

# LIVING WATER

"CALL UNTO ME, AND I WILL ANSWER THEE, A NEW THREE GREAT AND MIGHTY THINGS, WHICH THOU KNOWEST NOT."—Jer. 33:2.

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## An Open Door The Mission to the Varlis

(Bro. Codding writes that they have selected the Varlis tribe as their field of labor. The following description of them written by R. D. Bannister in the India Alliance will be of peculiar interest to all friends of Pentecostal Mission work.—ED.)

In the Northern part of the Western Ghats, on their western side, and on the strip of territory lying between them and the sea, live an aboriginal tribe called Varlis, the name probably originally being Varalis or uplanders, and probably given them because of their great love for mountainous forests. It is said that the Varlis' love for the forest is so great, that although there may be plenty of waste land ten or twelve miles from the forest, and though they may be very eager to get land, they cannot be induced to go so far from their own woods. They are simple children of nature, whose deep, deep need is, someone to make them acquainted with the living God, who made a nature and them.

This tribe numbers, according to the Census Report of 1901, 261,698 persons. As far as the greater number of these, nearly 90,000 live in the Thana Collectorate, mostly to the North at Dahau and Umbargaon, and over 50,000 in the States connected therewith, viz. 20,140 in the Native State of Jawhar, and 80,588 in the Surat Agency.

There are three sections in the tribe, Murdes, Davars and Nihiris. The first two sections eat and drink together and intermarry, but they neither eat, drink, nor marry with the Nihiris. The first two live in the Northwestern part of the Collectorate, mostly in Dahau and Umbargaon districts, while the Nihiris live in the South. It is largely to these living in the South that the following remarks refer, although they may also refer to the whole of the Varlis tribe.

Some years ago, the Varlis made it known that they wished to give up their nomadic life, and settle down in villages, if Government would give them land. Government, on hearing of their desire, consented to give them land, on condition that some mission would take them up, and civilize them. There was the opening of the door, would some one enter it in the name of Christ? Soon after this, a missionary of the O. M. S. went among them, talked with them, and seeing how desirous they were of settling down, and having religious teachers of themselves, and schools for their children, promised to take up their case. For some reason or other the O. M. S. has never been able to take up work among them. Four years ago, Mr. M. B. Fuller, Mr. L. Outler, and the writer went among them. We had to walk many miles through the jungles, under a hot May sun, to the place appointed for meeting with representatives of the tribe.

They built us a booth of branches of trees, in which to stay, while there. We had a very pleasant time among them, preaching, conversing with them as to their desires for the future, and getting acquainted with their habits. We purposely refrained from making them any promises, lest we should find ourselves unable to fulfil them, and they should be again disappointed. But we took, through these representatives, the names of 800 heads of families, who were willing to settle down in villages, have schools for their children, supporting the masters in simple manner, and be taught religion. I fear, the fact of taking their names must have led them to think we would do something for them, but so far we have not been able, as we have had neither workers nor funds sufficient to warrant our taking up a new work. Oh that

ies they wash in warm water, clothe in the best available garments, then burn amid much music and noise.

The religion of the Varlis consists chiefly in spirit worship. They think that every place is under the care of some spirit, who lives in a tree, or in a stone.

They think of some of these spirits as friendly, and some unfriendly. They know nothing of a Creator, or Supreme Governor. The god they chiefly worship is Vaghya or Vagoba, the tiger god, in the form of a roughly carved tiger, or a piece of wood covered with redlead. Their household god is Hirva usually represented by a bundle of peacock's feathers, or as a hunter with a gun, a warrior on horseback, or a fire-headed monster riding a tiger. They have recourse to their spirits only in order to escape evil, and indeed all their worship takes the form of giving gifts to appease, with never a thought of adoration, and no real prayer. They have no love for their gods, nor do they believe their gods have any for them.

The Varlis are nomads living in small temporary hamlets of grass huts, which are easily made, and as easily pulled down and removed whenever they desire to go elsewhere. The men usually go bare-headed, and wear only a cloth, and the women often wear but one long cloth, one corner of which comes up over the shoulder, and across the breast.

The language of the Varlis is Marathi, except in the extreme north, where they speak Gujarati. The testimony of Officials concerning them is that they are much more honest than other wild tribes, and a Varli will very rarely tell a lie. They are very innocent and harmless, and among themselves, very sociable, and extremely fond of fun. With strangers they are timid at first, but with Europeans whom they know they are frank and very truthful. Their chief bane is liquor.

Some of the Varlis, the Basein Varlis, are settled down, and own land, and in the north some live in towns together with other castes and tribes. The Marathi Kunabis consider them pure, and readily let them enter their houses, or draw water from their wells. Truly a great and effectual door is opened for the Gospel among this simple, and interesting people, and though there may be "many adversaries," yet there is a splendid opportunity to win these people for God. The field is white to the harvest,—who will thrust in the sickle and reap? Whoever will make a self denying, prayerful, and Holy Spirit directed effort to give the Gospel to these people, will quickly be rewarded with a blessed harvest of precious souls. How much longer shall this Macedonian cry to the Church of God be unheeded? How long shall this people grope on in the darkness, when they are crying out for the light? Will not God require an answer from us; will He not require their blood at our hands? Readers are requested to pray earnestly for these people, that soon someone may go among them with the good news of salvation.

(Since the above was written our missionaries have arrived in India and have chosen the above mentioned people as their field of labor.—ED.)



A HOMESTEAD IN INDIA

someone would enter this so widely open door soon; otherwise these poor simple people may lose faith in Christians, and turn to others for help! May God stir up some consecrated heart in the home land, someone who understands a little about farming, and the organizing of people into village communities, to give his life to this work, and may others be stirred up to support the work by prayer and gifts!

The Varlis will be much more easy to reach with the Gospel than the Hindus are, as they are not trammelled by caste, nor are they under the power of the Brahmin priests. They do not recognize the Hindu gods, and they do not consult or employ a Brahmin at births, marriages or deaths. The rites for the purification of women after child birth, are performed by the midwife. The marriage ceremonies, which are curious and simple, are performed also by their women.

Their funeral or cremation ceremonies are also very interesting, but suffice it to say here, that the Varlis bury corpses having sores on them; other bod-

# THE LIFE OF MADAME GUYON

By H. M.

## THE DEATH OF HER SELF-LIFE.

Madame Guyon speaks with no uncertain sound, of a consciousness of having laid herself and her all upon the altar, and of an unhesitating belief that the "Altar sanctifies the gift," but she does not record that at this time there was a great overflow of joy in her heart. Her consecration seems to have been such a real and such a solemn transaction between herself and God, that she dwells much upon it, and calls upon Him to witness that it is an irrevocable act.

In after experiences she tells of the torrents of living water that flooded her soul; of the inexpressible joy that was like a well-spring continually flowing and bubbling over upon all around. The "holy waters" undoubtedly rose again and again upon her till they were "waters to swim in," but this was perhaps an after experience.

At first, the divine seal that was set upon her absolute consecration was *death*—inward crucifixion, and God's own hand seemed to lay the axe unsparingly at the root of the natural life. God seemed to have chosen her for such a special work, and loved her so tenderly, that He let the furnace fires burn until the life of nature was consumed and she could reflect His glorious image. He taught her what it meant to yield herself thus utterly to Him, that renouncing all human strength and wisdom and natural desire, she should find in Him an hundredfold—that in losing her life she should find it, and that all the way she should know the blessedness of being, moment by moment, kept in His love.

She must also learn that His full and complete indwelling in her soul left no room for unholy desires. He is the great displacer, through His cleansing blood and His blessed presence in the heart.

It is often a painful process to learn these heavenly lessons, but Madame Guyon did not hesitate to welcome all that was sent, recognizing God's hand in the chastening, which was tenderly revealed to her as a hand of love. Divine love in its purest sense seemed to pervade her being, and always sweetened her sorrow. A series of physical and moral adjustments came into her life, which resulted in blow after blow, till the pride of nature was thoroughly broken, but in the story of her sufferings we are compelled to feel that "she sinned not, nor charged God foolishly."

First, her beauty was smitten by that dreadful scourge—the smallpox. She says—"My whole body looked like that of a leper, and

those who saw me, said I was a most shocking spectacle. But all the outward divestation was more than counterbalanced by the peace within. My soul was kept in a state of contentment greater than can be expressed. I was so united to God that I would not have exchanged my condition with the most happy prince on earth. Everyone thought I should be inconsolable at this total deprivation of what had been a snare to my pride, but I was filled with a joy unspeakable. I praised God in profound silence." After she recovered, friends tried to have her use something to restore her complexion, but the inward voice whispered—"If I would have had thee fair, I would have left thee as thou wert." So she set aside the remedies that were brought her, and suffered the reproach of her friends; and these were many and bitter, especially in her own family.

God had given her two sons. The eldest, as has been noticed, had been alienated from her, but the younger, a child of four years, she had been able to keep with her and her heart was strongly fixed upon him. He was taken away by the same terrible disease from which she suffered. She says—"This blow struck me to the heart. I was overwhelmed; but God gave me strength in my weakness. I loved my boy tenderly, and though I was greatly afflicted at his death, I saw the hand of the Lord so clearly that I shed no tears. I offered him up to God, and could say with Job, 'The Lord gave and the Lord hath taken away. Blessed be His name.'"

The following year came a similar trial. She had an only daughter, whom the mother says was "as dearly loved as she was truly lovely"—a beautiful child, three years of age, who seems to have loved God in an extraordinary manner. Madame Guyon tells us that she often found her in some corner praying. "And if at any time she discovered that I had been praying without her, she would weep bitterly, and exclaim, 'O, mother, you pray, but I do not pray,' and seem to feel that she had lost something. When we were alone, if she saw my eyes closed, she would whisper, 'Are you asleep?' and then cry out, 'Ah, no! you are praying to our dear Jesus,' and dropping on her knees before me, she would begin to pray too." She was very dutiful and affectionate, and endeared to her father and mother in an unusual manner. But the stricken mother writes: "What shall I say? She died by the hands of Him who was pleased to strip me of all." And the same year and month her beloved father died; both daughter and father, and the little son, not long before, all passed away from her, leaving her heart bleeding and torn, but still recognizing the love—*only love* in Him who smote her.

But God never fails to "temper the wind to the shorn lamb." He did not allow her to sink under these repeated blows. She says: "I had great desire for the most intimate communion with God, and for this my heart went forth in continual prayer. He answered my supplications richly and deeply, sometimes overwhelmingly. My heart was filled with love as well as joy; with that love which seeks another's will, and which is ready to sacrifice its own.

We cannot fail to observe that in all God's dealings with this soul, which He was training, she had the almost constant joy of His presence. Ever since she consecrated herself in the full and absolute sense, she had been sorely tried, sometimes in one direction, and sometimes in another, and through grace had been found faithful. She was always, thus far, carried through the deep waters in the arms of love. They enfolded her and held her close as a mother holds her helpless child. God manifested himself to her in so real a sense that she could every time look smilingly up into His face and rejoice with exceeding joy. Even when her heart was breaking over the loss of her loved ones; she found that truly the "joy of the Lord was her strength."

