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Living Water

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

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SIDE-TRACKED FOR TWO THOUSAND YEARS

EVEN YET THE CHURCH OF GOD DOES NOT FULLY REALIZE ITS ONLY MISSION.

BY JOHN W. STAUFFER

Nearly two thousand years ago Christ came into the world as God's Son to establish His kingdom among the Jews. Being rejected by them, however, He turned to the Gentiles and offered His plan of salvation to the whole world. He sought out a few faithful followers whom He carefully trained and then left them with the command to go to every living creature and preach everywhere His message of salvation. What an immense picture this brings to our imagination. On the one hand, Jesus, the only begotten Son of the Father, yearning with an intense love to redeem all mankind. On the other hand, a world of human beings, absolutely none without sin, and all groping about in darkness without light and without hope in the world. It was to this world, marred with sin, that Christ came in His purity, and lived among men, finally suffering the shame of the cross that we might become the sons of God.

We need to take special notice of the fact here that Christ's plan of salvation was not intended for only part of the world, nor for any special time, but was intended for the whole world, throughout the entire period of the Church's history. He was seeking to call out those who would believe on His name and the opportunity was to be given to every living creature. When He gave the command to go to all mankind there was no doubt included in it the possibility to carry out the command, otherwise the command would have been impossible. With the command was given the assurance that to Christ was given all power, and that He would ever be with those who obeyed Him, and it was without question expected that those to whom the command was given would take up the work at once, and complete the work without any delay.

But what is the picture that comes up before us?

His immediate followers were faithful, but after that we see nothing but a weak, struggling Church ever turning aside from its real duty to those things which in many cases would have been just as well left undone.

FAILED WITHOUT EXCUSE.

We cannot overlook the fact that the Church is absolutely without excuse in failing to obey the command to preach the Gospel to every living creature. God's great plan to save all men is in itself of such a nature that there are none unable to accept it. Among all races of mankind there is intelligence sufficient so that the Gospel can be preached everywhere without preliminary preparation, and all men are able to accept

it and live a life suitable to the demands made. The task imposed upon the Church is not to civilize the world, nor to educate the world, but simply preach God's message, and for this message the world has always been prepared.

Let us not fail to realize the fact that this world does not need first a long period of civilized influence, but has always been in a state of preparation to receive Christ's Gospel. You may go where you will up and down this great Dark Continent, and nowhere will you find a tribe or class of people who cannot at once understand the Gospel story. Were this not true Christ's plan of salvation would be inadequate to meet its needs. Christ offered conditions at once possible to every living creature. Nor is the command given only to the Jew or to a chosen few, but to all who become His followers. Nowhere do we know of a single tribe or nation where its members, when instructed in the things concerning God, are not able to communicate. One of the saddest estimate the importance of the message. (Page 16).



SOME "LOTUS BUDS."

choose a certain nation

every nation under the sun is the command equally and there is none which cannot take up the command. The roundabout way exists and the details we need to add are not many. Think of this great world waiting for a message which God has sent and which all are able to understand and able to communicate to one another. Think of all the promises He has made to uphold those who carry the message. Think of all to whom the command is given and yet to-day the bulk of the world knows nothing of Christ or salvation.

MAN-MADE ADDITION TO THE GREAT COMMISSION.

Of course we all understand that everywhere there are conditions which ought to be improved, but we ought never to turn aside to the work of improvement alone leaving the world without the Gospel when the world is already in a state of preparation to receive it. In fact improvement is almost impossible unless the Gospel has already been accepted.

Let us consider carefully for a few moments the true mission of the Church of which we as Christians form a part. In this I will limit myself almost entirely to conclusions reached by well known students of God's Word. First, let me quote Christ's own words given in Acts 1:8: "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem and all Judea and in Samaria and unto the uttermost parts of the earth." We are called distinctly to be witnesses of Jesus. Almost nothing else was given us to do. Yet if we study the programs of modern missionary societies, how much we find that has been added to that commission. So much has been added that the Church has been frightfully hindered in carrying out the commission at all. Scofield, in his addresses on Prophecy, makes this statement: "The one commission with which we are invested is to proclaim God's message to every creature, to baptize those who by accepting it become the disciples of Christ, and to instruct such baptized believers in all righteousness." Had the Church adhered strictly to this command alone—and no one who studies God's Word carefully can come to any other conclusion than that it is the one command far above all other in its importance—had the Church made this her business, there would have been no time since Christ came into the world when the Gospel would not have been preached to every living creature. Never did the Church fail to put forth efforts in the name of Jesus in other things sufficient to have carried the Gospel everywhere. The Crusaders alone in their efforts to rescue the tomb of Christ from the hands of infidels could have evangelized the whole world with only about one-tenth of the efforts they put forth in an almost useless undertaking. Would it not be infinitely more pleasing to our Master if we should put forth equal efforts to wrest this great continent of Africa from the hands of these same infidels? But the same thing has been true of nearly every other period of the Church's history. Many times more effort and money was spent in trying to reform, educate, and civilize than would have been necessary to evangelize the whole world. And the sad fact about it all is, that the Church in her blindness has always felt that she was doing her best to serve her Master in spite of the fact that her true commission is stated in the plainest of terms. If we succeed in getting nothing more out of our discussion to-day than this fact we will not have spent our time in vain. Let me repeat. The Church has not been hindered from fulfilling her mission so much because of the evil within her, nor because of her lack of interest in good works, but because she has been hindered from her real work to do that which God may supply the true, but of secondary mission fields.

carrying the Gospel on as speedily as possible to unevangelized tribes, that moment it becomes out of place. Let me here quote general statements from Addresses on Prophecy. He says: "The great body of churches believe that Jesus is the Christ, the Son of the living God, but they have turned aside the greater part of their resources to the attempt to reform the world, to educate the world, and in short, to anticipate the next dispensation in which those things belong, and to do now the work that is distinctly set apart for restored and converted Israel." He says further, "We shall never succeed in doing it. Oh that the Church might come back to her own mission leaving to the next age that which is appointed for it. Oh that we might take up the commission which we have received to go into all the world and preach the Gospel to every living creature."

THE SECRET OF THE FAILURE.

Again he says, "I believe that the failure of the Church to see that she is a separated, a called-out body, in the purposes of God, charged with a definite mission limited in its purpose and scope, and the endeavor to take from Israel her promise of earthly glories and appropriate them over into the Church period, has done more to swerve the Church out of its appointed course than all other influences put together."

He continues by saying, "It is not so much wealth, luxury, power, pomp and pride that have served to deflect the Church from her appointed course as the notion founded upon Israelitish promises that the Church is of the world and that therefore her mission is to improve the world. Promises that are given to Israel alone are quoted as justifying what we see all about us. The Church therefore has failed to follow her appointed pathway of separation, holiness, heavenliness, and testimony to an absent and coming Christ; she has turned aside for that purpose to the work of civilizing the world, building magnificent temples, and acquiring earthly power and wealth, and in this way has ceased to follow in the footsteps of Him Who had not where to lay His head.

The promise to the Church is a promise of persecution if faithful in this world, but a promise of a great inheritance and reward hereafter. In the meantime she is to be a pilgrim body, passing through this scene but not abiding there."

I think it is true that we need to guard ourselves carefully on this point. It is so easy to turn aside to things that the world admires. How often do we find ourselves doing these things in our mission work which please the government or settlers. But we need to remember that few of these men care for the pure preaching of the Gospel. In fact, I have heard some say, "We hate evangelistic missions. Carry on good schools and teach the natives to work and we will help you all we can." But this is distinctly not our work except in so far as it helps us to hasten on all the more speedily to do that which is distinctly our work, the preaching of the Gospel to every living creature.

We are likely to forget sometimes, especially among people such as we have to deal with here, that it is God's grace alone that saves men and we turn aside to the work of training men for the kingdom of heaven. It is the pure preaching of the gospel alone that will gather out those whom God is seeking and He desires that all men shall come unto Him, so we dare not limit ourselves to a few for a long period of questionable development while millions exist who know not even the name of Christ. The work of developing, of educating and training is promised distinctly to the Jews in another age. Ours is the more unpopular work in fact, the work which the world hates, namely, to preach the Gospel everywhere that all who will may come to Christ and be saved.

PAUL PREACHED AND THEN MOVED ON.

