

Living Water

J. O. McCURKAN, EDITOR

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

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Christmas Evans--The Famous Welsh Preacher

By Henrietta Matson

The little mountainous country of Wales has always, from time to time, had much of the power of God resting upon its people. They are a people of rugged character, with an almost unpronounceable language, and a country surpassingly beautiful and picturesque in scenery.

History tells us that Claudia, who was of Caesar's household, and who was converted in Rome when Paul was a prisoner there, was a Welsh lady, and after her conversion she and her husband returned to Wales, where she told her own people the wonderful story of the Cross. The Welsh were then Pagans, full of the darkest superstitions, but many received the truth and the King of Wales was the first King who ever bowed to the Prince of Peace. In the centuries that followed, heavy persecutions, one after another, came upon the Christians of Wales, but they were never exterminated. There were always men there who were valiant for the truth, and the religion of Jesus survived among those rugged mountains.

All down through the centuries, though the thick darkness prevailed, God seems to have raised up here and there, those who preached the Word in power, and one of these was Christmas Evans who was a burning torch—brilliant and flashing in his eloquence, strong and sincere in character, and mightily filled with the power of God.

His birth occurring on Christmas day suggested his Christian name. When he was only nine years old his father died, and his mother was too poor to give him an education. Young as he was, he worked at several places as a servant, being thrown with very wicked people and experiencing most unkind treatment.

At the age of eighteen he was awakened to a sense of his sinfulness before God, and united with the Presbyterian church, but had no witness of saving grace. He felt such a strong desire to understand the Scriptures that he began to learn to read,—almost unaided he accomplished his purpose, and very soon was reading his Bible. Having great natural gifts, he was persuaded to take part in public services, and began preaching. All who heard him were delighted and gave him much encouragement, even predicting that he would "yet become a great man and a celebrated preacher;" but as for himself he was sorely troubled, desiring to preach but feeling his

About this time some Baptist brethren became interested in the young preacher, and after some argument, convinced him on the subject of immersion, and from that time, he embraced their views most heartily, joining



Christmas Evans

the Baptist denomination. He was at once ordained to itinerate among several small churches, and from this time there seemed to be no more doubt or wavering in his mind. His burden rolled away and he came into very close and direct communion with the living God.

The record of his labors after this, shows that a wonderful power attended his preaching and that God was able henceforth to use him as a chosen instrument. At his first preaching place, many were gathered in. He says, "I could scarcely believe the testimony of the people who came before the church, that they had been converted through my ministry. Yet I was obliged to believe, though it was with marvelous eyes. This made me very grateful and increased my confidence in prayer. A delightful gale descended upon me, as from the hill of the New Jerusalem, and I felt the three great things of the Kingdom of God, righteousness, peace and joy in the Holy Ghost."

In the second year of his ministry, he visited South Wales. Being too poor to procure a horse, he set out on foot, preaching in every town and village through which he passed

power, and a great awakening followed wherever he went. In his own language;—"I now felt a power in the Word, like a hammer breaking the rock, and not like a feeble rush. I had a powerful time in the neighborhood of Cardigan. The chapels and adjoining burying grounds were crowded with hearers of a week day, even in the middle of harvest. I frequently preached in the open air in the evening and the rejoicing, singing and praising would continue until broad day light the next morning.

"The people melted down in such tenderness that they wept streams of tears and cried out so that one might suppose the whole congregation to be dissolved by the gospel. The 'Word of God' was like a 'two-edged sword,' revealing unto the people the secret corruptions of their hearts."

This revival spread through all the counties of South Wales and was known as the "wonderful work of God." An appointment for Christmas Evans to preach was sufficient to attract thousand to the place, and the hillsides rang with the joyful news of the gospel.

Later in his ministry, he undertook a journey of two hundred miles to attend a meeting of the Baptist Association, preaching at different places as he went on his way. The meeting of the Association was to commence with three consecutive sermons, Mr. Evans' being the last. The service was out of doors and the heat very oppressive. During the two first sermons the people seemed very weary and almost stupefied, but "before Mr. Evans had spoken fifteen minutes, scores of people were on their feet, some weeping, some praising, some leaping and clapping their hands for joy. Throughout the evening and during the whole night, the voice of rejoicing and prayer was heard in every direction; and the dawning of the next day, awaking the few who had fallen asleep through fatigue, only renewed the heavenly rapture."

It is easily understood, by us in these latter days, that the secret of this man's power in preaching was his communion with God, and that "Holiness unto the Lord" was written in plain characters in all his life. Everything was made subservient to his holy calling. He read and studied much. He was acquainted with the best theological writers of the age, and quoted them frequently in his discourses; but he was emphatically a man, mighty in the

of his preaching from the Bible and even in the lofty imagery which charmed and fascinated his hearers, the figures and descriptions were largely Scriptural. It was the divine anointing which gave him his fiery eloquence, and so clothed him with energy and power that he almost seemed a messenger from the other world. The man was lost sight of, and the realities of eternity, of God, of heaven and of hell opened up to the hearers with overwhelmingly distinctness.

He was said to be very methodical in the arrangement of his sermons. He never spoke on a subject that he did not understand. He possessed a remarkable imagination, which gave him the poet's vision, and his descriptive powers were unique, abounding in allegories of the most forcible character.

In his early ministry, he was often called into England to preach, but spoke in such broken English that he took up the English Grammar, mastered it, and learned to speak the language in great purity. After he was forty years old, he learned to read the Greek Testament and the Hebrew Bible. During his sojourn in Cardiff, though now sixty-five years old and almost blind, he wrote about two hundred sermons for the press, many of which have since been published. Most of them were preached on the Sabbath and written out during the following week.

Everything that he undertook was referred directly to God and the following entry is found in his diary: "Cardiff, Feb. 2, 1829, Lord, I have been importuned by many of my brethren in the ministry, to prepare a number of my sermons with a view to publication. I have had no time to give to it, before this, but now a new impulse comes to me to enter upon it, and I come to Thee, my Lord, to consult Thee, who art the Head, Prophet, and Teacher of Thy people. Shall I proceed with the work or not? O Lord, if they should not be for Thy glory, in the building up of Thy Church and the calling of sinners, then dispose my mind to relinquish the undertaking."

One of these published sermons, "The Demonic of Gadara" shows a remarkable play of the imagination, by which he gained an intense interest in his subject, and then proceeded to bring forth important truths which are so forcibly illustrated and powerfully urged that the people are swayed like the trees in a forest, when the storm beats upon them. One who heard this wonderful sermon says, "The people wept like mourners at a funeral, and finally threw themselves upon the ground and broke forth into loud prayers for mercy. The preacher continued nearly three hours, the effect increasing till he closed."

At one time in his ministry he with a number of other preachers, entered into a church controversy which grew into a mere strife of tongues. His own account of it is that he soon discovered that the Spirit of God was grieved. "After I had been exposing and vilifying with bitterness the errors that prevailed, I found at night that I had lost nearness to God and that something exceedingly precious was now wanting in me. I would say that I was acting in obedience to the Word but I saw I had been robbed to a great

degree of the Spirit of prayer and the Spirit of preaching also."

With this burden upon him, one day when going over the mountains from one village to another, on foot, he says, "As I climbed up the mountain, I felt I must pray, however hard my heart was, or however worldly my spirit. But when I began in the name of Jesus, I soon felt the fetters loosening and the hardness of heart softening—it seemed like mountains of frost and snow dissolving and melting within me. I felt my whole mind relieved from some great bondage; tears flowed copiously, and I began to cry out for the gracious visits of God, by restoring to my soul the joy of His salvation and that He would visit the churches that were under my care. I prayed for all the churches of the saints and nearly all the ministers by name. This struggle lasted for three hours: it rose again and again, like one wave after another, or a high flowing tide, driven by a strong wind, until I became faint by weeping and crying.

"Thus I resigned myself to Christ, body and soul, gifts and labors—all my life—every day and every hour that remained to me;—and all my cares I committed to Christ. The road was mountainous and lonely, and I was wholly alone, having no interruption in my wrestlings with God. From this time I was made to expect the goodness of God to the churches and to myself. Thus the Lord delivered me and the people from being carried away by the flood of Sandemanianism.

"In the first meeting after this, I felt as if I had been removed from the cold and sterile regions of spiritual frost, into the verdant fields of the divine promises. I had a hold on the promises of God, and the spirit of prayer came upon the people once more."

These secret wrestlings with God, show the hidden power of this man who could sway the multitudes. It was not his own human eloquence, nor his rich natural gifts of intellect, which he constantly cultivated, *but it was by the Spirit of God.* He knew what it was to have "trials press the soul"—afflictions, privations and persecutions beset him, else God could never have used him so mightily. Those stout-hearted Welsh people, like the Scotch, seemed given to controversy and contention, and though "the wilderness and solitary places were glad for them," and those mountainous deserts "blossomed as the rose," yet Satan that great Adversary, went roaming up and down, seeking whom he might devour, and this man of God had to wrestle with principalities and the powers of darkness.

The several churches that had been in his care, for many years constituted but one church, though so widely separated by distance. In Mr. Evans' advancing years, and constant labors, he began to feel that the number of preaching places had become too many for him to fill alone, and advised them to form themselves into separate churches, two or three stations uniting in one. This was the occasion of a dark and dreadful storm that burst upon the beloved pastor. Some of the churches refused the ministers he recommended and called others whom he disapproved. Mr. Evans was severely censured and even slandered. In the midst of these public

lamities, his wife died, and as he had no children, he was left alone to buffet the storm. He was brought very low in sickness, and nearly lost his only remaining eye, but God did not forsake him. He was only refining the pure gold.

The great preacher says: "I wonder I did not sink down into the grave under my weight of sorrows, but the Lord sustained me. There was in the midst of it all, a strong persuasion in my mind, that there was yet much work for me to do for God, before I died. If I only entered the pulpit, I felt raised, as it were, to Paradise—above my afflictions, until I forgot my adversity; yea, my mind was in such a heavenly frame, and as anxious as ever for the conversion of sinners. The doctrine dropped as sweet as the honey, yea, sweeter than the honeycomb, and as comfortable as the best wine. I had such confidence that God would extend His mercy, and that I should not die till I had finished my work.

"I said to a brother: 'Brother the confidence and strength in God that I feel will make some persons dance with joy yet in some part of Wales.'"

A prayer recorded in his diary at this time is very striking. "O blessed Lord! in Thy merit I confide, and trust to be heard. Some of my brethren have run wild; and forgetting their duty to their father in the gospel, they threaten me with the law of the land. Weaken, I beseech Thee, their designs in this, soften them, as Thou didst soften the mind of Esau. Thou canst shorten the length of Satan's chain in this. Lord I anticipate them in point of law. I cast my cause into the High Court of which Thou, gracious Jesus, art the High Chancellor. Receive Thou the cause of Thine unworthy servant and send them a writ summoning them to consider what they are doing. O take from their hands every revengeful weapon, and make them deliver up every gun of scandal, every sword of bitter words, and every spear of slanderous expression and surrender them all at Thy cross. Forgive them all their faults, and clothe them with white robes; give them oil for their heads, and the organ and the harp of ten strings, to sing, for the trampling of Satan under our feet by the God of peace."

Thus he poured out his heart to God, but he went again and again. He says, "At the seventh time, I came down in full confidence, with an assurance in my soul, that Christ had taken my cause into His own hand, and that He would be my Savior." It is scarcely necessary to add that the threat was never executed, and that God hid him in His pavillion from the strife of tongues.

Christmas Evans died July 19, 1838, aged seventy-three years, and had preached fifty-three years. On the Sabbath before his death, he preached twice, but when he sat down he said, "This is my last sermon." And so it was. That night he was taken violently ill, continuing so, until on Friday morning, he said to his friends, "I am about to leave you." After a few farther remarks, he repeated a Welsh stanza, expressing his trust in God. Then in clear English, exclaimed, "Good bye! Drive on!" The angel host obeyed, and the chariot passed over the everlasting hills.