But many of us in these later days have learned that if we would follow the Lamb whithersoever He goeth, we must die even to our "inward consolations," as Madame Guyon calls them, and we find the joys of God or not God Himself. We gratefully accept and humbly thank Him for the joy that overflows from the sweetness of His presence that soothes like a healing balm, and for the peace that holds us in an awful stillness when the storm rages about us, but the time comes when we must rest down on Him alone, without any regard to our emotions, only that we know *God is*, and that another holds us. We do not ask whether we feel that God is with us, it is sufficient that we know Him as the Unchangeable—our Rock, our Strength, on Him alone we lean and are secure.

Madame Guyon terms this experience, this absence of joy, or any emotion, a state of "privation or desolation," at which at first she was sore dismayed. She had had so much of spiritual sunshine that when the clouds obscured her Beloved's face, she thought He had withdrawn Himself, and naturally enough feared that she had grieved or offended Him whom her soul loved with all the intensity of her being. She says: "I seemed cast down from a throne of enjoyment, and, in comparison with my former state, all was emptiness, darkness and sorrow that went far beyond any trials I had ever met with." Afterwards, however, she saw that God was teaching her *to walk by faith*; that He was the same God, however her feelings varied. "The same yesterday, today and forever." "I have learned," she says, "from this season of deprivation that the prayer of the heart, the earnest desire and purpose of the soul, to be and to do, what the Lord would have us, is precious to Him, and



that prayer offered without joyous emotion is not ineffectual in its results."

She tells this beautiful story of God's dealings with her soul, in one of her poems:

"Twas my purpose on a day,  
To embark and sail away.  
As I climbed the vessel's side  
Love was sporting in the tide.

"Come," he said—"ascend—make haste,  
Launch into the boundless waste."  
Love with power divine supplied,  
Suddenly my courage tried.

In a moment it was night,  
Ship and sails were out of sight—

On the briny wave I lay  
Floating rushes all my stay.

Next he hastened to convey  
Both my frail supports away;  
Seized my rushes; bade the waves  
Yawn into a thousand graves.

Down I went and sank as lead,  
Ocean closing o'er my head.  
Still however, life was safe;  
But I saw him turn and laugh.

"Friend!" he cried, "Adieu! lie low,  
While the wintry storms shall blow.  
When the spring has calmed the main  
You shall rise and float again."

## COMPLETE SANCTIFICATION

JOHN A. ALLISON

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (1 Thess. 5: 23.)

St. Paul in concluding this Epistle, and finishing his list of practical exhortations, sums up by giving expression to his desire for the welfare of his readers by one comprehensive and sweeping prayer for their complete sanctification.

### I. THE NATURE OF SANCTIFICATION.

The nature of sanctification as regards man is that of making a sanctuary of him. Sanctification does not only consecrate man to service of God, but it also fits him for the indwelling presence of God.

Sanctification includes two things:

#### 1. Dedication.

The sanctified man, with all that he has, is dedicated to God. He yields himself up to the doing heartily all the will of God. He is always ready for any use to which God may put him. He lives to glorify God.

#### 2. Sanctification includes purification.

Sin is the great hindrance to the consecration of ourselves to God. Therefore the great preliminary for us is purification, or in other words separation and cleansing from all sin.

Thank God that the blood of Jesus Christ cannot only cleanse from the guilt of sin, but it can cleanse from all the pollution of sin.

### II. THE SCOPE OF SANCTIFICATION.

It is to be complete:

#### 1. In range.

It is to affect the whole being, spirit, soul and body.

(a). The spirit is the highest part of our immaterial nature. It is the breath of life inbreathed by Almighty God in man at his creation. It is also that part of man which is receptive of the Divine communications, and in the regenerate, holds converse with God, and is also the sphere of the operations of the Holy Ghost. The spirit is the seat of the highest thoughts and aspirations possible to man.

(b). Soul. The soul is the lower part of our immaterial being, which belongs in com-

mon to the whole animal creation, and is the seat of the appetites, desires and affections.

The man in whom the animal soul predominates is called in Jude's Epistle, "Sensual, not having the Spirit." (v. 19). The soul is sanctified when it submits itself to the divinely enlightened spirit, when all its appetites, feelings, longings are controlled and regulated by the sanctified spirit.

(c). The body. The Christian's body should be a holy thing. It should be the temple of the Holy Ghost.

We are exhorted by the Apostle Paul in Romans 12: 1 to "present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." The body is sanctified when it is ruled by the spirit, and kept pure from the defilements of sensuality and when its members are made instruments of righteousness unto God. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." (Rom. 6: 12, 13.)

2. Sanctification is not only complete in its range, but in its intensity.

The sanctification of ourselves is to be thorough and complete throughout every part of our being. God requires the full surrender of our whole nature unto Him.

### III. THE SOURCE OF SANCTIFICATION.

The source of sanctification is in God. Sanctification is the incoming of God into the soul. Veritable contact with God turns out sin, and lifts the soul into an atmosphere of holiness of heart and life.

God sanctifies us by breathing into us His Holy Spirit.

### IV. THE END OF SANCTIFICATION.

"Your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

These words do not mean that we are to be made blameless at death, but they mean that we are by sanctification to be kept in constant readiness for the second advent of Christ.

Christ according to the teaching of these words is as surely coming the second time as He came the first time.

"Watch therefore; for ye know not what hour your Lord doth come." (Matt. 24: 42.)

May the Lord help us to live in constant readiness for His second coming.

And we can only do this by being sanctified as taught in the text.

"Faithful is he that calleth (or saveth) you who also will do it." (1 Thess. 5: 24.)

Nashville, Tenn.

### Conduct and Prayer.

E. M. BOUNDS.

Prayer is based on character. What we are with God gauges our influence with God. It is not words so much as what we are that weighs with God. Our conduct affects character and weighs in our praying. Our lives not only give color to our praying, but they give body to it as well. Bad living makes bad praying. We pray feebly because we live feebly. The stream of praying cannot rise higher than the fountain of living. The closet force is made up of the energy which flows from the confluent streams of living. The feebleness of living throws its faintness into closet homes. We cannot talk to God strongly when we have not lived for God strongly. The closet cannot be made holy to God when the life has not been holy to God. The word of God emphasizes our conduct as giving value to our praying. "Then shalt thou call and the Lord shalt answer, Thou shalt cry and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth the finger, and speaking vanity." Men are to pray "lifting up holy hands without wrath and doubting." We are to pass the time of our sojourning here in fear if we would call on the Father. We cannot divorce praying from conduct. " whatsoever we ask we receive of him because we keep his commandments and do those things that are pleasing in his sight." "Ye ask and receive not because ye ask amiss that ye may consume it upon your lusts." The injunction of Christ "Watch and pray," is to cover and guard conduct that we may come to our closets with all the force secured by a vigilant guard over our lives.

Our religion breaks down oftenest and most sadly in our conduct. Beautiful theories are marred by ugly lives. The most difficult as well as the most impressive point in piety is to live it. Our praying suffers as much as our religion from bad living. Preachers were charged in primitive times to preach by their lives or preach not at all. So Christians everywhere ought to be charged to pray by their lives or pray not at all. Of course the prayer of repentance is acceptable. But repentance means to quit doing wrong and learn to do well. A repentance which does not produce a change in conduct is a sham. Praying which does not result in pure conduct is a delusion. We have missed the whole office and virtue of praying if it does not rectify conduct. It is in the very nature of things that we must quit praying or quit bad conduct. Cold, dead praying may exist with bad conduct, but cold, dead praying is no praying in God's esteem. Our praying advances in power as it rectifies the life. A life growing in its purity and devotion will be a more prayerful life.

## AMANDA SMITH—The Evangelist

By an Ex-Missionary

Amanda Smith received the blessing of sanctification in the historic Green Street Methodist Church, New York City, on a golden Sabbath morning when she was the only colored person present. She was distinctly and soundly converted some time before; had heard enough on the subject of sanctification to be intelligent upon it, and to intensely hunger and thirst for its fulfilment in her own soul. Her all was on the altar but the fire had not descended. Satan beset her with sore temptations to prevent her attending that particular morning service, but her heart was hungry for God and she knew that the very finest of the wheat was dispensed at the old Green Street Church, where that wonderful man of God, John S. Inskip, was then pastor.

She tells us that when she made a full surrender of herself to God, her earthly all consisted of her two wash tubs and her flat irons. She was then a widow and supported herself and one-child.

Brother Inskip preached that Sabbath morning on sanctification, making it so clear and plain that God used his words mightily.

"Oh, I see it," Amanda said to herself. "And some way I seemed to sink down out of sight of myself, and then rise; it was all in a moment. I went down and up at the same time. Then such a wave came over me, and such a welling up in my heart, and these words rang through me like a bell, 'God in you, God in you.' I can never describe the blessedness of the love and peace and power, nor what glory filled my soul. It was like a draught of cool water. I wanted to shout, 'Glory to Jesus,' but Satan said, 'Now if you make a noise they will put you out.' The preacher said, 'If God can change these vile bodies of ours and make them look like His own glorious body, in the twinkling of an eye, how long will it take God to sanctify the soul?' I said 'God can do it in the twinkling of an eye,' and as quick as the spark is smitten from the steel I felt the touch of God from the crown of my head to the soles of my feet, and again the welling up came, and I felt I must shout, but again Satan resisted me, as he did Joshua. But the Captain of the Lord's hosts stood close by, and said, 'Take off the filthy garments from him,' and Satan was mad. When I got up to go out, I was so weak I could not stand on my feet, but God strengthened me and when they sang those words:

"Whose blood now cleanseth from all sin,"

O, what a wave of glory swept over my soul. I shouted, 'Glory to Jesus!' Brother Inskip answered, 'Amen! Glory to God!' O what a triumph that was for our King Emmanuel."

As might be expected, this great light that God had kindled in the heart of this humble woman, could not be hid, but before we fol-

low her into the paths of remarkable usefulness into which God led her, let us see what communings with the living God were hers, to prepare her for His work. She says: "Sometime after the Lord sanctified my soul, I became greatly exercised about the Trinity. I could not understand it, and though I read my Bible, I got no help. The people were all very kind but I seemed to meet no one that I felt I could trust for an explanation. But one day when about my work, a voice seemed to say, 'Every blessing you get from God is by faith.' 'Yes, Lord, and if by faith, why not now?'

"I knelt down by an old trunk that stood



AMANDA SMITH

in the corner of the room, and asked God to make clear to me what He wanted me to know. I do not know how long I prayed, but my soul was filled with light under the baptism that came upon me. I came near falling prostrate, but bore up when God revealed Himself so clearly to me. I can't just explain it to others, but God made me understand so that I have had no question since. Praise the Lord! O, what a revelation! Then He showed me the wonderful fatherhood of God, and the efficacy and broadness of the atonement. It seemed to sweep hard by the gates of hell. I saw how easy it was to be deceived by believing in universal salvation without repentance. I was awestricken and wept. I durst not move. My whole being seemed to throb with love and praise. All the points on these lines have been settled since that time, and like Elijah I have been able to go on in the strength of this meat for more than forty days." If the students in our theological seminaries could take such a

course as that, under the direct teaching of the Holy Spirit Himself, the glory of the Lord would burst forth, when they began to preach.

