

LIVING WATER

"CALL UNTO ME, AND I WILL ANSWER THEE, AND SHEW THEE GREAT AND MIGHTY THINGS, WHICH THOU KNOWEST NOT."—Isa. 55:6

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Samuel Rutherford

By HENRIETTA MATSON

If there was ever any portrait of Rutherford, it is not now known, but in his writings we get a vivid likeness of his soul.

The following lines are found on his tombstone in the church yard of the chapel of St. Regulus.

"What tongue, what pen, or skill of men
Can famous Rutherford commend!
His learning justly raised his fame,
True greatness did adorn his name;
He did converse with things above,
Acquainted with Immanuel's love."

For more than three centuries "Rutherford's Letters" have been the sweetest possible food for devout souls. They are sacred classics, breathing the presence and power of the Holy Ghost.

Rutherford was a Scotchman, living amid those troublous times when Episcopacy was forced upon the unwilling Scotch people, who resisted its invasion till God gave them final deliverance. He was born in 1600, in the parish of Crailling, where his childhood was spent. When a small boy he nearly lost his life by falling into a well. His companions who were with him ran for assistance, but on reaching the spot they found him seated on a knoll, cold and dripping, yet uninjured. He told them that "A bonny white man came and drew him out of the well." However this might have been, it is plain at all events that he thought an angel had saved him, and that his boyish thoughts were already in the regions of the skies.

Even in those early days, the Scotch eagerly grasped every opportunity for an education, and after preparatory work in other schools, Rutherford went to the college of Edinburgh, not yet a university. But he writes, "Like a fool as I was, I suffered my sun to be high in the heavens, near after-
in mighty power, I am sure I cannot better develop this theme than by portraying to you

noon, before I took the road to Christ." He must, however, very soon have given himself to the ministry of the gospel, for in 1627 he was settled as pastor of Anworth, and appears to have been allowed to begin his ministry without compliance to the ceremonies and services many were then resisting.

Anworth had no large village near the church; the people were scattered all over a hilly district, and to reach them, there is many a hill to climb, but it is said of him that

came to speak of Christ, his manner grew so animated that it seemed as if he would have flown out of the pulpit."

One who heard him said, "I went to St. Andrew's Church, where I heard a fair little man (Rutherford), and he showed me the *loveliness* of Christ, as I never before saw it."

All classes of people in Anworth were the objects of his care, and his famous "Letters" were addressed to persons high in rank, and to the "herd boys" or shepherds on the hills about him. He dealt with individuals personally and closely; he carried them about with him on his heart, so that to one he wrote, "thoughts of your soul depart not from me in my sleep. My soul was taken up when others were sleeping, how to have Christ betrothed with a bride in this part of the land." He knew what prayer was, so that he fears not to say, "Here I wrestled with the angel, and prevailed. Woods, trees, meadows and hills, are my witnesses that I have brought the parish of Anworth on my soul to Christ."

It is related that when he first came to the parish the people played football on Sabbath afternoons. On one occasion he went to the spot, pointed out their sin, calling on the objects around them to witness against them if they persevered in sin, especially three large stones, two of which still remain, and are called "Rutherford's witnesses."

Meanwhile the disturbed ecclesiastical conditions increased and finally reached the quiet little parish of Anworth.

In July, 1636, he was called before the High Commission Court for his non-conformity to the acts of Episcopacy. He was deprived of his ministerial office, and for nine years was not permitted to preach, being
host of more than 30,000
Christian constituency of some 250,000.



LOCH LOMOND, IN THE SCOTTISH HIGHLANDS.

he went on his way always with his "face upward," as if gazing into heaven. He rose at three in the morning that he might have time to meet God.

Men said of him, "He is always praying, always preaching, always visiting the sick and always writing and studying."

He was known to fall asleep at night speaking of Christ, and even to speak of Him in his sleep. The preaching of so devout a spirit could not but arrest attention. It is said of him that he was "one of the most moving preachers of his time, or perhaps of any age of the church. Especially when he and by means of its own pastors and evangelists, supported by the Korean Church and

banished from the beloved Anworth to Aberdeen, the capital city of the North of Scotland. Oh, how deep he must have felt his union with Christ, when he would say so triumphantly, "Christ and I will bear it." His deepest affliction was separation from his flock at Anworth, and nothing can exceed his tender sorrow over them.

Many of his letters are written at this time from "Christ's Palace in Aberdeen," and he seems to rise on eagle's wings as he exclaims, "Oh how sweet to be wholly Christ's, to dwell in Immanuel's high and blessed land, and live in that sweetest air, where no wind bloweth but the breathings of the Holy Ghost; no sea nor flood floweth but the pure water of life that floweth from under the throne and from the Lamb; no planting but the tree of life that yieldeth twelve manner of fruits every month.

"Immanuel's land has more than four summers in the year, and what a singing life is there! There is not a dumb bird in all its large fields, for all sing and breathe out joy, glory, dominion to the Prince of the land."

Again he says: "O when shall the night be gone, the shadows flee away, and the morning of the long, long day without a cloud or night, dawn? The Spirit and the Bride say 'come!' O when shall the Lamb's wife be ready, and the Bridegroom say 'come!'"

When again the Covenanters were triumphant, Rutherford was permitted to return

to Anworth, where he resumed his labors with all his former zeal.

But the peace was not of long duration.

In 1660 he published a book in defense of religious liberty, and its spirit of freedom was intolerable to rulers who were already committing acts of cruelty and death toward their subjects. The book was publicly burned, and Rutherford was again deprived of his office and finally summoned to answer at the next Parliament on the charge of high treason.

But the summons was too late. He was already in his death-bed, and on hearing of it, calmly remarked that he had another summons before a superior judge, and sent the message that before their day appointed he should be where few kings and great folks come.

In the last day of his life in the afternoon he said, "This night will close the door and fasten the anchor within the veil. I shall go away by five o'clock in the morning."

And so he did. At that very hour he entered Immanuel's land, March 20, 1661. Almost his last words were, "Glory dwelleth in Immanuel's land," from which was written that beautiful hymn so precious to many hearts.

Rutherford plainly taught sanctification in this life, as is seen from his letters. In him "holiness to the Lord" was written on his entire being. "Take Christ for sanctification as well as justification," was often his theme.

He taught fellowship with the living God, and says, "It must be with the living One we meet, and then the sympathies of a living heart are felt." He said much of the *personality* of Christ—this seemed to be his favorite theme. He writes: "Holiness is not Christ, nor are the blossoms and fruit of the tree of life, it is *Himself, Christ*, that my soul craves."

He was also looking for and hastening unto the coming of our Lord again. While in exile in Aberdeen he wrote much of Christ's soon coming. Now and then, he expresses an intense desire for the restoration of Israel to their Lord, and the fullness of the Gentiles, but far oftener his desires go forth to his Lord Himself. To one he writes, "The Lord hath told you what you should be doing till He comes." His longing for that day is intense. "O fairest among the sons of men, why stayerest thou so long? O my Lord, come over the mountains at one stride, I wait with the wearied night watch for the breaking of the Eastern sky."

"Then weep no more—'tis all thine own—
His Cross and Crown divine;
But better far than all beside,
Himself, the Lord, is thine.
The bride eyes not her garment,
But her dear bridegroom's face;
I will not gaze on glory,
But on my King of grace;
Not on the crown He giveth,
But on His pierced hand.
The Lamb is all the glory
Of Immanuel's land."

THE LIFE MORE ABUNDANT

How Received—The Four Conditions Required

I thank God for His wonderful Word, and let me ask you in the name of Jesus, as you are going to hear the Word of God, His Word, His only Word, to listen to and accept the truth. Whether you believe it or not, you can't alter the fact. Whether you see it or not, you can't change His Word. God is true; God is faithful; and let me beseech you, when the Lord speaks to you from His Word, to take Him at His Word. Don't put a private construction upon it. There is no commentary needed. The Word of God needs no private interpretation; it is all plain and simple; even a child can understand it. Do take the place of a child, and come with a heart to receive the message. May God help you, just as He gives you the Word, to just take it—take it—take it.

Now what are the conditions the Lord requires before you can receive the life more abundant? Four things; Separation, con-

for all those who want to have this abundant life, as the Scripture tells us. I am going to give you chapter and verse for everything I say. This is the way to lead us to the Mount of Transfiguration, and if you



LAODICEA.

take these successive steps, thank God, you will have a *real* transfiguration.

I. WHAT IS SEPARATION?

The Lord clearly tells us in His Word.

body unless separation takes place first. Please turn to your Bible, Num. 3:6, 7, 8: "Take the Levites from among the children of Israel, and cleanse them." Take them from among the others. The Lord wants you to be Levites for His glory. First, He says: "Take them from among the Israelites." All were Israelites, but all were not Levites. The Lord wanted to take them away from among them. And again, Rom. 1:8: "Paul, a servant of Jesus Christ, called to be an apostle, *separated* unto the gospel of God." For God's glory the Lord took Paul and separated him for the gospel. *Separated*: 2 Cor. 6:17, "Wherefore, *come out from among them, and be ye separate, saith the Lord, and touch not the unclean*

thing."

Now are you perfectly sure about this point—separation? It is the Lord's word. You must be separated. Now, separated

FROM WHAT SHOULD YOU BE SEPARATED?

You are to be separated from the following three things—from the evil of the world, the fashion of the world, and the habits of the world.

First, you are to be separated from the evil of the world. Oh, many hundreds and thousands of people want the life more abundant and are praying for the Holy Ghost's power, but they haven't come to the point of God's condition. They think that they have done all, but they haven't done anything according to what God means—according to His will. So the Lord clearly puts here, "You have to come out from the evil of the world."

The evil of the world—one thing is sin. Rev. 18:4: "And I heard another voice from heaven saying, come out of her, my people, that ye be not partakers of her sins." Come out from other people's sins. You know if you live in any known sin, if you go on sinning and living in sin, there is no life more abundant for you; and there is no blessing from God. You must come out from your sin. Hundreds of thousands of people are going against their consciences and do lots of crooked things. There are many shady actions about you, and you don't come out of the evil of the world, its sin and uncleanness of every kind.

What are those evil actions? Not only sin, but something more. 1 Cor. 10:6-8: "Now these things were our examples to the intent that we should not lust after evil things, as they also lusted." That is sin. "Neither be ye idolators, as were some of them; as it is written, the people sat down to eat and drink, and rose up to play." That is, spending one's life in eating, drinking and card-playing. You have to come out of those things.