It is not difficult for us to get Paul's idea of his commission to preach the Gospel. In Romans 15:19 and 23, he says, "So that from Jerusalem unto Illyricum (which our maps show to be an immense district) I have fully preached the Gospel of Christ. And now having no more place in these parts, and having a great desire these many years to come unto you whensoever I take my journey into Spain I will come unto you." We cannot expect all of us to work in the same way Paul did, yet I doubt if the material we have to work with is much worse than he found, and I firmly believe a wider spread of the Gospel together with some training which Paul did not find necessary would greatly increase the fruits of our work.

The fact is, however, that our modern ideas of mission work compel us to say that Paul's ideas were exceedingly weak. If we undertook to preach the Gospel in the same way we would be accused of giving way to an adventuresome spirit, caring more for adventure than the real work of Christ, and yet why is it that Christ spoke only of those methods, and not even once mentioned the almost numberless methods in use in our modern machinery to bring men to Christ. It is because we are becoming wiser in our methods? Rather, I believe, because of our lack of faith in the direct power of Christ. We feel somehow that something more is needed and we turn to things which have ever been a direct hindrance to obeying Christ in His commands to go to the whole world. Christ is seeking in our time to gather out His Church from among the millions of this world. It is grace alone that will add anyone to that number aside from which years of development will avail nothing. And that this grace be manifested He commands us to go to every living creature.

DANGER IN CONCENTRATION UPON LIMITED AREAS.

It is of the utmost importance that we keep this thought continually before us as we take up our work. Let us use every device we find which will hasten on our work, but never, never, let us get the idea that we have a certain small sphere for which alone we are held responsible, and the rest of the world may care for itself the best it can. I believe our greatest danger lies in the possibility of our turning aside from a great world-wide vision and becoming centered in a small sphere of action. To this fact almost alone can we attribute the failure of the Church to carry out her real commission. The desire to fully develop a small section, rather than carry the Gospel to the whole world, and this same danger comes to every individual Christian in his ambition to faithfully serve his Master, and most of all does this danger come to us as missionaries. We are tempted to feel that we have already obeyed the command to go into all the world, and that the commission is no longer binding on us.

We cannot grow spiritually as we ought without a continual vision of a world-wide overwhelming need. It is true we see great need all about us, but if we limit ourselves to that need we cannot but expect that our growth will be narrow and limited to the same extent that our present surroundings are narrow and limited compared with the whole world. Our present surroundings are only a part of the larger need that helps continually to throw us back to rely on God. Let me quote here a few lines from the conclusions reached at the Edinburgh Conference along this same line:

"The only thing which will save the Church from the imminent perils of growing luxury and materialism is the putting forth of all its powers on behalf of the world without Christ. Times of material prosperity have ever been the times of greatest danger to Christianity. The Church needs a supreme world purpose, a gigantic task, something which will call out all its energies, something too great for man to accomplish, and

therefore something which will throw the Church back upon God Himself. This condition is afforded by the present world-wide missionary opportunity."

LEAVE A NATIVE CHURCH BEHIND AND PUSH ON.

The next point I wish to consider is the work of the natives themselves in spreading the Gospel. This may seem to be a digression from our subject, yet it bears very distinctly on the subject of pushing on as speedily as possible to new tribes. We ought, I think, depend very largely upon our native workers to spread the knowledge of the Gospel. In fact, I believe the work of development among the different tribes ought to be left largely in the hands of a few whom we have trained for that work. We can hardly justify ourselves in turning aside either to educational or industrial work except as we do it to train men to develop the members of their own tribes to live lives more in accordance with Christian teaching. We, ourselves, can never hope to do all this work and yet be held responsible for the evangelization of the whole world. Christ Himself preached His Gospel in many towns and villages, yet perhaps his most important work was the training of the twelve and they were trained for one purpose only, namely—to preach the Gospel. If we as missionaries expect to do the work of civilizing, educating, and training in general, with each individual of every tribe in which we begin work, another twenty centuries will not see the work completed. All we can hope for is to train those who shall do the work while we speed on from tribe to tribe until the whole world has been reached. Among peoples, such as we find in most of the Continent of Africa, we of course must take the lead, but unless we hold continually before the native that the work is theirs and we have come simply to show them how to do it, we will never make any progress.

And why should not the work be theirs? What will ever develop Christian character except Christian work? Let us not snatch from the hands of our converts the very means which will make them strong. As soon as a native is truly converted he ought at once to be given something to do. He can at least tell how he was saved, and if it is his desire to preach or teach let him be trained for that work, but never let us say he can do nothing until he is thoroughly trained. If we do the result will likely be that he will find work somewhere else long before his training is completed. I believe the idea that a native is not to be trusted with doing Christian work until he has been thoroughly trained in all our work has done—and is doing—more harm than any other one thing. Mr. Brown in his book on The Foreign Missionary says, "The missionary who does not believe firmly in the native's ability to carry on Christian work only confesses his doubt of Christ's own power to raise up men to become His servants." Has Christ not promised that where two or three are gathered together in His name that He would be in the midst of them? Does that mean European Christians only? Decidedly not! It includes the most wretched, the most ignorant natives on all this continent of Africa. And for what purpose is He to be in the midst of them? Always to end only in wretched failure? Rather, I believe, to cause them to grow and become His true servants in making known His Gospel to their fellows. We need to have more faith in Christ's power to dwell in the hearts of men, and keep them from falling, rather than dwell as much on the thought of the native's failure to stand. It is true Satan succeeds in leading many astray, but Christ is with His people and we can trust His promises to keep them. Our work then is to fully preach the Gospel, then to leave the precious seed to grow and develop. One of the saddest of course we must be ready to help in guiding them. Of us should engage all

lect the millions who have no opportunity even to begin to develop themselves, this was never intended and is in decided opposition to Christ's supreme command.

ONE STATION AMONG SMALL TRIBES ENOUGH.

I have given the matter careful thought for several years but never have been able to see the wisdom of establishing more than one well-manned mission station among small tribes such as we have here when the bulk of African tribes still remain with absolutely no opportunity to spread the Gospel by their own efforts. Why should we not push on as speedily as possible from tribe to tribe, leaving with each one a well-manned station doing all in its power to make known the Gospel to the whole of that tribe, and then have all tribes beginning at once the work of development among themselves rather than one tribe thoroughly developed and the bulk of the world's population is absolute darkness. The mistake the Church has always made has been to give all her time and strength to a limited few, thus leaving the world without the Gospel. The condition for salvation is the acceptance of Christ's Gospel. "The field is the (whole) world" and we, as His followers, have the command to go to this world not to civilize, not to educate, but to preach that every man may have an opportunity to accept and be saved by the grace of God.

We can hardly discuss the subject of pushing on as speedily as possible to new work without considering somewhat the possible dangers of delays. In this we need to consider only those fields immediately before us. God has graciously thrown open to us the whole of the great African continent in a remarkably short time and bids us look out upon the fields already ripe unto the harvest. Those of us whose homes have been on farms know well enough that when the grain begins to ripen there is no delay, but as speedily as possible preparations are made for the gathering in of the harvest. It is only an exceedingly short time before the grain begins to fall to the ground and soon the harvest is lost. Ought we not to take warning from the fact that Christ compares His work with the gathering in of the harvest? And who, considering the wonderful achievements in Africa during the past few years, can doubt that this is the harvest time and who listening

to the warnings given by faithful men can fail to see that already the golden grain is falling and that soon there will be no harvest to gather.

WHY GOD SPARES.

But let us in closing touch upon just one more point as to why we should hasten on to new work. No doubt all of us see enough evil in this great world to wonder why God hasn't made an end of it all many years ago. God hates evil, and He has it in His power at any moment to cut off all evil. Why then does He continue to let this evil world exist? It is merely because He is still seeking to call out those who throughout the eternal ages shall sing of His grace. I imagine that when we see Him face to face we shall never cease to wonder why He let this wicked world continue that we too should be numbered among His redeemed ones. Try to imagine the joy of those who are saved in the last hour before He comes to gather up His completed Church. Perhaps it will be a little handful of some far inland tribe of this great dark continent. But who it may be, or how many need not concern us now, but if God, who cannot endure evil, yet because of His grace and long-suffering still permits His work of gathering in His redeemed ones continue, and still commands us to go to every living creature, ought we not be willing to do it that that command may be fulfilled. Ought any sacrifice be too great? Ought any hardship be too hard to bear? Ought the risk of life itself deter us for a moment from hastening on until every living creature shall have heard the message of His grace? Let me close with a statement from Scofield's Address on Prophecy:

"Oh, that in the last remnant of time before we hear the shout of our descending Lord to rise to meet Him in the air, we might come back with holiness of heart to the simplicity of our mission, the evangelization of the world. Let us leave the government of the world until the King comes; let us leave the civilization of the world to be the incidental effect of the presence of the Gospel of Christ, and let us give our time, our strength, our money, our days, to the mission strictly committed to the Church, namely, 'to make Christ known to every creature.'"—*Hearing and Doing.*

Faithful Leadership

BY E. P. MARVIN.

