Our regular time is Oct. 13. Bro. Gladney preached here once and did good work and we hope to secure him again. Write to Jas. M. Glass or C. M. Northcutt, Jemison, Ala.

Have just closed three very successful meetings, first at Block Springs, Ark., with about forty professions of salvation and twelve of sanctification. Next at Mt Ida, Ark., in which there were about twenty-five souls sanctified. From there we went to Black Rock (Mimosa, Ark.) Here we had a blessed time of victory and salvation. Twenty or more were sanctified and a number saved. A great many from the former meetings were at the camp and made fine workers, and others were saved or sanctified who failed to get through at the other meetings. Some preachers are coming from the meetings. In Him,  
Joe and Bill Speakes.

I am just from a service held in the city jail at this place, where we had a blessed meeting. Many of the prisoners manifested an interest and some are really thirsting for living water. Let us pray that God will abundantly bless this branch of His work and that the Bread of life may be broken among them even more than it ever has been. I wish to return thanks again to those who have so kindly given us papers and tracts for the work. And now I would ask the prayers of God's people for myself that He will use me in His vineyard in gathering precious souls to Himself. Yours in His Name,  
Ed L. Nelson.  
Norfolk, Va.

Bro. L. P. Reeder and I have been fighting sin. We held a meeting at Doyle Station in which I trust good seed was sown. From there we went near Bon Air where we had a hard struggle, but glory to God, we closed out with victory for Jesus. We had seventeen professions of conversion and one of sanctification, and

the saints wonderfully built up. It was a victory for holiness. We came to Long Branch and began another battle in Jesus' name, which resulted in twenty-two professions of conversion. Praise the Lord. Bro. Reeder is a man of God, preaches a pure, clean gospel and a higher Christian life. We expect to be in the field until October and then I expect to meet many friends at the convention.  
R. E. Starnes.

I am in a battle running a tent meeting at Brinkley's School-house. Some have been saved and two sanctified. We had a good meeting last night. Two women were raved and there were shouts of victory all over the tent. The people are under conviction. We left Little Texas last week, Aug. 9. We had a good meeting over there, about twelve or fourteen saved and sanctified. We go from here to Pucett, Tenn., (Mt. Vernon Church) Aug. 25 to Sept. 3; from there to Paterson, Tenn., Sept. 8 to 20, and from there to Paw Paw. All are invited, especially the Holiness workers. Pray for us and the work. Your brother in Christ until Jesus comes,  
Hardy Simmons.  
Murfreesboro, Tenn.

## The Pentecostal Literary and Bible Training School

**ADVANTAGES:--Very low rates, first class location, good building, modern improvements, excellent literary course, and very helpful methods of Bible study, the practical and theoretical combined.**  
Do you wish to attend a school of this kind? Write LIVING WATER office for a catalogue.

Glory to God. This evening, August 18, I am still in the lead with the banner unfurled ready to charge the enemy, having full confidence in my Commander who has never yet lost a battle. Praise His name. There has been and is yet a testing of the professions of sanctification and some are sloughing off and falling away. But glory to God, there are some here who will die rather than compromise. These are of the number that the gates of hell shall not prevail against. Have closed a meeting at Stringfellow's near Boonville under an old time bush arbor with great success. God is graciously blessing all my labors in His name. Hallelujah! This evening I am in Canaan, saved, sanctified and kept  
R. H. Kemp.  
Corinth, Miss.

Bros. Sofers, Clemens and Williams, assisted by two godly women, Sisters Collins and McKeeby, have just closed a nine days meeting, the first holiness meeting ever held here. At first the novelty of a woman preaching attracted the multitude but the Holy Ghost came down in power. Twenty-eight professed sanctification, several sinners found Christ in pardoning power, and several hard sinners that seemed to be proof against gospel power pledged themselves to seek until they found Jesus. There are many more seeking and praying for the second blessing. The results of the meeting will never be known until the great day. To God be all the glory. A Holiness band was organized with nineteen members. One of the preachers was hit three times with rocks, twice in the pulpit, by one of the devil's emissaries, but he only shouted "glory" and pressed the battle with greater zeal and victory crowned him conqueror through Jesus Lord of all.  
J. H. Allen  
Greenfield, Ark.

