

# Living Water

"Call unto me and I will answer Thee and shew Thee great and mighty things, which Thou knowest not." Jer.

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## "THE DEPTHS A WAY"

*"Art thou not it . . . that pierced the dragon? Art thou not it which dried up the sea, the waters of the great deep; that made the depths of the sea a way for the redeemed to pass over? And the ransomed of the Lord shall return and come with singing unto Zion, and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away." (Isaiah li. 9-11.)*

The depths a way, Beloved,  
God knows the long past year,  
His eyes have been ever upon it,  
And He has been always near.  
He's marked just every trouble,  
The depths your feet have trod  
Have been His Way of pressing you  
More deeply into God!

The depths a way, Beloved,  
Far back in ages past,  
When Israel was in sore distress,  
Behind the foe pressed fast,  
The huge and rolling billows  
Of the great Red Sea before,  
Our God made through the depths a way  
To bring them safely o'er!

The depths of Jordan's swellings  
Impossible to pass,  
Came after weary wanderings,  
And murmurings, too, alas!  
The promised land of Canaan  
Had Jericho in view.  
But God made depths of Jordan  
A way to bring them through.

The depths of your need, Beloved,  
Are less than the heights above,  
The weight of a crushing sorrow  
Is often God's way of Love.  
The depths of disappointment,  
And many a seeming loss,  
Are just God's way of planting  
More deeply into His Cross.

The depths a way, Beloved,  
Deep calleth unto deep,  
And He makes even mountains  
A way, though they are steep.  
So when your heart seems broken  
And in the depths you cry,  
Oh, hush! Be still, Beloved,  
The Lord draws very nigh.

The depths of love on Calvary,  
Was just God's blood-bought way,  
To bring us to the heavenlies,  
In triumph day by day.  
\* He knew the depths of darkness,  
The swell of Satan's flood,  
So by the Cross He pierced a Way  
Of victory through His Blood.

The depths of Satan's pressure,  
The way he buffets, too,  
Should be a cause of shouting,  
Christ "pierced the dragon" through.  
The depths of the Spirit's groaning  
Oft paves a way of song,  
So laud and praise His Glorious Name  
And in His joy be strong.

Sing over the depths of His Mercy,  
The depths of His Wisdom, too,  
The depths of His Love on Calvary,  
The Way He brought us through.  
When the thick of the fight is over  
The Ransomed in that Day,  
Shall then return with singing,  
"He made the depths a Way."  
—Sel.

# Biblical Holiness

AN ADDRESS BY J. STUART HOLDEN.

No one ever touched the world so nearly as did the Lord Jesus. And this is His rule for His people—that "they are not of the world, but I have sent them into the world." For three years He was dealing with His disciples, eradicating and taking the world out of their hearts, and then sending them back into the world. We should follow His steps, lives not so much of unworldliness as of other-worldliness, yet lives which touch the need of the great gaping, bleeding sores of the world with hands clean, and gentle, and tender and strong.

And toward God that relationship Godward glorifies and conurbons all relationship. Devotion! Oh, if there was One Who could say, "I delight to do Thy will, oh, my God," it was our Lord Jesus. To Him the will of God ceased to be a matter of deliberation at all; it became a matter of positive instinct. And all progress in holiness and grace is from the deliberate to the instinctive. And the Lord Jesus stands before us today and always as the One Who walked in such a pathway, and has left us this entirely unmistakable example to follow His steps.

## SOME PERSONAL QUESTIONS.

And so it is well for us to ask ourselves the question here: Do I thus walk? What is my relationship toward self? Am I constantly seeking my own pleasure? Is it the normal in my life to seek my own good? Do I seek to please my aesthetic tastes, my own selfish fancies? Or is self subordinate to the great purpose and will of God? Am I living a worldly life? Is there any difference between me and those who are frankly and obviously of the world? Do I spend my time and my money, do I spend my pleasure, do I rule my life by their standards? Or am I as the Lord Jesus in this respect at least, not of the world, but sent into the world to help and to heal and to bless? This has got more to do with the study of Biblical holiness than perhaps we think, for this is the pattern presented to us.

A word about the vocation announced. You remember that at the commencement of the Epistle to the Romans the Apostle writes to those in Rome who are in Christ Jesus "called to be saints (Rom. 1:7). "Called to be saints"! What did he mean by that? If you read in the Revised Version—of course, those of you who are familiar with the Greek do not need that pointed out to you—a better translation is "called saints." This is their designation. They are called saints, and in the divine purpose they are to become saints. Their calling is to become their character. Saints in Rome! Again, in one of his later epistles he refers to some of them who obviously have realized this divine purpose, and speaks of them as saints in the very worst of places—in Rome herself. Think for a moment just that that means, what it

meant to them, and what it means to us—a victory over two things, over the two great forces which today we call heredity and environment. These of heredity were not saints, or anything like saints. They were not holy. Holiness was not easy, normal, to them. And they lived in an environment, in circumstances of the most unkindly sort. Nothing could be more inimical to growth in grace and purity than the atmosphere of such a city whose ideals were, on the one hand, licentious, and on the other hand, frankly pagan. There they are called to be saints, and the implication is this—that there is somewhere, if we can but discover it, in the Gospel an adequate power, a sufficient dynamic, to make men saints, whatever their present surroundings. And if we have not got a Gospel that is stronger than heredity, we have not got any Gospel at all; and if we have not got a Gospel strong enough to make men holy, even in the midst of Rome, and all that Rome stands for in our present day life, we have not got any Gospel at all.

## REFLECTING THE SAVIOR.

If Jesus Christ can not, and does not, make men holy, despite all the disqualifications which past sin has set, and despite the deterioration and debilitation of human capacity and faculty which is the result of wilfulness, and sometimes of ignorance, then I say that the Lord Jesus Christ is discredited. Oh, the responsibility resting upon us who know His name—is just this—to prove to a world that says a man's own defects make it impossible for him even to realize holiness of life and character, that under present circumstances and amid the influences in the world it is impossible for a man to be holy. The world is never going to be contradicted successfully save by our realizing our responsibility, and showing that this thing can be done, that the Lord Jesus Christ is making men after His own pattern and after His own likeness.

Now, if this is ever going to happen, two things have got to take place, things which are unlovely and have no right to be there have got to be taken out, and things which are not in life and ought to be there have got to be somehow brought in. The extraneous things have got to be excluded. And this is just the divine purpose of holiness, the taking out of life of things that have no right to be there, and bringing into life of things of which the life is lacking. For instance, first I yield myself, I simply surrender to the Christ who bought me, and His response to that humble surrender, on my part is the power of His Spirit working in my life, the blessed Spirit of God will bring to my consciousness things that I never knew in their true light, in their true character. He will bring to my consciousness things I never called sin before, and which were not

sin to me until the enlightenment came. But with the enlightenment there is only one course open to me, and that is utter renunciation. As we walk in the light we have more need of the blood to cleanse than when we believed.

## IN THE BRIGHT LIGHT OF GOD.

The other day I brushed my coat in the hall of the house where I live, which is somewhat dimly lighted, and came out into one of those rare afternoons when we see the sun in London. And the coat which I had thought was perfectly clean and free from dust in the hall, I perceived to be very far from clean and very far from being free from dust. Why? I saw it in truer light. And when the light of God shines into my life, I begin to apprehend myself, not as I have seen, but as I actually am. I begin to see myself with all those extraneous things, selfishness, wrong motive, pride; things that ought to have no place in the life of a man who names the name of the Lord Jesus. And with each discovery there must be a new surrender. God convinces me of pride, and shows it me. I bring it to Him and by faith it is put under the blood, and He reveals to me that in Christ Jesus the Lord there is the grace for me, which is the very antithesis of pride. I go to Him and pray and claim, for there is a point in our intercourse with God when prayer ceases, or merges, shall I say, into an action of reception. I claim and receive by faith the humility which is the very opposite, the conquering opposite of the sin of which I have been convicted.

This is the process of holiness, and the process goes on unhindered; save by my unwillingness to follow Him, that process goes on unhindered; revelation, renunciation, removal, renewal, unhindered from God's side as long as I am willing to be sincere. And the process of transformation goes on. You say, why does not Christ do all this without petition on my part? Christ never works for a believing soul apart from its co-operation with the divine will, and the divine Spirit. Be wholly transformed by the renewing of your mind, is the definite command following upon the experience of yielding ourselves unto the Lord who has bought us. And we get an illustration of what this means. It made it clear to me, and it may help you. In the observatory at Greenwich there is a wonderful instrument, by means of which the stars are photographed. Some of the stars are millions of miles away. They cannot be photographed by snapshot. The exposure has to be a matter of hours, but the motion of the world brings the camera out of focus, takes the reflection of the star from the plate. What is to be done? A most ingenious instrument has been devised to counteract the motion of the earth and keep the star-point on the sensitized plate, so that it is possible to expose for twelve, fifteen, twenty, hours the image which it is desired to photograph. It is the work of the astronomer to keep that instrument so in tune with the motion of the world, to syn-



chronize it so delicately, that the star-point shall ever be on the center of the plate. The light takes the photograph. What has the astronomer to do with it? He has got nothing to do with it. It is his business to keep the star-center in the plate. It is the light itself which takes the photograph.

#### IN CO-OPERATION WITH CHRIST.

It is Christ's work to take my soul; it is my part to yield to Him. It is Christ's work to fulfil His promise, to do the miraculous; it is my work to be in that attitude of heart in which it is possible for Christ to work. It is Christ's work to transform, it is Christ's work to make me in an ever-increasing degree like Himself; it is my part and your part to be co-operators at all times with the Lord, seeking for light upon our lives, and to be gladly, willingly, sensibly obedient to every ~~making or sign~~ that the Lord gives us, whatever it may mean, whether it means the cutting off of something as close as a right hand or as necessary as a right eye. Only so can we know the greatness of His power and the fulness of His indwelling, transforming spirit.

We are called to be saints. Do I want a definition of a saint? I get back to the Old Testament in Psalm 1: "Gather My saints together unto Me, saith the Lord. Those that have made a covenant with Me by sacrifice." Have we ever done that? Have you and I each for himself or herself made a covenant with the Lord by sacrifice at the place of separation, there at the foot of the cross, entered into a covenant of unswerving and loyal obedience to every precept as we understand it? On the other hand that definition is not complete without this, and I turn to the Epistle to the Ephesians, and read of God's inheritance in the saints, the saints, those who make a covenant with Him by sacrificing at the place of sacrifice pledging themselves to any sacrifice in order that His will may be perfectly done. God's inheritance in the saints is response to that attitude, coming to dwell in the yielded temple of the believer's life, and carrying on His work unhindered. Take these two words together, and it seems to me you get as simple, and yet as comprehensive a definition of saintship and holiness as the Word of God affords.

#### THE INCOMING OF A NEW POWER.

If it is true—and I verily believe it to be true—then holiness is not human life at its highest development, but the divine life at its lowest condescension. It is not my becoming something for God, it is God taking possession of me and reproducing His life in me. If it be true—and I verily believe it is increasingly so—then holiness is not mere acceptance of new precepts; it is not merely yielding myself to a new code; it is rather the humble surrender to the incoming of a new power to possess me and carry out all the perfect will of God in my life. I hear some one say: Is that immediate or progressive? Can that be done now? It is the work of a moment, or is it the work of a lifetime? And my answer is: Both. It is

both a crisis and a process—a crisis which leads to a process, a crisis not complete in itself. When a man tells me he has been sanctified in a meeting, I am suspicious of him. And yet what is the truth?

Again I turn to the realm of illustration. I have spoken about astronomic photography. May I use an illustration from photography with which we are all a great deal more familiar, just the ordinary process by which you and I take photographs with a hand camera. You present your camera to the object which you want to take, and having adjusted it carefully, you press the button, and if anyone asks you if it is done, you say "Yes." But it is not done. Is the photograph taken? Yes. Well, then, let me say it is not done yet. It is commenced only. ~~What is going to happen now? There is~~ a good deal going to happen now. It has got to go through acids that will eat a good deal of it away, through darkness which will help the development; it has to be washed again and again before it is ready to be seen. It is a crisis all right of itself, but a crisis which

must be completed by a process. The process is into an attitude to make a covenant by sacrifice, an expression of sincere heart-fulness to walk as He walked, and His steps, cost what it may, is but the work of a moment. I do not care how long is the process which leads up to that moment, but somewhere in the history of every one of us there has got to be that definite moment when we make Christ the absolute Lord of our lives. Somewhere; and then the process will begin.

#### THE YIELDED LIFE.

All done! and yet all to be done! Perfect, and yet to be perfected. Holy in Christ, and then to be made holy in London. For there is all the difference in the world between being holy as God is, holy as the saints who have been ~~made~~ holy as in the sense of having eternal life, and holy as in the sense of the life being yielded to Him, so that He may work out His purposes of grace without any let or hindrance, in spite of my unwillingness, or disobedience, or cowardice. —*The Life of Faith.*

## Faith's Desperate Days

BY S. CHADWICK IN JOYFUL NEWS.

