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A. S. BURLINSON, Postmaster General.

Living Water

"Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jer. 33:3

VOLUME XXXVIII. NASHVILLE, TENN., JANUARY 9, 1919 NUMBER 1

The Master's Praise.

By J. RUSSELL HOWDEN

IT is a great thing to have the approval of those we love. It is a greater to have the approval of our own conscience. But it is the greatest of all to have the approval of Jesus. Friends may be partial and conscience may be benumbed, but the Lord Jesus, with unerring insight, is both tender and true. He overlooks nothing; He understands everything.

When young Nathanael went down the long 25-mile tramp from Cana to Bethabara, drawn, suppose, by the reports about the Baptist, he little dreamed of the revolution which was at hand in his life. He apparently heard John preach. The power of the Holy Ghost crystallized the flying rumors of the countryside into an unescapable conviction that God was going to do a new thing. The young man's own life must be overhauled and readjusted to the great news. If God's Christ were indeed to be revealed to Israel, what would that mean for Nathaniel in terms of personal life and character? So he withdrew from the crowd to think it out. This is something that most of us need more of—time to think. We take our political ideas from the particular newspaper we buy, and fancy they thereby become our own. And too often our notions of spiritual truth are likewise second-hand, derived from other Christians with whom we may be brought into contact, and not the immediate discovery of our own spirits, taught by God through His word. If we are to grow, if our discipleship is to be adequate to the new times, we must somehow and sometimes get alone with God.

Nathanael, I think, managed this just in the surroundings in which he found himself. A fig tree's shade became his oratory, and some deserted fields his study. The place does not matter. It may be your own bedroom, humming with the noise of a city, and darkened by the fumes of factories, but if you can be alone, with your opened Bible for your lesson book, and God for your teacher, you have got the essential thing. "What think ye?" was the challenge often on the Master's lips. The trouble then, as now, was that too often people had not thought at all. They repeated their pious phrases, and lived their self-complacent lives. A little real prayerful thinking might have stifled the unctuous words into shamed stillness, and shattered the complacency into the ruin and glory of sacrifice.

"Thou shalt love the Lord thy God with all thy mind." Our minds may be enfeebled through partial disuse, our thoughts slow and halting, but "the meek will He guide in judgment," their own judgments as well as His. Please to notice this does not necessarily mean that we should become speculative philosophers. "Even if I know all mysteries and all knowledge," I am nothing unless I have discovered the art of a loving unselfishness. It was not philosophical speculation, but the felt need for practical adjustment of his life to the fresh revelation of God which drove Nathanael to the shady tree.

And Jesus knew all about it, as He does about each one of us. It was no intellectual conceit engendered in a university class room that won Christ's eulogy, but the practical humility of a developing faith that faced life, and said, "Lord, what wilt Thou have me to do?" And what praise it was! "An Israelite indeed, in whom is no guile." Nathanael was the genuine article in the midst of a people of imitation Israelites. He was the real thing amid pious shams. He was a white man among many shades of grey. And He, the God-man, saw the man that He had thus far fashioned, and, behold, the workmanship was very good.

For, please remember Nathanael's character was itself the product of the "grace of our Lord Jesus Christ." It was his own, and yet somehow it was not his at all. Who makes the honeycomb? "The bee," you say. Yes, but what does the bee know about straight lines and hexagons, and all the complicated apparatus of mathematics? What does it know of the strains and stresses of a fabric or the laws of chemical combination? The honeycomb is God's while it is yet most truly the bee's. No one ever yet found a comb of honey where no bee had been. Nathanael's sincerity was Christ's and yet it was most truly his own.

In this eulogy the words of the Lord Jesus reflected and re-echoed, as so often even if there were no direct and conscious quotation, the words of the earlier revelation. The

AN EARNEST APPEAL

We want to make at least one more earnest appeal to our friends for help in financing Living Water in 1919. We have collected in cash contributions and in profits from sale of goods about \$500.00. If the paper is to be put back on a weekly basis, we need \$1,500.00 more. This would be easy if all our friends would make only a small contribution. Will you kindly respond with some kind of an offering?

Whatever amount you may wish to give can be paid at once or within 90 days. If you will let us know at once just what you can do, it will be very much appreciated.

191

For the purpose of financing Living Water for 1919 I hereby subscribe the following amounts to be paid within 90 days from above date.

Name.....
Address.....

We wish to extend our most hearty thanks to the following friends who have helped us either with a cash contribution or with the sale of books, mottoes or calendars:

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(Continued on Page 7)

Bible student, as he reads them, will instinctively, I think, turn back to the thirty-second Psalm, even without a marginal reference to guide him there. "Blessed the man in whose spirit there is no guile."

