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Living Water

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

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The Dedicated Life

BY MR. JAMES H. M'CONKEY

Give your life to God, and God will USE your life.

DO you remember that wondrous word in Romans 6:13, where the Spirit exhorts us to yield our members to God as instruments? Do you remember the marginal meaning of that word "instruments?" It is "weapons." A striking figure, that, to yield yourself to God a *weapon*. God wants you to be a spear He can fit to His hand and hurl into the heart of the enemies' country. God wants you to be a keen, glittering blade with which He may cut His way through the very hosts of sin. God wants you to be a mighty battering ram that He may break down the battlements of sin. God wants us to be *weapons*. Do you recall what Moses did with the rod in his hand? He did three things. First, he brought forth water from the rock; second, he opened a pathway through the sea; third, he smote the kingdom of Satan as represented by Pharaoh. Give your life to God, and He will make it flow out from it streams of refreshing as from that smitten rock. Give your life to God and He will cause that life to be a path-opener to other men and women. Give your life to God and He will make it strong to crush the power of Satan's kingdom.

Do you remember that beautiful story in the Idylls of the King, that touching one of "The Passing of Arthur?" Do you remember how he came down to the lake shore, leaning upon the arm of his last faithful knight, Sir Bedivere, how he took his sword, Excalibur, and handed it to the knight, saying to him, "Take it down to the lake shore; cast it into the water; watch what happens, and come back and tell me the result." And Sir Bedivere took the blade, went down to the shore of the sea, and hid it in the rushes, for he had not the heart to cast it away. And then he came back to the king with a falsehood. Straightway the king bade him go again, and do his last behest. And thereupon, again he went down to the shore. He scanned the marvelous sword, with its keen edge, tempered blade, and hilt bedecked with precious stones of unspeakable value, and he had not the heart to cast away the precious weapon. So he hid it again, and came back to the king with the same lie upon his lips. And then the dying king, in hot indignation, warned him that, unless he hastened immediately to do his bidding, he would rise and put him to death with his own hands. Upon that the knight ran with hasty steps, picked up the blade, lifted it in the air, and hurling it out over the sea, waited to see it sink. But it sank not. Instead there rose up from the bosom of the mere, a wondrous hand.

"Clothed in white samite, mystic, wonderful," which laid hold of the marvelous sword, brandished it three times in the air, and then drew it down into the quiet waters beneath. The precious blade had not been cast away. It had only been taken back by him who first bestowed it upon the king.

Oh! friend, as you sit here tonight, the life which God is beseeching of you lies before you in all its splendor, like that blazing sword beside the faltering knight. How precious it is! How strong! How pregnant with possibilities for the future! To give it to God seems like casting it away, like hurling it to a place of absolute loss. But, oh! you are mistaken. For when you cast it forth, it falls—not into an engulfing sea where it is lost, but into the sea of God's love and God's will for your life. And there reaches up a hand, not "clothed with white samite," but a blood-stained hand; a pierced hand; the hand that holds you and me tonight; and it takes your life and draws it down into the sea of God's great plan and purpose, and makes it a *weapon* in God's hands for the glory of His kingdom. Oh! give your life to God, and however humble, however obscure, however insignificant it may seem to you, *God will surely use it for His glory.*

GIVE YOUR LIFE TO GOD AS BEST YOU KNOW

From the lips of a veteran missionary came this story: "A trying mishap had come to us in our work. A fire had broken out in the mission home. Before it could be quenched the roof was entirely consumed. The finances of the work were at low ebb. Every dollar was needed for the necessary work of the mission. The blow was a heavy one. That evening, as wife and I sat and talked over the situation, it seemed as depressing as possible. By and by as we talked we heard the patter of little feet on the stairway. The stair door opened, in came four white-robed figures—our own little ones. The oldest of the four walked up to us with a knotted handkerchief in her hand. Untying it, she emptied the contents into my hands. There lay all their little store of earthly wealth—pennies, half-pennies and smaller fraction coins. "Papa and mamma," said she, "we do not have very much, but all we have we want to give to help put the roof on the mission house."

