

# Living Water

For the Deepening of the Christian Life and the Evangelization of the World

J. O. McClurkan, Editor  
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## The Power of The Holy Spirit the Need of To Day

BY REV. J. H. JOWETT.

When the apostles received the power of the Holy Spirit what difference did it make on them? What kind of dynamic does the Holy Spirit bring to men? What change takes place in the lives of men to-day when they become companions of the Holy Spirit? What infirmities do they leave behind? What new equipment do they gain? I turn to the records of the apostles' lives and I put my inquiries there. What happened to these men? What kind of power did they receive when they had received the Holy Spirit?

First of all, then, I find an extraordinary power of spiritual apprehension. I know not how to express what I see. The apostles have a certain powerful feeling for God. They have a keen spiritual sense which discerns the realities of the unseen. It is as though their souls have developed latent feelers for the divine.

If we compare their dullness in the earlier days, before the Holy Spirit was received, with their alertness afterwards, we shall see that the difference is most marked. The Master Himself describes them as "slow of heart." Their perceptions are blunt. They are dull to catch the spiritual side of things. But now when we turn to the record in the Acts of the Apostles we find this powerful sense of the divine presence. It is as though a man has been sitting in a room with another man,

but was only dimly aware of his presence; and then there came to him a refinement of his senses, and he gained a perfect assurance and a vivid knowledge of the other's company. The spiritual senses of these men were awakened, and they became aware of the "all-aboutness" of God. They have an intimate power of correspondence with Him which makes the unseen Lord a most real and intimate friend. And along with this sense of the divine presence there is a refined apprehension of the divine will. Everywhere in the apostolic life there is a tender and refined correspondence with the mind of God. Everywhere communications are being made between the divine and human, and the human is strongly apprehending the divine. Sentences like these abound everywhere: "The angel of the Lord said unto me;" "The Spirit said to Philip, Go Near;" "And the Lord said to Ananias;"

"The Spirit said unto Peter." There is everywhere this suggestion of an intimate walk and an intimate knowledge of God's will. Is not this a power to be coveted, and a power to be desired? And it is a power given by the baptism of the Holy Spirit.

I look again at the lives of these apostles, and I find them distinguished by magnificent force of character. In the early days they were timid, pliable, unfaithful. In supreme crises they deserted their Master and fled. They were as reeds shaken by the wind. The wind that blew upon them from the haunts of desolation, the keen, perilous winds of persecution, made these disciples bend before their blast. The men were negative, hesitant, uncertain, altogether lacking in persistent force. But now the timid and fearful have become positive and affirmative. There

is nothing lax about them, nothing wavering, nothing yielding. Their characters have become strong, and steady, and effective. I say they have got force of character, and they have the two elements that are always found in forceful character: they have light and they have heat. They have light in the sense of clarity of purpose. Their outlook is not confused. Their aim is perfectly clear. If we watch them in the service of their Lord we find them never to be diverted from their track.



MT. GERIZIM, CAMP OF SAMARITANS ON THE DAY OF THE PASSOVER.

"This one thing I do." They have this primary element in a forceful character, the clarity of an undivided aim. And the second element in a forceful character is heat, the fire of a quenchless enthusiasm. And they certainly had this fire in glorious strength and abundance. The Acts of the Apostles is a burning book. There is no cold or luke-warm patch from end to end. The disciples had been baptized with fire, with the holy, glowing enthusiasm caught from the altar of God. They had this central fire, from which every other purpose and faculty in the life gets its strength. This fire in the apostles' soul was like a furnace fire in a great liner, which drives her through the tempests and through the envious and engulfing deep. Nothing could stop these men! Nothing could hinder their going! "We cannot but speak the things that we have seen and heard." "We

must obey God rather than man." This strong imperative rings throughout all their doings and all their speech. They have heat, and they have light, because they were baptized by the power of the Holy Ghost.

And I look again into the lives of these men who had been redeemed by the power of the Holy Ghost, and I find the *energies of a glorious optimism*. There is no more buoyant and exhilarating book in literature than the book of Acts. If we sit down and read it at a sitting, we shall feel something of the swift and hopeful pace of its movement. I do not know that in their earlier days we should have described the disciples as "children of light." They easily lost heart, and the cloudy days filled them with dismay. But now, after they have received the Holy Spirit, we find them facing a hostile world. They are face to face with obstructions, with persecutions, with threats of imprisonment and death. But nowhere do we find a desponding or a despairing note. Ever and everywhere they are optimists in spirit. And what is an optimist? He is the man who can scent the coming harvest when the snow is on the ground. He can "feel the days before him." He can live in the distant June in the dingy days of December. That is an optimist, a man who can believe in the best in the arrogant and aggressive presence of the worst. He can be imprisoned in the desolations of Patmos and yet can see "the Holy City, the New Jerusalem coming down out of heaven from God." He can look at the poor, wayward, sinful Samaritan woman, whose life is scorched like a blasted heat, and He can say, "The fields are ripe already unto harvest." And this power of optimism is always operative in the apostolic life. I find it in the springiness of their soul. You cannot hold them down in dull despair. "They laid their hands on apostles and put them in the common prison." And what happened after that? The morning after their release I read, "They entered into

the temple early in the morning and taught." And here is another part of the record: "When they had called the apostles, and had beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer for his sake." These men could not be held down. The spirit of optimism was ever dominant.

And with their springiness there was a marvellous spirit of joy. Theirs was not a dull buoyancy, but a radiant and a singing one. "And they raised persecution against Paul and Barnabas, and expelled them out of their coasts; and the disciples were filled with joy and the Holy Ghost!" "And at midnight Paul and Silas sang praises unto God!" Is not this the very spirit of power? These men had spiritual springiness, spiritual delight, because they had the spirit of Christian optimism.

Do we wonder, then, that men of this kind, so endowed, have the additional power of witnessing for the Lord Jesus Christ? They witness by the arresting magnetism of their own transfigured character. They witness by their clear and enlightened apprehension of the Gospel by which they have been redeemed. And they witness by the grip of their words, words which were vitalized by the indwelling Spirit of God. And we, too, shall receive a similar power when the Holy Spirit comes upon us. The same power is offered to us, to fit us for our condition, to equip us for our life. And what are the terms on which that power is received? They are these: that we are willing to offer our life for God, that the offer be made in all sincerity, made in simplicity, made in humble trust upon the Lord Jesus Christ. It means that we are willing to give up our sins, to lay down our pride. It means that we are willing to receive the Lord as our guest, and to allow Him to rule and to dominate our lives.—*Christian World, London.*

## Tested Faith

MRS. M. H. BROWN.

There never was a time when God's people were not tested. Everything, spiritually speaking that can be shaken, will be; for God must have a tried people. Even the world will not accept anything that has not been tested. The physician does not accept anything for surgical use that is not the best of steel, for it is to be used for a very particular purpose. People are more careful for the welfare of their bodies than their souls, and they are not willing to trust to uncertain things concerning it. God does not want us to be uncertain concerning our souls which he knows is so much more important and precious. He wants us to have our faith tested, and therefore permits many things to touch our lives that it may be so, for He knows that it is only the tested faith that will make overcomers, and it is the overcomers that will gain the crown of eternal life.

Now we know that it is not always very pleasant to the flesh, since our eyes are often holden from God's eternal purpose in us. The child doesn't know when parents exact certain things of it, that it is for its lasting and eternal good, it cannot see the end. So our heavenly Father sees best and wants our faith so strengthened in Him that we will believe; therefore stand the test and ask no questions; He wants to be purified, made white and tried that we may be fit occupants for the pure white city whose maker and builder is God and where nothing that defileth can enter. He gave his own Son that this might be made possible for us, but the flesh must be conquered and we must be separated unto Him. If there is anything in us that won't stand the white heat of the furnace of His eternal purpose for us, we must be willing to stand and say, "Lord have thy way concerning us;" we cannot afford

to miss heaven. When we are willing to say this He takes the filthy rags of our righteousness, sends us to the paper mill to be ground, boiled in lye, rinsed and rinsed, then put on the hot rollers and pressed to come out a beautiful snow white paper, a page that is fit for us to record our life work on before Him.