Now if you will look at the context of this beatitude, you will see that it is the climax of a fourfold blessing. There is the blessing of a transgression forgiven, of a sin covered and of iniquity not reckoned. And this threefold blessing, of which the fourth is the resultant and climax, is not simply a group of clustered synonyms. There is scope and progression in the phrases. And as Christ classified Nathanael under the fourth blessedness of this group He implied that the young man had also experienced, in some degree at least, the other three.

In our own unique and lonely oratories we need to think out the meaning of these blessings for ourselves. First, there is the blessing of forgiveness.

Forgiveness! 'tis a joyful sound
To rebel sinners doomed to die;
Publish the bliss the world around;
Ye seraphs, shout it from the sky.

There is a condition precedent to this. "I said, I will confess my transgressions unto the Lord." But both the fulfilment of the condition and its result are alike the gift of God. As one has put it, "Penitence itself . . . is an element in the reconciliation, and we are His debtors for it, as for everything else, in that transforming experience." We have lost nowadays the ecstasy of this "transforming experience." But if the experience of forgiveness has stolen into our lives like the dawn, rather than blazed into them like the lightning, that is only the greater reason why we should think about it, until thought mounts into praise.

Yea, teach me till there gloweth
In this cold heart of mine
Some feeble pale reflection
Of that pure love of Thine.

Then not only sin's guilt is dealt with. The shame of it is covered. "He hid not his face from shame and spitting," but He covers ours. Jesus Christ is the only One who can restore a man's lost self-respect. Bishop Moule says, "To know God is to be saved from self-worship, and taught self-reverence." *Sursum corda* is followed by *sursum capita*. This, too, comes home to the Nathanaels in their leafy shades. Whatever the past, they can go forth in the glory and humility of forgiven sinners, and look the world in the face.

Further, there is the blessedness of the new standing before God. The naughty child is forgiven; his agonies of remorse become through grace forces working beneath the soil of the heart to bring forth a new harvest of character; but, yet more, he learns to take his stand (Rom. 5:2) as a son of the King. He acknowledges his iniquity, but the King does not impute it. The pariah becomes a peer.

He maketh the rebel a priest and a king.

And all this wealth of grace has as its outcome the changed character, the guileless spirit, sincere and blameless (Phil. 2:15). The righteousness is not only imputed, but imparted. The old man is crucified with Christ; the new man is being formed. I think of some Nathanaels as I write; in humming machine shops; on lonely locomotive footplates; nursing in hospitals; doing sentry-go in far-off camps; in the isolation of a Marconi house; and of them all I hear again their own Lord's eulogy, "in whom is no guile." God, make them and me more worthy of Thy word!—*Life of Faith*.

THE FAMILY OF GOD

BY GERTRUDE COCKRELL

I WONDER how many Christians realize their membership one with another. How well we know the disagreeable and painful sensation which we have sometimes described as "feeling ill all over," and yet the offending part has been, perhaps, the meanest of our organs! We realize at such times the fellowship of suffering, and discover that no part is independent of another.

How great also the rejoicing of the family when the well-earned "pass" of the studious lad rewards him for his continual toil! The honor of the individual member is cause of rejoicing on the part of all the members of the family.

Beneath these simple facts of everyday experience is hidden a spiritual truth of so deep significance, that only the Holy Spirit can unfold it to us by degrees. But it is quite clear and can be laid down as an axiom, that we have responsibilities, hitherto undreamt of, as members of one body, of which the Christ of God is head. How far we rise up to our duties and obligations will be in exact proportion as we have

"A heart at leisure from itself
To soothe and sympathize."

Who is sufficient for these things? Only those who are found much at Jesus' feet, and thus go forth to "speak in living echoes of his voice," and who recognize that they are sent as He was sent. Were we to realize that the weakest, most faulty child of God is a member of our body, how careful should we be in thought and word and deed; never could we expose the failings of that one to the curious looks and idle talk of those who know not God!

It is an awful responsibility to be a Christian for we affect the destiny of the whole body. Our strength or weakness is so much gain or loss to the great commonwealth—the family of God; and to us as weaklings the command sounds forth, "Be strong in the Lord, and in the power of His might." Some of us are learning what St. Paul meant when he said, "When I am weak then I am strong," for we realize in our moments of conscious weakness that His "grace is sufficient" when we cease our efforts and fall back on grace.

The fact is, we do not drink in sufficiently of God before going forth from our rooms in the morning to mingle with our little world. The hurried prayer and reading ill prepare us for our conflicts with the "powers or darkness" and "the mystery of iniquity" working in our midst! If more of us could say with Job, "I have esteemed the words of His mouth more than my necessary food," the mere residue of time and strength would not then be offerings made to God.

