

# 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 GOD-PLANNED LIFE

JAMES H. McCONKEY.

"Created in Christ Jesus." That means every child of God is a new creation in Christ Jesus. "Unto good works." And that means every such child of God is created anew in Christ Jesus for a life of service. "Which God hath before ordained." That means God has laid the plan for this life of service in Christ Jesus ages before we came into existence. "That we should walk in them." "Walk" is a practical word. And that means God's purpose of service for the lives of His children is not a mere fancy, but a practical reality, to be known and lived out in our present work-a-day life. Therefore all through this great text runs the one supreme thought that—

*God has a plan for every life in Christ Jesus.*

What a wondrous truth that is! And yet how reasonable a one. Shall the architect draw the plans for his stately palace? Shall the artist sketch the outlines of his masterpiece? Shall the shipbuilder lay down the lines for his colossal ship? And yet shall God have no plan for the immortal soul which He brings into being and puts "in Christ Jesus?" Surely He has. Yea, for every cloud that floats across the summer sky; for every blade of grass that points its tiny spear heavenward; for every dew-drop that gleams in the morning sun; for every beam of light that shoots across the limitless space from sun to earth, God has a purpose and a plan. How much more then, for you who are his own, in Christ Jesus, does God have a perfect, before-prepared life plan. And not only so, but—

*God has a plan for your life which no other man can fulfil.*

"In all the ages of the ages there never has been, and never will be a man or woman just like me. I am unique. I have no double." That is true. No two leaves, no two jewels, no two stars, no two lives—alike. Every life is a fresh thought from God to the world. There is no man in the world who can do your work as well as you. And if you do not find, and enter into God's purpose for your

life, there will be something missing from the glory that would otherwise have been there. Every jewel gleams with its own radiance. Every flower distills its own fragrance. Every Christian has his own particular bit of Christ's radiance and Christ's fragrance which God would pass through him to others. Has God given you a particular personality? He has also created a particular circle of individuals who can be reached and touched by that personality as by none other in the wide world. And then He shapes and orders your life so as to bring you into contact with that very circle. Just a hair's breadth of shift in the focus of the telescope, and some man sees a vision of beauty which be-

*A man may fail to enter into God's plan for his life.*

Among the curiosities of a little fishing village on the great lakes where we were summering were a pair of captive eagles. They had been captured when but two weeks' old, and confined in a large, room-like cage. Year after year the eaglets grew, until they were magnificent specimens of their kind, stretching six feet from tip to tip of wings. One summer when we came back for our usual vacation the eagles were missing. Inquiring of the owner as to their disappearance this story came to us. The owner had left the vil-

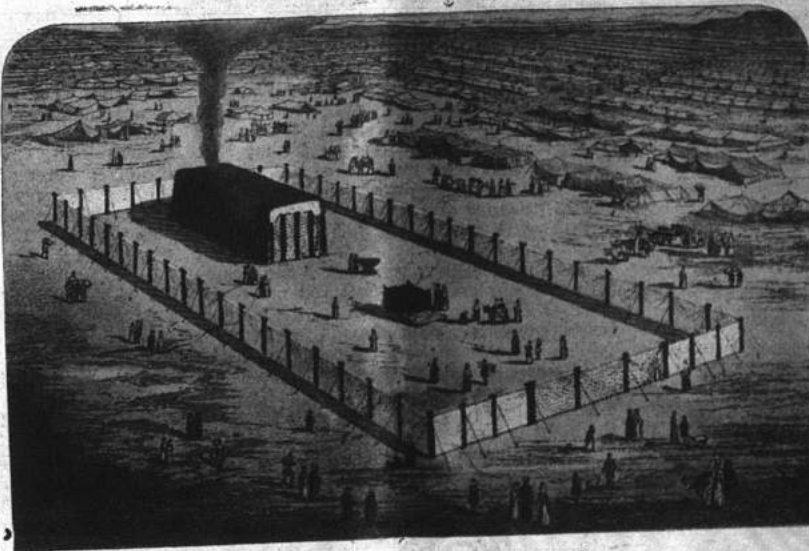
lage for a prolonged fishing trip out in the lake. While he was absent some mischievous boys opened the door of the cage, and gave the great birds their liberty. At once they endeavored to escape. But, kept in captivity from their earliest eaglet days they had never learned to fly. They seemed to realize that God had meant them to be more than mere earthlings. After all these weary years the instinct for the sky and the heavens still smoldered in their hearts. And most desperately did they strive to exercise it. They floundered about upon the village green. They struggled, and fell, and beat their wings in piteous effort to rise into the airy freedom of their God-appointed destiny.

THE PATTERN SHewed IN THE MOUNT.

fore had been all confused and befogged. So, too, just that grain of individual and personal variation in your life from every other man's and some one sees Jesus with a clearness and beauty he would discern nowhere else. What a privilege to have one's own Christ indwelt personality however humble! What a joy to know that God will use it, as He uses no other for certain individuals susceptible to it as to no other! In you there is just a bit of change in the angle of the jewel—and lo, some man sees the light! In you there is just a trifle of variation in the mingling of the spices—and, behold, someone becomes conscious of the fragrance of Christ.

But all in vain. One of them, essaying to fly across a small stream, fell helpless into the water and had to be rescued from drowning. The other, after a succession of desperate and humiliating failures managed to attain to the lower-most limb of a nearby tree. Thence he was shot to death by the hand of a cruel boy. His mate soon shared the same hapless fate. And the simple tragedy of their hampered lives came to an end.

Often since has come to us the tragic lesson of the imprisoned eagles. God had designed for these kingly birds a noble inheritance of freedom. It was theirs to pierce in-



royal flight the very eye of the mid-day sun. It was theirs to nest in lofty crags where never foot of man had trod. It was theirs to breast with unwearying pinion the storms and tempests of mid-heaven. A princely heritage indeed was theirs. But the cruelty of man had hopelessly shut them out from it. And instead of the limitless liberty planned for them had come captivity, helplessness, humiliation, and death. Even these birds of the air missed God's great plan for their lives. Much more may the sons of men.

Is this not the very thing of which Paul speaks when he says: "Work out your own salvation with fear and trembling, for it is God which worketh in you, both to will and to do of His good pleasure." What are these inner voices which, if we heed not, cease? What are these visions which, if we follow not, fade? What are these yearnings to be all for Christ which, if we embody not in action, die? What are they but the living God working in us to will and to do the life-work which he has planned for us from all eternity? And it is this which you are called upon to "work out." Work it out in love. Work it out as God works in you. But more than that. You may miss it. You may fall short of God's perfect plan for your life. Therefore work it out with—fear and trembling! Searching words are these. Words of warning, words of tender admonition. That blessed life of witnessing, serving, and fruit-bearing which God has planned for you in Christ Jesus from all eternity—work it out with trembling. Trembling—lest the god of this world blind you to the vision of service which God is ever holding before you. Trembling—lest the low standard of life in fellow-Christians about you leads you to drop yours to a like groveling level. Trembling lest some little circle in the dark ends of the earth should fail of the giving, the praying, or the going which God has long since planned for you. Trembling lest the voice of worldly pleasure and ambition dull and deafen your ears to the one voice which is ever whispering—"follow thou Me; follow thou Me." *One way of missing God's calling may be by "choosing our own calling."*

Every day men talk of "choosing" a calling. But is not the phrase a sheer misnomer? For how can a man "choose" a "calling?" If a man is called he does not choose. It is the one who calls who does the choosing. "Ye have not chosen Me, but I have chosen you and ordained that ye should go and bear fruit," says our Lord. Men act as though God threw down before them an assortment of plans from which they might choose what pleases them, even as a shop-keeper tosses out a dozen skeins of silk to a lady buyer from which she might select that which strikes her fancy. But it is not true. It is God's to choose. It is ours simply to ascertain and obey. For next in its eternal moment to the salvation of the soul is the guidance of the life of a child of God. And God claims both as His supreme prerogative. The man who trusts God with one, but wrests from Him the other, is making a fatal mistake. Would we were taught this ere our unskilled hand had time to mar the plan! In default of such teaching let us confess with humbled hearts the mistakes we have made here, in the frailty of our mere human judgment. Young friend you are standing in that trying place where men are pressing you to "choose" a calling? Are you about to cast the die of a self-chosen life work? Do not cast it. Do not try to choose. Does not the text say we are "created in Christ unto good works?" If the plan is in Christ how will you find it unless you go to Christ? Therefore go to God simply, trustfully, prayerfully, and ask Him to show you what He has chosen for you from all eternity. And

as you walk in the daily light which He sheds upon your path He will surely lead you into His appointed life-plan. So shall you be saved the sorrow, disappointment, and failure which follow in the wake of him who "chooses" his own path, and, all too late, comes to himself to find out that it pays to trust God in this great concern of his life, even as in all others.

Therefore we must needs admonish one another that a man may miss God's plan for his life. He may miss it by his own blindness, wilfulness, disobedience, or self-choosing. But we pass on now to the more blessed truth, that—

*Every child of God may find, and enter into God's plan for his life.*

You remember the story of the engineer of the Brooklyn bridge. During its building he was injured. For many long months he was shut up in his room. His gifted wife shared his toils and carried his plans to the workmen. At last the great bridge was completed. Then the invalid architect asked to see it. They put him upon a cot and carried him to the bridge. They placed him where he could see the magnificent structure in all its beauty. There he lay, in his helplessness, intently scanning the work of his genius. He marked the great cables, the massive piers, the mighty anchorages which fettered it to the earth. His critical eye ran over every beam, every girder, every chord, every rod. He noted every detail carried out precisely as he had dreamed it in his dreams, and wrought it out in his plans and specifications. And then as the joy of achievement filled his soul, he saw and realized that it was finished exactly as he had designed it; in an ecstasy of delight he cried out: "It's just like the plan; it's just like the plan!"

Some day we shall stand in the glory and looking into His face, cry out: "O God I thank Thee that Thou didst turn me aside from my wilful and perverse way, to Thy loving and perfect one. I thank Thee that Thou didst ever lead me to yield my humble life to Thee. I thank Thee that I walked the simple pathway of service, Thou didst let me gather up one by one, the golden threads of Thy great purpose for my life. And now that I see my finished life, no longer 'through a glass darkly,' but in the face to face splendor of Thine own glory, I thank Thee, O God, that, its just like the plan; *it's just like the plan!*"

Then, too, while we do need to walk carefully and earnestly that we miss not God's great will for us, yet let us not be anxious lest, because we are so human, so frail, so fallible, we may make some mistakes in the details and specifications of that plan. For we will do well to remember this. God has a beautiful way of overruling mistakes when the heart is right with Him. That is the supreme essential. The one attitude of ours which can mar his purpose of love for our lives is the refusal to yield that life and will to His own great will of love for it. But when that life is honestly yielded, then the mistakes in the pathway which spring from our own human infirmities and fallibleness will be sweetly and blessedly corrected by God, as we move along that path. It is like guiding a ship. Our trembling hand upon the wheel may cause trifling wanderings from her course. But they seem greater to us than they are in reality. And if we but hold our craft steadily to the pole-star of God's will, as best we know it, she will reach her destined port with certainty, notwithstanding the swervings that have befallen her in the progress of her voyage.

But now we come face to face with a question of supreme importance. And that is this. How shall I ascertain God's plan for my life? How shall I be safe-guarded from

error? How shall I discern the guidance of God from the mis-guidance of my own fleshly desires and ambitions? How shall I find the path in which He is calling me to walk? We answer, first:

#### *Believe.*

The trouble with the most of us is that we do not believe God has such a life-plan for us. We take our own way, we lay our own plans; we choose our own profession, we decide upon our own business without taking God into account at all. "According to our faith is it in us." And if we have no faith in God's word in this regard, what else can we expect but to miss God's way for our lives and only come back to it after long and costly wanderings from His blessed, chosen pathway for us? Ephesians 2:10, is as surely inspired as Ephesians 2:8. The promise of a life-plan is as explicit in the one as the promise of salvation in the other. Brood over this Ephesian verse. Is it plain? Is it God's word? Does it not say clearly that God has a life-plan for you in Christ Jesus? Then settle down upon it. Believe it with your whole soul. Do not be shaken from it. Again—

#### *Pray.*

Dr. Henry Foster, founder of the Clifton Springs sanitarium, was a man of marvelous power with God. A man, too, of great insight into the mind and ways of God in the matter of guidance in the affairs of life. What was the secret of that wondrous power and wisdom? Visitors were wont to ask this question of one of the older physicians on the staff of that great institution. And this was his response. He took the visitor by the arm. He led him upstairs to the door of Dr. Foster's office. He led him into this little chamber, across to the corner of the room. There, kneeling, he lifted up the border of a rug and showed to the visitor two ragged holes in the carpet, worn there by the knees of God's saint in his life of prayer. "That, sir, was the secret of Henry Foster's power and wisdom in the things of God and men."