Faith has its desperate days. When I was a lad I met in a Society Class largely made up of elderly people. Their experience did not vary much from week to week, and their testimony found expression through the classic phrases of the Methodist Canaan. We got to look for them as mile-stones by which the progress could be gauged. Some members had established a sort of particular sayings, but there were quite a number that were the property of all. There was hardly a week when we did not hear of the faith that trusted where it could not trace. It sounded to my innocent ears like the perfection of trust, and when a popular preacher made sport of it in a sermon I was grieved for the people to whom it had become precious. I remembered the picture he drew of the "tracing" till the trail was lost at a closed door, and the soul sat down on the doorstep, trusting where it could not trace. It has always seemed to be a little cheap and nasty to sneer at the crutches of the infirm, and I am still disposed to think it heroic to trust where we can not trace.

#### A FATHER'S WORD TO HIS STRICKEN SON.

It was in the same Class Meeting I got my first glimpse of heart-breaking grief. The man who took me to class was George Moore. He was prospering in business, and was recently married to a beautiful woman of refined taste and gentle speech. Their happy home was blessed with a lovely child that was the delight of their eyes and the joy of their hearts. The child sickened and died. Grandfather Moore came out of Lincolnshire for the funeral, and next day father and son came to class, and the leader persuaded the old man to "lead" that night. I noticed that he began the testimonies at the opposite side from where his son sat, but in

due course he came at last to him. His lip quivered for a moment, and then he said: "Well, George!" The son spoke a few broken words and the old man stepped to his side, and with his hand resting on his shoulder spoke words I shall never forget. He spoke of the common lot of sorrow, and told of dark days through which he himself had come, testifying to the succor and sufficiency of God's grace. It was from his lips that night I first heard the tender passage: "As one whom his mother comforteth, so will I comfort you."

My mind awoke to the problem of sorrow. I was awed by the universality of grief, and staggered by the magnitude of overwhelming disaster. I went out into the night dazed, stunned, perplexed. To trust when all trace was lost did not seem so easy, and if any one had sneered flippantly at the phrase at that moment I believe I should have done something desperate indeed. My soul was overwhelmed by the sudden lift of a tidal wave.

#### THE FORTY-SIXTH PSALM.

It was then I discovered the forty-sixth Psalm, though I never dared to preach on it till a few weeks ago. What a picture it gives of the sorrows which none can escape! Sorrows that come through the inevitable law of change, calamities that hurl our strong mountains into the midst of sea and carry the slipping feet from beneath our feet; tempests that beat in merciless fury upon heart and life. Sorrows in which we are helpless; circumstances to which we are unequal; duties for which we are incomplete. For the first, God is our Refuge, for the second, He is our Strength, and for the last, He is our very present Help.

It is every pastor's lot to face the tragedies and calamities of life, and I have had

my share of the ministry of consolation. Familiarity has not lightened the burden. The deeps still surge in the presence of grief, and I am often speechless in the day of disaster. The heart-break of the world lies heavily upon me. I doubt neither the goodness nor the wisdom of God, but I have much sympathy with the man who said to me in an open-air meeting, that if he had made a world so full of sorrow it would break his heart. I promptly replied that it had broken God's heart, and pointed to Calvary for proof, but the protest of the man in the crowd refuses to be silenced. The pathetic wail of my correspondence is daily in my ears. "God has forgotten," cries the soul, and blind. "It is cruel," says another in rebellion that will neither trust nor forgive Him. "I can not pray, and will not try," cries a third, "for while I pray disasters increase." Every life has its desperate days, and every day is a desperate day to some storm-swept and heart-rent soul.

#### THE FAITH FOR DESPERATE DAYS.

The Bible is full of such days. Its record is made up of them, its songs are inspired by them, its prophecy is concerned with them, and its revelation has come through them. The desperate days are the stepping stones in the path of light. They seem to have been God's opportunity and man's school of wisdom. There is a story of an Old Testament love-feast in Psalm 107, and in every story of deliverance the point of desperation gave God His chance. The "wits' end" of desperation was the beginning of God's power. Every page of the Bible confirms the testimony. Recall the promise of seed as the stars of heaven, and as the sands of the sea to a couple as good as dead. Read again the story of the Red Sea and its deliverance, and of Jordan with its ark standing mid-stream. Study once more the prayers of Asa, Jehoshaphat and Hezekiah, when they were sore pressed and knew not what to do. Go over the history of Nehemiah, Daniel, Hosea, and Habakkuk. Stand with awe in the darkness of Gethsemane, and linger by the grave in Joseph's garden through those terrible days. Call the witnesses of the early church, and ask the apostles the story of their desperate days.

The Bible is one long record of desperate days, and its pages are written for desperate days of all ages. The brief-free can not read it. Dry eyes can not find its treasure. It is for the broken-hearted. I never knew the meaning of the twenty-third Psalm until I heard my mother repeat it as her feet touched the river. The "wise and the prudent" are blind to its mysteries, but the babes and the broken-hearted know.

#### DESPERATION IS BETTER THAN DESPAIR.

Faith did not make our desperate days. Its work is to sustain and solve them. The only alternative to a desperate faith is despair, and faith holds on and prevails. Its strength is in its power to wait. Unbelief judges by the immediate; faith stakes everything on the ultimate. Despair looks help-

lessly at the problem; desperate faith trusts God against all odds. Hear what Job says from the ruined heap of his life: "Though He slay me, yet will I wait for Him." Isaiah says: "Who is among you that feareth the Lord, that obeyeth the voice of His servant? He that walketh in darkness, and hath no light, let him trust in the Name of the Lord, and stay upon his God."

There is no more heroic example of desperate faith than that of the three Hebrew children. The situation was desperate enough, but they answered bravely: "Our God whom we serve is able to deliver us from the burning, fiery furnace; and He will deliver us out of thine hand, O King."

#### BUT IF NOT,

be it known unto thee, O King, that we will not serve thy gods, nor worship the golden

image which thou hast set up." I like that "but if not"!

I have only space to mention Gethsemane. Ponder deeply its "nevertheless." If it be possible . . . nevertheless! Deep darkness had settled upon the soul of our Lord. The "why" of the cup pierced His heart. Trust meant anguish unto blood and darkness to the descent of hell—*Nevertheless! Nevertheless!!*

When Paul was storm-tossed they were caught in a tempestuous wind they could not face, so they gave way to it and let her drive. That is all very well in daylight and with plenty of sea-room, but at midnight, with a starless sky and a rocky coast, it was dangerous to move, so they let go four anchors from the stern and prayed for the

## The Four Great Kingdoms

BY E. P. MARVIN.

God gives us a clearly defined outline of national history from the rejection of the Jews until their restoration at the second coming of Christ, in Nebuchadnezzar's dream of the great image and Daniel's succeeding dreams.

Gibbon confesses that the four empires are clearly delineated, and the invincible armies of the Romans described with as much clearness in the prophecies of Daniel as in the histories of Justin and Diodorus.

Four times since the Hebrew captive interpreted the prophetic dream has the world been conquered and bound in fealty to the throne of a single monarch. Four times have the principal nations of the earth been consolidated in a universal and Godless empire. Four times has human wisdom boasted and human ambition exulted in the hope of perfecting and perpetuating a kingdom in which all mankind might find the chief good without God. Four times has man set up a proud Utopia, and four times failed to meet the wants of sinful and suffering humanity, or to perpetuate his empire.

Babylon was the kingdom of Gold, Medo-Persia of Silver, Macedonia of Brass, and Rome of Iron and Clay.

The first experiment was the most brilliant. Babylon was a "golden city, the beauty of the Chaldees' excellency, the glory of kingdoms," the "winged lion" of prophecy, Nebuchadnezzar was indeed a "king of kings," enthroned in unparalleled power and glory. Kings and princes were tributary to him. The beauty and royalty of all kingdoms swelled the pageant of his court. In the worldly elements of empire, Babylon was peerless. The spoils of India, Tyre and Egypt lay at her feet. The beauty, magnificence and strength of Babylon, the Great, the City of Shinar, was the wonder of the world.

Historical accounts of her lofty walls, her brazen gates, her hanging gardens, her palaces and temples, appear fabulous. No wonder that the haughty monarch, gazing from

the terrace of his palace upon this magnificent and mighty city at his feet, exclaimed: "I will exalt my throne above the stars of God."

But her day of doom arrived, and the astonished world exclaimed: "Babylon the Great, is fallen—fallen—fallen!" They had as soon expected the stars of heaven or the solid pillars of the universe to fall. And wherefore fallen? Daniel gives the answer to Belshazzar on the night of her doom: "The God in whose hand is thy breath, and whose are all thy ways, hast thou not honored." It was a period of man's godless sway, the first grand effort of man to rule the world until the first section of "the times of the Gentiles." Babylon fell 538 years B. C.

Next followed the Medo-Persian empire under Cyrus, with a similar but briefer career. Here government assumed a kind of infallibility, declaring its laws to be perfect, and therefore immutable. In Daniel 6:14, 15, we have an illustration. This divine right and infallibility of kings is brought down to us, transferred to the people in the proverb, "The voice of the people is the voice of God." Man was magnified and God unhonored. It was still the sway of earth and not of heaven. The kingdom of Silver was inferior to its predecessor. Her finest cities are now "heaps," as the prophet declared they should be—heaps from which neighboring tribes quarry materials for their rude dwellings.

This kingdom showed some favor to God's people, allowing them to return and partially restore their city and temple, but it was still a kingdom of this world, and not the kingdom of heaven.

The "Brazen-Coated Greeks" next arise and establish the "Kingdom of Brass." Alexander the Great, the madman of Macedonia, the winged leopard of prophecy, appears on the stage.

His career was swift, meteoric, fearful. As the prophet predicted, he "beat and bruised all nations." In twelve years he conquered Persia, Syria, Palestine and Egypt, and commanded his subject to call him "King



of the World." At the age of thirty-two, beholding the world at his feet, he wept for more worlds to conquer, set a city on fire, and died at Babylon in a scene of debauch.

This third kingdom wrought wonders. Athens, the chief city, "the eye of Greece," was illustrious for literature, art, taste, refined culture and statesmanship. Rome follows in all her glory, built on blood and guilt.

The spoils of all nations contributed to her wealth, pomp and pride. The peerless city is said to have contained at one time nearly six millions of people, and most of its citizens for a long time, like the citizens of Germany today, were trained to war and transferred into

~~Pagan things of saber sway  
win front of brass and feet of clay.~~

The fourth grand effort of man to govern and exalt the world was tried under the most favorable circumstances. It was tried by the wisest legislators that ever lived—legislators whose codes as the basis of all the laws in Christendom, and with the experience of the three preceding monarchies spread out before them. It was tried both in the form of a republic and a monarchy, and it failed under both. A splendid intellectual and material civilization was indeed attained, but this could not be maintained. It was human sway, There was no supernatural and salutary principle in the empire. There was no God to save the state. The marble structures and wise statutes of human genius could not under-survive the decay of public morals. "The nitio sat down to eat and drink, and rose up to play." "Give me bread and the theater;" Eat, drink and be merry," was the cry of the people.

When the process of decay set in, delusion was almost universal. The few wise men, who saw the danger and lifted up the warning cry, were generally denounced as croakers or evil-minded persons. "In vain did M. Porcius Cato, the most remarkable man who adorned this degenerate age, lift up his voice against increasing corruption. In vain were his eloquence, his simple manners, his rustic garb, and his patriotic warnings. 'An age of progress' had set in, of Grecian arts, culture, material wealth, of sumptuous banquets, of splendid palaces, of rich temples, of theatrical shows, of circus games, of female gallantries, of effeminate manners—all the usual accompaniments of civilization when it is most proud of its triumphs—and there was no resisting its march. To the eye of many, this was a great improvement; to the eye of honest old Cato, the *descensus averni*." Cato could not reform the world, nor can our modern Cato, male or female.

The empire soon became an easy prey to the northern spoiler. Divided first into two parts, 395 A. D., the Eastern and Western Empires, the two feet of the Image, and again into ten parts, she now exists only in the crumbling remnants of these ten toes.

The world will never see this experiment of universal human sway repeated. Men of

boundless ambition and great military genius, like Charlemagne and Napoleon, may arise and aspire to universal sway, but God has decreed their failure. Young men may see visions of universal progress and a golden age; old men may dream gorgeous day-dreams of a universal communistic republic of liberty, fraternity and equality, riches, pleasures and honors, boundless and free to all. But all these visions and dreams will vanish like air-castles, before the stern realities that are coming fast upon us. "Then was the iron, the clay, the brass, the silver and the gold, broken to pieces, and became like the chaff of the summer threshing floors, and the wind carried them away that no place was found for them."

All human governments contain the element of corruption and death. Man's sway on earth, independent of God, has proved a wretched failure. Man's hope in men has always been blasted, like the hope of Eve, who joyfully exclaimed, "I have gotten a man, the Lord," that is, the Messiah, but who found she had begotten a murderer. Some governments indeed, like our own, are better than others, but none attain the perfection and perpetuity needed by humanity.