Is the body in any way suffering through our weakness and neglect, and thereby weakened? If we have not, in our individual capacity as members what we need, is it not because we "ask not" or we "ask amiss?" Do we sufficiently mingle praise with our petitions, and do we take the thing for which we ask, or is the act of receiving a thing undreamed of? Did we but stand upon the promises of God for others and ourselves, and praise God continually for making them in us "spirit and life," we should abundantly prove them in our experience. But like St. Paul we must be determined to "know no man after the flesh;" in other words, we must be prepared to stand upon the naked word of God, in spite of the evidence of sense. It is in this way that the asking will give us the heathen for our inheritance, and that "a little one shall chase a thousand."

In living thus for others is a reflex action, for we find out that in seeking another's wealth we have thereby gained our own. We have a peculiar individual ownership in God, and God in us; but at the same time we learn increasingly to rejoice in the family Fatherhood of God. There is a

tender touching pathos in that wonderful, comprehensive prayer when we say "Our Father," and bring before Him not our needs alone, but the needs of the whole family "As the Father hath sent Me, so send I you," is the clue to our position as "members one of another."

Our Savior Jesus Christ "made Himself of no reputation;" took upon Him the form of a servant," and eventually "gave his life a ransom for many." It is precisely to this life we are called, and this life—the Christ life leaves no room for selfish care, or pleasure, or self-seeking.

In solemn tones the Lord asks each one of us, "Can ye drink of the cup I drink of and be baptized with the baptism that I am baptized with?" It is true that we may ignore our responsibility, but we are directly and indirectly responsible for the weal of the whole body, and only can we nobly discharge our responsibilities by yielding ourselves wholly to His service, and by letting the government of our little world rest wholly on His shoulders.

The Word says, "Be filled with the Spirit." If we are not thus filled we are depriving the body of that life which should flow through us. We cannot plead our weakness as excuse when the means of strength are within our grasp. By waiting upon the Lord we renew our strength." "To them that have no might He increaseth strength." The power is not in us, but is vested all in God, and it is by inquiring of Him to do it that we realize the might of God, and learn to know Christ, and the power of His resurrection.

And now, how can we confer a benefit on the body, no matter how confined our sphere of action? Is it by much speaking, by continuous rushing hither and thither? Rather will this benefit be conferred by one who is much alone with God and man. In it we become strong to "endure as seeing Him who is invisible," and in "watching thereunto with all perseverance and supplication for all saints," we are defenders and supporters of the family—the Family of God.

SALVATION BY FAITH

CLEMENT C. CARY

NO doctrine needs more emphasis in these times than that of salvation by faith alone, and yet strange to say in some quarters there is an unexplainable silence upon it. Here is the foundation stone of protestantism, nor for one moment are we to get away from it. The sinner is absolutely shut up to saving faith in Jesus Christ as the one and only Savior from sin, for it is "by grace are ye saved through faith; and that not of yourselves; it is the gift of God." It is no unmeaning command when the Scriptures urge faith on lost and ruined sinners. Nor must they be led into anything like the shadow of salvation by works. We need to steer clear of everything which points in the direction of giving to works a saving quality. So baptismal regeneration, Roman Catholicism, and moralism are to be tabooed and shunned.

And yet at present there is a race of Christian workers, earnest and good, who are so stressing this doctrine as to discredit other vital doctrines which have to do with personal salvation. There is before me as I write some directions to those desiring to be saved, giving some excellent counsels, all of them in place, but there is an utter silence of anything about repentance on the part of the sinner as either being necessary to or preceding saving faith. The ordinary reader would naturally conclude that there is no place in the steps toward salvation for repentance, while the sinner is continually urged to "Believe, believe." Now believing is all right in its place when the sinner gets to the believing point, but to tell an impenitent sinner to believe before he has sincerely and thoroughly repented of all his sins, is to tell him to do what he cannot possibly do.

How can he believe Jesus Christ is going to save him when he has absolutely no promise from our Lord to save one who is impenitent? Every promise of salvation is to the *penitent sinner*, one who has abandoned all his sins and who is grieving over them. Here is the character whom Jesus Christ proposes to save, and he only can so trust in Jesus as his Savior as to receive salvation.

No advice is correct given to a sinner which leaves out repentance, nor is it accurate unless the Divine order is kept in mind, viz., "repentance toward God and faith toward our Lord Jesus Christ." Don't put the cart before the horse. It is not *believe and repent*, but here it is in the Savior's own words: "Repent ye and believe the Gospel." This order is Scriptural and reasonable, and simplifies the terms of salvation, whereas to put faith first is confusing and perplexing and wrong.

