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# Living Water

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

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## HOLINESS BY FAITH

BY REV. EVAN HOPKINS.

*"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty" (Rev. i:8).*

Who is that Lord into whose presence we are permitted to come? He is presented to us here in three relations—(1) "which is," (2) "which was," and (3) "which is to come." Look at the last first. He is the Object of hope—that "which is to come"; the Object of memory—that "which was"; and the Object of worship—that "which is."

Of course, He is the Object of faith in all these relations. If it is a question of nearness, of actual, vital intercourse with Him, the Lord we need is He "which is." He is the Lord of the immediate present, and if we would worship, it is as such that we should know Him.

To many Christians Christ is too exclusively the object of memory. In the historic Christ we have all the fundamental facts of our faith, and when we are occupied with these, our minds, of course, go back into the past. But when we worship, when we draw nigh to speak to Him, and to let Him speak to us, we need to deal with Him, the eye of the soul must be fixed upon the present Lord standing in the midst. Have we done with Him "which was," because we come unto Him "which is"? Surely not, any more than we have done with the foundation when we proceed to build the superstructure. The historic events connected with redemption are in the past. But the benefits secured by His death on the cross are in the present. Calvary, which was an actual event in the history of the world, is in the past; but redemption, which is the fruit of Calvary, is in the present—as

fresh and as efficacious as when our Lord entered into the Holiest of All.

He "which is" comes to us bringing with Him the results of a past historic death and resurrection. The historic Christ came to fulfil and to become and to obtain that which was needed for human redemption. But He "which is" comes to us laden with all the wealth of an accomplished redemption. There is nothing that He secured in the past in the way of blessing that He does not bring with Him in the present. And the object of bestowing the blessing? He does not come now to bestow the blessing, to become, to obtain. Having obtained eternal redemption for us, He comes to receive, to be received; He comes to meet the needy one, having in His hands the very blessing that the needy one requires.

You may not be able to tell Him exactly what is the matter with you. The patient is often unable to tell the physician the nature of his malady. But our Physician makes no mistake about what is the mat-

ter with us. He brings all the blessings He has secured by His death in the past, and He meets us as—not the Lord of the past or of the future, but—the risen eternal Lord of the present.

Oh, if we were to grasp the fact that the Lord is not afar off, that we have not to think of the past in order to worship, or to bring Him here! We have to recognize the fact that He is already here—able to save and to keep. Let us be occupied with Him, let us get into the right place at His feet. Do not talk about realizing, but recognize the fact. The realization will come. Do not pray that it may be a fact. It is one of the Lord's "I am's." "I am in the midst,"



ON THE BANK OF THE NILE.

and the answer of the soul to such a declaration is not "Be Thou," but "Thou art." If we laid hold of that truth, what a hush would fill our souls! What an awe-inspiring influence would come upon us all! There would be a true spirit of reverence. Then He can talk to us. Then we know what it is to be quiet. "Be still and know that I am God."

I want to speak—

(1) To those who are hopelessly laboring under the impression that holiness is a matter of personal attainment. You are looking at it as something you must work out. And so it is, but you must first see what it is that you have to work out. God never expects the believer to work out holiness in his life, until He has given him an equipment for holiness from which he is to work. What is that equipment? It is an adequate source of supply, an exhaustless fountain of love, purity, power, which is to be the inner spring of our activities. It is a power of holiness that is implanted within us, it is a well of water springing up within the soul, which the Lord Jesus Christ Himself becomes to the believer in his experience subsequently to his conversion. "The water that I shall give him shall become (R.V.) in him—" Mark the word "become"—it points to experience.

You do not realize Him to be that at the beginning, but you were brought into new experiences of need and the Lord has met with you, because He has become to you a fountain springing up into everlasting life. The equipment is one thing, working out the equipment is another thing. You may be fixing your thoughts on the practical outcome of the stream before there has been formed in you an adequate source of supply. If you want to be holy, do not think of the working out, but think of what you have to receive in order to equip you for holiness. The glad tidings consist of this—not by effort, but by faith.

Holiness—is it by painful effort, or is it receiving? Is it a gift or an attainment? Of course, if it is an attainment, work away! But you cannot attain a gift by effort. If it is a gift then you receive it by faith. We receive by faith that which we cannot attain by effort. There are the glad tidings—when you have an equipment, you have something to work with: then work away in the power of the Lord.

(2) Others are perplexed.—The blessing of holiness, we tell them, is a crisis with a view to a process. In the pursuit of the process, some are ignoring the crisis. Many are doing here what they do in ordinary things—putting the cart before the horse. There is a process. Doing the will of the Lord is a process undoubtedly—all-embracing, continuous to the very end. But how are we to engage in the process? Ah, there is a preliminary condition.

What does Heb. 13:20, 21, say? "The God of peace \* \* \* make you perfect in every good work to do His will." Where is the process? Doing His will. But if you begin to try to do the will of God before you understand the crisis, you will have a miserable breakdown. Where is the crisis? "Make you perfect." What is perfection? Here, it means—fit you, put you into joint. You are in a state of spiritual dislocation,

and you need to be adjusted. Then you need power, and the machinery works smoothly.

A crisis—immediate, instantaneous. How is this to come by faith? In the first case, we were speaking of the acceptance or the reception of faith; but now we come to the submission of faith. "Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me" (Mark 8:34). Where is the crisis? Following the Lord. But where is the crisis? "Let him deny himself"—the preliminary condition. "But," you say, "surely that is not a crisis, surely that is another process." The *aorist* tense in the Greek shows that it is a crisis. It implies that self is in the center, and that before you can follow Him, self must be displaced by the enthronement of Christ.

(3) There are those who fail to see the importance of the present moment in the matter of decision for holiness.—There must be decision on our part, if we would receive God's promise on His part. God will not conform you to His image unless you are willing to be made like Him. A lack of decision is the thing that stands in the way with many, and because we think we can decide at any time, we let God's opportunity slip, and do not decide at all.

(4) There are those who are troubled because they have little or no feeling in the matter.—For instance, those who are waiting to decide because they are waiting for deeper feelings. They think there cannot be any reality unless they are deeply moved. They are seeking an experience instead of a transaction with God. So they are putting it off. Then after they have taken the step they begin to look back and say: "I wonder whether I did it really and in truth." If you did it with your will, it was a real act. Do not look for feeling. Act as if you felt, as if you saw—that is faith. We do not walk by feeling. The Lord comes close to you. He is carrying all the accumulated results of an accomplished redemption, He looks down into the secrets of all hearts, and He says: "Yield yourself to Me, and I will undertake for you." Do not come with your promises to do better in the future. That is resting on your own undertaking, but consecration means throwing yourself on the Lord's undertaking.—*The Christian*.

"Jesus beheld how the people cast money into the treasury." Is that true? Is His eye upon me when I give to the poor and to His cause? Did He observe how much—or perhaps how little—I contributed? Was I ashamed that any human eye should behold the pittance I cast into His treasury? And did I forget that we beheld it? True, if it was the widow's mite, He would commend and bless it. But if he beheld my avarice and parsimony, however He may bless the gift, have I any reason to suppose He will bless me? The next time I stand beside His treasury, let me behold Jesus sitting over against the treasury, and beholding what is thrown therein. Let me give under the notice of His eye! Be it much or little, may it meet His commendation, while it helps His cause or blesses His poor!—*Sel.*





## Holy Personality

BY DAVID LAMBERT.

*"I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me."* (Gal. 3:20, R.V.)

The Bible is full of personality. That is partly why it is so interesting. Its pages admit us not to a world of ideas, but to a world of living persons. And not only human persons. It is because Bible characters throb with life that they have such a charm for children. Persons are interested in persons. Personal talk arrests us.

Holiness in the above verse is expressed in terms of personality. St. Paul often breaks his argument by the intrusion of personal experience. The Lord Jesus Himself did not so much propound doctrine to men, as present to them His own divine Person. It is the Person of Christ that illumines all the four Gospels.

### I. UGLY PERSONALITY.

1. *The self-conceited I.* In Luke 18:11, a man expresses himself in intensely personal terms, "I thank God that I am not as the rest of men," etc. He is exhibiting himself for his own sake. The man is glorying in that which springs entirely out of his own personality. When a man glories in himself he is glorying in the wrong thing, "He that glorieth, let him glory in the Lord" (1 Cor. 1:30).

2. *The self-confident I.* In Matt. 26:33, another man is speaking in the first person, singular number. Peter said, "If all shall be offended in Thee, I will never be offended." The man has never sounded the depths of his own personality and knows not what conditions of failure are hidden there. God teaches us the bitter lesson, that we may put no confidence in the flesh.

3. *The self-contained I.* Again it is the Lord Jesus who is pointing out the ugliness of wrongly-related personality. In Rev. 3:17, He speaks to us from the glory, of one who said, "I . . . have need of nothing." One of the saddest sights on earth is that of a soul satisfied with itself apart from God. Christ outside of that Church on the door-sill, and so outside of the

individual members of it, and they quite satisfied with themselves. Thank God for the promise to those who hear and open, "I will come in."