A tear stole down the missionary's cheek as he told the story, and with faltering voice he said, "It was not much they gave, my brother, but it was all they had. And, oh! it was *so acceptable.*"

Ah, friend, our Father above is not a task-master, hard and exacting. He knows how little at best, we have to give compared with what He has given us. Neither is He grieved that we know so little of what consecration means in all the sweep and fullness of it. All He asks is that we give ourselves to Him *as best we know*. And however stumbling, faltering and feeble our consecration may seem to us, yet if it comes from an honest, earnest, loving heart it is to Him, "a living sacrifice, holy, *acceptable,*" oh! how acceptable. Lastly:

GIVE YOUR LIFE TO GOD WITHOUT FEAR

I went one night to a nearby city to hear an address on consecration. No special message came to me from it. But

as the speaker kneeled to pray, he dropped this sentence, "O Lord, Thou knowest we can trust the Man that died for us." And that was my message. I rose and walked down the street to take the train. As I walked, I pondered deeply all that consecration might mean to my life, and—I was afraid. And then, above the noise and clatter of the street traffic came to me the message, "You can trust the Man that died for you." I got into the train to ride homeward. As I rode I thought of the changes, the sacrifices, the disappointments which consecration might mean to me, and—I was afraid. And then again, above the roar of the train and the hubbub of voices came this message, "You can trust the Man that died for you." I reached home and sought my room. There upon my knees I saw my past life. I had been a Christian, an officer in the church, and a Sunday School Superintendent for years, but had never definitely yielded my life to God. Yet as I thought of the darling plans which might be baffled, of the cherished hopes to be surrendered and the chosen profession which I might be called upon to abandon—I was afraid. I did not see the better things God had for me. So my soul was shrinking back. And then, for the last time, with a rush of convicting power, came again to my innermost heart that searching message: "My child, my child, you can trust the Man that died for you. If you cannot trust Him, whom can you trust?" And that settled it for me. For in a flash I saw that the Man who so loved me as to die for me could be absolutely trusted with all the concerns of the life He had saved.

Friend, you can trust the Man that died for you. You can trust Him to lead you in the path which is the very best in this world for you. You can trust Him to baffle no plan which is not best to be foiled, and to carry out every one which is for God's glory and your highest good. You can trust Him to ask no obedience which will not end in highest blessing both for your life and the kingdom of God. You can trust Him to rob you of naught which is not for your highest good, and to bestow in fulness upon you the riches of His grace and love.—Selected.

PRAYER AND THE SHEPHERDLESS SHEEP

BACK of the great revivals under the labors of Charles G. Finney was the spirit of prayer that prevailed in a most unusual manner.

"I have said more than once," says Mr. Finney, "that the spirit of prayer that prevailed in those revivals was a very marked feature of them. It was common for young converts to be greatly exercised in prayer; and in some instances so much so that they were constrained to pray whole nights, and until their bodily strength was quite exhausted, for the conversion of souls about them. There was a great pressure upon the minds of Christians, and they seemed to bear about with them the burden of immortal souls. They manifested the greatest solemnity of mind, and the greatest watchfulness in all their words and actions. It was very common to find Christians, whenever they met in any place, instead of engaging in conversation, to fall on their knees in prayer."

Note the work in Rochester, in 1830, which Dr. Lyman Beecher regarded as the "greatest work of God and the greatest revival of religion the world has ever seen." Of the spirit of prayer preceding and during the meeting, President Finney writes as follows:

"I have not said much as yet of the spirit of prayer that prevailed in this revival. When I was on my way to Rochester, as we passed through a village some thirty miles east of Rochester, a brother minister whom I knew, seeing me on the canal boat, jumped aboard to have a little conversa-

tion with me, intending to ride but a little way and then return. Becoming interested in conversation, he made up his mind to go on with me to Rochester. We had been there but a few days when this minister became so convicted that he could not help weeping aloud, at one time; as he passed along the street. The Lord gave him a powerful spirit of prayer, and his heart was broken. As he and I prayed much together, I was struck with his faith in regard to what the Lord was going to do there. He would say: 'Lord, I do not know how it is, but I seem to know that Thou art going to do a great work in this city.' The spirit of prayer was poured out powerfully, so much so that some persons stayed away from the public services to pray, being unable to restrain their feelings under preaching."

Among others who were at Rochester during the meetings, and assisted with their prayers, was Abel Clary, a man who had been licensed to preach, but who was not able to preach much because of the spirit of prayer that possessed him.

