

LIVING WATER

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

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The Power of Stillness

IT WAS a "still small voice" or "the sound of a gentle stillness." Is there any note of music in all the chorus as mighty as the emphatic pause? Is there any word in all the Psalter more eloquent than one word, Selah (Pause)? Is there anything more thrilling and awful than the hush that comes before the bursting of the tempest, and the strange quiet that seems to fall upon all nature before some preternatural phenomenon or convulsion? Is there anything that can touch our hearts as the power of stillness?

The sweetest blessing that Christ brings us is the Sabbath rest of the soul, of which the Sabbath of creation was the type, and the Land of Promise God's great object lesson. There is for the heart that will cease from itself "the peace of God that passeth all understanding," "a quietness and confidence" which is the source of all strength, a sweet peace "which nothing can offend," a deep rest "which the world can neither give nor take away." There is in the deepest center of the soul a chamber of peace where God dwells, and where if we will only enter in and hush every other sound, we can hear His still, small voice.

There is in the swiftest wheel that revolves upon its axis a place in the very center where there is no movement at all; and so in the busiest life there may be a place where we dwell alone with God in eternal stillness. This is the only way to know God. "Be still, and know that I am God." "God is in His Holy temple; let all the earth keep silence before Him."

A score of years ago a friend placed in my hand a little book which became one of the turning points of my life. It was called "True Peace." It was an old mediaeval mes-

sage, and it had but one thought, and it was this—that God was waiting in the depths of my being to talk to me if I would only get still enough to hear His voice.

I thought this would be a very easy matter, and so I began to get still. But I had no sooner commenced than a perfect pandemo-

tion of the tempter and the voices from the world's turmoil. Never before did there seem so many things to be done, to be said, to be thought; and in every direction I was pushed and pulled, and greeted with noisy acclamations and unspeakable unrest. It seemed necessary for me to listen to some of

them, but God said, "Be still, and know that I am God." Then came the conflict of thoughts for the morrow, and its duties and cares, but God said, "Be still." And as I listened and slowly learned to obey, and shut my ears to every sound, I found after a while that when the other voices ceased, or I ceased to hear them, there was a still, small voice in the depths of my being that began to speak with an inexpressible tenderness, power and comfort. As I listened it became to me the voice of prayer, and the voice of wisdom, and the voice of duty, and I did not need to think so hard, but that "still, small voice" of the Holy Spirit in my heart was God's prayer in my secret soul, was God's answer to all my questions, was God's life and strength for soul and body, and became the substance of all knowledge, and all prayer, and all blessing; for it was the living God Himself as my life and my all.

Beloved, this is our spirit's deepest need. It is thus that we learn to know God; it is thus that we receive the spiritual refreshment and nutriment; it is thus that our heart is nourished and fed; it is thus that we receive the

Living Bread; it is thus that our very bodies are healed, and our spirit drinks in the life of our risen Lord, and we go forth to life's conflicts and duties like the flower that has drunk in, through the shades of night, the cool and crystal drops of dew. But as the dew never falls on a stormy night, so the



CEDARS OF LEBANON.

nium of voices reached my ears, a thousand clamoring notes from without and within, until I could hear nothing but their noise and din. Some of them were my own voice, some of them were my own questions, some of them were my own cares, some of them were my very prayers. Others were the sugges-

dews of His grace never come to the restless soul.

We cannot go through life strong and fresh on constant express trains, with ten minutes for lunch; but we must have quiet hours, secret places of the Most High, times of waiting upon the Lord, when we renew our strength, and learn to mount up on the wings of eagles, and then come back to run and not be weary, and to walk and not faint.

The best thing about this stillness is that it gives God a chance to work. "He that is entered into His rest hath ceased from his own works, even as God did from His;" and when we cease from our works, God works in us; and when we cease from our thoughts, God's thoughts come into us; when we get still from our restless activity, "God worketh

in us both to will and to do for His good pleasure" and we have but to work it out.

Beloved, let us take his stillness, let us dwell in "the secret place of the Most High," let us enter into God and His eternal rest, let us silence the other sounds, and then we can hear "the still, small voice."

Then there is another kind of stillness, the stillness that lets God work for us, and holds our peace; the stillness that ceases from its contriving, and its self-vindication, and its expedients of wisdom and forethought, and lets God provide, and answer the unkind word, and the cruel blow, in His own unflinching, faithful love. How often we lose God's interposition by taking up our own cause, and striking for our own defense.

There is no spectacle in all the Bible so sub-

lime as the silent Saviour answering not a word to the men that were maligning Him, and whom He could have laid prostrate at His feet by one look of divine power, or one word of fiery rebuke. But He let them say and do their worst, and He stood in the power of stillness—God's Holy silent Lamb.

God give to us this silent power, this mighty self-surrender, this conquered spirit, which will make us "more than conquerors through Him that loved us." Let our voice and our life speak like "the still, small voice" of Horeb, and as "the sound of a gentle stillness." And after the heat and strife of earth are over, men will remember us as we remember the morning dew, the gentle light and the sunshine, the evening breeze, the Lamb of Calvary, and the gentle, Holy Heavenly Dove. —Selected.

HOLINESS

JOSEPH LECONTE, who was always an accurate, profound thinker, and in his earlier life a luminous exponent of the deep things of God, was wont to say that holiness was the white light of all God's attributes centered in one, the sum of all God's perfections. In view of this thought the only befitting thing in approaching this subject, is to take the shoes from off our feet, uncover our heads, and speak, if speak we must, as the oracles of God.

Because this, and other matters, are expounded in God's great book, it does not follow that we must bawl out our crude, half-baked theories on the subject of holiness amongst the babbling of the market place.

I doubt if anybody has ever attempted to give the meets and bounds of holiness as a religious experience, without finding himself a fool at last. Happy is he if in some deeper, higher, clearer vision of the Divine Person, and of the holiness, the sum of the Divine perfection, he should be constrained to put his hand on his mouth and say with Job, "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee, wherefore I repent in dust and ashes."

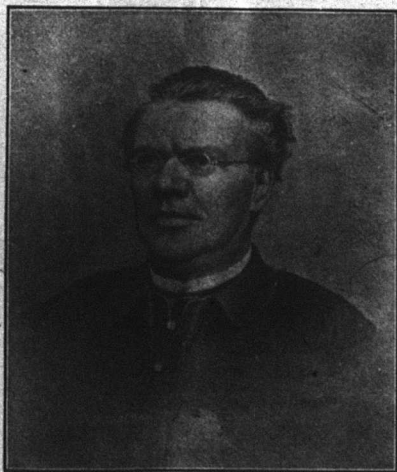
As I sit near the bed of a most faithful saint of God, and watch the process of dissolution, the cries and groans of unutterable pain, as "the strong men bow themselves," I say to myself, "All philosophy known to man, even our Christian philosophy, when we come into God's Presence, is 'words without wisdom,' is but the bray of a wild ass's colt."

To my mind one of the most fruitful sources of error in dealing with the subject of holiness is that we fail to see that it is made up of many elements. If the beatitudes represent the character of the holy man, purity is only a part. It appears to us that frequently a person in his clear, intense perception of his innate uncleanness has made the whole message of God to be, "Blessed are the pure in heart for they shall see God."

It is my belief that if a person draws his

line around that thought and calls that holiness, Ichabod will soon be written on his life and on all his works—the glory has departed. What was at first the radiating, glorious, white light of God's presence, will die out—retaining only its whiteness—degenerate till it is only whitewash.

"The pure in heart shall see God"—that is good and great, but let that purity, that vision of God, be incarnated. Let the pure-hearted man get both feet good and solid on the earth. Let him add to his purity, meekness—"The



J. S. INSKIP.

meek shall inherit the earth." But let him not stop there, lest he become ossified. Let him consider, though he live in the skies and walk on the earth, let him descend to regard the good opinion of his neighbor. Let him become a peacemaker—yes, emphatically he shall be called a child of God.

Oh, how many things there are to be added, so many and so great, that there is never a place, nor a time to stop and consider one's own attainments in holiness. Consider well the seven beatitudes, if there be not an eighth

intended—just the old, homely patience under stress.

Consider the much variegated fruits of the Spirit (Gal. 5:22) if you would know that holiness is no one thing, but many in one; love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. You may dethrone God in your life, if you even stay over-long to consider one by itself.

Consider the addition table of holiness from the viewpoint of the Apostle Peter in his second epistle, first chapter, "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." Holiness that is only faith is defective. Holiness that over-emphasizes or under-emphasizes knowledge is lacking.

The holiness that is all given to visions is well known to us. Let all in that quarter add to their godliness, brotherly kindness—a little more humanness.

But we are not unacquainted with the man who has holiness of the too brotherly type. He brothers everything. He is broad, liberal. His religion is spread out very far and very thin. Let him add charity, love, like that of the beloved apostle who could say on occasion, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed."

Consider, if you will, for further light on the scope of that word, "holiness," the whole armor of God which the apostle charges the Ephesians to put on; truth, righteousness, peace, faith, salvation, the Word of God, and persistent, prevailing prayer.

Consider finally that text on holiness so often preached in First Thessalonians 5:23, "And the very God of peace sanctify you wholly." In all the sermons we have ever heard from that text, we never heard it connected with its setting, with the context. The whole sanctification the apostle has in mind is

dissected into its many elements in that chapter. It is a holiness always rejoicing (v. 16), a holiness persistently praying (v. 17), grateful in everything (v. 18), sensible, watchful, judicious in all things (vs. 20-21), thoughtful of the opinion of others (v. 22), respectful to superiors (vs. 12-14), very considerate of those who are of less attainments and gifts (v. 14). Oh, what a list of homely virtues are all classed under sanctification—under holiness!

It may be—it is not at all uncommon—that we have looked for a holiness of flash and glitter and show—a king of pomp and pride and ivory throne and golden scepter, such a holy one as the Jews longed to see and longed to serve.

It is a high spiritual attainment to be able to know holiness when we see it. It seems like something incongruous to descend from the apostle's marvelous picture of the glory of Christ and the church in the first three chapters of Ephesians to the homely exhortations of the last three, to be humble and kindly and clean, and to behave ourselves decently as husbands and wives, as parents

and children, as masters and servants. But to the apostle's mind there is nothing incongruous in a homely Christ or a homely Christian with his every-day homely virtues.