Friend, when your bedroom carpet begins to wear out after that fashion the man who lives in that room need not have any fear about missing God's life plan. For that is the open secret of wisdom and guidance in the life of every man who knows anything about walking with God. "Does any man lack wisdom? Let him ask of God." Are you one of the men who lack wisdom concerning God's plan for their lives? Then ask of God. Pray! Pray trustfully, pray steadily, pray expectantly, and God will certainly guide you into that blessed place where you will be as sure you are in His chosen pathway as you are of your salvation.

#### *Will.*

Will what? Will to do God's will for your life, instead of your own. Do not launch out upon the sea of life headed for a port of your own choosing, guided by a chart of your own draughting, driven by the power of your own selfish pleasures or ambitions. Come to God. Yield your life to Him by one act of trustful, irrevocable surrender. And then begin to choose and to do His will for your life instead of your own. So shall you come steadily to know and see God's will for that life.

Our Lord Jesus clearly said this: "If any man will to do my will he shall know." Without a shadow of a doubt, he will begin to know God's will as soon as we begin to choose His will for our lives instead of our own.

Thus the spiritual field-glasses through which we come to see God's will for our lives are double-barreled. Side by side are two lenses. The one—"I trust." The other—"I will." When a man can hold both of these to his eyes he will see God's will with unclouded clearness. But suppose a man says to God "I doubt." Then a veil falls over the

lens of faith. And suppose he says, "I will not." Then the veil falls over the other, the lens of the will, of choice. Straightway that man's spiritual vision is in eclipse. He walks in a darkness of his own making, springing from his own unfaith and self-will, yet the source and cause of which he, in his blindness, wholly fails to perceive.

Friend, are you walking in such darkness? Do you say, there is such a veil between you and the will of God for your life? Listen. Begin to believe in God's plan for your life. The veil will become translucent. Begin to will to do God's will. That veil will become transparent. Begin day by day to actually do God's will. That veil will vanish! And when it is gone, and you are walking in the full light of God's will for your life you will see that it was self-will alone which shut out the clear vision of God's will. For no man can see the will of God save through these two crystal lenses—the trustful heart, and the yielded will.

Does some one say at this point: "But suppose I have given my life to God to enter into His will for it. What change shall I make in it. Shall I seek a new environment, a new sphere? What shall I do? We answer—

*Stay where you are and do the next thing.*

Talk God's plan and consecration to it, to Christian men and straightway many of them think you mean them to give up their business and head at once for the pulpit or the foreign missionary field. To come into God's life-plan is to go into some other place, as they view it. But there never was a greater mistake. Consecration is not necessarily dis-location. Not by any means. God's plan for a man's life does not of necessity lift him out from his present realm of life and surroundings. It is not now a new sphere God is seeking. It is a new man in the present sphere! It is not transference. It is transformation. The trouble is not usually with the place. It is with the man in the place. And when a man consecrates his life to God to find and enter into God's perfect plan for that life, God will usually keep him right where he is, but living for God and His kingdom instead of living for self, so, until God shows you differently, stay where you are and live for God.

*If God wants you elsewhere He will lead you there; be sure to follow.*

We have seen that consecration is not necessarily dis-location. Yet it may be. That God usually keeps a man where he is, when he yields his life to Him. Yet not always. God may lift you clear out from the sphere

in which you are moving. God may completely change your environment, as well as change you. God may take you out of your business or profession, and send you to the uttermost parts of the earth as a chosen messenger of His. "But how will this come about," do you say? *As you do the next thing.* The golden chain of God's great purpose for your life and mine is woven of the single links which we lay hold of, one at a time, along the pathway of daily opportunity. By and by, when we have gathered enough links the chain begins to appear. The man who faithfully picks up the links need never fear about missing the chain. Therefore do the next thing. As you do it this thread of daily service becomes in God's hands like the clew to a maze. By it God leads you on in your pathway until you are out from all the labyrinth of darkness and uncertainty, into the clear shining of His will for your life. Therefore do it patiently, faithfully, lovingly. Teach the class, visit the sick, comfort the sorrowing, preach the Word, use the tract and leaflet, witness for Him just where you are. And as you thus serve if God wants you elsewhere He will surely lead you there. Only, do you be sure to follow. And thus following some of us will land in China—India—Africa. And some of us will abide just where we are. But all of us will be where He wants us. And that is, *in the plan.*

"Ah," says someone, "this is all very well for the young and the strong, who have all of life before them. But it is too late for me. My life has been full of blunders and failures. It is only after years of wandering that I have come to Christ. There is naught left for me but the memory of mistakes and the fragments of a vanished and broken life." Listen, friend, to this truth, as we part to-night:

*God is the only one who can take a seemingly shattered life and make a beautiful life from the fragments.*

Have you ever heard this story? In a certain old town was a great cathedral. And in that cathedral was a wondrous stained glass window. Its fame had gone abroad over the land. From miles around people pilgrimaged to gaze upon the splendor of this masterpiece of art. One day there came a great storm. The violence of the tempest forced in the window, and it crashed to the marble floor, shattered into a hundred pieces. Great was the grief of the people at the catastrophe which had suddenly bereft the town of its proudest work of art. They gathered up the

fragments, huddled them into a box, and carried them to the cellar of the church. One day there came along a stranger and craved permission to see the beautiful window. They told him of its fate. He asked what they had done with the fragments. And they took him to the vault and showed him the broken morsels of glass. "Would you mind giving me these?" said the stranger. "Take them along," was the reply, "they are no longer of any use to us." And the visitor carefully lifted the box and carried it away in his arms. Weeks passed by; then one day there came an invitation to the custodians of the cathedral. It was from a famous artist, noted for his master-skill in glass craft. It summoned them to his study to inspect a stained glass window, the work of his genius. Ushering them into his studio he stood them before a great veil of canvas. At the touch of his hand upon a cord the canvas dropped. And there before their astonished gaze shone a stained glass window surpassing in beauty all their eyes had ever beheld. As they gazed entranced upon its rich tints, wondrous pattern, and cunning workmanship the artist turned and said: "This window I have wrought from the fragments of your shattered one, and it is now ready to be replaced." Once more a great window sheds its beautiful light into the dim aisles of the old cathedral. But the splendor of the new far surpassed the glory of the old, and the fame of its strange fashioning filled the land.

Reader, do you say that your plans have been crushed? Thank God and take heart. Have you not long since learned that the best place for many of your plans is the trash pile? And that often you must fling them before your blinded eyes can see God's own, better plan for your life? And how is it with your life? Has sin blighted it? Have the mistakes of early years seemingly wrecked it? Have joy and sweetness vanished from it? Does there seem nought left for you but to walk its weary tread-mill until its days of darkness and drudgery shall end? Then know this. Jesus Christ is a matchless life-mender. Try Him. He will take that seemingly shattered life and fashion a far more beautiful one from its fragments than you yourself could ever have wrought from the whole. In Him your weary soul shall find its longed-for rest. And the fragments that remain of God's heritage of life to you shall mean in glad some days to come, more than all the vanished years that are crooning their sad lament in your innermost soul to-night.

## PERSONAL WORK FOR THE SALVATION OF MEN

The editor of these pages has received a letter from a personal friend, a devoted supporter of foreign missions and of the cause of National Reform, Mr. Henry O'Neill, of New York. The letter was designed to emphasize the importance of personal work, in addition to all preaching and teaching and giving of the written or printed word. So deeply are we convinced of the truth of this that we desire to share this letter with our readers and to urge the most earnest consideration of the counsel it brings. After some introductory words, the writer says:

"I spent three weeks recently at Atlantic City. While I was in the hotel there I talked with fifteen persons about their spiritual life. Not one of the fifteen knew anything about Christ as his personal Saviour. One of them was an Episcopalian. He confessed to me that he had not opened the Bible in ten years.

The second was also an Episcopalian. He had not opened a Bible in two years. I then asked them did they pray. They both stated that they prayed every night.

Another whole family did not believe the Bible at all. They said that Christ was a good man, but rejected the atonement altogether. After I returned home from Atlantic City I spent the afternoons in Morning-side Park. This park is very near my home. I made it a point to talk with one or two persons every day. One man said: 'I do not believe the Bible.' I said: 'Do you read the Bible?' 'No, sir.' 'Do you go to church?' 'No, sir, never.' 'Do you pray?' 'No, sir; never pray.'

"The next man I spoke to was a Roman Catholic. He was very willing to talk; in fact, anxious to talk about religion. He said he attended the Catholic Church for eight-

teen years, 'but I have not been in a church in six years, and never expect to be in one. If I had my will I would burn every Catholic church in the city. The priests want ninety-five cents out of every dollar that a poor man gets.' The next man that I talked to was a Catholic, a business man, an intelligent and cultured man. I spent two hours with him; gave him my card when leaving and said if he wished to call on me I would be glad to see him. He called the next day. This man is a Christian man though still in the Catholic Church. He said he never found Christ until trouble in his family drove him to the Bible. I said: 'Do you study the Bible?' He said: 'Yes, sir.' He pulled a New Testament out of his pocket, and it was marked with pencil more than any Bible I ever owned.

"The next man I came across was a fellow

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from Stony Brook. He belongs to no church, and never did. I asked him about his family and his religious life. He never goes to church, never reads the Bible, and never prays. I asked him if his father and mother belonged to any church. 'No, sir,' he said, 'my grandfather got religion when he got old and went to church once in a while.'

"I have kept this work up where I have been in Butler, N. J., for the last month with the same results, with the exception that in Butler there are mostly Jews and Germans, but nearly all thoroughly irreligious.

"All these people that I talked with were anxious and ready to talk about the Bible and about the spiritual life with the exception of the Jews. They are much harder to reach and much more difficult to interest in this line of thought. They live entirely without any form of religion.

"In these few weeks I have talked with about fifty people, and out of this fifty I only found two Christian men. One woman that I talked to said she never went to church, neither she nor her husband. Once in a while she read the Bible. She said she always prayed before going to bed. I said: 'What do you pray about and what do you pray for, if you do not lead a religious life?' She said she thought she ought to pray. I said, 'Where do you expect to go when you die?' She said: 'As I don't know, I am going to pray and get to heaven some way or other.'

"I went to a tent meeting a month ago. There was a crowd of people there but they were all church members, except some eight or ten. Now in the face of this testimony should we not consecrate our very being and all that we have to this one thing namely, to reach the unsaved? Is there any part of the church or Christian work that will please the Master so well as giving bread and drink to the needy soul? Was it not the mission of Jesus Christ to supply meat and drink to the needy? Is there anything that can please the Saviour so much as being the channel of blessing to a lost sinner? The church must be a great failure if the Spirit of the Lord will not come upon the ministers and make them alive to the great responsibility that rests upon them for the salvation of the millions around about us.

"The National Reform work is good; it is needed; but unless we can co-operate with each other in the work that has been entrusted to us we can do nothing. These people that I have referred to were willing to talk about spiritual things, but they will not go to church unless there is the drawing power in the effort put forth by the preacher."

On Saturday, August 15, of last year, Dr. R. H. Torrey preached a sermon before the Northfield Conference on "Personal Work for the Salvation of Men." In this sermon he asked that one thousand persons in his audience would undertake to bring another

soul to Christ within a year, and to secure that that other soul should in turn undertake to win another soul to Christ and to similar service within another year. By a simple arithmetical calculation he showed that the whole unsaved population of the globe would be saved in this way within twenty-two years. Mr. John C. Hixsee, a fisherman on the coast of Long Island, a member of the Presbyterian Church, who was converted twenty years ago, but who had never given himself earnestly to personal Christian work, said to himself, "I will be one of that one thousand, but I will try and speak to one person a month." With characteristic promptitude as the service closed he spoke to the man in front of him and secured his promise to join in the work. Next, that afternoon, he spoke to the barber who shaved him, found him to be a Christian man and enlisted him under the same pledge. Soon Mr. Hixsee had cards printed setting forth the occasion which called him to this service and the pledge which each one spoken to was asked to take. On the 15th of August this year he returned to Northfield to celebrate his anniversary in this work, bearing a little memorandum book in which 561 persons had inscribed their names under the pledge to try and bring one soul monthly to the saving knowledge of Christ.

Such experiences in widely different and distant circles indicate a movement of the Spirit of God. "He that hath ears to hear let him hear."—*The Christian Statesman.*

## ALLEN GARDINER—A MISSIONARY HERO

FANNIE CLAYPOOL.

True heroism is not an ordinary characteristic; neither does it belong to the rank and file of those who are actors upon the stage of life. Men may be naturally of heroic mould, thus in the great arena of activities they outspeed the less courageous; but he that is truly heroic, that stamps his impress upon men of succeeding ages, that leaves his name indelibly written on history's pages must be inspired by the resistless power of a great purpose. What could more inspire, thrill, electrify, nerve for endurance than the parting message of the crucified, risen, ascending Lord, whose loving, passionate desire for humanity uttered the commission: "Go ye into all the world and preach the gospel to every creature." To Allen Gardiner this utterance was the echo of the Love that loved even unto the shedding of His blood and the giving His life that the world might have spiritual life—even life eternal. In his soul there was a burning desire to be obedient to the One who was the King of his being; this with the anointing of the Holy Spirit proved the propelling power that urged him on, amid varied discouragements to undertake to be a "pioneer to the most abandoned heathen."