"The first I knew of his being at Rochester," says Mr. Finney, "was when a gentleman who lived about a mile west of the city called on me one day and asked me if I knew a Mr. Abel Clary, a minister. I told him that I knew him well. 'Well,' said he, 'he is at my house, and has been there some time, and I don't know what to think of him.' I said: 'I have not seen him at any of our meetings.' 'No,' he replied, 'he says he cannot go to the meetings. He prays nearly all the time, day and night, and in such an agony of mind that I do not know what to make of it. Sometimes he can not even stand upon his knees, but will lie prostrate on the floor, and groan and pray in a manner that quite astonishes me.' I said to the brother: 'I understand it. Please keep still; it will all come out right. He will surely prevail.'"

Mr. Finney was a mighty man of prayer. His health having broken down, he went to Europe for a short time. On the homeward voyage he became greatly concerned for the work. Feeling that his own health was quite broken, and not knowing any other evangelist who would be able to take up the work, he became distressed in soul. He says:

"My soul was in utter agony. I spent almost the entire day in prayer in my stateroom, or walking the decks in intense agony, in view of the state of things. In fact, I felt crushed with the burden that was on my soul. There was no one on board to whom I could open my mind, or say a word. It was the spirit of prayer that was upon me; that which I had often experienced before in kind, but perhaps never to such a degree, for so long a time. I besought the Lord to go on with His work, and to provide Himself with such instrumentalities as were necessary. It was a long summer day in the early part of July. After a day of unspeakable wrestling and agony in my soul, just at night the subject cleared up to my mind. The spirit led me to believe that all would come out right, and that God had yet a work for me to do; that I might be at rest, that the Lord would go forward with His work and give me strength to take any part in it that He desired. But I had not the least idea what the course of his providence would be."

Little did Mr. Finney think that a course of lectures to be given by him during the following winter to help the New York *Evangelist*, in which a report of them was printed week by week as they were delivered, would inspire more revivals and lead more souls to Christ than he could possibly have accomplished by personal labor as an evangelist had he returned to America in the best of health. Mr. Finney himself connects his "Lectures on Revivals," as well as other work accomplished by him afterward, with this day of agonizing prayer at sea. He says:

"Let the reader remember that long day of agony and prayer at sea, that God would do something to forward the work of revivals, and to enable me, if He desired to do it, to take such a course as to help forward the work. I felt certain that my prayers would be answered; and I have regarded all that I have since been able to accomplish, as, in a very important sense, an answer to the prayers of that day."

This account of another night of prayer is accredited to Bishop Fowler: "We know a preacher who was appointed to the charge of a church in Springfield, Ill. The church seemed much depressed. Its life was at a low ebb. It was in the midst of the harvest, in hot weather. The pastor, a holy man of God, announced on Sunday evening to a small congregation of a score or two of persons: 'There will be a prayer meeting in the church tomorrow morning at sunrise for the revival of the work of God, and for the conversion of sinners.' The people wondered at the notice and went home. The pastor went up into his study, which was in the parsonage by the side of the church, and gave that night to prayer. Just as the east began to lighten up a little with the coming day he had the assurance that his prayer was answered, and cast himself down on a sofa for a little rest. Presently he awoke suddenly to see the sun shining on the wall over his head. He sprang up and looked out of the window to see how late it was, when he saw the sun just rising above the horizon. Looking down into the yard by the church he was overjoyed to see the church crowded with people, and the yard full, and teams crowding into the street for a long distance. God had heard his prayer, and had sent His Spirit out into the community, and there had been no sleeping in Springfield that night. People in the country who knew nothing of the appointment got up in the night, hitched up their teams and drove into town and to the church to find out what the trouble was. A good man had taken hold of God. The prayer meeting began, and was closed that night at about 11 o'clock. Several souls were converted. A gracious work broke out and the community was greatly blessed."—*The Holy Spirit Our Helper.*

THE PREVAILING POWER OF A CHASTENED HEART

VERY significant and searching, especially at the present time, are the words addressed to Daniel by the angel of God, in Chapter 10:12: "Fear not, Daniel, for from the first day that thou didst set thine heart to understand, and to chasten thyself before God, thy words were heard, and I am come for thy words." The negative aspect of this solemn truth is well set forth in the Psalmist's reminder to himself: "If I regard iniquity in my heart, the Lord will not hear me."

I.

There is, then, such a factor in the spiritual life as the prevailing power of a chastened heart. On the human side of prayer a chastened, humbled, believing heart is the secret of acceptance with God. He delights to see His children humble themselves before Him, not, indeed, in a posture of abject fear, but in a spirit of simple, unaffected reverence. Humility before God is sometimes advocated as though it were something superlative in character; but, as a matter of fact, it is only an expression of a sane and healthy perspective. We *ought* to be humble before Him, for He is the all-knowing and all-seeing One, while we are ignorant and short-sighted; He is the all-holy and all-faithful, while we are sinful and capable of the grossest infidelity.