There is sadly needed a holiness that is not so boldly labeled, something more like Jesus Christ where the divinity is more completely covered and incarnated in flesh.

We bristle with our ecclesiastical terms that are utterly unintelligible except to our own little assembly. We have our Presbyterian language, our Methodist language, and sixteen kinds or more of holiness known to be extant, and so we all speak with tongues, and no wonder that the outside barbarians vote us all mad, without dissenting voice.

Holiness is to have Christ the Holy One actually, practically dominate our daily life; to live out in a simple natural way His theories of life.

It is not wearing a mitre on the hat band, "Holiness to the Lord." It is not a uniform of blue or purple or fine twined linen, but the ornament of a "meek and quiet spirit."—*Living Way.*

The Need Cannot Decide

BE careful not to let external need be sufficient to guide you. What is it God would have you do in reference to anything? The need cannot decide. There are other things from which you can "assuredly gather." One example, out of many in Scripture—Paul, in Acts 16:6, 7, says: "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not." Asia, in the Acts of the Apostles, does not mean all of Asia, but the western part of Asia Minor. "They assayed to go into Bithynia." There was a tremendous need in Bithynia. So, then, they wanted to go where the tremendous need was. There was a cry, therefore go that way! He says, "The Spirit suffered them not." What does that mean? That meant that God's Spirit dwelling within them made them feel, every step they took that way, as if their hearts had become lead. It made them feel as if they would lose their peace if they went on that way. The fact of a need being presented to you is not sufficient evidence that it is God's will for you to go and meet that need, no matter how much your heart might long to go. If you are a Christian worker you cannot possibly meet all the needs of the world, only as the Lord makes His will known to you in the matter. You must let Him decide. Many Christian workers chase all the game that comes near them. You will not make a very good hunter that way, for sometimes you may "stop the plow to catch a mouse." If one would hunt lions with a blunderbuss, how many would he shoot? A blunderbuss scatters the shot. You could never kill a lion with a blunderbuss.

That is the trouble with Christians. They are tempted by the enemy, for he knows that if you concentrate at one place all the power that God gives you something will be accomplished, so he inveigles you into scattering the shot. If you take powder and lay it on a stone and put a match to it, it goes off into smoke. What was the matter with it? It was not confined. It was not directed. There was no purpose enclosing it. The same powder, confined and directed, would wreck the biggest rock. If you are centered, concentrated and purposeful, making every thing bend to that purpose, all that comes in the way will be shattered, and you will accomplish great and mighty things for God. This is true of every man or woman, if they will find out what God wants them to do.

Do not scatter your shot. You are not called to chase everything in the world, nor are you called to attend every meeting that you hear about. You are called to be in the place God wants you, and to serve in the place God has for you, and it is your duty to find that place. Many a man goes through life and never accomplishes anything for God, because he has never been confined and brought down to a purpose. He may be a man of generous impulses, but he needs to be confined, concentrated and controlled by the power of God. He has power, but must let the Lord control and direct it.

One can take a burning glass with a big lens and hold it up and can kindle a fire with the sunshine in winter time, yet some say, "if we only could have a greater manifestation of God." The trouble is with the lens. We are not concentrating the power of God which He has already given.—*Record of Faith.*

THE CHURCH IS NOT THE KINGDOM.

WE FIND the church and the kingdom often confused together in preaching and the religious press. We hear of the progress and growth of the kingdom in church reports. No Bible student should confound the prophetic Messianic kingdom with the present existing church, which originated at Pentecost.

1. The kingdom of heaven is set up "in the days of these kings," the ten kings of the great image at the last, and not the one king, Tiberius, reigning when Christ died. It must then be in the future.

2. The Greek word for church, *Ecclesia*, in the New Testament. The two words are never confounded, but the distinction is always clearly maintained. The one for the kingdom is used 149 times and the other for the church 108 times.

3. We pray, "Thy kingdom come," and do we mean "Thy church come?" We should avoid such confusion.

4. Elders and deacons are the officers of the church, but not of the kingdom. Flesh and blood as now constituted cannot enter it.

5. In Luke 19 the nobleman goes away into a far country to receive a kingdom. Our King is gone and the kingdom will come with the King.

6. Saints will be co-rulers with the coming kingdom, but they do not rule now.

7. The saints, after the church was formed at Pentecost, and through the New Testament, are called heirs of a kingdom yet to come.

8. The church is a humble, suffering, swordless body, not organized to rule nations. The kingdom is a triumphant reigning body, coming through catastrophe.

9. Interchange the words and see the absurdity everywhere in the New Testament. "How hardly shall they that have riches enter into the church. It is easier for a camel to go through the eye of a needle than a Rockefeller to enter the church."

10. The coming of the King and kingdom are contemporaneous. "His appearing and his kingdom" are allied. The New Testament never speaks of a "spiritual kingdom," "a kingdom of grace," or "a kingdom in the heart." These are simple fictitious and poetical ideas. Christ said, not that the kingdom was within the Pharisees, but among them, represented by the king.

The church has the laws of the kingdom in the Sermon on the Mount, but David's throne has been vacant since Zedekiah, and when the Jews rejected Christ the time of the Gentiles and the outcalling of the church began.

The seven parables in Matthew 13 unfold things pertaining to the coming kingdom, through the interim. No such imperfections and evils will exist in the Messianic kingdom.

Let us then never confound the present outcalled church with the future glorious kingdom.—*E. P. M.*

SEPARATION

BY REV. E. P. MARVIN.

BE YE not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. (2 Cor. 6:14-18.)

Salvation is through separation. The world with all its philosophy, science, civilization and progress is a moral ruin, and if any are saved it must be by coming out of it.

Sin separates from God and we can only get back to God by separating from sin. This began to be very distinctly taught in the calling of Abraham (Gen. 12), and was constantly taught in the ceremonials of the Mosaic dispensation. In general, this is the separation which Christ exemplified in his earthly life. We are to imitate him.

We are in the world but not of the world, in its affections and desires, objects and aims, hopes and anticipations. By the world in this connection is meant the system of men and things most common around us, which is evil, under control of Satan the usurper, and opposed to God and his gospel. (Gal. 1:4.) This system has many departments—social, political, commercial and religious, through which Satan works. This world is unchangeable evil, opposed to God, and bound over with its head to "the judgment of the great day." From this we must be separated or we cannot be saved. (2 Cor. 6:17, 18.) All who are loyal to the word and willing to study it may take the following lesson respecting—

1. **THE SOCIAL YOKE.** "Society" is hypocritical, hollow-hearted, proud, carnal, godless, and increasingly immoral. All Christians should renounce its claims. The early Christians regarded its objects and aims, its conversation and amusements, its spirits and

attire as utterly unchristian and they utterly renounced it. Indeed, the early Christians would not be admitted into modern "society," nor would they seek admission. No person can be truly loyal to Christ and at the same time to Mrs. Grundy. Her dominion is earthly, sensual, devilish. Her polished manners and esthetical sense are only the veneering and foil of the flesh. (1 John 2:15-17; Jas. 4:4; 1 Tim. 2:9-10; 1 Peter 4:3-5.) Of course this principle will keep all Christians out of all secret brotherhoods, or call them out as soon as their eyes are opened, if they walk closely to God. Man-made societies naturally adopt a man-made religion.

2. **THE MARRIAGE YOKE.** God's people, from the outcalling of Abraham, have been forbidden to marry unbelievers. Such intermarriages brought in the Antediluvian apostasy. (Gen. 6:2-5.) Paul declares that

ethics of the world and Christ are widely different (Deut. 22:10). We are to do all for the glory of God; they nothing (1 Cor. 10:31). We do all in His name; they nothing (Col. 3:17). We are not to love money; they do (1 Tim. 6:10). We are crucified unto the world and alive to Christ; they are alive to the world and dead to Christ (Gal. 2:20). Mark the results of such business alliances in 2 Chronicles, 18th and 20th chapters; also in many examples of modern times.

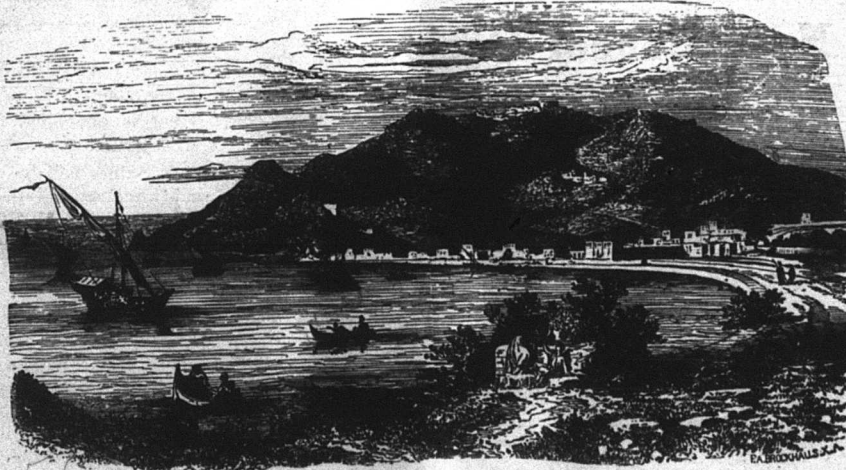
4. **THE POLITICAL YOKE.** Satan, the usurper, offered the kingdoms of this world to Christ, for a bow (Matt. 4:9). Since the crown rights of our true covenant king have been and still are rejected by all nations during these times of the Gentiles, it is vain for us to expect to reign, rule and run the world. Our mission is to run people out of it for refuge in Christ (Heb. 6:18-20). In all

countries we are pilgrims and strangers who refuse to be naturalized (Phil. 3:20). "We've no abiding city here:

Then let us live as pilgrims do."

(Col. 3:1-3; Heb. 11:13.)

We advocate the crown rights of an absent Prince and wait for a rejected dynasty to be restored (Tit. 2:11-15). There is no "Christian State" on earth, and there never will be one until the Christ of God shall come to erect it and reign over it. Ours is a pilgrim life like that of the Father of the



PATMOS.