Deluded ecclesiastics may make a devil a Christian and a Christian a devil. They said that Paul was mad and that Christ had a devil. They called the Blue Beard Henry the Eighth a saint, and John Wesley in his "Holy Club" a "heavenly minded little devil."

If, like some of the old Prophets, you receive a solemn burden from God to find fault and denounce as well as renounce, you must have their invincible courage, utter self sacrifice and mountain strength. It is not necessary for a Christian to defend his reputation or keep his head on his shoulders. Be not too spiritless but too spiritual for revenge. Troubles are trifles, and sin is a greater evil than death. Be patient, and wage a civil war. Let no provocation of stupidity, mendacity or malice provoke you to copy the tableaux of Balaam and the ass. "And Balaam said unto the ass, Because thou hast mocked me, I would there were a sword in my hand, for now would I kill thee." (Num. 22:28) may supply the

sion fields.

not only of pure and blameless strength, firmness and cour-

age like Joshua; men with iron in their blood, granite in their backbone, and the Holy Ghost in their heart; successors of Elijah, and not of the seven thousand cowards skulking in caves. We need men who will not juggle with conscience nor capitulate to the world for supplies. We must be Christians with power, able to stand like a rock on a rock in defiance of the tidal wave; denounce popular errors and sins without malice or delight, and like an old prophet do stubborn work like that modern John the Baptist, John Knox. We stand before Mammon, the great Jupiter of America, and Pride, the great Diana, but, sent with a message from God, we must not fear the face of clay. Let us use the imperative mood, and think no ill treatment strange in a world that has sawn asunder prophets, stoned apostles and crucified the Son of God.

Let us, like Abraham, have firmness to control our children at home, and save them from the flood in the ark of Home.

Family Piety, "The Church in the House," so much neglected, has a thousand times more value for the sal-

vation of souls than all man-made organizations. God would save by "Home-falls," and we should have parochial schools to supplement home instruction.

Let us magnify this blessed ordinance of God. Let us save our families, like Noah and Abraham, especially in this citadel, from the cunning snares, dreadful perils and engulfing floods of these last times.

This worldly, pleasure loving spirit has not infatuated all our religious bodies. The young people of the "World's Gospel Union" are free from it, and there is not on earth a more self-denying, zealous, wise and useful body of Christians. A large Convention of young people lately assembled in Cleveland, condemned by unanimous vote the common worldly methods of raising money for the Lord. The guilt of this "Amusement Heresy and Cooking Stove Apostasy" rests chiefly on the older membership and official leaders of the Church.

But probably nothing can arrest this popular, widespread and increasing form of ecclesiastical worldliness. Its consummate and triumphant form is the "Institutional Church."

Persons may be offended by our boldness, but they may also be converted, and if so they will forgive us when we meet in heaven.

Benjamin Franklin said that a generation of followers of Jesus who would practice His teachings would change the face of the earth. The primitive faith quenched fire, daunted lions, convicted judges and converted executioners. The method of persecution employed to suppress the faith only increased it.

We need a fiery gospel to precede the coming fiery law. We have a surplus of Sons of Consolation, and a shortage of Sons of Thunder. Ideas may shake thrones more than artillery. Strike and arouse the muffled conscience.

Away with cowardice and lazy pleasures, and let us strike aright and strike strong. Emphasize individuality.

The age needs a strong religion. It is a strong, rushing age, and nothing but a strong religion can arrest and impress it. Bold, dashing Peter is needed; weeping Jeremiah and the meek and lowly spirited John; daring Pauls, who can fight lions and preach so as to make kings tremble, and use "sharpness to edification and not to destruction." (2 Cor. 13:10).

All of the different elements in the Church are needed to reach all classes of the world.

As the combat deepens and perils and delusions multiply, God has no use for dilettante kid-gloved swell-parade leaders, flourishing in "upper-lip foliage," with clothes and jewelry to match. Their beautifully rounded and polished periods easily and delightfully roll off and away and leave no trace behind. How an apostle would laugh or weep at these "dandy ornaments of the sacred desk" posing as their successors in preaching the gospel.

In order to do thorough work, it is of first importance to quicken the torpid conscience by the searchlight of the truth and Spirit to a keen sense of the exceeding sinfulness of sin. New organizations and "movements" are mechanical and vain unless inspired by the Holy Spirit.

We need a new Crusade, not to rescue the Holy Sepulchre from the Turk, but the Holy Place from the caterer, the show man and the lecturer. Away with moral shows, stage exercises and religious circuses; no matter if you are without a friend or a farthing, bravely drive out the money-changers, fun-makers and caterers from the sanctuary of God, and frown upon the silly dramatic spirit that calls for "Programmes," "Recitations," and "Humorous Impersonations" in connection with gospel work and worship. Devout women who are thoughtlessly ensnared with these things can be brought out of them by faithful pastors.

We should be glad to recognize and appreciate all the good, and avail ourselves of it. We are not pessimists, but Christians. ~~It is not as bad as they~~ might be. Let us look on all sides and "encourage ourselves in the Lord," even though we are like Noah before the flood. Impediments and evils should stimulate and not discourage.

We can go about freely doing good in the midst of evil, without contamination, as the sunbeam touches pitch without being soiled. We can pluck brands from the burning without soiling our hands. The Master shows us by precept and example that contact is not fellowship.

Remember that the Coming of the Lord is not only connected with a holy, separate and useful life, but it is associated with the absolute assurance and comfort of personal salvation. It is not only a Purifying Hope, but a Cheering Hope. (1 John 3:1-3). Its emoluments are heavenly treasures, and its honors are diadems that can never fade away.

ABIDE IN YOUR MEASURE.

If you abide in the measure of God imparted, not speaking or acting below, above, or beyond it, you will soon come into an experience which will cause the shadows to fly away, and the true Light to shine. This key will unlock all Scriptures and Apostolic experiences, so far as it is God's will that we should know them.

It is not the knowledge of this alone (which may be attained through the intellect and natural reason), but its possession, or rather its possessing us, which avails. A "little one" in this is more than many mighty ones in Scripture—reason, doctrine, outward works, and religion, just as our Saviour, in the child Jesus, was more than the Scribes, Pharisees and doctors with whom he reasoned.—*Sel.*

I am not half as much concerned over the faults of which I am aware, or over the spiritual losses which I know I incur every day—I can take care of those in time, being aware of them—as I am over the faults of which I am not aware, over the spiritual losses which I incur without knowing that I am incurring them. The fact that I hear voices to which I do not respond is not so great a thing to me as the fact that there must be voices just beyond those, that I do not hear and that I might hear if only my ear were. One of the saddest
—Robert E. Speer. (Page 16).

The Man for the Crowd

There are still men who preach to crowds. Amid all the wailing over empty pews they have overflowing congregations. Wherever they preach a flock to hear. When Philipps Brooks was asked to address a meeting of ministers on "The Decline of Public Worship," he said he had not noticed any falling off in his congregations, which is rather like Queen Victoria's remark about Lord Kitchener after he had been granted audience of Her Majesty. It is said that in speaking she remarked that she had heard he did not like women, but she added naively, "I must say he was very nice to me." So it may not be safe to argue from a few exceptional cases, but exceptions do at any rate prove possibility, and it is worth while to study the man who appeals to the crowd. It is safe to say there are more crowded congregations in Methodist places of worship than there were thirty years ago. There may be more empty Chapels, but there are more crowded buildings. The fact raises other questions besides that of preaching. The Mission Halls have great congregations, but there are large Chapels too that are full. In some cases it is not the preaching that draws. The crowd is gathered for the preacher, and not by him. Such audiences may have much to teach us about empty Chapels, but they are not fair samples of the preaching that attracts the people.

THE POPULAR PREACHER.

There are some who speak disdainfully of popular preaching. Even some preachers have been known to discount their more popular brethren. Perhaps it would not be kind to inquire too closely into their criticisms, and it is more important we should understand the popularity than answer its critics. It is a pity so many of the popular preachers are dead, but it will be safer to deal with the dead than the living. They, too, are disparaged, and it is confidently remarked that if they came back they would be no more successful than the rest. Perhaps so! Certainly the times have changed, but there are still men who prove that the crowd is always ready to hear its man. It is less tolerant of what it does not want because it is less disposed to endure conventional talk, but it knows its man when he arrives.