### 2. HOLY PERSONALITY.

1. *As against mere theory.* The theory may be correct, but it is quite a different thing when it is being worked out before you. It is a good thing to get hold of the Scriptural doctrine of holiness. But it is a vastly different thing when, as in Gal. 2:20, it is exhibited in personal experience. A man may understand and preach holiness, may write books about it, and yet not have become a holy personality. It is the purpose of the salvation of the Lord Jesus to sanctify us wholly, and to preserve spirit, soul and body blameless unto the coming of our Lord Jesus Christ (1 Thess. 5:23). That will make us holy persons.

2. *As against anything merely external.* Salvation is already perfected so far as it can be wrought outside of men.

*"While we were yet sinners Christ died for us."* (Rom. 5:7).

*"Christ through His own blood entered in once for all into the holy place, having obtained eternal redemption."* (Heb. 9:12).

We need now to get that salvation inside us. Only thus do we become in the complete sense of the term saved PERSONS.

Justification is a big word, big in its magnificent meaning. The trembling sinner condemned and helpless finds safe shelter beneath it—being justified freely by His



THE PLAINS OF BABYLON.

grace (Rom. 3:24). But the man thus accounted righteous is to be made righteous through oneness with Jesus Christ in His death, and oneness with Him also in His risen life (Rom. vi. 4), and he emerges a transformed saint to enter the glory of God—and whom He justified, them He also glorified (Rom. 8:30). Do let us see to it that we have got an inside salvation.

3. *It means a Person dwelling in a person.* "Yet I live; and yet no longer I, but Christ liveth in me." There is no vagueness here, no dissolving of the constituent elements of personality in order that one may be lost in the Other in a hazy, mazy, mystic sameness. The modern trend goes in the direction of decomposed personality. The New Testament invites us to deepest union with our Lord (John 17:23), yet always preserves intact our full personality.

(a) *The admission of the Person.* The other Person who lived in Paul was once outside of him. See Paul of Tarsus in his hot mistaken zeal seeking to crush the

Christians. On the way the Lord Jesus appears to him. He recognizes Him as His Lord, and in the house in Damascus he receives into his heart the Spirit of Christ (Acts 9). He is strengthened with might through that Spirit that Christ may dwell in his heart (Eph. 3:16, 17). Jesus Christ does not steal into the throne-room of our hearts unawares. He invites the challenge of the sentinel on guard, our understanding; and asks the permission of our will.

(b) *The administration of the Person.* When He enters, the two persons are both there. Both are busy. One giving commandments, the other rendering obedience. Man's sin-disordered soul is like the world when it was without form and void. The Creative Word again carries out a process of restoration.

*"The Word of God is living and active, and sharper than any two-edged sword, and piercing, even to the dividing of soul and spirit, or both joints and marrow, and quick to discern the thoughts and intents of the heart."* (Heb. 4:12).

The work of that energetic Word in the soul is preparatory to its entering into the Sabbath rest of the people of God. Man was made for obedience, and obey he must.

Trust and obey,  
There is no other way  
To be happy in Jesus  
But to trust and obey.

Here is a way for every man. A way through every thicket and tangle and quagmire of his personal life. Obey the word applied by the Spirit of God. The one point that requires obedience, which you will not attend to, will never be put right by attending to the nine points which do not test your obedience. Always to the same point the Spirit of God brings you, because how can two walk together unless they be agreed, and be agreed on that one point also?

(c) *The abiding of the Person.* When the work is completed the old things, the "old man," the old dis-

position, the old Adamic nature are passed away. But behold all things are become new, and all things are of God (2 Cor. 5:17, 18). Not only is chaos gone, but in the same

#### SPHERE OF PERSONALITY

there is a new world. It is like the world's first Sabbath. The will and understanding, like the newly created Adam and Eve, are set there in the garden of a new nature, to dress it and to keep it, and to hearken to the voice of the Lord God, who is in the midst of the garden (John 14:23).

And the secret of holy personality is the abiding Presence of God. His Presence is salvation. It is our privilege to walk in the light of the Lord. The fire on the altar that came from the Lord (Lev. 9:24) never was to go out. But it was the work of the priests to feed that sacred flame (Lev. 6, 12). Practice the Presence of God. That is, habitually recognize His indwelling and act accordingly. The first thought in the morning should be "He dwells within." The last act of the day should be one of worship and praise to Him whom the heaven of heavens cannot contain, the high and lofty One that inhabiteth eternity, who yet dwells with him that is of a contrite and humble spirit (Isa. 56:15). And every hour between dawn and darkness should be sanctified by the practical recognition of the Divine Presence.

The keynote of the Bible is fellowship with God. Nothing less than that. If it is made possible by the Atonement of Jesus Christ. The Holy Spirit was given to dwell in us (John 14:17) and bring us through to unbroken eternal union with the Trinity (John 14:23).

He came and He abides,  
For evermore the same,  
The Father, Son, and Holy Ghost,  
All blessed be His Name.  
Not as a transient Guest,  
Not at all set times and tides  
The Holy Presence came to me,  
He came and He abides. —Tongues of Fire.

## The Two Men

P. R. NUGENT.

The "old man" and the "new man" are wide apart and entirely opposite. The Christian's business is to put off the one and put on the other, both as regards inward dispositions and outward actions.

In Christian experience what belongs to the old man may be retained through ignorance of what really belongs to him. Hence the need of light on one's personal need so that what pertains to the old may be actually gotten rid of and replaced by the new.

The following brief descriptions of the two men is given to enable Christians to see how far there has been a putting off and putting on in actual, real experience. If you find some of the old still lingering do not get discouraged, do not question Christ's power, but trust Him to fulfil in you all that His death means.

#### THE OLD MAN.

He is antagonistic, adulterous, and loves argument. He gets anxious, is given to accusing people, gets angry and afraid. He is a backbiter, bitter, biting, boastful. He loves bargains. He is also narrow and bigoted,

being quite down on what is not in, and of, his own religious circle for he can see no good at all elsewhere.

He is also corrupt in speech. If he does not use profane language he prides himself on that but freely indulges in foolish talking, idle words, and, in joke, says what he does not mean and is not true. He is critical, too, and curt, cringing, cramped, cross, comfort loving, cowardly, careless, covetous, contentious for his own opinions and ways. He is crafty, conceited, cruel.

The old man is disobedient to God and other rightful authority. He is dishonest—not paying debts even when he can. He gets discouraged and discontented; is disagreeable, disbelieving, deceitful, divisive. He is wedded to mere doctrines and prompt to depreciate others.

He envies, he excuses or justifies himself in failure. He is extortionate, exaggerates, and is an eye servant—doing poor work when not watched. He is also fault-finding, frivolous, false, fanatical, fierce, fashion-lov-



ing, fretful, foolish, faint-hearted and exalts faults more than virtues.

He is also given to hatred, is harsh, heady, insisting on having his own way. He is heartless, high-handed, hypocritical, high minded and haughty. He is also a hobbyist. He is impatient, indifferent to true righteousness and holiness, to others' welfare and God's truth. He is an idolater, irritable, indolent, incontinent, immodest, inhospitable, imperious—loving to be prominent and to rule.

Jealousy, judging others, lying and murmuring all belong to him. He complains, hates, gets miffed, loves money, is giddy, greedy, gossipy, gluttonous and gloats over others' failures or sins. He nurses wrongs and troubles, is niggardly, negligent, and loves to hear and tell needs.

He is peevish, politic, proud, pedantic, provoking, gets provoked, prying, partial, pleasure-loving, prejudiced, breaks promises, gets the pouts, praises self and parades his own doings. He has a party spirit and glories in man. He is resentful, restless, rough, respects persons and is regardless of the rights and welfare of others. He is rebellious, rash, reprobate in mind.

He is shiftless, slovenly, sly, selfish, sullen, suspicious, seductive, self righteous, self sufficient, sarcastic, a sycophant, silly, seditious, a stirrer of strife, stingy, striving (2 Tim. 2:24), superstitious, stubborn, sectarian, given to secrecy, self-pitying, self-satisfied, self-abusing, stiff necked, swift to speak and slow to hear.

He even feigns certain graces, such as humility, self-depreciation, meekness, and even perfect love. He is a tale-bearer, a busy body in other people's business, treacherous, persecuting, forward and pushing.

He is exacting, revengeful, "hits back," likes to have the last word and loves sight seeing—the "lust of the eyes" (I Jno. 2:16). He loves to be noticed and gets out of fix if he is not honored as he thinks he should be. He thinks too highly of himself and is not easily entreated.

He has a temper but may call it righteous indignation. He is unbelieving, unkind, unthankful, unappreciative, unholy, unmerciful, uneasy, unpleasant, untidy, unclean, unfair, unruly, unwise, unreasonable, unsteady, unjust, unyielding to God and His Word, unreliable, unforgiving, unteachable, unhappy, underhanded. He is not thorough nor prompt.