In his boyhood days, in his Berkshire home, he manifested a peculiar liking for adventure and had a special inclination for the life of a sailor. He would often sleep all night on the floor in the hope of inuring

himself to hardship, saying that he "intended to travel all over the world." At sixteen he entered the English navy, where he distinguished himself, and was soon a lieutenant in charge of a vessel.



ALLEN GARDINER.

Four years later he began to consider his spiritual condition. He had gotten far from the early training of his pious mother, but a friend gave him a touching record of her last illness and death. This impressed him.

He wanted a Bible but was ashamed to be seen buying one, so waited till the customers had all gone from the bookstore, then went in and bought the Book that proved to be the stay of the coming years. A new life was created within him—a life that longed to impart life to others. Divine love touched his heart and begat the love that sees and feels the woes of those perishing without God.

On one of his voyages he had been to Tahiti, and there witnessed the marvelous results of missionary work. He saw cannibals melting under the gospel message, and saw the transformed lives of those who had yielded to God and were trusting Him. He had also been to the South American coast and had seen the aborigines in whom an interest arose and increased until it inspired the effort that cost his life. The needs of these neglected peoples were laid before the London Missionary Society, but its constituency was not sufficiently interested to undertake their evangelization, so Gardiner pursued his naval career. In a few years a great sorrow came to him in the death of his beautiful, accomplished wife, and he consecrated his life to God for service, determining to become a pioneer in some of the lands where gospel light had never penetrated.

His first missionary attempt was in South Africa. Colonizing expeditions had been sent among these warlike tribes, but no one had conceived the nobler purpose of bringing

the Kaffir under the all-conquering sway of Divine love. Avaricious potentates sought to rule in hope of selfish gain; but the King of kings, whose banner is love, longed to see His kingdom established and His Son enthroned in hearts defiled by sin. And it was to make the Divine longing a reality that this brave young naval officer faced perils many, both by land and by sea, winning the honor—for honor it was—of starting the first missionary work in Zululand. By his Christly influence he induced the chief, who was a tyrannical, cruel, fierce ruler, to give land for a missionary settlement. When he took up his residence at Port Natal his only belongings were "his clothes, his saddle, a spoon, and a New Testament."

This true-souled hero, like another but earlier pioneer, became "all things to all men." To the ungodly Englishmen he found stationed there he brought the memories of childhood, of mother love, and of Christian influences by reading the Church of England service so long neglected and so nearly forgotten. To the Kaffirs he told the story of redeeming love. He gathered the native children into a school, teaching them himself. He put on them the first clothes they had ever known and bettered the condition of their squalid homes.

After three years of faithful, arduous effort difficulties arose such as caused him to abandon the mission, and with much regret to quit the field. But the fire ceased not to burn upon the altar of his heart, the missionary enthusiasm abated not. New fields rose up before the eye of faith; and the divinely commissioned hero did not seek for an easier place of service, but turned his face toward South America with its Indians, living in utter spiritual destitution.

On reaching the coast he started inland, braving every opposing foe. Nine hundred miles were traversed in fourteen days in a country where there were no railroads. He interviewed native chiefs in the hope of interesting them in the theme that held pre-eminent place in his own mind; but they remembered the cruelty of the Spaniard and feared the face of the white man, thus he must journey on, knowing that these people were being denied the gospel that was the power to lift them up and place them upon higher plains of social, moral and religious life. For two years he went from place to place, hoping to gain a foothold, but had to leave without establishing a mission. But who shall say it was in vain. He left Bibles in his pathway, and everywhere a Christly influence. His life was one that told for God. One of his companions on shipboard said that "to be under Captain Gardiner was like a heaven on earth, he was such a man of prayer."

Was he ready to give up in the face of such disappointment? Never. He was, no doubt, discouraged but within there was the quenchless desire that glowed with increasing fervor; and ere long he was en route to New Guinea. Truly was he seeking the neglected and degraded. The modern spirit that seeks the cultured to the disregard of the less favored was unknown to him in his following

of the meek and lowly Nazarene. Surely here he will be welcomed, but not so. The suspicion of the Dutch barred him, and again the hungry were denied the bread of life which would have been to them a satisfying portion. Here again was left the seeds of truth, even though the soil was not prepared for such planting.

But what of the hero? Surely his dear, native English shores will receive him, and wearied he will rest in her congenial clime till the battle is over. Never, never. There was no rest for him while continents were "shrouded in darkness." True to his unselfish spirit he pitied the aborigines of Patagonia and Falkland Islands—savage though they were.

He went thither and established himself in a "lonely hut on that treeless, shrubless shore." He found the inhabitants to be barbarians of the lowest type. He had to have additional money, and went to England to intercede with his home church, but he failed to arouse interest sufficient to cause them to undertake the work; however, their coldness did not chill his fervor. He secured Bibles and returned to distribute them. While doing this he had some adventurous voyages as he went from port to port.

These experiences seemed to give him renewed faith in his people, and he again went to England, this time to better succeed. His earnestness was compelling, and in less than a year he was again among these pagan peoples with the means to establish a mission, also a constituency in the home land—the "Missionary Society for Patagonia and Terra del Fuego." Again existing conditions thwarted his purpose, and again he must return to England; discouraged, no doubt, yet not despairing. His supporters began to waver, but he said to them: "Whatever course you may determine upon, I have made up my mind to go back to South America, and leave no stone unturned, no effort untried to establish a mission amongst the aboriginal tribes. They have a right to the gospel of Christ. While God gives me strength, failure shall not daunt me. Our Saviour has given the command. Let us only obey." So despite fever and various oppositions he is touring over plain and mountain to reach a certain tribe of Indians.

But this tour did not satisfy his longing to be a herald of light in Patagonia. Six expeditions, in peril by land and sea, to gain a gospel foothold on South American soil, yet with a brave heart and a burning zeal the seventh is undertaken. Six devout men accompanied him. They carried provisions for six months and more was to follow, but the vessel bringing this second cargo was wrecked, another shipment was miscarried, their powder was lost, one of their vessels was shattered, storms assailed them, the natives they came to help were hostile, but Gardiner's faith wavered not. What months of suffering and heroic endurance, starvation staring them in the face. Gardiner wrote, "Starving, yet supremely happy." One by one his companions died. Finally the heroic, noble-souled Gardiner ceased to live on earth, but began to live the life eternal. For

nine months they had conquered threatening death.

About three weeks later a vessel was sent in search of them. The scenes that were beheld by these searchers are pictured as heart-rending. The diaries found show with what courage and faith these heroes braved disaster. In a time of dire distress one wrote, "I am happy beyond all expression." Among the last words written by Gardiner were these: "Yet a little while and through grace we may join that blessed throng, to sing the praises of Christ through eternity. I neither hunger nor thirst, though five days without food! Marvelous, loving kindness to me a sinner!"

Gardiner had made many attempts to awaken the English Christians from their slumbers of indifference and self-satisfaction, and to have their eyes catch a vision of a lost world; but with them as with multitudes of others there was but an arousing for a brief time. There was no real awakening to active and continued effort. It took this heroic endurance, this marvelous faith, this unswerving trust in God, this tragic death to break the strange spell of worldly selfishness and enlist England for the evangelization of South America. Devoted men, among them his own son, pursued this work. A memorial ship, the *Allen Gardiner*, was built for missionary work in that section. He accomplished in his death what he could not do in his life. His was a life truly heroic, a death truly triumphant. The victor's crown surely awaited him. Fifty-seven years marked his earthly career, nearly twenty of which were spent in this pioneer missionary work, which closed in 1851.

The great South American Continent, with her nearly forty millions of people, is, by her very condition, loudly calling to the servants of the King to speedily obey His behests, and to proclaim liberty to captives long bound. Oh, that the church might avail herself of this opportunity to become "supremely happy" in loving service and to honor the King with loyal obedience.

Nashville, Tenn., Nov. 15, 1909.

The evangelistic power of the church depends on the recognition of the fact that men without saving faith in Jesus Christ are eternally lost. This fact does not depend on a theological, prevailing fact, showing itself to be a fact not only of the consciousness of every thoughtful, sober soul, but also in the awful conditions which wage like the fires of gehenna in the lower strata of every great center of population. The church easily withdraws itself from these awful conditions. It fails to see these tens of thousands of submerged people deep in the mire of sin and no one to save or help them. Evangelistic power can not be spent upon the church itself. The church to be a church at all must be clean and strong. The education and training of the church is of the highest importance, but it is not evangelism. The church must realize that it has a mission to a lost world. Evangelism is a mighty campaign for the deliverance of men from sin.—Ex.

## THE REASON FOR OUR HOPE

REV. A. M. HILLS.

"But sanctify in your hearts Christ as Lord: being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear." (1 Peter 3:15.)

The Commentator Godbey asks: "How shall we sanctify Christ in our hearts?" He answers: "The Christian has Christ and depravity in his heart. Christ rules or He would not stay; but He has a rival. Cast out all else, and let Christ rule alone."

Is such a state of heart possible? Can a poor sinner, down in the ditch of sin, abhorred by others and abhorring himself, climb to such an extraordinary height of grace in a few days? Can one who is an alien by birth and a sinner by choice, condemned to God's wrath, and fit fuel for eternal burnings, come into such a sublime relationship to God almost immediately? Can his sins be blotted out and pardoned forever, and Christ enthroned within, so that he shall be indwelt and possessed by the Spirit of God, and his heart be pure and his life holy?

Exactly this and nothing less than this is our sublime hope. It is beyond philosophy. It surpasses reason. It beggars description. But it is blessedly true. The star of hope shines through all the clouds of past sins, and all the darkness of ungodly years. We dare to believe that although we were born with depravity, and have committed sins innumerable, yet through the grace of an atoning Saviour, our sins have been forgiven, our hearts have been cleansed, and by growth in grace we are now being fitted for glory, in God's own time, to be received into heaven to dwell with Him forever.

What reason have we for such a daring hope?

1. Because God has provided for the pardon and regeneration of sinners.

He held out a marvelous encouragement to those who would turn their back upon sin and look to Him for mercy. "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. lv. 7). Again He looked in compassion upon us, as we were staggering along under the crushing load of sin, and said, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls."

We were still dull of hearing and went on downward, as if intoxicated with sin and enamoured with death. Again in loving pity for the sure doom that awaited us, He said: "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life." "And it shall come to pass, that whosoever shall call upon the Name of the Lord shall be saved."

There came a day, how well we remember

it, when we grew weary of sin. We longed for rest from the heavy burden. We took God at His word, and helplessly threw ourselves upon His mercy. And, to the praise of His Name we witness, we were not disappointed. He buried our sins in the depths of the sea of His infinite love, and we saw the burden no more.

II. We cherish this hope because God provided sanctification for all His children, and made it possible for us to be cleansed and holy.

Some one exclaims: Show it. We want the proof. Very well, here it is; enough to satisfy the most incredulous:

(1) God PLANNED for our sanctification back in eternity. "He chose us in Him before the foundation of the world that we should BE HOLY and without blemish before Him in love." (Eph. 1:4). And as if this single assurance were not enough, He tells us again: "God chose you from the beginning unto salvation in SANCTIFICATION of the Spirit." Now, if, back in the ages, before the rock-foundations of the earth were laid a hundred million years ago, or the sons of God shouted for joy over a new-born world, God foresaw the sin and fall of our race, and all its dire consequences of woe, and provided for our pardon and sanctification, it is not unreasonable to expect this plan of God to be realized in time. We are certainly justified in coming to the throne of grace, and pleading for the fulfilment of the plan.

(2) We are informed that it is GOD'S WILL that we should be sanctified. "For this is the will of God even our SANCTIFICATION" (1 Thess. 4:3). In other words, He planned it ages ago; and this gracious purpose is still the same. What an encouragement to us to seek the great blessing!

Does it never occur to you how we mock God if we do not do it? He taught us to pray, "Our Father, Who art in heaven, hallowed be Thy Name, Thy Kingdom come; THY WILL BE DONE, in earth as it is in heaven." Stop there, please. Now ask God what is His will concerning His children. He will reply quickly, "This is the will of God, even your sanctification." What shall we do about it? Shall we seek the blessing? Or shall we go on mocking God by repeating a prayer that we do not even intend shall be answered? God keep us back from such hypocrisy.

(3) Sanctification is our INHERITANCE.

St. Paul said to an audience: "I commend you to God, and the word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified." Most of us are quite careful to look out for an inheritance. When we are the rightful heir to an estate we put in our claim. The children of God are all heirs to this inheritance. We can each go with all boldness to the court of heaven and put in our claim.

(4) The inheritance was bought for us by our Elder Brother. "Christ loved the church and gave Himself for it, that He might sanctify it, having cleansed it." (Eph. 5:25, 26).