Sam P. Jones preached to more people than any man in America. He was a Methodist preacher, who at twenty-three was a drunken, ragged, broken-down lawyer. The man is still alive, who took off his own coat to cover Sam Jones's rags the night he was converted. He entered the ministry a married man, and put his collar at once to ordinary Circuit work. Some-
 thing may supply volutionized his preaching, and led to the biggest crowds all

through the United States. He was an evangelist whose preaching led thousands to the Lord Jesus Christ. He had none of the modern accessories and side-shows. His power was in sheer preaching. I have heard him, and can testify to his arresting and convincing power. Since his death there has been a great demand for a volume of his sermons, and a volume has been published. Like the sermons of all popular preachers, they lack the vivid personality, the power of the face, and the thrill of the tone. Still, they throb with life, and reveal the man. He was the man for the crowd, and he will help us to understand the kind of man the crowd demands.

THE DEMAND FOR REALITY.

The crowd has no use for shams. It may be easily deceived, but it has no mercy for the man who is known to be false. In the foreword to these sermons it is said "his phenomenal success sprang first of all from his piety. He was a thoroughly good man—a lover of men for Christ's sake." That was not the explanation of his power, but it was the basic fact upon which every-

thing else rested. Many men are equally good who could never have his success, but without his godliness everything else would have been in vain. The crowd demands saintliness in the man who speaks for God. Sam Jones bared his heart as he pleaded with men. The deepest secrets of his soul were revealed, as he bore witness to the things of which he spoke. The crowd is interested in souls. It has small patience with abstract propositions and metaphysical distinctions, but it thrills and tingles at the revelation of a soul.

Preachers who are too intellectual to use the personal pronoun never appeal to the crowd, and for the same reason they are helpless with children. Jesus Christ appealed to His own experience, and if the personal note were taken out of the New Testament there would be

nothing left that would appeal to the world. The popular preacher is always a personal witness. Gipsy Smith never goes far without his Gipsy tent, and his thrilling stories are always of things personally known. It is the personal touch that gives the sense of reality to preaching. People are interested in personality, and most of all in personality in its relation to God. The man for the crowd must be manifestly, transparently, unmistakably real. Unreality empties pews like a plague.

SIMPLICITY OF STYLE.

The most striking feature of this man's sermons is their simplicity. He copied no man, quoted no man, followed no man. He preached straight out of his soul with a simplicity and directness that went straight home. He was as natural and simple as a child. All great preaching is simple. Take a page of these sermons and examine the sentences. They are made up of the tiniest and simplest words. Examine the poets and the Gospels in the same way. There is nothing sterilizes the pulpit like a philosophical style. The am-



SAM P. JONES.

bition to be considered intellectual is the besetting sin of preachers, and especially of young preachers, who mistake mist for depth. Simplicity is the final perfection of a clear brain and a pure heart.

When Sam Jones preached, every man heard the Gospel in the language in which he was born, and it was this that made him so great a novelty. The crowd never understands more than half that preachers say, and the fault is not with the crowd. The popular preacher is always concrete and illustrative. He translates truth into modern speech. He admits that he can illustrate better than he can argue, and his hearers are readier at a story than a syllogism. Most sermons are only intended for a few people who sit at the rear end of the Church, and naturally the rest of the place is empty. Some of these sermons read like a string of illustrations, but they are a string, and they conform to the homiletical law of unity and order. There is no preaching so effective. I have marked passage after passage of genuine exposition in homely speech. Take one. In the sermon on "What wait I for?" he deals fifthly with the man who is waiting for feeling, and he says the man who is waiting for feeling reminds him of a woodman on a frosty morning who stands with his axe resting against his knee. "I walk up to him and say, 'Good morning, my friend; what are you going to do?' He replies, 'I am going to cut down this tree.' 'Why don't you get at it?' I ask him. 'I'm waiting till I begin to sweat.'" A modern psychologist in the pulpit would have taken twenty minutes to say as much, and nobody would have been any the wiser when he had finished. I know, because I have been there!

DIRECTNESS AND COURAGE.

Sam Jones always talked to the people who were there. His speech was never either oblique or opaque. It was as direct and plain as Americanized Saxon could make it. He was without fear. He attacked sin at close quarters. The crowd loves daring. It will tolerate nothing crooked even if it be smart, but it has an unbounded enthusiasm for pluck. Clever cheekiness may capture it for the moment, but it will only be held by the daring that springs from honest conviction. In preaching it demands certainty, but despises bunkum. Where the trumpet gives an uncertain sound the crowd will never rally. There are other elements of humor and pathos. Men are moved by emotion, and a passionless pulpit will preach to but the lifeless few. The modern crowd is like all other crowds. It responds to the man that appeals to its sense of truth and justice, that speaks its language, and moves its heart.—*Joyful News.*

After Jordan

REV. J. HUDSON BALLARD.

In preceding articles we have together sketched the meaning of the Wilderness life; the significance of the Land of Canaan; and the spiritual crisis symbolized by the crossing of the River Jordan. Let us now glance rapidly at some post-Jordan experiences of the Children of Israel, remembering that all these things are written for our admonition.

Mention has already been made of the three chief characteristics of Canaan, namely; constant victory, complete satisfaction, and the continual presence of the Lord. These are the good things of Canaan, and stand for the spiritual possibilities of the consecrated life.

In this article, now, let us courageously note some other things which followed the crossing of the river—things which are for the most part unwelcome and undesirable, and yet there they stand in the Divine record, and we are to learn from them also.

After Jordan What?

1. After Jordan, a long wait (Joshua vi.) Instead of immediate, glorious victory, the people march around the city day after day, without any indications of changing conditions and with continually increasing strain on their patience and faith. But their faith is rewarded and Jericho falls at last.

2. After Jordan, sin is revealed and judged (Joshua vii). Achan belongs to the Canaan story, and not to the wilderness. After we have received the Spirit of God, we may look for a deeper and more drastic revealing of sin, and a more thorough purging than ever before.

3. After Jordan, the wiles of the enemy (Joshua ix). The Gibeonites were successful in deceiving the Children of Israel, which warns us that the cunning of him who often comes as an angel of light is particularly directed toward those who have entered the Promised Land. As never before deeper-life Christians need to beware of Satan's wiles.

4. After Jordan, continued warfare, and only gradual conquest (Joshua x, and following). The kings often united against Joshua: so the Spirit-filled Christian has to fight against a combination of evil powers. The warfare continued for months and years, and little by little the land was won over. All this was according to God's Word as previously given, when He had said: "I will not drive them out before thee in one year. By little and little I will drive them out from before thee"; and all this is full of significance for the Christian seeking God's best.

5. After Jordan, compromise (Joshua xxii, etc.). The two tribes and a half went back to Gilead and gave up their portion in Canaan, although they frequently visited there and had a general acquaintance with the country. Who cannot see in this a striking figure of the many Christians who to-day have friends in Canaan, are occasionally in Canaan themselves, know the language of Canaan, and have sampled the luscious fruit of Canaan, but whose possessions are in Gilead, and who consequently do not live in Canaan?

6. After Jordan, failure in conflict. The first chapter of Judges tells us over and over again the sad story: "Neither did Manasseh," etc., drive out the inhabitants." And there we read of the Asherites dwelling among the Canaanites, and of the Children of Dan being forced into the mountains by the Amorites. There also we read that some nations condemned by God to extermination, only partially perished and became tributaries unto the Children of Israel. All this was in the Land of Canaan.

7. After Jordan, backsliding. One of the saddest

(Continued on Page 16).

LIVING WATER

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ONE DOLLAR A YEAR IN ADVANCE



It is said that the King of Spain, after a critical examination, finds 60 per cent of the land uncultivated, thirty thousand towns and vilages without schools, and twelve million out of the seventeen million people can neither read nor write. This is a striking commentary on the deadly blight of Romanism. Spain for centuries was a stronghold of the papacy. She is responsible for much of the horrors of the inquisition, and at her door lies the sin of horrible butcheries. Centuries of sin have brought about this deadly blight, for "the nation that will not serve Him shall be destroyed."

IN HIS STEPS.

Someone said to Dean Stanley, who had just returned from the Holy Land, "That was a glorious privilege you had, Mr. Stanley, to walk in the very foot-steps of Jesus Christ." "Yes," said Mr. Stanley, "it is always a glorious privilege *everywhere* to walk in the foot steps of Jesus Christ." The vision came to the young prophet Isaiah in the temple, who saw that the whole earth was filled with the glory of God, and every place may be a holy place to the man who walks with God. We need not journey across the sea to find the foot steps of the Master, but here and there, in fact wherever duty lies, may be also the blessed print of His feet.