The Needs of the Holiness Movement

A Symposium by Holiness Evangelists and Workers. Prepared by Request

Pastor G. W. Mathews

There is nothing in the situation to discourage the Holiness people, unless it be in themselves, in their one day ceasing to be a holy people.

There have been error and wrong on the part of the organized churches in that they have opposed the Holiness Movement; but there have been extremes in the teaching, and inconsistency in the life of many, who have stood for the doctrine of holiness, as a second work of grace.

We believe in not yielding an iota of Bible and Wesleyan teaching on the second blessing, or second crisis in experience; but let us be frank in admitting our failure in life and spirit, and endeavor to profit by the criticisms of our brethren on the other side of the question.

Let us not cast away our confidence in the earnest ones in the churches. Many are hungering for better things than they know or hear of. We had rather preach the second blessing in the church, where many have the first blessing, than outside where both the first and second blessings are unknown.

Let us make our sanctified experience bear fruit that will commend it to others. A "holiness fighter" said of a church and pastor, who were pronounced on this line, "I don't object to their hearing and professing the second blessing, because they deliver the goods."

As Methodist born and reared, and as a Methodist pastor for twenty-five years, I know that the body of our ministry rejoice in fruit to the Master's glory—particularly the expression of unselfishness and missionary liberality.

For the Holiness Movement to hold what it has, and to gain in the future, we must go deeper and pray more.

Dublin, Georgia.

A. M. Hills

PRESIDENT OF THE TEXAS HOLINESS UNIVERSITY, GREENVILLE, TEXAS.

LIVING WATER: You have asked me for a message to the Holiness people. Seven years of experience and observation in many States suggests the following:

1. More study of the Word and more secret communion with God. The experience of many leaks out for want of this.

2. More faith in God and less dependence on our own feelings. The devil is sure to endeavor to make us believe we are not sanctified because we do not feel sanctified or do not feel such rapturous emotions as somebody we have known or read about. The saints most richly endowed with sensibilities and capacity for joyful experiences have times when they are utterly void of feeling. One can be sanctified and filled with the Spirit and feel nothing, just as one can be charged with electricity and not realize it from any sensations. If we proceed to use our power we will become conscious that we have it. Remember it is

not by feeling but by faith that we both get and keep the blessing.

3. There is not enough holy "go" in many of our Holiness people. We ought to be all on fire for God, working at our best with tireless energy. Sanctification is not a little private luxury, but a mighty equipment for heroic service.

4. Holiness people ought to be more intelligent and better informed about their own cause which is the best in the world. Instead of filling their minds with the slush and drivel of the daily press, they should be constant readers of holiness books and papers. Ignorance makes Holiness people the easy victims of every rampant fanaticism.

Holiness people should cease instantly setting themselves up as lords and popes over other peoples' lives and consciences, telling others what they must think, and how they must act and how they must dress. This thing is of the devil and he industriously uses it to make people disgusted with the cause of holiness.

Evangelist C. B. Jernigan

One of the great needs of the Holiness movement of today is Pastoral oversight, by wholly sanctified men. Paul said to the elders at Ephesus, as he spoke with them for the last time, "Take heed unto yourselves and to all the flock over which the Holy Ghost hath made you overseer, to feed the Church of God. For this I know, that after my departure shall grievous wolves enter in among you not sparing the flock."

Whole-Hearted Surrender.

If it be true that the real life of every believing soul is a life that never moves from the temple-palace where God is, and that its inmost secret and the spring of its vitality are communion with God, what shall we say of the sort of lives most of us most often live? Does it not sound more like irony than truth to say of people whose days are so shuttlecocked about by trifling cares, and absorbed in fleeting objects, and wasted in the chase after perishable delights, that they "are come unto Mount Zion," and dwell in the presence of God? Is my life "hid with Christ in God?" For one man that is swept away from a thorough, whole-hearted faith by intellectual considerations, there are a dozen from whom it is filched without their knowing it, by their own weaknesses and the world's noises. The whole crowd of external duties, enjoyments, sweetnesses, bitternesses, solicit us and would seek to draw us away. "Ye cannot serve God and mammon." Anything short of a faith that rests on Christ alone, of a love that knits itself to His single, all-sufficient heart, and of an obedience that bows the whole being to the sweet yoke of His commandment, is an unworthy answer to the love that died, and that lives for us all. Let us clearly contemplate

Again he writes to the Ephesian Church, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and some teachers." Now brethren, has God changed this order, or have we as a movement failed to follow in His steps? We have evangelists by the score and teachers a few, but where are the Holiness pastors? How my heart has often been made to bleed to hear a report of a hundred or more professions at a place, and after a few months visit the place and find that the pastors of the old line churches had beaten the flock instead of feeding it; and had ridiculed the experience of entire sanctification; and cast slurs at the second blessing until all the weaker ones went back and the strong ones had grown lean. Jesus said to Peter "Feed my sheep."

We need pastors who are full of faith and the Holy Ghost, who are not hirelings but who will cry aloud and spare not when they see the wolf coming, who will visit and pray in the homes of their people; and share their sorrows as well as their joys. It is just as important to nourish the child as it is to give it birth. "And now brethren, I commend you to God, and to the Word of His grace, which is able to build you up."

Peniel, Texas.

Bud Robinson

Our present need as Holiness people is a stronger grip on God, a fresh view of the Man with blood and spittle on His face, a longer struggle—secret prayer, and a greater love for one another, a greater missionary spirit, a fresh anointing with the Holy Ghost, a greater desire to see sinners converted and a closer union of the Holiness people and holiness work in general.

Chicago, Ill.

the possibility of an indefinite increase in the closeness and thoroughness of our surrender to Him—a conviction which has faded away from the minds of many professing Christians.—Alexander McLaren, D. D.

Unholy Tempers

Hear ye this, all you that are called Methodists! You, of all men living, are most concerned herein. You constantly speak of salvation by faith; and you are in the right for so doing. You maintain (one and all) that a man is justified by faith; without the works of the law. And you cannot do otherwise, without giving up the Bible, and betraying your own souls. You insist upon it that we are saved by faith; and undoubtedly, so we are. But consider, meantime, that let us have ever so much faith, and be our faith ever so strong, it will never save us from hell, unless it now save us from all unholy tempers; from pride, passion, impatience; from all arrogance of spirit, all haughtiness and overbearing; from wrath, anger, bitterness; from discontent, murmuring, fretfulness, peevishness. We are of all men most inexcusable, if, having been so frequently guarded against that strong delusion, we still, while we indulge any of these tempers, bless ourselves and dream we are in the way to heaven!—John Wesley.

Wesley's Personal Religious Experience

Rev. Walter A. Sellew in the Free Methodist



In considering the religious experience of John Wesley there are a few things that should be noted.

1. The degree of light on religious experience generally diffused throughout the world at the beginning of Wesley's life was dim compared to that which now exists. We have a blaze of light now, in which the Holy Ghost has wonderfully illuminated the general intelligence, so that it is very difficult for us properly to understand how dark was the spiritual mind at that time.

2. That time was the beginning of a new era in religious experience—the era of experimental holiness. This experience seems to have been largely obscured since apostolic times, and does not seem to have been at all prominent in that great revival which began in Luther's time.

3. There was necessarily much confusion, both as to the experience of different persons and in the terms used to express them, at the opening stage of the holiness movement.

Two other facts also meet us at the beginning of Wesley's religious experience. (1) The influence of that religious training he received from his gifted and pious mother was greatly prominent in all his life. It did not make him what he was, but, under God, was a firm and lasting foundation upon which all his future experience was built. (2) He was without doubt converted when a child, as so very many children are when brought at all under religious influences. His childhood piety was so remarkable that he was admitted to the communion when he was only eight years old, and he himself records that until he was ten years old he had not sinned away that washing of the Holy Ghost which he received at baptism.—Works, Vol. 1, p. 92.

As soon, however, as he left home to attend public school he went completely away from God. He says: "Outward restraints being removed, I was almost continually guilty of outward sins which I knew to be such."—Works, Vol. 1, p. 92. This continued for about eleven years while he was at school; and, to show how far away from God such a boy may go, it may be stated that during all this time he never had a religious friend.—Works, Vol. 1, p. 93.

At twenty-two years of age Wesley reached the crisis in his history—a pivot upon which all his future life and activities seemed to swing—for he says of himself at this time: "I began to alter the whole form of my conversation and to set in earnest upon a new life." This remarkable change was largely brought about by reading two books—Bishop Taylor's "Holy Living and Dying" and Thomas a Kempis's "Christian's Pattern." These books opened up to him a new and wonderful view of religion to God. He says: "I saw that

one design in all we speak and do, one desire ruling all our tempers, are indeed the wings of the soul without which she can never ascend to God. I sought after this from that hour.—Works, Vol. 3, p. 202. He also says of the same time: "Instantly I resolved to dedicate all my life to God—all my thoughts, and words, and actions." This was in 1725, and for two years he struggled along making good this consecration by strict outward obedience to all known duties.

There is much confusion as to the earlier



SUSANNAH WESLEY

From "The Heart of John Wesley's Journal,"
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stages of Wesley's religious experience, from many reasonable causes, and there is some doubt as to the exact time when he was converted, as well as when he was wholly sanctified. He certainly, however, reached a definite place in his experience when he was twenty-four years old. This was caused by his reading Law's "Serious Call" and "Christian Perfection." These books settled him in his permanent religious experience. He says: "I was convinced more than ever of the impossibility of being half a Christian, and determined to be all devoted to God, to give Him all my soul, my body, my substance."—Works, Vol. 11, p. 352. He also says of his experience at this very time: "The light flowed in so mightily upon my soul that everything appeared in a new view. I cried to God for help, resolved, as I had never done before, not to prolong the time of obeying Him; and by my continued endeavor to keep His whole law inward and outward to the

should be accepted by Him, and that I was even then in a state of salvation."—Works, Vol. 1, p. 93.

The question now presents itself: Was Wesley saved at this time? It was eleven years after this before he received the full witness of the Spirit, and all authorities seem to agree that he was not converted until after his return from his missionary trip to Georgia. Wesley himself also seems to have furnished the foundation for this belief, for he says: "During all this time (about eleven years) I was utterly ignorant of the nature and conditions of justification, . . . and I was equally ignorant of saving faith."—Works, Vol. 8, p. 108. His strongest language on this point is what he writes about his experience, May 24, 1738: "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation, and an assurance was given me that He had taken away my sins,—even mine, and saved me from the law of sin and death, and I then and there testified openly to all what I now first felt in my heart."

To assist in clearing this up three things should be considered:

1. Wesley's ideas of his religious condition during these eleven years changed radically in his later life. During the return voyage from Georgia he wrote as follows: "I went to America to convert the Indians, but oh, who shall convert me?" In after years he added a foot note to this which says: "I am not sure of this." In writing of the same experience he also says: "Alienated as I am from the life of God, I am a child of wrath, an heir of hell." In after years he added a foot note to this also which says: "I believe not." In later years, he also added as another note, "I had even then the faith of a servant, though not of a son." Also, in a sermon preached nearly fifty years after this time, he emphatically distinguishes between faith of a *servant* of God and that of a *son* of God and clearly states "that such persons who may be serving God without the clear knowledge of sins forgiven, are not therefore of necessity children of the devil."

2. During all this time Wesley frequently, if not all the time, confused and confounded the experience of justification with that of entire sanctification. This is shown by his own admission as well as by the language he uses during that period. He says of his experience: "Sometimes I confounded it (justification) with sanctification, particularly when I was in Georgia."—Works, Vol. 8, p. 108. In 1765 he also says of himself and of his seeking God in 1725-7: "I longed to give God all my heart. This is just what I mean by perfection now. I sought it from that hour." (Journal, May, 1765.) He also says: "By salvation I mean a restoration of the soul to its primitive health, its original purity, the renewal of our souls after the image of God in righteousness and true holiness. This implies all holy and heavenly tempers, and by consequence all holiness of conversation."