"There is the moral in all human tales,  
'Tis but the same rehearsal of the past:

## Preaching and Prayer

We are constantly on a stretch, if not on a strain, to devise new methods, new plans, new organizations, to advance the Church and secure enlargement and efficiency for the Gospel. This trend of the day has a tendency to lose sight of the man or sink the man in the plan or organization. God's plan is to make much of the man, far more of him than anything else. Men are God's methods. The Church is looking for better methods, but God is looking for better men. There was a man sent from God whose name was John. The dispensation that heralded and prepared the way for Christ was bound up in that man, John. "Unto us a Child is born, unto us a Son is given." The world's salvation came out of that cradle Son, Jesus. When Paul appeals to the personal character of the men who rooted the Gospel in the world he solves the mystery of this success. The glory and efficiency of the Gospel is staked upon the men who proclaim it. When God declares that the eyes of the Lord run to and fro throughout the whole earth to show Himself strong on the behalf of him whose heart is perfect toward Him. He declares the necessity of men and His dependence upon them as a channel through which he can exert His power upon the world. This vital, urgent truth is one that this age of machinery is part to forget. The forgetting of it is as baneful on the work of God as would be the sinking of the sun from its sphere. Darkness, confusion and death would ensue.

What the Church needs today is not more machinery or better, not new organizations or more and novel methods, but men whom the Holy Ghost can use; men of prayer, men

First freedom, then glory, when that falls,  
Wealth, pride, corruption, barbarism at last,  
And history, with all her volumes past,  
Hath but one tale."

Human governments are, to a large extent, efforts to do without God in the world, or organized forms of apostasy against Him. But this sway of the nations will doubtless soon close. The prophetic times of the Gentiles are nearly fulfilled.

We should now pray and watch and wait for "the Kingdom of the Mighty Stone," the glorious Kingdom of the Son of God.

The stone cut out of the mountain without hands must smite the image to powder, and then become a great mountain; and fill the whole earth, for God has spoken it. The scene ends in tragedy.

"The first four acts already past,  
The fifth shall close the drama and the day."

A monarchy with Christ at the head will give us a perfect and a perpetual government. Let us all be ready instantly for this grand, awful and glorious event. Let us bow in loyalty to the coming King, and secure a citizenship in the promised Kingdom.

"And whosoever shall fall on this stone, shall be broken; but on whomsoever it shall fall, it will grind him to powder." Matt. 21, 44.

mighty in prayer. The Holy Ghost does not flow through methods, but through men. He does not come on machinery, but on men of prayer. The character and example of the followers of Christ christianize the world, transfigure nations and individuals. Of the preachers of the Gospel this is especially true.

The character as well as the force of the Gospel are committed to the preacher. He makes or mars the message from the man. The preacher is the golden pipe through which the divine oil flows. The pipe must not only be golden, but open and flawless, that the oil may have an unobstructed, unwasted flow.

The man makes the preacher. God does not make the man. The messenger is of more than the message. The preacher is more than the sermon, as the life-giving milk from the mother's bosom is but the mother's life, so all the preacher says is tintured, impregnated by what the preacher is. The treasure is in earthen vessels and the taste of the vessel impregnates and may discolor. The man, the whole man, lies behind the sermon. Preaching is not the performance of an hour. It is the outflow of a life. It takes twenty years to make a sermon, because it takes twenty years to make the man. The sermon grows because the man grows; the sermon is forceful because the man is forceful. The sermon is holy because the man is holy. The sermon is full of the divine unction because the man is full of the divine unction.

Paul termed it my Gospel. Not that he had degraded it by his personal way.

the Gospel was put into the heart and life blood of the man, Paul. Paul's sermons! What are they? Where are they? Skeletons, scattered fragments, afloat on the sea of inspiration. But the man Paul, greater than his sermons, lives forever in full form, feature and stature, with his moulding hand on the Church. The preacher is but a voice, the voice in silence dies, the text is forgotten, the sermon faded from memory, but the preacher lives.

The sermon can not rise in its life-giving forces above the man. Dead men give out dead sermons, and dead sermons kill. Everything depends upon the spiritual character of the preacher. Under the Jewish dispensation the high priest had inscribed in jeweled letters on a golden frontlet, Holiness to the Lord. So every preacher in Christ's ministry must be molded into, and mastered by, this same holy motto. It is a crying shame for the Christian ministry to fall lower in holiness of character and holiness of aim than the Jewish priesthood.

The Gospel of Christ does not move by popular waves. It moves as the men who have charge of it move. The preacher must impersonate the Gospel. Its divine, most distinctive, features must be embodied in him. The constraining power of love must be in the preacher, as a projecting, eccentric, an all-commanding, self-obvious force. The energy of self-denial must be his being, his heart and blood and bones. He must go forth as a man among men, clothed with humility, abiding in meekness, wise as a serpent, harmless as a dove, the bonds of a servant with the spirit of a king. A king in high, royal, independent being, with the simplicity and sweetness of a child. The preacher must throw himself, with all the abandon of a perfect, self-emptying faith and a self-consuming zeal, into his work for the salvation of men. Hearty, heroic, compassionate, fearless martyrs, must the men be who take hold and shape a generation for God. If they be timid time-servers, place-seekers, if they be men-pleasers, or men-fearers; if their faith has a weak hold on God or His word; if their denial be broken by any phrase of self or the world, they can not take hold of the Church or the world for God.

The preacher's sharpest and strongest preaching must be to himself. His most difficult, delicate, laborious and thorough work must be with himself. The training of the twelve was the great, difficult and enduring work of Christ. Preachers are not sermon-makers, but men-makers and saint-makers, and he only is well trained for this business who has made himself a man and saint. It is not talents, nor great learning, nor great preachers that God needs, but men great in holiness, great in faith, great in love, great in fidelity, great for God; men always preaching by holy sermons in the pulpit and holy lives out of it. These can mold a generation for God.

After this order the early Christians were

formed. Men they were of solid mold; preachers after the heavenly type; heroic, stalwart, soldierly, saintly. Preaching with them meant self-denial, self-crucifying, serious, toilsome, business. They applied themselves to it in a way that told on their generation and formed a generation yet unborn for God. The preaching man is to be the praying man. Prayer is the preacher's mightiest weapon. An almighty force in itself; it gives life and force to all.

The real sermon is made in the closet. The man, God's man, is made in the closet. His life and his profoundest convictions are born in his secret communion with God. The burdened and tearful agony of his spirit, his weightiest and sweetest messages were got when alone with God. Prayer makes the man; prayer makes the preacher and prayer makes the pastor. The pulpit of this day is weak in prayer. Prayer is with the pulpit too often only official, a performance for the routine of service. Prayer is not to the modern pulpit the mighty force it was in Paul's life or Paul's ministry. Every preacher who does not make prayer a mighty factor in his own life and ministry, is weak as a factor in God's work and is powerless to project God's cause in this world.

The sweetest graces by a slight perversion may bear the bitterest fruit. The sun gives life, but sunstrokes are death. Preaching is to give life; it may kill. The preacher holds the keys; he may lock as well as unlock. Preaching is God's institution for planting and maturing of spiritual life. When properly executed, its benefits are untold. When wrongly executed, no evil can exceed its damaging results. It is an easy matter to destroy the flock if the shepherd be unwary or the pasture be destroyed; easy to capture the citadel if the watchman be asleep, or the food or water be poisoned. Invested with such gracious prerogatives, exposed to so great evils, involving so many grave responsibilities, it would be a parody on the shrewdness of the devil and a libel on his character and reputation if he did not bring his master influences to adulterate the preacher and the preaching. In face of all this, the exclamation of Paul: "Who is sufficient for these things?" is never out of order.

Paul says: "Our sufficiency is of God, who also has made us able ministers of the New Testament, not of the letter, but of the Spirit, for the letter killeth, but the Spirit giveth life." The true ministry is God-touched, God-enameled, God-made. The Spirit of the Lord is on the preacher in anointing power. The fruit of the Spirit is in his heart. The Spirit of God has vitalized the man and the word. The preacher gives life, gives life as the spring gives life; gives life as the resurrection gives life; gives ardent life as the summer gives ardent life; gives fruitful life as the autumn gives fruitful life. The life-giving preacher is a man of God whose heart is ever athirst for God, whose soul is ever following hard after God, whose eye is single to God, and in whom by

the power of God's Spirit the flesh and the world have been crucified, and his ministry is like the generous flow of a life-giving river.

The preaching that kills is non-spiritual preaching. The ability of the preacher is not from God. Lower sources than God have given to it energy and stimulant. The Spirit is not evident in the preacher or his preaching. Many kinds of forces may be projected and stimulated by preaching that kills, but they are not spiritual forces, but are only the shadow, the counterfeit, life they may seem to have, but the life is magnetized. The preaching that kills is the letter, shapely and orderly it may be, but it is the letter still, the dry, husky letter; the empty ball, shell. The letter may have the form of life in it, but it has no breath of Spirit to evoke it. Winter seeds they are, as hard as the winter soil, as icy as the winter air, no thawing or germinating by them. This letter preaching has the truth, but truth unquickened by God's Spirit deadens as much as, or more than, error. Even divine truth has no life-forces at the back of it. The letter preaching is unctionless, neither mellow nor oiled by the Spirit.

The preacher may feel from the kindling of his own sparks, be eloquent over his own exegesis, earnest in delivering the product of his own brain. The professor may usurp the place and imitate the fire of the Apostle's brain and nerves, may serve the place and feign the work of God's Spirit, and by these forces the letter may glow and sparkle like an illumined text, but the glow and sparkle will be as barren of life as field sown with pearls. The death-dealing element lies back of the words, back of the occasion, back of the manner, back of the action. The great hindrance is in the preacher himself. He has not in himself the mighty life-creating forces. There may be no discount on his orthodoxy, honesty, cleanness, or earnestness, but somehow the man, the inner man, in its secret places has never broken down and surrendered to God. His inner life is not a great highway for the transmission of God's message, and God's power. Somehow self, and not God, rules in the holy of holies. Somewhere, all unconscious to himself, some spiritual non-conductor has touched his inner life and the divine current has been arrested. His inner being has never felt its thorough spiritual bankruptcy, its utter powerlessness; he has never learned to cry out with an ineffable cry of self-despair and self-helplessness, till God's power and God's fire comes in and fills, purifies and empowers.

Self-esteem, self-ability, in some pernicious shape, has defamed and violated the temple which should be held sacred for God. Life-giving preaching costs the preacher much. Death to self, crucifixion to the world, the travail of his own soul. Crucified preaching can only give life. Crucified preaching can only come from a crucified man.

We certainly should be much interested in



this work, as Paul says: "If the ministration of death written and engraven on stone was glorious so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, what shall not the ministration of the Spirit be rather glorious." Seeing we are in a glorious work, let us all be passive in the hands of our God and surrender our life to Him.—*Sermon by Fred Hahn, Kindersley, Sask., in Evangelical Visitor.*

## Love of the Truth

BY D. M. PANTON.

It is a startling revelation of the prophetic Scriptures that not unbelief but *faith* is to be the dread reality of the last days; not a negation of good, but an affirmation of evil; not a gross materialism, but a subtle and deadly spiritualism; not merely a refusal of Christ, but an actual embrace of anti-Christ. Paul states it with great boldness. "God sendeth them a working of error (an energy of delusion), that they should believe a lie" (2 Thess. 2:11): not an hypocrisy, nor a creed accepted under compulsion, but an ecstasy of enthusiasm—like the infatuation of the Mohammedan—producing a genuine faith, a faith, but in a lie. The religious instinct, like nature, abhors a vacuum; the faith the returning Christ will not find (Luke 28:8); but a new faith, in judicial retribution, will have mounted the throne of the old.

Now how is this portent explicable, of faith in a lie? The surface reason is obvious. The day that approaches, on whose confines we seem to be, is "with all deceit." We must be prepared for counterfeit conversions, counterfeit revivals, counterfeit miracles of the Spirit, and even counterfeit heavenliness of character. But it is a still more pregnant fact that the seeds of deceit find so abnormal a receptivity of soil. "This unparalleled hallucination," as Dr. Eadie says, "indicates a mysterious state of mind and of society—anti-Christian, anti-theistic, credulous, with a fatal facility for being imposed upon by hellish mastery and subtlety."

But even so, the problem is not solved. Beneath the Satanic subtlety of the deception, and the abnormal receptivity of the age, there must be a deep moral reason for such a mental growth out of Gospel soil. The Apostle reveals it. "Because they received not the love of the truth." Here is a phrase of masterly revelation. It is not "they received not the truth"; God is very tender and patient with our blind stumblings and foolish unbeliefs, and His grace can bring us at last to receive truths we may have rejected for years. But the phrase—"received not the love"—seems to show that to every soul, however blind, however dark, God offers the love of truth; the after life reveals whether the soul accepted that love or not. We little dream of the peril we run when we refuse to love the truth.

For we are here confronted with the dreadful fact of judicial retribution. "God sendeth them a working of error, that they

should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness."

Love of error is an automatic recoil of indifference to the truth. Man's soul is so made that every rejection of the truth weakens it against the assaults of temptation; the heart that refuses to melt, automatically hardens; and the faculty of discernment between good and evil becomes blunted and atrophied with disuse. A final chastisement of sin is deeper sin. For this is the goal of righteous retribution. "God sendeth": when man shuts the door in the face of God, *God locks it*; and the diseased eye, blinded by the light it has refused, sees an illusory glare on a curtain of pitch darkness.

Two counsels of the Holy Ghost are especially requisite for the present situation. We must, first, maintain at all costs a clean conscience. "The end of the charge is love out of a pure heart, and a good conscience and faith unfeigned: from which things some having swerved have turned aside"; holding *faith* and a *good conscience*; which some having thrust from them made shipwreck" (1 Tim. 1:5, 19). Faith is a heart-whole acceptance of the truth: a good conscience is a *life squared to that truth*.