It is commonly thought that a chastened heart is the natural outcome of sin and unrighteousness; and there is a very special sense in which this is so; but it may very well

spring from a deep sense of failure in realizing all that God desires to fulfil in us. Sin is not only a missing of the mark; it is a complete failure to live in a state of holiness in the face of the inexhaustible stores of God's redeeming and sanctifying energy. There can never be a time, therefore, when we should ever be anything but humble before the Lord; and there can never arise an occasion when a chastened heart will not be a fundamental necessity of the spiritual life.

II.

Why are we so weak and unprevailing in prayer? The words of the Lord's Messenger to Daniel supply a sufficient answer. Certain things must happen before our words can be effectually heard. And the first is that we should set our hearts to understand the holy law, and the perfect will of the Heavenly Father. We have to give ourselves to the task with a calm and peaceful determination. We have to think our thoughts through to logical conclusions. We have to act upon conviction. We have to fling far from us the vagrant ideas that lead nowhere, and set our hearts to understand the ways of the Spirit.

And the second thing is that we should chasten ourselves before God. What is it to chasten one's self? It is many things. But it is, most emphatically, to purify one's thoughts, one's taste, and to refine one's imagination. This is accomplished, for the most part, by a hearty acceptance of our Lord's command to deny one's self daily and follow Him. There are other passages in Scripture, where the chastening proceeds from God Himself; thus our Lord says: "As many as I love, I rebuke and chasten;" and elsewhere we read: "If he commit iniquity, I will chasten him with the rod of men." But in the verse we are considering it is a wholesome self-chastisement that is extolled. "From the first day that thou didst chasten thyself." It is a suggestion of willing and eager co-operation with Divine grace. Daniel set out to be the best that was possible, and so he worked out his own salvation with fear and trembling, never forgetting, we may be sure, that it was God Who worked in him both to will and to do of His Divine pleasure.

The understanding and chastened heart is the only heart in which the Spirit of God can work; and when the heart understands, and gladly seeks the self-discipline which makes prayer a royal law of the spiritual life, then are humble, earnest words mighty to prevail at the Throne of Grace.

III.

It is to be feared that the chastened heart is the exception rather than the rule. There has crept into our religious life a jauntiness, a self-complacency, which is most distressing. Penitence is not a popular mood, even though it is the gateway to the rich and abundant experience; and self-chastisement, which is little more than the human acceptance of the Divine judgment on sin, is almost unknown among us. And yet we may well ask ourselves whether our feebleness in prayer may not be traced to the fact that we have not yet learned the real attitude of the soul at the seat of mercy.

If we regard iniquity in our hearts, the Lord will not hear us—much less answer us; that is the negative side of the truth, but it brings home very forcibly to our souls the need of a complete surrender to Christ. Our imaginations need the refinement of His indwelling presence; our wills need the discipline of His constant grace; and our thoughts need the purification and direction of His own word.

What is valid for us is not invalid for the Church or the nation. It has been said a hundred times before, but it can be said again; until we set ourselves to understand the way of God, and chasten our unruly hearts, there is little hope of our words being heard by Him Whose very hearing is His answering.—*Life of Faith.*

LIVING WATER

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EDITORIAL

WEEKLY TEXT

.... "Obey my voice," Jer. 7:23.

THE TENDERNESS OF JESUS

Jesus Christ has shown in so many places in His Word, and in so many ways, His tenderness in dealing with His children. How tenderly He dealt with each of us when we were in sin; how gently He drew us by His love unto Himself; how patiently He bore with us when we as babes in Christ made so many faulty steps. How tenderly He chided and how lovingly He wooed us on to new experiences of grace and into the life that is all yielded to Him. When we were so slow to learn, so dull to comprehend, and so stubborn to yield, how patiently He bore with us. Even the testings and provings have been in tenderness. How our hearts swell with gratitude for His loving tenderness.

If His tenderness has meant so much to us how gently we should deal with our fellowmen. How prone we are to become impatient and to think that they should do differently; but let us remember how patient our Father has been with us, how lovingly He has borne with our every failing, how He has striven to draw us unto Himself. Then surely we will have a tenderness for those with whom we come in contact. Oh, that we might linger at His feet and ask Him to baptize us with such a spirit of tenderness that our hearts will flow out in pity and helpfulness to our fellowmen.