2. Wesley distrusted his feelings in esti-

am rarely led by impressions, but generally by reason and Scripture. I see abundantly more than I feel. I want to feel more love and zeal for God."—Works, Vol. 13, p. 62.

With regard to his experience of entire sanctification, there are three questions which present themselves: (1) Did Wesley personally experience what he so clearly taught and so persistently urged upon others? (2) If so, when did he obtain it? (3) Did he ever publicly profess it?

1. There is no doubt about his having the personal experience of entire sanctification. His letters and all his writings breathe the essence of holiness. He was so full of it that it does not seem to be worth the room in this article to attempt to prove the fact.

2. It seems regrettable that the question as to when he experienced it cannot be answered more definitely. In 1744 he writes:

I found such light and strength as I never remember to have had before. I saw every thought as well as every action or word just as it was rising in my heart, and whether it was right before God or tainted with pride and selfishness . . . I felt such an awe and tender sense of the presence of God as greatly confirmed me therein, so that God was before me all day long. I sought and found Him in every place, and could truly say when I lay down at night, "Now I have lived a day."

It is clear from this that he professed the experience in 1744, but it is also unrea-

sonable to suppose he did not have it before that. It would be more consistent to suppose he obtained it in 1738, when most authorities think he was justified, than to deny that he had it in 1744.

3. In 1771 he wrote:

Many years since I saw that without holiness no man shall see the Lord. I began by following after it. Ten years later God gave me a clearer view than I had before of the way how to attain it, namely, by faith in the Son of God. I immediately declared to all, "We are saved from sin, we are made holy by faith." This I testified in private, in public, in print, and God confirmed it by a thousand witnesses.—Vol. 7, p. 38.

Wesley's position was that of a lawyer rather than that of a witness. He could not afford to weaken his case by personal testimony. He wrote, planned and lived for the future of the holiness movement.



BE NORTH RECTORY, WHERE JOHN WESLEY WAS BORN

man could not have brought to pass! Under the mighty praying of Jesus "the heavens opened, and the Holy Ghost descended upon him in the form of a dove."

Many and mighty were his deeds, but none were so mighty as the source from which they sprang—his *almighty praying*. His life on earth was pre-eminently a life of prayer. His history is epitomized in the passage which says of him (Heb. 5-7) "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared." And His chief business in heaven was his loved employ on earth, for "He ever liveth to make intercession for us." What higher enconium can there be upon prayer?

The Holy Spirit Himself, the great earthly intercessor, was given to the disciples in answer to prayer. And again it is written as they "prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost," (Acts 4: 31). But these wonderful exhibitions of divine power did not suffice them. They felt that it was still just as necessary for them to pray as ever, and notwithstanding they had but recently received five thousand into the church, and multitudes were being added, and that they had more money and material things than they could possibly handle, they *emphasized prayer*, and insisted that the material matters should be turned over to others that they might "give themselves continually to prayer, and the ministry of the word."

No man ever knew more of the wonders of prayer than St. Paul. This was his one work above all else that he did: "praying night and day exceedingly." No man can read his life without seeing the power of prayer in his estimation.

Now to the point: do we so estimate prayer? If so, do we show our faith by our works? Do we really *know how to pray*? how to get hold of the mighty arm and power of God? Do we know the way to God? Have we audience with the Most High? Have we the "open reward" which comes from the "secret" prayer? How many of us modern Christians—upon whom the ends of the world have come—men who ought to outstrip all others in spiritual achievement even as we excel all the past in opportunity and endowment—how many do as well in secret prayer—the primary duty in Christian living—as did Daniel twenty-five hundred years ago? or as David nearly three thousand years ago? David was a busy king and yet he found time to pray "morning, noon and night;" indeed, he "arose in the night to give God thanks," and "prevented the dawning of the day." Daniel prayed three times a day, even at the risk of losing his life! Do we? Does one in a hundred?

We roll up our eyes and sing:

"O the pure delight of a single hour
Which before Thy throne I spend"

when the truth is, that most of us never prayed "a single hour" consecutively in our lives!

How about public prayer? Does the Church in general magnify prayer? Is the "prayer-meeting" the liveliest, the warmest, the most crowded, the best loved place and hour of the week? Do we really believe that "if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." And yet Jesus said it.

Something is wrong somewhere; where is it? Have we forgotten how to pray; or has God forgotten to be gracious? Who is to blame for the no praying, the prayerless praying, for the unanswered praying? Is it I, Lord? Reader, is it thou?

HOW TO PRAY

By Rev. C. L. Chilton

PART IV

The writer believes it may be said with truth, that *the best thing the best man ever did*, either for himself or the world was to *pray*—that is, to pray aright. The Scriptures assure us that the "effectual fervent prayer of a righteous man *availeth much*." This is not the opinion of the world, either in the Church or out of it, but it is God's statement. The world will always love its own, and laud its mighty heroes and their glorious achievements, but no material forces have ever wrought such mighty wonders as have been done through prayer. We have "wrought out many inventions" and it is popular to glorify the material wealth and progress of the world, but when Sir Isaac Newton discovered the law of gravitation and thus unlocked the secrets of nature and laid the foundation of inductive philosophy and modern science, he never did a thousandth part as much for the world as that despised and forgotten man in the prison at Rome by whose mighty praying the heathen world was "turned upside down." The one opened the door to worldly knowledge and wealth, the other opened the

gates of heaven, and unlocked the treasury of the skies!

The power and possibilities of nothing are so great as those of prayer. It is said of the children of Israel in bondage that "they cried," and the Lord heard them, and sent them deliverance. No earthly record contains the names of those glory-less heroes, and yet they did by their praying what all the armies and enginery of the world could not have accomplished—prayed three millions of people out of slavery! Later, in the time of their rebellion—when the wrath of God was kindled against them, *one man* saved the whole nation by his mighty praying. What earthly power like that which Elijah possessed when "he prayed earnestly that it might not rain," and the heavens were shut up for the space of three years and six months? "And he prayed again, and the heavens gave rain." What earthly power could have brought the Jews out of Babylonish captivity? and yet Daniel *prayed them out*. And what shall be said of the prayers of Hannah, of David, of Asa, of Jehoshaphat, of Hezekiah and a host of others who through prayer accomplished what all the forces of nature and all the skill of

Waters From the Sanctuary

Mrs. May Anderson Hawkins,
Avondale, Ala.

In Heaven But not Of Heaven.

PART I.

The following article, under the above caption, is worth a careful reading. It appeared some twelve years ago in the Christian and Missionary Alliance.

The secret of the successful and consecrated labors for God of General Booth, of the Salvation Army, is here given.

May we each receive the same mighty impulse Godward from reading of the vision given to this earnest-hearted man, that came to him through seeing the vision. He begins thus:

I had a very curious vision the other day, and I have been much perplexed whether or no I should give it to my friends. The chief difficulty I find respecting it is that it seems to lay me open to the charge of uncharitableness, in seeming to shut out of that Blessed Land a great multitude who are expecting to go in thither, and that, too, with a flourish of trumpet, because I portray the Gate narrower than the Bible is supposed to make it. In this it will be considered, perhaps, that my vision is at fault, and, therefore, somewhat misleads; but on its behalf I may suggest that as heaven is, as the negro said, "a mighty big place," it may be only some special part of the vast Continent of Blessedness that is referred to.

In my vision I thought that, so far as the world was concerned, Agur's prayers were answered in my circumstances, for I had neither poverty nor riches. All my wants were supplied. I had leisure, and friends and home, and all that was really necessary to make me happy.

Then I thought that I was, as I have already said, a Christian; most of my more intimate friends professed to be the same. We visited together at each other's houses, joined in amusements, business, politics, and many other things. In short, we bought and sold, and married and gave in marriage, and acted as though the world we were in were going to last forever.

I thought that I took some active part in religion; indeed, I considered myself quite a shining light in society. I attended meetings and services always on Sunday, and I took some active part in teaching the children Christian truths. Now and then not very often, I visited the sick in a friendly way, and, in addition to these good deeds, I gave a little money to support religious work around me.

In all this I was quite sincere. I had no notion of playing the hypocrite. In fact I did not do so. It is true I did not stop to think what Christianity really was, although I talked freely enough about it at times, and pitied people who did not profess it. I seldom, if ever, considered what were the claims of Jesus Christ and the poor world about me, although I heard them occasionally discussed in my presence. I had gotten into a certain rut of thought and action and profession, and

I went on from day to day, hoping that all would turn out well at the last.

But in my vision I thought that, without any apparent warning, a dangerous fever seized me. I went down most unexpectedly, and before I knew where I was, I was pronounced by the family physician to be in a serious condition; in fact, I was in a few hours brought to the verge of death. This was a serious business, indeed. Everybody about me was in the greatest confusion, and those who loved me were paralyzed with despair. Some bestirred themselves, the ordinary medicines were administered, there were consultations with other physicians, a hurrying from far and near of the members of my family, many suggestions as to remedies from my numerous friends and acquaintances, together with the most careful nursing which money or affection could procure, but all proved in vain.

I felt it so myself, and yet I did not feel anything very much. Whether it was the suddenness of the visitation, or the benumbing character of the disease, or the effects of the narcotics which the physicians gave me to procure sleep, or reduce the fever, or soothe the pain, I cannot tell; but strangely enough, I seemed to be the least disturbed person in the household. I felt as though I were in a dream. I knew I was ill,—dangerously ill—for a relative insisted on my being informed of my real condition, and yet I was not disturbed about the fact. I thought I should recover. Most people do, I suppose, until the hand of death is actually upon them. And if not, what need had I to distress myself, for was I not a Christian? Had not Christ died for me? Had I not been converted, and did I not believe the Bible? What need had I to fear?

And then again, was I not continually hearing hymns sung and prayer offered that I might be restored, and if not, that I might pass away without suffering, and have a very good time of it in heaven? How could I be much distressed?

But even if disquieting thoughts did cross my mind,—for I could not help questions arising as to whether I had truly followed Jesus Christ, and done my duty to a perishing world with my time and influence, and money and family; and questions would come and go that were very difficult, indeed, to answer, yet it was all in a dreamy way. How could it be otherwise, with the burning fever lapping up the vital current, and my brain all benumbed, and my energies laid prostrate? I consequently readily acceded to the suggestion made in reply to my complaint that I had not much joy, that my condition prevented this; and I felt, moreover, that if I were not "ready," I had neither thought nor energy to begin so serious a business over again as the salvation of my soul. Besides, how could I confess that I had been mistaken all these years, and that my life had been a failure? No! it was too late, and I was too ill for any such confession.

One thing I could do, and that I did, I cast myself, with what force of soul I had left, on the mercy of my Savior, and again and again repeated a couplet which has always been a favorite with me:

"I am a poor sinner, just nothing at all,
But Jesus Christ is my all in all."

It was with this very sentence on my lips—a sentence taken up and reproduced in the memorial service, held on the following Sabbath,—that a cold numbness seemed to come creeping over me, and a great difficulty of breathing seized me. My friends were alarmed. I read it in their faces. Some fell on their knees and broke into prayer, while others wept, and my dear ones moistened my lips and kissed my brow.

Meanwhile, a strange faintness seized me. I lost my consciousness. My next sensation was altogether beyond description; it was the thrill of a new and celestial existence. I was in heaven!

After the first feeling of surprise had somewhat subsided, I looked around me, and took in the situation. It was, beyond anything of earth, delightful; and yet, some of the more beautiful scenes and sounds and feelings of the world I had just left appeared to be repeated in my new experience in enchanting fashion. Still, I am constrained to say that no human eyes ever beheld in such perfection, such beauty, no earthly ear ever heard such music, no human heart ever experienced such ecstasy as it was my privilege to see, hear and feel in the celestial country.