It is an absurd sentiment, prevalent among the churches, that we may believe what we choose. But faith in God is not optional, it is obligatory; I must believe *what God says*, and *all that God says*, or I sin; and the decisive proof of faith is obedience. "My beloved brother," Mr. Muller once said to Dr. Pierson, "the Lord has given you much light, and will hold you correspondingly responsible for its use. If you obey Him and walk in the light, you will have more; if not, the light will be withdrawn." To see the truth and not to embrace it is to foul the conscience; to have the truth search out life, and refuse to let it be searched, is to foul the conscience; to decline to pay the price of truth is to foul the conscience; and apostasy is fearfully near to a wilfully defiled conscience. But a conscience kept pure is like the needle of a compass—it swings true. All things are possible to him who follows God from light to light. "Many shall purify themselves and make themselves white, and shall be refined; but the wicked shall do wickedly; and none of the wicked shall understand; but they that we wise shall understand" (Dan. 12:10.)

The second counsel of the Holy Ghost is that we cultivate a passionate love of, and faith in, the truth. God has called us to salvation in (1) sanctification of the spirit—which is His work, and (2) belief of the truth—which is mine; and if I refuse to do my work, it is impossible for God to do His. No cost can be too great for truth: "her price is above rubies."—*The Overcomer.*

### WHAT IT COST.

Rev. Morgan tells of an experience in Yorkshire, where he was holding some mis-

sion services. He says: "A collier came to me at the close of one of my services and said, 'I would like to be a Christian, but I can not receive what you said tonight.' I asked him why not. He replied, 'I would give anything to believe that God would forgive my sins, but I can not believe that He will just forgive them if I turn to Him. It is too cheap.' I looked at him and said, 'My dear friend, have you been working today?' He looked at me slightly astonished, and said, 'Yes, I was down in the pit, as usual.' 'How did you get out of the pit?' I asked. 'The way I usually do. I got into the cage and was pulled to the top.' 'How much did you pay to come out of the pit?' He looked at me astonished, and said, 'Pay? Of course I didn't pay anything.' I asked him 'Were you not afraid to trust yourself in that cage?' Was it not too cheap?' 'Oh, no,' he said, 'it was cheap for me, but it cost the Company a lot of money to sink that shaft.' And without another word the truth of that admission broke upon him, and he saw, if he could have salvation without money and without price, it had cost the infinite God a great price to sink that shaft and rescue lost men."—*British Weekly.*

### THE STORY OF JUDSON'S BIBLE.

Twenty years after Adoniram Judson reached Burma the New Testament was translated into the Burmese tongue. In 1824, when war waged between England and Burma, Mr. Judson was thrown into prison, and Mrs. Judson buried the precious manuscript, just ready for the printer, in the earth beneath their house. But as mould was gathering upon it, on account of the dampness caused by heavy rains, with a woman's ready wit, she sewed the treasure inside a roll of cotton, put on a cover, and took it to the jail to be used by Mr. Judson as a pillow.

In nine months he was transferred to the inner prison, where five pairs of fetters were put upon his ankles, and it was announced that he, with a hundred others, sentenced to a bamboo pole, were to be killed before morning. During this terrible night, much prayer ascended for the precious pillow. It had fallen to the share of the keeper of the prison, but Mrs. Judson, producing a better one, induced him to exchange.

Mr. Judson was not killed, but hurried away to another place, and again the pillow was his companion. But one of the jailers untied the mat that served as its cover and threw the cotton into the yard as worthless. Here a native Christian ignorant of its value, found it and preserved it as a relic of his beloved master, and with him months afterwards its contents were discovered intact. After the close of the war this New Testament was printed, and in 1834 the whole Bible was translated into the Burmese language—a language peculiarly difficult on account of its construction and curious combination.—*Stories of Bible Translation.*

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ONE DOLLAR A YEAR IN ADVANCE

## EDITORIAL

To know that through the strain and stress  
Of human hearts, when burdens press;  
To know that when our life holds care,  
The Son of God, the Christ is there—  
Will give us faith for paths of night,  
Will change the darkness into light,  
Along the way. —Selected.

### PERSONAL WORK IN THE HOME

There is no better place to do personal work than in the home. No one ever passes beyond the influence of his childhood's abode. Character is cradled around the hearthstone. It matters not how busy the after-life may be, in old age the heart turns again to the scenes of youth. The average age of conversion is a fraction over fifteen years. Ninety-two per cent of those who become Christians are converted before they are twenty-three years of age. Rome retains her strong grip upon her own population by giving special oversight to the children. Personal workers would do well to begin in their own homes. The Master commanded the disciples to begin their work in Jerusalem, the home city, and then to go out to the uttermost parts of the earth. There are those who assume to keep other people's gardens, but let the weeds take their own. They are like those people who are continually telling their neighbors how to live, but do not live right themselves. The first place that should be evangelized is your own family. They may not all yield to the persuasions of the Gospel, but give them the light and make the appeal. It is painful to see how many good people fail to control their own household. The Lord said of Abraham: "I know him that he will command his household after him," and what a pity that there are not more Abrahams in our ministry. We were associated with a man who, in his way, was quite active in religious work. He habitually wore a smile while out on the street, but accompanying him home one day, we were impressed by the sudden change in his demeanor as he entered his door, and ever afterwards we wondered as to the extent of influence he had over his family. The apostle paid a glowing tribute to the mother and grandmother of Timothy. Let us study for a moment the modern home and the place that the mother holds therein.

"Napoleon said: "What France needs is mothers." He would have spoken more wisely if he had said "good mothers." The apostle Paul paid a glowing tribute to the mother and grandmother of Timothy, under whose godly training the young preacher had been reared in a knowledge of the Scriptures. Amziah not only sinned against God with a high hand himself, but she also taught her children to do wickedly and her tribe is still abroad in the land. A minister ventured to reprove a child at a public watering place for its rudeness, whereupon the little fellow turned around and cursed the preacher vehemently. The mother, looking on, said, "How funny." Such mothers are like millstones around their children's necks.

Without good mothers there are no good homes, and without good homes the nation is imperiled, for the safety of the republic rests upon the intelligence, sobriety and virtue of its citizenship.

The divorce evil is a serious menace to the home. We noticed a statement recently that one of the large cities of the nation granted the average of a divorce for every fourth marriage. The marriage relation is coming to be looked upon as a matter of convenience, and sometimes people will separate on a mere pretext. The moral conscience of the people must be aroused ere this popular sin can be rebuked.

Adultery is not frowned upon as it once was. It is a secret vice, but we believe it is more destructive than even the accursed saloon traffic. It is one of those hidden things that belong to the sins that crawl, and is not so often in the limelight of the public eye as drunkenness, but it is more prevalent and is a deadly thrust at everything that is highest and purest in our citizenship. The adulterer sins against his own body, he sins against his family, he sins against his community, he sins against the state, he sins against the church, and he sins against God. There is not enough preaching on the seventh commandment. It is a delicate subject, but it could be handled in a chaste, and yet in such an explicit way, that the eyes of the people would be opened to the enormity of their guilt. This destructive vice crawls like a serpent through all classes of society, and has been given a quasi indorsement by not only the lewd and baser sort, but by many other so-called respectable people. Nature exacts a terrible penalty, and the adulterer not only pays a heavy toll himself, but his family often suffers equally, if not more severely, in a physical way. The poison is in the blood, and if the facts were known, no doubt a large per cent of the maladies which afflict the human race would be attributable to the demon of sensuality. "Whatsoever a man soweth that shall he also reap." but reaping does not stop merely with the sower. The family becomes infected with this plague of hell, and are frequently made life-long sufferers on account of the sins of those who should have been their protectors. The law of heredity passes this polluted stream on through

coming generations. Lust, imbecility, insanity, drunkenness and a thousand other ills, masquerading under the name of chronic disabilities, are the heritage of this Christ-hating and adulterous generation. The evil is not confined merely to the slums, but it prevails among all classes, even poisoning to the very core much of the so-called high society. Good mothers will go far toward stemming this torrent of iniquity by instilling into their children, both boys and girls, such a hatred to vice of every kind and such a regard and intense devotion to that that is pure and noble, that that which is unclean and vile will receive no quarter at their hands. The company that mothers are letting their children keep nowadays, and the slack rein held over them in every way is resulting in a real increase of prostitution.

Another foe of the home is the intense aversion to maternity. Somebody has said that people destroy their babes and rear their pups. It is not an uncommon sight to see a woman going around with either a dog in her arms or at her heels, where her child ought to be. Godless France, the mother of most of the damnable fashion now afflicting society, is wrestling with this problem of race suicide. The fashionable women much prefer to be in society, drinking wine, possibly with another woman's husband or flying around in the whirl of high society, rather than to be tied down by the duties of motherhood. When children are born they are often committed to a nurse that may have very little intelligence and no religion. It is said that out of the sixty-nine rulers of France, there were three good ones, and that these three were trained by their own mothers. When the Hebrew maiden ran to fetch a nurse for Moses she secured the very best one that could be obtained, namely, its mother. People resort to every kind of scheme to avoid maternity, and when children come they are often unwelcome guests, and are raised in such a way that there is but little earthly chance for them to amount to much.

The deep aversion to motherhood arises from a misconception of the object of life. People are taught to think that they are to avoid just as much suffering as possible. They forget that the greatest things in the world have been sired in pain and brought forth in suffering. The vicarious suffering of motherhood has always awakened the noblest in our humanity. Irreligious mothers and godless homes are more to be dreaded than any other calamity that could possibly befall us. No doubt much of Byron's weakness was attributable to his mother. The horrible massacre of St. Bartholomew's day would not have been had it not have been for the cruel mother of Charles IX. A bad woman is a menace to any place, but the good mother stands as a sentinel of the skies. How potential her influence. Some of the African tribes believe that every time they kill an enemy its warlike spirit passes into those who do the killing, but we know that the spirit of a devout mother can be traced through her offspring from one generation to



another. When the young Knox was going off to school, his mother walked along the way with him for some distance. They climbed a fence. Nearby was a large rock behind which she led him for a final prayer. Kneeling there behind that huge boulder something happened to this gifted Scotch lad that was destined to effect the whole world, for he himself bears testimony to the fact that that was a turning point in his life. "She always made home happy" was the grateful tribute inscribed on the tombstone of a mother by her children. If there were more such happy homes, the saloons and brothels would have fewer victims.

A praying mother—who can measure her influence? Some English tourists traveling through the Alps ~~collected specimens of a rare flower that grew on the dangerous cliffs.~~ They offered a reward to any one who would bring them this coveted treasure. A day or two afterwards they were very much surprised when a little Swiss lad came in with a handful of these flowers. Questioning him, they learned that his mother was a widow, in ill health, and there were two other children to be supported, and that this boy was working hard to help his mother keep the wolf from the door. When they asked him if he was not afraid in climbing over these dangerous places, he answered, "No, I knew my mother was praying for me all the while I was there."

Perhaps the most influential man that the church had from the fourth to the fourteenth century was Augustine. He was a gifted but dissipated youth, but he had a praying mother. His father was a heathen, but Monica, his mother, was a praying woman, and the world will never be able to pay the debt that they owe to that devout mother, for the young man was powerfully converted and became one of the greatest men the church has ever produced. Did you ever write a book? said one woman to another. Yes, she replied. I am writing two. When did you begin? I began on one twelve years ago, and the other seven. What are they? Then she mentioned the names of her two children, seven and twelve years of age, and said to the questioner that they were the books she was writing; and every mother is writing in a similar way. She may not be known outside of her county, but she is writing a book in the lives of her children. There is no more queenly dignity shown anywhere than encircles the brow of a good mother. There is no loftier position this side of heaven than that of mothering a race. "The hand that rocks the cradle rules the nation." We have never been a zealot for giving women the ballot. It may be right to do so. However, of this we are not sure, but we do know that she already has in her hand a scepter more powerful than the ballot box. For mothers are molding the destiny of nations.

Is the father less responsible for making the home what it ought to be? Nay, verily. He is the head of the house and will be held

responsible if he fails to rear his children for God. The obligations resting upon the fathers and mothers, brothers and sisters, to not neglect their own household in this personal ministrations cannot be overestimated. A young man stepped up to a bar in a Western state and called for a glass of wine. Raising it to his lips, he suddenly screamed, and the glass shattered in a thousand fragments at his feet. "My father's prayers rose up around me like mountains," he exclaimed. What was the secret? A praying father in a far off Eastern home. In the beginning of our ministry we were deeply impressed by a remark made by H. C. Culton of California. He said that after his children reached the age of accountability he never felt satisfied about them until they were saved. There is a vast amount of personal work to be done by fathers in the home. Thousands of young men are stumbling over the inconsistent lives of their parents.