THE SIGHT OF HIM

What so stirs the individual to purity, what so inspires him to be holy as a glimpse at the immaculate Son of God—a glance at the One who never knew sin and who is pure and holy? What so appeals to the highest and noblest within as the sight of a high ideal? A low aim is death to the individual from every viewpoint. What spiritual stagnation results from low standards for Christian living. We are pleased with ourselves just as long as we have no inward desire to attain to higher things; but let there come the longing for the upper planes and there arises a dissatisfaction with the old self. If some one else can do our work better than we it makes us dissatisfied with our efforts. If there is a consciousness of the presence of the Divine there will follow a sense of our own inability; also an attitude of wrestling. It was the presence of the angel that made Jacob miserable and caused him to exclaim, "I will not let thee go, except thou bless me." Some one has very aptly used the expression, "On bad terms with ourselves." The

sight of Jesus of Nazareth—the Holy One—will put us on bad terms with the unholy life—will cause us to seek cleansing and Christ, likeness of character.

A wrestling soul indicates new light. The men of Malta said Paul was not a good man because he met a storm at sea; but they were ignorant of spiritual truth. The very fact that the soul cries out for God indicates that new light has risen. We never know discord till we hear music. Our robe of self-righteousness does not appear so unsightly till we behold the "seamless robe." A glimpse of Calvary should crush self and call forth the sentiment of Paul's outburst, "Oh, wretched man that I am."

Oh, for the indwelling of Him who is the light. The price of the *abiding* is a complete abandonment to His will—the giving over to Him the reins of government. When we see Him we never again will be pleased with our own attainments apart from Him.

Oh, to see Him continually! Even though the seeing may be at the price of our own humiliation, even though our every ambition may fall in atoms at our feet, yet we cannot afford to retain anything that mars the vision of Him. The sight of Him is far more glorious than all else besides. His presence takes the place of all else. The joy and victory that floods the soul towers mountain high as we see Him in perfect obedience to His will.

"COME AWAY"

The call to arise and come away is proof that Jesus is passing by. And though we may not be able to see Him, yet He looks upon us. Do we feel that we cannot comprehend the statement, "Rise up, my love, my fair one, and come away?" Do we feel that we cannot realize that the Heavenly Bridegroom would speak thus to us? But this is the love of our Father—the Bridegroom of our souls. We can so truly say, "My Beloved spake and said unto me." True it is that we will feel unworthy—too unworthy to have Him address us as "my fair one," but has He not said elsewhere in His Word: "Thy renown went forth among the heathen for thy beauty; for it was perfect through my comeliness, which I had put upon thee, saith the Lord God."

The Lord Jesus goes to the very depths of sin; for has he not said, "You hath he quickened, who were dead in trespasses and in sin." It is to the heart that is deep in sin as well as to the one less sinful that Jesus applies the Blood, cleanses, transforms, beautifies, puts His own image, so that He can say, "My fair one." Think of the warm, powerful rays of His love being focussed upon us, and His saying, "My love." Does not that give us the right to respond, "My Beloved?" Then He has promised to clothe us with the garments of salvation, to cover us with the robe of righteousness, to deck and beautify through the comeliness that He will put upon us. If we really *come away* so He can thus work in us and beautify—put *his* beauty upon us—then He can say to us, "My fair one."

But let us always remember that it is only with His comeliness, otherwise the most beautiful natural character will be as black as the tents of Kedar—those goats-hair tents that are even to this day the very type of blackness. But no matter what the natural character may be, nor what kind of added deformity there may be as the result of association or of doing evil, yet we may be made comely, and so likely unto our Christ that He will delight to say, "My fair one."

After all, the crux of the matter is in the *coming away*—the paying the price, the yielding the life, the will, the all into the hands of the great God that He may shape, fashion, and beautify as pleaseth Him. Then, and then only, will there be that intimacy of relationship, that sweetness of fel-

lowship, that communion that makes the life pleasing to our Father. And if pleasing to Him will it not be joy unspeakable to us?