Christians should marry only in the Lord. (1 Cor. 7:39). Yoke a sheep and a goat together, and the goat will usually lead the sheep. This is not God's way of saving souls. Lots daughters, Ishmael, Samson, Ahab, Jeroboam, and many others in Bible history were injured or ruined by these unholy alliances. The first blasphemer stoned was the son of an Egyptian, married to an Israelitish woman. (Lev. 24.) The rebellious Absalom was the son of a Pagan woman. Even Solomon was led astray and probably lost through alliance with outlandish women. Samson's godly parents expostulated with him against his marriage outside of Israel (Judges 14:3). Some one says, "Well, well, if you marry a child of the devil, you may expect to have trouble with your father-in-law." (Deut. 7:3-4; Josh. 23:12-13; Ezra 9:2; Rom. 8:5; Luke 16:18.)

3. **THE BUSINESS YOKE.** In a business firm it is unsafe to commit yourself to the action of others who are unconverted. The

faithful and the friend of God. We have a higher citizenship and a loftier patriotism. No instructions are given us in the New Testament for Christians to work in politics or hold office during our Lord's rejection and these times of the Gentiles. We are ambassadors. Four duties only are enjoined: 1. Pay taxes (Matt. 17:24-27; Rom. 13:6). 2. Obey rulers (Rom. 13:1-7; Tit. 3:1). 3. Honor rulers (1 Tim. 2:1-3). Christ and the apostles instruct us in the duties of husband and wife, parents and children, elders and deacons, but not in those of the magistrate. If we have other duties to the state, it must be by inference only; there is no express command.

5. **THE RELIGIOUS YOKE.** Two prominent characteristics of the present church are unprecedented and phenomenal—the multiplication of auxiliary societies, and the production of ecclesiastical amusements for mixed saints and sinners. It is a fact to startle thought, that although these two devices are

carried on to help the church to "reach the masses," and attract them to the church, the masses are farther away than before they were invented.

What then must we conclude concerning the wisdom and scriptural character of these methods?

Let us declare and testify with divine assurance, that if the great power of God should come upon us, it would annihilate both these devices.

"Ecclesiastical Amusements" would vanish like a delusive dream before the earnest work of rescuing lost souls, and these "Societies" would merge their individuality and energy in the promise and potency of the consolidated church of God.

The church of God, in its original constitution, was not a confederation of man-made societies, nor a network of auxiliary agencies, but a compact and consolidated body. (Eph. 4:15, 16.)

Christ ordained no "auxiliaries" nor "anexes" for His church, and if she is faithful she needs none.

But the unfaithfulness of the church occasions their existence, and as some of these societies are doing good, though not in the best way, we cannot absolutely condemn them.

Indeed we work with some of them, and pray God's blessing upon them.

A QUIVER OF ARROWS

Illustrations for Christian Workers

NEGLECTED WARNINGS.

Some years ago a terrible inundation occurred in North Holland, due entirely to neglected warnings. The dykes, as the custom is, are inspected by a dyke engineer on certain days every year. A farmer reported the dangerous condition of one repeatedly, but whether from carelessness or because he thought it interference, the engineer laughed at all his fears, saying the dyke would stand many years yet. Not long after, during a violent storm, part of the dyke was carried away by the waters. In a short time several villages and miles of cultivated land were under water, many lives being lost. Neglected warnings lead to death.—*J. S. Isumal.*

CAST YOUR BURDEN UPON CHRIST

Dr. Curtis, in describing the generosity of a negro named John who worked about Drew Seminary, gave this illustration. "Four men, including John, were laboring to carry a piano upstairs. At one point the way was circuitous and it seemed impossible to go further. Out of breath, and out of patience, the regular piano movers gave up and were about to begin to work their way back to the first floor when John, already half-crushed against the wall, shouted out in his high-keyed voice: 'We kin do it, if you but 'low the heft to come more right down on me.'"

But what a pity that the church should need so much, and such help?

We have contact but not fellowship with the world. We should have fellowship only with assemblies of persons who give evidence of being saved persons. (2 Tim. 3:1-5). The alliance in law of "Church and Society," with "Secular Trustees," is marriage with the world—"Pergamos." Godly deacons managed the property of the early church. In Rev. 17:3 the harlot rides on the beast, but in Cant. 8:5 the true bride leans on the arm of her beloved. All yoke with "associate members," or lobby members, are utterly un-Christian. There was no fellowship between those inside and outside of the ark. They were absolutely and eternally separated, as the saved and the lost. No auxiliary pleasure yachts were provided to hover around the ark with "associate members." Keep out of mixed flocks of sheep and goats. The line of demarkation should be distinct. These are efforts of the church to "plow with ox and ass," and the crop will be thorns and thistles for the burning. In short we are to be like Christ, Isa. 53:3, despised; Matt. 10:24, rejected; John 5:41, no position; John 18:36, strangers; Heb. 3:1-14, pilgrims; 2 Tim. 2:12 suffering; Tit. 2:11-15, self-denying, sober, righteous, godly, watching, pure, peculiar. This is Christianity according to Christ, and the only gospel that saves.

up; it is all top and no root, and never will be good for anything." And up came the haughty one to perish all alone. God wants of us the same as the farmer wanted of the radish: the root (heart), not that which looks nice but is useless.—*Selected.*

LIFTING UP.

During a great flood in the Mississippi, which threatened the destruction of the city of New Orleans, two men stood on the levee watching the rising waters. One asked the other, "If you had the strength and the money to use at will, what would you do for this city?" Not having thought of the matter in this way, the gentleman referred the question back to his friend. "What would you do?" "I would build these dykes so wide and so high," he answered, "that no flood could ever endanger the city again. That would be the finest thing any man could do for New Orleans." The other thought a moment and then said, "I would not do that. If I were able, I would get my arms beneath the city and lift it so high that no flood could ever endanger it again." Christ was not sent to build sneltering walls round men, to shut off danger from them—for then they never could grow strong—but to put into their hearts new life, new courage, new hope, new strength, so as to lift them beyond the reach of the world's evil. That is the best, too, that we can do for others. We cannot destory sin nor shut it away by dykes so that it will no more assail, but we can help to make men whom sin cannot reach.—*Selected.*

FOR JESUS' SAKE.

At a well-known hall in London an infidel club held its regular meeting. Mr. Bradlaugh, a noted lecturer, delivered a scathing attack on Christianity and dared any man to answer him. The chairman said: "No one here is likely to try, Mr. Bradlaugh. We are all of your way of thinking." But a gasfitter rose and said: "I have been a member of this club for five years. You all know me. Some of you have been in my home. Six months ago I lost my work, and I was ill, and, to make things worse, my wife was ill too. Not one of you came near me, though my illness was known here. But some one came, and that man and his wife nursed us and provided for us, otherwise neither my wife nor I would have been alive to-day. That man was a city missionary, whom I had driven from my home with threats. When I was well enough to think I asked myself why he had been so kind to me, and I could not tell. So I asked him, and he told me he had done it for love of Christ. Now that is my answer to Mr. Bradlaugh. I say that a religion which will bring a man to the bedside of one who has hated and cursed him, and returns good for evil, love for hate, is a good thing for this troubled life, and I take it for myself. I have seen it in operation and I know it is good."—*Christian Herald.*

So when our burdens are heaviest, and we are just ready to give up in despair, the great Burden-bearer calls for us to let more of the weight come upon him, and he says, "We can do it."—*Selected.*

A PROUD SPIRIT.

A farmer planted some radish seeds, and when they had sprouted he said to his wife, "I am afraid I have planted these entirely too thick, and when they grow up a little more I'll pull the poorest of them out and give the rest more room to grow." Now, one of the young radishes heard this and said to itself, "Now, I'll put all the nourishment I can gather into my leaves, and hustle out with my flowers, and I'll look so much prettier than the rest that I will surely be left to grow." So, it slyly and greedily reached out its roots and gathered in all the nourishment it could send up into its leaves which soon became taller and larger than all the rest and it became proud and haughty and looked down upon them. The higher it held its head the higher it grew and the higher it grew the more contempt it had for its neighbors and the more it praised itself for being better than they. One day the farmer came to thin them out, but after looking them over he exclaimed: "My! They are doing better than I expected, so I guess I'll let them all grow. But I might as well pull this thing

Christianity Proved by Its Fruits*

THE speaker was William Jennings Bryan, who has stood three times as candidate for the Presidency of the United States, and always as the fearless champion of national righteousness. He has a great presence, that leaves an indelible impression of heartiness, sincerity and strength. When such a man turns preacher, words have weight. For well over an hour he held that great audience, and it seemed only natural when a minister on my left said to me at the close: "The greatest missionary sermon I ever heard."

The hall was packed from floor to ceiling, and the passages filled with people content to stand for two hours. No speaker ever faced such an audience in that hall. Men of every race, Bishops of every order, men and women of every class, hung on the lips of the speaker. His first words won his audience: "You owe me nothing for coming, for I am so deeply indebted to Christianity for whatever I am and hope to be that I cannot pay that debt, here or elsewhere." He asked his hearers to dedicate themselves to an unfinished work—that of winning the world for Jesus Christ. He did not, however, launch out upon his main subject until he had swept away certain popular objections to missions.

He had heard objections, but never one to which he could not find an answer. It was said that money given to foreign missions was subtracted from home missionary work. He was satisfied that it was not true that contributions to foreign work lessened gifts to home missions. As a rule, the man who refused to give to foreign missionary work, on the ground that he wanted to give to home missionary work, would, when they approached him for the home work, have something else that he wanted to give to. Next, we were told that a nation ought not to set itself up as a teacher of others until it was itself perfect. He replied, that if they applied that to the individual, and said he should not attempt to make others better until he himself was perfect, he would postpone for a long time all active efforts. Once more, it was said that their missionaries were apt to get them into trouble, that they made mistakes. He never contravened self-evident truth. He only regretted they had not been able to train up people who would not make mistakes. He was very doubtful if they could train up such a group, and if they could they would need them at home so badly that they could never spare them to go abroad! Yes! Missionaries made mistakes, and people made mistakes at home—in the ministry and out of it; but, if they would allow him to express a merely individual opinion, which he held as firmly as if it were the unanimous opinion of

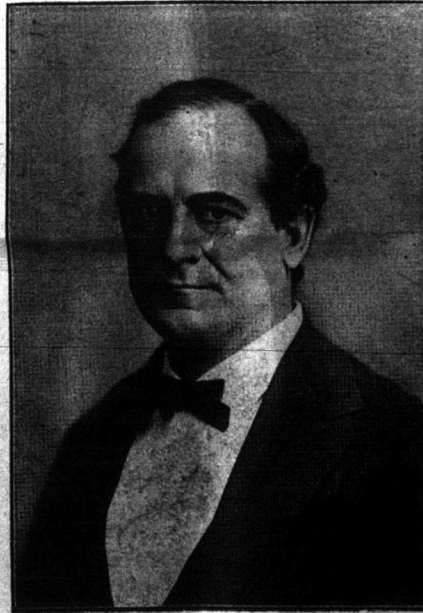
all—the missionaries who went abroad through love of God and love of their fellow-men were not nearly so apt to get a nation into trouble as those who went abroad to make money.