A prominent evangelist tells us of a father who was a nominal church member, and that was all. His grown son came in one night drunk. The old man was so humiliated that he took him by the collar and threw him out on the street, and told him never to be seen in that condition again. The young man wandered back into a saloon, and the Spirit of the Lord began to search the father's heart. Although he had been a church member for over twenty years, he had never spoken to his son about religious matters, neither had he lived before him to win him with the truth. Finally he said, "I will go after my boy and confess my wrongs and beg his pardon; so securing a policeman they wandered around through the saloons until they found the boy in the rear end of one of these citadels of vice. He tenderly lifted him in a carriage, and put him in bed, and after he had sobered, the father sat down by his side and said: "Son, although I have been a member of the church I have not lived right myself, nor have I said one word to you about being a Christian. Forgive me, and let us start out together." The young man seized his hand heartily, and at once consented to unite with his father in beginning a Christian life. Unfortunately, parents often put the emphasis upon worldly things, and by the time the children are old enough to leave home, they are thoroughly steeped in a materialistic spirit. Sam Jones tells us of a father who was so awakened in a revival service to his neglect of duty that he went home, waked up the family and confessed his sins, mentioning among other things his failure to hold family worship, and said from that night on they would have prayer in the home. His two sons were sleeping in the adjoining room, and the one nudged the other and said: "Bill, the 'old man' is going to die." Why?" said Henry. "He is getting so pious." It was such an unheard-of thing in this home that the children took it as a presentiment of death. Shame on parents of this kind. It matters not what else we may accomplish, if

we fail in leading our own children to Christ, terrible will be the loss. Sad will be the day of reckoning for many who lose their opportunity in bringing their own families to God. Doubtless many are lost because of criminal neglect of those whose first duty it is to start their infant feet in the way of life. Is it not strange that people will toil to pile up treasure for their families, and then be content to do so little for their spiritual betterment? An old gentleman arose in a class meeting and among other things said, "When the summons comes I am ready to go, but there is one picture which always causes my blood to almost freeze in my veins when I think of it. I lived in sin until I was forty years old. My sixteen-year-old boy died, and while crossing over he called me to his bedside and said, 'Father, I am unsaved, because you never saved me.'"

Work done among children is longest remembered. There ought to be more preaching to them. Recently a minister announced a series of brief addresses for children. The old people came first through curiosity, but later became more interested, and at the close of the series they said to him, "We want you to preach that way to us." He had been discussing themes in which they had no interest, and shooting above their heads, and they found that the clear, plain statement of the truth that he was giving the children was just what they needed.

If parents neglect personal work in the home, terrible will be the day of reckoning. A lighthouse keeper went to sleep and his light burn out. Out on the storm-swept sea a ship looked in vain for the accustomed signal in order to make her way into the harbor, but to no avail. She was drifting upon the rocks and finally went to pieces. The next morning as the keeper was walking along the shore, looking at the wreckage, who should he find but the body of his own son, whose ship had gone down because his father had failed to keep watch.

There is no other place where personal work is so neglected as in the home. Generally speaking, it has almost entirely ceased. Just occasionally there is some earnest soul like a deaconess who goes from house to house in this ministry of love. When Gypsy Smith's mother was a little girl, playing out on the village green, she slipped into the Sunday School one morning and remained long enough to hear a hymn sung. When she took smallpox and was driven by the authorities away from the gypsy camp which stood near the town, and on the roadside to die in her wagon, all the Scripture she had to comfort her in the last hour was that contained in the hymn, a stanza of which she remembered, and a few fragments that her husband heard while in prison, and yet this bit of truth, much better than no light at all, her illustrious mother, thinks, afforded sufficient light for a passport to heaven. After prayer is offered in the home, it will never be the same place

again. People rarely ever fail to appreciate the devoted home-worker. Even though they appear indifferent at first, the kind, friendly visit, the tender conversation about eternal things will not be forgotten. Charlotte Elizabeth was visiting at the same place where a minister was staying. While they sat at the evening meal he asked her if she was a Christian. She at first looked at it as a bit of impertinence and did not appreciate it, but later on more sober thought prevailed, and the Spirit drove the question home to her to such an extent that she sought the minister for counsel, and among other things he said, "You must come just as you are." It was wise counsel and she obeyed, and soon found salvation. Being an invalid, sometime afterwards she was lying on her bed, and she had gone to church, bewailing her misfortune and feeling that she never could do much in the world, when there came singing through her soul, like a voice from the skies, that great hymn, "Just As I Am, Without One Plea," and under the inspiration of the moment she immediately penned the words. Among all modern songs no other has been more helpful in altar services and inquiry meetings. One man said that out of 1,200 people who had come forward as seekers in his church, half of them came while they were singing "Just As I Am." This devoted servant of the Lord, in his earnest search for souls little knew what was going to be accomplished when he propounded that question, and so it is with us all. We are liable any moment to let an opportunity pass that if rightly used would make both earth and heaven richer.

Our own childhood though poor, was rich with spiritual suggestion. Father being a minister, his house was frequented by those servants of the Lord and other Christian workers, and from almost infancy we can remember the earnest conversations which they had concerning things religious. The truth heard at this early stage left a profound impression. Spurgeon in his autobiography relates a very interesting and thrilling incident concerning a ministry of this sort which came to him when but a child. We will let him tell it in his own words:

The story of Mr. Knill's prophesying that I should preach the gospel in Rowland Hill's Chapel, and to the largest congregation in the world, has been regarded by many as a legend, but it was strictly true. Mr. Knill took the county of Essex in the year 1844, and traversed the region from town to town, as a deputation for the London Missionary Society. In the course of that journey he spent a little time at Stombourne Parsonage. In his heart burned the true missionary spirit, for he sought the souls of young and old, whenever they came in his way. He was a great soul winner, and he soon spied out the boy. He said to me, "Where do you sleep? for I want to call you up in the morning." I showed him my little room, and he took good note of it. At six o'clock he called me up. There stood in my grand-

father's garden two arbours made of yew trees, cut into sugar-loaf fashion. Though the old manse has given way to a new one, and the old chapel has gone also, yet the yew trees flourish as aforesaid. We went into the right-hand arbour, and there, in the sweetest way, he told me of the love of Jesus, and of the blessedness of trusting in Him in our childhood. With many a story he preached Christ to me, and told me how good God had been to him, and then he prayed that I might know the Lord and serve Him. He knelt down in that arbour and prayed for me with his arms about my neck. He did not seem content unless I kept with him in the interval between the service. He heard my childish talk with patient love and repaid it with gracious instruction. On ~~the successive days~~ he taught me; and before he had to leave, my grandfather had come back from the place where he had gone to preach, and all the family were gathered to morning prayer. There, in the presence of them all, Mr. Knill took me on his knees and said, "This child will one day preach the gospel, and he will preach it to great multitudes. I am persuaded that he will preach in the chapel of Rowland Hill, where (I think he said) I am now the minister." Then he gave me sixpence as a reward if I would learn the hymn—

"God moves in a mysterious way  
His wonders to perform."

I was made to promise that when I preached in Rowland Hill's Chapel that hymn should be sung. Think of that as a promise from a child! Would it ever be other than an ideal dream? Years flew by. After I had begun for some little time to preach in London, Dr. Alexander Fletcher was engaged to deliver the annual sermon to the children in Surrey Chapel, but as he was taken ill, I was asked in a hurry to preach to the children in his stead. "Yes," I replied, "I will, if you will allow the children to sing 'God moves in a mysterious way.' I have made a promise, long ago, that that hymn should be sung." And so it was. I preached in Rowland Hill's Chapel, and the hymn was sung. My emotions on that occasion I can not describe, for the word of the Lord's servant was fulfilled. Still I fancied that Surrey was not the chapel which Mr. Knill intended. How was I to go to the country chapel? All unsought by me, the minister at Wotton-under-Edge, which was Mr. Hill's summer residence, invited me to preach there. I went on the condition that the congregation should sing, "God moves in a mysterious way"—which was also done. To me it was a very wonderful thing, and I no more understood at that time how it came to pass than I understand today why the Lord should be so gracious to me.

But it is not only the children who are ready. The grown people also are very susceptible to truth when brought within as close range as the home. We had a vivid illustration of this in a meeting we held at Porterville, Cal., a good many years ago. It

was a newly settled country at that time, and there were few religious advantages in the place. We were there conducting evangelistic services. Not far from the church lived an aged widow with several children. While going from house to house doing evangelistic work, we were especially impressed with her need of conversion, and said to one of the few Christians in the place, "You call on her one day and we will call the next until she yields," and so we did. Each night she would get about one pew closer to the pulpit. Day after day we went and talked and prayed with her, and she gradually softened until finally she surrendered and accepted Christ as her Savior. Not long afterwards, walking down the street, we met one of her daughters. ~~When~~ her mother was getting along. She replied, "Something has happened mother, she has not sworn any for two days." There are very few families but what would yield to a persuasive ministry if it were persistently and wisely followed up. In the country there are many hired men who are seldom ever spoken to with regard to salvation. Don't neglect them. No other class will more readily appreciate a bit of kindly interest. It does not take a great deal of time, especially in town and cities, to make a number of visits. We have known ministers who could make a dozen in one afternoon and do good work at each place. In some cases it is necessary to stay longer than others, but as a rule visits should be brief. In the rural districts more time is required, but where there is a will there is a way.

#### SOMETIME.

Sometime, when all life's lessons have been learned,  
And sun and stars forevermore have set,  
The things which our weak judgments here have  
spurned—

The things o'er which we dreamed with lashes wet,  
Will flash before us, out of life's dark night,  
As stars shine most in deeper tints of blue;  
And we shall see how all God's plans are right,  
And how what seemed reproof was love most true.

And if sometimes, commingled with life's wine  
We find the wormwood, and rebel and shrink,  
Be sure a wiser hand than yours or mine  
Pours out this portion for our lips to drink.  
And if some friend we love is lying low,  
Where human kisses can not reach his face,  
Do not blame the loving Father so,  
But bear your sorrow with obedient grace!

And you shall shortly know that lengthened breath  
Is not the sweetest gift God sends His friend;  
And that sometimes the sable pall of death  
Conceals the fairest boon His love can send.  
If we could push ajar the gates of life  
And stand within, and all God's workings see,  
We could interpret all this doubt and strife,  
And for each mystery could find a key.

But not today! Then be content, poor heart!  
God's plans, like lilies pure and white, unfold;  
We must not tear the close shut leaves apart—  
Time will reveal the calyxes of gold.  
And when, through patient toil, we reach the land  
Where tired feet with sandals loosed may rest—  
When we shall clearly see and understand,  
I know that we will say: "God knew the best!"

—Anon.



BY J. A. WADE.

# Sunday School Lesson

P. R. NUGENT, Richmond, Va.

## THE TEST OF ABRAHAM'S FAITH.

GENESIS 22:1-13.

LESSON FOR MARCH 16, 1913.

*Golden Text:* "I desired mercy (R. V. goodness) and not sacrifice; and the knowledge of God more than burnt offerings." *Hos. 6:6.*

The lesson has typical teaching in reference to God the Father and the Lord Jesus. As God gave Jesus, so Abraham gave Isaac; as Jesus was a voluntary sacrifice, so Isaac seems to have been entirely submissive to Abraham's purpose; as Jesus bore His cross, so Isaac bore the wood designed for his being sacrificed; as Jesus was raised from the dead, so Isaac was raised from the altar; as Jesus was restored to the Father in resurrection, so Abraham received Isaac from the dead "in a figure" (Heb. 11:19).

*Verse 1.* "Tempt" here means to test, or try, and not to allure to evil. This latter God can not do (Jas. 1:13). The test to which Abraham was put was on the line of obedience, but back of that the test was of Abraham's love (M. Henry) and faith. In order to obey this command he had to (1) believe that God had a right to give it, that He did give it and that He was right in giving it. (2) He had to love God more than he did Isaac. When God asks for the surrender of what is dear, the test comes as to whether selfish love for that object will prevail over unselfish love for God. God's call to obedience, especially on the line of surrender, shows whether we love in "word and tongue" only, or in "deed and truth" also; and whether we love Him more than ourselves, other people and other things. (1 Jno. 3:18; 2:5; Jno. 14:15, 23.)

"After these things" refers to the events of the preceding chapter. The trial there was somewhat on the order of one here. Abraham's obedience about Ishmael was a step towards successfully meeting the harder test about Isaac (21:12). It is also probable that Abraham's worship of the "everlasting God" (21:33) may have included a new vision and understanding of God. "The everlasting God (*El Olam*) is \* \* \* the God whose wisdom has divided all time and eternity into the mystery of successive ages or dispensations. It is not merely that He is everlasting, but that He is God over everlasting things" (C. I. Scofield). This understanding of God may have given Abraham the thought that the command of chapter 22:1 was in God's arrangement for him when He first promised Isaac to him, therefore there could be no interference to the fulfilling of other promises, through Isaac.

*Verse 2.* "Take now that son of thine, that only one of thine, whom thou lovest, that Isaac," is Matthew Henry's suggested translation of this part of the verse. It brings out clearly the special position Isaac occupied to Abraham. Isaac was an only son because (1) his birth was somewhat supernatural; (2) he was the only one by which God's promises were to be fulfilled; (3) Ishmael's departure had left him as the only one in the home. All these facts make it especially clear why God should say, "Thou lovest." They also help us to understand somewhat of the great test that Abraham had to undergo. Even God's use of the name Abraham (Father of a multitude) is suggestive for the name had reference to what was to come through Isaac. To ordinary vision the command seemed to abolish all prospect of descendants. Abraham had to believe that God's command could not contradict His promise. "It has been said that God here com-

manded Abraham to slay Isaac. He gave no such command. The Hebrew word, like the English word 'offer,' means to bring to, or present before, another. Abraham understood the command as including actual sacrifice, but the command itself did not necessarily include such a consummation" (A. T. Pierson). God told Abraham to offer, or present, Isaac for a burnt offering, but did not tell him to what extent He would accept the offering, nor that He would have it slain and burned. Abraham took the latter to be the meaning.