Above me was the loveliest of blue skies; around me was an atmosphere so balmy that it made my whole physical frame vibrate with pleasure. The bank of roses on which I found myself reposing, had flowing by it, the waters of the clearest, purest river, that seemed to dance with delight to its own murmurings. The trees that grew upon the banks were covered with greenest foliage, and laden with most delicious fruit—sweet beyond all earthly sweetness—and, by lifting up my hand, I could pluck and taste; while in every direction above and around me the whole air seemed not only to be laden with sweetest odor coming from fairest flowers, but to be rendered animate with sweetest sounds, and filled with fairest forms; for, floating about me, were beautiful beings, whom I felt by instinct were angels and archangels, seraph and seraphim, cherub and cherubim, together with the perfect and blood-washed saints who had come from my own world, sometimes far and again coming nearer. The whole sky at times appeared to be full of white winged, happy, worshipping, joyous beings; and the whole country, apparently of limitless extent, was filled with a blissful ecstasy that could only be known by being realized.

My own sensation may, perhaps, be imagined.—At first I was swallowed up with a sort of ecstatic intoxication, which feeling was immediately enhanced by the consciousness that I was securely landed in heaven, that I was safe, saved, to suffer and sin no more.

"Far from a world of grief and sin,
With God eternally shut in."

And then, strange to say, a new set of feel-

ings began to creep over me. Marvelous as it may appear, I felt somewhat lonely and a little sad, even in the midst of this infinitude of felicity, for, up to this moment, I was alone; not one of the bright beings who were soaring and singing in the bright ether above me, or who were hastening hither and thither, as though bent upon some high mission, had spoken to me or approached me.

I was alone in heaven! And then, in a still further and yet more mysterious way I appeared to feel in myself a sort of unfitness for the society of those pure beings who were sailing around me in indescribable loveliness. How could it be? Had I come there uninvited, or by mistake? Was I not counted worthy of being a partaker of this glorious inheritance? It was indeed a mystery.

My thoughts went back to earth; and all before me, as though unfolded by an angel's hand, the record of my past life was unrolled before my eyes. What a record it was! I glanced over it, and in one glance seemed to master its entire contents; so rapidly, indeed, that I became conscious of a marvelous quickening of my intellectual powers. I realized that I could take in and understand in a moment what would have required a day with my poor, darkened faculties when on earth.

Well, with my quickened mind, I saw, to my delight, at that very first glance that this register of my earthly existence—the Divine biography of my life—contained no record of any of my misdeeds before my conversion; indeed, that part of my life seemed to be very much a blank. I further perceived that neither was there any record of the sins I had done since that time. It was as though some friendly hand had gone through the roll and blotted out the record of the evil doings of my life. Now this was very gratifying. I felt like shouting the praises of God, who had delivered me from the pain of having these things staring me in the face in this beautiful, holy land, among all these holy beings, where, it seemed to me, that the very memory of sin would defile.

Nevertheless, a second glance at my "roll" appalled me, for was there not written therein—leaving out, as I have said, what appeared to me the sins of *commission*—the exact daily record of the whole of my past life! Nay, it went much deeper, for it described in full detail the object for which I had lived, my thoughts and feelings and actions; how and for what I had employed my time, my money, my influence, and all the other talents and gifts which God intrusted me with to spend for His glory and the salvation of the world.

Every chapter of this roll carried back my thoughts to the condition of the world I had left; and there came up before my eyes such a picture of its hatred of God, its rejection of Christ, its wickedness, with all the wretchedness and destitution and abomination, as appalled me. With this vision that arose before me, into my ears there came also a hurricane of cursing and blasphemy, and such a wild wail of anguish and woe, that almost stunned me.

I had seen these sights and heard these sounds before, not too often, it is true, for I had hid myself from them; but oh, they

blinded and stunned me now, for they appeared a million times blacker and viler, more wretched and piteous, than ever they had seemed before! I felt like putting my hands before my eyes, and my fingers in my ears, to shut these things out from sight and hearing, so intensely real and present did they seem. They wrung my soul with sorrow and self-reproach, for, alongside these recollections, the "Roll of Memory" at which I glanced showed me how I had occupied myself during the few years which I had been allowed to live amidst all these miseries after Jesus Christ had called me to be His soldier. I was reminded how, instead of fighting His battles, saving souls by bringing them to His feet, and so preparing them for admission into this lovely place, I had been, on the contrary, intent on earthly things, selfishly seeking my own carnal interests, pottering about my own personal cares and anxieties; and how I had been spending my life in practical unbelief, disloyalty and disobedience to all my most sacred obligations.

I must say I felt awfully. Oh, if at that moment I could have crept out of the "land of pure delight," about which I had sung so much in the past, and could have gone back to the world of darkness, sin and misery, which I had just left, that I might spend another lifetime in that poverty and cross-bearing, while truly following my Lord! But that could not be. I was a fixture; I was in heaven. Heaven must be my abode forever; and, contradictory as it may seem, this thought filled my soul with unutterable regret.

And then came another thought, wilder than any that had gone before it. (You must recollect that it is a vision which I am relating.) It was this: Would it be impossible for me to obtain a commission, or rather permission, to go back to the world, to that very part of it from which I had come, clothed in some human form, and live my earthly life over again; live it in a manner worthier of my profession, my Christ and my opportunity? Could this be? At that moment, if an answer in the affirmative could have been brought to me, I would have willingly forfeited my heavenly blessedness; I would gladly have undergone ages of hardship, ignominy, poverty and pain; I would have given a million of money, nay, a world, had it been mine to give! But I could see no hope of such a second probation. What was to be done?

I had not been thus musing for many seconds, for thoughts appeared to flow with remarkable rapidity (as I have said) in this new world, when, quick as lightning flash, descended one of those bright inhabitants which I had watched floating far off in the clouds of glory, and stood before my astonished gaze.

I can never forget the feelings with which this apparition inspired me. Describe the shape and features and bearing of this noble form I cannot, and I will not attempt it. He was at the same time angelic and human, earthly and yet celestial. I discerned, therefore, at a glance that he was one of the blood-washed "multitude," who had "come out of the great tribulations" of earth, and I not only judged from a certain majestic appearance which he bore, but from instinct I felt

that the being before me was a man, a redeemed and glorified man.

He looked at me and I could not help but return his gaze; his eyes compelled me; and in doing so I confessed to being ravished by his beauty. I could never have believed the human face Divine could have borne so grand a stamp of dignity and charm. But far beyond the entrancing loveliness of those celestial features was the expression through every lineament of that countenance, and through those eyes that were gazing upon me. It was as though that face was only a sunlit window, through which I could see right into the depths of the pure, benevolent soul within. I don't know how I appeared to my beautiful visitor; I know not what form I bore, for I had not, as yet, beheld myself mirrored anywhere since I had doffed mortality for immortality. I evidently had a deep interest for him, an interest that seemed of a saddening kind, for his features seemed to me to grow almost sorrowful as I lay there with my eyes fixed on him by a fascinating spell.

He spoke first. Had he not done so I could never have summoned courage to address him. His voice was soft and musical and fitted well with the seriousness of his aspect. I understood him almost before I heard his words, although I cannot tell now what language he spoke. I suppose it was the universal language of heaven.

This was the substance of what he said: My arrival was known throughout a certain district of the celestial regions, where were gathered the ransomed spirits who came from the earthly neighborhood where I had resided. The tidings of my arrival had been flashed through the heavenly telephone, which spoke not in one ear only, but in every ear in that particular region. My name had been whispered on every hillside and echoed in every valley, had been breathed from every tree and flower, had sounded forth at every turn of the golden street, had been articulated in every room of every mansion, and proclaimed from every tower and pinnacle of the stupendous temple in which these glorified saints day and night present their worship to the great Father.

All who had known me on earth, all who had any knowledge of my family, my opportunities for helping forward the Kingdom of Christ, whom they worshipped and adored, were burning to see me and hear me tell of the victories I had won and the souls I had blessed while on earth; and all were especially anxious to hear if I had been the means of bringing salvation to the loved ones they had left behind.

All this was poured in upon my soul. I knew not which way to look. Again and again, I remembered my life of ease and comfort. What could I say? How could I appear with the record of my life before these waiting spirits? What was there in it better than the record of self-gratification? I had no martyr stories to tell, I had sacrificed nothing worth naming on earth, much less in heaven, for His dear sake!

No wind serves him who addresses his voyage to no certain port.—Montaigne.

LIVING WATER

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EDITORIAL

We begin with this issue a series of articles on the Needs of the Holiness Movement. The contributors to this department will represent almost every section of the Pentecostal work south of the Ohio river, and possibly some from the Northern and Eastern sections of the country. We trust that our readers will read these articles very prayerfully, and ever keep in the attitude of learning, in whatever school God may see proper to locate them. Any of our readers are at liberty to write a brief article for this department, embracing from fifty to one hundred words. To be sure, we cannot promise to publish everything that is written, but we will endeavor to select the best for the paper from whatever source it may come. Our desire is to furnish our readers with the choicest articles, either original or selected, that the literary market affords. Wherein we fail in this respect is due to our want, either of sufficient time to gather this material, or ability in selecting it. We are thankful for the many words of approval which have come from every part of the field. To God be all the praise. Bless His holy name for the privilege of having some part in this great work! Pray for us.

On The Wing

We closed the camp-meeting at Fulton, Ky., Wednesday night, July 8th. There are a number of people at Fulton deeply interested in the extension of the Pentecostal Movement. We were the recipients of many kindnesses while there, for which we are thankful. A number were added to the Holiness Movement, and steps are being taken to push the work aggressively in this section of the State. Evangelist W. N. Matheny lives near Fulton. He is preparing to devote himself more exclusively to the evangelistic work.

We began at Hopkinsville, Ky., July 10th, where we expect to remain until the 23rd, at which time we are to go to Lebanon, Tenn., beginning there the 24th. Just starting here, we cannot tell much about what the prospects are, excepting that God is true, and the faithful administration of the Word is always

blessed. We hope to see a gracious victory at this place. "We are well located in a beautiful grove almost in the heart of the city. We shall be glad to see as many of the friends attend from adjacent sections as possible. Board and lodging has been secured for all who wish it at 50 cts. per day. If you are interested in the extension of the Pentecostal work in this part of Kentucky, pray much for this meeting, and come if you can.

We shall probably have the largest attendance of campers at the Lebanon camp-meeting this year that we have ever had. Let all those who wish tents notify us at once, so that we can provide a sufficient number.

Beware of Debt.

We have seen so much hurt to the cause of Christ on account of good men and women becoming hopelessly involved in debt, that we feel like continuing to emphasize the need of reformation on this subject. We are not writing now about dishonest people, but refer to those who are sincere Christians, but not as careful as they might be in incurring financial responsibilities which they are unable to meet. We would not lay a single burden on those devoted souls who became tangled in the meshes of debt before they awoke to its evils. To such we only say, go to your creditors, look them squarely in the face, and tell them just how you are situated, and say to them that if the Lord ever blesses you so that you can, you will pay every dollar that you owe, and beg their pardon for any mistake that you may have made in buying too freely on a credit. There may be cases where possibly no blame is attached to the debtor, where people, out of the kindness of their hearts, endeavored to credit others to such an extent that they failed themselves. Such persons meant kindly, but are suffering the penalty for others' neglect. Let us all beware of debt, and be very slow to assume any financial obligation which we are not able to meet.

The Presbyterian, in writing on this subject, says: "Debt is a troublesome factor in human life. It is easier to get into it than it is to get out of it. Wisdom says, avoid it; run not into it hastily or suddenly; or if it has been incurred, pay it off as soon as possible, and keep out of it.

"Every man thinks he is the best judge of his circumstances, and does not take kindly to advice from outsiders, but the wisest of us would do well to heed the voice of experience. Thousands have suffered because they thought themselves wiser than others. Ruined reputations and business follow heedlessness about going into debt. Numbers contract a habit of borrowing, and with the multiplication of their wants, larger and larger sums are obtained, until complete disaster overtakes them, or if some of them manage to keep things afloat during their lifetime by various expedients, they leave bankrupt estates behind them and financial ruin to their dependents.