He knows what is best for us and His love will not permit us to be tempted above that which we are able to bear, but with every temptation make a way for our escape; but He knows we need the test and tells us that the trial of our own faith is more precious than gold. And sometime when we are presented to the Father by our Elder Brother faultless, with exceeding joy we shall understand how it was all for our good to have many times stepped into the furnace hardly realizing at the time that there was the form of the fourth always with us. We will never regret it a moment when the Father shows His purpose worked out in us. If there is any shrink in us let us earnestly seek for and find a

"Faith that will not shrink though  
Pressed by every foe,  
That will not tremble on the brink  
Of any earthly woe.

That will not murmur or complain,  
Beneath the chastening rod;  
But in the hour of grief and pain  
Will lean upon its God.

A faith that keeps the narrow way  
Till life's last hour is fled,  
And with a pure and heavenly ray  
Illumes a dying bed."

—Sel.



## The Coming of the Lord

D. Y. SCHULTZ.

### IV. PHASES OF HIS COMING.

There is only one second coming, not two; but the one coming has two stages or phases. The Lord's ready ones hearing the trumpet call will rise to meet Him in the air while He is on His way returning to the earth. This constitutes the first phase called the Rapture. Then, after a brief interval, the raptured ones will accompany Him the rest of the way when He will appear on the earth in the sight of every eye. This second and last phase is called the Revelation.

If a passage of Scripture bearing on the rapture is applied to the revelation, or vice versa, great confusion is likely to result, for the two are decidedly distinct and different. For example, if the judgments upon the world at the revelation are applied to those prepared for the rapture, fear and dread must take the place of love and confidence. By reason of such confusion of Scripture many dear children of God do not and can not love and long for His appearing. All they need is clear light on the subject.

Make a diagram. Draw a horizontal line at the beginning of which place tie a cross. To the right of the cross put a perpendicular line to indicate the ascension of Jesus. From the top of this line draw another line to the right parallel with the first one drawn. At the end of these two lines put an inverted Y. Let the center of the letter indicate the place "in the air" where His own will meet their coming Lord. The first arm of the letter represents the rapture, and the second the revelation, and the space between, the time of Daniel's 70th week, including the great tribulation.



PALM SUNDAY—CHURCH OF THE HOLY SEPULCHER.

pha." It means an uncovering, a bringing to light of what was hidden, a display, a shining forth.

Another word should be mentioned. It is Parousia, literally meaning a "being near or around" and denoting the "presence of the Lord." It is nearly always translated "coming" and may also denote the rapture stage so far as believers are concerned (Matt. 24:3, 27; I Cor. 15:23; I Thess. 4:15; Jas. 5:7; II Pet. 1:16; I John 2:28).

This revelation is two-fold, according to Col. 3:4: First, of Him, for "Christ . . . shall appear;" and Second, of His own, for "ye also shall appear with Him in glory."

### III. Distinction between the Rapture and the Revelation.

In this section let I stand for the rapture and II for the revelation. There is a distinction as to

#### THE TIME.

- I. Before the great tribulation (I Thess. 1:10; 5:9, 10).
- II. After the great tribulation (II Thess. 2:7, 8).

#### THE SAINTS.

- I. A going of saints (I Thess. 4:17).
- II. A coming of saints (Jude 14; I Thess. 3:13).

I. The Lord coming for them.

II. The Lord coming with them.

#### THE LORD'S ELECT.

I. Jesus comes to receive His own (John 14:3), the church, God's spiritual elect for the heavens.

II. Jesus comes to be received of His own (Isa. 25:9; cf. Jno. 1:11) Israel, God's earthly elect for the earth realm.

#### THE PLACE.

I. "In the air" (I Thess. 4:17). Israel's anti-Christ will afterward appear (John 5:43).

II. At Jerusalem (Zech. 14:4), the making known of Israel's true Messiah.

#### THE NATURE.

I. Secret (Matt. 24:36-44; II Pet. 3:10; I Thess. 5:2-4), as a thief in the night.

II. Open (Rev. 1:7; Matt. 24:26-27), when every eye shall see Him.

#### THE SIN QUESTION.

I. "Without sin" (Heb. 9:28; I Thess. 5:9; Rev. 19:1-10) for the blood washed.

II. To punish sin (Jude 15; I Thess. 1:7-9; Isa. 63:1-6; Rev. 19:11-21).

#### THE CHRIST.

I. The "bridegroom" (Matt. 25:1-13) coming to receive the bride.

II. The King" (Matt. 25:31-46) to rule over Israel and through Israel over the nations.

I. As "The morning star" (Rev. 22:16; II Pet. 1:19, day stars) betokening the near approach of day.

II. As "the sun of righteousness" (Mal. 4:2) dispelling all darkness of the night of sin.

#### SATAN.

I. He will be "let loose" (II Thess. 2:7; Rev. 12:9-12).

#### I. The Rapture.

The word means to be caught away. It is so used in I Thess. 4:17. We shall be "caught up" to meet the Lord. Gen. 5:24 gives us the example of Enoch, who was not for "God took him." So "Elijah went up by a whirlwind into heaven" (II Ki. 2:11, 12). After dealing with the Ethiopian eunuch Philip was "caught away" by the Spirit of the Lord (Acts 8:39). In Luke 17:24-36 we read of the one being "taken" and the other left. As to his spirit Paul was "caught up" according to II Cor. 12:24, and in Rev. 12:5 we see the man-child "caught up" to God.

#### II. The Revelation.

The word which is translated "revelation" (Rev. 1:1; I. Pet. 1:13) is also variously translated "appearing" (I Pet. 1:7), "manifested" (Rom. 8:19), "coming" (I Cor. 1:7), and from it we get the word "apocalypse," the direct opposite of "apocry-

This will be in addition to his present liberty of going about as a roaring lion, up and down the earth.

II. He will be "bound" (Rev. 20:12) and imprisoned for a millennium.

#### JUDGMENTS.

I. The judgment of the believer's works will take place (I Cor. 3:12-15; II Cor. 5:10), for rewards.

#### IV. *The Rapture Comes Before the Tribulation.*

1. The true church is promised escape. In Luke 21:36 our Lord made watching and praying a condition of being "accounted worthy to escape all these things that shall come to pass," and by "these things" are meant such as are mentioned in the context: deception, wars, earthquakes, famine, pestilence, fearful sights, great signs—in other words, all that goes to make of the day of vengeance the time of the tribulation the great.

And to make the point still more definite and conclusive, He does not merely say, they shall escape, perhaps somewhere on the earth, but He adds, "And to stand before the Son of man."

In Rev. 3:10 a clear promise is given to the church at Philadelphia, which church is to continue through to the end and run parallel with the last one, the Laodicean church. "The hour of temptation which shall come upon all the world," must be the tribulation period, and He says to such as are faithful, "I will also keep thee from the hour of temptation." And He that utters the promise then says, "Behold, I come quickly."

2. Christ provided a way of escape. Jesus "delivered us from the wrath to come" (I Thess. 1:10). Therefore, Paul, in the fifth chapter of the same book and the ninth verse, says that God hath not appointed us unto wrath (the great tribulation) but to obtain salvation (the rapture). How? We are told in the same connection, that it is by our Lord Jesus Christ. What did He do to make it possible? And the answer is found in the same place: "He died for us," so that whether "we wake or sleep," when He comes, we should live together with Him, and not go through the day of vengeance and be with the anti-Christ and the false prophet on the earth.