*Verse 3.* "Early" tells of prompt obedience. The simple, unadorned Bible narrative does not go into details as to Abraham's struggle of heart and mind as he contemplated slaying his son and burning the body. He was no doubt acquainted with the offering up of human sacrifices, for there has been much of it in the heathen world.

*Verse 5.* The young men were allowed to go only so far. There are some dealings of the soul with God that mean little, or no, human companionship. "Come again, settle to the language of faith." By that time Abraham may have come to the settled faith that could, and would, if necessary, raise Isaac up again in order to keep His word. (Heb. 11:17-19.)

*Verses 7, 8.* Isaac's question was entirely rational, but it must have been hard for the father to hear it. Abraham's reply may indicate that he had some hope, or thought, that he would not have to actually slay his son. Possibly he never finally settled it to slay him until he reached the mount and saw no other way.

*Verses 9, 10.* Comparing verses 2 and 9, we see that God told Abram the place while on his journey towards it. God does not give all needed information at once always. We must be willing to obey as far as He shows us and be content for Him to show His plans in His own time. These verses give the final crisis in Abraham's trial. If he had hopes before that God would somehow spare him that painful duty, they had all vanished by now. As he saw it, Isaac must be bound, slain, burned, but God could raise him up! When he took the knife to slay his son his obedience was as real, his surrender as complete, before God, as though the knife had fallen.

He who makes a promise with the thought that God will not require it, does not make a real promise. He who surrenders with the thought that God is going to give back what is surrendered, makes no surrender at all. So God allowed Abraham to go to the point where his mind was fully made up to kill his best beloved son. Abraham thus proved himself as regards godly fear (12) faith, love and obedience.

*Verses 11-13.* God acts exactly on time. When Abraham had, in purpose and before God, gone the whole length God stopped him. Abraham did not go as far as he expected to, but he had gone as far as God wanted him to go. If God had showed him this before he would not have really yielded his son to death. In some matters ignorance of God's exact purpose, up to a certain point, is best for us.

*Verse 12.* Abraham was here justified by works (Jas. 2:21) because his works were in line with justification, or righteousness, and proved outwardly the reality of the righteousness that God had accounted to him. His faith had resulted in his being actually being made just in character and his works proved that he was made just. Notice that God said, "I know" in connection with Abraham's work here.

*Verse 13.* God's provision is made just in time. Abraham's purpose to actually offer up a burnt offering by fire was not denied to him. God enabled him to do so in a different way from that he had contemplated. Isaac is taken as a type of Christ's deity (which could not die) and the ram of his humanity, which did die.

The lesson shows that the path of full surrender includes not only the sinful and natural (things not essentially wrong in themselves), but also what God has given direct from Himself.

1. Is it our duty to preach the Gospel to the heathen?
2. Will they be saved if we do not?
3. Will God hold us responsible for not doing so?

The only command given to the church is, "Go ye, therefore, and teach all nations." Some may say this was given by Christ to His disciples 2000 years ago, and does not apply to us now; but it must be remembered that God's word is a book written by holy men of old as the Holy Ghost gave them utterance. It was written to apply to all men in all parts of the world throughout all ages. For when we read the warnings to the sinner, "boast not of thyself for thou knowest not what a day may bring forth." "He that is often reproved and hardened his neck, shall suddenly be destroyed and that without warning." "Think these words were written ten one thousand years before Christ, we say they apply to the sinner today, and often see them verified in their life or death. Then we turn and read them the invitation, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." "Him that cometh unto Me I will in no wise cast out." And it is a common thing to see them fall at the altar, meet these conditions and be saved.

Then we read the promises to the saints: "Fear not, for I am with thee, be not dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." "I will guide thee with mine eye." "I will never leave thee nor forsake thee." These are ours. We claim and experience them daily. But the same book says, "Go ye, therefore, and teach all nations." Now, brother, sister, do you think it right for us to warn the sinner, invite him to come to Christ, enjoy the promises and blessings of God, and not keep the command? He says if we love him we will keep his commandments, and His commandments are not grievous.

"The command to the sinner is come and he saved! the command to the church is go and save." If the sinner fails to come you say he is lost; if the church fails to go will she not be lost? At least we may say that if the church fails here, it has failed in its supreme business.

The church is the channel through which God reaches the unsaved. Then does not the salvation of the heathen depend upon the direction this channel is turned?

The Word is one of the agents through which God speaks to man. But how can he speak to them through the word if they have it not?

The lives of Christian people influence the sinner for good, but how can they be influenced if there be none living this life among them?

The Holy Ghost is another agent God uses in improving the world of sin and righteousness and the judgment to come. But how can he improve them when He was not sent unto them but unto the church? Then, he, too, must have the lives of Christian men and women through whom to work. We say the heathen are in darkness because they have not Christ, for He is the light of the world. Now, He says if we have not Christ we are none of His. Then if they have not Christ, they have no light and are none of His. There must be light before there can be no conviction, before there can be true and genuine repentance. There must be a genuine repentance before there can be forgiveness; there must be forgiveness before there can be a complete cleansing; there must be a complete cleansing before any one will be permitted to enter heaven.

For God has not promised to save unless we call upon His name, but how can they call upon His name whom they have not believed, and how shall they believe in Him in whom they have not heard, and how

(Continued on Page 18.)

## FIELD NOTES

See page 16 for premium offer.

Ms. Edna Wells has returned to Nashville from evangelistic work in Iowa.

Miss Lillie B. Swinnea has been to Rockwood, Tenn., assisting Rev. Haggerty of the M. E. Church in Sunday services.

On the night of the 20th of February I closed a meeting at Thurmond, W. Va., in which one hundred and eighty professed conversion. A few were filled with the Spirit, including the pastor and his wife. I go to Milton, W. Va., Feb. 23rd.

E. R. CROCKETT.

I started in ~~the~~ ~~first~~ ~~meeting~~ ~~of~~ ~~heart~~ ~~seemed~~ ~~to~~ ~~be~~ ~~a~~ ~~new~~ ~~doctrine~~; but after a few talks on the subject, six entered into the experience. There were also thirty professed conversion. In the second meeting seventy-eight souls were saved. In the third meeting we were associated with Bro. Brandyberry. He preached sanctification and thirty received the experience.

P. W. BARKER.

Snowden Rectory, Newport, Jamaica, B. W. I.  
February 13th, 1913.

Dear Living Water Friends: I have been wishing to write to you, but have had a lame finger for weeks; even now can hardly hold the pen. Many, many thanks for the papers and tracts which have reached me since I last wrote. I find many uses for such simple ones as "Sabbath Reading." Very many thanks for the *Christian Witness*. Sunday school illustrated cards are welcome. Remember me in your prayers sometimes. One feels a sense of discouragement at times; those whom one hoped most from so often fall victims to the example of immorality around them, and one loses heart, and with it, zeal. But at all events the people have been showing appreciation of the meetings, planning, in one district, to build a meeting house, and in the meantime erecting a large booth. All this was a surprise to us when, after an intermission of a few weeks, as our horses were sick, I went to the district Sunday before last for the usual meeting. In this booth was a large gathering of children, and I was informed that one of the young men had opened a local Sunday School, timed to be over before the meeting began.

P. S.—I have abandoned the hope of enlarging my little meeting house at the rectory, and applied the three contributions I received (for which accept warmest thanks) to other purposes connected with the district gospel meetings.

With love in-Christ Jesus, Your sister,

L. A. KING.

#### EIGHT HUNDRED MILES IN THE SADDLE THROUGH CENTRAL AMERICA.

BY JAMES M. TAYLOR.

After being taken back in the interior of Guatemala, Salvador and Honduras for more than two months, we have just reached the Atlantic coast again. During this time we have traveled some 800 miles in the saddle. Our animals have varied; they were good, bad and indifferent. The longest trip was on an old mule which proved to be the best animal I have ridden on this tour. She carried me between 300 and 400 miles and proved a real partner in the Lord's work. When I left "Old Breezy" I told her if there was a "mule heaven" I hoped she would arrive on scheduled time.

In making long journeys across the mountains, sometimes crossing as many as four or five in one day's journey, it necessitated our starting as early as 2 or 3 o'clock in the morning. These journeys

carried us through a land of such superstition, idolatry, heathenism and ignorance as our pen would be unable to describe; and the reader, we have no doubt, would be slow to believe all if a description were possible.

The other day we passed an old white-haired woman, barefoot and ragged, whose age we guessed about 85. We met her on the side of a mountain, in the rain, with a company of pilgrims. When asked where she had been, she replied, "Esquipulas." Poor old soul had been down there to worship a wooden image 49½ inches high, which we saw ourselves. We found she lived about 300 miles from where we met her. She had this "little trip" on ahead of her yet; all on foot, you understand, with several mountains to climb, and some districts through rain and mud; others under a scorching tropical sun. It is a common thing on the summit of a mountain to see a heap of stones piled ten feet high, with a cross on top. We saw one such heap, the stones of which had been carried from 400 to 600 miles. They had been piled up there by poor, barefooted, weary pilgrims on their way to worship some image. A company of pilgrims will consist of from twelve to seventy-five people—men, women and children. We have seen them traveling along, the man riding an old mule or horse and his wife (?) tramping by his side with a child strapped on her back and a bundle on her head.

These are Roman Catholics; this is Romanism; this is the fruit of more than 300 years' teaching by the True Church (?). This is the condition of a Christian (?) people not allowed a representation at the great ecumenical conference in Edinburg, or at the "World in Boston." This is the final, inevitable growth and fruit of that organization which President Taft has courted, and by which he was controlled. Do they need the Gospel? Is the Church of Jesus Christ in the United States doing what she should? Are we awake to these conditions and to our responsibility? Will the reader pray for us?

NOTE.—Before closing this article I feel I ought to say by way of explanation that at the close of our first meeting in Port Barrios, Guatemala; I wrote an article in which I said there was not a missionary "in this entire state of Guatemala." Some friends have misunderstood the statement, thinking I meant no missionary in the entire republic of Gua-

temala. This explanation, I am sure, will set the matter right.

Guatemala is a republic, like the United States, and is divided into twenty-three states or departments. Each of these has its own capital and governor. The state from which I wrote that article was the state of Yazabal, in which Barrios is located. At the time I wrote, that state or department of Guatemala did not have a single missionary. I did not mean that in the republic of Guatemala there is not a missionary, for there are several of them. I trust this explanation will clear up any misunderstanding that may have arisen in the minds of those who read the article.

## Requests for Prayer

A sister at Roanoke, Va., asks prayer for healing.

### SEED SOWN.

One day a lady was packing a box of goods for India, when a child brought her a ~~trout~~ ~~which~~ ~~she~~ ~~just~~ ~~threw~~ ~~into~~ ~~the~~ ~~box~~. The tract fell ultimately into the hands of a Burman chief, and led him to Christ. He told the story of his new God and Savior and his new life to his friends. In course of time, many believed and cast away their idols. A church was built, a missionary was sent out, and fifteen hundred souls won for the kingdom.—Sel.

### MAPLE SUGAR GOVERNMENT.

The oldest son of President Edwards, congratulating a friend on having a family of sons, said to him with much earnestness. "Remember, there is but one mode of family government. I have brought up and educated fourteen boys, two of whom I brought up, or suffered to grow up without the rod. One of these was my youngest brother, and the other, my sister's only son, Aaron Burr, both of whom had lost their parents in childhood; and from my observation, I tell you, sir, maple sugar government will not answer. Beware how you let the first act of disobedience in your little boys go unnoticed, and unless evidence of repentance be manifest, unpunished."—Selected.

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# Our Missionary Department for March

## INDIA NEEDS MEN.

India, with her teeming millions of people bound by caste and by superstition, cruel and exacting, needs men of the heroic mould who will go to the front and stand for God amid every discouragement. In Brother Coddling's article, given below, he stresses this fact in a striking manner. Those of us who know Brother Coddling quite well recognize this as one of his favorite themes; but why should it not be, since he is face to face with the problems? Every day he sees the crying needs, and every day his soul must yearn in vain for the help he so much needs to push this work for the glory of his King. As superintendent of our mission in India, he feels the responsibility of the territory assigned to him, and the burdens rest upon him for these souls who are in darkness. Every day he is face to face with the problem of manning these stations and caring for the people in the best manner. We thank God for the faithful women, but how good it would be to have some men also. Who will pray the Lord of the harvest for laborers and for money to carry on this blessed work of soul-saving for the glory of our Christ?

Brother Coddling refers to Miss Leonard and her work in Parli. This is a new station opened by Miss Leonard among the hill tribes. God has greatly blessed her labors there and has given her the hearts of the people. She is assisted in her work by Miss Bessie Seay, and their pictures are shown in this issue. Pray for them. The article follows:

Praise God for the return to India of Miss Carpenter. Also that Miss Graham, Miss Basford and Miss Hilker have come with her. I have not yet met Miss Hilker, or seen Miss Carpenter, for they stopped off at Miss Carpenter's station, Vasing, while Misses Basford and Graham came on with Mrs. Davis straight to Khardi. Noble women these two are. Mrs. Coddling and I came to know something of their worth while with them in Trevecca College two years ago. I am sure they will make good proof of their ministry in India. Doubtless each of these will do a man's work—because the men are not here to do it.