NOT AS I WILL.

Since that memorable night when the Saviour prayed "nevertheless not my will, but thine be done," devout souls, wrestling in darkness, have endeavored, through the Master's grace, to pray likewise. Life is full of mystery, and the more thoughtful and serious hearted are ever and anon brought face to face with unexplained suffering. Job beat the wings of his great soul against the impenetrable darkness about him, and found no solution until he heard from heaven. Earth's problems are not solved nor its sorrows explained here. The mystery of pain, the philosophy of suffering cannot be explained by mortals. The lower creatures pay a heavy toll of suffering, and even among men the innocent may suffer more than the guilty. There is only one place

of rest found in the midst of life's perplexities, and that is in God. He is too wise to make a mistake, and too good to do wrong, and He is the solution of all earth's mysteries. The Master said, "What I do now thou knowest not, but thou shalt know hereafter." Commit it all to and rest in Him, as Helen Hunt Jackson says:

"Blindfolded and alone I stand,
With unknown thresholds on each hand.
The darkness deepens as I grope,
Afraid to fear, afraid to hope.
Yet this one thing I learn to know
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid
By some great law unseen and still,
Unfathomed purpose to fulfill—
Not as I will.

"Blindfolded and alone I wait;
Loss seems too bitter, gain too late;
Too heavy burdens in the load,
And too few helpers on the road;
And joy is weak, and grief is strong,
And years and days so long, so long!
Yet this one thing I learn to know
Each day more surely as I go,
That I am glad the good and ill
By changeless laws are ordered still,
Not as I will.

"Not as I will! The sound grows sweet
Each time my lips the words repeat.
'Not as I will!' the darkness feels
More safe than light when this thought steals
Like whispered voice to calm and bless
All unrest and all loneliness.
'Not as I will,' because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all His love fulfill,
Not as I will!"

A WRONG ESTIMATE.

Do we approve of the thing because it is ours? Do we belong to that company that said "It is naught, it is naught sayeth the buyer, but when he is gone his way then he boasteth"? (Prov. 20:14).

There are those who will depreciate the value of anything that does not belong to them, especially if they have to buy it. As long as it belongs to somebody else they are prone to put the minimum value on it, but just as soon as it becomes theirs they suddenly turn about and rate it at the maximum price. What accounts for the sudden increase in value? Nothing, only that the property has changed hands. Many people are so constituted that what they own is worth more than if somebody else owned it. If they have anything to sell, they talk it up; if they have anything to buy, they talk it down, but just as soon as the thing that was talked down comes into their possession then they talk it up, so after all it is simply a question of whose property it is. Is it strange that folks over-rate what they own and under-rate what others own? No; when the depravity of the race is considered. It is an insidious habit that has grown out of a covetous spirit. The horse is not worth more than \$100.00 to the would-be purchaser until bought and then the price suddenly increases to \$125.00. Land worth \$10.00 per acre jumps to \$15.00, and so on.

The same disposition crops out with regard to family ties. Let there be trouble among the children of the neighborhood, and it is usually somebody else's children that are at least mostly to blame; theirs are

not so bad. Even if a friend ventures to suggest something of their wrong doings they are prone to resent it. This difference is not the result of their children being less blameable, but it comes from that habit of magnifying what belongs to them. Their family is better than other families; their people have never done wrong like other people.

Over-estimated ability, and exaggerated ideas of their importance is a common weakness. The sermon is better because they preached it; the song is better because they sang it; the book is better on account of its having been written by them; the work was more satisfactorily done because they did it. It was their sermon, their song, their book, their work. Conceit. ~~What a multitude of weaknesses hide behind it!~~

Then with regard to sin, things are not so bad that they do. Their sins are always mitigated offenses. They would not have done so and so if somebody else had not done wrong. They are among those who are willing to justify ourselves. The wrongs that they do would be worse if done by others.

Then as to trouble. The heart knoweth its own bitterness. They vainly imagine that they have more trouble than anyone else. They think that theirs is a peculiar case, surely nobody else ever had to put up with as much as they have. It reminds us of a certain fairy story; a woman smarting under the trials of daily life was visited by a fairy who gave her the privilege of exchanging places with some one considered highly favored, but the day had not passed before this same grumbler plead to be allowed to go back to her former place, she had found the other way so much more difficult. The easy place is usually somewhere else. They are better acquainted with their troubles than they are with those of other people. They may be as selfish with their sorrows as with anything else, because they are theirs much more emphasis is given them. They are worse because they come to them. Foolish mortals to fret and grumble over what is the appointed lot of humanity, and to imagine that their state is worse than anybody else's simply because they are ignorant of what others are enduring.

Even their work may be too highly prized. That of others is of equal worth, and the fact that they are doing something does not make that something any more important than if done by others. If we could all see ourselves as we are no doubt there would be a much stronger cry to be delivered from ourselves, then and then only would we realize that our work was no better nor our trials no greater than that of many others.

Even as divine a thing as religious experience may become unduly magnified. It is a sad day when Christians will quarrel over experiences, and when some will deify theirs and ignore others. Others have had just as good. Why should it be any better because it is theirs? The Lord has His way of manifesting Himself to each soul. Beware of trying to force your experience on anyone else. It might not fit him any better than your shoes would. Happy the man who has been so adjusted by grace that he sees things from their right standpoint and never under-rates nor over-rates a thing because of its relation with him.

DONT'S FOR EVANGELISTS.

The office of an evangelist is of divine appointment. Some go who are not called and some are called who do not go. Evangelists do a good work but, like all other fallible mortals, they have their failings. Having spent eight or ten years in evangelistic work, we might venture to suggest some don't's for the consideration of our fellow laborers.

1. Don't go loaded down with testimonials, for such things in these days are very cheap.

2. Don't brag. If the Lord uses you in a humble way, give Him the glory, but keep the "I" in the background.

3. Don't over report. There is no use dodging the fact that this has been done, always to the hurt of the evangelist and the community.

4. Don't be a \$100.00 or \$150.00 man. If you are a success in the field and are faithful to your call, you will get a support. If you are not a success, you had better retire and turn your hand to something where you will succeed. We believe in paying preachers and no evangelist ever assists us but what is paid, but we must furnish no ground for the oft-repeated charge that preachers are out for money. Go wherever duty calls regardless of finances. You will be paid little at some places, much at others and on averaging up you will have a living.

5. Don't let any Delilah shear your head. Scrupulously avoid everything that even savors of familiarity with the opposite sex. You are an example to the flock and indiscretions of this kind are inexcusable. The public is a merciless critic and they have a keen eye to see any trifling with silly women. They will never forget you for it. Let your deportment be such as becometh exponents of godliness. Live above every breath of suspicion and walk according to 1 Thess. 5:22, "Abstain from all appearance of evil."

6. Don't run in debt. It may be necessary at times to make a small account but beware of debt and live within your income. Keep the financial record straight. A reputation for debt paying very much strengthens the preacher's hands. "Provide things honest in the sight of all men."

7. Don't ignore the pastor. He may not have done all his duty. He may be a very inferior man to yourself but he had to bear the heat and burden of the day before you came and he will have to hold things together after you go. It is one thing to swoop down on a field for a ten-day meeting and leave in a stir; it is another thing to stay through all the changing seasons and patiently bear with the foibles of the people, giving them line upon line and precept upon precept. If evangelists could be pastors for a while they would profit much by the experience.

8. Don't be fussy. Exhibit a Christlike character, lamb-like meekness with the courage of a lion and the patience of a Job. The music may not always suit you, the boarding house may not be first class, people may be stupid and the weather bad but such conditions have always existed and will continue to exist long after your work is over so do not go to pieces on hard fields, but trudge on bravely, look to the Lord, be faith-

ful to your appointed duty and abuse neither pastor nor people for what cannot be avoided.

9. Don't make the mistake, the inexcusable mistake, of limiting yourself to a few days. Most evangelists leave meetings just about the time they are getting started. Make your dates conditional and stay until your work is done. We believe it is wrong to just get a meeting started and then run off and leave it.

10. Don't fail to study. Itinerating is not favorable to deep thought. Irregular habits are not productive of study, but even an evangelist can systematize his work so as to find some time for hard mental exercise. If he does not, the sermons he has gotten together will wear out by and by. We ought to continually be bringing things new and old out of the Scriptures.