"Wherefore Jesus, also, that He might sanctify the people, suffered without the gate." (Heb. 13:12-13.) Our precious Jesus shed His blood and poured out His life that we might each become sanctified and holy. How doubly precious, and infinitely desirable it ought to make sanctification seem to us, when we learn that Jesus suffered with this end in view. We sympathize with the Christian sister whom we heard pray years ago: "O Lord, help us to experience in our own hearts and lives all that Jesus bought for us with His own blood." We shall never forget how that prayer struck through our heart with conviction for sanctification. We never got over it until we went to the fountain for cleansing. Is it too much to say that Christians who, knowingly, reject sanctification are blood-despisers and Christ-rejecters.

(5) God COMMANDS us to have sanctification.

Surely it is not rash for us to obey our Heavenly Father Who says: "Like as He which called you is holy, be ye yourselves also holy in all manner of living: because it is written, Ye shall be holy, for I am holy" (1 Pet. 1:15-16). He wants us to be like Him in our inner nature. He so created the race "in His own image." But the race fell, and depravity resulted, and it has been passed down by race connection to every son and daughter of Adam. Each of us was born with a tendency to sin and a trend toward evil, and "an evil heart of unbelief to depart from the living God." This is a grief to our Heavenly Father. And He has prepared a remedy: the heart-cleansing baptism with the Holy Spirit for sanctification.

O the shame of it, if we refuse this blessing, and prefer to retain within us a spirit of alienation from God! And, oh, the peril of it! It means downright disobedience; and that persisted in means the death of the soul. Obedience is the soul of religion. Jesus said, "If ye love Me ye will keep My commandments; he that hath My commandments and keepeth them, he it is that loveth me." (Jno. 14:15-21). How is it? Do you love Jesus enough to seek sanctification and be holy in order to please Him? If not, if you only have a little fashionable, gushing, sentimental admiration for Jesus, your carnal mind will easily persuade you to ignore His command and live on with a heart infested by sin.

(6) God calls us to sanctification.

"For GOD CALLED us not for uncleanness but unto sanctification" (1 Thess. 4:7). "God chose you from the beginning unto salvation in SANCTIFICATION OF THE SPIRIT and belief of the truth, whereunto He CALLED YOU through our gospel." God will not force this blessing upon us; but oh! how urgently He calls us to have it. By the fitful tempers and unruly passions and unholy longings of our poor wayward hearts, He speaks. By the restlessness and hunger of our souls for a closer walk with God, He urges. By His blessed Word, and the convicting and wooing

influences of His Holy Spirit, He calls to the fulness of the blessing of the gospel of Christ.

(7) Jesus PRAYED that we might have sanctification.

"Sanctify them" (John 17:17). Is it improper to seek for, and expect to realize in this life, what Jesus prayed for in that solemn upper chamber on the night before He suffered for us? When the shadows of death were upon Him, and He could already feel its pangs in anticipation, He thought of our need, and prayed that we might be sanctified. Shall we let that intercessory prayer be offered in vain?

(8) Jesus is faithful to sanctify us when we want it done. "Faithful is he that calleth you" (to sanctification—see previous verse and 1 Thess. 4:7) "Who also will do it" (1 Thess. 5:24). Oh, the blessed fidelity of Jesus! How many countless thousands of times He has heard prayers for sanctification and poured out His Spirit in efficacious, cleansing power!

(9) When it is done the HOLY GHOST WITNESSES TO IT. "For by one offering He hath perfected forever them that are sanctified, whereof also the HOLY SPIRIT BEARETH WITNESS to us." Others may make light of this whole subject and think that we are led by a delusion, but when Jesus baptizes us with

the Holy Ghost, thus cleansing our hearts, and the Spirit bears witness to the work, and wakes the joys of heaven within us, and gives "the peace that passeth understanding," it does not matter much what others say about it.

(10) Jesus is NOT ASHAMED of those who have this blessing. "He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren" (Heb. 2:11). There are a great many professing Christians who are so un-Christlike, and weak, and worldly, and unstable, and unfruitful, that they must be a grief to the angels, and Jesus must be ashamed of them. But when He gets a believer sanctified and Spirit-filled, Jesus is not ashamed of him.

(11) *The end is heaven.*

"Now being made free from the sin, and become servants of God, ye have your fruit unto SANCTIFICATION, and the end ETERNAL LIFE" (Rom. 6:22). Now, these are the reasons for the blessed hope within us. We think they are good reasons. And so, in spite of the sneers and derisions of worldly and backslidden professors, we go shouting along on our way to heaven.—*The Way of Holiness.*

## A QUIVER OF ARROWS

### Illustrations for Christian Workers

#### IMPARTING TO OTHERS.

Huber, the great naturalist, tells us that if a single wasp discovers a deposit of honey or other food, he will return to his nest, and impart the good news to his companions, who will sally forth in great numbers to partake of the fare which has been discovered for them. Shall we who have found honey in the rock Christ Jesus be less considerate of our fellow-men than wasps are of their fellow insects?—*Spurgeon.*

#### THE FRUITFUL CHRISTIAN

A Brahman compared the Christian missionary to a mango tree. It puts forth blossoms and then weights its branches with fruits. For itself? No, for the hungry who come to it for food. By and by the tree is assailed with clubs and stones. Its leaves are torn and its branches are bruised and broken. It is stripped bare. But does it resent this cruel treatment and refuse to yield fruit another year? No, next year it is more fruitful than ever. So it is with the Christian missionary, said the Hindu.—*Ex.*

#### NO VACATION.

At a closing session of the college term in the University of Pennsylvania some years ago, the world-famous Shakespearean scholar, Prof. Horace Howard Furness, said to a class of seniors, in his deliberate way: "Boys, if you do anything worth doing in the world, this will be your last vacation." The "boys" may not have quite believed the old man then; but most of them do now. It is sel-

dom permitted to any man who is filling a man's place in the world to turn aside from his life-duties, even in his so-called "vacation" time, with any such abandonment as the schoolboy or college undergraduate enjoys during the summer months.—*Sunday School Times.*

#### PERFECT OBEDIENCE

A great captain after a battle was once talking over the events of the day with his officers. He asked them who had done the best that day. Some spoke of one man who had fought very bravely, some of another. "No," he said, "you are all mistaken. The best man in the field to-day was a soldier who was just lifting up his arm to strike an enemy, but, when he heard the trumpet sound a retreat, checked himself and dropped his arm without striking the blow. That perfect and ready obedience to the will of his general is the noblest thing that has been done to-day."—*S. S. Journal.*

#### THE CRY OF DISTRESS.

The following is told in the Expositor: A friend of mine said to a life-saver at Newport, Rhode Island: "How can you tell when any one is in need of help when there are thousands of bathers on the beach and in the water making a hubbub of noises?" To which he answered, "No matter how great the noise and confusion, there has never been a single time when I could not distinguish the cry of distress above it all. I can always tell it." And that is exactly like God. In the midst of the babel and confusion he never fails to hear

the soul that cries out to him for help amid the breakers and storms of life.—*Junia Rhorback.*

#### LOVE A PACIFIER.

Some few years ago a ship was bound from Manila to Singapore. Instead of beating down the China seas against a southwest monsoon, she took the eastern passage among the Philippines, and then by Macassar, Borneo and the Banca Strait, being eighty days on the passage. A brig had sailed some time before, called the Armador, laden with coconut oil. A few days after the departure of the Manila ship, while there was a strong breeze and a nasty sea, the surface became, all at once, as smooth as a mill pond, although the breeze continued. On looking over the side, it seemed to the crew as though they were sealing through a sea of oil. She continued in this oil track for three days. On arriving at Batavia, information was received that the Armador had arrived a little while before with some of the casks of oil stove in, and that the sailors had been continually pumping oil out of the hold into the sea. On comparing logs, it appeared that when the oily surface was first seen, the two ships were at least two hundred miles apart.

The power of oil to still troubled waters is well known. Love has the same power over the troubles of life. A little love will go a long way in calming a troubled scene—in stilling an angry person. Love spreads, and doubtless often smooths the way of those whom we may never know in the flesh.—*Selected.*

#### LIKE A MAN.

"I got my lesson in 'pastoral theology' in my first pastorate," remarked a successful minister. "When I was installed, the senior elder of the congregation was a rare old saint drawing close to the end of life. A few months later he fell sick, and he knew that his time had come. So he set his house in order, and then he sent for his pastor.

"When I entered his room he spoke with a brusque bluntness which I had learned to know as the sign of his kindly heart. 'Come over here and sit down, and talk to me,' he said. 'And now remember, I haven't much time for this, and I don't want you to talk to me like a minister; talk to me like a man.'

"Well, that hit me hard; it came near throwing me clear off my balance. But I pulled myself together, and honestly tried to talk to him straight out without any ministerial twang. He heard me in silence for a time, when suddenly he interrupted: 'Now I want you to pray. And mind you, don't pray like a minister; pray like a man.'

"And I prayed. I like to think I satisfied him. And I can tell you here that I never have forgotten that lesson; ever since then I have tried to do my work like 'a man' and not like a minister, and if I have been saved from professional manners and professional spirit in my ministry, it's due, not to the training I got in the theological seminary, but to the training I got beside the deathbed of that fatherly old elder."—*Ex.*

## LIVING WATER

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## EDITORIAL

## MICAIAH.

At the gate of Samaria two kings clad in royal attire sat each upon his throne. They had agreed to combine their armies for the purpose of recovering Ramoth Gilead from the Syrians, but before starting on the expedition, one of these kings, Jehoshaphat, who was a good man, said: "Enquire, I pray thee at the Word of the Lord, to-day; so Ahab had his 400 prophets all brought in and they declared that the expedition would be a success, but Jehoshaphat was not satisfied. Their prophecy did not have the right ring; there was something lacking. Godly people very quickly discern this lack; so he said to Ahab: "Is there not here a prophet of the Lord besides, that we might inquire of him." These 400 false preachers had not satisfied him. Ahab replied: "There is yet one man, Micaiah the son of Imla, by whom we may inquire of the Lord: but I hate him; for he never prophesied good unto me, but always evil." Micaiah was sent for immediately. Ahab's prophets continued to assure the king that the Lord would prosper them in the undertaking, Zedekiah going so far as to give them a practical illustration of just how it would be done.

The messenger who went for Micaiah urged him to agree with the others and encourage war. Micaiah said: "As the Lord liveth, even what my God saith, that will I speak." His first answer to Ahab appears to be ironical, but finally he declared that the war would end in a disastrous failure, but he did not stop at this. He also informed the kings that their prophets were simply the mediums through which a lying spirit was speaking. Whereupon Ahab ordered him sent to prison and fed with bread and water of affliction until he returned. Micaiah, as he departed, added a further word of doom and called on the people to hear it. The faithful preacher was hurried to the prison because he refused to make optimistic utterances, and the kings went forth to battle. The sequel is well known. The narrative is full of instruction.

Verses 21 to 23 give us a peep into the

inner workings of Spiritualism. Ahab's prophets were the medium through which the lying spirits spoke, and the kings did not suspect that the message was of a demoniacal origin; so it is to-day, people are being continually lured to ruin by satanic agency. Our departed friends do not return to communicate with us, but some evil spirit personates them, as in the case of these prophets. The medium is only the instrument through which the demon speaks.

William T. Stead of London has opened a bureau for the purpose of people communicating with their departed friends on the payment of \$10. This damnable heresy has found rootage in many places. Whatever there is of the supernatural in Spiritualism is of Satanic origin, as in the case of Ahab's preachers; some lying spirit takes possession of the medium and proceeds to destroy the people.

Under the Old Testament economy a witch was not suffered to live, and all such tampering with evil spirits was positively prohibited.

2. Seducers lie in wait for every true witness. The old backslidden preacher that lured the young prophet of Bethel to destruction is a notable example. The man who went to bring Micaiah urged him to prophesy smooth things. Evidently he thought that it was the preacher's opportunity to make a reputation and score a victory. Micaiah's fidelity had given him cause to fear that there might be a friction when the preacher's message was given. Micaiah was no lounging around palaces; he was no dilly-dallying, truthless preacher. When he opened his mouth he said something, and when he struck he hit hard.

Zedekiah, who was the most zealous of all the false prophets, slapped him in the face and indignantly resented his message. We still have henchmen of this sort; a certain type of high-steeped fellows far away from God, who with daring insolence will strike at the testimony of any deeply spiritual worker. How many of these little Zedekiah's are trotting around over the country crying peace, when there is no peace, prophesying smooth things when the land is full of iniquity, and giving a contentious kick to all who protest against the present order of things.

The Lord told Ezekiel to go through the city and set a mark upon the foreheads of men that sigh and that cry for all the abominations that be done in the midst thereof, and that they should be spared from the impending destruction. It always pays to protest against wrong doing.