Other and great revelations were given to her from time to time. At one time her cry was, "O, Lord Jesus reveal Thyself." Day and night, this prayer went up for nearly a week, and then she tells us of His hallowed presence, when her heart was running over with love. Truly "He satisfieth the longing soul, and filleth the hungry soul with goodness." Her call to God's work was very distinct. She went forth at first with great shrinking and dread, but she could not disobey the divine command. A heavy cross seemed laid upon her, the weight of which almost crushed her, till Jesus whisper, "Certainly I will be with Thee."

Then follow wonderful lessons in the Lord's providing for her temporal wants. Her little girl is placed in school, and God sends the means; her own wants are met from the same bountiful hand; she often goes forth at the command of the Lord without scrip or purse, but He opens His hand and supplies all her need. Glory to Jesus! "If you trust in Me, you shall never be confounded," is given her and she steps boldly forth.

At first, her work was generally among her own people, in the colored churches of the region around New York and Philadelphia. The ministers were usually opposed to a "woman preacher," and very few were willing to hear of sanctification, so that it was only as God opened the way, and thrust her forth that she could possibly get a hearing. One of the first places to which she went, she was received with great coldness and some open scorn. She says: "The Lord saw I had as much as I could stand up under, and He said when she rose to speak, say, 'Have you received the Holy Ghost since ye believed?' That was the first message the Lord gave me. I trembled from head to foot, but God helped me. There was a large congregation, the galleries and every part of the house packed, but the Lord gave me great liberty in speaking. After I had spoken a little while, all fear was gone, and I seemed to lose sight of everybody and everything, but my responsibility to God, and my duty to the people. The Holy Ghost fell on the people and we had a wonderful time. Souls were convicted and some were converted that night. The next day some one said: 'Don't say anything about holiness here, if you do they will persecute you to death.' Well, I prayed to God all day. That night the church was packed and crowded, and I began to speak with great trembling. I had gone on but a little way when I felt the Spirit of the Lord come upon me mightily. O, how He helped me! My soul was free! The Lord convicted sinners and backsliders and believers for holiness, and when I asked persons to come to the altar, it was filled from all parts of the house. The revival spread for twenty miles around. Oh, what a time it was! It went



from the colored people to the white people. Glory to God! How He put His seal upon this first work to encourage my heart and establish my faith—that He had indeed chosen, and ordained and sent me.

"The meetings went on two weeks, day and night. We would stay in the church till one and two o'clock in the morning. Some of the young men would hire a wagon and go into the country ten miles and bring in a load of people, get them converted, and then take them back." One night she was so weary, the people said they would do without her, and she went to the house of a friend to have a night's rest. But after supper, when they had evening prayers, one and another of the members of the family broke down before the Lord; the mother was sanctified, and all five of the children were converted. When they got fairly to praying, some of the neighbors came in, and soon they were crying out after God.

The first national holiness camp-meeting that Mrs. Smith attended was at Oakington, Md., in 1870. She being in the Lord's way, He led her, cared for her, and used her mightily as a blessing to others. There she met Mrs. Dr. Butler, of North India, and learned about missions in India. Her heart was greatly stirred, and she asked the Lord to help her to educate her daughter and send her forth as a missionary to heathen lands. As usual, she was extremely short of money, only it always came just when the present need was most urgent. She had just two dollars, which she was about to use to get herself some shoes. The devil told her she had slipped out of the meeting for fear she would have to give the two dollars to the mission work. "I closed my eyes and asked the Lord if He would have me give it; then I went straight back to Mrs. Butler and said, 'Will you take two dollars for the heathen?' Then I sat down and said, 'Lord, I thank thee, for I believe I have done right, and He sent a shower of blessings to my soul. O, how it went all through me, like oil and honey.'"

She became a very familiar figure in those national holiness camp-meetings in the early seventies, at Round Lake, Kennebunk, Martha's Vineyard, Ocean Grove, and many other places, where the hosts of the Lord gathered to lift up the standard of holiness.

Rev. John Cookman, Inskip, the sainted Henry Belden, and many other leaders in the movement recognized the stamp of the Holy Ghost, which He had set upon this poor, unlettered colored woman, and rejoiced in the help she gave in proclaiming Jesus.

She sang a great deal in the meetings, and God used her voice to carry His truth home to weary hearts. She dressed in Quaker garb: a grey poke bonnet, and a simple grey dress, sometimes with a small shawl of the same color. She was tall and erect, and a hallowed glow seemed to rest upon the dark face as she stood before an audience and sang:

"All I want, all I want,  
Is a little more faith in Jesus."

Or, "In some way or other the Lord will provide."

Amanda Smith was born January 23, 1837, in Maryland, and became free when a child through the loving insistence of her young mistress, who was gloriously saved a short time before her death. Her gratitude to Amanda's mother led her to secure a promise from her own mother that she and all her children should be made free. This was done; and the family removed to Pennsylvania, which was Amanda's home till after her marriage.

God's leadings are very mysterious, and when He has sanctified a soul, and taken up His abode in that heart, and finds the entire being yielded and plastic in His hands, then He is able to use the humblest instrument to His own glory. Amanda was constantly



MUNICIPAL HALL, BOMBAY, INDIA

meeting people who wished to have her go to their homes and hold meetings. Twice she was urged to go to England, having all expenses paid, but each time she refused, saying it was not likely God wanted to send her across the ocean. The last time she refused, she fell into great darkness; and the Lord showed her she had not taken her orders from Him. She said: "Lord, I must know the cause of this darkness before I sleep. I am in for it all night, and I must know what the matter is." When she really got quiet in His presence, He whispered to her, "You are going about telling other people to trust in the Lord—to trust Him when they can't see Him." "Yes, Lord." "You tell others to do what you are not willing to do yourself. You are afraid to trust Me, and go to England—you are afraid of the ocean." "O, such a sense of shame filled me! I prostrated myself on the floor, and felt I could never look up into His dear face again. I cried, 'Lord, forgive me, and give me another chance to go to England, and I will go.'"

And she went—went alone, straight to the Keswick Convention, where God used her mightily—opening doors all over England and

Scotland, so mightily grew the word and prevailed through the ministry of this Spirit-filled woman. It was wonderful how God put it into the hearts of the people to supply her financial needs, from the most unexpected sources and in the most quiet way, thus confirming her call to England. There were more appointments for her than she could well fill after the Keswick Convention; large meetings here and there, which were times of refreshing, and many souls came into a knowledge of full salvation. In the autumn of 1878, she held meetings in Perth, an ancient city in the north of Scotland. She went to attend the great conference of Christian workers that is held there annually. It was something new for a woman to address the conference, and that a colored woman—though only to give her testimony—and at the close of the sessions she held meetings for a week. One Sunday night a hundred rose for prayer, mostly men, with tears running down their faces and trembling as they stood. "Oh, what a night that was! The workers—though there were a great number—seemed astounded, and didn't know what to do. The Lord of hosts was with us." The third night of the meetings, an old gentleman came up and whispered softly, in his broad Scotch: "Mrs. Smith, the old people would be much better pleased if you would open the meeting and close with a Psalm. The young people like the 'Gospel Hymns,' but just for the older people, I will put this in your ear." She had never heard a Psalm sung in church before, but at a venture gave out the 133rd, which proved to be just the right one. "How the faces of those old people lighted up! I thought I had heard singing before, but when I struck that Psalm it was the most beautiful thing I ever heard."

Her meetings in Aberdeen bore signally the seal of God. Here again was a mixed congregation of men and women—a new field for a woman; not that she was a black woman, but it was then almost an unheard of proceeding for a woman to preach except to women alone. They are, however, less conservative on that point now in all parts of Scotland, and in England also.

In London she met Miss Drake, whom she had known in this country, but who was then a missionary in India. She had been in America on a short furlough, and was then returning to her chosen field. The Spirit whispered to Miss Drake that He would use Amanda Smith in India, and after much prayer by other friends, Mrs. Smith saw that it was the voice of the Lord, and obeyed. God's servants in England furnished the money, and sent them across the continent of Europe—a luxury which few missionaries enjoy. They went to Paris and Rome and Naples, and then by sea once more, to Bombay, arriving in November, 1879. Here were open doors on every side in English-speaking churches, following up the line of Bishop Taylor's work, where churches had been established as a result of the revivals when he labored there.

## Waters From the Sanctuary

Mrs. May Anderson Hawkins, Avondale, Ala.

### Fine Needlework.

#### PART II

So many of us make the mistake of trying to take the "stitches" in the pattern or design placed before us, through our own zeal and energy.

Miss Havergal naively tells us the secret of her wonderful verses. She would write one line, as it came to her, and would then pause, look up and whisper in expectation and faith: "I am ready, Father, for another word, another line."

He did not disappoint her. The right words came, and He, through this hand-maiden's testimony, received the glory.

Oh, when will God's dear children learn to really trust Him? And when will they so distrust themselves that they will throw themselves recklessly—as it may seem to the world—on Him, that His grace, His love, His power may have free scope to work in and through them the things well pleasing unto Himself?

Such abandonment to Him is not really reckless. The Spirit-taught soul will ever be cautious to move meekly and quietly, as the way is opened, in the path thus disclosed. And extreme care will be taken to avoid all questionable steps that savor of fanaticism.

May we each learn to early distinguish between the voice of the blessed Holy Spirit, and that of the deadly counterfeiter! If there is one prayer that the writer sends up to God more frequently than another, it is this:

"Teach me ever to know Thy voice, O God! Guard me from every taint of error, wild-fire and fanaticism!"

And this prayer is very frequently breathed for others. There are some souls so peculiarly poised that they are especially susceptible to wild-fire. The writer has always felt that she was one of these, so her prayer for divine guardianship and guidance has been a veritable cry of the soul, ceaseless and urgent. Again and again has the reassurance been given, in seasons of special perplexity:

### Lost In Him.

[Based on a well known incident in the life of Michael Angelo.]

#### I.

That wondrous man, divinely taught to wield  
The brush and chisel, (Michael Angelo his name),  
Had many pupils; men who spent  
Their youth, their manhood, well content  
To follow and to learn of him, nor asked for fame,  
But hid behind him as behind a shield.

#### II.

One morn the mighty master, as he faced  
His waiting pupils, laid upon their love a test.  
Some outlines for a fresco, chaste  
And rare, for yonder dome, and placed  
Where lifted glance of all who entered needs must rest,  
Within the allotted space he deftly traced.

#### III.

And then he spoke in tones none might forget:  
"Fill in the outlines. I will help you. Do your best;—  
And when 'tis done, my hand shall give  
The last few touches which will live  
When Michael Angelo has long been dust." This test  
Of love without reward, was grandly met.

#### IV.

Their task is ended. Now the master-hand  
Of Angelo himself, as he had said, gives grace  
And finish to the wondrous whole.  
Upon each face is stamped *his soul*;  
The work is his, not theirs, and there is left no place  
Within the hall of fame for them to stand.

"I will not suffer thy foot to be moved.  
Thou shalt walk in my ways and glorify me.  
I, the Lord, am thy keeper."