His main subject was: Christianity proved by its fruits; or

THE FRUIT OF THE TREE OF LIFE.

An ordinary preacher is content with three heads; the great audience wondered when Mr. Bryan calmly announced twelve—the twelve fruits of the tree (Rev. 22). And through those twelve heads he went, the audience listening spellbound to the end.

1. Belief in God, as Creator, Preserver, and Father. In his college days, like others, he was troubled with doubts (in that period when a man thinks he knows more than he



WILLIAM JENNINGS BRYAN.

ever knows afterwards); but he was led to take his stand on the words: "In the beginning God created the heavens and the earth," and has stood there ever since. His great point was that it is so much easier to believe in a Personal Creator; it is so much more difficult to understand how there can be a world such as we see about us without such a Supreme Being as its Author and Director. It is easier to believe in such a God than in any other theory of creation—hence the almost universal belief in a Creator. You must presuppose something, and he showed how materialism had to take four things for granted before its arguments could begin to move. He greatly preferred, as being natural and logical, to believe in the One, rather than the four.

2. Belief in Christ as Son and Saviour—

"The Life, the Truth, the Way." The divinity of Christ is a material part of the Christian creed: it cannot be omitted. No man aspiring to be a God could save his fellows from their selfishness and sin, fortify them against the temptations that come with appetite and passion, and bring them into harmony with the Divine will. It needed a God, condescending to be a man, to work in the human heart that continuous miracle which is witnessed when one begins to love the things he hated, and to hate the things he loved; when one, who, before the change, would have sacrificed a world for his ambition, stands ready, after the change, to give his life for a principle, and finds pleasure in making sacrifice for his convictions.

3. Belief in the Holy Spirit, God's Messenger to man; and man's Comforter and Inspiration. If God is a spirit, it is only natural that there should be some means of communication between Him and His worshipers. Christ taught us that such intercourse could exist through the Spirit. It is not necessary that one should be able to explain how the prophets spake as the Lord commanded them, or how the Bible was written by inspiration. Man could see the lightning's flash, and feel the shock, long before he understood the laws of electricity; so one is content to know there is an unseen Power which can speak peace to the troubled heart, and renew the flagging zeal—manifest itself, sometimes in the "still, small voice," sometimes pouring itself out in a Pentecostal flood.

4. Man's highest purpose—to "seek first the Kingdom of God and His righteousness." "What shall it profit a man if he shall gain the whole world, and lose his own soul?" There must be a paramount purpose in life from which the various elements that enter into life are seen in proper proportion. In considering a subject, one must begin with the controlling principle; when that is understood, minor principles fall into place. If you would pull a tree through a gateway you must pull it by the trunk for if the branches are put first they spread out and catch the posts. So life's details can never be wisely arranged until the main purpose is definitely fixed. He who puts God first sees more clearly and measures more accurately. The pure in heart see, not only God, but good: it is self that begets the mind. No engineer could be safely entrusted at the throttle if he were considering whether it would pay him better to wreck the train or keep it on the track; so no one can be trusted to decide a question wisely whose mind is engaged in calculating the relative advantages of sin and virtue. "Seek ye first the Kingdom of God and His Righteousness; and all these things shall be added unto you."

5. Love, the Law of Life. God is love, and Christ the supreme illustration of it. He

*Extracts from an address at recent World's Missionary Conference at Edinburg.

gave the world a new definition of it. The world had known love before; but here was love boundless as the sea. Sacrifice is the language of love, and in no other way could Christ so well prove His love as by His willingness to die that through Him we might be saved.

6. Forgiveness, the Test of Love. At no other point is the contrast more sharply drawn between the precepts of Christ and the teachings of the non-Christian philosophers than on the subject of forgiveness. It is so important a part of God's scheme, so essential to Christ's code of morals, that in the model prayer He made our willingness to forgive the measure of our claim to forgiveness.

7. Brotherhood, the Christian Ideal. The natural and necessary result of Christianity applied to life is to weld the world together into universal brotherhood. Christ condensed the Ten Commandments into two: "Thou shalt love the Lord thy God with all thy heart; and thy neighbor as thyself." John even resorted to unparliamentary language in the warmth of his indignation at the thought that a man could love God, and yet be an enemy to his brethren. Man has learned how to protect his own rights: brotherly love will teach him how to protect the rights of others.

8. Faith—the sense that reaches out toward the throne, and takes hold upon verities which the mind cannot grasp. "Without faith it is impossible to please God;" and without faith it is impossible to do anything else of value. Faith precedes works, as the plan precedes the house. The architect must have the design in mind before he can put it upon paper, and he must put it upon paper before the builder can give it material form. The inner eye of the architect must see the house if ever it is to be built. So man must see with the eye of faith if he would plan for a large life. He must through faith acquaint himself with the unseen, for "the things that are seen are temporal, but the things which are not seen are eternal." "The just shall live by faith." The great things of the world have been done by men and women who had faith to attempt the impossible, trusting God to open the way.

9. Example, the means of propagating truth. "Let your light so shine before men, that they see your good works and glorify your Father which is in heaven." What bloodshed might have been avoided; what slaughter might have been prevented, if all Christians had been willing to trust to the life for the evangelization of the world, instead of resorting to the sword. It is a slow process, this winning of converts by example, but it is the sure way: it is Christ's way. A speech may be disputed, a sermon may not convince, but no one has yet lived who could answer a Christian life: it is the unanswerable argument. Religion is the easiest of all subjects to illustrate, because it can be illustrated by a life. A religious truth is the easiest one to test: it only needs to be lived. "Oh taste, and see that the Lord is good;" "Come unto me all ye that labor and are

heavy laden, and I will give you rest. Take My yoke upon you and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls." If it were impossible to secure ministers to preach the gospel to those that sit in darkness, or teachers to instruct them, or physicians to heal them in the name of the Master, it would still be worth while to send Christians abroad to live among the non-Christian peoples.

10. Service, the measure of greatness. "Whosoever of you will be the chiefest shall be servant of all." Service is the measure of greatness. He is greatest who does the most good. How this old world will be transformed when this measure of greatness is the measure of every life! We have had our conflicts, because we have been trying to see how much we could get from each other; there will be peace when we are trying to see how much we can do for each other. We have had our combats, because we have been trying to see how much we could get out of the world; there will be peace when we are trying to see how much we can put into the world. The human measure of a human life is its income; the divine measure of a human life is its outgo—its outflow, its contribution to the welfare of the world.

Christianity never enervates, but makes for strength and beauty and all noble development. Let one understand that his success is to be measured by his service, and life takes on a new meaning. He must now prepare himself for efficient work, he must strengthen his body to endure, and, therefore, avoid all indulgences that dissipate strength—for he will be ashamed to tender a physical wreck for his Master's service. He must train his mind to act quickly and measure accurately; no dull, undisciplined mind is fit for the work he desires to do. He must analyze his motives, scrutinize his purposes, and bring his ideals into harmony with those of the Perfect Model. In Christ's measure of greatness may be found an explanation of Christian civilization, as well as an assurance that fidelity to His teaching will result in material prosperity and intellectual progress, as well as in spiritual growth.

11. The Golden Rule—"Do unto others as ye would that they should do unto you." Mr. Bryan told us how for a while he was puzzled and somewhat troubled by what seemed to be the extraordinary likeness between this and the Golden Rule of Confucius: "Do not unto others as you would not have others do unto you." But at last he came to see a measureless gulf between the two. The latter was merely negative. It taught simple harmlessness; whereas our Rule is positive—is one of endless helpfulness. It is not sufficient not to do harm; we must do good. Confucius taught simple justice, but what a cold, cheerless place the world would be if we had justice and no more—if there were no mercy, no sympathy, no generous outgoing to the unworthy!

12. Immorality, a reward and a restraint. "If a man die shall he live again?"—from the days of Job down to the Christian era this thought-compelling question has risen to

men's lips; but Christ has answered it. By His Word and by His resurrection He has testified to the reality of the future life. Belief in the resurrection is one of the foundation stones of our faith. It stands or falls with the Sonship of Christ: "If Christ be not risen then is our preaching vain, and your faith is also vain." If He was not divine, He did not rise from the dead. If He did rise, He was divine.

The above curtailed and imperfect report may give some idea of the truth taught tonight, but it cannot convey any worthy conception of the real effect of the address as a whole. Praise God when one so eminent in this world can speak so mightily of the things that belong to the next!—*Life of Faith.*

COME AS A BEGGAR.

A certain king was accustomed on set occasions to entertain all the beggars of the city. Around him sat his courtiers, all clothed in rich apparel; the beggars sat at the same table in their rags of poverty. Now it came to pass that on a certain day one of the courtiers had soiled his silken apparel, so that he dare not put it on, and he felt, "I cannot go to the king's feast to-day, for my robe is foul." He sat weeping till the thought struck him, "To-morrow, when the king holds his feast some will come as courtiers, happily decked in their beautiful array; but others will come and be made quite welcome who will be dressed in rags. Well, well," says he, "so long as I may see the king's face, and sit at the king's table, I will enter among the beggars." So, without mourning because he had lost his silken habit, he put on the rags of a beggar, and he saw the king's face as well as if he had worn his scarlet and fine linen. My soul has done this full many a time, and I bid you do the same, if you cannot come as a saint come as a sinner, only do come, and you shall receive joy and peace.—*Selected.*

AN ALL-POWERFUL HELPER.