Once more, these same good people are going wrong at another point, in stressing faith as the one condition of salvation. It is in speaking of "the place of prayer," they openly teach that the sinner is not to pray for salvation, but first of all believe. They openly discount the idea of a sinner praying in order to be saved, all of which is erroneous and not in accord with the Scriptures. Unfortunately these good people who thus deny the right of a sinner to pray are very zealous quite evangelical, and are circulating much valuable religious literature, while those who hold to the idea of a sinner first repenting and praying in order to get to the believing point are doing very little on these lines of circulating religious literature. But the error is taught and is being circulated. Or Paul, struggling in blindness and darkness, it is written "Behold he prayeth!" while numbers of cases are recorded of those who had sinned who prayed in order to receive pardoning mercy. Not that prayer has any merit in it, nor supercedes faith, but only that prayer leads up to and makes faith possible.

Not a few of us who are old remember the struggles we underwent when under conviction as we prayed and sought God for pardon, according to His word, "Seek ye the Lord while he may be found, call ye upon Him while He is near. Let the wicked forsake His way and the unrighteous man his thoughts, and let him return unto the Lord, who will have mercy, and to our God, who will abundantly pardon." And prayer wrought the deed. In other words, after much anxious seeking and constant crying out to God, we were brought to the believing point, when in desperation, helpless and undone, realizing our utter inability to save ourselves, by a simple act of faith, we cast ourselves entirely upon the all atoning merits of Jesus Christ as our personal Savior, and pardon and peace came. Prayer and repentance brought us to the point where we could and did believe savingly in Jesus Christ as our Savior.

So that first of all, let the call go out to the unsaved sinner, to "repent ye of all your transgression, so iniquity shall not be your ruin." Then follow that with the urgent entreaty to call upon God in earnest prayer for pardon. And as the sinner is engaged in these two scriptural exercises, he will be led to the place of trusting alone in Jesus Christ as his Savior from sin.

Atlanta, Ga., Oct. 14, 1918.

—What a wonderful little picture that is, the picture of putting a bridle into the mouth of a horse that we may turn about its whole body. What sane man would ride a spirited horse through the crowded street without keeping his hand upon the bridle rein? If he did not do it, he would find himself in the ditch. And that is where we find ourselves at the end of the day, because we do not put a bridle upon the unruly member.—*Selected.*

LIVING WATER

PUBLISHED BI-WEEKLY BY
PENTECOSTAL MISSION PUBLISHING COMPANY
(Incorporated)
186 FOURTH AVE. N., NASHVILLE, TENN.

FANNIE CLAYPOOL Editor
JNO. T. BENSON Business Manager

Entered Jan. 3, 1903, at Nashville, Tenn., as second-class mail matter,
under Act of Congress, March 3, 1879.

"Acceptance of mailing at special rate of postage provided for in Section 1103, Act
October 3, 1917, and authorized on August 5th, 1918."

SEVENTY-FIVE CENTS A YEAR, IN ADVANCE. CANADA AND FOREIGN COUN-
TRIES FIFTY CENTS ADDITIONAL FOR POSTAGE

EDITORIAL

WEEKLY TEXT

"As thy days, so shall thy strength be." Deut.
33:25.

"Cast thy bread upon the waters: for thou shalt
find it after many days." Ecc. 11:1.

MY HEART CRY

Oh, my Father!
So shut me up in Thy heart,
And be Thou Thyself the filling of my heart.
That in looking upon my beloved
And out upon the world,
I can only see them viewed through Thee:
And when my eyelids curtain
Mine eyes from sights without,
Still all my vision shall be of Thee—

"The Center of that motion where is eternal rest."
There, sheltered in the Love of God,
Even now I'll dwell in Heaven
"Where all hearts are stayed and all hopes fulfilled."
Rapturous thought with divine comfort fraught!
That in Thee I may live and move
And have all my being aglow
With Thy Presence and Love.

CHRIST AND HIM CRUCIFIED

There is no message that can take the place of this one central theme of salvation—Christ crucified for the sins of the world. Other things have been substituted, preachers I have sought to find another way, perchance an easier way than the Cross of Calvary; but nothing else will stand the test. Nothing but the Blood of Jesus can satisfy the demands of a broken law. Sad indeed is the condition of any church whose pastor has given anything else pre-eminence. The devil is satisfied when this feature of the message is omitted. It never grows old, neither do people ever tire of hearing it. Nothing has ever drawn the crowds and held them as the old, old story.