They lusted after many things, and how many do that? 1 Jno. 2:16: "The lust of flesh and the lust of the eyes, and the pride of life is not of the Father, but is of the world." All those who are subject to these things must come out of them. Come out of the evil of the world! As long as you are living in the evil of the world there is no separation. The Israelites were God's people. The Lord brought them out of Egypt, but all the way through the wilderness they sinned against God. They didn't give up their sins, and the Lord brought this about to show you clearly that you should come out of these sins: the lust of the flesh, the lust of the eyes, and the vainglory of your life. All these things must be put aside. All these things God says should go out of your life entirely. Unless you come out of those sins you should not call yourself separated.

Again, not only the evil of the world, you have to come out of the fashion of the world. Rom. 12:1, 2: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind." Now there you see you have in mighty power, I am sure I cannot better develop this theme than by portraying to you

to the world—clean out—clean out of it. There must be a real line drawn between you and the world, because you are "a peculiar people." God calls His own "a peculiar people," "chosen generation;" and if you just walk according to the fashion of the world, there is no separation.

Many people dress according to the fashion of the world, and they walk according to the fashion of the world; they mingle, they shake hands with the world; there is no line drawn. God can't see any difference between you and the world, and while on Sunday they go to church, on Monday, Tuesday, Wednesday, Thursday, Friday and Saturday they are all in the world. You can see them on Sunday at church; on Monday at the theater; on Tuesday at the ball; on Wednesday at the concert or some other musical; on Saturday they prepare for Sunday. What preparations do they make? They prepare their clothes, and tell the washerwoman, "Bring all our things up on Saturday; we have to get them ready for Sunday." That is the preparation. Oh, may the Lord help you!

When I went to England I found there a clock in the church at Stroud. It would only go on Sundays. I asked one of the ladies: "What is the matter with this clock?" She said: "This clock goes only on Sunday." I said it was a very good lesson for Sunday Christians. I tell you many a worldling sees there is no line drawn between them and you. You walk as they walk, speak as they speak, dress as they dress. They don't believe in you. What is the life of Christians? They can't see it because you walk as they do.

What do they see in your life? Haven't you got into the fashion of the world and follow it? Come out of it. It may be your hat, collar, button, watch. Whatever it may be, I tell you if you want the abundant life you must come out of it. Take your hat, for example. You know thousands and thousands of birds have been killed in Australia. What a cruel thing! When I went to Australia I found many of those ladies with birds on their hats, and I never thought about it until I came to America and was told it was a cruel thing, and I really agree with you. They had the fashion of the world; they mingled with the world. Oh, may God show you anything in your life which is following the world! Out you come! There is no abundant life unless you come clean out of these things. It may be your hat, yes, or it may be the brushing of your hair—the fashion of the world. Many people go to the looking glass and spend an hour before it; they want to beautify themselves more than God intends. That is it. It is a nice thing to be neat and tidy and clean, but oh, how many just spend their time daily before the looking glass! You may be too careful about keeping yourself in the fashion of the world. Even the pointing of your moustache may be too much in the fashion of the world; many people are too careful about that. If you want to be a "peculiar people," you must be a real one, and by means of its own pastors and evangelists, supported by the Korean Church and

a clean-cut separation. Fashion of the world—you must come clean out of it.

And not only that, but also from the habits of the world. Heb. 12:1: "Wherefore seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which does so easily beset us." Now there—every weight. Weights are not sins, but weights check your course, you know. If you have got three weights, one in this pocket, one in that, and one behind you, how can you run your race? Weights are not sinful, but they will become sinful if you do not put them out. It begins with weights; afterwards, when you go on indulging in weights, you are sure to fall into sin.

What weights have you? Some people are under the bondage of smoking. It is a weight, according to His Word. 1 Cor. 6:13: "All things are lawful unto me, but I will not be brought under the power of any." "Set aside every weight." The Christian has no business with those things which God calls weights.

You must set aside all weights, my dear brethren; unless you do, you cannot run your race! Separation means cutting loose from all these things—the evil of the world; not only so, but from the fashion and habits of the world.

There was a lady in Australia who wanted to have this life more abundant, but she couldn't get it. She had something in her heart that she didn't want to give up. She was praying, praying, praying, but never succeeded. I said to her: "You have not found this life more abundant?"

She said: "No, I haven't; I wish I could."

I said: "Have you entirely separated yourself from all uncleanness as far as you know?"

"Yes," she said, "I have."

"Oh," I said, "be sure, be sure. The Lord is going to fill you up if you are right with Him."

She came to me the next day and said: "Brother, I want to tell you something."

I said: "You need not tell me; go and tell God. But if you think I can help you, tell me."

She said: "This is it. I am engaged to a young man, and he is not a converted man. The Lord seemed to speak to me over and over again: 'Give him up, give him up;' and there was a fight between me and God. I said: 'I can't give him up.' God said: 'He is an unconverted man—you have no business with him.' So the fight went on day after day," and she said she had been made very miserable the previous night over the matter. She asked me what ought to be done. I said to her:

"Do you want Christ or that young man?"

"Oh, of course I want Christ."

"Then let the young man go. If the Lord tells you to let him go, let him go. He can find you a good young man—a converted young man; let him go."

She just left it to the Lord, and when she came to me the following morning she had a host of more than 40,000 converts and a Christian constituency of some 250,000.

ard had taken possession of her as soon as she came clean out. It is wonderful! Oh, friends, if there is even one thing in your life, let it go. Make an *entire separation!* Be a clean people, a peculiar people, a chosen generation! People will see, when

you are really separated, a peculiarity about you. There will be a peculiarity about your look, about your dress, about your walk, in your face, everywhere in all points of your life. Oh, God help you! If there is one thing lacking in this point, come out!

the greatest desire of your heart to see souls saved, and Christians sanctified? If you can answer in the affirmative, you can depend on it that you will see the desire of your heart. Father, in Jesus' name, give us pure hearts, and make us like Jesus. Amen.

ADVANTAGES OF PRAYER.

Prayer can obtain everything. It can open the windows of heaven, and shut the gates of hell. It can put a holy constraint upon God, and detain an angel till he leaves a blessing. It can open the treasures of rain, and soften the iron ribs of rocks till they melt into tears and a flowing river. Prayer can unclasp the girdle of the North, saying to a mountain of ice, be thou removed hence and cast into the bottom of the sea. It can arrest the sun in the midst of his course, and send the swift-winged wind upon our errand, and all those strange things, and secret decrees and unrevealed transactions, which are above the clouds and far beyond the regions of the stars, shall combine in ministry and advantages for the praying man.

WASH-TUB CONSECRATION.

You are doing nothing for God, because you "have not the ability," read this:

Amanda Smith was born a slave. Freed by the war, she worked as a washerwoman in New York. In a meeting held by Mr. Inskip she received Christ as her sanctifier. After speaking in meetings for some time with much fruit, the question came from the Lord as to whether she would go wholly into the work of preaching and trust Him for her support. I have heard her tell (in India) of the struggle she had over this call. At last she "laid her wash-tub and flat-iron on the altar," as she expressed it, and went out to preach, "looking unto Jesus."

At a camp-meeting near Bombay I heard her urge God's children to accept the riches of full salvation. She brought up the old objection of counterfeit humility that "holiness is too high a blessing for those who have been so down in sin as we," and dealt with it this way: "Now, s'pose some one had given me ten thousand lacs of rupees—I don't know how much that is, but I s'pose it's a good deal"—((about \$400,000,000!) 'and s'pose I was drivin' along that grand street in Bombay among the big folks in my great carriage," (and her tall form, reminding you of the Queen of Sheba!) "and then some one should holler out: 'There goes 'Mandy Smith; I knew her when she was doin' wash-in' for her livin'!' What dy'e think I'd do? (Earnest pause). I'd drive on! I'D DRIVE ON!! I'D DRIVE ON!!! This was uttered in the rising emphasis of truly impassioned oratory, and the application was most powerful—begging every soul to claim all God's salvation gives, driving right on in spite of all criticism of the "accuser of the brethren" and his human agents.

HOLINESS—SWORN OVER TO GOD.

Paul says: "I know in whom"—not in WHAT, but in WHOM, a person—"in whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him until that day." Paul was a com-

Extracts from Miller Willis' Scrap Book

HOW MUCH DO YOU PRAY?

Prayer is the medium by which we get near to God. We find that men who have accomplished much for God were men of much prayer.

"Enoch walked with God;" that is, he prayed continually. Jacob, when he was anxious to get the blessing, prayed all night.

After David had numbered Israel and sinned, when the destroying angel appeared to smite Jerusalem, he and the elders fell on their faces, and with sackcloth and deep humiliation persuaded God to stop the angel from destroying the city; thus prevailing in prayer.

Daniel spent twenty-one days in constant prayer to get an answer. Many of us would have given up, and got discouraged. Sometimes we must continue long in prayer, if answers are to come.

Jesus spent all night in prayer.

The disciples spent, according to Arthur's "Tongue of Fire," ten days and nights in prayer to God before the baptism of fire came. See the results! All through the revival book (the Acts) we see the disciples prayed much and long.

The early fathers of the church were men who prayed much.

Now and then, during the dark ages, history records monks who moved things, and lived holy, and accomplished much for God, but who spent hours in prayer daily.

Luther said: "If I fail to spend two hours in prayer each morning, the devil gets the victory during the day."

Knox said: "Give me Scotland, or I die." See the Scottish Church as the result. It is said that "Mary, Queen of Scots, feared his prayers more than any army!"

Our beloved Wesley was a mighty man of prayer, and always spent an hour or two each day for wisdom and power to lead men and women to God.

Whitefield lived in the atmosphere of prayer. See how the thousands were converted under his ministry!

Bramwell would not be in a town a fortnight before the whole town would be aroused religiously, and hundreds would be saved.

Billy Bray smote the hosts of sin in his peculiar way, because he was a man who lived and walked with God. Oh, what a man of prayer he was!

Finney, the prince of evangelists, prayed much, and carried a man with him who would pray while he was preaching. When we get

Edwards and his faithful band prayed all night, and the next day the convicting Spirit of God so manifested himself that the elders threw their arms around the pillars of the church, and cried: "Lord, save us, we're slipping down to hell!"