He is vain, vacillating, venomous, vindictive, and given to variance. He worries, is wretched, wasteful, whining, weak, without peace or self control. Witchcraft and spiritism also belong to his realm. His dependence is upon man's might and power instead of upon the Holy Spirit.

In religious work the old man, when working in a leader's position, is quite a boss and is apt to claim to have the only "simon pure" work. All others are to be looked upon with suspicion or dealt with severely. He is a hobbyist on "my church," "my movement," etc., not seeing the difference between right zeal for Christ and fleshly zeal for an organization.

He is gratified, too, when called "Rabbi," in its more modern form of "Doctor," overlooking our Lord's dis-

favor as regards it. When given any place of prominence, or complimented for his doings on any line, his pleasure is marked even though he says nothing.

He is impatient towards any restraint and his unwillingness to "follow man" is so intense that he refuses to acknowledge any human leadership, or to be subject to anyone even though it is God's declared will (Eph. 4:11, 12; Heb. 13:7, 17; I Pet. 5:5). He glories in his idea of being "free."

#### THE NEW MAN.

The most important characteristic of the new man is love. There is love to God with all the heart, soul, mind and strength when he has full sway in a person. He also loves his neighbor as himself. He hates no one even in the slightest degree. His love to man is an index of his love to God. Hence he is long-suffering, kind, forgiving, forbearing, and so free from envy that he rejoices at others' success even when it is greater than his own.

He does not vaunt himself. In his testimony it is "Not I (for he makes that very small), but CHRIST." So he does not take up time telling of himself and his deeds, but of what Christ is and does.

He is not puffed up, for he surely knows that all his excellence comes from God. He is well aware that he can take no credit to himself, so he takes none.

He does not behave unseemly in loud, brazen, discourteous ways, but is gentle and considerate of others' needs and others' rights. He does not "ride rough shod" over any one no matter how humble or unpleasant a person may be.

He does not seek "his own," being altogether free from selfishness, for he holds all things in, and for God, and nothing in, and for, himself. He really owns nothing, for all is given to God. "My" is not a prominent word with him. Hence, when he is despoiled of anything he can, and does, "take joyfully the spoiling of his goods."

As a giver he is generous and wise. He sows bountifully—not stopping with the tithe—but not with reckless waste, for the Lord said, "Gather up the fragments that remain that nothing be lost." As a steward of the Lord's funds he aims to place them where they will bring Him the best returns.

Of course he keeps his promises, though he is careful about making them and conditions their fulfillment on God's will. If he makes a promise to his own loss he does not go back from it.

He pays all he owes and pays promptly. If he hires a man by the day he pays him at night. If, by some circumstance he could not avoid, he gets behind in money matters, he does not make over his property to his wife, or someone else, in order to keep it from going for his debts. He is strictly and thoroughly honest.

He does not get provoked even at others' wrong deeds, not their mistreatment of him. When reviled he does not revile again nor threaten when persecuted. He keeps quiet under harsh treatment, misrepresentation and misunderstanding.

When buffeted for some human short coming he takes it patiently, and even thankfully, for he realizes that correction is a good thing. But more than this—

when buffeted for doing well he takes it patiently, too, and does not resist nor get busy defending himself against those who mistreat him.

He does not imagine evil in his heart against his brother, or neighbor. He thinks well of people until he is compelled to think otherwise. And as for holding grudges, or holding peoples' sins and failures in mind,—that he is free from.

He is not given to accusing, judging nor condemning. He sees that the devil is an accuser and God is Judge. He is neither devil nor God and does not take the place of either.

He does not speak evil of people. He mentions the wrong about them only when he knows it to be true and when it is really necessary to speak of it.

He never glories in others' falls, or failures, or sins. He does glory in all that in the slightest degree advances the cause of the Lord Jesus. If there is any virtue or praise worthy thing about a person he speaks of that, and thinks of it, rather than the person's faults for he magnifies the good rather than the evil. His charity covers the multitude of sins of others, but he never calls evil good, nor good evil, nor justifies wrong through a false idea of charity.

The new man does not drive hard bargains, for others have a right to live as well as he, so he pays all an article, or a workman, is worth. He does not put extra work on a washwoman, or cook without extra pay. And as a workman he gives honest work, not being a "paint and putty man." He does as good work when his employer is absent as when he is present, for he is no eye servant.

He loves his enemies, blesses them that curse him, does good to them that hate him and prays for them that spitefully use him and persecute him.

He does good to all men (especially those who are of the household of faith) and lends, hoping for nothing again. "Soberly, righteously, godly in this present world" is one of his mottoes for life.

His love is without dissimulation. He abhors evil and cleaves to the good. He is kindly affectionate to others with brotherly love, giving honor to others rather than himself. He is diligent in business, serving the Lord in whatever line he undertakes. He is patient in tribulation, continuing instant in prayer, rejoicing in hope, and rejoicing in God, no matter what circumstances may surround him.

His citizenship is in heaven and he seeks those things which are above. The Word of God and the will of God are his delight. He does not handle the Word deceitfully by twisting it to fit his own notions. He really wants the truth and that alone.

In spirit he is broken, contrite, humble, poor, meek, right, ready, constant, guileless, quiet, subdued, free, faithful. His heart is trustful, willing, humble, clean, fixed, upright, sound, reverential, wise, understanding, perfect, free, fearless, yielded, tender, circumcised, meek, lowly, good, burning with loving zeal for God and believing Him fully.

In bodily matters the new man is chaste and characterized by self control. It is not right for him to live to eat nor to eat too much nor too fast. His aim

is to eat what he needs and not to "live high" and pamper his appetite.

The new aims to please God in everything always and no matter how the difficulty he knows he can meet it in the strength of the Lord. So he goes right on. He sees, too, that there is no need too great for God to supply, so he trusts and never gets anxious nor worried.

As a husband, the new man loves, nourishes and cherishes the wife and gives honor unto her as unto the weaker vessel. And the wife reverences, obeys, and is subject unto the husband in order to be in line with God's order.

Dealing with children, the new man patiently develops them by example, rule, precept and punishment. He does not provoke them to anger but brings them up in "the nature and admonition of the Lord." And children (for they, too, can and should be renewed) ruled by the principles of the new man, are obedient and respectful to parents.

These characteristics go to make up the full standard (for that standard is final perfection on all lines—Jas. 1:4; Eph. 5:27) of the new man in Christ Jesus. His life is Christ, in whom he was "created unto good works" (Eph. 2:10), and from whom, by faith, he draws a full supply for—"Of His fulness have all we received, and grace for (or corresponding to) grace" (Jno. 1:16).

God designs that the old be thoroughly displaced and that the new shall have full control. How far this change shall take place will depend on one's willingness, desire, knowledge and faith. Those who are both willing and desirous may fall through ignorance of what really is the old and the new. The Word of God throws light on this matter and all who wish to be "filled with all the fulness of God" must receive all the light He gives. It does not all come at once. Though there is an instantaneous cleansing of the heart and coming of the Spirit yet there is much of increase in Christlikeness afterward.

### THE "HIGHER CRITICS."

BY E. P. MARVIN.

These men in orthodox churches have solemnly vowed under sacred circumstances, to preach and defend the common orthodox faith.

Now if they remain in the orthodox ranks and deliberately break these vows, is it wrong to call them prejudiced men before God? Paul says to the Galatians and repeats it, "Though we or an angel from heaven preach any other gospel, let him be accursed."

God says in Ezekiel that if watchmen do not warn sinners they will perish and their blood will be required at the Watchman's hands.

These men are fulfilling prophecies of the last days, which they do not believe or understand.

Outspoken infidels are taking a rest, because these pulpit skeptics have superior advantages for undermining faith.

These men are shrewd in policy, often half revealing and half concealing. They boast of progress and new thought when most of the faults they find with



the Bible are found in "Payn's Age of Reason," written a hundred years ago. They believe in the divinity of Christ and also of all men.

They study to please and smile on popular worldliness. A prominent one lately rehashed a stage play for a sermon and advised people to go to the theatre. They would make the church a house of merchandise, a bureau of amusements and a confederacy of social clubs of saints and sinners. They yoke up teams. They boast of liberal theology and despise creeds or beliefs. Let them try liberal mathematics in a bank. Despite the fact that truth is eternal and unchangeable, they despise "antiquated theology" and revise it. Why not revise the antiquated multiplication table. They glory in the fallacy of the universal fatherhood of God and brotherhood of man. They tell us that the world is growing better every day, contradictory to the prophecies of the Bible and governmental statistics. They turn away from eternity and soul-saving, to time, and the betterment of society, by sociology. They minify sin and expect to cure it by modern culture. They seem to think that if we destroy the cave ignorance we shall destroy the whole crime. They think that if we civilize we Christianize. Instead of making the church a specialistic society, a rescue mission, they would marry it to the world, institutionally, for all sorts of purposes.

This is the latest and most destructive form of prophetic apostasy, pointing to the Coming of the Lord. The church should be warned against these inside enemies, and they should be warned of their doom unless they repent.