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THANKSGIVING FOR OUR MISSIONARY INTERESTS

BY REV. H. F. REYNOLDS

ST. PAUL in this part of his epistle to the young church at Ephesus, takes advantage of the opportunity and exhorts them, boldly stating that there are some things which they, as followers of God and dear children, are not to do. They are not to be deceived with vain words; they are not to be partakers with fornicators, or with the covetous, or with the unfruitful workers of darkness; neither are they to be given to filthiness or foolish talking, nor jesting, but rather to giving of thanks. Furthermore, they are not to be drunk with wine, but are to be filled with the Spirit, which would give them a real experience so complete with victory that they would want to talk to each other about it, and sing about it; and with psalms, hymns, and spiritual songs, make melody in their hearts unto the Lord for saving them. This would give them cause for "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:20); giving thanks to God for giving His Son, and for all things that came to them through Jesus Christ His Son, Lord over all, and blessed forever.

Evidently Paul had in mind all the good things which came to them through Jesus their (and our) Lord and Savior in contrast to all of the bad things he had mentioned which emanated from Satan and sin. There is a sense in which everything that comes to an obedient child of God is good. That is, it may work out for good; for Paul states in another letter that "all things work together for good to them that love God, to them who are the called according to his purpose." And in such a state of grace, or experience, one can give thanks to God for all things.

That which was the privilege and hence the duty of the church at Ephesus, *may be*, and thank God, *is true*, of the General Foreign Missionary Board of the Pentecostal Church of the Nazarene, which closed the tenth annual meeting of the board, October 20, 1917.

1. The reports of the work of this board down across the last ten years show a gratifying, healthful, and steady growth on all lines and in all departments of its work for which we do give thanks to God the Father of our Lord Jesus Christ for all things that have been experienced and accomplished.

2. The report of the general treasurer and secretary will show that the missionary year just closing has been one of the best, if not the best, of any year since the union of the several independent holiness forces into what is known as the Pentecostal Church of the Nazarene.

3. While it is true that five missionaries have had to return home on account of severe illness, thanks be to our God, for He has enabled us to send out sixteen new missionaries to re-enforce the work, and to open one new mission station in Peru, South America.

4. Notwithstanding the homes of our missionaries have been made sad, by the death messenger entering therein and taking some of the precious children to be with the Lord, we have great reasons to be, and are thankful, that the parents have been spared to the work.

5. The faithful and sacrificing labors of the missionaries have been blessed of the Lord and souls have been saved in every field. Some stations have had a much larger ingather-

ing than others; however, spiritual progress has been made at every point of our outposts, for which our souls greatly magnify the triune God with abundant thanksgiving.

6. We are glad to note in the reports that some new buildings have been erected, and that others are in the process of erection, which will add greatly to the convenience of the missionaries and workers, in preaching and teaching the gospel message. It will also add much to the health and comfort of their bodies, which surely calls for another Psalm of praise and thanksgiving to God.

7. The sending out of a good number of new missionaries and the erection of new buildings for the betterment of the conditions of our missionaries and workers has made possible from the fact that our church, Sunday schools, Young People's Societies, and their many friends, have caught the vision, and have been inspired, and enabled to loyally, and royally give to the work which has been undertaken for the Master. A splendid sum has been given, which totals for all purposes over eighty thousand dollars, which will show an increase of over thirty thousand dollars more than was given last year, which truly is among the *all things*, for which we should, and do most heartily render thanks to God and the Father of our Lord Jesus Christ.

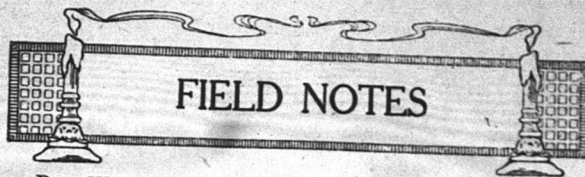
8. This marked and encouraging degree of success on all lines, instead of decreasing, or lessening our responsibilities, has greatly increased our burdens and obligations, for our needs on every line have been multiplied; but our church, and our many friends should not be cast down, or be discouraged in any degree! For were our undertakings purely of a commercial character, or for the sole object of making money, we would be able in the language of the business world to say, "we have had a year of unusual and great prosperity," the legitimate result of which would be to enlarge the business, and plan for a still greater degree of prosperity by a much greater outlay of money and effort. Therefore, as a church, let us not be cast down, despondent, or in any degree discouraged, but rather let us render thanks to God for the success of the past, and let us go a step farther, and thank Him for the increased and greater needs upon us both for men and for money, counting it among the all (good) things for which to thank Him. Among the needs upon the board at this time, is the sending of more missionaries as soon as possible to re-enforce our present work; specially the stations in eastern and western India, China, Cape Verde Islands, South America, and at El Paso, Texas, our Mexican work on the border.