Then, too, the church will not be judged with the world. Judgment must begin at the house of God and she is being judged, chastened, now (I Pet. 4:17). Not until God gets through with the church will He take up the judgment of the world, and

when once He judges the world, He will have finished with the church.

3. The church will with Christ administer the tribulation judgments and for this reason she must be removed from the earth beforehand and be present with Him. The church period closes with the end of the third chapter of Revelation and the true followers of the Lamb are seen entering the open door of heaven in the beginning of the fourth chapter. In this and the next chapter they are enthroned with Christ. Everything being in readiness, the real judgments are let loose on the earth (ch. 6). These proceed from the throne in connection with the four living creatures from the throne. Then in chapter 8 the trumpet judgments, also under direction from the throne, are heralded forth, and in chapter 16 the wraths vials are poured out. All these proceed from the throne, the saints will accompany the Lord in finally treading Satan under foot, judging and conquering his kingdom. They are the body of which He is the head. Both belong and work together. All this work is but a part of the purpose for which they are being trained.

4. The seventy weeks of Daniel are exclusively Jewish. Sixty-nine of them were fulfilled, leading up to the crucifixion of Christ. The rejection of the despised Nazarene by Israel led to the coming in of the Gentile church. A cessation of time reckoning resulted and the seventieth week will not begin until "the fulness of the Gentiles" will have come in, in other words, the completion and rapture of the Lord's spiritual people.

Then will the seventieth week enter into fulfillment. It will be Jewish, not church time. There will be at least seven years between the two phases above mentioned, the last half of which, three and one-half years, immediately prior to the Revelation, will constitute the time of the tribulation the great (Dan. 9:24-27).

God will not have the church of this age and Israel of the next to deal with at the same time. His spiritual elect for the heavens will be taken up before God will betake Himself to restore His earthly elect Israel.

The coming of the Lord for His own being pre-tribulation. We should place nothing whatever between the present time and His coming, but be in constant readiness and look for His at any moment, in keeping with His announcement, "Behold, I come quickly."

## "All Prayer"

"I will therefore that men pray everywhere." (I Tim. ii. 8).

"All prayer . . ." (Ephes. vi. 18).

"Pray without ceasing." (I Thess. v. 17).

True prevailing prayer is the action of the Holy Spirit upon our spirit, in an inner consciousness expressed in thought and language; and it is the understanding of this action, that enables the spiritual man to put into practice the Pauline exhortation to pray everywhere, with all prayer, and at all times.

Just as the mind expresses itself with ease on an understood subject, so also prayer, if it were cultivated to a considerable degree, can be so understood and mastered, that it is a comparatively easy task to "pray without ceasing," and we should have an equipment such as would greatly enrich our own lives, and those of others.

PRAYER IN ITS ESSENCE, consists of the co-operation of the spirit with God, the consciousness of need, and the continual attitude of will and mind, which almost involuntarily, like breathing, brings the need of the Source of all supply. The reason

that men pray so rarely, and so ineffectually, is, that they are largely unconscious of their own need, the need of others, and the church and the world's urgent need; and heavy burdens, and strenuous conflict has too often driven them to *work*, and not to prayer.

"PRAY WITHOUT CEASING," for there lies a danger of not praying to the end. Our Lord lays it down that men should always pray and *not faint* (Luke xviii. 1), and by His parable of the woman, and the unjust judge, contrasts fainting and perseverance, and the cessation of prayer through fainting. Fainting which leads to unconsciousness of the operations of the Spirit of God on the human spirit, and thus hinders the reaching of the desired goal through co-operation with God.

How is it possible for a man to exercise this service without ceasing? By observation it will be discovered that the brain is full of activity during the waking moments, and often a very large proportion of this brain energy is wasted upon matter which is productive of no good; a revolving of the mill-stones, but with



## The Church Federation VS. THE CHURCH OF CHRIST.

REV. D. O. TUSSING.

We are taught in the Word of God that there will be a church somewhere that will be "a unit and without spot or blemish." (Eph. 5:25, 26; I Cor. 12:12, 13; Matt. 16:18). Where can such a church be found? It cannot be found in the world's governments, for the mighty kingdoms and empires have arisen, waned and fell, and nothing but a slight sketch of history and ashes enough to mark the place is left to indicate that such have been. Mohammedanism, Buddhism, Confusionism and Roman Catholicism with their pagan orgies are compelled to say: Such a church is not found with them. Neither can any denomination of the orthodox churches say: We are "the church which is a unit without spot or blemish." Truly there will be such a church. But, where and how shall such a church be built? To build such a church two mighty forces are now marshalling their hosts: The world's power and the true church of the Lord Jesus Christ. The world force purposes to give an organization or a church which will be composed of the federation of the mighty denomination in confederation with the world's governments. The creed of this church government will acknowledge the fatherhood of God; and the brotherhood of all men; one religious creed and one constitutional government of the entire world.

That there will be such a union is no question in my mind. The mighty conventions which have been and with others projected, have given this movement great proportions and that not only in the church, but also in the political circles; and in the future such a confederation will be consummated. We will hear what some of the denominations say concerning such a union. The Roman Catholic Church says about a call in an address recently delivered by Cardinal Gibbons, in reply to the reply to invitation issued by the Episcopalians to other religious bodies to meet them in a conference looking to closer union, the Catholic magnet said: "The union could come only by the general acceptance of the Roman pontiff as the head of the united church." This is the right the Roman Catholic always has and now claims, that of being head of all ecclesiasticism and even the world's governments. The trouble now is that the creed of the Roman Catholic Church will not be accepted by other religious bodies. Neither will the Roman Church accept the creeds of the other religious bodies. So there must be a new creed built out of which creed everything that offends must be left out. In the *Christian Standard* of February 4, 1911, in a lecture entitled "Christian's Union Illustrated," by W. H. Book, is given a creed which he calls the original Apostolic creed as follows: "One God and father; one Lord; one faith; one spirit; one baptism; one hope; one body." Surely this is a fine creed and makes a commendable appearance. But the name of Jesus Christ is left out of this seven-headed creed. I do not think our brother left the name of Jesus out on purpose. Nevertheless, the name of Jesus Christ is what offends and causes men to stumble. The name of Jesus will be left out of the confederation creed. He defines the one baptism as being immersion by water. The one baptism is the baptism of the Holy Ghost. (Matt. 3:16).

The world's creed will be built on the Fatherhood of God and the brotherhood of all men, the one religious creed. And

one constitutional government which, in my mind, will mean God and no devil; the anti-Christ and no Christ; a religion and no salvation. The image of the beast and no Holy Spirit; the mark of the beast and no Christianity; a heaven and no hell; and an earthly government instead of God's government.

This church creed and world government will be brought forth by the union of the church and the state, (Rev. 13:11). This mighty world and church force will have supremacy under the rule of the Anti-Christ during the forty-two months, the time of the tribulation after the rapture of the midnight saints. (Matt. 25:6). The name of This is mystery Babylon, the mother of harlots and abomination of the earth. (Rev. 17:5).

The Christian Church in unity. It is composed of the Christians of all denominations, peoples, nations and tongues under heaven who have been born again. This being born again brings us into the church and into the saving knowledge of our God. And "God's spirit bears witness with our spirits that we are the children of God." And "we know we have passed from death unto life because we love the brethren." This is the first and essential step toward the unity of the body of Christ. Nevertheless, the born again are under the tutorage of instructors who themselves often need to be taught. Thus the babes are often hindered on their onward progress to perfect Christianity. Another onward step toward the unity of the body is that condition of being entirely sanctified, which is "the maturity of grace and participation of divine nature which excludes all original sin from the heart and fills it with perfect love to God and man." "The destruction of the body of sin," or the condition of salvation which enables the born again to retain their standing with God. It is salvation made easy. Sanctification is an essential step to be taken that each individual may be prepared to be merged into the final unity of the body of Christ's. The body of Christ comes to its final perfected unity, by the born again and sanctified being baptized into one body for the spirit. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles; whether we be bond or free; and have been all made to drink into one Spirit." (I Cor. 12:13). And he gave some Apostles and some evangelist and some pastors and teachers for the perfecting of the saints, for the working of the ministry, for the edifying of the body of Christ, till we all come into the unity of faith and of the knowledge, of the Son of God unto a perfect man unto the measure of the fullness of Christ." (Eph. 4:11-14; 4:16).