Dr. Chalmers said long ago: "Say what you please, this dispensation will end with a smash!"

## Present Day Evils of Woman's Attire

MRS. E. W. FOSTER.

If through the Woman's Edition of the Banner one clear note of warning could be sounded to the mothers of to-day, we believe it should be regarding modern female dress.

The spectacle of young girls on the streets of Nashville with painted faces, low necks and short-sleeved gowns, which are immodestly narrow, is shocking to those who hold to high ideals. The girls themselves are not to be blamed for this, and it is not to be hoped that these words will reach, or could touch if they did, their young and unmindful hearts; but somewhere back of their uncurbed desire to trail in the fashions of to-day lies a lost opportunity for mother love and mother training, and it is to the mothers or guardians that this appeal is made.

The City Council's Vice Commission in one of our large cities spent two months in investigating the subject of vice, and all citizens were invited to appear before it and present their views. The Chairman of the commission said that "immodest and suggestive dress is becoming one of the evils of Southern life;" the clinging, short skirt, the low-cut waist and the short sleeves were, in the opinion of that commission, among the things to be condemned as leading to vice, and the

present mode of women's dress was blamed for much of the vice of the day.

A prominent Catholic minister recently issued an edict that all women attending his church should be modestly attired. "There must be no nudeness of the neck, shoulders and arms; it is a deplorable fact," he continues, "that there are many young girls in the city who wear immodest clothing; the Catholic Church is against such a custom, and I mean positively to forbid such dress in my church. It is the occasion for many rude remarks from men."

Unfortunately, these conditions prevail in Nashville; one has only to observe our young people on the streets to understand that this warning is in a timely place.

Young girls, if they are not modest by nature or training, should be controlled, and their clothes selected for them; in Nashville more than one of the shocking things that have happened within the past year or two, where young people were involved, might be traced to just such a cause.

Dr. Talmage once preached a strong sermon on the "Dominion of Fashion," taking his text from Deuteronomy, xx. 11:5, "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are an abomination unto thy God."

The eminent divine called attention to the fact that God thought womanly attire of enough importance to have it discussed in the Bible; "Paul, the Apostle, by no means a sentimentalist and accustomed to dwell on the great themes of God and the Resurrection, writes about the arrangement of woman's hair and the style of her jewelry. "In my text," said Dr. Talmage, "Moses, his ear yet filled with the thunder of Mount Sinai, declares that womanly attire must be in marked contrast with masculine attire and infraction of that law incites the indignation of the high heavens; just in proportion as the morals of a country or an age are depressed is that law defied. Show me the fashion plates of any century from the time of the deluge to this and I will tell you the exact state of public morals."

At the time when Dr. Talmage wrote this sermon the extreme of fashion was toward mannish attire for woman, and he was aiming particularly at that. Following upon the heels of this came "bloomerism," which the American women had the good sense to obliterate very speedily.

Fashion is not to be decried because it is fashion; the text from which Dr. Talmage preached his sermon sanctions and sets a fashion, but there are right fashions and wrong fashions; the evil is the adoption and exaggeration of immodest fashions.

The rock on which many a home is wrecked is clothes, and the love of finery; the worship of fashion has doubtless caused as much unhappiness as any of the great evils, about which there is so much hue and cry.

If mothers would cultivate in their daughters a taste for the simple and the modest in dress, many a heart-ache would be saved and many a sorrow averted.—*Woman's Edition Nashville Banner.*

# LIVING WATER

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ONE DOLLAR A YEAR IN ADVANCE



Much must be borne which it is hard to bear;  
Much given away which it were sweet to keep—  
God help us all! who need, indeed, his care;  
And yet, I know, the Shepherd loves his sheep.

## MITE BOXES.

Cousin Eva's department is planning to take a more active part in the world's evangelization. Mite boxes will be distributed to all who are interested and it is desired that they shall be returned every three months, at which time they shall all be opened together on the missionary day at the tabernacle and all receipts from the same will be duly acknowledged through *Living Water*. Cousin Eva's department has a host of friends and they are expected to take the lead in the matter, but this does not bar any others who may be interested from taking part, the more the better. A hearty welcome to all. Her department is only to have supervision of this work, not with the thought of restricting it in any sense, but for its largest development. All who wish one of these money boxes will write to her and it will be promptly forwarded. The only condition required being that it shall be returned quarterly for missionary day. In this way many can assist in gathering up small offerings that otherwise would be lost to the work, but the contributors will by no means be confined to nickels and dimes. The very presence of such a treasury will awaken interest and result in dollars being given that otherwise would not have been thought of. We would be glad to distribute several hundred of these little treasure houses. Let those who wish them write at once. Full particulars will be found on Cousin Eva's page.

## NOT UNDERSTOOD.

Somebody has said that the people we do not like are usually the people we do not know, and if we knew each other better, in many instances at least, we would deal with a much kinder touch. Much of the misunderstandings of life, its jars, its difficulties, its painful conflicts, its hurtful criticisms, its unbrotherliness, is the result of not knowing each other better. How often is it the case that a man is censured, when if the facts were understood, he would be praised. How frequently the motives of people are misjudged,

and they are blamed when they ought to be commended. Folks are reckless in this regard. Human feelings are treated lightly and the most tender sensibilities are trodden down in a roughshod way. Refined people would never think of invading the privacy of our homes in an unceremonious manner and how much more careful we should be lest we tramp cruelly through human hearts. How little we know of the whys and wherefores of other people's conduct. We at least should be careful in the judgments we pass as to the main springs of human action. No doubts when life's day has ended and we come to know each other as we are known, it will be seen that many of the fault-finding came from not being understood. As someone has said:—

Not understood, we move along asunder;  
Our paths grow wider as the seasons creep  
Along the year; we marvel and wonder  
Why life is life, and then we fall asleep,  
Not understood.

Not understood, we gather false impressions  
And hug them closely as the years go by,  
Till virtues oft seem transgressions;  
And thus men rise and fall and live and die,  
Not understood.

Not understood. Poor souls with stunted vision  
Oft measure giants by their narrow gauge.  
The poisoned shafts of falsehood and derision  
Are oft launched 'gainst those who mold the age  
Not understood.

Not understood; the secret springs of action  
Which lie beneath the surface and the show  
Are disregarded. With dissatisfaction  
We judge our neighbors, and they often go,  
Not understood.

Not understood. How trifles often change us;  
The thoughtless sentence or the fancied slight,  
Destroy long years of friendship and estrange us  
And on our souls there falls a freezing blight;  
Not understood.

Not understood; how many breasts are aching  
For lack of sympathy? Ah, day by day  
How many cheerless, lonely hearts are breaking  
How many noble spirits pass away,  
Not understood.

O God, that man would see a little clearer,  
Or judge less harshly what he can not see;  
O God, that men would draw a little nearer  
To one another, then they would be nearer thee,  
And understood.

## DO IT NOW.

"Let us take heed in time, that God may now be glorified in us."

Pharoah asked that the plague be taken away to-morrow. Why not to-day? The habit of postponing until to-morrow the things that belong to to-day has brought disaster to many lives. There are certain things that ought to be corrected now, confessions made, wrongs righted, a bit of pardon begged and a restitution made. Perhaps the Spirit has been striving for years to have this done, but the unyielding heart keeps on saying "to-morrow," "I will attend to it later." "Now is not convenient," etc., until the gates of the other world open and the opportunity is forever gone.

Duties have been knocking at the door—some for a long time. Occasionally they become loud and insistent in their cry, but, not now, is the reply. I will attend to you later, and so these things are clamoring to be done and should by all means be done or left un-



done. Alas, alas, the wreckage that has come to a fallen world through such procrastination. The Spirit has been pointing His finger at that neglected thing. In the more solemn moments of life it stands at the door of your heart as though it were a human personage. You have parleyed, compromised and failed. Why not do it now? Begin with these neglected things. There is family prayer, for instance. Take it up. Personal work in its many sidedness, begin now, paying of your income at least as much as a tithe and so on. We verily believe that a majority of consecrated people are living under conviction most of the time because there is so much that they know they ought to do that they are not doing. They are dwarfs living at a poor dying rate when they ought to be doing exploits in the name of the Lord. You feel that you should speak personally to that son about his soul, but you haven't done it. He is growing harder every day and a word in obedience to the Spirit's call might arrest his downward step and bring him to God. Only the other day we were reading of a banker who was stirred up on the subject of personal work and the Spirit suggested that he begin with the employees of the bank, and to his great surprise the plan worked like a charm. He had had so little intercourse with the men that really they did not like him much, but when he turned about and came in personal touch with them, showing such an interest in their souls, he not only won their hearts to himself, but also was an instrument in God's hands in awakening them to a sense of the importance of eternal things. You were pressed in spirit to pray for a certain person or thing. You neglected it and there was a grave loss sustained both on your part and the work you thus crippled. A friend of ours told us that he was drawn out in spirit to pray for a great evangelist at a certain hour. He made it a rule to obey the Spirit's call, so closing his store he went out into a quiet place and called upon God in behalf of this man. He afterwards learned that a mob was gathering at this time to take the life of the faithful servant of the Lord.