She has learned to scan each call and whisper that comes to her by the lighted torch of God's Word. Not by the letter, but by the Spirit.

After this rather lengthy parenthesis—inserted to warn unwary souls against *real* recklessness—the "fine needlework" will be resumed.

The earlier stitches are usually taken ecstasically. No pain is at first experienced. Oh, how joyfully each one is placed, and how rapidly the design seems to be filling out.

But weariness and anguish soon follow. This is needful else the pattern could never be completed. But, beloved, Jesus waits, if we will but trust Him in the darkness, and yield absolutely to Him, so to fill, and teach, and empower, that it will really be Christ—His strength, His patience, His skill, His delicate touch, that is impressed on the work, rather than our own clumsy "doing."

May some eager heart learn this precious truth today! Only the Holy Spirit can truly teach it.

The following poem brings out some phases of the truth under inspection, so it is inserted as possibly being helpful to souls groping for fuller light. It was written several years ago, before the writer had mastered some points now clear to her.

#### V.

Thus must it be with us. Our Lord has traced  
The outlines of a godly, consecrated life;  
'Tis left for us, in love, to fill,  
(Not sparing time, nor strength, nor skill)  
The outlines in. No tone of discord nor of strife  
Must jar the temple which His love has graced.

#### VI.

A holy hush around the soul must fling  
Its calm, lest, when He speaks the message should be lost.  
His tender aid will fill each need;  
To every cry He gives swift heed,  
And hastes, responsive to our call, nor counts the cost  
Which makes of Him our Prophet, Priest and King.

#### VII.

And when at last our task is ended, lo!  
His hand will give the needed touch, whose mystic grace  
Will prove the work all His, not ours.  
There is no room for self. He towers  
Above, around us, radiant; His the only Face  
In all the universe we care to know.

#### VIII.

The glad and ravished soul is lost in Him,  
And joyously the heart out-breathes: "Not mine, not mine  
The glory. Thine, my Christ! all Thine!  
Enough for me that Thou dost shine  
Around, above, within me, bringing joy divine!  
My soul, is filled with rapture to the brim."





## Revival Through Prayer

"The effectual, fervent prayer of a righteous man availeth much."—(James 5:16)

All great soul-winners have been men of much and mighty prayer, and all great revivals have been preceded and carried on by persevering, prevailing knee-work in the closet. Before Jesus began his ministry, when great multitudes followed Him, He spent forty days and nights in secret prayer and fasting. (Matt. 4:1-11.)

Paul prayed without ceasing. Day and night his prayers and pleadings and intercessions went up to God. (Acts 16:25; Phil. 1:3-11; Col. 1:3, 9-11.)

The Pentecostal baptism of the Spirit and the three thousand conversions in one day were preceded by ten days of prayer and praise and heart-searching. And they continued in prayer until on another day five thousand were converted, and "a great company of the priests became obedient to the faith." (Acts 2:4-6; 4:4; 6:4-7.)

Luther used to pray three hours a day and he broke the spell of ages and set captive nations free.

Knox used to spend nights in prayer to God, saying, "Give me Scotland or I will give you him Scotland."

fluence. At one time he was so prostrated by his labors that his friends sent him on a voyage of rest to the Mediterranean Sea. But he was so intent upon the salvation of men that he could not rest, and on his return he got into an agony of soul for the evangelization of the world. At last the earnestness and agony of his soul became so intense that he prayed all day, till in the evening he got a restful assurance that God would carry on the work. On reaching New York, he delivered his "Revival Lectures," which were published at home and abroad, and resulted in revivals all over the world.

Commissioner McKie used to spend his Saturday nights in prayer and the world knows about his marvelous success as a soul-winner. They say that his meetings in Germany now amount to mighty spiritual upheavals. I would rather be McKie a trillion times over, having such power with God and man, than to be the Emperor.

Mr. Finney tells of a church in which there was a continuous revival for thirteen years. At last the revival stopped and everybody feared and questioned why, till one day a tearful man arose and told how for thirteen years he had prayed every Saturday night till after midnight for God to glorify Himself and save the people. But two weeks before, he had stopped this praying and then the revival stopped. If God will answer prayer like this, what a tremendous responsibility rests on us all to pray!

But let no one imagine that this is easy work. It is difficult and amounts sometimes to an agony. How Jesus prayed!

The other day, a man who prays an hour or more each morning and a half hour before his evening meeting, and who is very successful in getting souls saved, was lamenting to me that he often has to force himself to secret prayer. But in this he is tempted and tried as his brethren. All men of much prayer have suffered the same. Rev. Mr. Bramwell, who used to see hundreds of people converted and sanctified everywhere he went, prayed six hours a day, and yet he said he always went to secret prayer reluctantly. He had to pull himself up to it. And after he got to praying he would often have dry seasons, but he persevered in faith, and the heavens would open and he would wrestle with God until the victory came. Then when he preached the heavens would rain down blessings on the people.

One man asked another why it was Mr. Bramwell was able to say such new and wonderful things that brought blessings to so many people. "Because he lives so near the throne that God tells him His secrets and then he tells them to us," was the reply.

The reluctance to secret prayer arises from one or more causes.

1. From wicked spirits. I imagine the devil does not care much to see most people on their knees in public, for he knows that they do it simply because it is proper and the fashion. But he hates to see one on his knees in secret, for that man means business, and if he perseveres in faith, he is bound to move God and all heaven in the interests which he represents. So the devils oppose that man.

2. From the sluggishness of the mind and body, caused by sickness, loss of sleep, or too much sleep, over-eating, which unduly taxes the digestive organs, clogs the blood and dulls all the higher, nobler powers of the soul; or

3. From a failure to respond quickly when we feel led by the Spirit to go to secret prayer. If when we feel we should pray, we hesitate longer than is necessary and continue reading or talking when we could just as well be praying, the Spirit of prayer will be quenched.

We should cultivate gladness at the thought of getting alone with Jesus in secret communion and prayer, as much as lovers expect pleasure and joy in each other's society. We should promptly respond to the inward call to prayer, "resist the devil" and "keep our bodies under, lest after having preached to others we ourselves should be castaways."

Jesus said, "Men ought always to pray and not to faint," and Paul said, "Pray without ceasing."

One dare-devil, praying, believing man can get the victory for a whole city, or nation sometimes. Elijah did on Mount Carmel. Moses did for backsliding Israel. Daniel did in Babylon. But if a number of people can be led to pray this way the victory will be all the more sweeping. Let no one imagine in a wicked heart of unbelief that God is grudging and unwilling to answer prayer. He is more willing to answer those whose hearts are right with Him than parents are to give bread to their children.

When Abraham prayed for Sodom, God answered till he stopped asking. (Gen. 18:22-33.) And is He not often grieved with us because we ask so timidly, and for such small blessings?

Let us come boldly to the throne of grace and ask largely that our joys may be full.—Selected.

"Haste is waste and worse; for it implies a production of what is unworthy of us and dishonoring to our Master."

The grand essentials of life are something do, something to love, something to hope for.—Thomas Chalmers.

"I have glorified Thee on the earth! I have finished the work which Thou gavest me to do."

The space between a man's ideal and the man himself is his opportunity.—Margaret Deland.

If you can not be great, be willing to serve God in things that are small.—S. F. Smith.

"Carlyle's Gospel of work was: 'If you have anything in the world to do, do it.'"

# LIVING WATER

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## EDITORIAL

After a prayerful survey of the field, our missionaries in India have decided to work among the Varlis tribe. They are the first missionaries to this neglected tribe. We are glad that they have chosen a field where no other missionaries labor. We favor pursuing this policy everywhere. Locate where no one else has gone. For a description of this tribe see first page.

Rev. W. A. Dodge died at his home in East Point, Ga., a few days ago. The funeral sermon was preached by Pastor G. W. Mathews, of Dublin, Ga. His death was preceded by a long and severe illness. He was widely known through his editorial, evangelistic, and pastoral labors. He was one among the first and most ardent supporters of the Holiness movement in Georgia. For years he has been the President of the Board of Trustees of the Indian Spring Camp-meeting. So near did the work lay on his heart that it was really a part of himself. He will be missed by his many friends—but they know where to find him. He has fought his last battle, laid the armor aside, and gone to be with Jesus. Doubtless, ere this, he has met many of the heroic spirits with whom he toiled and labored here. We expect to meet him again in that land where the pure and good of all ages have been gathering for so long.

A biographical sketch will (D. V.) appear in our next issue.

Sister L. O. Stratton, of Lebanon, Tenn., expects to spend a month with her daughter in Texas, going about the middle of February. She is a regularly licensed evangelist and we heartily endorse her work. She will be at Mt. Selman and the friends living in adjacent towns of Jacksonville, Tyler, Tronpe, etc., would do well to avail themselves of her services while she is there.

The universe is composed of atoms. The mighty coral reef on which many a ship has been wrecked is formed by the death of tiny insects, that live only a brief season and then offer up their bodies

as a pedestal on which another is to stand. Your may not be able to do big things, but character does not consist so much in the quantity but rather in the quality of service rendered. Faithfulness is the essential thing. Too many are dodging behind the plea that they have only one talent. "Even science teaches that 'a minimum of effort may be followed by a maximum of result.' The lowest form of energy is felt throughout the whole system of nature. Even a midge can move the solar system. Every flutter of an insect's wing, science says, shakes, though in an infinitesimal degree, the universe; and such puny energies have been felt even in the moral world. A spider spinning its web across the mouth of a mountain cave weaves anew the destiny of a nation, and restores an exiled monarch to his throne. Even in the material world we cannot exaggerate individual effort. We are told that if we have power to move one thing we have power to move all things. "Move an atom and you move an orb."

God is able to shake the universe through a very small instrument. Be true to Him, and by and by you will hear the welcome commendation "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many."

Rev. John A. Wood, author of Perfect Love and Purity and Maturity, is now growing old and is in feeble health. He is widely known throughout the Holiness ranks on account of his books being so extensively read, more than forty thousands copies of Perfect Love having been published. He makes his home in Pasadena, Cal. Writing to the Christian Standard, among other things, he makes the following wise comments:

"During the past six months the crossing has at times appeared very near. Thank the blessed Lord that my heart was quiet and restful with death staring me in the face. The grace that I have tried to preach for over fifty-three years to others did not fail me when prostrate and helpless: "Perfect love casts out fear." God be praised for an abiding hope through the blessed Christ of immortality and everlasting life. While I have found it more difficult when weak and laid aside from active work, to keep a living flame of devotion and love to God than when in the active work of my life, I can say the blessed and glorious fact of the existence and presence of God and of Jesus Christ, his Son, and of the pervasive power of the Holy Spirit, has a more abiding, conscious realization in my heart and life. Glory be to the Holy Trinity!

"I have lost none of my interest in the work of promoting the doctrine and experience of holiness in the church, and would love to be able to preach and labor again as in past years.