A minister of the past century who preached to immense audiences and even preached to great throngs of people at the noon hour gives a testimony as follows:

"I have seen life in most of its aspects; I have tasted the bitterest sorrow ever drank by human lips. I have worked long and hard, and have never eaten the bread of idleness. I have known the misery, the shame, and the anguish of

sin. I have hewn out to myself cisterns—broken cisterns, that can hold no water. Looking back upon all the checkered way, I have to testify that the only preaching which has done me good is the preaching of a Savior who bore my sins in his own body on the tree; and the only preaching by which God has enabled me to do good to others is the preaching in which I have held up my Savior, not as a sublime example, but as the Lamb of God that taketh away the sin of the world."

Nothing else retains its freshness like the story of the Cross, nothing so stirs the soul of man, nothing arouses within him the overwhelming desire to be pure in life and character, nothing equips him to stand true in the conflict but the supernatural power resulting from the atonement of Jesus Christ; nothing else gives joy and victory in the life and causes the individual to always triumph.

Then why not preach it ever and always, why not sing it and shout it from shore to shore and from pole to pole. Why not preach it with more earnestness, more zeal, more fervor, more faith. The world would see the results and God would be glorified.

THE ONWARD MARCH OF UNBELIEF

One of the most appalling aspects confronting the church of the present day is the increasing element of unbelief that stalks unabashed into pulpit and pew. And not only inside but outside the church is this spirit of unbelief a growing menace. But this is only the natural consequence. If those who call upon the name of Jesus harbor thoughts and theories of unbelief and skepticism they will speak out of the abundance of the heart, and those who make no pretensions to a religious life will gladly imbibe these theories to excuse themselves from living a religious life. And may we not infer that among the difficulties in winning men to Christ this rapidly increasing spirit of turning away from the foundation truths of the gospel and the eternal verities of the Word of God is one of the most fatal? People outside the church are losing what we might call initial faith; or, in other words, they are setting aside as non-essential the *fundamentals* of the plan of salvation—the very principles without which our faith is vain, and without which there is no remission of sins.

It is a pitiable fact that many learned and gifted men are responsible for much of this teaching. The theologians who are engaged to speak for ministerial institutes are frequently of this type. They are the men who are looked upon with admiration by their fellow ministers on account of their superior knowledge; and pastors, Sunday School teachers, and other leaders in church work expend their stock of earnings in going to the city to attend these lectures. Of course they accept the teaching coming from one of superior gifts, knowledge, and prestige. They return to give the new found knowledge to saint and sinner and thus the sad work goes on. It is little wonder that wherever we find this *superior knowledge*, this accepting new theories about the Word of God we find souls bewildered, weak faith faltering, and worldly church members resenting the restraints growing out of a knowledge of the old Book.

There is a growing sentiment current among good people that certain things men do apart from God obtain favor and gain for them a place with the glorified around the throne. This is but a setting aside of the Blood of Calvary which is the only remedy for sin. How deplorable are all these evidences of unbelief. How they serve to turn the mind and heart of the sinner away from God, and how they dishonor the name of Him who died that the world might be saved from sin and saved to life eternal.

On the other hand, how happy is he who has kept faith

in the *entire* Book as the inspired Word of God. Many today are finding in it light, life, and salvation. They are resting upon its sure promises and feasting upon its eternal verities. They find the Lord Jesus just what they need for every emergency of life. Waiting before God in a humble, teachable spirit He unfolds to them the secrets and riches of His own Word. He gives the peace, the joy, the victory for which the soul longs and which the Book assures to every trusting soul.

THREE WAYS WE DOUBT JESUS

C. F. WIMBERLY

THE disciples were out on a stormy sea one night; they saw a Man coming toward them walking on the waves. They had every reason to believe it was their Master; but Peter—impulsive Peter—always doing and saying the unusual and unexpected, shouted to Him: "If it be thou, bid me to come to thee on the water." Some of them thought it was a spirit they saw; but it looked exactly like Jesus. He said to them: "*It is I, be not afraid.*" Sufficient proof was given as to His identity—but Peter was uncertain. They saw, they heard, they knew that only one such Being could set aside the laws of nature, as He had done when He desired. We find in Peter—after all he had seen and heard—a *doubt*. Whether he voiced the sentiments of the rest or not his words gave doubt to the *presence of Jesus*.