Findlay, O.

### A CONFESSION.

I AM the greatest criminal in history.

I HAVE killed more men than have fallen in all the wars of the world.

I HAVE turned more men into brutes.

I HAVE made millions of homes unhappy.

I HAVE transformed many ambitious youths into hopeless parasites.

I MAKE smooth the downward path for countless millions.

I DESTROY the weak and weaken the strong.

I MAKE the wise man a fool and trample the fool into his folly.

I ENSNARE the innocent.

THE abandoned wife knows me; the hungry children know me; the parents, whose child has bowed their grey heads in sorrow, know me.

I HAVE ruined millions and shall ruin millions more.

I AM ALCOHOL.

# LIVING WATER

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ONE DOLLAR A YEAR IN ADVANCE



## BE STRONG.

Be strong in the Lord. (Eph. 6:10). Ah, here is the secret. We all cannot have social, political, or intellectual power, but we can have spiritual strength, and that is infinitely beyond all other. Put the emphasis on *be*—strong in the Lord. It is an active state. We are to lay hold on His strength—not to sit passive, but to appropriate it for ourselves. All the strength we need is in Him. "He giveth to the faint, and to them that have no might He increaseth strength." (Isa. 40:29). Are you feeble? Are you fearful? Are you discouraged? Lay hold on His strength. "Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will form the church, and to shake the world. Their differences in doctrinal statements are largely matters of terminology. Forward! march! to evangelize the world.

## THE LOVELINESS OF JESUS.

"I went to St. Andrew's Church and there saw a little fair man and he showed me the loveliness of Christ." So wrote a gentleman two and one-half centuries ago after hearing the saintly Rutherford preach. The letters of this holy man are classics. The most of what was written in his day is long since forgotten but the words that breathe and thoughts that burn of this fervent hearted preacher will never be forgotten. Why? Because of the extraordinary love and devotion to Christ which they contain. They are so fragrant with the aroma of Heaven. So ardent and longing in their yearning for the coming of Christ. Creeds are helpful but the strength of Christianity is in its Christ. His wonderful personality overshadows all else. "If I be lifted up I will draw all men unto me." "Unto him shall the gathering of the people be." All truly devout souls have extolled the loveliness of Jesus. He's the drawing power of the Church.

Jesus I love thy charming name,  
'Tis music to mine ear;  
Fain would I sound it out so loud,  
That Heaven and Earth might hear.

This passionate devotion to Christ is the need of the Church. Many love Him a little, but few love Him enough. An artist painted the picture of the crucifixion and then called a friend in to look at it. The artist stepped behind a curtain to study the effect on her as she gazed upon the picture. As the tears ran down her face she said, "You must love Him to paint Him like

that." He was touched by this impressive remark and replied, "I hope I do, but as I love Him more I shall paint Him better." So it is with us. The better we know Him the better we will love Him and the more He will reveal Himself to us.

## PRAYING FOR MISSIONS.

There's one feature of missionary service in which we can all invest largely. We refer to the ministry of prayer. None of us are so poor or unknown but what we can make ourselves felt around the globe in intercession.

How much is lost for want of vision. People have never put themselves in such an attitude toward God and the field that they have really *looked* upon the field. They have never *seen* it. Consequently they have never had the depths of their spirits stirred in behalf of these needy multitudes. There will be only a little prayer when there is little interest. Hence the feebleness of the prayer life of so many. A man was standing idly by watching the rescuers dig out some entangled miners when someone exclaimed to him, "Your brother is down there." Instantly he threw aside his coat and seized a pick and went to digging, all because there was some one in the wreck in whom he was specially interested. Just as soon as we discover that our brother is buried in heathen darkness we will go to work and rescue him. People pray for what they are deeply concerned about.

It's a blessed thought that we can traverse all mission lands with prayer. There's no station so far away, no missionary so weak but what they can be strengthened by our prayers. There's no spot so dark but what prayer can flash the light on it. There are no hearts so hard but what the hammer of prayer may break them to pieces. And there are no difficulties so great but what prayer may surmount them.

Do we pray for the missionaries; for the reclaiming of any that may be backslidden; for the healing of the sick; for the empowering and thrusting forth of those at the front? Do you pray for the native Christians? They are not saved from the effects of ages of heathenism in a day. It takes long, patient, deeply-spiritual work to build up a strong native church. Pray much for them. Do you pray for the mighty work of the Spirit in brooding over the heathen world and separating them therefrom unto Christ? Miracles are wrought by prayer. What a wondrous quickening would come to the church abroad if we of the homeland labored fervently for them in prayer.

Keeping the prayer watch faithfully guarantees a generous financial response, for as rains follow water courses so the giving of money does the desire of the heart. The best way to get money for missions is to get the church right with God and filled with the Spirit. Then the quickened vision will mean largeness of desire and the fervent spirit will mean largeness of effort. The missionary treasures will overflow just in proportion to the extent to which the church enjoys the fullness of the Spirit.

We need a vast army of earnest souls who will get under the world with their prayers and carry it bleeding and torn as it is to the feet of Jesus. People who will daily watch with Jesus counting not their lives dear unto themselves but gladly spending and being spent to bring these lost ones home to God.

## BE ON THE ALERT.

The whiskey politicians of Tennessee are evidently planning to make an effort for the repeal of the state-wide prohibition law by the next legislature. Those who believe in the abolition of the saloon need to watch as well as pray. The "get together" scheme of the politicians which has recently been so loudly pro-

claimed should make no appeal to prohibitionists. What have we to expect if we put our necks into their halter? What have we to promise ourselves if we go to the poles and vote for men whose platform has not yet been written. Many of the best men in the State will not have anything to do with such a primary and it behooves us all to keep out of it. There can be no political harmony between state-widers and the saloonists. There has been little if any honest effort to enforce the law in Memphis or Nashville, but on the other hand there seems to be a determined purpose to not enforce it and to so degrade it that the people will lose faith in its practicability and ask for its repeal, but no backward step should be taken. The whiskey trust with its political allies never dies easy. It is a fight to a finish. It is no time to be talking combine. The war is on. Let every man who believes in the right keep his eyes open and steer clear of all scheming politicians. Those who would barter the sacred trust imposed upon them by the people for political gain are unworthy of any position of honor and the sooner they can be deposed the better. Shame on us when whiskey subsidized officials will stand around our courthouses and whine that the lawless saloon cannot be suppressed. "The wish is the father of the thought." They are in league with the nefarious business and the sooner the people stop listening to all such falsehoods the better for good government. Vote for no man who will not pledge himself to stand by the prohibition law and also to use his influence to pass such legislation as will be necessary to make it possible to enforce the law in cities dominated by the whiskey trust. The issue is a very grave one. If the brewers and rum sellers can stop the prohibition wave, yea in fact turn back in this fair state of ours they will have it proclaimed from one end of the earth to the other that prohibition was tried and proved a failure in Tennessee when the truth is it has never been tried, for those who are sworn to enforce the law have either secretly or openly repudiated it and lined up with the criminal classes for the protection of crime.

There is no compromise ground. It is absurd to talk about not being able to enforce laws in our city. The great State of Tennessee should rise up in the strength of her citizenship and forever silence all such anarchical talk. The rank and file of our citizenship has not yet sold out to the whiskey trust. Let all who love the truth fall in line, close up the ranks and march triumphantly onward until law is again enthroned in our fair State and the accursed saloon driven from her borders.