It is worthy of note that the first two names in the list of Christians in Rome to whom Paul sent greetings are women, Phoebe, whom he commends to them, and Priscilla, as well as a number of other names in that sixteenth chapter. Then in another letter he speaks particularly of some women who labored much in the Lord. But the work of these women, even of Priscilla, who had to flee from Rome, was not like that of Paul, Luke, Timothy, Titus and Apollos—pioneers in new territory, usually in the face of much opposition, which frequently said to them most effectually, "Move on." Moreover, these men were working among peoples whose manner of living was similar to their own. And I don't recall any record of their stopping for even a few days in any place where a house or a room in a house was refused them, and the houses at which they stopped were doubtless better than the hen-houses at Tarsus and Lystra in which Paul and Timothy had looked after their father's poultry. But here in India, poor and dark and filthy as the houses are, there are very few places in which missionaries can rent them, because of caste rules and organized opposition. These conditions make pioneer-

ing here in India men's work, with an unusual emphasis. Wife and I were speaking of these things the other day in connection with Brother and Sister Gregory's going home shortly on furlough, as he is the only other man in the mission, and she asked if I were quitting on that account. Not by any means. If I can not do the work of several men that ought to be done, there is that much more rea-

Lord and of those whom He loved enough to die for them, she gladly and most faithfully does it. Shame on the men who are letting her do it! She, too, could have found something to do in America. Indeed, she was not out of a job, nor did she have no ties or loved ones or attractions to hold her near the old homestead. These things meant so much to her that in her farewell talk in the old Cumberland Presbyterian Church in Nashville, she spoke of them in such a way that I have never forgotten it.

You who, by your disobedience and self-seeking, are responsible for this situation, the next time that you start to sing,

"Not for ease or worldly pleasure,"

"Jesus, I my cross have taken,  
All to leave and follow Thee,"

or any other hymn of consecration, stop first and Miss Carpenter are doing; of what Miss Basford and Miss Graham are preparing to do—and what are you doing? Doubtless something that any one of a dozen others could take up at once and do just about as well. In the year that it is not doing it would not determine whether or not some hundreds or even thousands of people within the next year heard the Gospel for the first time. We are here for but a short time. Are we doing that which will count for the most in eternal values?

If you are of the out-of-a-job sort, there is nothing for you to do here. And don't think that there is no service on the mission field calling for such excellent qualifications as you possess. I have yet to see a missionary—and I have seen some first-class ones in Africa and India—of such wisdom, education, refinement, tact, executive ability or spiritual qualifications that these were not all taxed to the utmost in his humble mission service. At the same time, one of moderate ability who has staying power and real devotion—is a whole burnt offering on fire—can do noble service here in India.

ROY G. CODDING.

## GUATEMALA.

One among the first fields entered by the Pentecostal Mission was Guatemala. Brother Butler, our superintendent there, tells us of those first days, with their conflicts and victories:

Eleven years ago last December I came for the first time to Guatemala. My first wife, Ruth, our baby of eight months, and Sister Emma Goodwin were with me. We had very little information about the land and did not know just to what part we should go. We thought we would go to Chiquimula, but on arriving at Port Barrios, Guatemala, we were told that it was hot as an oven in Chiquimula, and not a blade of green grass for several months in the year. We have learned since that those who told us such things missed the truth far and wide. We were told by one man about Coban, but when we talked to others about Coban, they said: "Oh, no; you do not want to go to Coban, because it rains thirteen months in the year up there." We decided to go up to El Rancho, on the railroad, and study Spanish for a few months, and have time to find out for ourselves something about the country.

After a few days in El Rancho at the hotel, we rented a little two-roomed house, with a kitchen in the yard. At night, after Sister Goodwin retired, we crawled out the window in case we wanted to go out for anything, as our back room had no outside door.

In February of 1902 Brother Conway G. Anderson came out and joined us in the work. We were glad to see him. He brought a tent with him and lived out in the front yard, under a tree. In April, 1902, he and I went down to Zacapa and decided that we would move down there and stay for a while, and then go on to Chiquimula, a little over twenty miles from Zacapa, and that much off the railroad.



MISS LIZZIE LEONARD.

son why I, one, should stay at my post and do faithfully what I can do.

Government officials admire the courage of one like Miss Leonard, who will gladly stay in a jungly place like Parali, alone if necessary, for the sake of poor, degraded, down-trodden people like the Varlis. But these same government officials hesitate very much—they may even refuse—to let us have land on any favoring terms of rental for these



MISS BESSIE SEAY.

Varlis people, because we have no man to put over them. Miss Leonard knows as well as everybody else that the superintending of even a small farm, and the looking after and governing of a dozen families of a most primitive and unrestrained people, is not a woman's work. But for the love of the

We moved down to Zacapa, and were getting along pretty well, we thought. Sister Goodwin had gone up to Guatemala City so as to get a good teacher in Spanish. She went up there while we still lived in El Rancho.

On the ninth of May, after two weeks of fever, Anna, my wife, was called up higher. We laid her body down in the dust, there at Zacapa, to wait the resurrection morn. God gave me grace and strength to preach a short funeral at the grave. Quite a number of people accompanied us. I spoke in English and a man interpreted it into Spanish.

I made ready on the next day, and on the next started with Ruth back to the states. Brother Anderson went with me down to Port Barrios. When the time came to say good-by we could not do more than clasp hands and look at each other in a way that expressed far more than words could have done. After a few months in the states, God gave me another wife, Miss Lena Hertenstein, of Nashville, and she came with me to the field.

We stayed in Zacapa for a few months, during which time Sister Goodwin joined us, and also Miss Daisy Ifert, ~~the~~ missionary, whom Sister Goodwin had come to know up in Guatemala City. In addition to these, we secured a native worker to preach there in Zacapa. As the Zacapa Station seemed to be pretty well supplied, Lena and I decided that we should push out into some unoccupied territory. I made a trip down to Livingston, on the coast, and then on up to Coban. After going back to Zacapa we decided to go to Livingston and stay for awhile, and then go on to Coban.

We moved to Livingston and lived there nine months. During that time five persons professed to be saved. One of them, Brother William Reneau, who has proven true and has kept up a Sunday School there ever since. Another one of them is now the wife of a native worker we have with us here in Coban.

After nine months in Livingston we came to Coban, the last day of January, 1904. Nobody was glad to see us when we arrived, and we felt it. Pretty soon we began to have meetings in one room of our rented house. For a while quite a number of boys and girls came to our meetings, and then suddenly all of them quit and no one at all came. After a while of that, one young man began to come, and afterward he brought another young man with him. Later they both joined the church. They now live in other parts of the republic. I have heard recently that one of them has fallen into the sin of uncleanness. Somehow I believe he will repent and come back to the Lord. I was forgetting to state that while we lived in Livingston Sister Goodwin's health gave down and she had to go back to the states, and after about a year back there, the Lord called her up higher.

#### ZACAPA.

Brother Conway Anderson continued in Zacapa. By and by (1905) he and Miss Ifert were married. She was a gentle, good woman, and to know her was to love her. By and by we had to dismiss our native worker at Zacapa. I think it was in 1904 that Brother Anderson and Sister Ifert were married, and continued to work there in Zacapa.

In November of 1904 Brother Richard Anderson and wife came out to Guatemala. They started to Coban, but were detained down at Livingston for a while and then in Zacapa for a few months. While in Zacapa, Brother Conway Anderson, uncle of Richard, and his wife went away from home to visit another town. While on their visit, yellow fever broke out in Zacapa, and quarantine was put on, so that Brother Conway and wife could not return for weeks. During these weeks, Brother Richard Anderson and wife were stricken down with yellow fever. Hundreds died there in Zacapa, but God was gracious to these new missionaries and brought them through without their taking any remedies. God raised up native friends who cared for them.

In November of 1905, Brother Richard Anderson and his wife came to Coban to help us in the work there. It was not many months until Sister Daisy Anderson's health began to give down. By and by they went to the states, and there she too was called up higher, in 1907.

Brother Conway came back to the field and has been standing faithfully by the work there in Zacapa. For a long time he was badly run down in his health and suffered with malaria. Here recently God healed him and now he is, rejoicing in good health. God has blessed in the work there in Zacapa, and there is a church with a goodly number of members. In spite of the fact that Brother Conway has been alone much of the time, the work has grown about as much as in other mission stations where there have been more workers.

He needs very much indeed a church building and a home there in Zacapa. Rents eat rather a big hole in the money he gets, with which to carry on the work.

#### NEED OF A PRINTING PRESS.

We had not been long in Guatemala until we began to see the need of a printing press. There was not at that time (1905) an evangelical printing press in all of Central America. The Presbyterians had in other days a press up in Guatemala City, but had suspended it.

In March of 1906 I went to the United States with my family, wife and three children, and began to lay the needs of Guatemala before some of God's people. During the nine months we were in the states, some of God's people gave us enough money to buy a small second-hand printing outfit. When we came back to Guatemala, in November, Miss Augie Holland came with us, and taught us how to do the printing. Brother Richard Anderson and I knew nothing about printing. Sister Holland stayed with us here for three years, and worked much of the time in the printing office. She made friends while here, and some of the people love her and ask about her now. She is at present in Sucre, Bolivia, S. A.

I had issued five numbers of a little paper before we bought the printing outfit, but the printer here was so slow that the last time I gave him copy he kept it six weeks and had not set up a word of it.

We began by printing 500 copies of the paper each month. The demand soon made it necessary to have a larger outfit.

In September of 1908, Brother Richard Anderson and his family, then wife and two children, set out for the states. While in the states the Lord graciously answered prayer and enabled him to buy a larger outfit. He bought it on credit and sent me the notes to sign. I did not much like to sign them as I am afraid of debts; but I had great confidence in Brother Anderson's judgment, and signed the notes. We kept the matter before the Lord, and asked Him to cause some of His people to give up the money with which to pay the debt of over \$600. He heard and answered. One of His servants sent us a draft for \$1000. That finished paying the debt, paid freights on the outfit, and with some other gifts that come in, bought the little house and lot as a home for the printing office. Praise the Lord. Also a part of that \$1000 helped to get some of our building material for the house in which we now live.

The printing work has grown until now we publish two little Spanish papers, 11,000 of each each month, and send them out free to all parts of Central America, some to Mexico, some to Cuba and South America. We also send out thousands of tracts. Brother Anderson is running this week a lot of 90,000 tracts. One of the papers he publishes is edited by the Friends, at Chiquimula. They are good people and God is blessing their labors.

For some time we had to run our big press with horse power. In September of 1911 I went to the United States, and while there was able, through the kindness of His people, to buy an oil engine, which now runs the press.

We get many letters that cause us to know that God is blessing the work of the printing office.

Brother Richard Anderson has his heart in the printing work, as well as in the other work we are doing, and looks after that. I am out in evangelistic work much of the time.

#### LITERARY SCHOOL.

In February of 1910, Miss Fay Watson came out to the field and now has a school. This is the third year. The Lord has blessed in the school. Sister Watson is not under the executive committee of the Pentecostal Mission, but works with us just as if she were.

I see that my sketch is not so short, after all, but it is short, indeed, to what it would be if I should tell it all. I hope it may prove to be as interesting, at least to some, as it is to us.

God has blessed us, and we are resolved to keep pushing the battle until He says it is enough, or until Jesus returns.

Brother Richard now lives in his own home and we in ours. Praise the Lord for His goodness. Brother Anderson has four children, and we have six. We have given them all to the Lord, and hope they will be for His glory and helpful to the work of the Lord.

We need money to cover our printing office now soon. We believe some of God's people will send it. Yours in His service,

J. T. BUTLER.

In some of our recent issues our readers will remember that Brother Butler and Brother Richard Anderson have been telling us of the victories in this field, so we praise God for His blessing upon these faithful workers, and ask that you continue to pray for them. We give below a brief note from Brother Conway Anderson. Trials and testings come to every faithful servant of God, and especially do they come to these lonely workers on the thin line of battle. We commend to you our Brother Anderson for earnest, sincere prayer. The hot season—the especially trying time—is now on. Will you not pray for him as you would like your brothers and sisters to pray for you if you were in his place. His note follows:

Zacapa, Guat., C. A., Feb. 17, 1913.

I have passed through disappointments, trials and difficulties, but I believe I can say, as Paul did, "None of these things move me." I want my will to be the will of my God. I did appreciate Brother Taylor's short visit to Zacapa. I am satisfied to look to God and press right on, looking to Him for victory. The work is passing through another hard place, but it is an easy thing for God to give us the victory in Jesus' name.

I have had four native workers in my district working for two weeks. One from Coban, one from Chiquimula, and two from my district. Their campaign closed yesterday. They reported good meetings in many of the surrounding towns. May the Lord water the seed sown and cause them to bring forth bountifully to His glory.

The hot season will soon be on us, but I have no mind now but to stand by the work here. The Lord is still blessing me with good health, and I do appreciate it. Continue to pray for me and the work here, that God will supply the great needs of this work.

CONWAY G. ANDERSON.

#### GOOD NEWS FROM CHINA.

In a personal letter from Sister Galloway there is a real undertone of victory. She finds the room for her girls' school too small for those who desire to come and she is erecting a temporary addition to this building.