11. Don't be a clown. The Church is not called to run an Amusement Hall. We can never successfully compete with theatres on this line. If God has given you the gift of humor, use it with Scriptural regulations, but do not try to be funny. Avoid coarse wit and slang. Never take advantage of the pulpit to deal in questionable personalities. Evangelists should never be rude. First of all, we should be gentlemen. The Gospel does not need any monkey performances to make it effective. Sin, salvation, heaven, hell, fire and death are all too serious to joke about.

12. Don't forget that you are a messenger of God and conduct yourself accordingly. Walk before the Lord in the deepest humility and self-abasement. Let your exultation be in Christ and rejoice in Him continually. Be filled with the Spirit and walk in the power of the same and then you will be men of power that will shine as stars for ever and ever.

There are many evangelists who do not need many of these "don't's," but there are others who would profit by carefully heeding them and it behooves us all to welcome any criticism that will make us more efficient in the service of the Lord. All honor to that army of brave, toiling soul seekers who are traversing the country, constrained by the love of Christ to pour out their lives in the rescue of the lost. Blessings on them all.



THE THEORY OF WALLACE.

An Exchange quotes Prof. Wallace as saying:

"In this connection a remarkable cablegram comes from England referring to the 90th birthday of Professor Wallace, the distinguished co-laborer of Darwin and the Nestor of scientific learning, which is intensely interesting. Dr. Wallace says that 'so far from believing in the ascent of man he is satisfied that there has been no advance either in intellect or morals from the days of the earliest Egyptians and Syrians down to the keel-laying of the latest Dreadnought. I have lived nearly a hundred years. What progress has been made during that time? In every detail throughout the great mercantile and manufacturing operations there has been nothing but the most abominable vice going on, cruelty to the poor and the children, adulteration every-

where in every commodity, and universal lies. Everything is as bad as it can be. Therefore I declare that from top to bottom our whole social environment is rotten, and that until selection comes in and a thorough weeding out takes place, the rottenness and vice and badness will continue.'"

This veteran scientist, who was a co-laborer with Darwin, evidently has no faith in the wild vagaries of evolution with regard to the origin of man. What even Mr. Darwin only set forth as a theory many would-be scientists accept it as a fact, but though men prominent in the scientific world are admitting that the theory is untenable, many preachers are still adhering to it. They are not aware that they arrive too late in the procession.

WELL SAID.

We have quoted some good things from the Wall Street Journal, but the editor takes to sermonizing again, choosing as a text Isaiah 9:23, 24.

"Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord."

"What America needs more than railway extension, and western irrigation, and a low tariff, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind mother and father used to have—piety that counted it good business to stop for daily family prayer before breakfast, right in the middle of harvest; that quit field work a half hour early Thursday night, so as to get the chores done and go to prayer-meeting. That's what we need now to clean this country of the filth of graft, and of greed, petty and big; of worship of fine houses and big lands and high office and grand social functions. What is this thing we are worshiping but a vain repetition of what decayed nations fell down and worshiped just before their light went out? Read the history of Rome in decay and you will find luxury there that could lay a big dollar over our little doughnut that looks so large to us. Great wealth never made a nation substantial nor honorable. There is nothing on earth that looks good that is so dangerous for a man of a nation to handle as quick, easy, big money. If you do not resist its deadly influence the chances are that it will get your son. It takes greater and finer heroism to dare to be poor in America than to charge an earthworks in Manchuria."

Utterances like the above coming from a leading commercial organ betokens a spiritual vision of unusual clearness. No religious organ could have stated the case more forcibly. It is true, men are running wild with the money getting spirit. Idealism is being trampled under the heel of godless greed. The religion of the Bible is forgotten in the mad rush for worldly gain. Ruin is the inevitable result, for there is no other form of idolatry that will more surely or hopelessly destroy than the money god. At this point the churches are criminally lax, often dominated by rich men she cowers before them, instead of crying out like Elijah or John the Baptist against greed, avarice and covetousness in every form until the rich pew-holders shall tremble with conviction and dishonest gain no longer find a place among those who wear the name of Him who lived for others.



THE CALL OF ABRAM.

(Gen. 12:1-9).

LESSON FOR FEB. 19, 1913

Golden Text: "I will bless thee, and make thy name great; and thou shalt be a blessing." (Gen. 12:2).

V. 1. This word of command from God to Abram ("Abram" means high, or exalted, father) seems to have come to him at Haran (v. 4). This being the case it was not the first time God had commanded him. He first heard the call of the Chaldees (Ac. 7:2-4). The first call from God had not been fully obeyed. Abram's obedience and, therefore, his full separation into God's plan, was in stages. In Acts 7:3 "father's house" is not mentioned, so that perhaps God did not at first mention the most difficult point of obedience, possibly, of all, namely, leaving those who were of his immediate family. Gen. 11:31 shows that Abram's father took his family and started out for Canaan but stopped at Haran and "dwelt there." This looks as though Terah either had some sympathy with Abram's call (but not the faith which would fully enter into it), or else was moved by his love for his son to go along when he saw that Abram was determined to obey God. Terah is an example of how a person may be moved by love for, or faith in, a relation who has taken the path of separation, and start out with him but stops short and perhaps, by that, delay the progress of the one who is really purposing to heed God's call.

"Terah" means delay. So Abram's companionship with him settled him for a season in a place that was not in full obedience to God. Spurgeon has called Haran the "half way house," the place of partial obedience and therefore not *reth* obedience at all; for if a person does not do exactly, and all, that God calls for he does not obey. Many people to-day, in view of God's call to separation and holiness, are where Abram was when in Haran. They are dwelling in the "half way house" and in a state of disobedience to God's call to scriptural holiness. As long as a person delays to obey God's call fully he has not obeyed it at all.

God's call to Abram involved separation (1) from his country. It was impossible for him to live in Ur and Canaan too. He had to choose between the two—just as we have to choose between the world and the Lord Jesus, worldly blessings and heavenly blessings. (2) His kindred. His kindred, though dear to him, were not in the line of separation, but were probably merely idolaters. So, those who give heed to God's heavenly calling, cannot hold on to close fellowship with relatives who are altogether worldly, or half hearted Christians. He who decides to please and fellowship such closely, does not, walk in the way of Abraham. (3) His father's house. This separation came last. It was probably the hardest to make. Whether they held on to him, or he to them, or both, we are not told. The separation was apparently not complete until Lot left him for the country near Sodom. It is still true that where a person's closest relations are not in full accord with God's heavenly calling separation has to come. This has to come on the line of faith and practice and often comes also in respect to contact, for association may result in destroying the separation in life that belongs to those who have responded to the heavenly calling. People sometimes backslide from holiness through association with relations who oppose, or do not sympathize with it.

God's call was purely an appeal to Abram's faith. "A land that I will show thee," God said. So he had never seen it. He started for that land because of his faith in God (Heb. 11:8). The same principle applies to the true Christian. He has never seen the glories of heaven but because he believes God he leaves the pleasures of sin and the world and "looks for the city that hath foundations."

Vs. 2, 3. True greatness and true blessing are in the line of obedience to God's call. God's promises to Abram were seven in

number. (1) "A great nation"—not so much in respect of numbers but great in its position as a witness for God and the nation through which the inspired Word and the Lord Jesus have come. (2) "I will bless thee"—a personal blessing. Abram was blessed in his own soul by God's dealings with him and blessed, too, in material blessings, (v. 16; ch. 24:35). He was also blessed through Melchizedek (ch. 14:18, 19) and by knowing God's gospel of salvation by faith (Gal. 3:8). (3) "Thy name great." Abram's name is honored by Christians, Jews and Mohammedans. (4) "Thou shalt be a blessing." His faith life has been a blessing to many, and is yet. He was a blessing to Lot in two instances if not more, (chs. 14:16; 19:29). The pathway of obedient faith results in being a blessing to others. (5) An encouragement to others to bless Abram—"I will bless them that bless thee." (6) A warning to those who would curse him—"I will curse him that curseth thee." In both of these God makes common cause with Abram. (7) He was to be a channel of blessing to "all families of the earth." "All" shows that Gentiles were included (Gal. 3:14). This has been fulfilled primarily through Christ (Gal. 3:29), but it is also true that Abraham is himself a source of blessing to us after we are Christians on account of his example, of obedient faith on the line of separation.

V. 4. Here was literal, real obedience. He "departed, as the Lord had spoken." It is not said that Lot went as unto the Lord, though he may have done so. Notice the age at which Abram took this final step of obedience—75. He never took the way back to Haran or Ur. There is such a thing as a final step of disobedience to God's call and from which there is no going back.

V. 5. Souls "gotten," may mean people won to faith in God, or simply children born amongst his servants. Abram took all he had and persevered until he actually reached Canaan.