#### HEAVEN'S SOUNDING BOARD.

The Central Advocate quotes from a sermon preached by Bishop Vincent on "conscience," as follows:

"Conscience is heaven's sounding board in the soul, he said; the hidden power by which the soul judges itself. Conscience is the most uncomfortable of friends—nearer than one's blunt neighbor, nearer than the plain-spoken wife, nearer than the child with unbridled tongue.

"Don't keep it for the sanctified Sabbath. It is something to be used in the market place, the voting booth, the shop, and in the street, quite as much as in the parlor. To true men all that is secular is sacred.

"An alert conscience is the most uncomfortable friend of all. Nevertheless it is a valuable one. An enlightened conscience is a safe guide. Like the good friend who through the snowdrifts nudges you and pinches you to keep you awake in the mountain pass, it preserves you from the sleep of death; it provokes you, stings you, enrages you, but saves you."

Believing a thing to be so does not make it so. The civil law excuses no man on the ground of ignorance. It would not be safe to say that conscience is always a correct guide, but if we avail ourselves of every opportunity for the enlightening of the conscience and walk in the quickening processes of the Spirit we are on safe ground. Every man who determines to do the very best that he can know will, we believe, find the pathway that shines brighter and brighter unto the perfect day.

#### HIGHER CRITICAL METHODS.

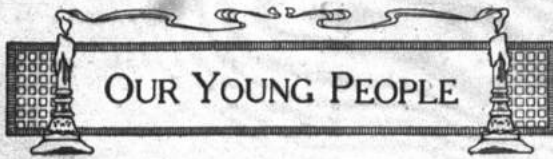
From the *Alliance Weekly* we quote the following:

"The most interesting morning of the Ecumenical Methodist Conference developed the fact that every one of the delegates of Methodism from every corner of the globe, as they have come, are believers in and champions of the higher critical methods as applied to the study of the Bible. Dr. Carman struck the one straightforward protest against it, though one or two others followed his lead, giving qualified opposition to the new movement.

"One of the more striking phases of the Ecumenical Conference now gathered here is that in all the speeches made by the most powerful preachers of Methodism from all parts of the world there seemed to be an instance that Methodism is in the process of losing something; that its growth to wealth and power, and splendid institutional advantages for carrying on the work to which the church has pledged itself has been followed by a weakening of the spiritual life, or at least a tendency to place less stress than did the early Methodists on the white heat of the spirit. Another striking thing is that whoever speaks, and whatever branch of Methodism he represents, it develops from what he says that the same thing is being felt everywhere in the world among Methodists, and that all are being confronted by somewhat the same intellectual problems in varying degrees."

This large gathering of Methodists from all parts of the world was perhaps the most representative body to be found in all the councils of Methodism. It is painful, indeed, to see the worldward drift of this once intensely evangelical church. We are told that many of the Bishops belong to such secret orders as Masonry, and it is no longer a secret that the skeptical methods of the higher critics are meeting with widespread favor. The Methodist Church was born in a revival, and in its primitive days stood for a fervent spirit. They took no part in the cold speculation and world-drift of the day, but, alas! what a change has been wrought. Vanderbilt University for years has been using some of the best-known higher critics for lecturers. Here at the headquarters of this historic church pronounced higher critics find a hearty welcome. Among the most notable visitors was Lyman Abbott a few days since. While it is not in our heart to speak unkindly of this aged man, he has stood before the church as an exponent of the new theology; and while there was much that he said which was truth, blessed truth, yet take the work as a whole and we are compelled to say that as we understand it, he challenged some of the very foundation principles of Christianity. But, so far as we could see, his message was received, in the main, gladly.

Are we not living in the perilous days mentioned in the Scriptures, when every kind of error will find a resting place in the church? These words are not penned in a censorious spirit, but out of a pained heart. It looks as if the coming of the Lord is the only solution of the difficulty.



Address all communications for this department to Mrs. John T. Benson, Eastland Avenue, Nashville, Tennessee. Letters will not be published unless written on ONE SIDE of the sheet only

*Dear Cousin Eva:* I have been a reader of *Living Water* for three years. It is among the most dear and most welcome visitors. I certainly do love this dear paper. I have got so much good out of it and I would be lost without it. It is all I can do to wait from one week to another to get it. I am sending one dollar. I am 61 years old the 28th of July. I will send one dollar for good measure. I want you to use this in some way that it will help some poor soul. I want each one of the *Living Water* family to pray for me. I hope that we all shall meet in yonder city bright and fair. Best wishes to you all,  
Carmi, Ill. MRS. LOU McCULLOUGH.

We enjoy the letters written by these cousins who have had many years of experience in fighting life's battles and are nearing the other shore. May our Father's presence be theirs, and may they have such faith in His promises, that they will look forward with joy to the time when they shall go to be with Him forever, in the Beautiful Home which His love has prepared for us.

*Dear Cousin Eva:* Here we come with our birthday dues. It has been one year since we joined this happy band. I have read the Testament through since I wrote to you. I am eleven years old the ninth of December. Little sister is three the 29th of March. I have no pets except little sister and a colt. Sister has blue eyes, golden hair and fair complexion. She can sing almost like an angel. I am going to school. I am in the third grade. My teachers name is Miss Eunice Applewhite. You will find enclosed 15 cents—eleven for me and four for little sister. I picked cotton for mine and papa gave sister's to her.  
So good-by to all the little cousins,

ROY AND BENIVA MATHIS.

I wonder how many of the older cousins read the New Testament through last year. As there are 260 chapters, it is necessary to read only about two-thirds of a chapter each day to do this. Suppose our little cousins do this for the coming year; and we larger ones may read the entire Bible through if we read three chapters every day and five on Sunday. A good way is to read one from the New Testament and two from the Old each day. If, after reading a chapter, we ask ourselves what we have learned from it, we shall avoid the mistake of reading merely to get through. Let us bear in mind that we are reading a message sent us by our Heavenly Father, that we may try to live by its teachings, for we are told that we shall be judged by the things written in its pages.

#### FROM SISTER GALLOWAY.

I am sure you will be glad to know about our girls school; of how, through much difficulty and trials known only to China, is now a reality; and for the past year 1911 we have had thirty girls from the villages around us as students. Think of it, half of those we had been unable to get into church to stay running out like wild things, but now coming daily to school, have to obey the school laws. Oh, what a change in those girls! They come into church each Sunday orderly and take their seats and listen to the gospel, and every day study Christian books that tell of our God and our Saviour Jesus Christ, opening and closing school with reading of the Bible, prayer and singing. These