Payson wore the hard wood boards into grooves where his knees had pressed so often and long. Read his life, and see what were the scenes around the altars of his church.

Take every man or woman who has been a great blessing in the hands of God, and turned many to righteousness, and you will



S. MILLER WILLIS.

find they were those who spent hours in prayer.

Brother and sister, how much do you pray? is it your chief delight? Are you the happiest when you are face to face with God? Do you at all times flee to God in prayer when temptation, trial, or disappointment comes?

Minister, chosen of God, do you pray an hour or two each day for the baptism of the Holy Ghost to come on you and the people? Are you living so God can use you to win others for Jesus? Is your chief aim to please the

sion right on to his martyrdom. He was committed to God just as a young woman when she marries commits herself to her husband, and becomes amalgamated with his interests; and if she is a good and true wife, and has a good and true husband, she becomes one in spirit with him; she has no separate interest henceforth forever. In their children, money, business prospects, purposes, living and dying, they become one. It would be preposter-

ous for any one to come to her and talk about setting up a separate interest from that of her husband. She would say, "You must be a lunatic, or think that I'm one. No, no; I am committed to live and die with him while he is a good and true man." Exatly in the same real and practical sense the true saint is committed to Jesus Christ.

NOW THAT IS FAITH, AND THERE IS NO OTHER FAITH THAT SAVES.

said they; "it brings us in about five hundred dollars." "But is it necessary?" insisted the pastor. "Well, we need the money," they replied. "Very well; don't have it fair, but instead turn into cash what you would spend there and send it to me, and what is short of the five hundred I'll make up. I believe the Lord will see us through. In about two weeks the minister, with tears in his eyes, said from his pulpit: "How little we trust God! I am ashamed that I had no more confidence in Him. Instead of having to make up a deficiency, I have in my hand eleven hundred dollars." Fairs have not been mentioned since.—Selected.

A QUIVER OF ARROWS

Illustrations for Christian Workers

SIMEON SAYS:

"A man strikes me with a sword, and inflicts a wound. Suppose, instead of binding up the wound, I am showing it to everybody, and, after it has been bound up, I am taking off the bandage constantly and examining the depth of the wound, and making it fester—is there a person in the world who would not call me a fool? However, such a fool is he who, by dwelling upon little injuries or insults, cause them to agitate and influence his mind. How much better were it to put a bandage on the wound and never look at it again!"—Exchange.

SELF-EXAMINATION.

- My Eyes: Shall I see the King in His beauty?
- My Ears: Am I swift to hear?
- My Tongue: Am I slow to speak?
- My Palate: Is the word of God sweeter than the honey-comb to me?
- My Memory: Do I hold fast that which is good?
- My Temper: Have I learned of Him who is meek and lowly of heart?
- My Foot: Is it always in the way of peace?
- My Hand: Am I sowing bountifully for a future harvest?
- My Mind: Do I think on whatsoever things are pure?—Exchange.

RESULT OF A WISE REPROOF.

Gentle, honest reproof of those who take God's name in vain would often hush a blasphemer's lips. Capt. James Haldane, when a young man, commanded the man-of-war, the "Melville Castle." Once, in a fierce engagement, he ordered up a fresh set of hands to take the place of those who had been killed. The men, seeing the mangled bodies of their comrades, drew back, when Capt. Haldane poured forth a volley of oaths and wished them all in hell. At the close of the fight a Christian seaman said to him, respectfully: "If God had answered your prayer just now, where should we have been?" This faithful rebuke led to the swearer's conversion, and he lived to preach the gospel for fifty-four years.—Selected.

JOHN WESLEY'S WILL.

Rev. W. McDonald, in his latest work, "The People's Wesley," says:

In mighty power, I am sure I cannot better develop this theme than by portraying to you

name of God, most solemnly adjured his executors scrupulously to observe it, that six poor men should carry his body to the grave, and should receive one pound each for the same. He requested that there should be no display, no hearse, no coach, no escutcheon, no pomp, except the tears of those who loved him and were following him to Abraham's bosom. All these directions were strictly observed."—Selected.

VALUE OF A SOUL.

There was a year in the little church at Blantyre when but one convert was welcomed to the Lord's table, but that lad was David Livingstone, and as he was sown in the soil of his much loved Africa, he has become the seed germ of that mighty ingathering of souls which is being garnered into the heavenly storehouse.

A young Sunday-school teacher, a poor seamstress, one Sunday gave to a rough street arab a shilling to induce him to go to a Sunday-school. That boy, Amos Sutton, was converted, went to work as a missionary among the Telugus, and after twenty-five years ten thousand converts were won in a single year.—The Christian.

WORK OF HOLINESS.

In some of the great halls of Europe may be seen pictures not painted with the brush, but mosaics, which are made up of small pieces of stone, glass or other material. The artist takes these little pieces, and, polishing and arranging them, he forms them into the grand and beautiful picture. Each individual part of the picture may be a little worthless piece of glass or marble or shell; but with each in its place, the whole constitutes the masterpiece of art. So I think it will be with humanity in the hands of the Great Artist. God is picking up the little worthless pieces of stone and brass that might be trodden under foot unnoticed, and is making of them His great masterpiece.—Bishop Simpson.

THE BEST WAY.

Dr. F——, coming from B—— to a new pastorate in N——, was, after a time, approached by a committee regarding the annual supper and fair. It was noticed that the new minister's brows began to knit, and finally he said, "Brethren, is this supper and

and by means of its own pastors and evangelists, supported by the Korean Church and

A BRAHMIN'S QUESTION.

A young Brahmin put this question to the Rev. E. Lewis, of Bellary: "Do the Christian people of England really believe that it would be a good thing for the people of India to become Christians?"

"Why, yes, to be sure they do," he replied. "What I mean is," continued the Brahmin, "do they in their hearts believe that the Hindoos would be better if they were converted to Christianity?"

"Certainly they do," said Mr. Lewis.

"Why, then, do they act in such a strange way? Why do they send so few to preach their religion? When there are vacancies in the civil service there are numerous applicants at once; when there is a military expedition a hundred officers volunteer for it in commercial enterprises also you are full of activity. But with religion, it is different. I see one missionary here with his wife and 150 miles is another, and 100 miles in another direction is another. How can the Christians expect to convert the people from their hoary faith with so little effort?"—Selected.

PRAYER FOR THE SICK.

"And the prayer of faith shall save the sick, and the Lord shall raise him up" (Jas 5:15). It is said that a message was sent to Luther that Melancthon was dying. When Luther arrived he found his friend presenting the usual premonitory symptoms of death. Melancthon roused, looked in the face of Luther, and said, "Oh, Luther! is that you? Why don't you let me depart in peace?" "We can't spare you yet, Phillip," was the reply. And turning round he threw himself on his knees and wrestled with God for his recovery for upwards of an hour. He went from his knees to the bed and took his friend by the hand. Again he said: "Dear Luther, why don't you let me depart in peace?" "No, no, Phillip; we cannot spare you yet," was the reply. He then ordered some soup; and, when pressed to it Melancthon declined, again saying: "Dear Luther, why will you not let me go home and be at rest?" "We cannot spare you yet Phillip," was the reply. He then added: "Phillip, take this soup, or I will excommunicate you." He took the soup; soon regained his wonted health, and labored for years afterwards in the cause of reform.

most of more than 40,000 converts to the Christian constituency of some 250,000.

SAM JONES' SERMON

A man who understands practically what those three verses teach is not only a Christian, but a philosopher. There's a great deal of philosophy in Christianity, and the best philosophers make the best Christians. This term "rejoice" is a very different word from "happy," or "happiness." Our word "happy" comes from the same word that "happening" comes from, and my happiness depends largely on my happenings; but joy is very different in its meaning, and different in its effects on the human heart. Joy, when we analyze it, is a sort of trinity in unity; 1. I am satisfied with the past. 2. I am contented with the present. 3. I am hopeful for the future. If you will combine these three elements in a human life, I will show you a man who rejoices evermore.

"I am satisfied, first, with the past." How many persons can look back over the past and say: "I have done my best since the day I started on a religious life?" Let me say right here, brethren, that heaven is just the other side of where a man has done his best; and sanctification, when you bring it down to where you can get hold of it, is nothing more or less than doing the best you can under the circumstances. That's practical sanctification, and, really, I don't care much about any other sort. I want a practical religion.

"I am satisfied with the past." That's the grandest thing a man ever said—"I have done my best." I was talking sometime ago with a grand old man in our State—one of the noblest men I ever knew—and he said, Jones, I don't know what people talk so much about a second blessing for. I got all that was necessary in the first place." Well," said I, "what do you mean?" The old man replied, "Jones, when I got religion I told the truth, and I have stuck to it ever since. When I told God I was going to quit my meanness, I quit it; I meant what I said." I asked him, "Do you mean to say you never repeated a sin you repented of?" and he said to me, "Certainly not, sir; never." Right here, brethren, I bring in this point: I have said that if we would only quit our lying we would get nine-tenths of our difficulties out of the road. Mr. Finney relates an incident that occurred at one of his revival services. One of the elders in the Presbyterian Church received an overwhelming baptism of the Holy Spirit, and that day there came in from an adjoining town an elder from another church. At the dinner table this elder discovered the traces and movements of divine power in the very face of his host. Finney says he himself was sitting at the table. This visiting elder looked at his host and said: "Tell me how you have received such heavenly baptism? How did you get it?" The host looked at him and answered: "I fell down on my knees and said to God, 'I have told my last lie. I will never tell thee another while I live;' and the Holy Ghost de-

scended on me, and I have been so gloriously filled since that time I scarcely know whether I am in the body or out." This elder to whom the host was peaking then jumped up from the table, and ran into a sitting room near by, and fell down on his knees and prayed: "My God, I have told my last lie. I will never tell another on my knees or off my knees in my life," and when they arose and walked from the dinner table the holy blessing fairly beamed. He had received the baptism, and went on his way rejoicing.

Brethren, that's our trouble. We have been promising God all our life that we would quit our meanness and get to doing right, but we never have done it. If I were to stop at this point and ask every Christian in the house who never told God a lie to stand up, how many do you suppose could stand up and say: "I told God the truth at the beginning, and have stuck to it to this hour. I said



SAM P. JONES.

I would quit my meanness, and I did it. I said I would do right, and I have done it."