"Debt is one of the crying evils of the day. Churches and homes suffer from it, as well as society and business. There is need to emphasize anew Paul's practical principle: 'Owe no man anything, but to love one another.'"

Dying Daily

After Sanctification there are many weights, hindrances and manifestations of the life of nature to which we must be crucified if we attain unto the highest measure of the life of the Spirit. These habits, inclinations and out-croppings of the natural life must not be confounded with the carnal mind, or inbred sin, for all sin is removed through the cleansing blood of Jesus, while the crucifixions of which we speak are a gradual work, extending perhaps through the entire life. We die to sin when we definitely commit all to Christ, and take Him for our portion; but as we go on in the sanctified life there are many things to which we must die if we are really made conformable unto His death. There are many natural rights, preferences and desires, to which we must die if we follow Jesus as set forth in Phil. 2: 5-8. These crucifixions come not merely for our own personal benefit, but they are the result of following Him who "pleased not Himself," but lived and suffered for others. Natural self rights and desires, as well as things not right, must be daily given up for others, and this involves more or less crucifixion.

The following editorial paragraph from the Christian Standard is to the point:

"'Dying daily' is to become the habit of the sanctified. Not that this implies a daily continuance of some unfinished process in the mortifying of sin. For that death is by the great apostle, likened unto the death of Christ 'once for all.' (See Rom. 6: 10, 11.)

"But when this same apostle speaks of dying daily, he refers to the wholly different matter of sacrificing his pleasures, his possessions and his proper rights as well as jeopardizing his life itself, for the sake of Christ and his gospel and for souls. Now Paul was not meant to be an exception in this (save in pre-eminence,) but rather a pattern for us all. You will recall that in one place he distinguished between 'counting' all things loss, and really 'suffering the loss of all things.' The former of these is the consecrating all upon which God receives us and sanctifies us, the latter is the holy fidelity with which we are enabled to meet the tests and demands that are sure to come in the way of holiness.

"We would emphasize 'daily,' because if we are truly fixed and progressing in holiness crucifixions will be chronic rather than occasional. And our love of the cross will abound under the inspiration of knowing that we are suffering for others rather than for our own sins, and that our dying instead of being either penalty or calamity is an offering on our part that others may be saved.

"The phases or stages of daily dying noted above, give us, perhaps, the general order in which we may expect to be thus tested and crucified: Pleasures (with time and convenience); Possessions (see I John 3: 16, 17); Proper rights and physical life itself. None of these have any virtue unless necessary, nor have they any merit unless voluntary."

The worldly man places the emphasis upon external things, while the spiritual man stresses the inner things. The one worships at the shrine of material things about him; the other has his life "hid with Christ in God," has "laid up his treasures in heaven, and endures as seeing Him who is invisible." Twenty-four hours association with either will enable you to tell to which class a man belongs, for "out of the abundance of the heart the mouth speaketh."

WORK IN CENTRAL AMERICA

By Missionary Emma Goodwin



"What shall we then say to these things? If God be for us, who can be against us?" (Rom. 8:31).

It has now been five and a half months since we opened the mission in Zacapa, and in that time I have been reminded many times of something which Mrs. Lillian Reeves Todd said about some of the women of China, as she was giving a lecture on missions before the students of the Bible and Missionary Institute in Atlanta, Ga. It was this: "It seems as though some of the women of China do not know any more than great chickens running around." Surely the products of sin and darkness are much the same in all parts of the earth. It has seemed to us many times in our house to house work, we have found women whose minds were so dark, that truly they had no more intelligence than a great, ungainly chicken. And as we have entered the miserable places which serve for a shelter, and sat with them on the dirt floor, or perhaps on a mud brick, and tried to make them understand that they were lost, but that Jesus wants to save them, we have groaned in spirit as we have listened to their indifferent "si senora," (yes madam), but never for one moment have we lost courage, or tired of telling them the story, for where could we find a more lost and needy people than these, who are having their first chance to hear the gospel in its purity?

At first we were kindly received in all the houses because the people were absolutely without knowledge of the reproach of the gospel, but as time went on and the messages were given out at the mission, and in the houses, and wherever there was an opportunity, and people came to hear us and began to understand, then we felt a drawing away; and in some places we were told that they did not want our religion, and that it was useless to try to get them to come to our meetings, as they had no time for such teachings as ours. Sometimes in leaving such places, we have put our arms about the woman who said the unkind things, and by showing that no offense was taken at her discourtesy, she would be disarmed of her ill feelings and thank us for the visit, and perhaps, invite us to come again.

God had some money up in New Hampshire which He said might be used to buy an organ, so as a result there is in the Zacapa Mission, a new Mason and Hamlin. Our dear brother F. G. Toms, of the Central American Mission, Guatemala City, was so kind as to select the instrument and have it sent down to us by two men; it arrived in splendid condition and is much help in the work.

Miss Daisy Iwert, the young lady who is with us for a time (His time) in the work, is a great blessing to us and the work; she sings

and plays and understands how to do so many things which it is necessary for a missionary to know how to do, but best of all, she knows God, and is trusting Him for all things, for spirit, soul, and body. Yesterday I received a letter from her and will take the liberty to copy a bit of it here. She says:

"This past week the priest has warned the people against us, and given out tracts in the market; he said we were good people, but taught a bad religion, and they should not come to hear us at all. Some of course are very fearful, and come, like Nicodemus, to talk about these things when no one sees them. But it seems to me, judging from the attendance last night, that the priest only advertised us more; the room was full, all we could seat, and the door and windows full most of



GOING ON A MISSIONARY TOUR

the time. Praise God! We need more benches. I believe a good number are in hearty sympathy with us, but fear the people and priest. Only God can give them power and strength and boldness for Him."

She also said the children were getting along well. There is a class of children who come to the mission every morning, and Dona Victoria teaches them Bible texts and hymns. They are much interested, and the only difficulty is, they want to stay all day, so they have been limited to one and a half hours each morning. They delight to go with us when we visit in the houses.

Some one said to one of the little girls: "Why do you go to the house of the Protestants? What do you learn there?" And she replied "La palabra de Dios." (The word of God). "And what is the word of God?" And she repeated a line of a hymn she had learned "Jesus has come to seek jewels." Some mothers have come to the meetings and listened to the gospel because the children loved the place so well. "And a little child shall lead them."

One little girl said to me: "Wont you, for the love of God, let us come and live here in your corrodor? The people call us bad names because we come here to learn." The mother of this child is unable to take a step. She

seems to have much interest in the gospel and wishes to come to the services.

I came down to Livingston two weeks ago when Mr. Butler returned from a visit to Zacapa. He is giving out the gospel message with no uncertain sound, not only here, but is fulfilling the command, "And as ye go preach," in the cars, on the boats, in the street, wherever there is an opportunity. Some are saying with those of old "This is a hard saying; who can hear it?" But we believe there are some honest ones who are going through.

Mr. Butler has an interesting Bible class and Mrs. Butler makes an excellent teacher for the children. Last Sunday I had a class in Spanish. Numbers are increasing and there is much to praise God for. Have commenced to visit some and find much joy in this service. Yesterday had a blessed time in a home where there was a blind grandmother. We read to them of Jesus' power to save and heal, and told them He was soon coming back to earth again.

Glory! There is no other subject that I present to these people, that puts such joy in my own soul, as the subject of His second coming.

We believe there are many of the readers of LIVING WATER who pray for us, but if God should give you a special prayer, don't neglect it, and may our united petition be, that the Lord of the harvest will send forth more laborers into His harvest. God bless you all.

Among the people of India there are many who feel the reproach of the contrast between themselves and Christians. Mr. John Jackson, who is at the head of the mission to lepers, was speaking to some Hindoos during his recent tour, and told them about his work. He said the hospital was built with Christian money and was supported by Christians. "I admit," he said, "that we try to make Christians of the lepers and I suppose you do not approve of that, but as we support the hospital we think we are justified in teaching them Christianity." Among the Hindoos was a Government lawyer, of high standing and character, who said he had been surprised and ashamed at what he had heard, ashamed that it should be left to Christians of another country and race to care for "our lepers." "I feel," he said, "that the least we can do is to help them and stand by them." He immediately gave 300 rupees, and promised a monthly subscription as well.—Sel.

When a Karen convert visited America, he was urged on a certain occasion to address a congregation in respect of sending out and supporting more missionaries. After a moment of downcast thoughtfulness, he asked, with evident emotion: "Has not Jesus told them to do it?" "Oh, yes," was the reply; "but we wish you to remind them of their duty." "Oh, no," said the Karen, "if they will not obey Jesus Christ, they will not obey me." —Ex.

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Field Notes.

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

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

Services in the Mission, corner Summer St. and Jo Johnston Ave., every Thursday at 7:30 p. m. and every Sunday at 9:00 p. m. and 7:30 p. m. Sunday School at 1:30 p. m.

Evangelist R. M. Guy has recently held a meeting in Denton, Tex.

Pastor C. L. Chilton, of Union Springs, Ala., is holding a meeting at Linden, Ala.

Mrs. Wilbur Daniels reports that the Lord is prospering the Mission in Birmingham, Ala.

C. L. Bruner has just closed a meeting at Bluff, Ala., and is now in a meeting at Cordova, Ala.

Osark Ark., July 30-Aug. 9, Rev. J. J. Rye in charge, assisted by a corps of excellent workers.

Hudson La. Camp-meeting, R. M. Guy and Mrs. M. E. Bartlett, Aug. 6-16. Hotel accommodations reasonable. J. E. Gaar, Sec.

F. M. Pomeroy and wife are still doing evangelistic work in Texas, but they expect to return to this State soon.

Evangelist E. F. Walker is conducting a meeting at Danville, Ill. His next meeting will be at Rome City, Ind.

Bud Robinson, Will Huff, L. O. Meador and others have been assisting S. Rice in a meeting at West Pullman, Ill.

Indian Springs Ga., Aug. 6-17, workers, Dr. B. Carradine, Nath Thompson, Charley Dunaway, G. W. Mathews and wife, and others.

Evangelist B. Carradine has had a tour of successful meetings on the Pacific coast. He is now engaged in a meeting at St. John, New Brunswick.

Rev. M. M. Pinson reports a fine meeting at Alabama City, Ala. He closed there last Sunday night, and is now at Vernon, Ala., assisting Rev. J. J. Rye in a meeting there.

W. N. Mathoney writes that the meeting to have been held at Uba Springs, Tenn., is postponed to some future date. The meeting was to have begun the third Sunday in July.

T. L. and Lena K. Adams, Patton Ala., write:—"Great awakening here. We are expecting victory for God. Good attendances and seekers at the altar. All join in prayer for us."

The Denton Texas, Seventh Holiness Camp-meeting will be held Aug. 16-27, Revs. G. W. Wilson of Urbana, Ill., Bud Robinson, and W. H. Huff, of Peniel, Texas, leaders.

G. B. Collin, Secretary.

Dear Bro. McClurkin:—Please ask your readers to pray for my dear wife that she may be raised up and given to our little Paul Milburn Taylor who is fourteen-days old. She has been rapidly sinking for three days. Humbly,
Knoxville, Tenn. JAMES M. TAYLOR.

O. S. Gregory Elk, I. T. writes:—"We closed our meeting at Bonita, Texas, with victory, twenty-five at the altar the last night of the meeting, quite a number saved or sanctified. We commenced at Elk, I. T., Thursday night, six at the altar, one saved. Pray for us."

S. M. Manes writes from Waynesville, Mo.:—"Last February F. E. P. Jennings, of the Holiness Church, came into this country. He held a meeting at Big Pracy, Mo., which resulted in 46 conversions. The meetings were held in the Baptist Church. He is the mightiest man in the Scriptures I ever met. I am a Missionary Baptist, but my home is always open to such preachers as Jennings."