"The work of holiness has been seriously hindered by the rough, careless, crude and extreme teaching of some who claim to be holiness advocates. It is very common for such to report that those who do not endorse all they say, have gone back on the cause of holiness. I am more and more impressed that Christian holiness should be preached with Godly wisdom. In this work there is no place for harsh, unkind and rash denunciation. Holiness and perfect love should be preached in the spirit of holiness and perfect

love. No man should exemplify more of the spirit and gentleness of Christ, than those who try to lead Christian believers into the experience of entire holiness or Christian sanctification. If I am not mistaken the spirit and manner in which the true Wesleyan doctrine is taught is of the utmost importance. Holiness should be taught not only free from error and crude notions, but in the best and least objectionable manner, otherwise its presentation will naturally produce prejudices and opposition. 'He that winneth souls is wise,' and all the special advocates of holiness should study and earnestly pray and seek to be wise in everything, little and great, that will help them or hinder them in their work. What a work! and what a responsibility! Oh, for humility, meekness, prudence and faithfulness."

### A Day With the Pentecostal Mission in Nashville.

Last Sabbath was a good day with the Mission in this city. Sabbath School at 10 a. m., after which open air meetings were held on the Square, and at two places in the factory district, at which there were three professions. In the afternoon Sister Mattie Pomeroy, Robt. Jackson and a corps of workers held services in the branch mission in "Black Bottom." Services were also conducted in the North Nashville mission where they are having blessed meetings several times per week. There was a good congregation and an excellent service at the Pentecostal headquarters. Shouts of victory abounded. The afternoon meetings were followed by "open air" services in several sections of the city. There were good audiences in each of the missions at night, resulting in several professions of various kinds. At 10 p. m. the soldiers stacked arms and retired to rest with thankful hearts after the day's victory.



# A QUIVER OF ARROWS

ILLUSTRATIONS FOR CHRISTIAN WORKERS

## A Needed Reply.

Benjamin Franklin, fascinated by the splendor of Whitefield's genius, wrote him in 1749: "I am glad to hear that you have frequent opportunities of late of preaching among the great. If you can gain them to a good and exemplary life wonderful changes will follow in the manners of the lower ranks; for *ad exemplum regis*, etc." Whitefield soon after replied, congratulating Franklin on the distinction he had won in the learned world, and adding: "As you have made pretty considerable progress in the mysteries of electricity, I would now humbly recommend to your diligent and unprejudiced pursuit and study the mystery of the new birth. It is a most important and interesting study, and when mastered will richly repay you for all your pains."—Sel.

## Religion In The Face.

A beautiful story is told of a young lady missionary in Japan whose peaceful face witnessed for Jesus.

Miss B—was traveling by steamer from one Japanese seaport to another. On the same boat was a Japanese merchant, whose business anxieties had so worried and annoyed him that he was seriously contemplating suicide. He noticed Miss B—sitting quietly by, looking over the waters with such an expression of peace upon her face that he found himself turning to look at her again and again.

He did not know her, but he said to himself, "It must be she is one of the foreign Christians. Perhaps it is something in her religion that makes her face so bright."

John, with profound respect, he made earnest and sorrowful reason for the heart a peace so great there was about to be every look. He listened to the gospel story, and it made a deep impression upon him that he resolved to accept as his own the Savior whose gift is seen in your face and mine bear testimony that we have been with Jesus?—Western Christian Advocate.

## The All Cleansing Blood.

A New York pastor during the war was going through an army hospital when he heard a dying young man on a cot exclaim: "The blood! the blood! the blood!" He went to him, supposing that he was thinking of the carnage on the battlefield, and told him to be quiet and not meditate upon such dreadful scenes. "O," replied the dying Christian, "I was speaking of the blood of Christ that cleanseth from all sin," and resting in the merit of that blood he died peacefully.

When Bengel, the author of the "Gnomes," one of the greatest scholars of his age, was on his death-bed, he sent for a student and asked him to give him a word of comfort. The student, surprised and embarrassed, replied that he did not know how to comfort one so much more learned than he. "Can you not think of a promise that will help me?" replied the distinguished scholar, and the student repeated, "The blood of Christ cleanseth us from all sin." "That is enough; it is just what I needed," and Bengel the scholar died peacefully, resting on the merit of the blood.

An old herdsman of Dartmoor was taken with his little granddaughter to a hospital in London, and when the physicians told him that they could do no more for him, he said to his granddaughter, "Repeat some verses from the Bible." She turned to the same Scripture, "The blood of Jesus Christ his Son cleanseth us from all sin." "Read it again," he asked, and she read it. "Please put my finger upon it and trace the letters as you read it." She took in her little hand the trembling finger and traced the words: "The blood of Jesus Christ his Son cleanseth us from

all sin," and the old herdsman died peacefully, resting in the merit of the blood. The blood, you see, was just what the dying young soldier in the hospital needed, and the learned Bengel needed, and the illiterate herdsman of Dartmoor needed. Salvation through the blood is the need of the young, and the old, the ignorant and the learned, the poor and the rich, the moral and the immoral.—Ex.

## Death In A Saloon.

A young man heard the glorious gospel of Christ and was baptized. For a time he "did run well." He courted one of the prettiest girls in St. Louis—a member of the church—who seldom missed divine service. They were married. For a time all went well. Both were faithful attendants at the service of the church. But by and by they grew negligent. Sin was doing its work. The man amused himself by playing baseball, cards and such like. He swapped his Bible for a deck of cards. He gave his hope of heaven for the "pleasures of sin for a season." He no longer "took sweet counsel" with his wife "and walked unto the house of God in company" with her, but spent much of his time in saloons. In the midst of his sinful life he was "afflicted" with the loss of a darling child—the joy of his household—but he failed to learn the lesson that David did when he was afflicted. He was never again "glad when they said unto" him, "Let us go into the house of the Lord."

One evening, against the protests of his wife, he again visited the saloon. He never got away until two bullets had pierced his brow, and he was carried out a corpse. Died in a saloon! Died when drunk! Died with out a minute's warning.

—Selected.

## Divine Guidance

Barnabas Shaw, being forbidden to preach the gospel in Cape Town, bought a yoke of oxen and a cart, and putting his goods into the wagon, he and his wife seated themselves therein, and headed the lowing kine towards the interior of the country, not knowing whither they went. Thus they journeyed on day after day, till they had traveled three hundred miles. On the twenty-seventh day of their journey they encamped for the night. They discovered a company of Hottentots halting near them. On entering into communication with them, they learned to their astonishment that this band of heathen, headed by their chief, were journeying to Cape Town in search of a missionary to teach them "the great Word," as they expressed it. Had either party started a half day earlier or later they would not have met; but as it was, they met just in the nick of time, and that nick of time proved such a juncture of Providence as has rarely occurred in the history of God's Church. What is this but a modern chapter of the Acts of the Apostles? Philip has once more met the man of Ethiopia in the desert; and once more has the Spirit of God opened the heart of the hearer, making it all ready for the message of the preacher.

These instances are striking samples; others might be cited if we had time for their consideration. William Carey, stirred by the reports which Captain Cook had brought back from the Pacific Islands, purposed in his heart to go to Tahiti if ever he should be permitted to become a missionary of the cross. He was prevented by the Spirit and sent to India instead. And could we, if we had had the placing of him, with the light of all subsequent history to guide us, have selected a point more truly strategic, considering the extraordinary genius which he developed as a linguist and the work which he was to do as the pioneer in Bible translation? David Livingstone, while a student in the university, shaped all his studies and plans to the accomplishment of his cherished purpose of going to China as a medical missionary; but the Spirit caught him sway, and he was found, not in

China, but in South Africa. But even there he was not permitted to follow any human guidance; for in spite of the judgment and against the counsel of the society which sent him out, he left his appointed station, Karuman, and penetrated into the interior, constrained by the resistless impulse of the Holy Ghost. With what result, all the world knows. Let the summary of his life as inscribed on his tomb in Westminster vindicate his career, which many times seemed to his friends to be unstable and erratic. That epitaph reads: "For thirty years his life was spent in an unwearying effort to evangelize the native races, to explore undiscovered secrets, and abolish the degrading slave trade of Central Africa, where, with his last words, he wrote: 'All I can say in my solitude is, may heaven's rich blessing come down on every one, American, English, Turk, who will help to heal this open sore of the world.'" And we may add, even his loss in the depths of the Dark Continent constituted one of the unspeakable gains of the missionary cause, Stanley's search for him being but the pioneering of a new evangelizing effort; and his death upon his knees by Lake Bangweolo was worth more to Africa missions than millions of gold.

—The Holy Spirit in Missions.

## Every Great Missionary Movement Traceable to the Baptism of the Spirit.

John Newton of Olney shows how truly he was in the current of the great movement and how richly he shared in the new baptism. Newton communicated the divine fire to Thomas Scott, up to this time according to his own confession, a formalist clergyman, with no experience of the Spirit's grace in his heart. In the fervors of his new love Scott so preached the Word that a young man in his congregation was powerfully quickened. That young man was William Carey. Subsequently Carey read the journal of David Brainerd and received from it his most permanent impulse to missionary consecration. Again: John Newton poured into the love of Christ and into the life of the Spirit a young Scotchman who strayed into his congregation in London. This young man came under the new evangelical movement and was strongly affected by it. He was none other than Claudius Buchanan, who, a few years later, went to India and became one of the most powerful promoters of missions and of Bible translation in that country. He published a tract entitled "The Star in the East," which, crossing the ocean, fell into the hands of Adoniram Judson, then a student in Andover, and determined him to give his life to the work of foreign missions. What kind of an ambassador of the cross the latter became, all the world knows; Theodore Parker declaring that "if the modern missionary movement had done no more than produce one Adoniram Judson, it were worth all its cost."

Again: Charles Simeon carried the fire of the new Pentecost into Cambridge University. As ever, devotion was met by derision, and the holy man was reviled and hooted by gownsmen and townsmen, the names of Pietist and Methodist hurled at him on every occasion, till his sensitive heart was often ready to break for sorrow. But what mattered it? God gave him in those years Henry Martyn, the missionary of incomparable love and compassion, who, as he gazed upon heathen India, wrote: "I lay in tears interceding for the unfortunate natives of this country, thinking within myself that the most despicable Soudra of India was of as much value in the sight of God as the king of Great Britain.—The Holy Spirit in Missions.

## Inspiration Illustrated.

On one occasion the late Rev. A. J. Gordon, of Boston, asked Rabinowitz, the converted Hebrew: "What is your view of inspiration?" "My view is," he replied, as he held up his Hebrew Bible, "that this is the Word of God; the Spirit of God dwells in it; when I read it I know that God is speaking to me; and when I preached it, I say to the people: 'Be silent and hear what Jehovah will say to you.' As for comparing the inspiration of Scripture with that of Homer or Shakespeare, it is not a question of degree, but of kind. Electricity will pass through an iron bar, but it will not go through a rod of glass, however beautiful and transparent, because it has no affinity for it. So the Spirit of God dwells in the Word of God, the Holy Scriptures, because these are His proper medium, but not in Homer or Shakespeare, because He has no affinity with their writings."—Sel.

## OUR Young People

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

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

Dear Cousin Eva: I shall like to join your band of cousins. I am ten years old and have one sister; her name is Florence. She is three months old. Mother takes the LIVING WATER. With best wishes for all I will close. Your new cousin, Alice Williams.