I want to tell you that every man's condemnation is bottomed on this one word, neglect. Take the best citizen in this town, and let him be everything else you want him to be, and yet let him neglect to pay his debts, and there isn't a tramp on your streets who would have any respect for him. Isn't that a fact? My duty is my debt to God, and if I neglect to pay my debts to God, there isn't an angel in heaven who would respect me, even if I had sneaked in there unnoticed. Duty! "I am satisfied with the past, with myself as a father. I have set a good example, and have led a Christian life before my children." "I am satisfied with myself as a mother; I have done my duty to my children." "I am satisfied with myself as a member of the church. I have kept my vows to it." Brethren, here's a source of joy—"I have done my best from the time I started until this hour." Can you say that? Breth-

ren played about in your lap, say: "I am the purest father God ever blessed with children?" Did you ever say that? Mother, have you looked at your innocent children, as they threw their soft, white arms around your neck, and said: "I am the purest mother God ever blessed with children?" What is your home life? "I am satisfied. I have done my duty." Sister, you may be satisfied with some things in your home tonight, but you'll be very much dissatisfied later along. You card-playing fathers and mothers! Playing cards with your children! You may think that's very nice now, but when you turn out on the streets of this city three more gamblers from your so-called Christian home, you are going to get very much dissatisfied with the way you have made things at your house.

I think statistics will bear me out when I assert that nine out of every ten gamblers in this country were raised in Christian—so-called Christian—homes. They are refined, educated, and well raised men—many of them—and they come from the homes where mother and father have dedicated them to God and, it may be, had them baptized in the name of the Trinity.

I want to say another thing. People say, "Jones, you hit a little thing as hard as you hit a big thing." Yes, I do, brethren. The church is paralyzed in this country. It hasn't the power, and we may just as well acknowledge it. Hear me! It is not lying that is hurting the church, nor stealing, nor drink. It is not this kind of meanness that is hurting the church. Everybody knows that church members who do these things are vagabonds, and pays no attention to them. Hear me. If you want to know what is demoralizing the church, and paralyzing the church, I'll tell you. It is this tide of worldliness that is sweeping over the Christian homes of this country. That's it! O, my sister, the day you entered society you laid down your piety, and you know it as well as I do, and you have learned that when a woman gives up her consecrated life to enter society, she begins a life of misery that hardly a damned spirit can exceed in bitterness.

Now, when you say, "I am satisfied with the past, with the way I have lived before my family, my church, my community, satisfied with my example in all respects," you are laying the foundation for Scriptural joy.

Then the next point is, "I am contented with the present." When a man looks back with the consciousness that he has done his best, and is contented with the present, he is rich, and rich enough. St. Paul said: "I have learned, in whatsoever state I am, therewith to be content." He said another thing on that line: "Godliness with contentment is a great gain." Brother, contentment is one of the elements of real Scriptural joy in this life. When a man builds on God's pattern, and is contented with his lot, and is hopeful for the future, that man is happy anywhere and everywhere.

Hear me, brethren. Hope, as it shines out of a consecrated past and a contented pres-

telling us how far we have come, and how much further we have to go. Thank God for hope in the Christian life, and we sing:

"O, what a blessed hope is ours
While here on earth we stay!"

Satisfied with the past, contented with the present, hopeful for the future—a joyous Christian—you will find the secret right along in there.

Now, brethren; what are you going to do? Thank God, there is only one thing necessary to be done. Quit your meanness. Go to God in honest penitence and tell Him: "My Lord, this night I burn up the cards; this night I turn out the wines and entertainments; this night I draw the line, and I come over to God's side. Good Lord, forgive me for the way I have lived as a professor of religion." Then comes in the pardon.

O, mothers, fathers, let's call a halt; let us bring these matters to an understanding at our homes, and say, "We are done." Let us call a halt, and, on our knees before God, repent of these things.

I want to live before God and my family so that when I come to die I can say to my children, "Go and live just as your father has lived, and do just as he has done, and as certain as Christ died for sinners, some of these days we will all meet in heaven."

Satisfied with the past, content with the present, and hopeful for the future! This gives me the attitude and the altitude where I can rejoice evermore.

Then we take the next verse, "Pray without ceasing." You say, "I can see how a fellow can act when he can rejoice evermore, but to talk about praying without ceasing—that is all foolishness. A man has got to work; he has got to do other things. A man can't pray all the time. That won't do at all." I heard of a fellow once who had so much work to do on a certain day that he had to lay all down and stop and pray three hours in order to get through with it. Well, you say, "That is the biggest foolishness I ever heard of in my life." Do you see that engine stopping yonder? The schedule of that passenger train is forty-five miles an hour, and that train has stopped still. I look at it and I say: "What does this all mean? The engineer has stopped, and he is on schedule time. Why doesn't he go on? What has he stopped for? He has stopped one minute, two minutes, three minutes, five minutes. O, why doesn't he go on?" I look a little closer, and I see he is taking on coal and letting water into the tender. He has spent six minutes at the station, and has secured a supply of coal and water, and now he says to himself: "I have lost six minutes, but I have got steam power enough to carry me along sixty miles an hour if I want to go that fast; but if I had run by that coal station I would have got stalled on the first grade. But now I have power enough to carry me through." I will tell you, brethren, when you run up to God Almighty's coal and water station, you must take on enough for your needs. That is it. That is the way to get steam to make the trip. That is the meaning of prayer.

I will say a thing now and I would say it in mighty power, I am sure I cannot better develop this theme than by portraying to you

have got men that won't pray in public and won't pray in their families. Do you want to know why that is? It is because they don't pray anywhere. Hear me. I want to be understood now, if you don't understand anything else to-night. The man who really prays anywhere, will pray everywhere. The man who maintains secret prayer will pray everywhere in God's world that you call on him. You say the reason you don't pray in your family is just because you are timid. That is a lie. It is because you are mean, and you know it. Talk about a great big fellow, with whiskers six inches long, who will go down town on 'Change and talk bigger than any man in the pit, and he won't go home and pray with his children. "You know I would do it," he says, "If I were not so timid." Look here. If a man doesn't pray in his family there is but one reason for it, and that is because he doesn't live right before his family. I know what I am talking about. I recollect once since I was converted I got up one morning out of humor, and I said some things I had no business to say. I had the dyspepsia they said. It was meanness. Every time a fellow gets his meanness off, it is dyspepsia. Do you hear that wife? As I said, I was talking right smart around that morning, and directly, just before the breakfast bell rang, wife got down the Bible. I looked at it, and I would have given fifty dollars that morning if I had had some preacher there to have prayer in the family for me. O, how I hated to get down after talking that way. Brother, when you get to living right before your family, it is just as easy to pray before them as it is to sit down and eat before them. If I didn't have sense enough to pray in my family, I'll tell you what I would do. I would go and hire me an old colored man that wife and children had confidence in, and I would pay him by the month to come and hold family prayer for me. I would.

Talk about a man being religious who does not pray in his family! Ridiculous! I found out long ago that religion is a good thing to have, and a father who becomes religious wants his wife and children to have all the good things in the world; and the next thing you hear from him he will be leading in prayer and demonstrating his religion in his family, and they will fall into line with him. Brother, if you don't pray in your family, go home and begin tonight. Do you hear that? Begin tonight.

"Pray without ceasing." How many people in this house hold family prayer and go to the theater? How many people in this house that pray in their families, play cards in their families? How many people in this house who give wine suppers pray at night and morning with the children? Ah, brother, those things won't mix, and you needn't tell me they will. They won't. Pray in your families. I like family prayer, and I can't get along without it at my house.

I want to get God's old family prayer elevator down into my house every night, and let wife and child see what it is like, and by means of its own pastors and evangelists, supported by the Korean Church and

and go to bed. And then in the morning before the breakfast bell rings, down comes God's old family prayer elevator, and we will all get into it for a few minutes and go to heaven, and come back and get our breakfast and go to work. If I can just get wife and children to heaven that way for a few years, they will be such children that when they come to die they will go to heaven as naturally as they breathe. The Lord save my home. If there is one thought that my mind dwells upon in restful, peaceful moments, it is when I am looking ahead to that time when I shall dwell with my wife and loved ones in heaven. Mother, children, all of us at home in heaven forever! Then will I have received pay for every lick I have ever struck for God and right on this side of the grave. God bless and save you, brethren.

CONSTRUCTIVE CHRISTIANITY.

Jesus is the carpenter—the constructive force in human life and in society. The man who is on His side makes, builds, raises up. He tunnels through mountains of human misery when he can not cast them into the depths of the sea. He flings across gulfs of dark despair bridges of eternal hope. He makes straight through the dreary desert of an uncivilized civilization a highway for the march of an emancipated people. The man who yields himself in simple loyalty to Christ and seeks to live in His spirit is a medium of light, a source of health, a center of knowledge, a saving energy, a redemptive force, a tendency making for righteousness and making for love. Each one who has come out of selfishness into service has become a savior. He has crossed over from the side of things which spoil and lay waste and destroy. He is one with all good men everywhere, all good movements, all angels of heaven, all operations of God for saving men. I pray you join yourself to these forces this day. The first step is to say to yourself, "I belong to Christ." Say that today, this instant, now! Say it and mean it, and in this moment the destroying forces have lost one vigorous unit, and the energies of righteousness have received one powerful recruit. Register yourself. Put yourself on record as a follower of Christ. Stand up to be counted by eyes which see the invisible. Rise in your soul of souls and name the name of Christ. "Roaming in thought over the universe, I saw the little that is good steadily hastening toward immortality, and the vast all that is called Evil I saw hastening to merge itself and become lost and dead." Brother, I call you from that death to this immortality. Choose well; your choice is brief, but eternal.—Charles F. Aked, in Exchange.

THE greatest thing for us is the perfection of our own soul; and the saints teach us that this perfection consists in doing our ordinary actions well. We do them well when we do

host of more than 40,000 catechumens and Christian constituency of some 250,000

LIVING WATER

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EDITORIAL

REST WHERE YOU ARE.

When, spurred by tasks unceasing or undone,
You would seek rest afar,
And cannot, though repose be rightly won,
Rest where you are.

Neglect the needless; sanctify the rest,
Move without stress or jar.
With quiet of a spirit self-possessed,
Rest where you are.

Not in event, restriction or release,
Not in scenes near or far,
But in ourselves are restlessness or peace,
Rest where you are.