Evangelist N. J. Holmes is now engaged in a meeting at Marion, S. C. He will probably go from there to Fayetteville, Tenn., for July 23, then to Brewerton, S. C., Aug. 1st; to Central School House, Laurens Co., S. C., Aug. 14; Atlanta, Ga., Sep. 3rd; Leesville, S. C., Sep. 9th. He reports a good meeting at Anderson S. C.—large crowds, ranging at night from eight to fifteen hundred, and most of the ministers of the town joined in the meetings.

We closed a very gracious meeting here last night. God wonderfully blessed Anderson. Most all of the ministers joined heartily in trying to save souls, regardless of the petty differences in doctrine. I think this will mark an epoch in the history of Anderson. May God bountifully water the seed that have been sown and get unto Himself a great name out of this place.
Luther R. Graham.
N. J. Holmes.

J. A. Tate, Tallahoma, Tenn. writes:—"I am still in the meeting here, assisted by Miss Pearl Thompson, and Miss Ruth Taylor. We have had a hard battle, but the Lord is giving victory at every service. There have been some fifteen or twenty conversions up to last night, and a number have given up their snuff and tobacco. Pray for us. We go from here to Tracy City. There has been great opposition to Holiness here.

Evangelist S. W. McGowan and the writer have just closed a very good meeting at Liverwort, Tenn. We had victory in Jesus. About twenty saved or sanctified. Glory to Jesus! Several old family quarrels were settled and a number gave up their tobacco and some said they would have to quit raising it, glory! There are a few who will clean up and pay the price to go all the way with Jesus. To God be all the glory.
JAMES HUGHES HACKBY.

Thos M. Simpson writes from Dover, Tenn.:—"I am saved and sanctified up to this July 6th. I am on my way to Rives, Tenn., to hold a meeting. Go from there to Anniston, Mo., then to Eastprong Leatherwood just after our home meeting on Lick Creek, Tenn., near Dover, which will be conducted by our pastor, M. W. Charles, and Rev. J. L. Roby. Hope the readers will pray especially for these meetings. Also that my own spirit may be greatly refreshed and strengthened through the power of the Spirit."

E. C. Sanders writes from Jasper, Ala.: We are praising God for His smiles on our mission work here. Bro Ferguson's meeting was a great victory and many found Jesus as Savior or Sanctifier. We have had great victory at each place in the work since last report. The devil has tried us; but raise God! we overcame by the blood, (Rev. 12:11). Glory! God willing, I will hold a meeting at Rehoboth from July 18 to 30. Will all who read these lines join us in prayer that victory may be ours and many be washed in the blood of Jesus. Glory! Dear Bro. Steadman at this place has been praying and working and God is blessing his labors. Will Bro. C. L. Bruner write me his address and Sister Daniels of Birmingham Mission please write me her street number, as I have important business with them. Saved and Sanctified.

Evangelist S. B. Shaw writes:—"We have just closed camp at Urbana, Ill., and are on our way to camp at Miami, Indian Ter. We expected to close at Urbana Sunday night, but, because of interest, continued two nights longer and then closed with many regrets that we could not stay longer. Souls were saved and believers strengthened, and God wrought blessedly. The called workers were Bro. Geo. R. Buck, Pres., Central Illinois Holiness Association; Evangelist G. W. Wilson; Brother J. M. Gailey and myself and wife, with Brother Arthur Phillips and wife as leaders in song. Evangelists Land and wife, and Evangelists Baird and wife, of St. Louis, were also with us, and gave valuable aid. The saints of God were deeply burdened for souls and general and deep conviction was upon the people. How we longed to stay longer with them! Pray that God may water the seed sown and yet give an abundant harvest."

J. J. Jones writes from McEwen, Tenn.:—"The all-day service at Old Union, last Sunday 5th inst., was indeed a real little Pentecost, a good crowd—beginning services at 10:45 a. m., with song and prayer. Then a sermon by Rev. Jno. T. Williams: Subject, "Holiness, without which no man shall see the Lord," which was delivered in a very loving, tender way. Concluded by Rev. M. S. Sebrook. The afternoon sermon was preached by R. E. Smith, of Meridian, Miss., in much power and demonstration of the Spirit, and at its close such testimonies and shouts of victory, as we have seldom heard. Thanks be unto our God who giveth us the victory through our Lord Jesus Christ."

REQUESTS FOR PRAYER.

John Elder, of Princeton, S. C. requests the prayers of the LIVING WATER family that he may be healed of dropsy and heart disease.

A subscriber in Homer, La., asks the prayers of the LIVING WATER readers for that town; also her son and family.

LITERARY.

ECHOES OF GENERAL HOLINESS ASSEMBLY.

Edited by S. B. Shaw.

A full account of the assembly held in Chicago in May, 1901. It contains a number of sermons preached during its sessions. Has the pictures of over 125 prominent Holiness workers. This album of photographs is worth the money. Former price \$1.00. As long as our stock lasts will sell at 50 cts. each post-paid. Order at once.

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Sunday School Lesson

Lesson for Sunday, July 19, 1903.

Samuel's Farewell Address.

I Sam. 12: 18-25

REV. F. R. NUGENT, RICHMOND, VA.

Golden Text:—"Only fear the Lord, and serve Him in truth with all your heart." I Sam. 12: 24.

After Saul's inauguration into office (ch. 10) he seems to have lived a private life (11: 5) until an attack on Jabesh gilead gave opportunity, as well as occasion, for him to exercise his office in delivering his people. This notable victory over the Ammonites (ch. 11) swept away indifference and opposition and Samuel made use of this fitting opportunity to renew the kingdom. Here again he shows his unselfish regard for Saul and the people.

We see Samuel

1. *Placing himself on trial.* (v. 3) Now that Saul was fully started in office his own departure from leadership becomes more decided. As his life service thus closes he puts himself before the people that they may testify against him—a fitting appeal in view of his life and their recent action.

2. *Reasoning.* The choice of a different course from what is God's best choice is always contrary to sound reason. Again and again God had showed His ability to deliver His people without any earthly king so that their present action had no ground for it in their history. And it is so in every individual life. When God has had us in the walk of faith and direct dependence upon Him, He can always reason with us, from His past dealings, about the error of changing our course. Satan and the flesh have always fine arguments in favor of choosing a lower plane of life and service but of course God always has far better reasons than either one. And he will present them if people will lead a listening ear.

3. *Reminding.* The reminder was a rebuke. Love and self sacrifice do not fail to see an act in its true character. In the midst of Israel's rejoicing on account of victory Samuel tells them of their choice. The mere fact that God blesses a person is not, in itself, full proof that everything is pleasing to God. There are some wrong choices that God can overlook. They may not involve actual sin but only inferior service, faith, separation and as a result, inferior blessing. So, in His mercy and love God blesses all He can, yet in His justice He withholds now and forever the results connected with the better, or best, course. Samuel's reminder may have been a last opportunity for Israel to repent and return to God's direct rule. At any rate it shows the people where the responsibility rests and that, though they had left God out, He had not left Himself out. They got what they wanted but they got it from God. Man may refuse God in His free choice of a ruler: he cannot, though, set Him aside from His absolute sovereignty in the affairs of the universe. He who will not, by free choice, enthrone God as King must of necessity consent to His actions as Judge.

4. *Mentioning conditions.* "If" the people, even now, will fear and obey God they can still follow Him on the lower plane. The best place is not the only place but godly fear and obedience are as necessary in one as in another. The soul that has failed God in one choice can nevertheless serve Him in another way if His conditions are met. Rejection of God, and failure, are not always final.

5. *Warning.* (15, 25.) He who turns against God turns God against himself. And sin, whether national or personal, brings ruin. No one can successfully fight against God so far as final punishment is concerned. Against this God has fully warned us all.

6. *Proving.* (16-18.) Samuel was able to clearly prove his standing with God and God's rulership over the powers of nature. Wheat harvest "in Palestine occurs at the end of June or beginning of July, when it seldom or never rains and the sky is cloudless." So a thunderstorm coming in answer to Samuel's prayer became a clear proof of his standing with God and of God being on hand to demonstrate His power. And Israel? They were impressed by this evidence of God, acknowledged their sin, asked Samuel to pray to His God for them and—held on to their self chosen way. True still. God still "confirms the word of His servant" (Isa. 44: 26) in some way but there are some who, if He should even confirm it with a miracle, would still hold on to the wrong way. Some who call for clearer proof of holiness and healing

7. *Encouraging.* (vs. 20-22, 24) God and those who are in touch with Him are quick to acknowledge and encourage any leaning towards the right. God clings to Israel for "His great name's sake." They were and are, His covenant people and if one generation fails He preserves a remnant for His future mercy and faithfulness.

8. *Promising.* (v. 23.) The omission of intercessory prayer for God's people is here set forth in a serious light. If Israel—literal or spiritual—fail, God's correct servant, though grieved and slighted, must not turn away in disgust and cease to intercede for them. Prayer is a duty as well as a privilege. Samuel said: "Sin against the Lord" not against the people. The slighted prophet still held to his prayer and service for the people. So should slighted workers act now.

Lesson for Sunday, July 26.

Saul Rejected as King.

I Sam. 15: 13-23.

REV. F. R. NUGENT, RICHMOND, VA.

Golden Text:—"To obey is better than sacrifice." (I Sam. 15: 22).

The lesson shows,

1. *Backsliding.* About ten years (*Prac. Com.*) have passed since Saul started wisely and humbly to act as king. Since then his ways have changed. Ch. 13: 10, 11 shows a backward step and now he makes another. A backward step, unless thoroughly repented of, soon leads to something else. Saul disobeyed in the matter of obedient waiting and then disobeyed in regard to the Amalekites. When the line is crossed it is easy to get far across.

2. *Boldness.* While Saul was going about (v. 12) doubtless making much of his great victory, Samuel was getting a message from God to deliver to Saul. And when Saul greets him gushingly and with a false assertion Samuel sternly and boldly asks him about the sounds that give the lie to his statement. The servant of God must be bold and courageous enough to tell the sinner of his sin, and when necessary, confront him with the evidences of his falsehood.

3. *Sin betrays the sinner.* The bleating of the sheep and the lowing of the oxen drowned out Saul's loud assertions of obedience. The evidence of his sin spoke louder than he did. And so it must always be. "Be sure your sin will find you out"—at some time. This is a fact no matter what the sinner's opinion of himself may be. The S. S. Illustrator tells of a child who swallowed an orange seed and the doctor could not find it. A little later on he had much difficulty in breathing and began to almost strangle. An opening was made in his windpipe and there was the orange seed in a sprouted condition! Hidden sin time, but it came to light at last—an illustration of sin arising from its hiding place and showing its presence.

4. *Disobedience.* (1) Obedience occupies an all important place. It is not the ground of salvation but a vital outcome from it. Those who emphasize "the eternal safety of the believer" should not fail to also emphasize the fact that willingness to obey must precede ability to believe and that there are some who believe "for a while" (Lk. 8: 13) and then cease. Of course he who keeps on believing keeps on in safety. And when it comes to any line of service none can stay in it except he obediently perform the duties of his office. God could not retain an officer who refused to carry out His will. This was why He rejected Saul. (2) Partial obedience is not real obedience. He who offends in one point is guilty of all. (Jas. 2: 10). Obedience is an attitude as well as an act so that the person who refuses to obey on one point is, by that refusal truly disobedient. Saul said "I have obeyed," (v. 20), but he had not truly done so. (3) No substitution can stand for obedience. God could not take sacrifice instead of destruction (v. 22). Nor will He now. If He calls us to do one thing, no other thing, nor dozen things, will take the place of it. Obedience does the very thing God says do. There can be no compromise here without loss. Those who wish to serve God must also wish to obey God.