9. Owing to the urgent and pressing needs, the board at its recent meeting planned to send out nearly thirty more missionaries, and also planned for a healthy, safe, and conservative advance on all lines of the already well begun work which our God has given us, and for which we are truly thankful, which will necessitate an increase in our offerings for all purposes, at least of ten thousand dollars.

10. Notwithstanding the fact that the board sent out sixteen missionaries last year, and planned to send twenty-seven more this year, we have over one hundred of as fine a class of young men and women on our application roll, as the dear Lord has on top of the ground outside of heaven, many of whom would be ready within ninety days to go to their long desired fields, if the board had the *money to send them!* Is not the fact that the Lord has given us these splendid young people, who are wholly sanctified and equipped and waiting to go, another good reason for "rendering thanksgiving to God the Father of our Lord Jesus Christ?"

—Herald of Holiness.

What a good thing it would be to get a club for *Living Water*. It cannot fail to be a blessing in any home.



Rev. W. R. Cain is at Elwood, Ind., in a meeting to continue till Christmas.

Rev. Will H. Huff is in the closing days of a revival campaign in Pittsburg, Pa.

Rev. John F. Owen will hold revival services at Alexandria, Tenn., December 12-23.

Rev. Andrew Johnson is at Odin, Ill., in a revival meeting to continue till December 20.

Rev. A. C. Zeff is to conduct a revival campaign at Montpelier, Vt., from December 13th to January 6th.

Rev. Joseph Owen is at Bellmore, N. Y., where he has been holding revival services since November 29th. He will remain till December 16th.

Make some of your friends a present of *Living Water* for one year at 75 cts. Or you can make five such presents for \$2.50 on our club proposition.

Rev. John Norberry, who for many years has been pastoring the Nazarene Church, in Providence, R. I., has moved to Brooklyn, N. Y., where he will be associated with Rev. Howard Hopple in the pastorate of the John Wesley Nazarene Church.

The Lord continues to bless in our services here. I think I have never had a better day than last Sunday. We are studying the prophecies of the book of Daniel, and God is greatly blessing. There were six conversions at the evening service Sunday.

W. M. TIDWELL,
Chattanooga, Tenn.

TREVECCA COLLEGE

This school is now under the auspices of the Pentecostal Church of the Nazarene. Dr. C. E. Hardy, the President, is pushing the battle along the line of definite holiness. Despite the pressure of the times and distress of the people on account of war conditions the school is having good success. The Lord has given us a most desirable student body. The people at large are taking a deep interest in the school. Through the energetic efforts of Prof. Strickland and Evangelist E. C. Dees our former friends are richly replenishing the larder of the school.

The spiritual tide has been rising ever since the opening of the school year. The real revival wave reached us on Sunday night, November 11th, when at the close of a sermon preached by Rev. J. J. Rye, the unsaved and unsanctified found their way to the altar as earnest seekers for the experience desired. For ten days it continued without the interest abating. Very little was done in class work during that time, as the thing uppermost in the hearts of all was either their own salvation or that of others. Brother Rye did the preaching when it was possible to preach. Several nights altar services took the precedence of the preaching. Those seeking pardon repented in the good old fashioned way. Old scores were straightened up and restitutions made. Every student professed to be either saved or sanctified during the meeting, who was not in either experi-

ence at its beginning with the exception of one young man. It has been pronounced by many as the greatest meeting they were ever in. It was not a worked up revival, but one that was poured out in answer to prayer. The Holy Spirit truly had the right of way. The student body were wonderfully swayed under his power. A record has been made in the lives of many that they will never forget.

J. A. SMITH.

What would make a better Christmas present for your friends than a year's subscription to *Living Water*? It would go to their homes every week and be a constant reminder of your love for them. It would also prove a blessing in enrichment of soul and in establishing them in the things pertaining to spiritual life and activity.

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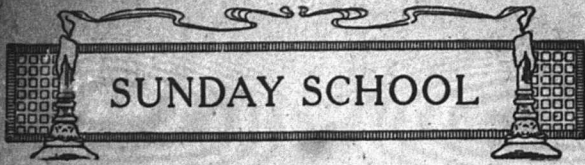
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PREPARATION FOR THE MESSIAH

LESSON FOR SUNDAY, DECEMBER 23, 1917

MAL. 3:1-12.