Where lives the soul lives God, His day, His world,
No phantom mists need mar;
His starred nights are great tents of peace unfurled,
Rest where you are. —Selected.

"SPEAKING THE TRUTH IN LOVE."

In speaking of matters and persons in general, two things are always important: (1) That we speak the truth; (2) that we speak it in love. It isn't difficult to criticize, but it will take much grace and wisdom to deal with the faults of others, in the spirit of Christ. Persons, having only narrow, partial, lopsided views frequently find fault with people much better than themselves simply because the excellent persons are too broad and generous in spirit to sympathize with narrow, harsh, intolerant notions. Before speaking at all, we should study the different phases of the subject so as to speak the truth, then consider the relation which we sustain to God and to our fellowman in their proper light, and the truth will be spoken in love. Much speaking is only caricatures or distorted views of the truth, and much truth is far too often spoken in a spirit just the opposite of love. The best and wisest of men are grave and deliberate in their investigations of truth and tender, firm and gentle in their advocacy of the same. Intelligent and friendly criticism is helpful, but that born of ignorance and censoriousness is never advantageous except as a drill in patience to those who are exercised thereby.

us be careful that we camp on all sides of the question, taking a prayerful survey of the subject, and then let us express our opinion in the spirit of Christ. What marvelous results would follow if only the above suggestions were heeded!

NEGLECTING THE COUNTRY.

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

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

THE SOURCE OF STRENGTH.

"Woe to them that go down to Egypt for help and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord!" (Isa. 31:1.) Egypt was a type of the world, and going to Egypt for horses was equivalent to looking to the world rather than to God for deliverance! How many make this mistake and shut themselves off from the only source of real deliverance! Thus saith the Lord, "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh;

Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." (Jer. 17:5-8.)

The arm of flesh is being exalted nowadays—intellect is worshipped. The marvelous achievements of the past century have put us on a strut. Nevertheless, the arm of flesh is just as impotent to deliver us as it was for the Israelites in the days of old. How much better to exclaim with the Psalmist, "My soul, wait thou only upon God; for my expectation is from Him. In God is my salvation and my glory: the rock of my strength, and my refuge is in God." (Ps. 62:5, 7.)

To whom are you looking? On whose arm are you leaning? In whom are you dwelling?

"For my words I take His wisdom,
For my works His Spirit's power;
For my ways His gracious Presence
Guards and guides me ev'ry hour."

We go down to Egypt for horses whenever we resort to worldly means in raising money for the church; whenever we use carnal methods for working up a revival; whenever we substitute intellect for spirituality; or in any way substitute the human for the divine.

"I will go in the strength of the Lord" (Ps. 71:16). "Our sufficiency is of God" (2 Cor. 3:5). "All my springs are in Thee" (Ps. 87:7).

THE ANNUAL MEETING.

The Annual Meeting of the Pentecostal Mission was well attended and continued for a week. Bud Robinson did most of the preaching. The people heard him gladly. W. M. Tidwell, of Chattanooga, Tenn.; W. H. Hudgins, of Rogers, Va.; E. P. Ellyson, of Peniel, Tex., and F. P. Breese, of Los Angeles, Cal., preached once each. The annual sermon was preached by the chairman.

The missionary services were, as usual, an important feature of the Convention. Addresses were made by Roy G. Coddington and wife, Misses Mattie Long and Emily Gustafson, returned missionaries from India, and E. H. Brooks, from China. Brief talks were also made by a number of prospective missionaries, among them being Mrs. Georgie Minter and Miss Mamie Edmonson, who are expecting to sail this winter—the former to China and the latter to Japan. The missionary offering was good, the small deficit in the treasury was made up, and also \$600 was pledged for the completion of the wall around Misses Long and Williams' Orphanage, and the service closed with the people full of hope and courage for still greater things.

The Pentecostal Mission is not a church, but an undenominational association set for world-wide evangelization. In the meanwhile various brethren have organized a number of congregations within the territory.

ough organization. The Mission has not undertaken to organize churches, but when congregations so organized have allied themselves with the Convention and sought pastoral oversight therefrom, it has been rendered in so far as help was available, but such oversight did not fully meet their needs, and there has been a great conviction on those committed to this kind of work that they should have a better system for taking care of it. To this end a conference was held with the Superintendents of the Pentecostal Church of the Nazarene, and some very decided progress was made towards bringing together this organized interest, but said union, if desired, could not be consummated for a year, as their General Assembly does not meet until next fall. This and other reasons caused the brethren to decide to go ahead and organize their own work, and take care of it for the present, leaving the matter of union open for further light. It is certainly desirable that these scattered bodies of Holiness people should be brought together if it can be done without a sacrifice of truth on the part of either. Personally we favor union among the people of God wherever such can be accomplished to the furtherance of the cause of righteousness.

In the meanwhile the Pentecostal Mission will continue its work as heretofore. Its constituency represents almost every phase of church life known to Christendom. Its fellowship is broad and its spirit generous, so that any and all who believe in the deeper and sanctifying ministry of the Spirit and the speedy evangelization of the world can co-operate therein.

A hearty welcome to all who wish to join such a ministry!

UNDAUNTED COURAGE.

Not long since, we read of a poor blind girl in China who had been kept as a slave for immoral purposes until a broken limb necessitated her removal to a Christian hospital, where her limb was amputated. She became a Christian and remained in the institution, going around on one foot washing windows and doing like jobs about the hospital until she took the leprosy. Then, instead of sitting down and moping her life away in dragging out a miserable existence, she went to a leper colony and labored till a revival broke out among the unfortunate victims of that dread malady. If a poor girl with no eyes and only one limb and afflicted with the leprosy could accomplish such results, what might we do?

One of our exchanges gives the following incident:

"Two years ago a Missouri man named William Brinkman, a blind man, married a woman likewise blind, and, in addition, totally paralyzed. The St. Louis *Globe-Democrat* tells what he had accomplished since then, unaided by charity:

"This blind man has paid for a home and improved it to a present worth of \$800. He has sold 3,880 pounds of peanuts and 31,000 popcorn balls.

"After the morning meal and in mighty power, I am sure I cannot better develop this theme than by portraying to you

wife, he rolls the peanut-roaster down town, returning home at noon and night for the other meals.

"He does all the housekeeping. Besides that, he tunes pianos, repairs clocks and organs. Recently he took an organ of 420 pieces apart, cleaned it, and had it together and was playing on it in four hours. A short time ago Mr. Brinkman performed the perilous feat of climbing the courthouse tower and repairing the town clock, when experts had failed."

What a rebuke to those who so easily yield to discouragement. Beware of this demon. Never pine and fret over misfortune. Master (through grace) your circumstances. Do not listen at the enemy's whispers that you can't do anything. Rise above all unfavorable environment and shout the victory. The Lord will use you in some way.

Perhaps the very odds against which you have to contend will afford the very discipline you need in order to scale the highest heights of usefulness.

Maltbie D. Babcock says: "There is more cause for joy than for complaint in the hard and disagreeable circumstances of life. Browning said: 'I count life just a stuff to try the soul's strength on.' Spell the word 'discipline' with a final 'g'—'discipling.' We are here to learn time's lesson for eternity's business. What does it signify if the circumstances about us are not of our choice, if by them we can be trained, learning the lessons of patience, fortitude, perseverance, self-denying service, acquiescence with the Lord's will and the hearty doing of it? Circumstances do not make character. The noblest character can emerge from the worst surroundings, and moral failures come out of the best. Just where you are, take the things of life as tools, and use them for God's glory. So you will help the kingdom to come, and the Master will use the things of life in cutting and polishing you so that there shall some day be seen in you a soul conformed to His likeness."

"WHAT IS IN THINE HAND?"

This question was put to Moses while he was pleading his inefficiency as a leader for the deliverance of Israel from Egyptian bondage. The plain shepherd's rod was all that he had in his hand, and yet the mighty empire of Egypt was humbled in the dust and the Hebrew slaves set free as he used it in obedience to God's command.

Moses' rod stands for whatever talent, gift or grace you may possess. In your sight they may seem to be as unattractive and as powerless as the old crooked stick in the hands of Moses. Shamgar's ox goad and Samson's jawbone were very commonplace weapons, but they were the best they had, and God wrought mightily through them. There were multitudes about them that wouldn't fight with such implements of warfare, just as we have today—people everywhere, sitting around doing very little for God under the plea that they haven't any talent. The Lord holds us responsible only for

using what we have in hand, whether it be and by means of its own pastors and evangelists, supported by the Korean Church and

the man that had one talent only that the responsibility of putting it out in a larger investment and was thereby cured of his negligence, ought to be a solemn warning to all who are pleading poverty of gifts as an excuse for their slothfulness in the Master's vineyard. We are not to be judged as to the variety and number of gifts which we possess, but as to our faithfulness in the use of the same. We are required to be just as faithful in the use of the one talent as though we had ten, for it is God's part to furnish us with the gift, or grace, and it is our duty to use to the utmost of our ability what He gives.

What is in thine hand? Something, for God never yet made one empty. Go to work on it. Do your best, and in the end it will be said, "Well done, good and faithful servant. Too many are wanting to do some great thing, and not being able to do that, they do nothing. We have no business to be covering somebody else's gifts. The Lord has given us just what we need, and to be whining after some other is a reflection on the wisdom and goodness of our Father. Yet we should attempt great things for God, but these in themselves are made up chiefly of the little details of life. You may want to go to Africa as a missionary, but what are you doing for the colored people at home, or what are you doing for souls right at your door? We are to begin at Jerusalem (home), and then work out from that as a common center to the "regions beyond."

No one who cannot win souls at home ought to offer for the foreign field. What is in thine hand? Perhaps it's a tender, loving touch for the sick, a tact for tract distribution, a winsome grace in personal dealing with souls, or the power of exhortation. The church of God is bleeding at every pore, not for want of talent, but through failure to use what they have. Do the little thing faithfully, use what you have in hand. Be true to the inner voice, that sense of *oughtness*, which is heard and felt more distinctly when you are still before the Lord.

How many have heard these gentle whisperings in their hearts, bidding them what to do! And yet they have neglected to obey. We believe that right here is the weak point in so many lives. We do not allude to mere impulses, but to the deep, quiet conviction that are wrought in the heart. What is in thine hand? Use it to the best advantage be true to the call of God, and He will make the most out of your life. The difficulties under which you labor have nothing to do with it. No doubt some of the brightest crowns in glory will be worn by those who have come up through great tribulation and have washed their robes and made them white in the blood of the Lamb.