5. *Personal responsibility cannot be shifted.* Saul tried to put the blame on the people (vs. 15, 21) but God's record (S. S. Illustrator) of the matter from His stand point (vs. 7-9) says "Saul and the people." He who yields to Satan cannot shirk responsibility and put it on Satan, though some try. God held Adam and Eve responsible as well as Satan.

6. *Obedience to people instead of to God.* (v. 24) "I feared the people," said Saul, and the fear of man ensnared him. (Prov. 29: 25). To carry out man's wishes instead of God's is sure failure and sin. He

and displeases God and every religious leader must sooner or later choose between the two.

7. *Rejection brings rejection.* (v. 23.) God did not reject Saul until Saul rejected Him, but the latter was necessarily followed by the former. And note that rejecting God's Word was what caused God to reject Saul. That is why work and workers fail now—they reject God's Word in some way and so become like Saul. A solemn lesson here, too, is this,—Saul was rejected when he disobeyed and before Samuel told him of it. He had lost his kingdom before he knew it. He was ignorant of his failure or at least the real meaning of it. People are on trial for office without knowing it. And, like Saul, a person can continue in God's work after He has set him aside from office. He continues—but without God's favor and help. Hence the need of God's servants always carrying out His instructions. One or two failures may cost them their position in service. ADDITIONAL POINTS.—God's repentance (v. 11) refers to His change of mind about Saul's kingship. His non repentance (v. 29) refers either to his rejection of Saul or, more probably, to his unchangeable attitude on points of moral right and obligation. His unchangeableness on these caused His change of mind (or repentance) towards Saul. . . . God's command about Amalek is applicable to the Christian's attitude towards "the flesh," or man as ruled by selfwill and animal propensities. The old selfwilled ways must be utterly done away. He who refuses this refuses God. (Gal. 5: 18, 24)

BIBLE QUESTION CLASS

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

Out of these questions and answers. Keep them in a convenient place—a book if possible—and memorize a verse daily. Those describing man's state can be profitably used in convicting the unsaved. Any who wish to send questions to be answered can continue to do so.

WHAT IS MAN'S NATURAL STATE? (CONT.)

"The heart is deceitful above all things and desperately wicked." Jer. 17: 9.

"The wicked are like the troubled sea . . . whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Isa. 57: 20, 21.

"He that turneth away his ears from hearing the law, even his prayer shall be an abomination." Prov. 28: 9.

WHAT AWAITS THE IMPENITENT AND UNBELIEVING?

"Then shall they call upon me but I will not answer; they shall seek me early but they shall not find me." Prov. 1: 28.

"He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. 29: 1.

"Tribulation and anguish upon every soul of man that doeth evil." Rom. 2: 9.

"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25: 41.

"Whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20: 15 (Also Rev. 14: 11.)
The lake of fire does not cause the second death. (*Scofield*) It "is the second death." (Rev. 20: 14.) It does not blot out from existence, for the beast and false prophet, both human beings, are still in existence after spending a thousand years in the lake. (Rev. 19: 20; 20: 10.) I know of nothing in Scripture teaching a deliverance, or resurrection, from the second death.

HOW ARE WE NOT SAVED?

Not by reforming—"Though thou wash thee with nitre (R. V. lye) and take into thee much soap, yet thine iniquity is marked before me, saith the Lord." Jer. 2: 22

Not by good works—"Not by works of righteousness which we have done, but according to his mercy he saved us." Tit. 3: 5.

Not by "trying"—"This is the work of God, that ye believe on him whom he hath sent." John 6: 29.

TO WHOM WAS CHRIST GIVEN?

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

WHY DID CHRIST COME?

"The Son of man is come to seek and to save that which was lost." Luke 19: 10.

HOW ARE WE SAVED?

"By grace are ye saved, through faith." Eph. 2: 8.

"Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16: 31.

"If thou shalt confess with thy mouth the Lord Jesus (R. V. Jesus as Lord), and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. 10: 9.

The Little Boy that Died

By John McCoy, M. D., in the Central Christian Advocate



"I am all alone in my chamber now,
And the midnight hour is near.
And my throbbing heart and the clock's dull tick
Are the only sounds I hear;
Over my soul in its solitude
Sweet feelings of sadness glide;
For my heart and my eyes are full when I think
Of the little boy that died."

The cold winds were whistling around the corner, and the air was full of snow. The weather had been freezing and storming for several days in Kansas City, and we feared an unusually cold spell. Diphtheria had prevailed in the city for several weeks, and the physicians had been unusually busy. About a block away from me there lived a family consisting of father and three children and the father's sister. The mother had been dead a year, since which time the father's sister had kept house for him, and looked after the children. The youngest boy was six years old, was fine looking, and unusually bright; he was the pride of the house and of the neighborhood. He frequently rode out with me, and often asked questions about medicine and sick folks. His mother died when I was out of the city. This he always regretted, for he said I could have cured her. A few days after the storm commenced, this little boy stopped school, on account of his health. Sore throat followed, and a severe case of diphtheria soon developed. I saw him two or three times every day, several times with consultation. I was greatly troubled, for I loved the little fellow tenderly.

He was growing constantly worse, and I had seen him three times during the day. All day long he had been talking about his mother, and had again and again asked for her picture. He asked questions about heaven and the angels that would have puzzled a bishop. Twice I had to steal away from his bed to dry my tears.

I could not sleep that night, although I very much needed the rest. I listened through the darkness and the storm at every passing footman, fearing a messenger from "my little boy," as I often called him. At two o'clock in the morning I heard someone coming hurriedly, and directly there was a knock at my door. The little boy was growing worse, and wanted to see me. I dressed quickly, and was soon at his side. I saw at a glance that no earthly power could save, and told the family so. I broke the news as gently as I could, and then withdrew to another room and appealed to heaven for help. It is easy to pray under such circumstances, and most doctors lift their thoughts and hearts to God at times like this. They cannot well help it. When I returned to the room, I took my seat by the bed, and held his hand while he talked about his mother and looked at her picture. He finally told me that he did not want any more medicine; that he desired to go and be with his mother. He described the sainted woman as faithfully as his father could have. He spoke of her

bright eyes, her dark wavy hair, the curls on her forehead, her sweet voice, her smiling face and her beautiful hands. I could see the loving mother as he drew her portrait, moving around in love and faithfulness in her home.

"We let mama go alone," he said, in broken accents; "but I am going to visit her now. Papa and Eddie and Lillie (his elder brother and sister) and Aunt Belle will all come some day. We will be watching and waiting for you all. Yes—" Then he had to rest, and one of the sweetest smiles that I have ever seen played over his face.

We did what we could for him, and watched and waited. I stayed with the family through the stormy hours of the after part of the night. The winds roared without, the snow drifted along the street, the storm grew in fury as the dawn approached, but these things did not interest us at this time. I held the dear boy's hand for an hour; he requested me to stay by his side. "Mother will be here, doctor," he said: "you hold my hand till she comes." I could not refuse his request, and as the sad moments rolled away, I tried the best I could to pray for the dying boy, and for us all. He turned his face towards the window and saw the light; day was dawning. "Pretty soon," he said: and pretty soon, sure enough, he threw up his little wasted hands as if startled, his eyes flashed wide open, his lips parted, and in the little one's last impulsive effort, with surprise and transport in his voice, he exclaimed: "Yonder comes mamma." Then he folded his hands across his breast, and a sweet smile played over his face. I did not need to hold his hand longer.

I do not know what he said to the angels at the crossing of the roads, but I know that they told him and his mother which way to go.

Pardon me, reader, that my eyes are full of tears, and let me close this paper with a verse:

There are little feet I loved to meet
When the world was sweet to me
I know they will bound when the rippling sound
Of my boat comes over the sea.
I shall see them stand on the gleaming sand,
Their white arms o'er the tide,
Waiting to twine their hands in mine
When I reach the farther side."
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TESTIMONIES

I praise God for His saving, sanctifying power. He healed me when I was sick. I promised God that if He would heal me I would testify to it. I want the world to know that God can heal. I am fourteen years of age. LULA BENNETT, Wesson, Ark.

I feel that it would be to the glory of God for me to write my testimony, and that I have neglected my duty by not writing before and letting the world know what the Lord has done for me.

He has wonderfully blessed me and my family. For three years I could not do my housework, but God wonderfully healed me of sick headache and various other diseases and has also healed my children. It pays to trust God in everything.

I want the prayers of all the saints that all my children may be brought to God and follow and trust Him as I do, and that my husband and I may hold out faithful and be humble at Jesus' feet.—Martha L. Bennett, Wesson, Ark.

My first aim is to love and serve God above all else in this world. Another aim is to stay low at His feet until His perfect will, plan and time are clearly revealed.

In 1896, I was converted and sanctified; in 1899, I was divinely called to the ministry, and in 1901, I was given, by my Lord, the command to go as a missionary to a "foreign field," and today the call is as strong and distinct as it was when given. Another aim is, that I will wait and watch for the "opening of the way" for wife and me to go, as His humble servants, to spend and be spent in His service there. Please pray earnestly that we may ever be used for His honor and glory while we remain in this life, and after death spend eternity singing around His throne. In His hand.—Nathan B. Strickland.

I want to say to the LIVING WATER readers that the dear Lord has wonderfully redeemed me from all sin, giving me a pure heart, and a life hid with Christ in God. The Lord wondrously saved and sanctified me seven years ago; but, under the great power of the enemy of my soul, not being instructed in the Word, I went down. I felt the call to gospel work and made my impressions known to my pastor each year for three years, but was at last turned out of the church from which time I went lower and still lower until I had almost reached the bottom. While in extreme wickedness, the Holy Spirit again convicted me and my conscience it seemed would torment me to distraction.

I labored under this pressure for about six months, then yielded again to the Lord of glory. For three days I suffered the most intense agony on account of the giant tobacco habit; but all praise to His precious name! on the first day of last August I was liberated, and have been free ever since. Doors are opening for me to preach the word, and God is blessing the effort. I stand ready to

do work for my Lord wherever and whenever He directs. I want God's saints to pray for me that I may be able to learn more of the Word of God and be useful in His vineyard. Yours and His, J. M. Byars.

DEATHS

Andrews.

Mrs. Minerva R. Andrews (nee Matthews) was born near Trione, Tenn., Feb. 28, 1818, and died near Priest, Williamson County, Tenn., April 2, 1903—aged 85 years. She was the last of ten children born to Isham and Mary Sims Matthews. She had two brothers, one grandson, and eight nephews in the Methodist ministry, with two nieces who are wives of Methodist preachers—seven of these are in the itinerant work today. She was married Sep. 30, 1840, to John Andrews who went several years ago to his rest above. Four daughters, three of whom are married, deeply mourn the loss of their precious mother.

She was converted at King's camp-ground at fourteen years of age and joined the Methodist Church to which she belonged seventy-one years, sixty years of that time being a member of Thomas' Church on the Bethesda circuit. For some three years or more she has not been able to attend church but up to that time she was in her place doing her part faithfully. From experience the writer knows she was the source of encouragement and strength to many a timid young Christian and blundering young preacher. She was one of the best Christians, and one of the most sympathetic, lovable women I ever knew. Her home, which was one of the hospitable kind, was always open to her many relatives and friends. Often did her nieces and nephews, and their children, to which company I have the honor to belong, enjoy a happy summer, or Christmas holiday in her magnificent home. But no one enjoyed the frolic and fun more than Aunt Minerva. We always went away pronouncing her the best of women and her home the greatest in the land. We didn't know we loved her so well nor did we appreciate the strong influence of her life, so like the fragrance of sweet flowers, until since we became scattered. We shall never forget those bright happy days of long ago which were to us as oases in the desert. They are in memory as sweet incense, reminding us of one beyond the stars who used to laugh with us, sympathize with us, and pray for us. We feel her presence near and all but hear her sweet voice tonight, calling us away from earthly ambitions to a higher service for Christ and to her home with Jesus forever in heaven. "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." A. E. OLNEY.