Herein is a significant lesson for us. God's work may go on before our eyes, and yet we may doubt that He is in it. Think of the apologies men make for the supernatural work of the new birth. We recently read an article from a learned *Doctor Divinitatis*, giving what he called the psychological rationale of experimental salvation. There were to be found in us all, certain elements of a religious character, brought about by former training, environment, emotional nature, etc. The expectation of such a change, grew out of training and teaching with some, inheritance by others, and there you have it. The whole content of the article was to explain in such a way, as to eliminate the supernatural—the work of the Holy Ghost. From his arguments and deductions every manifestation of salvation was explained. What so many believe to be the operation of the Holy Ghost, was merely a lack of knowledge of the laws of psychology.—The extreme joy that some claimed, was only a reflex, animated mental condition. It was a doubt of the presence of the Divine in human redemption. The Holy Ghost often puts His seal on a doctrine or truth in a marvelous way; but the wisecracks arch their brows and call it *fanaticism*, or *excitement*. It is doubting the *presence of Jesus*.

A second example of doubt is found in Matt. 8:2. "If Thou wilt, thou canst make me whole." This poor leper had an unusual faith in the ability of Christ; he had no doubt, as to the *who*, and *what*, of the Master; but there lurked in his mind a doubt as to the *willingness* of Jesus to manifest His supernatural power. He saw in Jesus marvelous possibilities, but failed to catch His attitude of mind—His spirit. He looked upon his miserable, decaying flesh, all vile and loathsome, but could see no reason why his pitiable condition should claim the attention and power of the Son of God.

Thus, the world does not know the mind and spirit of Jesus. It bleeds, suffers, and is lost, because it doubts the existence of any panacea for human ills—aside from what may be worked out by human methods. The world works over-time trying to heal itself—to lift itself from the pit of sin—the miry clay of discouragement; and ignorantly rejects the *only* cure for human ills. The intercessory work of Jesus in salvation, works like the sun. The sun never

changes; its brightness, heat, long days, hot days, or cold days are no fault of the sun. Such conditions are due to our changed attitude. If the sun fails to reach us, it is because there are cloudy obstructions—or the earth has turned herself away, and his rays do not fall upon us. Our earth turns and twists, and clouds up, and we must suffer the consequences. Behind it all, the same big, bright, hot sun continues to burn itself up to supply us with light and heat. It does not rob us, we rob ourselves.

God's willingness to do for us, and the willingness of Jesus never changes. The leper doubted His willingness to heal him; but the compassionate Jesus swept his own faint doubt aside, because He saw in this miserable creature *great faith* in His power to save and heal.

Still a third case of doubt is found in Mark 9:2. They were bringing various diseased ones to Jesus for healing. Among them was a father who brought his son possessed of a dumb devil, and a most vicious type of them. This poor boy was often thrown by the demon into the fire, and water; he would writhe in agony, and froth at the mouth. Now hear that father: "If thou canst do anything for us, have compassion on us." This man did not doubt His presence—His willingness—but he did doubt His *power*. "If thou canst do anything for us." If you can—that was the idea.

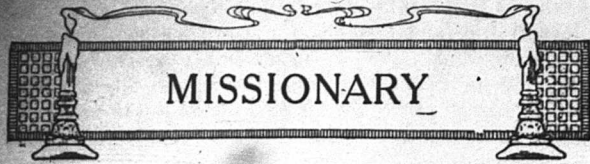
That is where so many of us fail again. We believe we can do some things, many things; but other things—No. If you *can*, then help us. Doubt was in his mind. How many, many we do not bring to the Master at all; they are too far gone. Martha said: "If thou hadst been here, my brother had not died—now he stinketh." So many are considered too far away from God—prayer is wasted on them; they will never repent and come to salvation. So we let those possessed with dumb, drunken, licentious, thieving demons go unnoticed and uncared for. We doubt His ability; we limit His power; we circumscribe His grace.

In the following verse, Jesus gives us the keynote to the problem of walking on the water—the leper—and the dumb devils: "If thou canst believe, all things are possible." "According to your faith be it unto you."—*God's Revivalist*.

POWER IN A CHILD

"*The babe wept. And she had compassion.*" During the Boxer raid of 1900, when Wen Rung, a graduate of one of the mission schools, and the wife of a native preacher, was taken prisoner with her child. They were hurried away to one of the heathen temples, there to await their death. The summons came for them to appear, and Wen Rung came forward, carrying her baby in her arms. A decree, however, had by this time been issued that children under ten years of age should not be sacrificed, so a rough Boxer stepped forward to take the child. The baby—a bright little boy of two years—threw his arms around his mother's neck, hid his face on her shoulder, and cried aloud. The Boxer scowled and muttered, "Not now; another time." A few days later they were again led out, and again the baby's cry caused compassion, even in the heart of the rough Boxer. The third time they were brought out they were rescued for the foreign troops, and the Boxers fled.—*From the Presbyterian Record*.