Hindrances and obstructions may rise before you like mountains, but press onward; never yield to discouragement. Red seas will divide; desert rocks will open their bosoms and send forth the living waters, every swelling Jordan will be passed safely, all the Jerichos will be taken and every Canaanite conquered, and last of all the Master will say: "Thou hast been faithful over a few host of more than 40,000 Caucasian Christian constituency of some

LIVING WATER

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

Animals of the Bible

CATTLE

BY EVELEEN HARRISON.

Did you ever hear of a king going out into the fields and taking care of cattle like a regular herdsman?

We could not picture King George IV of England, recently proclaimed king, going off to herd cattle! But that is just what King Saul did in the days of old, after he had been anointed and chosen king over all Israel (I Samuel 2:5). Cattle raising was the most important profession in the land of Palestine. When King David was appointing officers to take charge of his treasure houses, storehouses, vineyards, castles, villages, etc., he made two of his chief men officers over his herds of cattle. What were their names?

Oxen were of great value to the whole country, as horses were kept almost entirely for state chariots and war time.

Ploughing, threshing out corn, drawing it to the storehouse, and then tramping on the grain for hours with their heavy hoofs to separate the wheat from the chaff; drawing carts, carrying tents and valuables when their masters moved from one pasture land to another; giving milk for the children, wool and clothing for all, and last, but not least in those days, providing a sacrifice as ordained by God to be offered by the people.

"Hoofed animals," the bulls were called. Once upon a time they wandered wild and free, roaming the forests and low levels, always within reach of water, for they love deep mud baths. Way down in the mud the buffaloes, or wild bulls, bury themselves—only the eyes, nose and tips of the horns left out. What a surprise you would get if, walking quietly some day along the bank of a river, you came to a very muddy spot, and suddenly up before your eyes would rise some great big bulls, right out of the mud! Even today there are large numbers of wild cattle in the Jordan valley. At certain periods of the year a party of men went out with big, big nets made of hemp, and after driving the wild bulls or buffalo into one part of the woods, they surrounded them and caught them in the nets (Isa. 51:20).

Oxen are yoked together with a forked

ness they needed; the yoke helped them to carry the burden of the plough, for it divided the work equally between them. (Lam. 3:27.)

Often when a sudden trumpet call to battle sounded throughout the land, and no time was given to get ready swords and battle axes, or perhaps there were not enough to go round, the ox goad was sharpened into a fine point, and thus made a deadly weapon of attack. (Judges 3:31.) Such a funny kind of plough these oxen drew! Just a rough stick, forked at the end, which only scratched the top of the earth. But the soil was so rich and the sun and warm rain so helpful that the little blades of grass soon put up their heads. Sometimes a great many oxen were used to draw one plough, if the land was tough and hard.

Indeed, we read in the Bible of one man—a great man he was—ploughing with twelve yoke of oxen—that is, twenty-four oxen. He was busy ploughing in the field, was this great man, following faithfully his humble, everyday task, when the call came for him to take up a wonderful work in life. One day as he drove his oxen in a simple, straightforward manner, not thinking of being worthy to attempt great things in life, a prophet walked along the edge of the field, watching him. The greatest prophet of the day he was—a man who commanded kings and was the direct messenger of God. He knew his time on earth was nearly over; soon he would be carried away by a chariot of fire into the presence of the King of kings; some one must carry on his work on earth. As he walked through the meadows, thinking it all over, he saw the long string of oxen and the faithful work of the ploughman. A voice whispered to him: "There is the man to do your work!" Taking off his long cloak as the team of oxen neared his corner of the field, the prophet threw it over the shoulders of the ploughman—a sign in those days that he was called to minister before the Lord. The ploughman immediately broke up his plough to make a fire, killed a yoke of oxen for a feast for his family and friends, then left his humble life forever and went forth to become a power for good throughout the whole land.

What were the names of the two men? In winter the cattle were turned loose in the fields to hunt for their own dinners; many days they had to go hungry. The prophet Joel tells us how puzzled they were often to find enough to eat (Joel 1:18). When talking about the time of the millennium Isaiah especially tells us how the cattle will be well fed (Isa. 30:23).

Have you ever watched a young calf skipping over the fields or along the road beside its mother?

King David loved to watch the little calves skipping along in the joy of their young, and he wrote about them in one of his lovely Psalms. Can you find out where it is. You remember the sad story of the golden calf made by Aaron and worshipped by the people? And the distress of Moses when he came down from his talk with God to find the people dancing and praying to a calf

the Egyptians, for they always used a bull to represent their favorite god, "Apis"—that is, they made big images of gold, silver, stone, etc., and sometimes took a real live bull, black in color, and kept him tied in the temple, offering sacrifices and prayers to him, believing the spirit of their god was in the bull.

Five years later one of the kings of Israel, Jereboam, made two calves of gold and set them up for the people to worship in different parts of the country. What was the terrible punishment sent him by the Lord for causing Israel to sin? For you remember the second great commandment, "Thou shalt have no other gods before Me."

Oxen were often used to draw burdens, as we read in I Chronicles 12:40, but once upon a time two young oxen that had never been yoked together before were used to draw a wonderful burden in a new cart made for the purpose. Strange to say, no driver went with them; but they were allowed to carry their precious burden just wherever they wanted to go; so they went along the road, "lowing as they went," and carried their burden straight to its owners. What was the precious burden, and what became of the new cart and the oxen? King David tells us of the "strong bulls of Bashan" (Ps. 22:12). Bashan was a land of giants, and the bulls were larger and stronger than those in other parts of the country. One of the strict laws of the Jews was that the oxen should never be muzzled when treading out the grain, for the work was so hard they needed a sweet morsel now and then to help them along. Where do we find this law? Roast ox was the great dish at big banquets, especially in the palace of the king.

King Solomon had as many as ten oxen, specially fattened for his table, every day, besides twenty ordinary ones, but then he had hundreds of courtiers, servants and slaves to feed in his palace (I Kings 4:22, 23). In his book of Proverbs he writes of a dinner of ox flesh (Prov. 15:17).

Have you ever heard the expression, "killing the fatted calf?" It means preparing the best kind of a meal for an honored guest, as the calf was considered the most delicious of all meat.

You remember Abraham chose a calf "tender and good," to make a feast for the three messengers who came to him, "angels unawares," as he sat in the door of his tent.

The father of the prodigal son killed a fatted calf as a feast of welcome on his son's return. References you may hunt out of the same nature.

And for sacrifices! Many bulls and calves were needed, for they were used all over the land to sacrifice as a symbol before the Lord.

In Judges 6:25, we read of the great general, Gideon, offering a young bullock seven years old, as a sacrifice in obedience to the command of the Lord's messenger.

David the king made a sacrifice of thanksgiving to God when the three days' plague (caused by his own sin) had stoned. He

ploughs and threshing floor as wood to light the fire. (II Sam. 24:22).

One of the most dramatic stories of the Old Testament is the test of Elijah to show the people the true God. The fiery priests of Baal dancing around their altar with the bullock laid on it; cutting themselves with knives and howling all day in despair to their false gods to send fire down to burn the bullock. Then at sunset the quiet, dignified old prophet standing with hands uplifted in prayer before the bullock on his altar and the immediate answer to prayer sent by God, the only true God, to reward his perfect faith. The fire of the Lord which came down from heaven and burnt up the offering of the bullock.

"And when the people saw it they fell on their faces and said: The Lord, He is God! The Lord, He is God!"

QUESTIONS ON THE CATTLE.

1. Name the two men King David placed over his herds of cattle.
2. Name the prophet and man ploughing with oxen whom he chose to take his place.
3. Where did King David write about skipping calves?
4. What punishment was sent to Jerusalem for making the two golden calves?
5. What was the precious burden drawn by the young oxen in the new cart? And what became of the cart and oxen?
6. Where do you find the law of never muzzling the ox that treads out the grain?

—*The Christian and Missionary Alliance.*

"BLIND TOM."

For the life of a generation "Blind Tom," the amazing musical marvel, has been unknown to the public except to some hundreds who heard his imitative piano-playing in New York some forty years ago. But he made a great sensation, not only with popular audiences, but among musicians themselves; and had he played in these later years, he must have stirred the psychologists, for his native gifts surely offered a problem for speculation or solution. Between forty-five and thirty years ago he gave concerts all over the country, and was heard in this city once or twice. He could imitate on the piano any composition he had heard once, and was almost an idiot outside of that faculty. He really had no origination ability; for although he performed a number of pieces which he was said to have composed and to which his managers gave fancy names, such as "The Fall of Constantinople," these were all bits of reminiscence of the things he had heard—that is, these were hash and about equal to two-thirds of the comic operas (so to call them) now fashionable.

Nor did Tom ever play the simplest march correctly—it was not a complete composition that he played—but he did keep the general spirit and movement of even quite considerable works of Bach, Chopin, Beethoven, Mendelssohn, Mozart; no music was beyond his strange faculty. Indeed, he would do such singular feats as play one melody with his

times he would sing or whistle a third air, and those of the most incongruous sort. He would couple Handel's "Largo" with "Old black horse stuck in dē mudhole—du—da—du—da," and never know the gulf between them. He imitated "other" musical instruments (as has well been said; for he himself was only a musical instrument, played upon, as many held, by spirits). He could be taught any utterance in the way of imitation, even to delivering addresses in various languages of which he knew nothing. This faculty was sometimes taken advantage of by malicious persons, who would teach him things which were vulgar or actually obscene, and he would utter them in public without the least comprehension of their meaning. He spoke of himself as a third person, saying: "Tom will now play a beautiful piece he heard recently." When he particularly approved of his performance, he would leap up from the piano stool and clap his hands wildly. It was odd enough to see this big black fellow in evening clothes grin broadly upon his audience with such delight.—*Springfield Republican.*

POLITENESS.

Attention is often called to the matter of politeness, for the reason that it is so important, and goes so far toward smoothing the path not only for ourselves, but for all others whom we touch in life's journey.

Here is a good story, clipped from the *Young Evangelist*, which we think will help toward the cultivation of a sunny disposition that has a smile and a welcome for all.