3. Observe the lofty courage of the preacher. It was the opportunity of his life to gain favor with the king. Evidently his stern utterances had made a breach between him and Ahab. By using a little worldly policy and conciliatory trimming the king's favor might be regained. Alas! How many of us would have compromised and simpered around in the presence of such royalty. It is disgusting to see the many instances in which the modern pulpit lauds worldly men to the skies. Not so with this preacher. He

was a worthy predecessor of Luther, Knox, or Bunyan. It was a sublime picture; this man standing in the presence of two kings telling them just what they did not want to hear and contradicting the testimony of the 400 prophets about him. Thank God, the church has always had some such witnesses. Bunyan would rot in Bedford jail before he would be untrue to his convictions, and Luther would go to worms though the devils were as thick as the tiles on the housetop. The race of anointed priests has never been extinct. Hell rages against them, but nothing daunted, they go forward until they have fulfilled their divinely appointed mission. In the midst of these corrupt and degenerate days how such men are needed; men who cannot be silenced; men who have brooded over the scripture until its mighty truths have set them on fire; and men who will go forth as flaming evangelists crying out against sin in every form. Perhaps there never was a time when the Micaiah ministry was more needed than now. Men have a form of godliness, but they are denying the power thereof. It is amazing to see with what brazen faced conceit men will deliberately undertake to cut the Bible in pieces, so as to make it harmonize with their boasted arguments.

4. Put him on bread and water, said Ahab. It is the old method of starving out the faithful witness. The world always treated true prophets this way. Ahab said: "I hate him." Why? Simply because he didn't prophesy smooth things. The Lord Jesus said, "The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil." If we tell the truth about the world it will hate us. Ahab was frank enough to admit that he hated Micaiah because he would not say anything good about him. The world still feeds its witnesses with the bread and water of affliction. It has always been so and it will continue thus until Jesus comes. Those who have accomplished the most for the good of their fellow-men have, from a worldly standpoint, gotten the least out of it. What did Moses, Jeremiah, or Paul get in the way of worldly goods, for their measureless toil in behalf of their fellow-men? The spirit of the age is evil. Satan is now the god of the world. The most of the people worship him, and those who stand in the currents of iniquity lifting up their voices like a trumpet, protesting against the way things are going, will be branded as chronic knockers, sore-heads, fanatics and troublemakers in Israel generally. The world won't feel any more kindly toward them than Ahab did toward the preacher who dealt so faithfully with him. The armies of Israel were scattered like sheep without a shepherd. Ahab never returned in peace and the word of the Lord was vindicated; so it will be with every faithful witness, despite the bread and water treatment, despite prisons, tortures and stocks.

"Truth crushed to earth will rise again,  
The eternal years of God are hers."

What a reception awaits those who, though it involves the loss of all things, have been thus true to God. It will be nothing less than "well done thou good and faithful servant; enter thou into the joys of thy Lord."



## Editorial Comment

### THE CHARACTER OF JESUS.

A noted infidel in speaking of the Lord Jesus said: "Whatever may be the experiences of the future, the character of Jesus of Nazareth will never be surpassed." This symmetry, beauty and appreciation of his life towers above all others like the mountains above the valley. Men who would originate such a character would themselves be divine. The fact that Jesus lived at all is an unanswerable argument to His Divinity, as Horace Bushnell says:

This one perfect character has come into our world, and lived in it; filling all the molds of action, all the terms of duty and love, with his own divine manners, works, and charities. All the conditions of our life are raised thus, by the meaning he has shown to be in them, and the grace he has put upon them.

The world itself is changed, and is no more the same than it was; it has never been the same, since Jesus left it. The air is charged with heavenly odors, and a kind of celestial consciousness, a sense of other worlds, is wafted on us in its breath. Let the dark ages come, let society roll backward and churches perish in whole regions of the earth, let infidelity deny, and, what is worse, let spurious piety dishonor, the truth; still there is a something here that was not, and a something that has immortality in it. Still our confidence remains unshaken, that Christ and his all-quickening life are in the world as fixed elements, and will be to the end of time; for Christianity is not so much the advent of a better doctrine, as of perfect character; and how can a perfect character, once entered into life and history, be separated and finally expelled?

It were easier to untwist all the beams of light in the sky, separating and expunging one of the colors, than to get the character of Jesus, which is the real Gospel, out of the world. Look ye hither, meantime, all ye blinded and fallen of mankind, a better nature is among you, a pure heart, out of some pure world, is come into your prison, and walks it with you. Do you require of us to show who he is, and definitely to expound his person? We may not be able. Enough to know that he is not of us—some strange being out of nature and above it, whose name is Wonderful. Enough that sin has never touched his hallowed nature, and that he is a friend. In him dawns a hope—purity has not come into our world except to purify. "Behold the Lamb of God that taketh away the sins of the world!" Light breaks in, peace settles on the air; lo! the prison walls are giving way—rise, let us go!

### BLESSED HOPE.

The Lord Jesus is coming again. The Scriptures are as clear as the sun on this point. The attitude of the church should be one of watching. Whenever Christians cease looking for the Lord, worldliness comes in. The practical effect of premillennial truth is to keep the people awake. The coming of the Lord is sometimes spoken of as a side issue, but such is not the case. It is one of the fundamental doctrines of the Bible, and cannot be neglected without serious hurt to the church. Dispensational truth

is a key to Bible study, and it is only as we grasp these great facts of Scripture among which the return of the Lord has a pivotal place, that we can understand the Bible as a whole.

A. C. Gaebelein writing on this subject says:

We need to be constantly reminded of it that the blessed Hope of the Coming of the Lord is a part of the Gospel and the great truth to be preached in our days. It is a blessed as well as a simple truth. Every other doctrine in the Bible is somewhere connected with the return of the Lord and the Bible itself cannot be understood unless we believe in a second, personal, visible, glorious and premillennial coming of our Lord. If this blessed hope is set aside the way is fully opened for all kinds of wrong doctrines. The present day confusion in Christendom, the worldliness of those who profess Christianity is in greater part due to the fact that the blessed hope is rejected. Would we live according to His will, in separation, serving the Lord, then let us daily cherish that blessed hope. If we look for Him and wait for His promised coming to take us to Himself, we shall walk in the Spirit and the Holy Spirit will not only keep the coming of the Lord, but the coming Lord fresh before our hearts. The enemy tries constantly to force the second coming of our Lord into the background. The result of giving it up or even making less of it will be very harmful. We know some who have stopped preaching it. To-day they preach and teach error. Strife and divisions among brethren would be well-nigh an impossibility if the heart enjoys that blessed Hope.

Others again have left the simplicity of that blessed Hope and have been misled into all kinds of speculative theories and unscriptural conceptions. It is necessary to divide the Word of Truth rightly, but there is a hairsplitting method of Bible study adopted by some, which is of no profit and leads away from the blessed simplicity of the Hope of His coming and leaves the heart empty. May we live like men and women, who wait for their Lord. Instead of making less of it let us make more of the Blessed Hope, for soon our Hope may be blessedly realized.

### UNITS.

People are saved as individuals, not by communities. Christ made much of the individual. Nicodemus and the woman of Sychar received largely from his wondrous lips.

We are not to wait for the company to move, but each to go and do his duty. We were just estimating the other day the potency of individual effort. Take a congregation of fifty individuals and let each bring one person to Jesus in twelve months for ten years in succession, and let each convert bring one to Christ each year; at the end of the ten years there would be over 51,000 people won to Jesus. Again estimating that there are over 30,000,000 of working Christians, which is probably a very liberal estimate, if each one would bring one person to Christ per year and the converts

themselves do the same, in five years there would not be a sinner left on the face of the earth.

If the units can be put to work there will be no trouble with the multitudes, as Mr. Spurgeon says:

"You know, beloved, that after all, the greatest works that have been done have been accomplished by the ones. The hundreds do not often effect much; the companies never do; it is the units, just the single individuals, that after all are the power and the might. Take any parish in England where there is a well-regulated society for doing good—it is some young woman or some young man who is the very life of it. Take any church, there are multitudes in it, but it is some two or three that do the work. Look on the Reformation: there might be many reformers—there was but one Luther; there might be many teachers—there was but one Calvin. Look ye upon the preachers of the last age, the mighty preachers who stirred up the churches; there were many coadjutors with them, but, after all, it was not Whitfield's friends, nor Wesley's friends, but the men themselves that did it. Individual effort is, after all, the grand thing. A man alone can do more than a man with fifty men at his heels to fetter him. Committees are very seldom of much use; and bodies and societies are sometimes a loss of strength instead of gain. It is said that if Noah's Ark had had to be built by a company they would not have laid the keel yet; and it is perhaps true. There is scarcely anything done by a body; it almost always fails; because what is many men's business is just nobody's business at all. It is the same with religion, the grand things must be done by the ones, the great works of God must be accomplished by single men. Look back through old history. Who delivered Israel from the Philistines? It was a solitary Samson, who was it gathered the people together to rout the Midianites? It was one Gideon, who cried, "The sword of the Lord and of Gideon." Who was he that smote the enemy? It was one Shamgar with his ox goad, or it was an Enud with his dagger. Separate men—Davids with their slings and stones, have done more than armies will accomplish.

Conscience punishes our misdeeds by revealing to us our guilt and ill desert. It will not permit us to enjoy the love of one whom we have secretly betrayed. It will not suffer us to take pleasure in the esteem of our fellows, when we have fallen below the standards which they cherish. It cannot be put off, or cheated, or bribed. For it is inside us; it is an aspect of our selves; and to get away from it is as impossible as to get away from or around ourselves. Repentance, confession, and attempted restitution are the only offerings by which offended conscience can be appeased.—William DeWitt Hyde.

### LIVING EPISTLES.

Philips Brooks said: "The main method of meeting skepticism must not be in argument, but a man." Those who profess to be Christians are living epistles seen and read of all men. Their Christianity is often judged by the way they behave rather than by the Christianity as is set forth in the Holy Scriptures. How careful those who wear the name of Christ should be to let their lights so shine that others seeing their good works, may glorify their Father in Heaven.—Sel.

## OUR Young People

"Those that seek me early shall find me."  
—Prov. 8:17.

Address all communications for this  
Department to Mrs. John T. Benson,  
Eastland Ave., Nashville, Tenn.

LETTERS WILL NOT BE PUBLISHED UNLESS  
WRITTEN ON ONE SIDE OF THE SHEET ONLY

Somerville, Tenn., May 1, 1909.

Dear Cousin Eva and all the Cousins Christian Greeting—I will write you all a few lines asking an interest in your prayers. My life seems so lonely. Husband fell asleep February 19, so we laid him away until God's trump shall sound and all that are in the grave come forth. He was 84 years old lacking a few days. He said he was trusting Jesus. May we all love and serve Him. I pray every day that God will bless our Living Water family, giving each just such blessings as He sees each one needs. May we all go all the way with our dear, loving Saviour. He is very precious to me. How lonely my life would be without my loving Saviour, and is it not written in God's Blessed Book that He will be a husband to the widow? How precious His promises are to me! Cousin Eva, my birthday was August 29, 1909. I was 62. How I long to see those poor darkened lives brought to a knowledge of God's power to save and transform their lives and make them new creatures in Him. May God add his blessing upon my life.

ANNIE BARTO.

General Delivery, P. O. No. 1, Box 31.

I think you all remember this dear cousin, and I want you to pray for her in her loneliness. I have a friend who has been a devout Christian for many years. She studies her Bible daily and delights in the promises of God. But she had paid very little attention to the ones He had made to the widow. Her husband died very suddenly, and in the midst of her great sorrow her mind went back to those very verses. She hunted them up, and, oh, what comfort they brought to her! She saw how God felt toward the bereaved wife and she leaned very heavily upon Him. I pray that our sister will test the Lord's power to supply the place of her husband.

Patton, Fla., April 26, 1909.

Dear Cousin Eva—I am a little girl twelve years of age, saved, sanctified and filled with the Holy Ghost. Mamma is too. Papa is not. Pray for him. I have four sisters and two brothers, and one dead. Good-bye.

DESSIE COBB.

As I read your letter a prayer went up from my heart that you would never leave the narrow path which you have entered, Dessie. Sometimes our eyes are attracted by other things and we stray away, thinking that we will come back some time. But even if we do return it is always with great loss to ourselves. *It doesn't pay.* I knew a Christian girl who did this. But in the few years she was wandering off in the world a sad, broken-hearted, crushed, a dark chapter

in her life which she would give the world to blot out. Be true, then, and keep close to your Saviour, and whatever sorrow comes, you will find comfort and victory in Him.

Gatis, Fla., May 13, 1909.

Dear Cousin Eva—I have been thinking for some time of writing to Living Water, but have been putting it off because I was not a subscriber of the paper. Jus three weeks ago I subscribed for it, and to-day the Lord told me I had no excuse. I enjoy the paper so much. It does my soul good to read the sisters' letters. I am saved but not sanctified. May each member pray that the dear Lord may sanctify me in His own good time. Pray for my husband that he may be sanctified also. We are trying to obey the Lord in everything. We have a dear little boy eight months old, and we are fully trusting to God to lead us to train him just for the Lord, and we are believing He will do it. I am glad that I am a child of God. When I read of the heavenly home on high I know that I'll have a part in it, praise His name! It rejoices me when I see people living for God and obeying His commands. May the blessings of our Lord rest upon all of Living Water family. Pray for us much. Yours in Jesus' name,

SALLIE MATHIS.