There is a time when a word spoken would be like an arrow in a sure place. Perhaps the Spirit will suggest that you speak that word. Do it. There are vast pent up blessings that would come sweeping down upon the church if people would only be obedient. The Lord promises the overflowing blessings to those who will bring all the tithes into the storehouse. The obedient heart will be filled with the Spirit.

Begin to glorify God now by doing whatsoever He saith. Is it a sin unconfessed. Wait no longer. Is it something that should be restored to another, take it now. Is it an unused talent tied up in a napkin, put it out to use at once. The world is full of people who have good intentions, but they so seldom do them. Look around you and begin at the neglected places. Listen to the voice of God and do as He has so long suggested.

You can never do anything tomorrow. Whatever you accomplish will have to be in the present. If you ever obey it will be in the now. We never work in the future. One of Satan's favorite devices is to get peo-

ple to postpone what they ought to do. Every moment has a spiritual value. Serve God now. Seek to please Him every moment. The time for such ministry here will soon be over. The last day is passing. With many the sunset is near. What is to be done must be done quickly or it will be an eternal postponement. Do whatsoever thy hands find to do with all thy might, and do it now. It is sad indeed to contemplate the tremendous losses that daily result from a failure to do now what the Lord is commanding. Books might be written without number, tabulating list after list of what these things are, and the subject would never be exhausted. All over the country opportunities are slipping by and when lost, forever lost, people exclaim, "I had intended to, but!" She was a young girl of sixteen years. After the funeral one of the officers of the church said, "Did you speak to her about her soul?" He said, "No, I had intended to, but." "So did I," replied the other, but failed. Alas! alas! What irreparable losses from such neglect. A Scottish minister while visiting in a home, the head of which was unsaved, was moved in spirit to speak to the old gentleman about his soul, but he delayed until the next day, but before the morning sun arose the old man died suddenly and the great preacher, taking his traveling companion with him, went out and sat down on the brink of a stream nearby, and putting his hand on his head, said: "God has given me a terrible rebuke. I know now what the apostle meant when he said, 'Be instant in season and out of season.'"

Heed the words of the Master in reply to an attempt to divert Him from His appointed task, "I must work the works of Him that sent me while it is called today, for the night cometh when no man can work." Stress the importance of obedience. Do it now. Begin to postpone and ere long the habit is formed and it is difficult to break. Determine to obey and obey at once. It is interesting to note how the old Bible characters when they had a hard task on hand got up early. They did not lie in bed and give the devil a chance to get ahead of them. Never hesitate in the face of a known duty. Beware of that deadly practice of saying "tomorrow," to what should be done today. Is it right? Should it be done now? Is it yours to do? Then take an early start and do it at once. As already stated, prompt obedience will flood your own soul with blessing and bring the largest blessing possible to others. Not only does a refusal, or neglect to do, impoverish those who disobey, but it robs others of great blessing that would flow out from the actors in every direction. Pharaoh's postponement kept all Egypt under the plague for another twenty-four hours, and yours will mean somebody else's loss also, for "no man liveth unto himself."

Again, the longer you postpone the more difficult it is to do. Wait no longer. Pick up the tangled threads of disobedience, straighten them out. Walk in all the hitherto rejected light as well as any additional that may come and you will be like a city set upon a hill radiating the whole country with the light of God which shines through you." Let us take heed in time, that God may now be glorified in us."



## EDITORIAL COMMENT

### WHAT IS BEING ACCOMPLISHED.

While there has been nothing like the effort put forth to evangelize the world that should have been, yet we rejoice in what has been accomplished. There has been ~~an~~ increase in missionary work, but much of what has been accomplished could never be tabulated in statistical columns. The pervasive influence of Christianity has extended throughout the whole world, and there are no figures that can compute the vast results that have accrued from the same. The World Atlas of Christian Missions, published by the Student Volunteer Movement says that the following are some of the up-to-date facts of the missionary world:

Number of missionary societies in world	995
Yearly income	£6,242,369
Number of missionaries	21,307
Native workers	103,066
Native contributions	£649,343
Churches	18,964
Communicants	2,346,086
Adherents	6,837,736
Pupils, elementary and village schools	1,290,357
Hospitals and dispensaries	1,653
Treatments in a year	7,578,942

### WHAT SHE COULD AFFORD TO GIVE.

A poor blind woman in Paris, we are told, put twenty-seven francs into a plate at a missionary meeting. "You cannot afford so much," said one. "Yes, I can," she answered. One being pressed to explain, she said: "I am blind, and I said to my fellow straw workers, 'How much money do you spend a year for oil in your lamps when it is too dark to work nights?' They replied: 'Twenty-seven francs.' So I found that I save so much in the year because I am blind and do not need a lamp, and I give it to shed light to the dark heathen lands."

We have heard similar remarks made by persons who were saved from the tobacco or whisky habit, but as a rule Christian people are not as generous in their thinking along this line as they should be. Sin is the most extravagant thing in the world. There is more money consumed on the altars of fleshly lust than is devoted to humanitarian, educational and religious work all put together. If people would only give what has come to them through being saved from sin there would be no trouble about finances for every need. Some would have committed crimes had they not been saved that would have cost them vast sums of money and perhaps their own lives. Others would have wasted money in riotous living. Brethren, the church of God from a financial standpoint has been of immeasurable worth to you. Will you be like the nine lepers who forgot to return and thank the Great Healer, or will you, filled with gratitude, like the tenth, return and give thanks to God by a generous recognition of the inestimable benefits that have come to you through salvation and as a thank-offering give largely to the cause of God? Yes, if people would only con-

tribute the amount that they would have wasted in sin had they not been saved the treasuries of the church will overflow with the offerings of a grateful people.

### THE DECAY OF AUTHORITY.

Few people realize how essential discipline is to Christian character. The habit of obedience should be formed in childhood. People should be taught from the very dawn of consciousness to restrain all hurtful passions and control every appetite. The chief reason why it is so difficult for adults to live religious is because they never learned the habit of self-discipline. If they have an appetite which they yield to it and the same in any other direction. Why? They have never learned self-control. They have never been taught how to make themselves behave. They are a prey to impulse and the slave to appetite. If these same people had been disciplined from early childhood and had grown up with the habit of saying no to what is wrong, how much easier it would be for them to live right when they are grown. Somewhere or somehow we must learn to say no to what is wrong, and yes to what is right. People readily give their assent to what they ought to do, but then to do it is the question. There is a decay of authority everywhere manifested and it is a serious menace to the well-being of both church and state. Disobedience in the home leads to a lawless spirit toward the state, and until children are taught to respect authority we need not expect adults to behave otherwise. One of the greatest needs of the present day is that beginning at the cradle and coming on up through the family, the state and the church, people should learn to respect God-given authority and regulate their lives accordingly. Only the other day a policeman came into our office commenting on the widespread lawlessness of our own city. It has increased at an alarming rate during the past few years. There is but one remedy. Authority must be reinstated just where God puts it, and from childhood to old age men must be taught to obey the same, else anarchy inevitably follows. This phase of family government is rarely mentioned, but it is vital, tremendously vital. As the Methodist Quarterly Review says:

A second cause of our difficulty is the general decline of authority in our civilization, especially in the home. It has been remarked that there is just as much authority in the home as ever there was, but that now it is exercised by the children. Is it that the doctrine of evolution, superficially understood, has taken the heart out of the categorical imperative, so that duty of any unconditional kind is now resented? Certainly parental authority is now feebly asserted and stoutly resisted, church authority has waned, and the majesty of the law hardly survives the current explanations of its origin or the current criticism of its administration. But the child who has not learned to obey has been deprived of one of the best parts of his heritage. Unless he has learned in infancy to restrain himself for no other reason than because he is ordered to do so by superior wisdom, he remains a wild, uncivilized force, a menace to the community. Such menaces are all about us today. Better the harsh military discipline of Germany, requiring of every young man two or three of his most precious years for military service—better than a generation which resents all authority and confuses liberty with anarchy.





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

### LOUISE'S MITE BOX.

Frances Wright and her cousin, Louise Stevens, who was visiting her, had been in the city for several hours, going down the city streets. It was a warm afternoon in June, and the girls had visited many stores trying to match some lace. They had found it at last, and had dropped into a convenient seat in the large department store while they waited for their package.

"O dear, I am so tired and thirsty," said Frances. "Let's go round to White's and get an ice cream soda."

"There is clear, cold water, free, just across the aisle," said Louise. "I see the placard over it. Won't that do?"

"Certainly not," answered Frances. "Don't you like soda water?"

"What girl doesn't?" laughed Louise. "But—"

"But what," demanded Frances.