She says:

"Our girls' school is growing, and we



have several women also whom we expect to come at the New Year.

"In the past girls were not sent to school, but now they are anxious to have them come. We have worship night and morning; they study the Bible in school, and are taught the Gospel of Christ. Many have never heard about Jesus before, and it is a blessed opportunity. We have had two boys confess Christ since I came home, and four are under conviction. Remember them in your prayers. One of the two boys mentioned wrote a letter to Gaius Kwan, our native pastor's boy in the Holiness School in Los Angeles. No one asked him to write it. We had the same number of boys this year in school, 65; and 32 girls in their school now."

She has employed a colporteur who goes to the market towns and villages to sell and to give out Gospels. A friend in Nashville has taken his support. Provision has also been made for the support of a Bible woman to assist in her work. We do thank God for all these things. It is all of Him.

We give below this letter mentioned by Sister Galloway. This boy writing is fourteen years old.

Gaius, dear brother in Christ: It seems a long time you have gone away from us. You are far off between the big ocean and mountains, so we could not talk by sight. I am still in the Christian school that belongs to this church (he means our church in China). First I believed Confucious. I don't like Christians. When I keep the Sabbath by the school rule, my body seems like in a prison, my heart burning like fire. I think the minister just like a scorpion. Too bad. I waste three years' time, did not do any good to my soul. Now I am very sorry. Now I think deep in my heart without Christ, can not be established, for people without Christ, no life, no liberty. Now China beginning to change by Christian ben. I see the English, American, German and French are strong because they are Christian countries. I see the great men in the world—Washington, Lincoln, Cromwell, Luther and others have done much good. So my heart wants to do some good for China. Now I am a Christian. I love to come to church and glad to hear the gospel and hope the gospel be spread all over China and become Christian. Your brother. KUNG YAN.

REQUESTS FOR PRAYER.

Pray for the necessary money to carry on our foreign missionary work.

Pray that God will give our missionaries in India sufficient native workers to push their work to the fullest extent.

Continue to pray for Brother Conway Anderson and his work in Zacapa. He needs money to secure a chapel for his services.

There is special need for prayer that God will give victory to our missionaries in South America—this difficult field where religious bigotry holds such sway.

Pray that Sister Galloway may have the guidance and blessing of God in enlarging her work, and the necessary money to carry it on so as to please the Father.

ANOTHER REQUEST FOR PRAYER.

Mrs. Bertha Davis of our India mission was asked to give a tabulated statement of the expenses in the India mission for which there is no special provision made, that spe-

cial prayer might be made for these needs to be met. Will you not join these missionaries and us in prayer for these needs? The list for each station in India follows:

KHARDI STATION.

	Per month.
Support of teacher of Boys' School.....	\$10.00
Literature for distribution .....	1.00
Medicine used in our Dispensary.....	10.00
Horses or oxen support .....	8.00
Extra expense incurred during the touring season each year in touring and camping.	*10.00

VASIND STATION.

Medicine to use in the Dispensary.....	\$10.00
Balance of support of oxen (they are partly supported) .....	3.00
Literature for distribution .....	1.00
Expense of running Sunday Schools in Vasind and surrounding villages .....	2.00
Extra expenses incurred in touring .....	*10.00

PARALI STATION.

Medicine for use in the Dispensary .....	\$10.00
Literature for distribution .....	1.00
Support of two native workers .....	15.00
Cost of running two Day Schools at \$5.25 each .....	10.50
Touring expenses in cold season.....	*10.00

DHULIA STATION.

Literature for distribution .....	\$ 1.00
Nine unsupported girls at \$2.10 each.....	18.90
Three unsupported widows at \$2.10 each..	6.30
Four unsupported babies in the nursery at \$3.00 each .....	12.00
Support of teacher of Girls' School.....	8.00
Support of one Bible woman .....	3.50
Support of one span of horses, one yoke of oxen and two cows .....	42.00
Rent of houses for native workers .....	3.00
Taxes, per annum .....	*46.00
Repairs, cleaning well, etc. ....	*40.00
Touring expenses .....	*10.00

\* Expense per annum.

OUR MISSIONARIES.

- Miss Leona Gardner, Trinidad, Cuba.
- Mr. and Mrs. Teofilo, Castellano, Trinidad, Cuba.
- Juan Entralgo, Trinidad, Cuba.
- Mr. and Mrs. J. T. Butler, Coban, Guatemala, Central America.
- C. G. Anderson, Zacapa, Guatemala, C. A.
- J. A. Dunkum, Zacapa, Guatemala, C. A.
- Mr. and Mrs. Roy G. Coddling, Khardi, District Thana, India.
- Mr. and Mrs. Hugh Gregory, Khardi, District Thana, India.
- Miss Lizzie Leonard, Khardi, District Thana, India.
- Mrs. Eva Carpenter, Vasind, District Thana, India.
- Mrs. Bertha Davis, Khardi, District Thana, India.
- Miss Bessie Seay, Khardi, District Thana, India.
- Miss Florence Williams, Dhulia, West Khandesh, India.
- Miss Mattie Long, Dhulia, West Khandesh, India.
- Miss Jessie Basford, Khardi District Thana, India.
- Miss Olive D. Graham, Khardi, District Thana, India.
- Mrs. Alice Galloway, Chik Hom, Hoi Ping, Kwang Tung, China.
- Mr. and Mrs. John Burman, Sucre, Bolivia, S. A.
- Miss Augie Holland, Sucre, Bolivia, S. A.
- Mr. and Mrs. Frank Ferguson, 9 de Julio, F. C. O., Argentine, S. A.
- Victor W. Kennedy, Apartado 52, Panama City, Pep. de Pan.
- Mr. and Mrs. Thomas O'Toole, Belize, British Honduras, Central America.

TREASURER'S REPORT FOR FEB.

Our friends will notice that there is a shortage in our treasury. This has been brought about by the fact that we have forwarded the transportation for Brother Gregory and his family, amounting about \$750. Quite a number of friends have responded with small amounts for this, and we hope others yet will send us funds to meet this. We are looking to the Lord to supply all our needs, He has always done so.

Balance from last year .....	\$ 243 70
Contributed by Pentecostal Tabernacle, previously .....	\$1,407 64
Contributed by Pentecostal Tabernacle, this month .....	241 97
<b>Total.....</b>	<b>1,640 81</b>
Contributed by Pentecostal Tabernacle Sunday School previously .....	189 53
Contributed by Pentecostal Tabernacle Sunday School this month .....	39 74
<b>Total.....</b>	<b>229 27</b>
Contributed by other friends previously .....	2,094 82
Contributed by other friends this month .....	349 40
<b>Total.....</b>	<b>2,443 78</b>
<b>Total collections to date</b>	<b>4,566 29</b>
Previous disbursement .....	3,654 36
Disbursements this month.....	1,163 29
<b>Total.....</b>	<b>4,817 65</b>
Amount overpaid .....	\$ 251 36

PRAYER CIRCLE.

- Monday—Mexico, Central America, South America and Southern Europe.
  - Tuesday—China, Japan and Korea.
  - Wednesday—Africa, Arabia, Persia, Turkey, and the neglected sections in Western Asia.
  - Thursday—India, Ceylon, Siam, Burma, Philippines and Malacca.
  - Friday—Island Kingdom and Persecuted Christians.
  - Saturday—Foreign population of United States, and Jews.
  - Sunday—For more workers and for increased missionary offerings. Please unite with us in prayer.
- TREVECCA COLLEGE PRAYER CIRCLE.  
Nashville, Tennessee.

OUR RESPONSIBILITIES.

(Continued from Page 11.)

shall they hear without a preacher, and how shall they preach except they be sent?"

The Word tells us that Christ is the only name given under heaven whereby we must be saved. Now, if they know nothing of this name, how can they be saved? Surely the church is to tell them of Him, for He said unto them after that the Holy Ghost shall come upon you, you shall be witnesses of Him.

You say, will not they be saved if they live up to their light; but have they any light, if they have not Christ, since He is the light of the world.

Well, will He not save them through ignorance? Not if they are ignorant of Christ, and He is the only name by which we can be saved.

Now, if you have Christ, you are a member of His church. Then what are you doing?

Whether God will save the heathen without our co-operation should not concern us. The thing that should interest us, is how are we going to answer for not filling our mission?

# PREMIUM LIST

1. A New Testament, bound in Morocco, flexible, limp, gold side title, round corners, gold edges; retail price, 60c; This pocket Testament will be sent postpaid and one year's subscription to *Living Water* for \$1.30.
2. A red letter Testament, binding French Morocco, flexible, limp, gold side title, round corners, gold edges; retails at 80c. One year's subscription to *Living Water* and this beautiful pocket Testament for \$1.40.
3. The lightest, thinnest and most handy Reference Bible made, can easily be slipped into a gentleman's pocket; an Oxford Reference Bible, printed on India paper, minion type, being on 3/4-inch thick; retails at \$2.50. Send us \$2.30 and we will send this book and one year's subscription to *Living Water*, or send us four subscribers at \$1.00 each, and the book will be sent free.
4. A RED LETTER BIBLE. A self-pronouncing Bible, bourgeois type, printed on fine white paper, with concordance, with new illustrated self-pronouncing dictionary and fifteen new maps, printed in colors, with 4,000 questions and answers. Retails at \$3.50. This choice premium will be sent with one year's subscription to *Living Water* for \$3.00. Or send us eight new subscribers at \$1.00 each and we will send you the Bible free.
5. A black-face type workers' Bible, India paper, self-pronouncing, with references, concordance and maps; bound so as not to break easily; long primer type; retail for \$7.50; will be sent with one subscription to *Living Water* for \$5.00, or will be sent to any one securing a club of fifteen subscribers at \$1.00 each.
6. New Testament and Psalms. There is a frequent demand for a large type Testament of convenient size, especially adapted to old people or persons for any reason who have defective eyesight; bound in French Morocco, flexible, gold side title, round corners, gold edges, retails at \$2.50. This book will be given with one year's subscription to *Living Water* for \$2.20, or will be sent free for five subscribers.
7. A large family Bible, with the usual family records and other helps; retails at \$3.00. Will be given with one year's subscription to *Living Water* for \$2.50, or will be sent free to any one sending us a club of six subscribers at \$1.00 each.
8. Many people need a pair of scissors, and these will be sent with one year's subscription to *Living Water* for \$1.50, or this pair of Japan handle Washington shears, fully guaranteed will be sent free for two subscribers.
9. A good razor is appreciated by all who shave. This razor will be given with one year's subscription to *Living Water* for \$2.25, or it will be sent free for a club of five subscribers at \$1.00 each.
10. Most people, especially those in the country, need a lantern, and we have secured a real good one for our premium list. A dashboard bull's-eye globe, frame either light or blue as desired. This lantern, including one year's subscription to *Living Water*, will be sent for \$1.60.
11. A set of Roger's Silverware, knives and forks. These knives and forks are plain pattern, triple plated, solid steel knives, nickel silver forks, round-end handle, hand burnished. They will be given with one year's subscription to *Living Water* for \$3.80, or they will be sent free to anyone sending us a club of ten new subscribers.
12. Perhaps you need a clock, and the one which we have selected is a beautiful design, handsomely finished, correct timekeeper; height 23 1/4 inches, dial 6 inches; alarm, turn-back movement; strikes every half hour; can be had in either oak or walnut; retails at \$3. This clock and one year's subscription to *Living Water* for \$2.95; or it will be sent free for a club of ten new subscribers at \$1.00 each.  
This useful dinner set of 50 decorated pieces can be had with one year's subscription to *Living Water* and \$4.75, or will be sent free for fifteen new subscribers to *Living Water* at \$1.00 each.
13. A first-class sewing machine, guaranteed for ten years by the largest hardware house in the South. Drop-head, automatic leaf, ball-bearing, five drawers. This machine is claimed to have no superior. Why pay \$50 or \$60 for a sewing machine when you can get this one with one year's subscription to *Living Water* for \$22.50, or it will be sent free for sixty new subscribers to *Living Water* at \$1.00 each. We could furnish machines still cheaper, but they would not be first-class quality. Better buy a good one.
14. The well known Oliver Typewriter, selling originally for \$100, but now rebuilt so as to render first-class service in every way. This machine has every device belonging to this model. This well equipped machine will be given with one year's subscription to *Living Water* for \$32.50. Or it will be sent free to any one sending us a club of seventy subscribers to *Living Water* at \$1.00 each. Should the subscriber prefer either a Remington or Smith Premier rebuilt machine, it will be sent with one year's subscription to *Living Water* for \$30.00, or given free with a club of sixty subscriptions at \$1.00 each.
15. A Year's Expenses in Trevecca College. Including matriculation fees, board, lodging (and tuition to those who have to pay), will be given free to any one securing 225 new subscribers (not renewals) to *Living Water* at \$1.00 each. Any student who undertakes to secure this number of subscribers and fails to get the amount will be entitled to a proportionate credit for as many as he does secure. The majority of the applications for admission are from those who wish to work either for all of their expenses, and this will afford them an opportunity to begin work at once in a way that will be much more profitable than to take so much of their time from their studies while here, besides they will be doing good in distributing the paper. Prospective students can also enlist as many of their friends as they please to assist them in securing subscribers, and we hope that many will avail themselves of this excellent opportunity.

EXAMINE the above list carefully and select the premiums that you desire and kindly favor us with your order.

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