I know you have a warm welcome ready for this new cousin. Her letter made me think of the leper who wanted Jesus to heal him: "Lord, if thou wilt, thou canst make me whole," he cried. This man did not doubt Jesus' power to heal his dreadful disease. He was sure that the Master could do this, wonderful as it was. But he was not so sure about His *willingness* to do it. Therefore, he said, "I don't know whether or not you are *willing*, Lord, but I do know that you *can*." Jesus at once set him right about His will in the matter. "I am willing; I do will," He replied, and the man was healed. It takes two things to bring such blessings to us. First of all Jesus must be *able*. He might be more than *willing* to heal, or sanctify, but if He did not have the power, the *willingness* would do us no good. Like the blind man, we must have perfect confidence that Jesus has the *power*, that He *can*. But this is not enough. Suppose our Lord had the *power* but it was not His *will* to heal or save or sanctify? He might have answered the blind man by saying, Yes, I can heal you, but I do not think it best. I do not *will* to do it. You see then that He must be *willing* as well as *able*. It must be His *will* if we are to get our prayers answered. If you want anything from Him then let us get it settled in our hearts that He has the *power*. Then we must settle whether it is His *will*. How can we do this? By searching the Bible, which is His will revealed to us.

GOD'S WILL TO SANCTIFY.

Is it His will to sanctify us? Certainly, for he says so. This is the *will of God*. He has provided the way, the blood of Jesus, our spotless Lamb. We do not need to ask that we *may* be sanctified then. We do not need to go to God believing that He has both the *power and the will*. And, believing, let faith reach out and grasp the blessing which the Bible holds out to us. The words of this blind man has been a great blessing to me. I know Jesus *can* do all I want done. I look in the Bible to find if He has said "I will" about the particular thing I am wanting. If He does, I ask in faith, because I can say,

Lord, you are able, and it is your *will* to do this. Somehow I am hoping that our new cousin will cross right into Canaan on this truth.

Hillsboro, Texas, May 15, 1909.

Dear Cousin Eva—I will write you this morning. I am a little girl nine years old. I am a Christian. I am going to send off a package of Sunday School cards to Mrs. Brooks in China. I have a little sister, her name is Jessie Lee. May God be with you and all the little cousins.

Your little cousin,  
APRILLA SHARP.

I send ten cents for my birthday dues.

Your name reminds me of a very dear month, little girl. April is so full of sunshine, tender green grass, swelling buds and the blue birds songs that we love her with all our hearts. It is true that she has lots of showers, but they are over with so quickly that we don't mind them at all. A little girl named Aprilla may have a right to shed some tears now and then, but her face must break into smiles before the drops have had time to dry. And it would never do for her to pout or sulk! That would not be like that delightful month she is named for. Few of us are as attractive as the months, though. They are like God wants them to be, and we are not. Sin hasn't improved this world in any respect, but it has done us more damage than it has the sun, the clouds, the seasons, the birds, or flowers, or trees. I praise God that Jesus came to undo the devil's work. He can change our natures, our dispositions, and make us as sweet as April or May. Open up your heart to Him, dear child, and let Him work His will in you.

Cascilla, Miss., May 20, 1909.

Dear Cousin Eva—We want to join your happy Birthday Band. Enclosed you will find twenty-three cents in stamps. Lottie is ten years old and I am thirteen. We love to read the children's letters. With much love to Cousin Eva and cousins,  
ESTELLE AND LOTTIE COVINGTON.

\*I believe our Band is truly a happy Band, and we are glad you are joining us, Esther and Lottie. I am very happy to-day. Why? Because Jesus has saved me, and I am walking by His side each day of my life. As I know more and more of Him the more I love Him, and I think it is delightful to be in His company. It is a blessed thing to be acquainted with Jesus, to talk to Him about everything that comes into your life. You come to realize that He always leads you in the safe and happy path, that He always looks out for your welfare, and that He loves you most tenderly. And then you begin to trust Him more and more, for you see, that He knows best, and you are satisfied for Him to decide things for you. And by and by you realize that your Lord is looking down upon you with a smile upon his face and not a frown. Did you ever see a loving father leading his little one by the hand, guiding his first weak steps, and yet smiling tenderly down into the face upturned to his, upon the little fingers clasped about his own? This is the picture I often get of Jesus and His little ones who are clinging to Him. I am glad I am one of them. Are you, Esther? Are you, Lottie?

Claudia Nation.

Our Dear Living Water Cousin—I received your letter, and as you wish to hear from me about the people here that we work among, I will try and do so, asking you to have it put in the cousin's corner in Living Water, as I was going to write to them. Well I have just returned from a few weeks vacation, visiting a friend in Canton, and then a few days in Hong Kong and Macao. The weather has been very, very hot, but I am home again. We do not have to stretch our imaginations about heathen darkness, for on returning home I will tell you the things I heard that saddened my heart. One woman, about four or five miles from us, had killed her little baby girl just because it was a girl baby and not a boy. Then the Bible woman went home for a few weeks and there, many, many miles from us another woman had killed her little girl baby. Our boys' school teacher told me he had talked with a young rich man (near his home) to become a Christian. He would not listen to him, and took another wife, which heathen people do, having four or even more if rich enough to buy them. The first wife was so unkind to her that she hanged herself. Another woman tried to drown herself and her children, but was saved by some one who saw her. There were other things, but I think these few will give you a glimpse of heathen darkness, but I praise God for those we have gathered out of the darkness of heathenism into the true light of God. Redeemed by the precious blood of Christ. We realize the words of a Chinaman who spoke to a band of missionaries leaving the United States of America for China. He said: "You are not going to sow the good seed in good ground, but will find many hard stumps of superstition to dig up." Well, praise God, we are trusting in the power of the Holy Spirit for help, or we might get discouraged. We meet with the same difficulties that all other laborers in the heathen world find, but we are gathering in all we can for the coming of our Lord, and surely the signs point to our Lord's return. If any one needs the prayers of those in the home land it is the missionaries on the foreign field. We are expecting Mr. Brooks here in a week or two for special services when we hope there will be some to be baptized and received into the church then I will write later. We have many things to perplex us and ask you to remember us in prayer. I shall not be able to write to different persons, but I am glad to hear from you dear ones that the Holy Spirit moves you to write. I cannot use United States postage stamps here. We have much to be thankful for. No sickness has come nigh our dwelling, the boys have kept well. We are hoping soon for the cooler weather. We have heard the alarm of thieves only three miles from us in a village, and heard that they took one rich man, holding him for a ransom. This is done often in China. We could hear the guns fire and the dogs bark. So I committed us all unto the Lord's care, putting all under the blood. With Christian love from

SISTER GALLOWAY.

You will often hear people say that the teaching to be found in heathen religions is just about as good as we find in the teaching of Jesus Christ. This is not true, though we do really find some beautiful things set forth in heathen philosophy. And yet I am deeply grateful that I wasn't born in China or India or Africa. *Some things don't turn out very well for the women and girl babies except in lands where Christianity is taught.* Some months ago a group of Nashville women made the effort to get a certain Hindoo teacher to come here. They wanted him to instruct them in the beautiful philosophy of his land. They believed it contained many wonderful truths and by studying it they would be able to mount up above all life's frets and worries. They expected to rise to a place where their minds would be filled with perfect peace and serenity—where they could look quietly down upon the noise and

rush of life and not have their own calmness disturbed by it. Foolish creatures. I was both sorry and disgusted. If some one could have packed them off to India and let them live the lives of women there for a few weeks I think they would have been cured of Hindoo philosophy. I don't want a religion which hasn't done more for women and girls than the religion of China or India has done. Jesus is the friend of womenkind. No one has ever done for them what He has done. We are loved, honored, cared for, educated, looked up to in our land, and we owe every bit of this to Jesus of Nazareth. Knowing what Christianity will do for a country, how it will change its men toward women, open its schools to them, and make a place for them where they will be honored, useful and happy, we ought to do our best to send the gospel to heathen lands. The Lord bless Sister Galloway in her work in China. We believe she will come rejoicing in the last day, bringing many sheaves with her.

Calera, Ala., R. 1, Box 21.

Dear Mrs. Benson—I have been a silent reader for some time. Thought I would ask admision into your happy Band. On Sunday, October 17, we laid to rest my beloved brother, Bruce F. Champlon. He was drowned in Rigolets, La., and, oh, it was so hard to give him up. He was drowned the 5th of this month and his body was not recovered until the 15th. Cousin Eva he is a jewel, gone from his home never more to return. But, ah, what a sweet thought it is to know that he is a jewel in heaven to shine for his blessed Redeemer forever. He was just in the bloom of his manhood. His dear Saviour let him stay with us 26 years and ten months. But he had done his work on earth faithfully and when Jesus said come home we found him at his post. Ah, dear cousins, it was hard to see him lowered in the dark grave, shut out from the sweet sunlight of this world. But we have the consolation of knowing that he has gone where the sun is always shining, for there is no night there. He was a dear, sweet boy to his parents, and they will miss him sorely. He was well fixed to do his life work, and yet he was cut down in the midst of his health and youth. I would that sinners would take warning by these things. My brother had not a moment in which to prepare for eternity. He was dashed into the waters and the hungry waves closed over him. What if he had not been ready? He was the first of a family of eight to die, and we do ask an interest in your prayers.

Bruce is gone but not forgotten,  
Never shall his image fade;  
Sweet remembrance still shall linger,  
Around the tomb where he is laid.  
His sister, MRS. NORA JONES.

We are told to rejoice with those that rejoice and weep with those that weep. But how little we know of what others suffer until that same sorrow, or one like it, comes to us. This morning I attended the funeral of a young man who was not quite twenty years old. We do not yet know very much about the terrible accident in the distant city in which he lost his life. He was in an automobile with two others, whom he was taking on a pleasure trip. There was an open drawbridge and with no thought of danger upon their part the big car leaped out into darkness, plunging with them into the river far below. This young man's body was recovered some days later, and the others are not yet found. As I walked slowly home after the services, I wondered if I had

even a faint idea of the anguish of his mother's heart, and what it would mean to me if it was my boy. We need to ask God to help us really enter into the suffering of others. The Lord bless and comfort the heart-broken mother of this boy, and the family of the sister who has written us about her brother. I am so glad he was ready. We do not know how death is going to come to us. If it comes suddenly, are you ready to meet God?

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FIELD NOTES

See page 16 this issue.

There will be an all-day meeting in the tabernacle in Franklin, Tenn., Sunday, November 21. W. C. Robinson, of Nashville, will be in charge of the service. The following workers will be present: Miss Gustafson, Wm. Lantrip and Chas. A. Shreve. All the friends throughout the county are invited to attend. Bring your lunch.

We have just closed services at Cow Branch, Va. The Lord blessed and twenty-five souls were saved. We have been returned to Fries charge for another year. Last year we had 223 conversions and a number sanctified. We are trusting God to bless our efforts this coming year. Pray for us.

F. B. SLUSHER.

Fries, Va.

The Oakland Pentecostal Assembly holds services every night at 7:30, Sunday and Friday all day at 453 Eighth Street. God has richly blessed us of late. A goodly number have been saved and some have received the baptism with the Holy Ghost. Meetings for healing are held Wednesday at 2:30 p. m. In Jesus' Name, B. S. MOORE. 719 Jefferson St., Oakland, Cal.

See our premium offer on page 16.

I have just closed a twelve day meeting at Russhan, Tenn. The Lord blessed wonderfully and His power was manifested in the salvation or sanctification of about twenty souls. The people begged for the meeting to continue. My next meeting is at Flynn's Lick, my old home. I have held nine meetings since July 9, in which about 240 have been saved, reclaimed or sanctified. Pray for me. Yours in Christ, J. F. HOPPER.

The work of the Pentecostal Church of the Nazarene in this town to all human appearance is good. The first holiness meeting ever held here was the first of last September, and now we have a band of about thirty members. We have a Sunday School with a good attendance. Brother O. T. Story is our pastor, with Sister Ona Leach as assistant. I am an elder in this congregation and have evangelistic license. I was appointed by the Arkansas District Assembly and Russellville will be my home address for a time. Yours in Christ, J. B. HICKMAN.

The meeting at Mansfield was a time of blessing and victory. Miss Alice Cowan, of Tennessee, did the preaching. It was clear, uncompromising and soul-stirring, such as strengthens the church. Regeneration and sanctification were preached and made plain to all. Some who were opposed to holiness are now hungering for the experience. Some were saved or sanctified. Miss Cowan went from here to Wister, Okla., for a two days' meeting. Praise God for victory. Saved and sanctified. MATTIE ALLEN.

Mansfield, Ark.