What a precious word for the weary is this: "Cast your care upon him, for he careth for you." I need hardly infer intelligent readers that this verse literally reads: "For he has you on his heart." He who piloted the patriarch through the deluge, and fed the prophet by the brook, and supplied the widow's cruse, and watched over the imprisoned apostles, and numbers the very hair of our heads, he has every one of us on his great, almighty heart! What fools we are to tire ourselves out and break ourselves down while such an all-powerful helper is close by our side. Suppose that a weary traveler who is trudging uphill were overtaken by a wagon, whose owner kindly said to him, "My friend, you look tired; throw that knapsack into my wagon; it will rest you, and I will see that it is safe." Imagine the foolish pedestrian eyeing him foolishly, and blurring out the churlish reply, "I can't trust you, sir; drive along; I'll carry my own luggage." But this is the way that tens of thousands of Christians treat God.—*Dr. Cuyler.*

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EDITORIAL

SYSTEMATIC SERVICE.

"Evening, morning and noon will I call upon Thee, said the Psalmist. Daniel opened his window toward Jerusalem as had been his habit, and the Master, as His custom was, was found in the synagogue. Systematic well doing, how important! So many live in jerks and spurts. They are warming up and cooling off and then warming up again and cooling off instead of "going from grace to grace." There is no steadiness of movement, no fixedness of habit, no constant moving up the incline, but vacillation characterizes their whole life.

Take the matter of giving, for instance. People may be brought under a certain pressure and so enthused that they will do something very liberal and then back they slide and may not be awakened again for a year or more. They have no orderly, systematic method of setting apart for the Lord's work. It has never dawned on them that they are simply the Lord's tenantry and that they must give an account of their stewardship to Him. It cannot be said of them that they as their custom was made their missionary contribution, or that they clothed the widow and fed the orphan as was their habit. They cannot be depended on. If you can get them stirred up on a question of emotion they will do something generous, but there is a lack of character behind this transitory beneficence, and ere long they are back in this half dead condition. If people would only be Scripturally systematic in their beneficence the treasury of the church would never lack for one dollar and the donors themselves would grow up, like calves of the stall, under the blessing of their own generous ministry. The habit of giving has not been formed. To get them to contribute you must pull them right across the habit of life, and when the pressure is withdrawn they fall again right into the drift. There are those who, if they happen to be where a collection is being taken they will give \$5.00. It may be that they will not be where there is another collection taken for two years, so they

will not give again. If you move up the offerings to every six months they will give \$5.00, and if you move them up every month they would give \$5.00, but people should not wait for efforts of this kind. They should formulate for themselves a Scriptural method of giving and stick to it without regard to extraneous influences. A system of this kind on the part of the church with regard to missions would provide the funds for evangelizing the world in a short time. But alas! the majority of people go along in an indifferent, semi-reckless manner seeming to forget the obligation that they sustain both to their fellowmen and their God. They do not upon the first day of the week lay by them in store as God hath prospered them, but their giving is in a haphazard, indifferent sort of a way.

Being good, the Lord Jesus went about doing good. This was his practice. Wherever He was, He was doing good. It was as natural for Him to do good as it is for sparks to ascend upward. Those that are most like Him conduct themselves in a similar manner. It can be said of them that they did this or that good deed as their custom was. They had formed this habit. It was as natural to them as breathing. It was but the outgoings of their own spirit-filled hearts. You don't have to tell the star to shine or the flower to send forth its perfume, or the bird to sing. They do this as their custom is, and so men and women who walk with God are continually doing good. It may be an off time in the community. Religion may be at a low ebb. There may be an awful drift in the church. Spirituality may have declined to an alarming degree. The tide of iniquity may have rolled in upon them like a mountain wave, and yet so methodical is their piety that they will always be found going about doing good. What countless opportunities we leave unimproved, all because we have not formed the habit of embracing them, but on the contrary we have formed a slipshod, careless, neglectful attitude. We become like that we are continually doing. A man can so live in the spirit of God and have God so live in him that he will become established in doing the things of the Lord. One can form the habit of staying away from church until he never cares to go, or one can form the habit of going until he feels strangely out of place if he doesn't go.

Take the matter of prayer. Prayer may be the fixed habit of the soul. One may form such a prayer life that he will pray with the regularity of a clock. The inner man has been adjusted to the movement of the spirit within, and the prayer life, while always preserving its individuality, moves as regular as the pendulum of a clock or the rippling of the wave. We can form the habit of prayer until there is a peculiar restlessness comes over us if we don't pray. So systematic is the prayer life that there is a real hunger in the soul to pray when we begin to postpone it too long. Happy the man who has his life organized thus. He will be "like a tree planted by the rivers of water. His leaf shall not wither and whatsoever he doeth shall prosper."

THE VOICE FROM THE CLOUD.

And they feared as they entered into the cloud. John 9:34. Life is full of mystery. The unsolved problems far outnumber those that are solved. What we don't know is infinitely more than what we do know. Sad the hour when we loose our sense of wonder, for the wonderful is all about us, but alas our eyes have become so holden that we do not see it.

The disciples feared as they entered the cloud. A strange, supernatural manifestation such as this terrified them, and yet there was nothing in this transfiguration of which they should have been afraid. Clouds are big with blessing. Light may become so intense that it needs mellowing. The glare of the day is followed by the shade of night. We all need the subduing ministry of the cloud.

Israel of old followed the cloud by day and fiery pillow by night. The darkness required a stronger light while the fierce glare of the day was toned down by the cloud, and there are states of soul corresponding to this natural phenomena. There is no end to the variety of clouds. No two are alike. Each has its own individuality and each fulfills its purpose. So it is in all the disciplinary processes of life's journeyings. The most trivial as well as the severest trials have their ministry to perform. How few appreciate the beneficent ministries of the cloud. They are swayed by fear rather than gratitude when they enter them. Were there no clouds our earth would be a parched desert. The heavier the cloud the greater the downpour to refresh the thirsty land.

And they heard a voice from the cloud. Everyone has a message for us if we only had ears to hear. Sin has made cowards of us all. The wicked flee when no man pursueth, but the righteous are bold as a lion. We believe it was Miss Havergal that wrote on the "fear-nots" of the Bible. Most Christians have too much fear. If we really see things as they are much that we now tremble at would be the occasion for thanksgiving. When the Master came to the disciples walking on the sea they were affrighted. He said: "It is I, be not afraid." How often have we had the same fear, when if we could have only heard His voice it would have been the same gentle whisper, "It is I, be not afraid." Yes, every cloud has its message. It matters not from what direction they come, how we label them, or how long they stay, there is a voice speaking out of them to us. Ah! that message of the cloud, how often it is overlooked or ignored. He who goes through any trial, tempest or sorrow without getting a blessing therefrom has certainly missed something. Did you ever stop and think how often that word fear occurs in the Scriptures. "He that hath ears to hear let him hear." Why it looks like anyone who has ears would hear, but such is not the case, for there are many who are so absorbed with other voices that they do not stop to listen to the voice from heaven. They rush heedlessly on over the rapids into the dark, lured on by evil voices rather than the

one divine. God is waiting to speak in the depths of every heart that is abandoned to Him and there are no happenings along life's journey that do not contain lessons for us. But alas we give little heed thereto. "Fleshly lusts that war against the soul," stifle the gentle voice within. If people only had spiritual vision and the trained ear they would hear from God every day of their lives. Is He not speaking. Ah! how many in their folly misinterpret the message and miss the lesson.

"I do set my bow in the cloud." Gen. 9:13. The promise was written right across the face of danger just after the flood. They would naturally look with dread upon an approaching cloud. For had not they been vessels of wrath pouring destruction on earth's frenzied multitudes. Now that the little handful were starting out again to people the earth did they not need a caution with regard to clouds. Would they not be inclined to misinterpret and run from them. A burned child dreads the fire and a drowned world would unless helped by grace divine tremble at the approach of what might be a return of the former trouble, hence the Master writes across the cloud to guarantee that He would never again drown the world. The heavens might be black enough to strike terror to any heart and yet there was the promise right in the midst of this darkness, "I will not again drown the earth." If there was anything they would fear it was a cloud, and so the Lord prints the promise right on the face of what is apparently their greatest danger. Does He not do something like this for us. Is there any cloud so dark that it doesn't

have the bow of promise across it. Take that wonderful text, "All things shall work together for good." How it illuminates the darkest of life's experiences. Yes, the bow is set on the cloud. We have the divine word for it, that all life's problems constitute one continuous process for blessing bringing. Learn to see the bow in the cloud, learn to get the message therefrom. Remember that you will pass into none that will be voiceless. You may not be able to understand the mystery, the problem may be beyond your solving, much of its meaning you may not discover, but there is something that you can get from it. Look it in the face and see the bow of promise stamped thereon as Noah and his family saw it written across the sky following their flood experience. How often we see the cloud, but do not get the message. How often are we deaf to its voices, how often are we frightened, how often do we look at it without seeing the bow of promise. Happy the man that has learned that there is no cloud so threatening but what he can hide himself behind the promise written thereon. Then isn't it blessed that these promises are on the face of that which we would naturally most dread. Right where they are needed most they are found. Where. Just in front of the cloud. Praise the Lord.

"I have found a joy in sorrow,
A secret balm for pain,
A beautiful to-morrow,
A sunshine after rain.

"I have found a glad hosanna
For every woe and wail,
A handful of sweet manna
When grapes of Eschol fail."

Editorial Comment

SEARCH THE SCRIPTURES.

General Grant said: "The Bible is the sheet anchor of our liberties." A greater than Grant said: "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works; and the Master teacher said: "Search the Scriptures for in them ye think ye have eternal life, and they are they that testify of me." Among the many shortcomings of this age lack of Scriptural knowledge is one of the most marked and fatal. The people are grossly ignorant of the work of God. Many who profess to be Christians have only a mere smattering of the truth. There is no need more urgent than that the people should be thoroughly grounded in the doctrines of the Bible. Such patience can only come through patient, prayerful, continuous study of the word. Just a little reading now and then to ease the conscience will never establish one in the truth of God. Almost every evil prevalent among the church is in some way allied with lack of Bible knowledge. The Word received, adjusted

and assimilated in the individual life will not only save its possessor, but will also equip him for the work of rescuing others. This smart, shallow age is drifting away from the Old Book. They foolishly imagine that it is a mark of superiority to air their objections to the Bible, when really it is a mark of weakness. The very basil stones of our civilization rest upon the Scriptures, and the whole moral structure of our day stands upon "Thus saith the Lord." Back to the Bible. Absorb its contents. Live in the power of the same and yours will be a life of victory. The Bible Record quotes from a London publication titled "The Papal Conquest," as follows:

I would plead, therefore, with all preachers, evangelists and missionaries, to awake to a fresh realization of the efficacy of his "glorious Gospel of the blessed God," as "the power of God unto salvation to everyone that believeth;" and to remember that their great commission is "not to baptize," not "to serve tables," but "to preach the Gospel," and so to let it once more be heard in all its simplicity, and in all its fulness in every corner of the land. And I would urge them to return to the old-fashioned practice of Scriptural exposition. The solid knowledge and right un-

derstanding imparted by lecturing systematically through a portion of a book of the Bible, is not only fitted to build up the believer in his most holy faith, but to prevent him from being tossed to and fro and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. *Expository teaching is one of the great needs of the present day.*

I would plead, therefore, with scholars and teachers that, whilst recognizing that difficulties of form and even of statement exist in God's Word, doubtless placed there by God himself for wise purposes, it may be even to stimulate an interest in the study of the Word itself, yet that they should not dwell on these, lest, knowing "the flaws," they never know "the Book;" but that they should dwell rather on its grand human and divine features, and above all on its great central Gospel theme, Redemption from sin, penalty and power through the Atoning Sacrifice of the Lord Jesus Christ.