TEXT: "Repent ye: for the kingdom of heaven is at hand." Matt. 3:2.

Christ applies this prophecy of a "messenger" to Baptist (Lk. 7:27, 28), who was to go before Him in spirit and power of Elijah" (Lk. 1:17), and prepare the way for Christ (as man's Savior and therefore the object of man's faith), by calling people to repentance, for repentance must come before faith in the Lord for salvation. John had what might be called an Elijah office. Mal. 4:5 with Matt. 17:11 indicate that this will occur again before our Lord comes again. Some think Elijah himself will be sent back to earth, but it is possible, or probable, that God will raise up some one who will be like John—a man with an Elijah ministry. Lk. 2:46 records the Lord's being in the temple when He was twelve years old. In John (2:13-25) we have the record of His public appearance and the cleansing of the temple. The latter seems to be the one referred to in this verse. The "messenger of the covenant" is the same as "the Lord whom ye seek;" that is, the Lord Jesus.

V. 2. Even though Israel delighted (v.1) in the coming messenger they had to be awakened as to His character. The way the people were living showed that they did not know what Christ's coming would mean. "Fire" is applied to God's law, and therefore refers to His justice and righteousness—elements of His character that will be especially in evidence at His second coming though they were of course, characteristics of His first coming so far as His personal life and teaching were concerned. So, as regards Israel and Gentiles of these latter days, this question is a practical one. When we contemplate the holiness and righteousness of God and remember that Jesus is coming to judge the earth we need now to ask, "Who may abide the day of His coming?" The people of Malachi's time were either those who returned to rebuild the temple, or their descendants, and thought they were all right. But they were not and needed awakening. The same is true now and the way to abide the day of His coming is to be in line with Isa. 33:15—Isaiah's answer to a similar question in v. 14. Only those who are truly serving God can stand when Jesus comes. "Sinners in Zion" will be "afraid" and "fearfulness" will take hold on the "hypocrites."

Vs. 3, 4. A refiner is interested, watchful, patient and thorough. So Christ is. The Levites are to be reinstated in the Lord's service, but only after He has purged them. This may be in connection with the tribulation days, the time of "Jacob's trouble," when many ungodly Jews, as well as Gentiles, will lose their lives on account of the judgment of God (Zec. 13:8, 9; Ezek. 5:12), and thus be purged out. There is a persistent application of this truth of course to God's people individually and also collectively. Christ is no less "refiner's fire" in dealing with us spiritually than He will be in dealing with the tribe of Levi. God's furnace is ever for His people. He chastens that we "might be partakers of His holiness" (Heb. 12:19). And God takes pleasure (v. 4) in the offerings of clean people.

V. 5. The Lord's coming is not unto comfort only. God's Savior is also His judge. The evil doers mentioned in this

verse cannot abide the day of His coming nor stand when He appeareth. Are you free from these things? Those who are indulging in any sin "fear not" God.

V. 6. The changelessness of God in this case refers to His faithfulness to His promise to Abraham and his people. If God had changed from His promise Israel would not have continued to exist. Their sins would have cut them off from God's purpose and only His covenant mercy caused them to continue.

Vs. 7-9. Here are self-satisfied sinners, though professedly godly. When urged to return to God, when told of their robbing God, they ask, "Wherein?" People who once served God may begin to drift away, resist the calls of conscience, finally become unconscious of their state, and then, when told of that state, be surprised and even angry. Those Jews were like some professing Christians who need to "return." On the matter of tithing many cannot return, for they have never obeyed God by paying Him what they owed. Probably most of them would not steal a cent from man. They are honest enough to pay the grocer, druggist, doctor, etc., but they leave God out. Their honesty breaks down when it comes to Him. They regularly rob Him by refusing to pay the debt of the tither, to say nothing of the offering. And when they are told of it, and refuse, they are apt to lose sometimes because some debtor treats them as they treat God—refusing to pay.

Vs. 10, 11. A command—"Bring;" an invitation. "Prove." Primarily, this refers to material things, but there is also a spiritual application for, though obedience cannot buy blessings from God, it is nevertheless a condition to receive them.

V. 12. Israel was designed to be a witness to the results of God's favor as well as to the fact that there's was the only true and living God. If they would obey, even the heathen nations would acknowledge, and be impressed by, their blessed state. And if the church would obey God the world would see a blessedness that is not now visible.

Remember that the club offer is still on for *Living Water*.

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