If you fall, be humbled; but do not despair. Pray afresh to God, who is able to raise you up, and to set you on your feet again. It has been justly observed, that "It is one thing to fall into the mire; another thing to lie in it." Away to the cross for Christ, and to the Spirit of God, for cleansing and healing.—*Toplady*.



THE KOREAN CHURCH
By D. M. PANTON

THE creation of the Korean Church is one of the modern marvels of God. In 1885 there were 10 missionaries and no converts; in 1886 there were two baptized Koreans; in 1888 there were 125; in 1903 there were 15,000; and in 1910, 250,000: a strong, living, fruitful church, probably second to none in intensity, created within a quarter of a century out of nothing. The Korean receptivity to the gospel has been rarely equaled. The same amount of evangelistic work (Bishop Montgomery estimates) results, in Japan, in ten converts, in China, in fifty, but in Korea, in one thousand. So, to, the Korean welcome to the gospel was extraordinarily prompt. In Japan it was six years before the first convert was baptized; in China it was twenty; but the second year bore fruit in Korea, and now an average of one new congregation, or some 450 converts, are added to Christ in Korea every day. In fifteen years the Korean Church has grown by one thousand per cent.

The background of this mighty work of the Holy Ghost is one of the oldest of the nations. The rectangular streets in Pyeng Yang, its oldest city—only recently altered—were laid down 3,000 years ago; the text-books used (until lately) in the schools date back a thousand years; and so dark was the nation spiritually, that the word for God (as we understand it) had to be created. Until 1885 no Korean could become a Christian under pain of death; and as lately as 1902 proclamations were placarded on the roadsides, "If you see a foreigner kill him; if you see a native reading the Bible, kill him." Korea killed its first missionary; and when the others were only stoned, Dr. Lee said to Mr. Moffet: "What do you suppose we are out here for?" "God led us here," was the answer, "and it must have been right that we should come." So God plucks dawn out of midnight."

A revival swept over the infant church from 1903 to 1907. Prayer and Scripture were the two dominant characteristics of the revival. A passion of prayer fell upon the people. Whole days and nights were spent in prayer; they would kneel for hours on the frozen ground on the mountain sides; there are churches which have had prayer meetings every night since they were founded; and the largest prayer meeting in the world—with an average attendance of eleven hundred, frequently with an overflow meeting—is in Pyeng Yang. "Prayer is like some vast deposit of precious ore; time must be taken to sink deep the shaft to reach the richer veins; and this the Korean does." So also Bible conferences sprang up everywhere; there are now more than a thousand such throughout Korea; and the Koreans will walk a hundred miles, or more, to attend. Prayer and the Word of God are the sole, simple instruments the Holy Spirit has used for the creation of a modern church second to none in faith and zeal.

Here are a handful of Korean fruits. A blind sorcerer walked five hundred miles to find a blind man's Bible. One man saved five slices of bread, and lived on one a day, that he might attend a Bible conference. One assembly—and Korea is reputed the poorest land in the Far East—gave £2,500 for the erection of its own church, an assembly only ten years out of heathenism. Whole days and weeks are set aside by church members for personal work in winning the unsaved: in one young Korean's diary a missionary saw a record of 3,400 such personal interviews in one year. In

a village where there was no money to build the church, a farmer-evangelist sold his ox, a valuable one, and finished the erection of the church; and when the missionary arrived he saw this man and his brother yoked together in the plow, while their aged father held the handles, and followed the furrow. What must be the mighty undercurrent of grace which can throw up such living marvels on the crest of its wave!

The lesson is exquisite and solemn and I beseech any unsaved reader to mark it. Korea has been the last of the nations (except Tibet) to open its doors to the gospel; yet it has sprung at one bound into the front rank of the churches. "Many shall be last that are first; and first that are last" (Matt. 19:30): did even our Lord ever utter a more solemn word to the Church, or one more exquisitely encouraging for the last? It is possible to reach the loftiest heights of sainthood out of the lowest depth of sin: there is no handicap: all things are possible to all. But how did the Korean reach it? In the words of Mr. Goforth—"they were in all the agonies of judgment"; "they would weep and wail," says an eyewitness, "and beat their breasts, and sometimes they would sink down upon the floor under such a weight of sin as to be wholly unable to articulate distinctly. At times the whole congregation would wail together and cry out to God for mercy." It is concerning the time of the End that it is written:—"Many shall purify themselves, and make themselves white, and be refined" (Dan. 11:10). Today the Korean Church is one of the happiest and most fruitful of churches: but it has all sprung out of the deepest sin-revelation, and utter trust in the cleansing Blood. Therefore no height is impossible to us. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon" (Is. 55:7.)