V. 6. The "Canaanite" was probably not at all in sympathy with Abram. They were of a different race and may not have been congenial company. The man of separation does not find all circumstances pleasant. But as God knew just what He was leading Abram to, so in our own cases. Of course He has a good purpose in placing us where He does.

V. 7. In v. 1, "The land that I will show thee." Now, after his arrival, the land is definitely promised to his offspring, and he commemorated this appearing of the Lord by erecting an altar.

Vs. 8, 9. Abram's altars were a declaration of his faith in the true God. The presence of Canaanites did not make him ashamed nor afraid. He worshipped and publicly declared his faith in the midst of unbelievers. He was true to the God who separated him. So should we be to the same God who separates and sanctifies us.

THREE HUNDRED MILES IN THE SADDLE.

One month has passed since we finished our work on and near the Atlantic Coast. During this time we have completed what we call one section of the campaign. This has carried us through the northern part of Guatemala and we have traveled more than three hundred miles in the saddle. We have visited twenty or more towns and cities where God has seen fit to bless our efforts, and have witnessed some conversions as bright as we ever saw anywhere.

Last night we saw a man baptized and join the church, who was converted in our meeting about one month ago, a hundred miles from here. He was in the saloon business, but disposed of it at once and sold the building also.

We have just reached Zacapa, which is on the little narrow-gauge railroad. We leave here to-morrow morning about 3:30 for a camp meeting of the Friends Church in Chiquimula. Several people passed through here before day this morning on their way to the camp; five or six of them were women, and all were walking. The distance to the camp is twenty miles, but one who left here this morning had already walked more than one hundred miles when he reached this point.

Two of our party have spent several days in bed with fever. We need the prayers of the reader. In all of the towns and cities we have visited this is the second where we have found a missionary.

JAMES M. TAYLOR.

Our Missionary Department for February

ENCOURAGING AND DISCOURAGING.

In our last missionary edition we gave one of Miss Leonard's evangelistic tours. She told how the people responded, and followed her and her faithful workers in crowds, so that she had to hide away to rest and to eat. In the depths of our souls we praised God, and rejoiced that He is so working and opening doors. We felt that it was the dawning of a new era for our work in India.

In the last issue of *Living Water* we gave one of Brother Coddling's evangelistic tours. To the casual reader the tone was not so victorious, but let us remember that there, as well as here, every service will not be alike blessed. When reading Brother Coddling's report there should be a deep gratitude that we have a witness for our Christ amid such superstition and blindness. Can we not trust God to water the seed sown amid discouragement and to cause it to spring forth and bear fruit to the glory of our Father? Often we at home are prone to look at the seeming failure apparent in some instances on the mission field, but no work done for the Master and in His spirit is a failure. Everything may not work out just like we have pictured it. That is not true here, and if not true in a land of Gospel light why should we expect it to be true in a land of heathen darkness. Your orphan that you are supporting, praying for, and expecting to preach Jesus to his heathen brethren may at an unexpected moment take his chattels and leave; but we can not afford to allow that to discourage us. We are working as unto God and must trust the results to Him. This boy in whose heart the seeds of truth have been sown may leave the orphanage and go back to his home and old associates, but even there he may impart such truth as will cause some of these to break away from their heathen religion and find Jesus.

Some times we hesitate to print the discouraging features lest our constituents will be discouraged. In a recent personal letter from one of our faithful superintendents there was this expression: "I think our people have been babes long enough and should begin to take some meat and other kind of solid food along with their milk diet."

If they who live in the midst of heathenism can stand the test of all the discouraging things surely we who live in an atmosphere of holiness should never abate our zeal. These things should only spur us on to greater activity. This knowledge gives us the privilege of

standing with our missionaries in prayer for the victory when the enemy is seeking whom he may devour, Will we not be more faithful in prayer?

—Fannie Claypool.

NATIVE WORKERS.

For some time we have been anxious to introduce to our readers our faithful native workers. We thank God that He has given us so many. We praise Him first of all because they have been saved from heathenism and sin to a life of trust in Him. Then we are praising Him because they are living lives of service.

The native workers are a most important factor in missionary work. They know the language and often understand better than the missionary how to approach the people. They can eat native food and wear native clothes, and for these and other reasons can live on much less than the missionary. They are inured to the unhealthy climate, hence do not break down so easily as the foreigners. For many reasons they are invaluable in a mission station. Many of them live such lives of devotion and prayer as to be an inspiration even to the missionaries. We would have you to notice, also, that they die well. Below Miss Gardener tells about this blessed part of the matter.

IN CUBA.

Our very first native preacher was Brother Castellanos of Trinidad, Cuba. We give the picture of him and his faithful wife. Miss Gardener speaks as follows of him and other workers:

Brother Castellanos is the pastor chosen of God for this work and fills a very important, responsible, and difficult place here, and needs and desires the prayers of God's children everywhere for wisdom and grace to fill well his position in the sight of God. His wife is an earnest Christian with five small children to care for and her household duties to perform without the aid of servants. Her father is a faithful deacon and door-keeper here. Her mother is a precious, motherly Christian, always ministering to the sick as far as she can. Her grand-mother died some years ago rejoicing in the faith of Jesus Christ, having renounced idolatry in her ripe old age and stepped out on Bible truth learned through us.

One of our dear old saints has also gone from us rejoicing in Christ Jesus. I wrote *Living Water* of her and her conversion through the work of another old lady, and of their faithfulness. This dear old lady, Dona Regla, was for more than a year sick, but throughout her sufferings she showed beautiful faith in God through Christ Jesus. Some ten days before her going all thought her dying. Brothers Castellanos and Entralgo went to see her and at once she asked them to pray for her and she rejoiced in hope of salvation and told me



TEOFILO CASTELLANOS AND WIFE.

that she was sure that she would receive a crown. When she could not talk, during the remaining days of her life she would answer in the affirmative that all was well. A few minutes before the last she told her daughter that all was well and she soon expected to be with Christ. What if we had not come? She might never have heard and would have died trusting in images of dead persons, and with a lighted candle in her hand to light her through the valley. Thus die millions in Catholic lands. Well, praise God, her life was to me as an oasis in the desert, and I expect to count her as one of the trophies won for God in this warfare.

LEONA GARNENER.

GUATEMALA

Brother Conway Anderson tells us about his native helper at Zacapa, Guatemala. What an inspiration to her beautiful life of service. Note also that she is supported by the native church of which Brother Anderson is pastor. Supported how? By their tithe money. What an example for the home church. If we could get the tithe—just that that *belongs* to God—how the coffers would overflow, and how we could evangelize dark places.

Beloved, I wish I could interest you this morning in the Lord's work so that you would lift up your eyes and look on this needy corner of His vineyard. I don't know how I can, so I will tell you about Catalina Miranda Ayada, our city missionary. She has been saved about seven years. About eighteen months of this time she has given to the Lord's work. Her work now is to do personal work, visit the sick and distribute tracts in the city. She is the widow of Emilia Ayada, who passed on to glory more than a year ago. He died in the faith and with a shout of victory in his soul. Catalina is supported by the little church here with their tithe money. God is blessing her in her work and using her to give the Gospel to many souls. She is a diamond dug out of the rough of sin and polished for His kingdom. What did it cost to prepare such a jewel for God's kingdom? It cost the sacrifice of the life of some of God's children. It cost the sacrifice of money of others, the prayers of others, and the precious blood of Jesus. What cost! But Oh how much greater is the value of a soul saved from eternal destruction. Beloved, if you want to make a safe investment put your life and money in God's hands to be invested in His diamond field, and it will have a perpetual income that will never end.

CONWAY G. ANDERSON.

DHULIA, INDIA.

Miss Williams has written of her work in such a manner as to introduce to us her native workers. She could not get along without them. God has been so good to let her have such efficient ones, and how He does bless their labor of love for Him. What a privilege for us to have a part by helping to support them, and by praying for them. Then, too, she has told us personally of the prayer life of some of these. What wonders they may accomplish in this avenue of service, and how Jesus may be honored in their lives. The report follows:

You must remember how graciously God blessed the touring party last year, and that nearly one hundred villages had the Word most faithfully given them. We had intended taking the tents out and making another evangelistic tour this season also, but as no money at all has come for this work, we felt that God would have us center our strength upon the city of Dhulia and surrounding villages. Dhulia is a city of 30,343 population, with a sessions court, district prison, bank, several factories, mills, a large distillery, many schools, civil hospital, several dispensaries, merchants, pleaders, police headquarters, European Government officials, and people from the highest to the lowest castes, wealthy and beggars, and temples, idols and shrines.