Go to work at once to secure clubs for Living Water that your friends may have the paper free from now until January 1.

SUNDAY, OCTOBER 17.

A week's special meetings had been announced, and Sunday night, October 17, was the first of the series, and Kanda Mission was full to overflowing, many having to stand in the doorway. It was noticeable at the very beginning that God was working, and that He had sent conviction upon souls and had drawn them to the meeting. The Christians were glad in anticipation, and the songs were

inspiring and the testimonies effective—prayer had been made.

Before Brother Nakada began to preach he asked if there were any present who desired to be saved, and several hands went up. The sermon was short and unctious and went home to the hearts of the hearers, and when the altar call was made the rail filled up immediately, while others all over the room were dealt with personally, and altogether about thirty were being instructed, perhaps twenty of whom "got through."

The after-meeting scene reminded us of the altar services of some of the home-land camp-meetings, and how we did long to pick up the whole affair and plant it in the midst of the holiness people of the homelands and let them get a good look at the ripeness existing in Japan which awaits their buying up. It was truly a scene to make the angels rejoice, and we know that many a heart in Japan was made glad. Further reports will follow.

Yours in His glad service,

COWMAN AND KILBOURNE.

Tokyo, Japan.

Now is the time to get your subscription to Living Water free. See offer on page 16.

OUR MISSIONARY PARTY.

Our party of missionaries for South America and the West India Islands, to sail November 17, on the steamship Guiana, according to present plans will consist of the following: James M. Taylor, Missionary Evangelist, 807 Deery St., Knoxville, Tenn.; Mrs. James M. Taylor, Master Paul Milburn Taylor, Mrs. Rose Potter Crist, Robb P. Crist, Clarence M. Goodman, Mrs. Clarence M. Goodman, James A. Brownless, Mrs. James A. Brownless, Baby Brownless, Mrs. P. C. Babcock, Mr. A. N. Warner, Irene Blyden, Isabelle Sealey, J. R. Jameson, Mrs. J. R. Jameson, Susie Samsel. Two more are waiting on the Lord to learn His will about going.

The following is a list of places where, according to our present plans, we will do evangelistic work: St. Thomas, Danish West Indies, and three smaller islands lying near that port.

Saba, Dutch West Indies. St. Kitts, British West Indies, and three smaller islands lying near that port.

Dominica, British West Indies. Antigua, British West Indies. St. Lucia, British West Indies. Barbados, British West Indies. Grenada, British West Indies, and four of the Grenadine Islands.

Trinidad, British West Indies, and Tobago. Georgetown, New Amsterdam and Essequibo, British Guiana, South America.

Possibly Paramaribo, Dutch Guiana, South America.

Jamaica, British West Indies. Santo Domingo, Porto Rico.

All mail for the above party should be addressed to Bridgetown, Barbados, British West Indies, care of James M. Taylor, Evangelist. From this point it will be forwarded all winter.

Our friends will remember to put the foreign rate of postage, five cents, on all letters, otherwise they will cost us six cents additional.

In sending money buy Post Office Money Order on Knoxville, Tenn., post office, but mail to Bridgetown Barbados, British West Indies.

WILFORD, STRATTON'S CORNER.

Six years ago a tabernacle was built and a work definitely begun at Wilford or "Stratton's Corner," as the place was named. During these years the work has been carried on regularly and hundreds of people have been helped to a better life.

A need for organization has been felt for some time and to conserve the work and further the in-

terests of the Lord's kingdom, such an organization was perfected last week, October 23, 1909.

Deacons and Deaconesses were elected, Mrs. Stratton being called to the special care and general oversight of the work. This organization begins with a goodly number of members.

The following shows the object of and general rules governing the union:

We, who have signed our names below, do band ourselves together and organize as a body of Christians to be known as the Christian Union at Stratton's Corner.

We cordially invite Christians of all churches, and of no church to fellowship with us.

We cordially invite and welcome all unsaved people to come and feel at home among us.

In becoming a member of this union it need not conflict or sever your church relations, but is an interdenominational organization of Christian people for the purpose.

First—To feed the flock which is among you, and "build up believers in this most holy faith."

Second—To reach the unsaved and through the grace of God help them to a saving knowledge of Jesus Christ.

Third—To, further and strengthen the cause of Christ by teaching scriptural holiness, wrought out in the hearts of believers by the baptism of the Holy Ghost.

Fourth—to be co-workers with Him in sending the gospel to those who sit in darkness of heathendom.

The following is the doctrinal statement of the organization.

We believe in inspiration of the Scriptures; the trinity of the Godhead; the vicarious atonement of Jesus Christ; the future state of unending blessedness for the saved of unending conscious suffering for the lost.

We believe in repentance, regeneration, justification by faith in Christ, sanctification for believers obtainable in this life through faith in the blood of Christ and the personal indwelling of the Holy Spirit, the healing of the bodies of believers by Christ Jesus in answer to the prayer of faith, the premillennial coming of our Lord and Saviour Jesus Christ to reign as King upon the earth; the obligation of the great commission resting upon every believer, "Go ye into all the world and preach the gospel to every creature."

Upon this basis all individuals, societies, prayer circles, missions or churches wishing to co-operate are cordially invited to do so.

LEILA OWEN STRATTON.

Do not fail to read our liberal club rates and to take advantage of getting Living Water into the homes of your friends.

TO MEET AN URGENT DEMAND

We Have Gotten Out Five Neat, Attractive Tracts, at a very LOW PRICE, on the subject of

MISSIONS

Under the Following Titles:

SOME REASONS FOR MISSIONS. THE IRON BRACELET.

MISSIONARY FACTS AND FIGURES. INTERCESSORY FOREIGN MISSIONARIES THE HOLY SPIRIT THE PRIME FACTOR IN MISSIONS.

PRICE

Three Cents Each; 25c per Dozen; \$2.00 per 100, Postpaid. We will Assort Them as Desired.

PENTECOSTAL MISSION PUBLISHING COMPANY Nashville, Tenn.

# DEATHS

## DODSON.

Death has again visited the home of Mr. and Mrs. J. A. Dodson and has removed from the home circle their only living daughter, Miss Mattie. She was born June 8, 1878, made a profession of faith at the early age of eleven, joined the C. P. Church at Santa Fe, Tenn., lived a true, consistent life. In 1909 she consecrated her life and all to God receiving the baptism of the Holy Spirit in his sanctifying power. On November 5, 1909, she passed away to be with Jesus. She leaves an aged father and mother, three brothers and many relatives and friends to mourn their loss, but their loss is her eternal gain. It has never been our privilege to see a more patient, cheerful, sufferer, her disease being the white plague which is sweeping so many out into eternity. During her illness no one could be with her and doubt her faith in God. Her message to all her friends was to make peace with God, live right and meet her in heaven. While sick she called for the Christian people to hold a prayer service in her home. The writer conducted the service and asked her if she would like to speak. She made reference to the time when she had fully consecrated her life to God and when the glory of God came into her life, such as she had never felt before. She plead with the Christians to be faithful and true and asked the sinners that wanted to meet her in heaven to kneel, and as she turned her shining face from one to another, pleading with them to give their hearts and lives to Jesus, there was hardly a dry eye in the room, even the oldest sinners in the house were touched. Her funeral service was conducted by the writer in the C. P. Church at Santa Fe, and we laid her to rest in the Jones' Cemetery to await the hour when Jesus shall come and call for his own. We would say to the weeping loved ones not to think of Mattie as dead, but alive forevermore and with Jesus and the angels. She is gone and will be missed, but her influence will live on after her, and if we will be faithful and true we will meet her again.

S. W. MCGOWAN.

## AGENTS WANTED.

To handle Wall Mottoes, Books, Bibles, etc. Send a 2-cent stamp for catalogue and terms.

# CALENDARS

Calendars for 1910 on a velvet card 11½ x 7½ inches Floral design. The calendar has a selection of Scripture for every day in the year.



They are beautiful for the wall and will make a nice present for your friends. Send us your orders at once. Price 30 cts. 4 for \$1.00.

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Nashville, Tennessee

## The Practice of the Presence of God

"It is natural to recommend a book we value; for it adds to our own happiness when we communicate it to others;" therefore we recommend to our readers this little pamphlet, feeling sure it will enable them to live consciously closer to God. Price 5 Cents.

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NASHVILLE, TENN.

## THE LAST TIMES

BY J. A. SEISS.

A book treating of the future of our world, its institutions, and its population, as revealed in the Holy Scriptures: As we so rapidly draw near the "Last Times," a careful study of the prophecies should become of increasing interest.

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NASHVILLE, TENN.

## POST CARDS

In beautiful floral designs and landscape scenes, with SCRIPTURE TEXTS. Also Birthday, Christmas and New Year greetings.



Printed in colors. These are beautiful reminders to send to your friends. Four for 10c; 25c a dozen. Order of PENTECOSTAL MISSION PUB. CO., Nashville, Tenn.

## A FEW WORDS ABOUT

# BREAD OF LIFE SONGS

The success which has attended our two former books—Living Water, Songs and Living Water Songs No. 2—has encouraged us to hope that the new book that we have given to the public will meet with a favorable reception. After using this book in our own work we are convinced that it will prove even more popular than either of the former books.

From experience we have learned many things that go to make up a truly good book; and we have spared neither time, labor nor money to secure the best material possible.

Below we give a few advantages that we claim for this book:

### I. AUTHORS.

The list of authors comprises the following: C. Austin Miles, H. P. Danks, J. M. Kirk, Geo. S. Schuler, C. P. Jones, C. F. Weigle, I. G. Martin, S. Stillman Martin, Ira D. Sankey, J. M. Harris, Mrs. J. M. Harris, Mrs. C. H. Morris, Chas. H. Gabriel, Hubert P. Main, Arthur F. Ingler, J. B. Trowbridge, F. E. Rimacocz, L. E. Jones, W. J. Kirkpatrick, D. W. Milam, Will E. Thompson, and many others.

### II. NEW SONGS.

The first seventy-five numbers are all practically new compositions, selected from the most popular songs published and used within the past year. Among the number are such as: I've Pitched My Tent in Beulah, I'm Going There, I'm on the Sunny Side, No Night There, The Meeting in the Air, His Love is an Ocean, There'll be no Dark Valley, The Lot in Canaan, The Bridal Procession, The Old Account was

Settled, I'm Going Through, Walking in the King's Highway, I've Received an Invitation, I'm Glad I Am One of Them, He is a Friend of Mine, The Fight is On, Fire and the Holy Ghost, and others too numerous to mention.

### III. INVITATION AND ALTAR SONGS.

Most books are deficient in Invitation and Altar Songs. We claim this as one of the strongest features of the book. Beginning with number 76 and continuing successively to number 120, all the songs are either invitation or altar songs, including nearly all the old, popular favorites, with a number of new ones which we think good.

### IV. OLD SONGS AND HYMNS.

The last fifty numbers are old, familiar songs and hymns, all of which we have found very useful in our regular devotional meetings. The object in the selections for this book has been to cover, as nearly as possible, every kind of experience, and suit every kind of service.

### V. MUSIC WITH ALL SONGS.

Another strong feature of the book is that all the songs except four have the music in full.

### VI. GENERAL DESCRIPTION.

The book contains 169 songs. It is printed in both shaped and round notes, and bound in leatherette binding.

It has been compiled and edited by Mr. and Mrs. John T. Benson, the compilers of our other two books, and we bespeak for it your favorable attention.

Price 15c, or \$1.50 per dozen, postpaid. Send 15c for sample copy

Pentecostal Mission Publishing Co.  
NASHVILLE, TENN.

## LIVING WATER

## Sowing Down the Land of Darkness

J. T. BUTLER.

People who have been taught from infancy to mature years in Sunday Schools and Christian homes hardly know how to appreciate it.

I am made to appreciate more and more what God has done for me in giving me a cradle in a Christian home and in a land where the gospel has been preached for generations. This appreciation is increased when I find myself face to face with men, women and children who do not know the truth about the plan of salvation. There are thousands of people in this country who sincerely believe the lies of Romanism. They also believe that Protestants protest against God and all that is good. They think that we despise Mary the mother of Christ and all the saints, simply because we do not worship them and because the priests tell them that we do not believe in them. The problem that stares us in the face is: how can we convince them that we love the Lord and that they are wrong in their beliefs? There are many of them who do not want to hear a Protestant talk, and you could not pull them into one of our meetings.

Well, boys and girls down here are in many respects just like boys and girls at home. They like to read bad books and papers that are prohibited by good parents. You will understand that we are not publishing bad things, but they are called bad by the Romanists, and often the very prohibition that is put upon them will cause some to read them. As a matter of fact, there are thousands of people down here who are not very much Romanists, and they are glad to have something to put into the hands of their children to read.