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FOREIGN MISSIONS

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OUR MISSIONARY PRINCIPLES.

1. The Foreign Missionary Bureau shall be ministerial in character rather than legislative.
2. To give the gospel as a witness to the present generation.
3. To seek always the "regions beyond."
4. To be a transmitting agency for the friends of missions for their contributions, while the responsibility of the missionaries' support rests upon the individuals, churches, or missions sending them out.
5. To emphasize as the supreme qualification for missionaries, a conscious knowledge of salvation through Christ, the definite infilling with the Holy Spirit, and a personal trust in God for financial support.

THREE DISTINCT FEATURES OF THE PENTECOSTAL MISSION.

1. They send out only those who profess to have received the Holy Spirit in His sanctifying power.
2. The work is strictly undenominational.
3. The missionaries are required to stand with those who are sending them out in trusting the Lord for their support.

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Do you wish to take part in this forward movement in behalf of perishing millions? Maybe the Lord would have you undertake the support of a missionary. If you cannot support one by yourself, perhaps your holiness band, mission, or group of friends could do so. Lay it before the Lord. He will, if acknowledged in all your ways, direct your paths."

For further information concerning the work, address the PENTECOSTAL MISSION, corner Jo Johnston Avenue and Summer Street, Nashville, Tenn.

Send your offerings to JOHN T. BANSON, Treasurer, Nashville, Tenn.

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Emma Goodwin, Zecepa, Guatemala.
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Appointed to go to India in the fall:—

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Miss Pearl Thompson, 313 Woodland St., Nashville, Tenn.
Miss Lizzie Leonard, care LIVING WATER, Nashville, Tenn.
Miss Eva Carpenter, Brentwood, Tenn.

Miss Onie Lewis, Nashville, Tenn., for South America.

Several others have been appointed, but will work in the homeland, at least for a while. All offerings for this work should be sent to the Treasurer, J. T. Benson, Nashville, Tenn.

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Evangelists' Directory

Evangelist Elijah J. Rutherford.
 Texas, Tex. July 20-Aug. 2
 Allie, La. August 7-18
 Kelly, La. Aug. 20-30
 Prescott, Ark. Aug. 31-Sep. 6
 Homer, La. Sep. 11-20
 Solomon Creek.
 Copianna Texas, July 27-Aug. 8
 Red, I. T. Sep. 4-14
 Ada, I. T. Sep. 14-25
 C. B. Jernigan.
 Boland, Collin Co. Texas, July 16
 Mellan, Collin Co. Texas, July 30
 Greenville, Texas, Aug. 7
 Van Alstyne, Texas, Aug. 20
 B. L. Patterson.
 Ebenezer Camp, La. July 24-Aug. 3
 3 of Aug to 13 open.
 Carvosa Ky Camp, Aug. 15-25
 Standing Rock Camp, Tenn. Aug. 28-Sep. 8
 Other meetings but dates not fixed.
 D. D. Adams, Toga, Texas.
 Wakefield, Va., Aug. 1-9
 Flemingburg, Ky., (Cherry Grove Camp), Aug. 10-16
 Denison, Pa., Aug. 20-30
 Spottsylvania, Va., Sep. 2-13
 Plant City and Tampa, Fla., October
 Wilmore, Ky., L. L. Pickett
 Mt. Park, Okla., June 1-15
 Mulkey Grove, Camp, Texas, Aug. 7-18
 How Potter, Crist, 1835 Lincoln St., Topeka, Kansas.
 Maple Mills, Ill., July 30-Aug. 9
 Mt. Sterling, Iowa, Aug. 14-24
 Thayer, Iowa, Aug. 28-Sep. 7
 R. L. Averill
 Howe, Texas, July 22 to Aug. 2
 Sims Creek, Tex., Aug. 14-23
 Prescott, Ark., Aug. 27 to Sep. 6
 Kansas City, Mo., 15-30
 Evangelist Holcomb, Pine Bluff, Ark.
 Woodville, Texas, July 29-Aug. 9
 Cassella, Miss., Aug. 13-23
 Jefferson Springs, Ark., Aug. 23-Sep. 6
 Have two open dates. Can you use them? Write us.
 Evangelist Tillman Hobson.
 Blue River, Ind., July 25-Aug. 10
 Winona Lake, Ind., Aug. 19-25
 Mt. Pleasant, O., Aug. 27-Sep. 3
 Persons desiring my service, please address me at
 Nobleville, Ind.
 B. W. Huckabee, Morgan Mill, Texas, Aug. 6-16
 Greenville, August 10-30
 Colorado City, Sep. 4-14
 Many, La., Sep. 13-23
 Marthasville, La., Oct. 2-13
 Campbell, Texas, Oct. 19-29
 W. B. Godbey, Camp meetings.
 Scottsville, Texas, July 24
 Waco, Texas, Aug. 8
 Greenville, Texas, Aug. 8
 Mount Valley, Kansas, Aug. 15
 New England, September.
 Rev. J. L. BRASHER.
 Cliff Springs, Ala., P. O. Hancock July 20 to 30
 Hartselle, Ala., July 31 to Aug. 9
 Evergreen, Ala., P. O. Massey Aug. 10 to 16
 Clear Creek, Ala., P. O. Gallant Aug. 21 to 30
 Woods, Ala., P. O. Aiverson Sep. 1 to 8
 Rocky Mt., Ala., P. O. Jemison Sep. 12 to 20
 W. McGowan.
 Crooked Creek, Tenn., assisted by D. E. Scott, July 30 Aug. 10
 Lone Oak, Tenn., Aug. 12-22
 Baptist Church, near Archer, Tenn., Aug. 29-Sep. 9
 J. J. BYE CORRECTED.
 Ozark, Ark., July 30 to Aug. 9
 Memphis, Tenn., Aug. 14-23
 Caney Springs camp meeting, Sep. 4-13
 Other dates to follow

CAMP MEETINGS.

ALABAMA.
 Hartselle—July 30 August 9. Revs. J. L. Brasher and A. J. Quattlebaum. A. J. Jones, Sec., Hartselle.
 ARKANSAS.
 7-17. Revs. Bud Robinson and Will W. Beaton leader of song. Hugh L. Clark, Sec.

GEORGIA.
 Atlanta, Ga., Holiness Convention, Sep. 8 13, J. O. McClurkin, and others.
 Indian Springs, Ga., Aug. 6 17, B. Carradine to lead the meeting
 ILLINOIS.
 Bonnie.—Aug. 14 23. Revs. E. F. Walker, L. R. Robinson, E. A. Ferguson, A. Lee Gray, and Miss Etta Inns. E. A. Ferguson, Mt. Vernon, Pres., C. A. McCullough, Sec.
 Bloomington.—Aug. 21 30. Rev. D. F. Brooks, Rev. G. F. Oliver, Rev. G. E. Buck, Treas., Bloomington, Ill.
 KENTUCKY.
 Eddyville.—July 22 Aug. 2. Workers: J. J. Smith, Miss Bertie Crowe, William Yates, song evangelist, and pastor, of Eddyville and Kutawa.
 Central Holiness Camp-meeting Association, Wilmore, Ky.—July 28 Aug. 6. H. C. Morrison and H. G. Scudday: C. M. Humphrey, P. O.
 Allicton—August 1-10. Revs. A. B. Crumpler and J. C. Johnson. H. P. Carpenter, Sec., London, Ky.
 The Lebanon camp-meeting August 6-16. Rev. J. W. Bigham and others will do the preaching, and Rev. G. W. Lynn will lead the singing. We desire a great revival. Remember us in your prayers. B. O. Love, P. O.
 Hampton.—Aug. 5 16. Workers: J. J. Smith, Miss Bertie Crowe, Miss Bettie Whitehead, leader in singing. Rev. J. O. Smithson, home preacher.
 Hurricane Post-office, Tolu, Ky.—Aug. 19-30. Invited workers: J. J. Smith, Miss Bertie Crowe. Rev. J. W. Bigham, preacher in charge. Bro. Will Yates, song evangelist.
 Pentecostal Park, near Glasgow, Ky., Sept. 28 Oct. 4. Rev. H. C. Morrison and others.
 LOUISIANA.
 Ebenezer.—July 24-Aug. 2. Workers: Rev. A. A. Niles, with his co-workers and singer. R. F. Harrison-Luella, La.
 Cotton Valley.—July 24-Aug. 4. Revs. Bud Robinson and Will Huff. A. W. Hodges, Sup., Cotton Valley, La.
 Springs Lake.—July 17 27. Revs. A. A. Niles and J. W. Carter. Mrs. M. Z. Walker, Homer, La.
 MISSISSIPPI.
 Mt. Carmel, North Mississippi Holiness Camp eight miles west of Coffeeville. Aug. 5-15. Rev. W. E. Humphrey and Rev. Bell, Dr. J. Will Smith, Sec.
 Victoria.—September 2 13. Workers: J. J. Smith, Will Yates, with the pastor of the M. E. Church, South, and such as the Lord may send us.
 The South Mississippi Holiness Camp-meeting at McHenry, Miss., will begin September 18th, and continue to the 28th. Rev. W. W. Hopper, Rev. R. A. Breland and L. P. Brown are the leaders of the meeting. A. B. Sandler, Sec. Sandler, Miss.

MISSOURI.
 Fairfield.—At the Holiness church near Wisdom, and seven miles west of Fairfield, Sept. 12 23. Led by W. J. Harney, T. J. Tipton, Pres., W. T. Love, Sec.
 NEBRASKA.
 Kenesaw.—Aug. 31-31. B. Carradine. M. O. Martin, M. D., Sec., Heavswell, Neb.
 OHIO.
 Sharon Center.—July 31-Aug. 9. Revs. F. E. Moorehouse, A. E. Johnson, C. F. English, C. E. Cornell, Miss Ella M. Parks.
 PENNSYLVANIA.
 Titusville.—July 17-26. Revs. David G. Bacon and D. F. Brooks; Mr. and Mrs. A. L. Phillips.
 SOUTH CAROLINA.
 Greenwood, S. C. Aug. 23 Sep. 2, J. O. McClurkin, and others.
 TENNESSEE.
 Lebanon, Tenn., July 24 Aug. 2, J. W. Mathews, J. O. McClurkin.
 The Vincent Spring camp meeting will commence August 16 and continue ten days. Rev. W. J. Harney, of Wilmore, Ky., will lead the meeting, while W. B. Yates, of Sheridan, Ky., will lead the singing. A. L. Ball, Cor. Sec.
 TEXAS.
 Scottsville.—July 24-August 2. Revs. E. F. Walker, W. J. Harney; L. R. Robinson, singer. Dr. A. B. Waskom, President; L. P. Wynne, Sec., Marshall, Texas.
 Plainview, Tex.—July 23d to August 2d. B. W. Huckabee and L. L. Gladney are the preachers, under the auspices of Central Plains Holiness Association, C. J. Menifee, Secretary.
 Woodville.—July 29-August 9. Rev. Sam S. Holcomb and wife, leaders. W. H. Stewart, Secretary.
 Waco.—Aug. 4-14. Revs. H. O. Morrison and A. A. Niles. John Appell, President.
 Greenville.—Aug. 6-16. B. W. Huckabee, Dr. W. B. Godbey, Edgar Burkart. E. O. DeJernett, Pres.
 Denton.—Aug. 16-27. Revs. G. W. Wilson, Bud Robinson and W. H. Huff. G. B. Collins, Sec.
 Coffeeville.—Aug. 28-Sept. 6. Rev. W. J. Harney leader. J. A. Riehey, Pres.; J. A. Christian, P. O.
 VIRGINIA.
 Wakefield.—July 31 Aug. 9. Rev. L. L. Pickett in charge, assisted by others.
 Essex Holiness Camp-meeting will be held Aug. 2nd-11th. Rev. J. W. Hyper, and others will be the workers. Address R. James Brooks, Dunbrook, Essex Co., Va.

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