I am in the midst of a mighty conflict and having glorious victory for souls, with Bro. M. M. Pinson in his tent near Evergreen, Ala. He is not a stranger to the old time fervor and power with God, but smites to the ground every foe that appears on the field. Hallelujah! More than twenty professions so far, half of them sanctification. Congregations are increasing and interest on the advance. I was cut off from my North Alabama meetings by quarantine and dropped down here to Bro. Pinson's meeting. Meeting will close Sunday, and he goes to Uva, Miss., and I to a point near Georgiana, Ala. We have arranged some future engagements together. In the way, on the way and up the way, bless the Lord.  
G. C. Miller.  
Evergreen, Ala.

I am still in the battle against sin and praising God for the firm foundation upon which my feet are resting tonight. Have been out for the past several weeks in some good meetings and the Lord has been honoring the blessed gospel as He always does by putting His seal on it. Many, we believe, have received the light and are walking therein, while many others, some no doubt good people, through false reports and wrong teaching, have been prejudiced against the doctrine of entire sanctification and therefore they reject it. Our prayers are that God will raise up more men and women that will declare the whole counsel of God. The blessings of the Lord on all LIVING WATER family. Yours in the battle for lost souls,  
S. C. Baldwin.  
Grimes, Ala.

I thought you would be glad to know that the Lord is still answering prayer and we are just closing our most successful year in the school. Praise the Lord. He has blessed us in our souls, given good health in the institute, and the most successful year in the schoolroom we have had and enabled us to pay about \$1,700 on our debts, in addition to many improvements. Then he has given me more physical strength than I have had for four years. Glory! Isn't He good to us? (Col. 1:9-29) Please continue to share with us the ministry of prayer. I rejoice with you in all the success He has given you in His service since I saw you. (Phil. 1:9-11). Prayerfully His for others,  
Mattie Perry.

Elhanan Institute, Marion, N. C.

Our meeting closed out Saturday at Poplar Springs after a hard battle against sin and the devil. It was a hard fight but the blessed Lord gave us a wonderful victory. The writer did the most of the preaching. Brothers Perkins, and Gilreas were with us some of the time, and rendered much help in preaching, praying, singing and testifying. The meeting resulted in the conversion of about twelve, a few sanctified, some reclaimed and the saints much helped. We organized a Holiness Church with about twenty members and baptized five new converts. I go next week to help Brother Barker at Pine Grove. I ask the prayers of the LIVING WATER family. I will be in revival meetings now until our Association which will convene the fourth Sunday in September.  
T. G. Harrison.

Our last meeting with Rev. E. I. Moore, Perry county, Tenn., was very good. A few conversions, four baptized, and a general interest at the close. I am now at Ellis Mills, Tenn., where I find the fruits of the meeting held by Bros. Rye and Johnson, my oldest sister and niece being some of the fruits "unto holiness," and a nephew converted. The indescribable something—rather Somebody—in the face of loved ones for whom we have prayed much, puts joy in the heart full of glory. Amen. A little company of us gathered on the bank of Yellow Creek, where the writer, on the 16th, baptized this sister and nephew according to Matt. 28:19. I have had two days of rest, so start for Erin tomorrow, and to the camp-meeting in Stewart county, with Bro. McCiowan Aug. 19-29. Pray for us. Yours for the deeper places,  
J. L. Roby.  
Ellis Mills, Tenn.

Examine your label and if your subscription is about to expire, renew promptly,



The Newton Camp has come and gone, as far as the camping is concerned, but the results of the meeting will doubtless be very present in Southern Illinois and Indiana, in many years to come. It was the privilege of the writer to be associated with Evangelist Charles Hartley, of Delaware, Ohio, in this camp, and I will be a better man for the association. Brother Hartly is a preacher of power, very clear in his thought, and of the very happiest, and most joyous in spirit. We have scarcely been thrown with one of our holiness evangelists who was more careful and watchful of the presence of the Holy Spirit in the services, especially in the altar work. The camp was larger than the management had planned or hoped for, and the power of God was with us throughout the days. Brother Clark, the East Ohio Conference Evangelist, was also with us and did much good both in sermon and in his Christ-like life among the people, who learned to love him. Bro. Baird, of St. Louis, led the singing. He told his experience one day, of how sin cursed and blighted him, how God so powerfully saved and sanctified him, and all were melted to tears. If the writer did as good work as the other brethren he feels that God used him. A large number were both pardoned and sanctified. Among others we were gratified to find here a great many from Indiana, where we labored in June, some to get saved and others sanctified. Thank God, holiness fire is like fire in the wild timber forests of Maine and the Western Coast. It doesn't depend on any breeze in particular, but as it burns it creates a cyclone of its own. One morning when the altar call was given, we found a young woman wanting to come to the altar to be sanctified, but her brother, who said "I guess I am saved" held her by the arm to keep her away. We walked down the aisle, broke his grip and let her go. Soon after she struck the altar the fire struck her and she "got the blessing good." Glory to God He sanctifies me just now.