I would plead with parents to make the spiritual interests of their children their chief concern, and to make them, like Timothy, familiar from their earliest years with "the Holy Scriptures, which are able to make wise unto salvation through faith which is in Christ Jesus;" to cause them even to learn by heart that most marvelous compendium of Christian doctrine, to the knowledge of which Archbishop Tait attributed his escape from the snares of Tractarianism and Romanism—the Shorter Catechism; and not for any supposed advantages, educational, social, or otherwise, send their children to conventual schools either at home or abroad, but, on the contrary, guard their minds and hearts from Papal infection, as they would guard their bodies from the germs of a loathsome and deadly disease.

Lastly, I would plead with my countrymen everywhere to reinstate the Bible in its old place of sovereignty in their homes and in their hearts, not only realizing it to be the most marvelous book of instruction and culture in the whole range of literature, but as the Living Word of the Living God; and to read it and study it morning by morning, and evening by evening, so as to find in its every book Jesus Christ, to exhibit Whom every book was written, but for Whom we would have had no Bible; and Who thus, running through its pages from Genesis to Revelation, binds it—though written by different men at different times, extending across well-nigh twenty centuries—into one harmonious whole, and has made it during the well-nigh twenty centuries that have elapsed since its completion, the life-giving and the life-sustaining food of God's children, which it must continue to be till the end of time.

This principle holds true to an alarming degree with regard to sin. One may sin and sin until he does it without a thought. One may harden his conscience until it doesn't respond; one may resist God until he is fixed in a life of resistance. The sin habit stops the ears, blinds the vision and paralyzes the whole spiritual man. It can be said of many: "He went and got drunk or that he swore as his custom was." "That she quarrelled in her family or that he cheated in trading as usual," but how much better when habits are formed for training to have them formed right, to begin life right and to continue on until it is evening, doing the things that are right rather than that which is evil. Whatever may be your habits let the one that dominates them all be that of doing the will of God.

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 Avenue Nashville, Tenn

Letters Will Not Be Published Unless Written
On One Side Of The Sheet Only

DEAR COUSIN EVAS I wonder if you will admit a baby 42 years old into your corner and into your birthday circle? Well, I am knocking at the door, for I am the baby of my dear parents, long since gone to heaven. Do you ask, "How old art thou?" I reply, "two score and two years have been the days of" the years of my pilgrimage, few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the day of their pilgrimage. But God's mercy has been unending and his grace has never failed. For 24 years I have been a Christian. Twenty-two years ago I was licensed to exhort, twenty-one years since I was licensed to preach and eighteen full years in the regular ministry. God has blessed me as if I were his special favorite, but when I look about I find he has been abundant in blessing to all who have called upon him. This morning the sun rose clear and fair upon a world of beauty, not a cloud is in the sky down in Georgia. The Sun of Righteousness has also risen on my soul driving away all fogs and mists and giving perfect peace and unclouded vision. Cousin Eva, I want to do more for my Lord than I have ever done. Many times in the past the clay has been marred in the hands of the potter, but I thank Him that He has not wasted the clay. Oh, if I could live as long again as I have and be able to work for Him, you know what two things I would expect to see? First the banishment of the saloon from civilized lands and second the evangelization of the world. Along with that I should expect to see all of North and South America under one government and the abode of 30,000,000 people with the front of the nation on the Pacific Coast, America controlling the world. But, oh, whatever comes I want to be true to Jesus and his work. Let us pray more for each other and for the whole army of Christian workers. Enclosed find 42 cents. Yours in Jesus,

J. L. BRASHER.

Every one who knocks at our door finds a welcome, but I am particularly glad to let Bro. Brasher in. You see, dear cousins, we know him quite well here in Nashville, where he has preached for us many times. He is very fond of young people, and seems to enjoy himself thoroughly when he has a group of them about him. I could tell you more about him, but I don't know whether I ought to. I will say this, however, if Bro. Brasher ever comes to your home, and you want to have a real good time, just call in all the children in the neighborhood and begin some games. You will find that our new cousin can race around the house with the swiftest of you, play hide and seek, jump the fence, or enjoy a good swing. This is because he has the *young heart*. The Bible tells us that we must become as little children if we want to get converted. This is true. Everyone, the old man, the middle-aged, the youth, all get

childlike in their hearts when they trust God to save them. Indeed, we cannot trust until our hearts become like a child's. The questions and doubts and fears all go and we are ready to believe what God says, because He says it. I think our heavenly Father would be pleased to have us keep this sweet, simple, child heart. But many of us do not know that, and very soon we have lost the child nature. We get old and set and hardened, even as Christians. What a pity! We lose touch with young people and miss the joy of living with our Father as His little children. There is nothing I enjoy more than just being God's little one, living with Him daily as simply and as naturally as I did years ago with my earthly father. Two ladies were talking and one said, "I am trying to learn how to grow old." "You are rather young for that," said the other. "I must learn *before* I get old," was the answer. "It will not do to wait until old age has come, for then I will only see through an old woman's eyes. I am asking God to prepare me even *now* for a sweet, sunny old age, and my special prayer is that He will never let me lose sympathy with the young or get where I am not interested in all that concerns them." Let us examine ourselves and see if we have the child-like heart, the one which is guileless and believing and loving, one which looks up to God with the simple trust a little child has here for its father.

♦ ♦ ♦

DEAR COUSIN EVA: Here is \$1.00 for the little orphan boy in Cuba named for Uncle John. I go to Sunday School. Pray for me that I may be a good little girl. Love to all the cousins.

Your little niece, EMMA MAI BENSON CROCKETT.

I am glad that this little cousin, who is also my niece, wants to be a good girl. My prayer is that she will be a *Christian* girl. Perhaps some one is thinking that surely these must be the same. It is true that we cannot be really good without being Christians, yet many people want to be good who do not want to be Christians. I have met such persons myself. I remember one young girl whom I talked with. "Yes, I really want to be good," she said. "I feel so badly when I get angry, and I would like to be unselfish, and gentle and kind. I think such a character is beautiful. But I do not want to accept your Saviour. I love to go to some places and do certain things which people do not think right for Christians." Ah, children, do you not see where she stood? She would like for Jesus to come into her life far enough to take some ugly things out and make her good. She didn't feel pleasant with briars and thorns growing in her heart. But as for *surrendering* that heart to Jesus that He might come in and *rule*, nothing was further from her thoughts. I knew another one who read her Bible every night. Perhaps she had been to the theater looking upon a worldly play, surrounded by worldly companions. Maybe she had been in the ball room, whirling around with young men and women who cared naught for God. No matter, she read her Bible, even if was two or three in the morning. Then she would pray a little pray-

er asking that she might be gentle and kind and very lovable. Was she a Christian? No. I asked her once if she would give up these things for Jesus and be His girl in reality. "I do not think them wrong," she answered. Well, suppose Jesus should speak to you just this moment and tell you that they are wrong, and ask you to give them up for Him? Would you say yes to Him? She was a truthful girl and she had to shake her head and answer no. Do you not see, my dear child, I said to her, that the trouble is not that you differ with me about what God's will is, but that *down in your heart* you are not willing to do His will if it crosses your own. When we become Christians our spirits have learned to bow, before His spirit and say yes to Him whether it is our way or not. Can a little child do this? Certainly. My prayer for Emma Mai is that she will learn to say, "Oh, God, I want to be a good girl. But go deeper than that. Enable me to say Thy will shall be done in my life. I am *yours*, Lord, not my own, and you shall choose where I am to go, what I am to do and be.

Dear children, when our hearts have learned to speak these words to the Lord it means something. We will know what pain is, for God will often say no to us when our hearts are set upon some place or thing. We will feel disappointment when He chooses a way for us that is different from our friends and companions. Yet, in spite of pain or disappointment, we go right on doing His way, not ours. Then after awhile we find that His way is best and we begin to enjoy the sweetness of obedience and are glad that we ever entered the Christian life. I wish I could tell you how *glad* I am that I learned this lesson when I was young. God has led in a safe path and has filled my life with good things. Praise His name!

♦ ♦ ♦

DEAR COUSIN EVA: Please find enclosed \$2.20 which is the missionary collection from our Primary Department. We desire that this money should be sent to help support Baby Benson in Cuba. Sister Gertrude Smith sent us a picture of the little renou and his sisters, and we were indeed glad to get it. I saw in one of the late LIVING WATER papers that she was at her home at Alvin, Tex., which is about two hundred miles northeast of here, on account of poor health. We hope that she will soon be able to go back to her needy field. I will now write a few words to the cousins about the coming of Jesus, as I thought it might help us to try to do more for Christ's cause until He comes. Nearly everybody that studies the prophecies of the Bible believe that Jesus is soon coming again. Those who are ready when they think of should Jesus come just now may have peace, but those who are unprepared will find unrest within. It would be well for each one of us to think every day perhaps Jesus will come to-day to take home those who are living holy lives. And then let us think of the unsaved around us and speak a few words to them of accepting Jesus as their Saviour. Some times just a few words have led some soul to seek salvation. We will surely be glad for all that we have done for Jesus when He comes. Well, I will close. From your brother in Christ,

OLAF BERTELSON.