girls (all but seven) come from heathen homes. What a privilege to sow the good seed in these young hearts, praying the Holy Spirit to lead them to become true Christians. It took three years of difficulties to be overcome before we realized the answer to our prayers for this school. I should so like you to be able to see the picture of our girls school with myself in the centre of the group, but am afraid it will cost too much to put it in the *Living Water*. If not in, I trust the word picture of our girls in their school studying will touch your hearts. The nights of prayer that it be accomplished and the giving up of the only piece of land for a vegetable garden, such as beans, peas, tomatoes, beets, radishes, such as you have every day, but cannot be bought in Chik Hom or the country around us, as our chapel and schools are in the interior, not on the coast cities, but away from everything foreign. That garden land had to be given up to build our girls school house on. And dear friends, we were short of money so could not build it two stories, only one ground floor. I am in the United States on furlough and in hopes of raising money so as to make it two stories high, the second story for bed rooms for those that come a long way off. We could have taken in more girls if we had had room enough to sleep them in. Think of the privilege of gathering in these girls and teaching them the way of life. What would it mean if your girls had no one to tell them of the Heavenly Father, of Jesus their Saviour, or the Holy Ghost our Comforter, and living in the darkness of heathenism under the power of Satan. Who will contribute that the school building may be made two stories. And who will help hold the ropes while we are working, by taking the support of the girls school teacher which is \$5.00 gold a month? Who will count it a privilege to take the teacher's support? May the Holy Spirit touch hearts to help us. Think of it you mothers, the last letter from our native pastor told of a seventeen-year-old girl who had been married just one year hanging herself without hope and without God, going into eternal darkness. If their life is unhappy, and they know not God, they hang or drown themselves. This makes five young women who have hanged themselves since I went out there and two more that tried to drown themselves in the little river, but were rescued. So what a blessing if we can get hold of these young lives and plant the seeds of eternal life in their young hearts, what a difference their lives will be. We are hoping and praying that the new Government will mean brighter days for China. It may be the dawn of a new China in which these young girls and boys will take a part. I was glad to read that Dr. Sun Yat Sen, the new Chinese President is a Christian known by men in England and America, who speak highly of him. Pray for China. We believe there will be opportunity such as never before to preach the unsearchable riches of the kingdom of Christ. I hope (D. V.) to return next September and am longing for the day to come to return. The boys and girls school and chapel services are going on as usual, the last report last week was 100 at Sunday service. These things have been accomplished by much sacrifice that you in the homeland know nothing of. I have no nice home like you dear readers have in the homeland comforts on every side, pictures, carpets, furniture, electric lights, telephone, water in your houses, just by turning on, yes a hundred and one conveniences that I know nothing of. Oh, how I think if you could realize how much I have to do without, some few luxuries would be laid aside that God's work should not suffer. The Lord bless you is my prayer. My address now is while on furlough, Mrs. A. GALLOWAY, care of Mrs. R. C. Williams, Ninth St. and Campus Ave., Upland, Cal., U. S. A.

We are sure all of you are interested in this letter from Sister Galloway. How much it has meant for her to be faithful in work and prayer these years. What a blessing has come to the lives of these poor girls because she has been faithful, and how God has been honored. Who will stand with her in prayer for these girls? Then what a privilege to take upon our hearts other girls in this same town who are still living in this wild state of which she speaks. We might pray then into her school also, and there they would learn of our Christ, able to bring joy into their lives. We thank God for the sacrificing, faithful, Godly



life of our Sister Galloway; and we are praising Him for what He has wrought through her. He will work thus through every life wholly yielded to Him, and will give every one a place in His kingdom of service. The Godly, but now sainted William used to sing so sweetly,

"Sacrifice is gold in heaven,  
Help just a little."

What riches our sister must be laying up over there, and how sweet to her will be the "well done" of the Master.

### Religious Notes

Rev. Len G. Broughton of Atlanta has accepted the pastorate of Christ Church, London.

The First Baptist Church of Rochester, New York has a Men's Bible Class with 1,090 members.

Thursday, February 29, is to be observed all over the world as a day of prayer for Home Missions.

In Canada gifts to foreign missions have increased 35 per cent. since the rise of the Laymen's Movement.

A Red Cross engineer who is now in China reports that about 3,000,000 Chinese are now facing starvation.

"The Wesleyan Methodist Church (Great Britain) has in the foreign field 437 missionaries, 147 of these being in India."

"World-wide Methodism has in foreign fields 2,528 missionaries, 20,847 native workers, 708,105 baptized members, and 1,444,292 adherents."

"The London Missionary Society has in its seven mission fields 294 missionaries, 947 ordained native ministers, 2,399 native preachers, 86,494 members, and 309,654 adherents."

Within the past sixty years the American Bible Society has distributed 14,342,933 Bibles, and scripture portions in China. The fruitage of this seed sowing is now being seen.

The American Tract Society is distributing Christian literature in thirty-three languages among immigrants. The distribution last year, including Bibles, amounted to \$21,300.00.

A new departure in religious effort is launching in Philadelphia, and is a church for women only. It is designed largely for women students who have no permanent location in the city. It is to be kept open day and night as a social center.

"The *Presbyterian* (Philadelphia) states that the Methodist ministers of Philadelphia at a recent meeting unanimously adopted a resolution condemning the insertion of the doctrines of the higher critics in the Sunday School literature of their Church."

Rev. Frederick Paton, who for twenty years has been a missionary in the New Hebrides Islands, is now in this country. He is a son of the heroic John G. Paton and is striving to be a blessing to the people whom his father loved so much.

From the recent annual report of the China Inland Mission we learn that this great society has 968 missionaries with 2638 Chinese preachers of different kinds. Of these native workers, 702 are self-supporting, or are maintained by the native churches.

"More beer is consumed in the United States than in any country in the world and more distilled spirits than in any country except Russia." In this connection it is well to remember that we have at work the most active agencies for temperance reform.

The First Presbyterian Church of Seattle, Washington, is the largest Presbyterian Church in the world. Ten years ago the present pastor, Rev. Mark A. Mathews, took charge. At that time there were 431 members, now there are 4,576. Seven hundred and eighteen were added the past year.

The Student Volunteer Movement has been in existence twenty-five years and has furnished for the foreign field 4,784 missionaries. These have come from all denominations, and have gone out under their respective church boards. Last year 368 went out representing fifty-three different societies.

The military expenditure of our country for the past year was \$282,147,000. No doubt there will come the thought, what an immense bill; but let us not forget that we spent more than six times that amount for drink—purely to destroy men and women, both body and soul; also that all North America gave, less than \$17,000,000, to evangelize the heathen world.

California has thirteen Buddhist temples. The priests of this faith are very much on the alert in looking after the Japanese and other foreigners on the Pacific Coast; also are energetic in their attempts to reach the Americans. Are we not in danger in the face of such an agency, and doth it not behoove us to redouble our energies for our citizens who are exposed to such teachers?

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## FIELD NOTES

Mr. and Mrs. John T. Benson are holding some services in Georgia and Florida.

Mrs. J. O. McClurkan and Miss Olive Graham are assisting P. E. Bailey in a meeting at Matewan, W. Va.

I have just closed a meeting at Armitage schoolhouse. The Lord gave a great victory. There was but one man in the community who was a Christian when I went there. The Lord saved forty-six souls. Nearly every one will pray in public. Praise God forever. Yours under the blood,  
Mosheim, Tenn. JAMES C. MARTIN.

We have about 500 of our 1912 calendars, such as we have been advertising. As long as these last we will send one post-paid to any who will send us \$1.10 for their renewal to *Living Water*. We shall not be able to furnish these after the supply is exhausted, and if you want one order at once.

Accept my warm thanks for the many parcels of papers that have been reaching me, also a parcel of little gospels with some excellent tracts, the last of which I have sent to certain individuals to whom I think they will be blessed. (Many parcels, however, though I have foolishly hesitated to mention this before, are insufficiently stamped, and hence, are taxed; often I cannot afford to pay for these taxed parcels, and have to let them remain in the postoffice.) Apart from the many uses to which I put them (last Sunday's sermon, in the absence of my father, was taken from the *Christian Witness*) the papers are a great blessing and refreshment to myself. I have been so braced and heartened, under a protracted sense of discouragement, by Mrs. Penn Lewis' article in the *Living Water* for February 2nd, "The Revelation of the Victor," in which she reminds us that we are seated in the heavenly places with Christ, *with the enemy beneath our feet*. I thought, "If I sit there, I cannot sin." I feel I must pass on the thought to my dear friends with this word, though we do not know each other in the flesh, "Hath made us sit together." God make it true in our daily experience this coming year.  
Your sister,

L. A. KING.

Snowdon Rectory, Newport, Jamaica, W. I.