James M. Taylor.

Newton, Ill. Camp.

A Letter From Africa

Panpietersburg, Natal, South Africa.

LIVING WATER comes to us, in our secluded dwelling, as a bright ray of sunshine. We rarely meet any white people, save a few policemen and cattle guards, and among those who do call, few are Christians and none seem to know anything about the sanctified life. So you can tell how much we do appreciate good Holiness literature.

Before Mr. Roy Codding left for India, he once asked me to write something of our work for the paper but I have not. I feel our work is small as yet but God is wonderfully using and owning His Word as we preach and live it among these heathen people. Last year over a thousand were personally spoken to all outside of our regular work, which is two meetings Sunday and one on Wednesday. Our method of work is (as we are the only two workers as yet, Dr. Sanders and I) just as soon as we find one desirous of becoming a Christian his name is entered in a class book and he is told the privilege and also the responsibility of telling others all he hears here of the way of life and to invite them to our services. We teach the people God's Word and teach them to repeat these texts, which they have learned by heart, to their heathen parents and friends. It is very beautiful to see how fast they learn texts and how aptly they apply them in answering the many excuses the people make for not attending to their soul's salvation.

It is not two years since we came here and though the work is entirely a new one, we have already nineteen baptized believers and as many more about ready for baptism. The people of a wide area have begun to hear the Word. Hundreds have been spoken to and in spite of the fierce opposition of some head men, many who are not allowed to come to meeting are only waiting their opportunity of believing. Many of our converts are young men. This is not common in a new work like ours, I am told. The field is large, the work great and thousands of heathen are within our reach. Shortly we are to have reinforcements from home and then we hope to open many new stations within a few miles of this. We are the only white missionaries for many, many miles. The Panpietersburg village is twenty miles away and is the nearest village. We have one white neighbor, a Boer, not far from us but not a bit in sympathy with our

work; in fact, has hindered it, but God is able to care for His own and this work is His, not ours. He feeds us with the finest of the wheat and honey out of the rock.

I think I told Mr. Codding that our people are known as The Reformed Baptists of Canada and Maine, separated from the Free Baptists on the question of sanctification. They withdrew from us seventeen years ago, and we were forced to band ourselves together in a new denomination. Dr. Sanders and I are their first foreign missionaries but several others are soon coming to join us. Yours in His service,

Mrs. H. C. Sander.

Resting Place for Evangelists, Ruskin, Tenn.

Purest water, great care, Holiness Village and College. Entire village controlled by College. Safe place for boys and girls. Houses for rent.

W. A. Hughes, Bus. Mgr.  
Ruskin Cave College, Ruskin, Tenn.

Positions for Music Teachers

guaranteed to all who graduate at the Meridian College Conservatory. Largest Conservatory in the South. For particulars, write to J. W. Beeson, President, Meridian, Miss.

DEATHS

Kingcald

Mrs. Pearl Kingcald, one of the most estimable women of this county, died near Smithville, Dekalb, Co., Tenn., on August 2nd., 1905. Mrs. Kingcald was the daughter of Dr. and Mrs. J. N. Watkins, and is survived by her husband, C. M. Kingcald. Her last feeble effort before falling asleep in Jesus was to sing that beautiful song: "We shall reach the river side." The interment took place at the Vickers burying ground. The funeral services were conducted by Elder Wright of the Christian Church. Her death was deeply mourned by a large circle of friends. Rest from thy labors, dear Pearl. We hope to soon meet you, "upon the golden shore" there to rest forever "under the shade of the trees." One who loved her.