Yes, Miss Gertrude is at home, far from well. Pray that her health may be entirely restored. Our missionaries have done splendid work in Cuba in spite of great difficulties,

LIVING WATER FROM ARGENTINA

and God is already giving an increase of the seed sown. The outlook is very encouraging, and we need to take the work on our hearts as never before. The mission now has about 70 members. Bro. Castelano and his wife have been connected with it for some years, and God has blessed their ministry. In the past years two others have been saved in the little hall and called to preach the gospel. Brother Entralgo and Brother Monti, both teachers in the public schools, holding positions of influence, and both educated in American colleges.

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AFTER several months of varied experiences we are now here at Rio Cuarto, a town of about 20,000 inhabitants. It is said to have the best climate in all the Argentine. Brother and Sister Yoder and a young lady worker of the "Brethren" Church are here. We came to this place at their invitation. He wishes to open work soon and as yet is not able to use the language sufficiently to do so. At present we have services in his home and he expects to have a hall ready by another week.

We find that it is more difficult to get school work here than it was on the west coast and in Bolivia. The government requires that all teachers in the public schools should have a government diploma. The law also applies to private schools, but it is not strictly enforced in all places. It would be well for any one coming to the Argentine, expecting to teach, to have some kind of a diploma and also recommendations. This last is true of any one coming here for any other purpose also.

There are some who support themselves by teaching and do gospel work also. There is room for others along the same line and I believe that there will be openings if the right persons come and find the right place to make a start. Those who teach private classes say that it is very uncertain, as some months they have so many less than at other times. They also find it very slow work beginning, but as they become better known they find it easier to secure pupils. Private schools seem to do better in the end than the private classes.

Since coming to Rio Cuarto we have succeeded in getting three pupils and hope to get more. As they pay very little for lessons here, one will have to give a large part of his time to teaching if dependent on that alone for support.

In one way and another God has provided for our daily needs. At present we are living in some rooms back of a hall which Brother Yoder has rented and where we expect to open services as soon as the benches are finished.

I do not know just how long we will remain here in Rio Cuarto, I judge at least for several months, until Brother Yoder gets Spanish better, as we are helping him in the work. As there does not seem to be any probability of our opening work ourselves, unless God puts it on some one's heart in the home land to undertake and help, we may remain here indefinitely and help what we can in the work.

We believe that our many friends are praying for us. We need much prayer. The enemy of souls is strongly entrenched here, but we are believing God for victory and are thankful for the privilege of being in the battle. The enemy presses us hard sometimes and the testings which our Father allows seem severe, but we know that His word cannot fail, so we will trust Him.

We covet an interest in the prayers of the whole LIVING WATER family in behalf of the people here, among whom we are privileged to labor.

Yours looking forward unto His coming,
FRANK FERGUSON.

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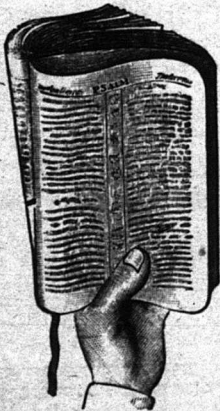
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GENESIS, 45.

vant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh.

19 My lord asked his servants, say-

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FIELD NOTES

See our premium advertisement on page 16.

The Lebanon camp meeting begins to-morrow evening.

The Vincent Springs camp meeting, Dyer, Tenn., continues this week with Joseph Owen in charge.

The Caney Springs, Tennessee, camp meeting begins August 13 with C. E. Hardy as preacher in charge.

J. L. Brasher and J. F. Owen are in charge of the Hollow Rock camp meeting at Ontario, Ohio. It will continue till August 21.

Sam S. Holcomb and wife have just closed the Carvoso camp meeting, near Guthrie, Ky., and are en route to Atmore, Ala., for a meeting in Florida.

There will be a camp meeting near Fries, Va., beginning August 24. D. B. Strouse and J. L. Early will do the preaching. Everybody invited. The full gospel will be preached. F. B. SLUSHER.

The Pentecostal meeting at Salem, Va., will begin September 9. Morrison, of Kentucky; Fuller, of India; Cowan, of Japan, and others will take part. Mrs. Munford will be soloist. D. B. STROUSE.

Salem, Va.

We closed our meeting at Sodom with the blessings of our Lord upon us. Will take a much needed rest before beginning the meeting here. We are pressing the battle and praying for our brethren in other parts of the field. W. C. ROBINSON.
Alpha, Va.

Greetings in Jesus' dear name. We closed our meeting at Higgins, Texas, July 31, with a shout of victory. Several were saved, reclaimed or sanctified. Others are seeking light and many were blessed and strengthened. Prejudice was removed and much seed sown which we trust will bring forth a harvest of right living. Pray for us J. R. PATRICK.

Our meeting at McFerrin lasted but six days. It was a time of great power. Several were converted, including two heads of families. The Superintendent of the Sunday School was sanctified. This young lady was converted in our meeting ten years ago and for some time has been doing fine work as Superintendent. The Lord bless her and many others. You would be surprised if I were to tell you she has been blind since she was ten months old. In spite of this she believes God will thrust her out to win many souls for him. J. L. ROBY.

The Staunton camp meeting will be held September 4-18. Rev. J. B. Kendall and Prof. Rembarger are the evangelists engaged to hold the meeting. This is a beautifully located camp ground within the city limits, and a splendid tabernacle. Staunton is favorably located as a railroad center, surrounded by a beautiful country, thickly populated with a noble class of people and everything necessary for a great camp meeting. Will you not contribute your part to make this a center where God can accomplish "great and mighty things." If you can't come pray for us. Yours truly,

H. T. HEERONIMOUS.

A few words about Dunlap meeting. Considering the rainy weather, busy time with the farmers, also that place being an entirely new field we had a very

good meeting. There had never been a Holiness meeting there. Some who had been Christians fifty years had never heard sanctification preached. We preached the Word and saw several saved, one sanctified and left many very hungry for the blessing. We went by Decherd, there took conveyance and drove out twelve miles in the country where our Brother Ernest G. Roberts and wife were having a blessed revival. We had a good visit and hurried on next day to this place and are in a meeting. We expect this to be a real revival. Yours for victory. JOHN AND GRACE ROBERTS.

Rock Island, Tenn.

As I have not written in some time I will do so. This year has been the greatest victory of my life. God impressed it upon me to go to Greensboro Southern University last year and I did so, and while there I preached in college, jail, churches, homes and streets on a full salvation, and while I would preach the holy fire of heaven would burn its way into people's hearts in its saving and sanctifying power. My street services on Saturday's were times of victory, people coming for miles to them and scattering the truth as they went. A drunkard over 40 years old was converted and I left him seeking sanctification. He said if God did not want him sanctified what did he put it in his Bible for. I believe God has sifted down the holiness people like he did Gideon's army, got shut of "chaff and men fearers and I believe we are going to have victory. Holiness people, let's rally around the cross, lift up the blood-stained banner and preach holiness as never before. Pray for me.

MARVIN CARROLL.

Ozark, Ala.

Our meeting at Pleasant Springs, Wayne County, closed out July 31. One young lady saved in first service and deep conviction was manifest throughout the week. One man, 63 years of age, father of eleven sons and daughters, and who has been a drunkard 10! these many years, expressed publicly a determination to quit the walks of sin and a desire "to flee the wrath to come." He solicits your prayers. Another man, purporting to have been an illicit liquor dealer, came forward for prayers, likewise expressing a determination to quit sin, take up the cross and follow his Savior. We were loth to leave this people so "hungry and thirsty and weary in the wilderness." However, we believe God, that He will deliver them, for after all the battle is the Lord's. He will do what seemeth to Him Good. The blessed truth of sanctification, to be sought and obtained as a second definite work of grace in the believer's heart, is comparatively new to this people, but none openly rebelled against it. On the contrary, many expressed gratitude to God for having sent us to them, bearing the precious message of their glorious privilege in Christ. One sister testified she believed she was sanctified, and she knew she had never been so

happy as she had been since the Sunday night before. We could go on telling you interesting things that occurred, but your space and my time will not permit. We begin at Mt. Pleasant Church, Wayne County, Tennessee, Sunday, August 7. As in the last meeting, we will be with Brother B. F. Deaton, of the M. E. Church. It is a delight to labor with this man of God, who has been for years enjoying the blessing of sanctification. Pray for us. In His name. M. V. HALL, MEDA C. TAYLOR.

DEATHS

BUTTS.

Katie Mae, daughter of Mr. and Mrs. M. M. Butts, was called to her heavenly home July 17. She was seventeen years of age. She had inflammatory rheumatism and was a great sufferer for several months. When a child she became a Christian and was faithful to the end. She read her Bible as long as her eyes would permit, even the day before her death she read some portions of the Psalms. Just before her death she told her friends that she was not afraid to die, and that there was not a cloud in her way. Much sunshine has gone from the home, but her loved ones sorrow not as those without hope! Her aunt, Oldfield, Ala. EPESEY HICKMAN.

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5 at \$100.....	\$ 500	50 at \$10.....	500
10 at \$50.....	500	100 at \$5.....	500
15 at \$20.....	300	200 at \$2.....	400
20 at \$15.....	300	1000 at \$1.....	1,000
		Total	\$4,000

The money is needed now to pay the workmen and to pay for material. If you wish to contribute, kindly remit as soon as possible.

Let us raise at least half of this by August 1, and all of it by September 1. Which list will you take? You can choose from the \$1.00 to the \$100.00 contribution. Which shall it be? We are thankful to report that a good beginning has been made in raising the above. If our friends will send in their contributions promptly it will be comparatively easy to secure the desired sum. Will you lend a helping hand? The following have been taken:

5 at \$100.00.....	\$500 00	2 at \$50.00.....	100 00
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A BASKET OF GRAPES

THE reason so many souls have not the assurance of salvation is that they are looking within for something to rest on instead of simply resting on Christ, and believing what God says about Him, and them, when they believe in Him. This state of matters was forcibly illustrated by a bed-ridden old lady, whom I saw sometime since. God had converted her nephew, a worldly doctor, in a remarkable way; and no sooner was he in the enjoyment of the Lord's grace, than he sought to get all his relatives to share his newly found joy. Recognizing the state his aunt was in, he asked me to pay her a visit, apprising her of my coming.