For some time we have been thinking about giving a word of testimony through your columns and letting our friends know where we are. With the Psalmist, we can say, "Bless the Lord, O my soul, and all that is within me bless his holy name." And with Paul: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus." And with John: "Even so, come, Lord Jesus." Indeed the Lord is very precious to us and the way He is helping us to overcome is wonderful. Then, too, the passion for souls He is giving us is blessed. On November 17th, we arrived in Matewan, W. Va., to take charge of the work here. The enemy contested every foot of ground to hinder our coming, and ever since we have been here he has been making an awful fight to dislodge us, but in the name of Jesus we are still on the firing line, giving out the word of God that is like a fire, and like a hammer that breaketh the rock in pieces and the Lord is wonderfully blessing the truth. In the regular services from time to time several have been definitely sanctified, and much interest is being manifested among the unsaved. This month (D. V.) we will begin revival work. We believe the Lord is going to give a very great harvest. Will friends join us in prayer for

the people on this work to be saved and sanctified. There are four appointments, Matewan, W. Va., Red Jacket, Red Jacket, Jr., and Burnwell, Ky. Our interest in missions is not dying. Special prayer is offered for the various mission fields, for all missionaries, and for our loved ones who are laboring for the Lord in these countries. We are looking to God and praying that He will raise up one or more missionaries from this work. The blessing of God upon Trevecca College and *Living Water* family.  
Yours under the blood of Jesus,

Matewan, W. Va. P. E. AND LUCILE BAILEY.

## The Gospel in Its Native Land

BY ANNIE MACDONALD.

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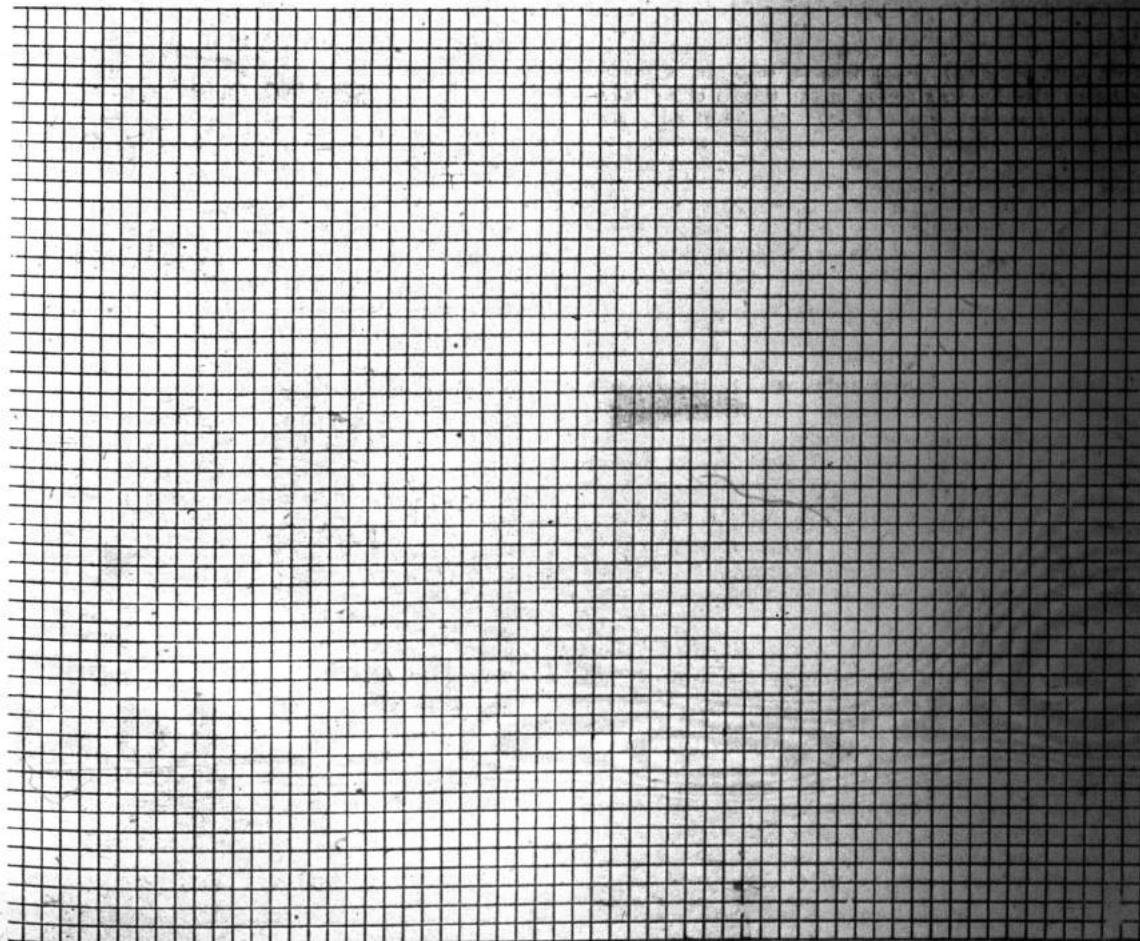
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## The South American Cry

BY JAMES M. TAYLOR.

Dark and gloomy as the South American situation is, rich and increased in goods as we are, the picture would not be so fearful, but for the fact that they are not *satisfied*. The Roman and Pagan are crying for help.

The type of Romanism with which South America is cursed is, as we have noted, the fifteenth century kind, and the ambitious spirits of South American business men who are striving after higher education cannot be held in this prison. The independent spirit of South America that could not endure the European oppression in the State, but fought for and obtained liberty, until to-day it is a continent of Republics, will not endure the mental and spiritual oppression of Rome any longer.

The result is, the men have practically given up the church of Rome. We are acquainted where they cannot get a man to come at all. Thomas B. Neely says:

"It cannot be said that the overwhelming majority of the people of South America are Roman Catholics. Most of the people, to be sure, are baptized and buried by a priest, but those are the only occasions when many have any use for him. I have been in churches where I have seen hundreds of women worshippers, and when I, a heretic in their estimation, was the only man within its walls.

The unbelief of the men or their utter indifference to spiritual things is the greatest peril of South America, and if Protestantism can do anything to avert this peril and stem this tide of indifference, it is in duty bound to do it. That the Protestant churches do reach the men is evident to the most casual observer. Their predominance is as striking in the meetings of the Protestants as the preponderance of the women in the Catholic churches.

Some outward and visible signs indicate changed inner conditions. Thus the religious processions on the public streets once very long, are becoming shorter every year, and they are not treated with the profound reverence they used to receive. Even men can allow the host to be carried by without lifting their hats, and do this without risking their lives. So there is not the old reverence for the priests, and the natives will refer to them as 'black crows.' Intelligent men have revolted from the demands of superstition and have lost faith both in the priest and the Church of Rome. Unfortunately many have gone to the extreme of losing faith in the Christian religion and in God, because they have been taught that the Church of Rome was the only church. Assuming that it was the only church, when they recoiled from it, they themselves were without any church."

We remember one conversation in particular with a business man of a certain city, an educated, refined gentleman. He declared that in his opinion "religion" was all right; he thought it ought not to make a man selfish, but it had made the Priests so. He thought it ought to make a man sober and pure, but had failed in the only examples he had seen, which were the Priests.

He was therefore looking for some religion that would do what the Christian religion could not do. The result was, he and thinking men of that city were reading French infidelity and atheism. Why not? We could not expect the Christian religion to appeal to him; for all he knew of it was what he had seen in the lives of the only teachers and advocates of it in the place. Like my South

American friend, I would certainly not want the *Christian* religion of all religions if all I knew of it was what he had seen in the lives of its advocates. "Why," said my friend, "you can go to that big cathedral on Sunday morning and won't find twenty people, and of this number one man. We do not go."

After others had told me the same, I feared they were not telling the truth and went to call on the head priest of the city. Finding he could speak English, I took care not to tell him I was a Protestant, but told him I was seeking information and had come to him for it. We had a pleasant conversation, and from him I learned much no one else could have told me. He informed me that they only have one religion in that country, but that the men were not true to the church: that he could not get them out to church three times after they were children.