Just one sister, Alice? Well, Cousin Eva has thousands and thousands of sisters and brothers! I suspect you are saying, "How can such a thing be?" Why it is because I belong to God's family and He has more children than I know of. His children really and truly are brothers and sisters. Not "brethren" in the church. No it is something far deeper, it is a real tie.

We are so stupid we don't realize this as we should, but when we all come together in the home He has prepared, I suppose we will be surprised that we did not feel the real relationship down in this world.

Are you a child in the family? We get into it by being born into it, born of the Spirit of God. All who have had this birth are sisters and brothers. Jesus will make you a child if you earnestly desire it, will confess your sins and trust Him.

Brewton, Ala.

Dear Cousin Eva: I am a little girl ten years old. I am going to school. I am in the fourth grade. I like my teacher, Miss Eliza Wilcox. My mamma is a Christian and I hope to be some day I have a pet cat named Punch. Mamma takes LIVING WATER and I like to read it. My best playmates are Talitha and Lizzie Weaver. I like them very much. I am the baby one. My sister is named Minnie. Your new cousin, Maggie May Johns.

Brewton, Ala.

Dear Cousin Eva: Here comes a little gray-eyed girl thirteen years of age. I am going to school. My teacher's name is Miss Eliza Wilcox. My schoolmate is Talitha Weaver. I love her very much. Mamma takes LIVING WATER. I like to read the children's page. Mamma is a Christian and I hope to be one soon. I have no pets except a cat named Nig. I have one sister and three brothers, named Maggie, Marion, Willie, and Phillip. Your cousin, Minnie Johns.

Brewton, Ala.

Dear Cousin Eva: Here comes a little blue-eyed girl thirteen years of age. I am going to school; my teacher's name is Miss Eliza Wilcox. My schoolmate is Minnie Johns. I love her very much. Mamma takes LIVING WATER. I like to read the children's page. Mamma is a Christian and I hope to be one soon. I have no pets except a cat. Its name is Frisk. I have five brothers and four sisters. Their names are Jane, Mary, Elizabeth, and Cora, Ed, Henry, Levi, Clarke and Arthur. Your new cousin, Talitha Weaver.

Maggie, Minnie and Talitha, I have just been speaking of God's family. It is when we belong to it that we are Christians. Every son and daughter is a Christian. We may be-

long to churches, and yet not belong to this family. As I said, we get into it by birth. This is what Jesus was telling Nicodemus in the third chapter of John. Won't you read it? He says, "Unless a man be born the second time, and of the Spirit, he cannot see the kingdom of God."

This seems plain, doesn't it? The truth is that none of us in our *natural condition* are fit to live with God. What do I mean by *natural condition*? Why, our state of mind and heart just as we are, before God does anything to us. A child is born with a mind that can be educated, a heart that can love or hate. Sometimes it has great gifts for music, or writing, or painting that will bring fame, wealth and the praise of men by and by.

But these things all belong to the *natural man*. Unfortunately, and sad to say, his heart is not clean. Deeply rooted in it is sin, selfishness, the tendency to lie, steal, and do all sorts of wicked things. But some one says, "All people, even sinners, do not do all of these things. Many a sinner would not steal."

That is true, but

### THE ROOTS OF THESE SINS

are there, just the same, and a heart with these roots in it is hateful in God's eyes. He cannot tolerate it, nor consent for one moment to even think of offering such an one a home with Himself.

Thus, if we want to belong to God, if we desire to be Christians, we must come to Jesus and ask Him to give us *new hearts*. These new hearts, or *new natures* are created in us by the Holy Ghost. This is what is meant by being born of the Spirit. Just as truly as ever you were born into your father's family, must you be born into God's family, if you would become a member. There is no other way. This may seem a very hard matter for young folks to understand. Well, dear girls, we don't have to understand it. Even old and wise people do not. But, trusting Jesus, who does understand, and who does the work, we just yield ourselves to Him and He makes the change.

Brewton, Ala.

Dear Cousin Eva: I am a little blue-eyed girl, seven years of age. I am going to school; my teacher's name is Miss Eliza Wilcox. I have three pet calves, and a doll named Cinderella. Mamma takes LIVING WATER. I like to hear my sister read the children's page. I will close, with best wishes to you and the cousins. Your new cousin, Cora Weaver.

Cousin Eva is wondering if Cora belongs to God's family. Did you read what I had to say to Maggie and Minnie and Talitha about our hearts before God works in them? There is something in the hearts of people, even little children that is *rebellious against God*. Something down in them that doesn't like His ways, His commandments, His laws. We may not realize this very clearly. Little children of course, seldom notice it. But God, who looks straight down, through every thing, with an eye from which nothing is hidden, sees the ugly, despicable core of our hearts. As we get older, this *enmity* against

the Lord grows stronger and stronger. Isn't it sad, and don't you think a little child ought to hasten to Jesus and ask Him to please put in a new, sweet nature, a heart that loves God? What sort of heart have you, Cora?

Stokes, Tenn.

Dear Cousin Eva: I am a little girl ten years old. Mamma takes your paper. She prizes it above all other papers. I am going to start to school soon. I am in the fourth grade. We little children are expecting to have a nice time. Hope to see your answer soon. Your loving cousin, Gladly Green.

Stokes, Tenn.

Dear Cousin Eva: As I see so many little girls writing for the good paper, I want to join your happy band. Mamma takes the paper and we all enjoy reading it so much. We are ready to start to school. I am just eight years old. With love to all I will close. Lovie Green.

Stokes, Tenn.

Dear Cousin Eva: I was so glad to wake up this morning and find that God had sent us some snow while we slept; but we have still got some cotton to pick out. With love to all. Hosea Eason.

And here are three other little cousins, about whom Cousin Eva is wondering. What kind of hearts have Gladly and Lovie and Hosea—the one they have always had, or new ones which Jesus has put in? A few weeks since I was in a store, and stood by a lady who was buying a most elegant Christmas present. I knew who she was, the wife of a rich man. She was beautifully dressed. The silks rustled as she moved, there was the glitter of diamonds, and soft warm furs protected her from the cold. Her hat was costly, and of such lovely colors. A richly dressed dandy was with her, and a handsome carriage with coachman in livery, and two fine horses stood at the door waiting for her. Perhaps most people looking at her would have thought, "What a beautiful picture she is." But I knew something of her life, I knew that she loved worldly, yes sinful things. That she led young men and girls into card-playing, wine-drinking and even worse. And this thought came to me, God's clear eye, like a flame of fire, pierces through all that fur, and silk and lace, and looks straight into your heart. What does He see! Blackness, hideousness, detestable things. O, how ugly she must be to Jesus, for He loathes such things. I am sure many an old, wrinkled poor woman is really beautiful in His eyes, where this elegant woman would be repulsive to Him. Of course Jesus would save her, oh, so gladly. He even died that He might. But how she needs salvation in His eyes. How, ugly, poor, wretched she must appear to Him who looks at the heart. Little children, don't you want new hearts? Ask Jesus, and He will give them to you.

Stokes, Tenn.

Dear Cousin Eva:—Here comes a fourteen year old boy. I am afflicted and want all of the good people to pray for me that God may heal me and save me. We all still take LIVING WATER. I enjoy reading the cousins' page. I will close with love to all of the good people of LIVING WATER. Grady Green.

Your letter touched my heart, dear boy. I thought of the crowds who used to come to Jesus when He was on earth. The Bible tells



us He had compassion upon them. Read about it, Grady in Mark 1: 32-35; Mark 1: 41; Mark, 3: 8-12; Mark 6: 54-56. He didn't turn them away, too busy to take notice of their suffering. No, Jesus pitied them, and healed them. We are told in Hebrews that He is the same yesterday, today and forever. It seems to me then, if Jesus took pity upon poor sufferers then, He would now. If He was here again, you would soon be one of the multitudes seeking Him and saying, "Jesus, Lord, have mercy upon me, you can make me well." Well, Grady, you can just come to Him now and say the same thing, for He is the same Jesus even though our eyes can't see Him as men once did. And then, dear boy, the Bible teaches us that our souls need His healing touch even more than our bodies. Think what a sad sight it was to see the blind, the deaf, the dumb, the cripples, the maimed, the paraletics that were laid out before Jesus. Those poor twisted bodies, those sightless eyes, those drawn limbs, and crippled feet! No wonder He sighed. No doubt He thought of Adam, the first man: of his beautiful, healthy body, his clear eyes, and strong, straight limbs, as he was when God made him, and before sin and sickness came in because of Adam's disobedience. God didn't make man diseased and deformed. He started the human race in a perfect condition. Sin has made the sad change. And Jesus, who sees men's hearts, saw even a sadder change in them. Adam was pure and clean in his heart as long as he obeyed his Lord, his best friend. But he did not keep his heart pure and clean long because he did not continue to obey the Lord. No, Adam obeyed the devil, and so did his sons and his son's sons.

And so it has gone on, sin doing its deadly work on both body and soul. For just as truly as we see poor crippled bodies, just as truly as men's souls in a wretched, crippled, diseased condition. This is why the Bible speaks of our spiritual eyes being blind, our spiritual ears dumb. Yes, the soul's fix is even worse than the body's. Read God's description of it. "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and purifying sores: they have not been closed, neither bound up, neither mollified with ointment," (Isaiah 1: 5-6).

Thus, Grady, we need to seek the Great Physician for our poor, sick, blind souls. God grant, dear boy, that in simple, childlike trust you will just fall at the feet of Jesus and say, "Heal, Lord, my soul first, and then touch my body too." Jesus is still doing these things. He is busy, just as He was in the days of old. Go to Him, at once then, this Christ who had compassion upon the multitudes that sought Him.

Greer, S. C.

Dear Cousin Eva:—I am a little boy four years old. Mother has been reading your letters to the children in *LIVING WATER*, and I want you to write to me. I want to see Aunt Rena today. Aunt Rena has a little dog that drives up the cows. I have a little brother named Olin Alfred Gaines, June bug.

I think you will laugh at such a funny name. My little Cousin William Few comes to see me every day and I love him very dearly. I have given my heart to Jesus, and I love Him. Your cousin,  
Charlton Cannon Gaines.

Yes, I did laugh at that funny name Charlton. Where did your brother get it? Your letter not only made me laugh, it made me happy as well. I am so glad you have been to Jesus about that little heart of yours. I have a precious little boy, Edwin, not yet four years old. If he should die now, I would feel sure of his being saved, because Jesus tasted death for everyone, Edwin included. But I know that when this child gets old enough to know he is a sinner and needs a Savior, that he will not be saved unless he accepts Jesus, and lets Him give him a new heart. So, while I am trusting Jesus for Edwin now, I am also praying that just as soon as he is old enough to know, he will come to Jesus and beg the Savior to take away the old heart and give him the heart God's child must have. Some people think a boy must be 12 or 14 years old to know what he is doing in trusting Jesus. No indeed. Most boys and girls at that age have already grown really hardened against God's strivings with them. Numbers of children have been clearly converted at four, five and six years of age. I pray God to save Edwin as soon as possible, to give him an early conversion. The Lord bless and keep you true to Jesus, for the devil and wicked people will tempt you to leave Him.

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Macon, Va.