"Shall I tell you just what I was thinking? Well, there came into my mind a picture of the delicious dinner we had just before we left home, ending with peach cream and cake. Then I thought of our missionaries who work so hard in such hot climates, with so few dainties to eat, and never a glass of cold milk or a saucer of cream. I thought, too, of the thousands of poorly fed natives, many of whom are really hungry for the commonest food. We don't need anything, Frances, for we have had our fill of nourishing food, and when I think of these others it seems to me we have had our share of good things also for today. You sometimes laughingly call me odd," she continued with a slight flush, "but I so often think of how much I have and how little these others have, and many times I send my candy and ice cream and soda to the missionaries."

"I think you are a dear girl," replied her cousin, with a warm pressure of the hand lying near her. "But how do you manage it? I sometimes think of these things myself and would really be glad to do without the candy or cream I start to buy. But suppose I left the five or ten cent piece in my purse, or even put it by. It would be sure to be spent before I got enough to send on or hand over to the missionary society. You are not very likely to hunt up the treasurer and poke a dime at her, you know. So the good thoughts I have now and then go for nothing."

"That is very true," said Louise, "and I did the same thing until I found just the friend I needed in a little mite box. I keep one on my dresser, and when I deny myself any of these little things, I go straight to my mite box and drop the price of it in."

"When I am up town on a warm day, the soda fountains look very tempting. But it is a real pleasure

to decide to send that glass of delightful soda water to our faithful ones so far away who have so few of the good things we enjoy. When I get home I put the money in my box, and somehow it is very sweet to think I can send some of my little luxuries on to them in this way. And they count up too, Frances, so much more quickly than you would think. My little Self-denial Box has been the means of a number of dollars finding their way to the mission field."

"That is a practical plan," said Frances thoughtfully.

"I suppose I am rather a selfish girl, but I believe that even I would really do without things many times if you get me a mite box?"

"Indeed I will, and at once," said Louise. "I have several of them in my trunk. I always have a few on hand, and often find people who are glad to begin the mite box practice."

"Then we will not go around to White's," said Frances, as they rose and left the store. "And I will have twenty cents, the price of our treat, to drop in the box as my first self-denial offering."

### A MITE BOX DEPARTMENT.

The things these girls speak of have so often been on my heart, children. There are many times I could deny myself something which cost a few cents, or perhaps more, and indeed I often do it, and am thinking of the missionaries and their work when I do. But no treasurer is around to hand it to and perhaps I forget, or the money goes for something else a few days later.

I heard once of a family on whose dining table stood a self-denial mite box. The children often dropped pennies into it which would have gone for candy if the faithful little box hadn't been so convenient. Mother sometimes dropped a dime in and father a quarter. Even the grown boys laughingly put in coins now and then. Lots of people will do this if the box is kept in sight.

I find that others have had this on their hearts also, and after talking the matter over with the editor and interested workers, we have decided to open a mite box department. It will not conflict at all with our Birthday Band. We will arrange to keep a supply of mite boxes on hand and send to all who want them. I will tell you more about them next week and let you know how to apply for them.

A contentious habit is dangerous, however important the truth contended for. The limit of profitable controversy is before the Spirit withdraws, when He first gives warning. Talking to carry a point is grieving to the Spirit, and leaves death to the soul. God can convince where we fail, and win victory.

Christ was—is, full of grace and truth. He is the vine, we are the—His branches. Nothing can hinder us from receiving of His fulness, if our connection with the vine—with Him is vital.

## THE TORCH.

Everybody in Canaan knew Miss Alma Baker. She had lived there all her life, as had her parents and grandparents before her. "Poor Miss Alma" people called her; and nobody guessed that for many years she had really been rich. It was when bankruptcy fell upon her hopes that "the Littlefield boy," to his own confusion, stumbled upon the secret of her life.

The Littlefield boy was fourteen at the time, and he was having to carry a quart of milk over to Miss Alma's every day. He did not particularly relish the ~~du~~ ~~ty~~ ~~for~~ ~~there~~ ~~was~~ ~~nothing~~ ~~in~~ ~~the~~ ~~least~~ ~~interesting~~ about Miss Alma to a boy; but, on the other hand, there were much more disagreeable things than a half-mile walk across lots on summer evenings. So he usually went whistling, exchanged milk-cans and a brief good evening, and loitered back, still whistling.

But one evening, boy though he was, and therefore unobservant to things outside his own particular world, he could not help noticing that Miss Alma looked sick. Her face was pinched, her eyelids were red, and there was a quiver about her pale lips. The Littlefield boy was embarrassed. Finally he blurted it out:

"Ain't you feeling well, Miss Alma?"

Miss Alma's red-lidded eyes filled with tears. He was only a boy, and usually she was ill at ease with boys, but this time she forgot everything except her disaster.

"It's—it's some money I lost," she explained. "I had meant to leave it in my will for the heathen. I'd been saving up for thirty years, and I had 'most three hundred dollars. I prayed the Lord to let me send three hundred dollars, and I thought He was going to, and now it's all gone—the lawyer says so."

Miss Alma put a trembling hand over her lips and looked with dim eyes past the boy, down the long years, with their secret joy, which had come only to failure at last.

The boy's fate burned, and he wriggled from one foot to the other, suddenly possessed by a dumb rage at the fate that could cheat a poor old woman like that. He looked about in desperation.

"Say, Miss Alma," he said, "don't you want me to chop you some wood? I'd jest as lieves, honest."

But Miss Alma shook her head. "I don't need any wood," she said.

The boy went home slowly, not whistling, and the next night bribed a younger brother to carry the milk. The third day he heard that Miss Alma was ill. A week later she died.

As the years passed the Littlefield boy went out into the world, and presently he began to make a name for himself. People said he would be a rich man one of these days. That was what the Littlefield boy was working for—he meant to be a power; he had no time for anything but work.

But one Sunday, overtaken by a sudden shower, he stepped into the nearest shelter, a little mission church. It was pitifully bare inside, but within five minutes he had forgotten the bareness, for he was listening to a man aflame with the passion for souls. Gradually as the speaker, worn, shabby, awkward, poured out his plea, an old memory stirred in the other man's con-

sciousness. For a few minutes he struggled with it, and then disentangled it—an old woman with quivering lips who had lost the dream of her life. Suddenly there came to him an eager thought—to send Miss Alma's money for her. Tearing a leaf from a notebook, he wrote a line upon it, asking the missionary to call at his office the next day.

That was the beginning, for that day John Littlefield set his feet in a path that was to end only with death. When that came, twenty years later, it was estimated that he had given more than thirty thousand dollars to missions, and his private benefactions could not be guessed.

But nobody knew that the torch had been kindled years before by a poor old woman in a country village.—*Youth's Companion*.

## Deaths

## EASLEY.

Captain Edward Wade Easley died at his home at Centerville, Tennessee, September 3, 1911, at the ripe age of 80 years. His going has removed one of the most highly esteemed citizens of Hickman County. For 50 years he had been a member of the Methodist Episcopal Church, South, and was a devout Christian. The fifty years he lived for the Master were surely a blessing to any community. May we all more faithfully follow the Christ Whom this Brother loved and served.

A FRIEND.

## MCGOWAN.

On September 21, the angel of death called our father, Joseph F. McGowan, from among us. He was 65 years of age and had been a Christian since he was a young man. He lived a devout life, and about ten years ago he entered into the experience of sanctification. For years he has been a subscriber and reader of *Living Water*. He leaves several children and other relatives, besides many friends. May we all strive to meet him in the better country never to part. "Blessed be they that wait for Him" (Isaiah 30:18). He has left to all of us a beautiful example of a Christian life.

Napier, Tenn.

HIS DAUGHTER, FANNIE.

## FULLERTON.

Mrs. Lizzie Fullerton, wife of R. D. Fullerton, died March 18, 1912, at 35 years of age. Early in life she professed faith in Christ, and has lived a consistent, Christian life, being gentle, unassuming and a lover of the house of God and a regular attendant upon all the ordinances of the church. She was ardent in her zeal for the Master and within her own soul there was a constant determination to win the lost. For sometime previous to her death she was ill with that dread disease, consumption, but at all times she was patient and manifested a real Christ-like Spirit. The writer of this visited her often in her affliction and found that with her the way seemed to grow brighter. Truly a good woman has gone from our midst, but we expect to meet her again. She was buried in the New Hope grave yard.

W. N. MATHENEY.

## IN MEMORIAM.

Since our Fifth Annual Camp-meeting closed at Faith Camp, Aug. 24, 1912, God has seen best to call away four of our near neighbors, Mr. Lee Dunn, Mrs. Jess Ivy, Mr. Daniel Parrish and Miss Bessie Appleton. Let us all pray that God's comforting grace may be with these mothers, fathers, sisters and brothers, and help them to stand this sorrowful crisis that has come into these lives, whose hearts are grieved for the loss of their loved ones. Let those of us who have lost some loved one remember the last words of one of our great Presidents, "Not my will, but Thine be done."

Kingston Springs, Tenn.