We are now in the sixth year of the printing work, and have seen the issue grow from five hundred a month to eight thousand, and also a second paper is now in its second year. Of this we also send out eight thousand a month. We are sending out sixteen small Spanish papers each month free of cost to those who receive them. We can send out all that we print through the mails to any part of Central America free of postage charges. Think what a privilege to have all that we can print carried to any and all parts of Guatemala, Honduras, San Salvador, Nicaragua and Costa Rica! We have been laying this matter before our co-laborers for some time and, thank God, that many have responded to the needs. Bro. Richard S. Anderson, on account of health, went to the States in November of last year, and has been laying the needs of a larger printing outfit before some of the Lord's children. A goodly number have responded, and he writes me that he has about six hundred dollars in cash and pledges. He has bought a printing office outfit he says at a bargain, from some brethren who love the Lord and gave a big percent off to help us in this work. We are to pay seven hundred and fifty dollars for it, and it will take five or six hundred

more to pack it up and pay the freight on it to Coban, Guatemala.

Some months since I was writing about the matter of our printing work, and before long I received from Bro. J. M. Pike, editor of the *Way of Faith*, twenty-five dollars from a man in Tacoma, Wash. Somehow, I don't know just why, I formed the idea that it was from a prosperous merchant or farmer who had gone out to the new country and carried his religion along with him. I wrote to him thanking him for the gift and expressed the desire that God would bless him in body and business. A few weeks later I received a letter from him saying that he had forwarded another \$25 to Brother Pike for our printing work. I copy a part of his letter, which is as follows, and if your eyes don't fill with tears when you read it you can beat me on keeping them back.

"Dear Brother in Jesus: Your letter of March 4, 1909, from Coban, Guatemala, C. A. received in due time, in which you said Brother Pike had forwarded to you twenty-five dollars sent by me, also you wished I might prosper in soul, body and business. I can say I am growing in grace and the knowledge of our Lord and Saviour Jesus Christ, and there is sunshine in my soul, but I cannot say the same about my body or business. I have been out of business for nearly seventeen years (I am a mechanic) on account of an apoplectic attack and laceration, resulting in spinal sclerosis and locomotor ataxia which gradually grows worse all the time, but I praise and thank my Lord that I am as well as I am and that I am able to be up and around every day the larger part of the time.

"My only income is my pension for service in the civil war of 1861-65, which is inadequate—with no more chance for an increase—it will only procure the plain necessities of life. Some time ago I sold some lots I had earned while able to work, but all that is nearly gone now. I have seen some account of your labors in that region, in the *Way of Faith*, which we have taken for several years. It is one of the best papers we take. I am in my 72d year and by reason of my infirmities am too nervous to write with a pen. I hope this may reach you safely and that God's richest blessings may be upon your labors and upon yourself.

Yours in his name, L. C. KILLAM.  
714 S. 17th St., Tacoma, Wash."

When I get money like that it humiliates me and makes me feel my responsibility before my Maker, as a steward to whom he is intrusting sacred things. Not long since I received another letter from him, written September 18:

"Dear Brother in Jesus: Peace be unto you with God's richest blessings upon your work and may health and strength attend you and your family.

"Enclosed herewith find draft on New York for \$50 which I believe you must need about this time. This with what I will have

to pay out before this reaches you cleans up my worldly wealth for now. It is hard to tell if ever I will have any more as I am not able to earn anything. My pension is barely enough to provide us with the necessities of life, with no margin for contingencies. For many years I have been in a close place financially until last, nearly two years, and now I will be just as near the hole as possible and not fall in. . . . I am failing so fast that you may not hear from me again in this life, still I may drag along a few years yet, but I hope and expect to meet you in the life beyond the dark river.

"Your brother in the Lord,

"L. C. KILLAM."

I cannot tell you how I felt when I saw that fifty-dollar draft and read that letter, but I do know something, and it is this: That if a few more of God's children had the same interest in the work down here that Brother Killam has we would soon have a first-class printing outfit down here.

Brethren, we believe we should sow down the land and put tracts, papers, mottoes and calendars so plentiful that people will have to read them by force, like they do advertisements in the street cars at home. God has given His guarantee on his Word, and you will help us in this great work and if Lord Jesus carries we will see a great harvest from the sowing.

If you decide to send us an offering do not send it in registered letter, but get a New York draft, put it in your letter and send it on. Registered letters are spotted more easily, and it is almost impossible to trace them up when lost. God bless you and make you a blessing.

J. T. BUTLER.

Coban, Guatemala, C. A., Oct. 28, 1909.

## CATHOLICISM IN CENTRAL AMERICA.

I desire to correct an article which appeared in one of the leading Christian papers of October concerning the Roman Catholics. Every statement made in the article referred to is absolutely false, and reveals a superficial knowledge, or rather none at all, of the real teachings and practices of the Church of Rome. It is such articles as these, written by Christian people and published in Christian papers, that are cutting the life of missions in these Roman lands.

Instead of Roman Catholics being Christians, the truth is that the more faithful one is to the teachings and practices of the church of Rome the more sure is their eternal condemnation. There is nothing in her that indicates Christianity but the name of Jesus. As to His finished work on the cross for sinners, they are wholly ignorant, His work being fully covered up by their devotions to their idol named "Mary the Mother of God," and their thousand of idol saints. The destruction and burning of Bibles by order of the priests, instead of being an unusual thing and occurring only in remote places, on the contrary, is a very common thing in all these lands dominated by Rome.

They have reason in so doing. The Bible condemns her every practice and would cut off their continual stream of money were the Truth known. Ignorance is the strength and riches of this awful system.

It is true that the world has made progress since the Inquisition, but the spirit of the church of Rome has in no wise changed. The lives of the missionaries and native Christians in these lands are in constant peril, but for the fear of the powers that be. Their daily threatenings to burn and kill are evidences of her desire, did she have the power and courage. It is not so difficult to imagine that her cruelties may be again repeated in Europe and even in the United States, when you know that the same Jesuits and monks who have been such a menace to other nations, being driven out, at once take refuge and are protected in England and the United States. Their spirit is not changed in being driven out, but they only await their opportunity. There are no lands which need the gospel more than these dominated by that most bitter and relentless enemy of the cross of Christ, the Church of Rome. In these lands we see her, the wolf that she is, without any mask. You know her dressed in sheep's clothing; do not be deceived by her clothing. (Matt. 7:20.) At heart she is the same bitter enemy of all truth and righteousness. It is sad to think of so many of the Lord's servants being so blinded as to who are His real enemies. FRANK G. TOMS.

Missionary of the C. A. Mission.

Huehuetenango, Guatemala, C. A.

In Bread of Life Songs we have tried to make invitation and altar songs a strong feature, and we believe we have succeeded. Send 15 cents for a sample copy.

### FACTS ABOUT THE Literary and Bible Training School

Ninety-five students, from fifteen states, representing about ten denominations, were enrolled the past session.

The rates are exceedingly low for the advantages offered, and none need hesitate to apply on account of the cost.

The Bible and Literary work is so combined as to afford symmetrical training, and to provide the human equipment requisite for Christian workers.

The curriculum embraces more than thirty subjects including most of the branches belonging to a liberal education.

The students have a large amount of practical training in the way of personal work, open-air preaching, cottage meetings, tabernacle services, and other lines of Christian work.

Missions is given an important place in the course of study. Various fields, their needs and strategic points are to be carefully studied and the mission problem given the prominence which its vital importance demands.—Write for catalogues

J. O. M'CLURKAN.

Nashville, Tenn.



Lesson for November 28, 1909

#### PAUL ON SELF-DENIAL—WORLD'S TEMPERANCE LESSON.

Golden Text: "It is good neither to eat flesh nor drink wine, nor anything whereby thy brother stumbleth." (Rom. 14:21.)

As regards total abstinence, it is well to take heed to other things as well as liquor. Tobacco, morphine, opium, cocaine, and coca-cola are all contributing their share to injure the human race. Alcoholic liquors head the list, no doubt, in doing deadly work, but the others have their share also. Tobacco injures brain, heart, eyes and nerves. The following incident from the Sunday School Illustrator shows what cigarettes did for one boy: "One hundred playmates of sixteen-year-old Herbert Seacrest filed past his tier to-day and took a solemn pledge that they would never smoke another cigarette. Before Herbert died he whispered to his physician (his mother and father never knew what ailed him) that he wished he could live long enough to save a hundred cigarette fiends. At nine he was as healthy a boy as ever led a class or won a ball game. At sixteen one-half of his heart was so thoroughly diseased that it caused his death. His eyes were bloated, his nose swollen and his lips thin." Parents and teachers of boys, will you not make use of a fact like this to warn against "the deadly cigarette."

Verses 10-13 deal with the question of judging. Differences in opinion, in conscience and in practice are what give rise to judging others. The word "judge" here means to assume the place of a judge, to censure, to criticize or condemn. All this belongs of course to God alone. "The Lord shall judge His people (Heb. 12:23). Another use of the word "judge" is to form an opinion (Jno. 7:24); also to settle a point of difference (1 Cor. 6:2-4). These latter two are allowable—the first to the individual, the last to the church, or to some one appointed by the church. Those who undertake to set themselves up as individual judges usurp the place of the Lord. His is the judgment seat. To Him "every knee shall bow"—not to us. Our brother Christian, whether strong or weak, is to give account to the Lord just as ourselves. We are on the same level. Neither one occupies the judgment by rights. Some sit

there anyhow. Reader, are you on, or off, this judgment seat?

We all have to learn not to put our individual conscience on others. They may have more, or less, light than we. In the one case our conscience would cheat them of some of their liberty; in the other it would lead them to go contrary to their faith and this would be sin to them. The duty of each one is to avoid putting any stumbling block in anyone's path, be he strong or weak. In those days the strong were Gentile believers who had never been under the law of Moses and hence were not troubled on that line; the weak were Jewish believers who were not entirely free from legal bondage. (Matthew Henry.) The principle, however, still holds to-day for some, though having made more progress in God's truth, have more enlightened consciences than others and are therefore stronger.

Verse 14. Paul, though once a strict observer of the difference between clean and unclean meats, according to Moses' law, had learned from the Lord Jesus that this distinction was not applicable to the broader dispensation of the gospel, for He has pronounced all meats clean (Mark 7:19, R. V.). The true believer on Jesus Christ is no longer under obligation to observe the difference between clean and unclean meat. But to those who do not see this, the distinction still stands, and as they regard some meat as unclean to them (but not in itself) the meat is unclean and, according to their opinion, they do wrong to eat it (verse 20). He who disobeys his own convictions sins in his own eyes. Hence each one should walk according to his conviction as to what the Word tells him to be and do. At the same time, however, we should look trustfully to the Lord to give us any, and all, further instruction needed and then wisely pass it on to others.

Verses 15-20. The law of love is a higher law than that of personal liberty. Love "seeketh not her own, but another's, welfare. If we, by example, encourage a fellow-Christian to do what he thinks is wrong we cause him to overthrow "the work of God" (20) in him. He gives up his walk of faith and turns to sin. The value of our brother is seen in this—Christ died for him (15). This should make us careful. It is a serious matter to injure a brother, especially if it comes through a willful disregard of the law of love. Our good (that is, good thing, especially of this life, such as meat) which we, through faith, and knowledge are at liberty to enjoy, is not to be spoken about in an evil way if we can help it. The kingdom of God is not the good things of this life (meat and drink—verse 17) but righteousness, peace, and joy in the Spirit. Hence we are to follow after (or pursue) the latter rather than the former. To serve the Lord Jesus in matters even of food and drink is a thing that is acceptable (R. V. well pleasing) to God and appeals to men as well. The more we extend our services to Christ so as to take in all little details the more we give forth an impressive and effective testimony to the world.

Bright

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## LIVING WATER SONGS

### LIVING WATER SONGS No. 2

Price { 15 cents each } Postpaid  
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Special Terms to Evangelists and Agents.

### PENTECOSTAL MISSION PUB. CO.

Spiritual

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# OUR CLUB OFFER

## READ CAREFULLY

### Living Water at 50c in Clubs

Living Water is cheap at its regular price, one-dollar a year, but to increase its subscription list we wish to push a campaign from now until January 1, 1910. The object in publishing this paper is to do good; therefore in order to put it into several thousand new homes at once we make the following offer:

We will send LIVING WATER from now till January 1, 1911, to new subscribers, IN CLUBS OF FIVE OR MORE, for fifty cents to each.

### Let Every Friend Work

Do not delay, but send us these clubs right away that your friends may get the benefit of the extra time. As compensation to our friends who will get up the clubs we make the following offers:

1. Any one sending us a club of five new yearly subscriptions at fifty cents each, with cash, can have his own subscription renewed for one year for fifty cents cash, or either one of the following books, in cloth binding: "Chosen Vessels," "Wholly Sanctified," both by J. O. McClurkan; "Only a Scotch Laddie," by Mrs. M. M. Anderson; "A Pitcher of Cream; or, Lazarus," both by Bud Robinson; all postpaid.

2. For ten new subscribers at fifty cents each we will renew your subscription one year free, or will send you postpaid, any three of the above-mentioned books, or we will send you, postpaid, one of our

### Self-Pronouncing Teachers' Bibles

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