He would not marry them until they came to confession; hence they all came to confession before marrying. A young business man, talking with my traveling companion, said, with an oath, he would have to go to confession now right away, because he was going to be married. As my traveling companion talked with him, he cursed and laughed about it and said he would not tell "Father" anything, anyhow.

Well "Father" had a good laugh when he told me how he got them to come to "confession," as he would not marry them unless they did. We knew he meant he got a good "Rake off"—some nice money out of it.

Then he said, "They come again and I perform the ceremony." That is two times. "When do you get them back to the church for the third time," we asked. He laughed heartily and told us that when the man died his friends brought him back to be buried. He enjoyed another laugh, as he told us that made the three times. We asked if he was not afraid another church would come in while the people were so careless about the church.

He seemed to believe that the people were at heart still true Romanists because a Protestant minister, whom we learned was an Episcopalian, came to the city and tried to preach on the street, but was given a good stoning.

However, the reader should know that with their loose, selfish and impure lives which most of them live, *they do something*. There are 489 Roman Priests up in the interior of South America, to say nothing of the thousands on the coast. There are more Catholic Priests in the part of South America which they count as Mission field, than all the ordained missionaries of different Protestant churches on the entire continent. Is it possible that we will allow them to labor harder, and even sacrifice more for a *heresy*, and the money they get for it, than we will labor and sacrifice for the Truth of Jesus Christ that sets men free?

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## IDOL WORSHIPPERS.

Neither are the uncivilized, Pagan worshipers of the interior satisfied with what they have. Their hearts are crying out for something better. To put their cry in their own language, "We want a God that can satisfy us in here," said an old chief to the writer, laying his hand over his left side, while he was begging for a missionary to be sent to his tribe to tell them of the true God.

While up a certain river in the interior of South America, we stopped one day to prepare something to eat, when the writer was approached by an old man, who began begging us to take him along and make a Christian man of him, he began pleading for his tribe. "Come and visit my tribe of buck Indians, the Bucks need the Christian religion," he said.

Finally we agreed to go with him. After a long tramp through the "Bush," we reached his "camp." He called the tribe together, a tribe of Aboriginal Indians—filthy, diseased and practically nude human beings, living in dirt floored, trash covered huts.

First of all, he pointed out his different wives and children. Then he insisted that I tell them of the "true God." "But I have no interpreter," was my reply. Then he insisted that he knew enough English to interpret for me. So with this old white headed, half nude, Polygamist by our side we proceeded to break unto them the Bread of Life.

How hungry! How they hung on every word! Surrounded by little nude children and the dogs, we kneeled down in the mud, dirt and filth before our Father and cried to Him for His blessing on us all.

Before leaving, I was presented with handfuls of tiger teeth, tiger claws and other articles they valued. My old friend returned with us to our camp, expressing his appreciation of our visit. His people did not forget us that night, they came slipping through the bush and wanted us to "keep prayers."

The reader will detect with us the heart cry of these poor neglected inhabitants of South America.

## LETTER FROM INDIA.

It is with grateful hearts that we write to thank you for your kind letters containing words of encouragement and love gifts for God's work here in dark, heathen India. We are glad to know that we have your sympathy and prayers, which we prize above all else.

When we look about us, upon the condition of India's masses and behold the sin, darkness, superstition and idolatry, knowing that they have no joy, no hope or comfort in the thought that Christ is preparing for them mansions on high—a home with Himself, it makes us feel that we have done so little, have sacrificed so little and yet we know we have much to praise God for.

It is nine years to-day, since we, strangers, ignorant of India's real condition and the language of the people, set foot upon this soil—to give our lives to His service here. We do not say there have been no hard things to meet, but oh, how much harder it could have been—others have suffered much while we have been spared much.

Our hearts were stirred within us as we sat and looked over our congregation last Sabbath after Bro. Codding had administered the Lord's Supper. We saw souls that might have been joined to their idols—little girls who might have been trodden under foot, going down to destruction, whose faces were bright and happy after coming in closer touch with the blessed Master.

Many of our friends are anxious to know more about those who were bitten by the mad jackal. We are glad indeed to say that they are well and happy and the heavy debt incurred at that time has been met by a number of God's children in the home land. Thanks be unto Him who doeth all things well!

Now the New Year has come and with it the cool season—our time to make an evangelistic tour of the outlying villages. We will be out in tents with the Bible-women for two months. We go in turns as one must be in the station all the time. Last winter the Lord most graciously blessed the Word and we reached about fifty villages; this year we expect to reach even more as we are so much better equipped for the work.

We know that your prayers will follow us as we go into these dark districts, the towns and villages that are filled with temples and gods, yea, we know that your prayers will hold us as we go forth, thus we share in the spoils.

God grant that the New Year may bring you great peace and victory in the service of the Lord.

Yours in His service,  
MATTIE LONG,  
FLORENCE WILLIAMS.

Dhulia, West Khandesh, India.

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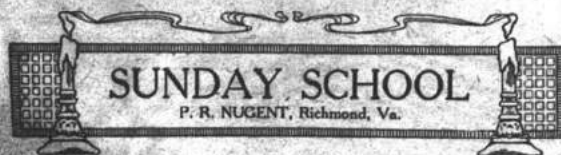
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### THE MINISTRY OF JOHN THE BAPTIST.

(Mk. 1:1-8; Lk. 3:1-20).

LESSON FOR FEB. 18, 1912

*Golden Text:* "Repent ye; for the kingdom of heaven is at hand." (Mk. 3:2).

As John the Baptist was a great prophet he had a great ministry as regards the importance of it. It was a great thing to be the forerunner of Christ and, as a herald, to announce His coming. It was also a great and important subject that John preached

he finds a serious difficulty. The power of sin is too great for him. Repentance does not, because it cannot, save from sin. If it did man would be able to save himself but scripture and experience both show that man cannot save himself. "Repentance toward God and faith toward our Lord Jesus Christ," is Paul's way of stating the truth on this line. So, though John emphasized repentance, he did not stop short but also preached.

#### II. CHRIST.

1. The coming One was far superior to John both in might and dignity. John was having great success but he was not exalted by it. He recognized his inferiority to Jesus to such a degree that he said he was not worthy to perform for Him the duty of the humblest slave in untying His shoestring.

2. Christ was to administer a far greater baptism than that of John. "I baptize you with water. . . . He shall baptize you with the Holy Ghost (Spirit) and fire" (literally). The word (Pneuma) translated Ghost, or Spirit, also means wind. Hence we see the clear application to the day of Pentecost when the Spirit came with the evidences of wind and fire. There are not two baptism—one in the Spirit and the other in fire—but one baptism in the Spirit and His fire. Another interpretation makes this fire to be that of judgment so that after the baptism in the Holy Spirit there was to come a baptism in the fire of judgment.

3. Christ is to purge His floor (referring to the floors where grain was piled for threshing) of all chaff. The "floor" is the world. The day is coming when Christ will separate and gather together, each to itself, the wheat and chaff, the good and the bad, among men on earth. The chaff will be swept away by unquenchable (not earthly fire such as we know. That is quenchable.) fire—probably the same kind that destroyed Sodom and Gomorrah. Mat. 13:30, 41, 42 seems to refer to this.

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ruler so sin not repented of was an obstacle to the coming of Christ to be a ruler in human hearts. Repentance is the removal of a great obstacle to receiving Him. And if we include the sin of unbelief as one to be repented of, then true repentance removes all the obstacles and thus opens the way for Christ to be received by faith.

4. Repentance, therefore, makes faith possible. It is useless to exhort a person to believe on the Lord Jesus unless he has repented. Why? His mind and purpose are away from the Lord and on sin. Such a person *cannot* believe for salvation. (Jno. 5:44).

5. It is possible for a person to repent and not believe on Christ. This brings a reformed, but not a regenerated life. Some professing Christians have merely repented.

6. Repentance has fruits. A man who has truly repented begins to straighten out his life as well as he can. But just here