A gentleman who was a stranger in a village fell in with a company of boys, to whom he put this question: "Who is the most popular boy in this town?"

There was silence for a moment, and then a tall, lank boy came whistling down the street. He passed the corner where the old peanut woman had her stand, and he lifted his hat and gave her a cheery "Good morning!"

"I guess he is," said one of the boys, answering the question. "He's Whistling Jim."

Some of the boys shook their heads doubtfully, and the gentleman did not wonder; for Whistling Jim certainly was homely and awkward. But the one who had spoken persisted: "The folks that other folks don't notice much he is particular nice to, and that makes all those people like him."—*Selected.*

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by
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ITS THEMES

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FIELD NOTES

C. R. Pollard is holding a meeting at Beersheba Springs, Tenn.

John T. Benson and wife are assisting J. L. Brasher in a meeting in Waycross, Ga.

W. H. Hudgins is engaged in a meeting with A. P. Welch at Monterey, Tenn.

H. C. Morrison, editor of the Pentecostal Herald, has been elected President of Asbury College.

S. W. McGowan, Miss Blanche Coker and others are holding revival services at Goodlettsville, Tenn.

E. P. Ellyson, President of the Texas Holiness University, preached an excellent discourse in the Pentecostal Tabernacle at 11 a. m. Sunday, October 2.

F. P. Breese, the founder of the Pentecostal Church of the Nazarene, paid a flying visit to the annual convention and preached an excellent sermon, reminding one of the days of the old-time Methodist revivals.

If any wish to study the Bible in some short, practical weekly lessons, please send a postal to P. R. Nugent, 301 South Fourth Street, Richmond, Va. If the demand warrants it the lessons will be gotten up and printed every week (D. V.) in Living Water.

I am in my second tent meeting in Johnson City, Tenn. In the first meeting there were about 25 professions in all saved and sanctified. There have been about 15 in this meeting up to date. Pray that God will give a great victory. Yours under the blood,
JAMES C. MARTIN.
Johnson City, Tenn.

Brother David Humphrey and I are in a meeting at Bradford, Ark. The Lord is convicting many persons of sin, but the power of the enemy is great and hinders much. I think the Holiness people here will be true till Jesus comes. Pray that God may ever use me in His vineyard. Saved and kept,
C. T. HOPKINS.

I am in New Mexico, among the homesteaders. They are poor, but salvation is free, and they are getting it, praise the Lord! I am ready to answer calls for meeting in New Mexico, Arizona and Texas. No matter how poor or wicked, if you need help, write me, headquarters at Elida, New Mex. I can live where others can. I can use all the papers, tracts and books for free distribution I can get.
O. WENDEL.
Elida, New Mexico.

We come to thank you for the Living Water in the past. It has been a blessing to us and to the mission. It is thirty-four years and more from the time we began the race for heaven, and we have seen many thousands converted, but we have never had a salary, and our Master pays the rent. He sets an open door. He shuts doors and no man can open. We are located in the red light district—1,000 harlots, 3,000 gamblers and drunkards, many white slaves, 5,000 Japanese, 1,000 Chinese—in fact, all nations collect in our district, where no church people or Salvation Army or volunteers of America come to help the "down and out." Yours for the Master,
PASTOR BURNS AND WIFE.
614 Fifth Ave. West, Seattle, Wash.

There is to be a protracted meeting begin in
to continue two weeks or more.

vival here that the people say there can never be one—that for some reason the Lord will not answer our prayers. Some think it is because there is so much unbelief in the power of the Holy Ghost. We as a church beg all of you to plead with the Lord to send the Holy Ghost in great power, and give us a glorious revival and the conversion of many souls. Pray the Lord to reveal the power of Jesus' name in the conversion of souls, and to grant us a great victory over Satan, the world and the flesh. Pray for us for ten days, that the Holy Ghost may come in mighty convicting power. Prayerfully your sister in the Lord,
MRS. ALICE M'CORD.
Columbus, Tex.

Since my last report to Living Water I have held two meetings—one at Banner, Miss., and the other one at Prospect. The opposition at Banner was the greatest I ever saw, but the Lord helped us to preach His Word. We gave no uncertain sound against sin and wickedness. We held up the Bible standard of Holiness, and God blessed His Word. Sinners were convicted and converted believers were sanctified by the baptism of the Holy Ghost, and we closed out with shouts of victory. At Prospect the congregations were good from the beginning. We had two services a day, and part of the time, three. Some were sanctified, and the saints were greatly strengthened. I am now at home for a few days. The Lord bless Living Water family. I am yours under the blood.
P. M. COVINGTON.
Casella, Miss.

We closed our meeting at Alto, Ala., on the 5th of October. I tried to preach holiness in every sermon, and God honored the Word by giving us signal victory. We had good attendance, good attention, and good interest. A number of souls were blessed, and some came to me with trembling voice and body, saying, as they gave their hand, that if there was anything in holiness they wanted it, and others went to the altar and either repented of their sins or consecrated their all to God, and He saved or sanctified them wholly, and the shouts of God's people were heard. God filled my soul so full of glory on Monday night until my cup ran over, and I helped them shout and praise God. We used the Jewel Songs, and the book is a jewel indeed—a ready seller to the singer who knows what a good book is. I recommend it to all preachers of full salvation. Let us preach holiness more. The devil will try to get us to let up on it, and he often succeeds. He has with me, but by the help of God I am determined to preach it more. Continue to pray for me. God is answering your prayers. Read, preach and live Mt. 5:42-48. Yours and His,
J. E. BRASHER.

Letcher, Ala.

SPECIAL NOTICE TO THE FRIENDS OF THE BERACHAH HOME.

Inasmuch as the Berachah Home was founded as an interdenominational holiness institution, and whereas the majority of the Holiness people of the Southwest have united with some Holiness church, and whereas the Home Mission and Rescue Commission of Texas do not feel that they have the right to turn the home over to any denomination or to maintain it as an independent work contrary to the wishes of those who have helped to build it, therefore the Superintendent wishes to consult with the friends of Berachah to ascertain their views regarding the best method for the future management of the Berachah institution, because the Bible tells us that in a multitude of counsel there is safety.

We desire that this question be settled at the coming Holiness Association which meets in Peniel, Tex.,

Every person who has contributed financially, either to build or maintain the Home, is allowed to vote, regardless of their denominational relationship.

If it is impossible for you to be present at the Association, then please drop me a card stating how you wish it to go. There are just two propositions: Keep it as it is, or turn it over to the church. If a majority vote to keep it as it is, then the present management will continue the work and do all they can to make it a greater success than ever. But if a majority vote to turn it over to the church, then the church receiving the property will have entire management of the institution. The property cannot be turned over to any organization to be used for any purpose except rescue work.

Now if you are interested in this matter you had better send in your vote immediately, lest you forget it, for a majority of the votes cast will decide the question. Write your vote on a postal card and mail to me. Be sure and write your name and address plainly.

If a majority of the votes say to turn it over to the church, then the commission will take the subject up with the Holiness churches and see which will do the best by the home, and then turn it over to them.

Trusting you will pray earnestly over this question and that such action may be taken as will please the Lord, I am, your fellow servant in the Lord,

J. T. UPCHURCH.

Arlington, Tex.

TREVCCA COLLEGE NOTES.

The opening is far better than usual. More than eighty have enrolled. The faculty is composed of J. O. McClurkan, E. L. McClurkan, Roy G. Coddling, C. E. Hardy, Mrs. Merle Heath, Mrs. A. S. Ransom, and Misses Jessie Basford, Fannie Claypool and Emily Gustafson.

The nurses and medical mission department will be instructed by Drs. C. E. Hardy, W. J. O'Callaghan, D. B. Blake, R. L. Eve, and A. L. Sharber. This class begins with fifteen. This list of teachers does not include the physical director, instructor in writing, nor that of vocal and instrumental music, all of which are in charge of efficient instructors.

One chief advantage of the school is the opportunity for personal work afforded by a city like Nashville. The workhouse, county jail and penitentiary give the students experience in prison work. Open air meetings will train them for that kind of ministry, while the mission halls and tabernacle services will afford larger knowledge of both pastoral work and general evangelization.

The missionary feature is kept prominent. The business of the church is to evangelize the world. If the Christian workers of the past generation had grasped this fact it could already have been done, but as they did not, it must be thoroughly instilled in the coming generation. The outlook is good for a prosperous year. All praise to God who has led and blessed hitherto. We look to him for a continuance of the divine favor.

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 All offerings for this work should be sent to the Treasurer, J. T. Benson, Nashville, Tenn.

An Important Notice

We are enlarging the Literary and Bible Training School. Several new departments are being added, hence it becomes necessary to change the name to Trevecca College for Christian Workers. More room was needed, and for the third time in the history of the school, we are erecting another building, 40 feet wide, 110 feet long and three stories high, at an approximate cost of \$4,000.00. Our friends have generously contributed to the former buildings and we doubt not that many of them will also have a part in this one. All those who are preparing for Christian work are admitted free of tuition, and the rates for board and lodging are made so exceedingly low as not to bar any who should come. The amount needed for the completion of the building is arranged in the following table:

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
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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 \$2,000 or \$1,000 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:

30 at \$10.00.....	300 00	5 at \$50.00.....	\$250 00
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The Wounded Officer

A father gives, in the Christian and Missionary Alliance, an account of a visit to his wounded son, on the sixteenth day after the battle of Gettysburg. The son was apparently near death.

As I entered he was roused from his stupor, and beckoned me to his bedside, and threw his feeble arms around my neck.

"Oh, father, how glad I am to see you! I was afraid you would not come till it was too late. I am too feeble to say much, though I have a great many things to say to you; you must do all the talking. Tell me about dear mother and sister."

I soon perceived, by the appearance of those in the house, that there was no hope of his recovery. But as I could no longer endure the agony of suspense, I at last inquired of the doctor. "Doctor, how long do you think he can live?"

"Not more than four days. He may drop away at any hour."

"Have you, or anyone, told him of his real condition?"

"No. We have left that painful duty for you to do, as we have been expecting you."

As I went into the room with the dreadful message of death pressing on my heart, the eyes of my son fastened on me.

"Come sit by my side, father. Have you been talking with the doctor about me?"

"Yes."

"What did he tell you? Does he think I shall recover?"

There was a painful hesitation for a moment.