Dear Cousin Eva:—I am eight years old, and I am going to Alexander School. My teacher's name is Miss Laura Findly. I am a Christian, but I am striving to be wholly sanctified. And I ask Cousin Eva and the cousins to pray for me. I will close for this time.  
Mettauer Johnson.

I am so glad for the desire you have to be sanctified, dear cousin. God put it in your heart, as He does all good desires. Thank Him for it. And let it encourage you to think, that if God loves you well enough, and is watching you closely enough to plant this heavenly longing in your heart, it is because He wants to sanctify you. All over the land He is putting the desire in the heart of His children. I think it is beautiful, that while He is doing this for preachers, evangelists, and grown people, He did not overlook a little boy in Georgia, but put it in his young heart too. Trust Jesus then to do it for you. Strive as we will, we cannot get it for ourselves. Jesus is just standing by you, waiting until you quit trying, and will let Him sanctify you. HE it is who came to baptize with the Holy Ghost. Will you just trust Jesus?

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Tarleton, Tenn.

Dear Cousin Eva:—Seeing some letters from the children at Tarleton I thought I would try to write some too. I am a little boy, my name is St. John, for my Grandpa. I have one brother and two sisters living, and I have three brothers dead. Their names are Joe, Frank and Edgar, and the first that is living is named George Washington. He is staying in McMinnville, working in the printing office. We all belong to the Methodist Church but my least sister, who is not converted; you pray that she may be. Mama

says that the church will not save us, that we must be saved from sin and sanctified before we can enter heaven. We had a good meeting this fall held by Bros. Dean and McGowan. They are sanctified. Oh, they are such good men, I tell you they made papa about, when he had not shouted in a long time, and I am awful glad they come, for papa is a heap better than he was, for he goes to church more than he did, and he even holds the meetings now, and is still praising God. Everybody wants them to come back next fall and hold another meeting. We have't any school going on now. We have a good Sunday-School; we all go every Sunday. W. M. Creighton is the teacher of the Bible class. They like him very much. Mama is our teacher. Sometimes I think she gets discouraged for she looks like she wants to cry when we don't have good lessons. So I will close.

Santa Morton.

I think you have written us a nice letter Santa, and I rejoice with you over what God has done for your papa. As I read about it, I said, "O, may Holiness preachers continue to push their way into every nook and corner, carrying the news to men, women and children everywhere." I am glad it ever came to me. Thousands today are living nearer God, doing their duty, living right in their families and before their neighbors because the truth came to them through some man of God, and they believed and received. Have you received all of the truth for yourself, Santa? I can't help believing it is God's will to sanctify even His very little ones. I pray that you will be very yielding and obedient as God leads you on, not holding back at a single step of the way.  
COUSIN EVA.

## Valuable Remedies.

If you are getting lazy, watch James. If your faith is below par, read Paul. If you are impatient, sit down quietly and have a talk with Job. If you are getting weak-kneed, take a look at Elijah. If there is no song in your heart, listen to David. If you are getting sordid, spend a while with Isaiah. If you feel chilly, get the beloved disciple to put his arms around you. If you are losing sight of the future, climb up to Revelation and get a glimpse of the promised land.—Boston Gazette.

## ELEVENTH HOUR SONGS

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Nashville, Tenn.	

## FIELD NOTES

Premium Bible offer expires with this month. Take advantage of it immediately if you want a Bible cheap.

Mrs. L. O. Stratton reports a good meeting at Brush Creek, Tenn.

J. J. Rya reports the meeting starting well at Atlanta Ga. The Pentecostal Mission is doing aggressive work there.

John T. Benson and wife, and Sister Welburn spent last Friday, Saturday and Sunday with Bro. Haynes at Pulaaki, Tenn., holding services in the College.

Evangelist W. N. Evans writes that he has changed his address from Jackson, Tenn., to Dallas, Texas. He requests prayers that this may be the best year of his life.

Sister F. M. Pomeroy has been holding meetings in the Pentecostal Mission in "Black Bottom" of this city, for the past two weeks. They are now living here, and Bro. Pomeroy is taking a course in the Bible School.

Thomas Wilson, Liverwort Tenn. writes:—"The Lord is still blessing us at Liverwort. Bro. James Hughes from Hackberry, preached for us the 16th of this month at night, and the 17th at eleven o'clock. The Lord was with us. I am still saved and sanctified, and kept by His power."

Millard Denton Robards, Ky., writes:—"We had a great meeting at Beech Grove, Ky. Bros. A. A. Niles and B. L. Patterson did most of the preaching. B. O. Bogard gave us a warm welcome to his church and home. Quite a goodly number were converted and several sanctified. Among those converted was a school teacher and his family. To God be all the glory. I will go to Falls of Rough, Ky., with J. J. Smith Feb. 1st."

E. F. Walker, Orrville Ohio, writes:—"My labor in this city closes tomorrow. The Lord has owned my efforts and given me some precious results. From here I go to the M. E. Church of Wadsworth, Ohio, for ten days. My engagement for a ten days meeting with "John Wesley Pentecostal Church" of Brooklyn, N. Y., has been postponed to begin Jan. 29. After that I have several open dates which I could give for ten days' meetings. At home two of our children are down with scarlet fever. The mother and the rest of the family quarantined. Pray for us and ours."

Home address, Greenville, Ind.

James Hughes, Hackberry, Tenn., writes:—"Just after the Convention we went to Clarksville, Tenn., for seven days. The dear Lord wonderfully blessed us. This was the first meeting that I ever held by myself, or rather was leader. Brother Emmett McGee was with us and rendered efficient help. We went next to Stewart Co., and then to Keesees Chapel with Bro. McGowan. Have been at home much of the time, making cross ties, and shouting the victory in Jesus. Filled Bro. McGowan's appointment at Liverwort, had a blessed time. The hand there is building a house. To God be all the glory. Yours in His service."

## Christian Alliance Home in Atlanta

The Atlanta Branch of the Christian and Missionary Alliance, will open a home in Atlanta on the first of February at number 239 Courtland Avenue, in charge of Mrs. E. A. Sexton, with a corps of efficient, consecrated helpers. A very suitable house has been taken in a first class neighborhood, containing eleven rooms besides basement, on a large corner lot shaded by trees, on earline and near in, within five minutes walk of the center of the city and the Union depot. It is two blocks east of the governor's mansion, on the north-east corner of Oak street and Courtland

avenue. The house is commodious with modern conveniences, and has been thoroughly renovated, making a delightful resting place for those desiring to wait on God awhile and receive teaching on the lines of the fourfold gospel. Daily services for worship and teaching will be held in the double parlors which have been fitted up for small meetings. It will be headquarters for the Young People's Work, and of the colportage committee, who will keep a supply of religious literature, mottoes, books, tracts, etc., on hand. Charges for board will be moderate, by the day, week, or month. Address all inquiries to Mrs. E. A. Sexton, 239 Courtland Avenue, Atlanta, Ga.

ULYANES LEWIS. Oh'm.

C. L. Bruner, Art, Ala., writes:—"We closed out at Rebo Sunday night. The meeting was a great victory from first to last. We threw our battering rams against Satan's forts for one month at that place, and really it was a cross for us to close out there. Many were gloriously blessed. God Himself can only tell the number saved or sanctified. Were it not for the organized system of the devil, I believe the work would go right on to perfection. But when preachers, so-called, come through preaching that there is no more harm in using tobacco than eating butter and molasses, and can stay close in by his fire in three hundred yards of a great revival for a whole month, and never come out to the help of the Lord against the devil because we are evangelists and preaching sanctification straight; and one preacher (so called) advised every young person he could against this "new fangled doctrine," going so far as to say that he sanctified a dog once; and that a poor black skin had no soul, and that it was no more harm to kill a black person than to kill a dog, what can we expect? Read what our dear Father says on the subject: Ezek. 34: 1-5; Jer. 23:14-17, 21, 22, 30; Isa. 56:9-11; Jno. 10:1-14; 2 Tim. 3:1-4; 1 Jno. 4:1-4; 3 Jno. 9:11; Jude 1-4."

We were disgusted by a large part of the community to go to Mount Carmel, but the preacher sent us word that we should not preach there, and I am told that the doors are shut against us; and the pastor says he will suffer his head cut off before we shall enter there. Beloved, the Word is rapidly being fulfilled. Matt. 23:13-15; 24:33; Luke 4:16-29. Beloved, be sure and read the above Scriptures. I verily believe that some are so bittered against sanctification and evangelists, that should the devil make a Bible and out out all the Scripture on evangelists, sanctification, and holiness, that there would be a great sale for such a book among so-called Christians, for they have out these all out of their creed, and why not out of their Bibles?

Beloved I feel sure that if we all get to heaven, we will have to suffer persecution; and come up through great trials, and be tried in the trials which burn like fire; but let's stick to Jesus, holiness, and each other in this great war for holiness and entire sanctification. Let's not flatter, nor fear; but be true. "Thou preparest a table before me in the presence of mine enemies; my cup runneth over."

I pray that God may open the eyes of the poor souls who have had their eyes put out by the enemy.

We are in to stay till Jesus calls for us, and will continue to give His true ones "meat in due season." Read Matt. 24:45-51. Pray for us.

Yours in the King's service, C. L. BRUNER and WIFE

I will be at the following places at the time given: Lone Oak, Tenn., Feb. 3 7:00 p. m. Liverwort, Tenn., Feb. 4, 11:00 a. m. Keesees', Tenn., Feb. 5, 7:00 p. m. Rubacross, Tenn., Feb. 6, 7:00 p. m. Orovoked Creek, Tenn., Feb. 9 7:00 p. m. Mount Union, Tenn., Feb. 10, 7:00 p. m. Bennett's Creek, Tenn., Feb. 11, 7:00 p. m. Ludion, Tenn., Feb. 13, 7:00 p. m.

Yours in His service,

S. W. MCGOWAN.

Are you fond of flowers? See our February premium offer on the sixteenth page.

Evangelist N. G. Pulliam, writes from Overton, Tex.: "Beloved of God, everywhere, called to be saints, greeting: The past year has been the most wonderful year of my evangelistic work. I have traveled thousands of miles, and preached from the gulf to Iowa, held four camp meetings, and saw hundreds of souls saved and sanctified and the cause greatly built up. In some of these meetings I have seen God's power manifested in a way I never saw before. In our camp on Village Creek in Texas, people would fall under God's power and lay for hours on the spot and could not be moved. In one case, I remember the writer and three others tried to move a man that was prostrated and when we put hands on him, he shuddered all over and a shock came from him something like a battery and we desisted. Many other similar manifestations occurred, I can't speak of now. Some of these meetings were in the Boll Weevil district and never paid expenses and I am now forced to work some in order to meet my obligations and support my family. I am making razors and regrounding old ones—to order, by hand. Brethren I make a razor that can't be beat, forged by hand from purest steel like the old Wade and Butcher razor of eighty years ago. Paul made tents and preached. Beloved if you want a razor that can't be beat, or one ground, write me at once, at Overton, Tex. Your brother, sanctified now."

## Request, For Prayer.

I ask earnest prayer for the sanctification of a son who has been recently converted. Pray that the way may be opened that he may be enabled to prepare for the ministry, as the Lord has called him to preach. Praise God for answering prayer!