Their neighbor boy,

J. B. BECKHAM.





## FIELD NOTES

We have just closed a meeting at Pawn's School House, Williamson County. We found this to be a needy field. Quite a number prayed through to victory. Old grudges were made right and neighbors made friends. One man sixty-eight years old found God for the first time in life. There seemed to be a general awakening on Gospel lines, for which we give God all the glory.

WILLIAM MCARTHUR,  
W. C. IRVIN.

I want to testify that Jesus sweetly keeps me on this side of the Rocky Mountains with the shout of victory in my soul. I am still at the front of the battle and find a ripe field for preaching a standard of religion that saves from sin and keeps us above this sin level. Last Sunday was a day of victory in His service. I was in five meetings and the Lord gave great victory. I have never witnessed more manifest power of the Holy Spirit. Pray for me that I may stand in the ranks and fight the battle of the Lord. I would be glad to have some meetings in the South sometime between June and September.

Ocean Park, Cal.

Yours in Christ,  
C. L. LOWERY.

We have been having revival work in White County for the past six weeks. Our first meeting was at Old Zion, six miles from Sparta, Tenn. This was a hard battle but souls found victory. We found some loyal people who are standing for the truth at that place. We have never been anywhere where there were so many welcome homes open to the workers. Our next meeting was at Mt. Carmel, where the Lord gave us gracious victory. Rev. A. P. Welch, of Monterey, was with us a few days. We believe we left a band of people there who will push the battle for holiness. We are now at De Rossett. We have three or four more meetings in this County. Brother McChesney has been leading the singing for me, except this meeting Mrs. Dean is singing. The Lord has given us a good year, for which we praise Him.

Yours in the battle,

T. D. DEAN.

Our last battle for the Lord has just come to a close. We were in meetings forty-six days and in many respects it was a hard fight, but through the faithful preaching of the Word, under the power of the Holy Ghost, by a man full of faith in God, victory was assured and we had the enjoyment of seeing 57 souls weep their way through to God and several received the Holy Ghost, for which we praise God. We had the pleasure of administering the ordinance of baptism to twenty-nine precious souls and God certainly blessed the service. Also preached two funerals. There are three of us in our party and we are holding meetings for any church or denomination that wants us. We do all our work on the free-will offering plan, believing that that is God's plan. Any people needing a meeting or desiring our services need not let the financial part bother them, but should write at once so we can give them a date. We ask the *Living Water* family to pray for us. Address.

Platform, Ohio.

T. A. SWARTWOOD, Evangelist.

It is high time I send a line of thanks for the many papers that have been reaching me. I was so glad to get the copies of the "Christian Witness." This morning I am making up a parcel of papers, picture cards, etc., for the Mandeville Hospital, eight miles from here. Our coachman, who was converted through one of the papers sent me, takes great pleasure in going to the Hospital from time to time with tracts and other literature supplied by you. At present I am holding Sunday afternoon gospel meetings in two of the districts, in which I read aloud stories from *Living Water*, and Nathan Daley gives an address. Would

be glad of your prayers that God would send conviction of sin. It seems so hard to move the people, though exceedingly attentive and well behaved. We have organized a "Chapter" of the St. Andrew's Brotherhood, and hope to do temperance work through this medium later on. My father thinks it advisable for some reasons, to wait awhile. I wish, dear friends, that I could adequately express my gratitude for all your kind help. I hope you do not mind my not writing acknowledgements to you individually. With love in Christ Jesus.

Yours in Him,

Oct. 4th, 1912.

LETTICE A. KING.

Snowdon Rectory, Newport P. O., Ja., B. W. I.

When I last wrote you I told you that my work for the summer had been canceled, for what cause I did not know, neither tried to find out; but committed it to Him who did know, but still I have had all I could do. I have had to turn down some calls. June 21st I began a tent meeting near my home. God gave us a blessed waiting on Him, and souls were saved. I then joined Bro. Stuart in Christiansburg, where a number of souls found Jesus. My next work was at Oak Grove M. E. Church. The Lord met us in a marked way in the outpouring of His Spirit in conviction and saving power. From there I went to Uba Springs camp, West Tennessee. The meeting was good. I went over to Erin to assist Bro. Crockett, and there souls found their way to the cross and were either reclaimed, saved or sanctified. Standing Rock was the next place, with Bro. McGowan. He did some old time Sinai preaching that had its effect in stirring souls. J. J. Rye was with us there and preached a powerful sermon on cross bearing. Closing there I spent a few days at Vincent Springs Camp. The next conflict was in Big Sandy, W. Va., where God gave victory in a hard-fought battle. I am now in my last meeting for this Conference year. God is blessing the truth. I am saved, sanctified, and kept by power divine.

Rogers, Va.

W. H. HUDGINS.

## Requests for Prayer

A friend asks prayer for healing.

Pray for a meeting now going on at Lansing, N. C.

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## A Remarkable Conversion

The early part of the nineteenth century, A. E. Kothén, a native of Sweden, wished to go from Stockholm to Abo, in Finland. The regular vessel between the ports having sailed, he took passage in a fishing boat, going the same way. While they were in the midst of the Gulf of Bothnia, he heard the men consult in the Finnish language—which they thought he did not understand—on the best method of taking possession of the property which he had with him in several trunks. To show them that he was not laden with money, he opened one of the trunks containing books. On seeing this, they said one to another, "Tis not worth while to throw him overboard, as we do not want books." Through an erroneous impression they took him for a preacher, and appeared pleased, saying they would have a sermon the next day, it being the first day of the week. This, however, had a tendency to increase the anxiety and distress of his mind, believing himself to be as incapable of such an undertaking as it was possible for any to be; for he knew not much about the Scriptures, neither did he believe in them, nor in any Divine revelation whatever, manifested in man.

The pirates, for such they proved to be, took him to a small rocky island, which served them for a retreat. This island was about a quarter of a mile in circumference. A number of other like men were there when they arrived. Kothén was taken to a cave and introduced to an old woman, whom they called mother. They told her they had got a priest. She answered, "Thank you, my sons, to-morrow is the Sabbath, and we shall have a sermon, which I have not heard for several years." He was much tried at the expectation thus raised respecting him. Fears for his life deterred him from undecieving these people. He spent the night in great anxiety, which was increased by several more pirates coming into the cave.

When the morning came, he arose and walked to and fro, still shut up in darkness and distress, striving with all his might to collect something, but could not, one single sentence. The pirates made preparations for the meeting, putting on their best clothing, etc. At the appointed time he went to the cave, where he found them assembled, and a table with a Bible on it, and a seat provided for him. Upon sitting down, they all continued, he believed, the space of half an hour in profound silence, when the exercise and anguish of his soul were as great as it seemed possible for human nature to bear, and he supplicated for Divine help.

At length the words came before him: "Verily there is a reward for the righteous. Verily He is a God that judgeth in the earth." With these words he arose, and having delivered them, some other pertinent matter presented, and so on, from less to more, until his understanding became opened, and his heart enlarged, in a manner wonderful to himself, to treat on subjects suiting their condition, such as the excellent rewards

for the righteous; the just judgments of God awaiting the wicked; the necessity of repentance and amendment of life; the universality of the love of God to the children of men. As he went on thus speaking to them, he was the more affected, as he felt the sinful state of his own heart, and the hope that was now set before him also, through sincere repentance and faith in Christ our Lord. Those poor people were most of them broken into tenderness, and wept to such a degree that the floor was wet with tears. Kothén was no less astonished at the goodness, power and love of an Almighty Creator, in thus interfering for the saving of both his natural and spiritual life; and well might he exclaim, "This is the Lord's doing, it is marvelous in our eyes." Under an awful sense of the favor his heart became filled with such thankful acknowledgements as were beyond the power of language to convey.

After the meeting, the old woman took him into her arms with motherly affection. She directed a boat to take him to Abo, with all his baggage. Then men, too, were loving and affectionate, willing to show him all the kindness in their power. He thenceforth became an entirely changed man, having entered into covenant with his Maker, which it is believed he sought to keep. He settled in the south of France, and lived a number of years afterwards.

The foregoing is mostly prepared from accounts given by Stephen Grellet, an eminent minister of the Gospel in the Society of Friends, and who was personally acquainted with A. E. Kothén.—*Sel.*

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## Testimonies

On July 23, 1910, the Lord wonderfully saved me from sin, and about a year later He gave me a clean heart and the witness of the Holy Spirit. To-day I am triumphing in the joy that comes from giving all to God. There is much land to be possessed and I am going on to gain all that is mine.

L. M. BONTEBOUGH.

I want to testify through the columns of *Living Water* to the wondrous healing power of God. For eighteen months I had been suffering with severe pains in my shoulders, but in answer to earnest prayer God healed me, and all the pain is taken away. Glory to His holy Name! How I praise Him for the privilege of living for and serving a Saviour like that.

WILLIAM DEFOE.

I am rejoicing today in the grace of God, that has brought me safe thus far. I am His and He is mine, and thus trusting Him, why should I fear? The sentiment of the hymn, "Anywhere with Jesus is good enough for me," is a blessed realization in my life. It gives me unspeakable joy to know that I am a child of God and that trusting in Him I shall never fall.