"Don't be afraid to tell me just what he said."

"He told me you must die."

"How long does he think I can live?"

"Not exceeding four days, and that you may drop away any hour."

With great agitation he exclaimed, "Father, is that so? Then I must die? I cannot, I must not, die! Oh, I am not prepared to die now! Do tell me how I can get ready! Make it so plain that I can get hold of it. Tell me in a few words, if you can, so that I can see it plainly. I know you can, father, for I used to hear you explain it to others."

"Twas no time for tears, but for calmness and light, by which to lead the soul to Christ, and both were given.

"My son, I see you are afraid to die."

"Yes, I am."

"Well, I suppose you feel guilty."

"Yes, that is it. I have been a wicked young man. You know how it is in the army?"

"You want to be forgiven, don't you?"

"Oh, yes! that is what I want. Can it be, father?"

"Certainly."

"Can I know it before I die?"

"Certainly."

"Well, father, make it so plain that I can get hold of it."

At once an incident which occurred during the school days of my son came to my mind; I had not thought of it before for years. "Do you remember while at school you came home one day, and I having occasion to rebuke you, you became very angry, and abused me with harsh language?"

"Yes, father, I was thinking it all over a few days ago, as I thought of your coming to see me, and felt so badly about it that I wanted to see you and once more ask you to forgive me."

"Do you remember how, after the paroxysm of your anger had subsided, you came in and threw your arms around my neck and said:

"My dear father, I am so sorry I abused you so. It was not your loving son that did it. I was very angry. Won't you forgive me?"

"Yes, I remember it very distinctly."

"Do you remember what I said to you?"

"Very well. You said, 'I forgive you with all my heart,' and kissed me. I shall never forget those words."

"Did you believe me?"

"Certainly; I never doubted your word."

"Did you then feel happy again?"

"Yes, perfectly; and since that time I have always loved you more than ever before. I shall never forget how it relieved me when you looked upon me so kindly, and said, 'I forgive you with all my heart.'"

"Well, now, this is just the way to come to Jesus. Tell Him, 'I am sorry,' just as you have told me, and ten thousand times quicker than a father's love forgave you, will He forgive you. He says He will. Then you must take His word for it, just as you did mine."

"Why, father, is that the way to become a Christian?"

"I don't know of any other."

"Why, father, I can get hold of this. I am so glad you have come to tell me how."

He turned his head upon his pillow for rest. I sank into my chair and cried like a child. I had done my work and committed the case to Christ. He, too, I was soon assured, had done His. The broken heart had made its confession, and heard what it longed for, "I forgive you," and believed it. I soon felt the nervous hand on my head, and heard the word "father" in such a tone of tenderness and joy that I knew the change had come.

"Father, my dear father, I don't want you to cry any more—you needn't; I am perfectly happy now, Jesus has forgiven me. I know He has, for He says so, and I took His word for it."

The doctor came in, and found him cheerful and happy—looked at him, felt his pulse.

"Why, sir, you look better."

well. My father has told me how to become a Christian and I am very happy. I believe I shall recover, for God has heard my prayer. I want you to become a Christian, too. My father can tell you how to get hold of it."

The officer still lives, a member of the Church of Christ.—*The Open Door.*

"THE FREE HORSE."

The free horse finds many riders. Every lazy lout stands ready to straddle the beast that will carry him without cost. The question of distance depends upon the animal's strength. A free rider will sit in the saddle as long as a free horse will go. The matter of feed is also legislated to the free list. The free rider is also a free trader. He believes in no tariff on hay, corn, or oats. A free horse must find free pasture or fast. He who loans the beast must meet the cost of maintenance.

When the preacher is not a free horse himself he usually keeps one in the parsonage stable. "Grace," "Tom" and "Molly" are familiar with public service as a pretty general rule. "From him that would borrow of thee turn not thou away," is pretty good Scripture when it means a preacher's horse. Besides, the preacher is so situated with reference to the free rider that he usually cannot safely shirk a proposition to lend. A sponge will get water where things are moist.

But it is not along these low levels that the vein of truth here indicated is to be worked. The tunnel will open up a larger field. The outcroppings are very evident in the world of affairs, but we sink the shaft in the matters of the church. In the gifts and services that support the church the free horse figures. He is one of the members of the Lord's body who seems inexhaustible in his willingness both to do and give. Others may refuse, but he never. Hence, if anything is to be done, any Christian object to be advanced by gift, saddle up your free horse and ride him to the limit. Make the first appeal to the generous spirit who cannot turn from an opportunity to help. If these choice members are too few, follow into their devious fastnesses the miserable shirks whose only generosity is in their excuses, and "bear long with them." If the pickings prove short, let patience have her perfect work. The down under a humming bird's wing is very light, but sufficient patience will at the end pick a pillow!

The ecclesiastical press is another excellent illustration. We find a very good free horse in the church paper. Free obituary and marriage notices are but straws in the wind. The whole thing is often surprisingly free. Even Methodists will take it from the office for years, and then have it marked "Refused" when it comes to pay. It is a splendid free horse, but a beast with fewer riders when it comes "for hire." Hay is never bailed for this beast. A corn-fed editor is a man unknown. He is expected to imitate Nebuchadnezzar and eat grass like an ox; or, like Ephraim, he "feedeth on the wind, yea followeth after the east wind."

lasting propositions. They will be here when every generous soul is dead. They cling to the church like barnacles to the ship's bottom. It takes a cold-chisel to scrape them off, and "Zion" may spring a leak in the process. To take them off is just to make room for more. The situation is like that of the fox in the fable who declined the services of the hedge-hog to drive away a swarm of flies. "Friend," said he, "I thank you for your kind offer, but I must desire you by no means to disturb those honest blood-suckers that are quartered upon me, and who fancy must be pretty well filled; for, if they should leave me, a fresh swarm would take their places, and I should not have a drop of blood left in my body."—*J. B. Henry, B. D., in Baltimore Methodist.*

FALSE EXCUSES.

La Fontaine, chaplain of the Prussian army, once preached an earnest sermon on the sin and folly of yielding to a hasty temper. The next day a Major of the regiment accosted him in no very good humor, saying: "Well, sir! I think you made use of the prerogative of your office to annoy me with some very sharp hits yesterday."

"I certainly thought of you while I was preparing the sermon," the chaplain answered, "but I had no intention of being personal or sharp."

"Well, it is of no use," said the Major; "I have a hasty temper, and I cannot help it. I cannot control it; the thing is impossible."

The following Sabbath La Fontaine preached on self-deception and the vain excuse which men are accustomed to make.

"Why," said he, "a man will declare it is impossible to control his temper, when he very well knows that were the same provocation to happen in the presence of his sovereign, he not only could but he would control himself entirely. And yet he dares to say that the continual presence of the King of kings imposes upon him neither restraint nor fear."

The next day the preacher met the officer again, who said humbly: "You were right yesterday, chaplain. Hereafter, whenever you see me in danger of falling, remind me of the King."—*Selected.*



Lesson for October 23, 1910

REVIEW.

Golden Text: "And it came to pass, when the time was come that He should be received up, He steadfastly set His face to go to Jerusalem." (Luke 9:51.)

Note the character and teaching of the Lord in each lesson.

3. Matt. 16:13-28. Though veiled in human form (as the Son of man), Jesus of Nazareth was the true Son of God by whom all things were made. Therefore He existed before all creation; therefore He is God.

4. Matt. 17:1-8, 14-20. The veiled glory of our Lord burst forth for a season on the Mount of Transfiguration. The three disciples had a sight of Him in the form in which they were to see Him later on. He was transfigured while in prayer.

5. Matt. 18:21-35 Christ's way of forgiving, and therefore the only right way for us to forgive, is "until seventy times seven." His teaching here shows how inconsistent it is for a forgiven sinner to be unforgiving.

6. Matt. 19: 1, 2, 13-26. Jesus was lovingly kind to little children, and received them when His disciples rebuked those that brought them, and possibly rebuked the children too. The Lord Jesus lived an entirely unworldly life, to which He invited the rich young ruler, and invites people today. Are you willing to follow?

7. Matt. 20: 1-16. As Lord over His servants, Christ deals with most of them in the same way as regards wages. And none have a right to complain or criticize. He is a sovereign Lord, and has the perfect right to act just as He chooses. Only a few of His servants are chosen to receive special reward.

8. Matt. 20:17-34. James and John (and many others) had an ambition to fill honorable and ruling places in Christ's kingdom. This is directly opposite to the disposition of Christ, who "came not to be ministered unto, but to minister and to give His life a ransom for many." Unselfish, humble service characterized the "Lord of glory."

9. Jesus is a king. As such He rightly had kingly honors paid to Him. Yet (as some one has said), His reception of these honors was such that even

His enemies could not find any charge against that would stand before the Roman judge.

10. Matt. 21:33-46. Our Lord will stand rejection and mistreatment of Himself and His servants to a certain point. After that, judgment comes. And when the stone falls on His enemies they are scattered as dust.

11. Matt. 22:1-14. Though the Lord is graciously free in giving His invitations, He is altogether exact in requiring His guests to receive the fitness He freely provides for them. None can remain at His wedding feast unless they put on His wedding garment.

12. Matt. 22:15-22, 34-46. The first and greatest commandment is the one that calls for a love to God which includes heart, soul, mind and strength. This love includes every part of us. God desires our love more than anything we can give Him.

13. Gal. 5:15-26. A Christ-like life is to be reproduced in us by the Holy Spirit. To walk according to the flesh is to behave in a way unlike our Lord. The Holy Spirit's purpose is to stop our walk according to the flesh.

1. (Fourth Quarter.) Matt. 25:1-13. Our Lord is going to have at His wedding supper only those who are in prompt readiness by fulfilling spiritual conditions. One important point is the abiding presence of the Holy Spirit. This is the point that distinguishes the wise virgins from the foolish.

2. Matt. 25:14-30. Christ (as Lord of His servants) is set forth in the parable of the talents as giving full opportunity to all who profess to be His servants, to serve Him well. He also tells us that the reckoning time is sure to come.

3. Matt. 25:31-46. It is the meek and lowly Jesus who, as Judge of the whole earth, says to the wicked: "Depart, ye cursed, into everlasting fire." Our Lord is as truly characterized by justice and righteousness as He is by tenderness. Many presume upon His goodness to persist in sin. Their "damnation is just."

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