Parker

The death of Mildred Parker, little daughter of J. Mc and Emma W. Parker was the sad news which passed from lip to lip, early Sunday morning, Aug. 6, 1905. Little Mildred was born Oct. 28, 1902, and died Aug. 5, 11:45 P. M. 1905. She was of the sweetest disposition and never showed any signs of temper in her life. And if I ever showed mine, (and I did) she would call me down by looking at me and saying, papa, papa. She never walked till she was nearly three years old. And her precious eyes were affected. She could not see very far. She loved everybody and everybody loved her beyond expression. It was the greatest pleasure of our lives to have her with us. She was a pet with everybody, and the idol of every heart in our home. She left many sad hearts here to mourn her death, but when we look out into the great beyond we can see her standing just beyond the river beckoning papa, mamma, sister and loving friends to come. She lived the 13th chapter of First Corinthians, especially from the fourth to the seventh verses. We wish we could have looked into heaven when she entered and seen the angels as they gathered about "Little Patience" and heard what they said. I know they were glad to see her and compare her with Job. She had learned to walk which was the pleasure of her dear little life and which made her happy. No one could help being better after knowing her, for she was a pitiful looking little angel before, and after she could walk. God has called her home, she had filled the mission God gave her. She was too good and pure to live here in this old sinful world. A large and sympathizing number of relatives and friends attended the funeral which was conducted by Rev. H. S. Lynch, at the residence, Sunday afternoon, at four o'clock. Her remains were tenderly laid to rest by loving hands in Union Cemetery to await the coming of the great resurrection morn. All who read this pray for me and my family. (Rom. 1:9) J. Mc Parker. Ozark, Ala.

Meridan Male College

M. A. Beeson, Pres Meridan, Miss.

The very best spiritual atmosphere for boys.

215 students, 19 teachers and officers, curriculum as high as our state schools—able faculty. Courses offered in Art, Science, Literature, Theology, Book-keeping, Stenography, Telegraphy, Music, and Elocution. A full salvation college of high order. Write for catalogue.



PROPOSED NEW BUILDING

Meridan Female College

The only separate, FULL SALVATION COLLEGE for girls in the world. The largest college for girls in the South not backed up by some church or State. Stands ONLY ON ITS MERITS. Said by its patrons to be the SAFEST COLLEGE FOR GIRLS IN THE LAND. Special rates to missionaries and preachers' daughters.



MERIDIAN FEMALE COLLEGE

Conservatory of Music

in connection with it. The largest in the South. Specialists in all departments. Write for catalogues. J. W. Beeson, President, Meridian, Miss.

RUSKIN-CAVE COLLEGE

Ruskin, Dickson Co., Tenn.

"THE VILLAGE SCHOOL."

Every house, store, shop, all controlled by college. No tobacco, etc., sold in village. Safest place for boys and girls. Eleven teachers. Students from 10 states. Fine Business, Bible and Music courses. Full departments. Purest water. Health resort. Board and tuition \$150.00 per year. Free catalogue. R. E. Smith, A. M., Pres. W. A. Hughes, Bus. Mgr.

TREASURER'S REPORT

COLLECTIONS FOR MISSIONARY PURPOSES

July 1905

Receipt No.	Am't	Receipt No.	Am't	Receipt No.	Am't
423	\$20.00	439	50	455	5.00
424	25	440	1.00	456	2.00
425	1.00	441	8.00	457	50
426	40.00	442	1.35	458	50
427	1.25	443	10.30	459	12.00
428	1.50	444	50	460	25.00
429	2.00	445	5.00	461	50
430	1.00	446	10.00	462	3.00
431	3.00	447	5.00	463	15.00
432	1.75	448	2.50	464	1.00
433	25	449	20.00	465	3.25
434	85	450	1.00		
435	2.00	451	1.00		
436	25.00	452	20.00		
437	2.00	453	1.00		
438	15.00	454	5.00		
Total					\$246 75

Houses for Rent or Sale Cheap

Near the Meridan College, to those who want to live in an educational and religious atmosphere. Mild, healthful climate. Safe place to raise a family. Write to J. W. Beeson, Meridan, Miss.

Ruskin Cave College, Ruskin, Tenn.

is a Holiness College in a quiet health resort. Music, Bible, Business Courses, Latin, Greek all taught by Christians. No Railroad evils. Students from ten States.

R. E. Smith, A. M. Pres.  
W. A. Hughes, Bus. Mgr.