Garniers, Fla.

NORA WHITE.

I want to add my testimony to the power of God and His willingness to heal the body. On three recent occasions He has blessedly healed me. On all these occasions I was quite ill, but found no relief till I had trusted God to help me. I give Him glory for all these things. He gives me sweet peace and blessed victory all along the way.

MRS. S. J. CARRIGAN.

I want to praise God for the blood that saves from sin and for the power to keep. I would rather have the consciousness of being right with God than anything in the world. I am glad of the privilege of reading of the missionary work. As I read of the great need I want to go, but cannot go in person, yet I am glad that I can go by the way of the Throne. Pray that I may be true in all things.

E. W. BEEVILL.

I am rejoicing today in the fact of being saved from sin, and my heart is filled with gratitude to God for all His goodness to me, yet I long to have a greater revelation of the things of God. I want to learn more of Him and to be used more for His glory. He is with me so wonderful in the home. When I am alone I can rejoice in Him and have blessed communion and fellowship. I ask your prayers for the salvation of my children.

Fayetteville, Tenn.

SUSAN WARREN.

I want to praise God for His goodness to me and also want to thank my Christian friends for their prayers. More than a year ago I was quite ill, but I put my trust in Jesus and He restored my health. I want to add my testimony to the blessedness of the prayer-life and to what prayer has done for me. On other occasions previous to this the Lord has blessedly healed my body. I have had many things to encourage my faith and I have a great desire to be a blessing to the world.

JENNIE STOSKOFF.

I am praising my Heavenly Father for a closer walk with Him and deeper experience than I have ever known before. Owing to sickness I am deprived of testifying in the congregation, but I am rejoicing in this privilege of witnessing for Him. I ask the readers of *Living Water* to pray that God may heal my body, and that I may be able to do more for Him. God is faithful and He is keeping me in the narrow way and under the blood.

Kendrick, Miss.

CHAS. A. WOOD.

My heart is filled with praise to God for all He has done for me. I rejoice in His love. I am striving every day to be more and more like Him. It is indeed sweet to trust in Jesus. I

know if I am faithful in little things His name will be honored. I thank Him for His keeping power.

MRS. W. P. BOWAN.

I praise God that salvation ever reached me and that the blood of Jesus cleanseth from all sin. There is in my soul a desire to preach the truths of the Gospel to the world lost in sin. Pray that the Lord may use me much for His glory.

Granville, Tenn.

MRS. ADELL MYERS.

I want to add my testimony to the praise and glory of God. I was converted at fifteen years of age, and twenty-five years ago I came into the experience of sanctification. For this great blessing I give praise to the glory of God. It is a blessing to live this life, to trust in God and to walk with Him. I was in poor health and I was lead to trust God for healing. I looked to Him, relying upon Him, in obedience to His word, and He put His healing touch upon my feet. Ever since then I have trusted Him for physical strength. I praise Him that I am trusting Him for His saving and healing power. I ask the prayers of all of God's people that I be used in the work He has given me, as Sunday School teacher and also along other lines. I want to do His will and abide in Him continually.

Linden, Fla.

MRS. I. H. CARTER.

It has been a long time since I testified through the columns of *Living Water*, but I praise God that I am still living for Him and preaching holiness. More and more I praise Him for this joy of victory in my life. I thank God that one night as I stood on the street in Chattanooga, Tenn., I heard Brother Tidwell say that God could clean up a man from drink, tobacco and un-Godly lust. At that moment I was full of whisky and had a pocket full of tobacco, but I went to the mission hall and God saved me. Later I went again and prayed for a clean heart and to be filled with the Holy Spirit and this blessing came also. The fire is still burning in my soul. I have found an open door in California to preach Christ and do not know when I will get back East, but if I never see my friends again I will meet them in heaven, for I have a through ticket purchased by the precious blood of Jesus. Yours till Jesus comes.

Ocean Park, Cal.

C. L. LOWERY.

In 1876 I happened into an old country church near my home, and there in a prayer meeting God saved me from sin. After that I wandered away from Him. Later I came back to God and He restored to me the experience of salvation. A few years ago I heard Miss Alice Cowan preach. The sound gospel messages sounded with trumpet tones in my soul. I was greatly stirred and blest. I praise God that I have entered into this experience, and since that time there has never been a doubt in my mind as to the doctrine or experience. I thank God for the faithful men and women who have preached to me and have led me to deeper experiences of grace. I have been given many victories in prayer. I have prayed with people in fields, woods, roads, in warehouses, in their homes and in the church. The Lord has been with me in many battles and has given me many victories. Pray for me that I may be faithful in service and true to God in all things.

THOMAS J. O'FERRELL.

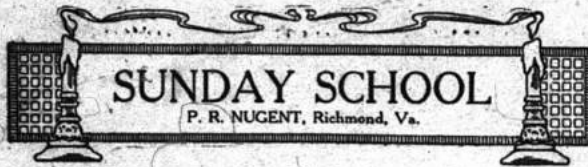
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## THE SIGN OF THE LEAVEN.

Mk. 8:11-16.

LESSON FOR NOV. 3, 1912

**Golden Text:** "Jesus spake unto them saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." (Jno. 8:12).

See also Mat. 16:1-12.

The attitude of the Pharisees towards Christ shows, in a marked way, how utterly opposed to God people who profess to know Him, and be for Him, may be. Religious people may appear very godly until they come in contact with God in some way and then they show that their true character is against God. Some people show this on the line of holiness. They violently oppose it, yet holiness is of God.

The Pharisees in this lesson acted hypocritically in asking Jesus for a sign. They were not seeking a sign in order to believe but, because they did not believe, they just wanted to put Christ to a test. Their attitude was really that of scornful unbelief and ridicule.

The Lord's response declares that they were more wise about the weather than about Bible truth, though they posed as religious teachers. On this account they were hypocrites. They put on a show of knowledge but did not have it. The condition of these people seems to have been the cause of the Lord's sigh (12). He was grieved at the hardness, unbelief and hypocrisy that He saw. In Matthew He speaks of that generation as a "wicked and adulterous generation" to whom only the sign of Jonah should be given. As Jonah was in the whale and came forth, so Jesus would be in hades and come forth in resurrection.

"He left them (v. 13). Why? Evidently because they had gotten to a hopeless state. People are in a truly sad plight when even Jesus leaves them. Some professors of religion are as truly left by Jesus now as then.

The warning Jesus gave was against the principles of the Pharisees and Herod. In the former case it was hypocrisy, in the latter it was worldliness and dissipation. The use of "leaven" to indicate evil is a regular Scripture practice. The hardness of the disciples' hearts (17) was the cause of the failure to perceive and understand. Hence we see that people's lack of perception, and lack of understanding, as regards the Word of God may be possibly always is—on account of hardness of heart. How great, then, the need of having the "stony heart" taken away (Ezek. 36:26).

"Eyes" and "ears" are applied to the inner man as well as the outward (18). And as in the bodily senses people may have both eyes and ears and yet not use them, so it is with the inner eyes and ears. This dull vision and hearing come from a wrong state of heart as indicated already.

A failure to remember God's works and ways (Ps. 106:13) is one cause of spiritual lack. His works and ways reveal Him and so become food for faith. Hence forgetfulness of what God has done causes failure in faith (Mat. 16:8). God sometimes refreshes our memory in order to refresh our faith. It seems quite remarkable that the two miracles of feeding thousands had made so little impression on the hearts of the disciples. Yet such was clearly the case because the Lord speaks of their lack of memory in connection with their lack of understanding and not as mere mental recollection only. In this case the disciples thought He spoke of their not having bread as though that was a serious thing. If they had trustfully remembered the miracles they would have understood that lack of bread was not serious when Jesus was on hand.

The case of this blind man is a good illustration of the way the Lord deals with the spiritually blind. First, the man had to be willing to put himself enough in the Lord's hands to allow Him to take him where He wanted to. And the Lord took him

away from the place and people who were impenitent (Mat. 11:20-21). So, the sinner must be willing to have Christ lead him out from among the impenitent, by consenting to repent. Next, there came the touch which brought sight in a dim way. So the converted soul has a dim vision of divine truth and of Him who is the truth. And then the second touch illustrates the work of cleansing and the coming of the Holy Ghost by which the soul's vision is cleared up.

As in last Sunday's lesson the Lord pursued a certain course apparently to develop and help the person's faith, so in this case. The Lord first brought the man to the point of feeble faith and action. "He looked up" (24) because faith was springing up in his heart and he acted in line with it by looking. Then the second touch (only a touch of the Lord's hands upon the eyes this time) and the man's faith cleared up fully and fully responded to the Lord's will.

**APPEN. NOTES:** It is probable that this man was not born blind but had lost his sight for he seemed to know how trees looked, which could not have been the case if he had never seen trees.

Matthew mentions the Sadducees' leaven. This was skepticism as a result of giving by unenlightened and unbelieving human reason.

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