Sister T. H. B. Anderson.

Mrs. L. B. Bell requests the prayers of Living Water family that God will give her strength to be all that He would have her be. She feels that she has the assurance that her husband will remain true, if she and his mother stand true.

Pray God that I may receive the fulness of His love and divine strength to do His will, that I may be used to His glory and be able to stand at the last day before Him with clean hands and pure heart. Pray that each member of my family may receive God's saving grace and hold out to the end. D. W. Paul.

## Today

The kindly deed that I may do,  
Oh! let me do it now!  
Some gentle touch of tenderness,  
To soothe an aching brow.

Tomorrow comes, perchance, no more,  
Today is all my own;  
Oh, let me do this kindly act,  
Before the day is gone!

The helpful words that I may speak,  
I fain would speak to day;  
Some heart that longs for sympathy  
I'd comfort while I may.

Be swift, my hand, in kindly deeds,  
Bind up the heart that bled;  
Oh, haste, my tongue, in kindly words,  
Before today has fled!

Emily Watson.

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## BLESSING

BY REV. F. B. MEYER

1. There is such a blessing to be had as the anointing of the Spirit. That is proved by Christ's experience, by the waiting of the church at Pentecost, by the experience of Samaria, which rejoiced in Christ and then afterward received the Spirit, by the experience of Acts 10, where the apostle said to the disciples—regenerate souls—"Have ye received the Holy Ghost since ye believed?" There is such a blessing to be had as the anointing.

2. That blessing is for me. That is proved by Acts 2:39, where Peter says, "The promise,"—Oh, what words!—"the promise" this promise of the Spirit—"is unto you, and to your children, and to all that are afar off"—Gentiles in the nineteenth century—"even as many as the Lord our God shall call." If God has called you, the promise is for you. There is such a thing. It is for me.

3. I haven't got it. I either had it once and lost it, or have never had it. I haven't got it. How do you know you haven't got it? When Jesus is not real to you, when the Bible is not interesting to you, when you have no power over sin, when you have no converting power over men, when you live a life of fitful emotion, these are proofs that you haven't got the anointing. You haven't got it. Then confess your sin. A depths of your heart say, "Good God, it is for me, but I am fool enough not to have it." There is such a blessing; it is for me. I haven't got it.

4. I am hungry for it. Oh, blessed hunger that may be satisfied!

5. I am prepared to make any sacrifice to obtain it. What is it that is in the way? You are prepared to sacrifice it? Yes, anything. I tell you I don't mind the cost; I must have it. You shall have it.

6. I give myself to Christ that He may fill me. Ah! it is the Spirit of Christ. It is He who baptizes with the Holy Ghost. I give myself to Christ that He may fill me with the Spirit and anoint me with it.

7. I take it. Will you forgive me, if I seem egotistic, and let me tell you how I received it the first time? May we all receive it together. I was very hungry for it. I knew I hadn't received the best. I had no power with man, and little with God. I went to a great convention of Christian people in the hope I would hear about it. And they spoke much concerning it, and the more I heard the more I wanted it. They said they would have a prayer-meeting on Friday night, at nine o'clock, to get it. I went to the prayer-meeting and stayed until about eleven o'clock, and got no nearer it. There was a great deal of noise and singing, and men cried "hallelujah," but it didn't seem to help me. At last I could stand no more, and crept out of the tent, under the curtain, and away into the

the night along a lonely road that led out of the little town. Stars were shining, and I took the way up to the hills. . . . I walked about there and said, "My God, if there is a man in all this place that wants the anointing of the Holy Ghost it is I; but how to get it, I don't know." And a voice said, "As you took forgiveness from the hands of the dying Christ, take the anointing from the hands of the living Christ." . . . So I stood and said, "My God, as I breathe in this deep breath of air I breathe in my spirit the filling and anointing of the Holy Spirit." I wanted, and opened my whole heart, as I want you to do now. I threw all my heart open to the Spirit, and said, "Now Spirit of God, come in Pentecostal power and anoint me, fill me and witness with me in all my future life." Just that one act in the last five minutes, may change your life as it did mine. I have always been different since then. I turned to go down the hill, and as I went a mocking voice said, "You are a fool; you have nothing." I said, "I have." The voice said, "You haven't." I said, "I have, I reckon I have." The voice said: "How do you know? Do you feel it?" "No," I said, "I don't." "Then how do you know you have got it?" "I know I have it because I reckon on God's faithfulness. He would never bring me to the point to claim a thing, and then tantalize me by withdrawing it. I took it by faith, and I am going to keep it by faith."

A young Scotchman said: "May I ask a word, sir?" I said, "Certainly." "Well, sir, you have been talking a good deal about feeling the Spirit or not feeling the Spirit. I am sure that feeling is not the gauge of it, but"—says he—"the presence of Christ. When I have most of the Spirit I have most of Jesus. If ever I lose the sense of the presence of Christ half an hour in my manufactory I go into my counting-room and lock the door and kneel down and say: 'Spirit of God, what have I done to grieve Thee, that Thou hast withdrawn the sense of the presence of Christ?'" And we all said: "That is it, you have hit the nail on the head this time. It is Jesus we want, and when we are filled with the Spirit of God we are filled with Jesus."—Sel.

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## SUNDAY SCHOOL LESSON

P. R. Nugent, Editor, Richmond, Va.

Lesson for Sunday, Feb. 7, 1904.

### The Sabbath in Capernaum.

Mk. 1: 21-34.

Golden Text:—"He laid his hands on every one of them and healed them." (Lk. 4: 40).

Read parallel account, Lk. 4: 31-41; Mat. 4: 13-25.

Verse 21. Capernaum was one of the towns on the sea of Galilee, though the exact situation of it seems to be doubtful. After His rejection at Nazareth (Lk. 4: 28-31) Jesus went to Capernaum and made that His dwelling place (Mat. 4: 13) at least for a season. Perhaps it always remained His home, though of course He spent much of His time away from it—"Straightway" shows the promptness and activity of Jesus. When work lay before Him there was none of that delay which so often characterizes His followers. Nor did His rejection at Nazareth at all hinder the prompt continuance of His service. He never became discouraged as do so many of His servants. Discouragement is an experience that ceases when people keep following in the Lord's lessons. It does not belong to the "new man" but to the "old."

It is sometimes argued that because Jesus attended Synagogue worship on the Sabbath, therefore Christians must also keep the seventh day Sabbath. It is a sufficient reply to this to remember that Jesus was "made under the law" (Gal. 4: 4) and therefore must of necessity keep it. And even if this were not the case the fact of His attendance at Synagogue worship on the seventh day would not bind us to that day but would gladly attend Synagogue worship on Saturday if that would afford opportunity to proclaim truth as was the case in those days.

Verse 22. For "doctrine" we can better read (R. V.) "teaching." It was the manner of teaching, as well as the subject matter, that astonished the people. They were used to hearing men teach who simply told them the opinions of learned men with little or no imparting of their own knowledge. Jesus, as man, was taught by the Holy Spirit and could say "We speak that we do know and testify that we have seen." What people still need is teachers, not with

fleshly dogmatism, but with that "authority" that comes with God imparted knowledge.

Verses 23-28. Devils, or more correctly speaking, demons come to meeting and are apt to make themselves prominent, especially if some true follower of Jesus is there at work. There would be much less trouble with people often if someone had humility and faith enough to rebuke the demons from around people or within them. "We wrestle not against flesh and blood" (Eph. 6: 12) but with unseen foes who often are the real cause of disorder by stirring up someone whom they can manage for that purpose.

Christ had authority over all demons so that they had to obey Him. (See verse 24 and Lk. 8: 31). Satan and his unseen helpers are not an independent set of spirits who do what they choose regardless of God's will. They are all under His authority and fall in line with His commands. This fact should be a comforting one and one to encourage faith. Christ can deliver from the hand of all our enemies. And those who have faith can likewise successfully cast out demons in Christ's name. (Mk. 16: 17). There is need for this sort of faith now and there may be yet more as the end approaches. "But this kind goeth not out but by prayer and fasting." (Mat. 17: 21).

Demons are of different character. Some caused epilepsy (Mat. 17: 15; R. V.), some dumbness (Mat. 9: 32: 33), some fierceness (Mat. 8: 28), some (possibly) blindness (Mat. 12: 22). The one in the lesson was "unclean." This word may apply only to the effects it had on the man in his habits and in stirring animal passions, or it may also apply to the essential character. The unclean demon still does his degrading work on people's bodies and possibly gets possession of some still through their unlawful, responsible indulgence of physical desires. We believe, too, that certain drugs (as morphine and alcohol) open the way for demoniacal power on account of the condition into which they bring the system. In trying to help such cases it is well to remember this and look to God to deliver the victim from demoniacal dominion that he may have more opportunity to turn to God. In praying for the sick, too, it is sometimes necessary to first have the unseen, personal foe rebuked.

Verses 29-32 Luke 4: 39 tells us that Jesus "rebuked" the fever. This shows that it was not God's direct will for Christ could not rebuke His Father's will. The cause of the fever was some power of Satan. Notice the result of healing. Simon's mother-in-law, instead of having to be ministered unto, arose and helped others. When Jesus heals the healed one must rightly use the God-given health.

The mention of sunset has reference to the close of the Sabbath as the Jews begin the day in the evening. Works of healing advance the glory of Jesus. This is a special reason for standing for this truth.

## BIBLE QUESTION CLASS

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

J. T. B., Livingston, Guatemala, O. A. (Absence from home and pressure of work have been the cause of delay in answering these questions). 1 Cor. 7: 6, 12, 25. In verse 6 "By permission" and "of commandment" refer, we believe, to the difference between what is permitted and what is commanded. See Mat. 19: 8. The word translated "permission" has also the meaning advice. In this verse Paul is permitting or advising, not commanding. Verse 12, as you suggest, may be Paul's uninspired statement but it is preferable to connect it with verse 10, remembering that where God had already spoken in Scripture Paul's custom was to quote it as God's command. If God had not spoken, to say, "I speak, not the Lord," meant that there was up to that time no specific Scripture to apply to the case so he himself speaks about the matter and settles it thus instead of by quotation. The same principle applies to verse 25. "Obtained mercy to be faithful" refers to his ministerial, apostolic office, (see 1 Tim. 1: 14) and the authority and knowledge accompanying that office.

In verse 14 the explanation is to be found in the varied meaning of the words "sanctification" and "holiness," both of which represent the same truth. There is a holiness which is merely ceremonial, an outward separation to God which, for that reason, brings a distinctness from things or people not thus separated. See 1 Tim. 4: 5; Ezra 9: 2; Lk. 2: 28. In this sense an unbelieving wife, husband or child is sanctified by the Christian parent, the latter ministering in prayer to God, godly example and advice to that the unbelieving members are set apart from ordinary unbelievers. An Israelite, though devoid of salvation, was holy in this sense on account of God's covenant with Abraham. Israel was a "holy seed" (Ex. 9: 2) on account of relation to Abraham, yet that relation itself of course could not save. (Mat. 8: 9). The same principle evidently applies here.

The remaining passages will (D. M.) be in next week's paper.

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