UNDER THE BLOOD

"When I see the blood, I will pass over you" (Ex. 12:13).

An American sailor, on shore leave at a port in Chili, drank too much and became hilarious. A police officer, instead of warning him, drew his sword and knocked him down. The American sailor sprang to his feet and knocked the policeman down in turn. For this he was arrested, tried and condemned to be shot the next morning. In vain Mr. Loring, the American consul, protested, saying that it would be inexcusable in the eyes of his government to shoot a man for such an offense, but they paid no attention. In the morning the sailor was brought out, pinioned, to be shot. The English consul saw the crowd in the field opposite, where the execution was to take place. Rushing over to the American consul, he said:

"Loring, you are not going to let them shoot that man?"

"What can I do?" Loring answered. "I have protested against it. I can do no more."

Quick as thought the English consul shouted, "Give me your flag!" and in a trice the Stars and Stripes were in his hand. Then taking his own Union Jack, he hastened across the field, crowded through the assembled throng and the soldiery, and, reaching the side of the doomed man, he folded the American flag around him and then laid the Union Jack over it. Standing back a few paces, he faced the officers and soldiers and shouted defiantly: "Now shoot, if you dare, through the heart of England and America!" They dared not do it, and the man was given his freedom.

So, when a soul has been cleansed by the blood of Jesus Christ, the arch enemy cannot destroy it, and it is safe because of the blood shed on Calvary.—Sunday School Illustrator.

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A SIX-YEAR-OLD HEROINE.

"I WON'T become a Moslem, I won't, I won't!" A little golden-haired girl of six stood surrounded by four Turkish officers. Her feet were bare and only a rag of a garment covered her body. It was cold outside the rude building which afforded some protection from the chill.

"It is warm and comfortable inside the Moslem school," one of the men said not unkindly, touched perhaps by the beauty of the child. "You will have food and clothing there."

"I won't become a Moslem," the child repeated, shaking loose from the hand that had been laid upon her shoulder, this time stamping her foot upon the hard floor for emphasis, for Christiana was a Christian, and becoming a Moslem was to deny Jesus.

"But your mother and father and brother are gone, your home is gone. You have no food. Surely you would rather become a Moslem than to starve to death."

"I won't, I won't," Christiana repeated. The man who had spoken before made ready to speak again, but the officer in command cut him short. "We have had enough of this nonsense. The brat refuses to come with us. We haven't time to fool with her. Throw her into the stable with the fierce Kurdish dogs—unless—"

"I won't become a Moslem," the child again repeated, and she was rudely pushed inside the stable door.

In the dim underground hovel were huddled half a dozen hungry dogs, who leaped forward the instant that the door was opened.

"Ha, ha!" laughed the men outside, angry at the child and content that one piece of Armenian pertinence had been punished.

No one will ever know just what happened inside the stable, for little Christiana was too small to tell the story; but when the officers opened the door the next morning, expecting to find her body torn into bits by the fierce dogs, they found her sleeping on the floor, her head resting upon the great, shaggy back of one of the animals. She had not escaped without injury, for two great gashes in her arm showed where long, ugly teeth had been imbedded.

The officer who opened the door pulled her up angrily. "Wake up, wake up, and this time if you won't become a Moslem you shall be sold on the market-place to the highest bidder. At least we will get something out of you that way."

Little Christiana rubbed the sleep out of her eyes and looked about the room filled with dogs and angry men. "I won't become a Moslem," she repeated almost automatically.

The men hustled her out of the stable and into the road, driving her rudely before them to the market-place in K—.

There in the warm sunlight she was placed upon a block and the officer in charge began to call his sale. An indifferent group gathered about the auctioneer, stopping in their lazy, eastern way upon various errands, but the sale of Armenian refugees had already become a common thing in the market-place. Christiana was only a little child, and no one wanted to buy a child, even if she was a pretty child. Tomorrow, upon the same stand an auctioneer might offer a pretty maiden, and it would be a better bargain.

Finally, when the auctioneer had almost given up hope of selling her, she went for a small sum to a purchaser, who, having no place to keep her, took her into a home and, as it happened, a Christian home, and an American woman cared for her for some time until a place with four other children in a tumbled-down house was made, and she is now being supported by the American relief funds.

This story was told to the American Committee for

Armenian and Syrian Relief by a missionary, just returned from the foreign field, who says: "You in America cannot even comprehend the conditions today in Asia Minor. Relief funds are giving Christiana and her four little friends in the tumbled-down house enough food to keep them alive; but other children are dying by the hundreds for bread in the very city that I have just left."—*The Classmate.*

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