The old lady received me very pleasantly, and we had a long conversation. She knew she was a sinner—a lost sinner—and owned it. She desired most fervently to be saved. She knew that no works of her own could avail before God. She believed the Lord Jesus to be the only Saviour of sinners. She had often cried to Him to save her, but no answer had come to her cries as yet. After finding out that she was a truly seeking soul—ripe for salvation, I might say—I asked:

"Now, what is the hindrance? Why do you not know that you are saved? You tell me that you believe in the Lord Jesus Christ, that He is able and willing to save you, and that you are most willing to let Him save you and yet you are not sure of salvation. Do you think He has got anything more to do for your salvation?"

"Oh, no! I'm quite sure His work is all finished. He said so on the cross."

"Quite true; only I suppose you think there must be something wrought in you before you can be sure you are saved?"

"Yes, that's just it," she replied.

"And what, pray, is lacking in you?"

"Well, sir, I am not thankful enough for all He has done for me. I think if I felt more thankful, I should know I was saved."

"Oh, I see where you are," I replied. "Now tell me, supposing I were to send you a basket of grapes by my servant to-morrow morning, what is the first thing you would do?"

"Oh, of course I should thank you," replied the old lady, most energetically.

"Well, suppose on the other hand you sent me a basket of grapes, what do you think is the first thing I would do?" I replied.

"You would thank me, wouldn't you?"

"Not first."

"Why, what would you do?" she asked, most eagerly.

"I should take them. Then, secondly, I should send you a hearty message of thanks."

"I see it! I see it!" exclaimed my old friend, as the joy-tears welled down over her wrinkled features. "I've just got to take salvation first, and then thank the Lord for what He has given me."

"Exactly so. The gift of God is eternal

life.' What He gives we have only simply to accept, and then thank Him for time and eternity."

"Dear me, how simple it is!" she exclaimed, falling back on her pillows. "I always thought I must feel something within that I never could feel; but, thank God, I see it all clearly now. It is so simple I wonder I didn't see it before." Thus she entered into sweet peace and rest in the Lord.

Reader, can you say with her, "I see it" If not, why not? Nothing can be simpler than the gospel. God gives, man receives; God speaks, man hears; Christ acts, man believes. To look within for anything is sheer folly, it is the work for and not the work in us that saves us.

Christ's work on the cross is perfect. Nothing can be added to it. God has accepted it

for us, and has set Jesus at His own right hand in glory, in token of His appreciation of Him. His atoning work on the cross has glorified God, and put away our sins forever from His sight. By it, too, Satan's power is broken, and the grave opened, death being annulled.

Every claim of God on us has been met by Jesus. He took our place in death and judgment that we might get His place in life and glory. And He says, "Because I live ye shall live also." Faith believes this. Faith reckons with God, and sees things as He sees them. Feelings or experiences have no place at all. "Abraham believed God"—i. e., he took Him at His word. I believe Him, dear reader. Do you? If so, you will say, "Thanks be to God for His unspeakable gift."—*Christian Observer.*

TALKING TO FATHER

RECENTLY, in one of the rambling old farmhouses which dot the hillsides of New England, an old man said good night to a little group of men and women who had gathered from distant points to be with him in his passing "to where beyond these voices there is peace."

Two years before, the old man's wife, far on in years, had walked into the valley unafraid; but with her going the faith of the old man, who for more than sixty years had been a devoted and humble Christian, had seemed to waver and grow dim. For two years, therefore, the oldest daughter of the old people had left her life-work in the far West that she might minister to and comfort her father, and, if possible so to do, bring back to him the joy of his long life of Christian service.

Others there were who, by the tie of adoption, had called the old people father and mother, and these stood ready to do all in their power for the old man; yet not to these would the other children relegate the care of him to whom they owed their tenderest allegiance and devotion. One, at least, of his own must remain with him.

Besides the one who now made it her home with the bereaved father, the other children came from time to time, and comforted the old man much with their cheery words. But there was one of them, a professor in a distant college, who had been unable to leave his duties. With the insistence of a child, however the father mourned the absence of this youngest son, his "little boy," now a man of fifty years.

In his dilemma the son bethought himself of the telephone. He had one installed in his father's bedchamber, and had him instructed

in the use of what first seemed to him almost like a device of the wizard of darkness.

At the same hour every night he made it his privilege to talk for a few minutes with his father. Other duties might seem to claim precedence, and call him elsewhere at the hour of his father's bedtime, but he put them aside, and steadfastly refused to consider in the light of duty anything which might interfere with this opportunity to talk to the one who, fifty years before, had found his delight in talking to him, "the baby."

It was an expensive humoring of an old man's fancy. The cost was often five, and sometimes even ten, dollars a week—a sum hardly to be afforded by a professor with a salary of only twenty-five hundred a year—and still it was paid with a real delight by the son, who believed that he was thus insuring the happiness of his father.

At last came the day when all the children gathered about the bedside, speaking softly, in whispers too low for the old man to hear. At evening time they saw that he was beginning to enter into the shadow, and they turned aside to weep and pray.

Then suddenly the old man spoke feebly. They leaned above him to catch the words:

"I cannot see Him—Whom I trusted. But I hear His voice. I know His voice—just as I know—my little boy's voice—when he says good night. My little boy! My little boy! And His voice is strong—as I used to hear it years ago. Do you hear Him? Listen! He is calling, 'Come to Me!' He said it once so many years ago—so many years ago! And I came. And He says it again. And I am going. Good-by, little children. I'm going—home. Good-by—my little—boy!"—*Sol.*

Sunday School Lesson

P. R. Nugent, * * Richmond, Va.

Lesson for August 21, 1910

JESUS NEARING JERUSALEM.

GOLDEN TEXT: "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." (Matt. 20:28.)

Verses 17-19. In connection with this teaching our Lord gave on this occasion, two points are to be noticed about the Lord as a teacher: (1) He repeated His lessons. In chapters 16:21; 17:12 He had spoken about His final sufferings and death so that this was the third mention. Yet that they were slow to believingly accept it, it is evident from their record later on. We are slow to take in divine truth—especially some phases of it—and that is why the divine Teacher repeated, and repeats, His lessons. Our Lord, as a teacher, undertook to really get truth fixed in His disciples. He was not contented to merely give a lesson once and pass on, unless the lesson was really learned. Teachers of the Word should bear this in mind.

2. He took the right time for His lessons in order to avoid giving lessons the disciples were not able to bear (Jno. 16:12; Mark 4:33). They had been with Him some time before He began teaching them about His rejection, sufferings and death. Even then we see that at first they promptly resisted the truth. The same thing is true now. When God sees we are really in position to hear truth, when He first brings it, how often it is resisted! How many who have come into the experience of holiness, or divine healing, resisted the truth when they first heard it! Those who undertake to teach the things of God should bear these facts in mind and aim to never teach beyond the hearers' ability to learn and not be discouraged if truth is not received when first presented.

Note that this lesson is fuller than the former ones on this subject. There was no mention of the Gentiles before. No doubt it was an additional sorrow for them to hear that their own Jewish leaders were to reject this Lord, the Messiah, and give Him up to the despised Gentile rulers.

Verses 20-23. It has been suggested that the prominent place given James and John on certain occasions (Mark 5:37; Matt. 17:1) encouraged their mother to make this request. From John 19:25 Lange concludes that James and John were cousins of our Lord. If so, this was an additional ground for her request. No doubt it was a case of motherly, but carnal ambition. She wanted her sons in places of special dignity and honor when the king should reach His throne.

The words, "Ye know not what ye ask," indicate that the sons took part with the mother. They show, too, the ignorance (if nothing worse) that is in some petitions. People ask for things without the slightest idea of the conditions to be fulfilled in order that they may obtain what they ask for. The way to His throne was by sufferings and crucifixion, for the victory won on the cross (Col. 2:14, 15) was a necessary condition to our Lord's final position upon His throne. So those who finally come to throne positions must know, down here, the life of crucifixion, the life of an overcomer (Gal. 2:20; Rev. 3:21).

The Revised Version omits the expressions about baptism. And evidently "cup" and "baptism" refer to different phases of His experience. The former refers to the sorrow, or woe, that He was soon to have; the latter refers to His identification with the sinner in His death (2 Cor. 5:21). James and John were to have sorrow and woe for His name, though they knew little or nothing of what they were talking

about when they said they were able to drink His cup. They did not know what it was.

We see from verse 23 that our Lord receives everything in His kingdom according to the arrangement of the Father. The Father doubtless prepares the whole kingdom (Matt. 25:34) for all who shall be in it as well as the particular positions referred to in this verse.

Verse 24. Probably (see vs. 25-28) the motive, or disposition, that caused this indignation was somewhat akin to what was in James and John. The reason some people are indignant at others' selfish ambitious schemes is simply this: they do not want to themselves lose what the others are after. It is possible, too, that the other disciples were simply incensed at the unfairness and selfishness of the brothers.

Attention has been called (Practical Comment) to the great contrast here. Or on one hand the entire unselfishness and love of Christ as He journeyed to the cross; on the other, the selfishness and indignation of His followers as they journeyed with Him.

Verses 25-28. A somewhat similar lesson has been given before (ch. 18:1-4) and another was to follow later on (Luke 22:24-27; Jno. 12:4, 5). Reference to the Gentile rulers was evidently in view of the fact that they then ruled over Israel. Our Lord lived in the days of Gentile dominion. It began with Nebuchadnezzar and will last till Jesus comes.

Each lesson tells the same truth, namely, that greatness in His kingdom was not the result of a lordly power, but of childlike littleness and humble

service. Those who have, or aspire to, Christian leadership should remember and practice these lessons.

Verses 29-34. The more prominent of these two was called Bartimeus (Mark 10:46). Notice the difference between the Lord's attitude and that of the multitude. The latter rebuked them. The Lord stood still (and no doubt that stopped the multitude) and heard their prayer. No honor could make Him turn a deaf ear to a needy case, no matter how humble. The blind men are an example of perseverance in the face of discouragement.

BIBLE QUESTION CLASS.

J. W. T., Chattanooga, Tenn.: "Kingdom of heaven" is evidently used in contrast to "kingdom of this world" (Jno. 18:36). The latter is from man and therefore of the earth; the former is from God and therefore of heaven. The "kingdom of God" when set up on earth is called "kingdom of heaven" because of the above named contrast. Hence the kingdom of heaven is just a particular manifestation of the kingdom of God, the latter being the broader of the two, for the kingdom of God includes the kingdom of heaven. On this account the expressions can sometimes be used interchangeably.

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