Although we have been in this place about six years, we have preached in many villages and towns and all this time we, with our Bible-women and preachers, have made many efforts to get into homes, the place has been practically closed to the Gospel. There are so many educated, high castes, proud and haughty, who feel no need of a Saviour; then the poor, ignorant people would not listen if a Brahmin hinted that they should not. We have prayed much over Dhulia and have longed to be a blessing to her people. This seems to be God's time for this city.

Some few months ago we took our Bible-women, Indirabai and dear, faithful Ratnamalabai Khare, and went in trusting the Lord to open the hearts of the people. The women began to show interest and even to invite the Bible-women to their houses. As interest increased, another one of our party, Dinabai Sathi, was put on this work. God has so blessed them that they can almost any caste, community of Hindus and Muslims

ness declare that Christ is the Saviour of the world. Just the other day after Dianabai Sathi had poured out her heart to some low caste people, trying to point them to the Lamb of God, an intelligent looking man came abruptly up to her and demanded her Bible. She meekly handed it to him. After hastily turning a few leaves, he gave it back, saying, "Tell me what that book is for, what is in it?" So with a shining face she gave the clearest and sweetest testimony concerning the Bible and God's work, that we have ever heard an Indian give.

Salubai Salve, Haranabai Shinde and Chandricabai Kasote are preaching in the villages. When these women haven't been to a village for some days and then go again, the people come out and gladly take them to their houses. They must know, they *do know* that there is something superior about these Bible-women and that they can trust them.

Dugadu Salve, Jivan Chandikar, Shantwan Kasote and Lazarus Gulab are the preachers. They are to be seen every day standing on Main Street, with open Bibles. Sometimes only a few listen then pass on; again crowds will stand while one after another tells from God's Word how they can be saved from sin and idolatry. Lazarus Gulab, who is almost a boy, has charge of the tracts and Gospels and is also beginning to preach.

A short time ago a Hindu school master became so interested that he visited Shantwan Kasote at night to ask questions. So we moved him into the city where he will be nearer those who are inquiring the "way."

For a long time Miss Long and I have prayed for a building where we can hold meetings away from the busy streets—where we can keep tracts, books and Bibles for interested ones to come in and read. There is such a building that we can get now, but no rent has been provided. We are looking to the Lord to move upon some heart to meet this need. It will indeed be a victory to have this little mission hall right in the heart of idolatry.

The preachers and Bible-women come to the bungalow in the morning for Bible lessons, then two parties go out and two more in the afternoon, making the work go on all day. Pray that they may be strong in the Lord and brave soldiers for Him, and that there may soon be a harvest of precious souls from Dhulia.

Yours in His service,

FLORENCE WILLIAMS.

OTHER INDIA STATIONS.

In a personal letter Mrs. Coddington writes, "I would like to request your India Band to pray that God will provide native workers. They are not only an important but an essential part of the work. The enemy knows the value of such a worker as will yield fully to God's Spirit and he makes some of his strongest attacks on them, doing anything to render them or their work ineffective."

As you read her letter which follows you will see some of the difficulties they have to encounter, but you will also be encouraged. Those of you who are

supporting these workers will thank God for such a privilege.

We have lost two good men on account of their wives, one of whom was touchy and contentious if around any one who was of like gun-powder nature, and the other was constantly pulling on her husband for help in household work and with the children until he was unable to do much preaching. Both of these were good earnest men, but their help-meets proved to be hinderers. You have heard of like troubles since the time of Wesley, at least, haven't you, and I suppose you wouldn't have to go back so far to recall such.

At present Miss Leonard has only one preacher and one Bible woman, but her labors and prayers for these are being manifest in their lives. There are some people in America who are not willing to endure hardness or suffer for Christ's sake, sacrificing friends and loved ones for the Gospel's sake. It is often more difficult for Indians who are weaker. So it is difficult to get workers in jungle stations where they are so cut off from friends, relatives and many privileges and conveniences. Miss Leonard had a fine man for a few months but the test was more than he would stand and he went back to the city to work. How we need such men for these hill people in these country districts.

Miss Leonard told me lately of her tour and of how glad her heart was to see John and his wife more burdened for the people and desirous to give them the gospel than ever before. They are a great blessing in their help with the Varlf men, women and children.

In Miss Carpenter's station there is only one preacher, dear, faithful Jacob. Even in her absence he has carried on the Sunday-school work in a village a few miles beyond Vasind and preached in the villages and to people coming for medicine and has done good solid work. He loves to preach and so does his wife. She and her sister-in-law always went to the villages with Miss Carpenter and preached to the women gathered in a home. But while Miss Carpenter has been at home, as Mrs. Gregory could not leave her little ones or take them out in the hot sun to the villages, these women have helped her in the medicine room and preached to women and children coming for medicine. They have also carried on the Sunday-schools in Vasind village where the interest has been very good. These Bible women know much better how to teach verses, sing songs and tell the gospel story to these Indian children than we do. As in farming, carpentry, etc., these people don't want and won't take to our methods, but do better when left to their way, so it is in this work of teaching in village Sunday-schools. They have an inimitable way of singing off a few words of a verse until even the youngest child, because of the repetition, catches it up and memorizes it. Of course it is almost as meaningless to them sometimes as could be but the seed is sown and often after months or years springs up and brings forth fruit. The Indian people as a class are not a class of thinkers but they are memorizers.

In our station we have only one Indian preacher besides Jivan, our young man who has been trained in our school, and God graciously blesses him as he gives out the word in the medicine room, where he has so faithfully labored for more than a year as assistant. God has called him to preach and he loves to tell of Jesus our Savior. Pray that God may continue his gracious work in and through this boy. His mother does good work preaching to women in the dispensary. His sister is one of the most faithful Bible women in Dhulia. These few words from personal letters to Jivan, her brother, show that she is not a hireling. She writes of her tour in the district and adds, "I received great blessings from the verse you sent me. I earnestly desire that God will make me fit and humble that I may break the bread of life to the hungry ones. Truly from the time I left home, I have been moved with compassion and have been surprised to see the condition of the people and it makes me very sad. Pray much for me that God may use me. Yesterday as I came home, I stopped at a town near the road and while preaching of Jesus and His death, I said, 'He died.' A woman looked very sad and dropped her hands down limply. I said, 'He died that we might be saved.' Still she remained the same. When I said 'He rose again,' then how glad she seemed. This young woman and others of the girls in our Orphanage are be-

ing trained for such work and God graciously blesses them. Pray for these and that others may be added to us. "Pray ye the Lord of the harvest . . . to thrust forth laborers into His harvest."

MRS. R. G. CODDING.

Another time we shall tell more about these native workers. Sister Galloway has some of whom you will rejoice to hear. Brother Butler has some efficient ones. Sister Coddington failed to tell about some faithful women in India. There are others in Cuba not mentioned in this issue. Remember all these at a throne of grace.

A GOOD REPORT FROM COBAN.

Dear Fellow-laborers in the work of the Lord: The past year has had its trials and its blessings and while we have not been all that we wish we had been, yet we believe that we are on higher ground, and richer because of the experiences of the year.

Within the year 1912 we have printed and sent out free about 245,000 copies of "El Cristiano"—The Christian—and "La Juventud"—The Youth, besides thousands of tracts. Some of our number have traveled hundreds of miles evangelizing. God has honored their labors and numbers have been blessed and some converted. The literary school has had enrolled 65 with an average attendance of 45. The literary work was good and we believe the spiritual influence will tell in eternity. The Sunday School has an average attendance of about twenty-five. These are hearing the Word of God explained from week to week. We claim the promise: "My Word shall not return unto me void." (Is. 55:11). All expenses have been paid and the work is clear of debt.

The other day we sent out to some of God's people some cards stating that we need about five hundred dollars with which to build a chapel. After more deliberation we believe it would be wisdom to have a thousand dollars and put up a building that would serve for years to come. Labor and material are cheap here and a thousand dollars would put up a good substantial building.

The printing office needs about three hundred dollars worth of new type. We haven't enough type to print books with and there is a great and urgent need for good books in Spanish. We will need before long to order more paper, and also oil for the oil engine that runs the press. We hope that we may have at least three hundred dollars for this.

Truly we thank God for sending to us Bro. James M. Taylor, the Missionary Evangelist. He is blessed of the Lord and has been a blessing here in Coban. During our meetings here this month ten people publicly professed their faith in Jesus Christ. Three of these are the teachers in our literary school and two of these teachers are daughters of the Governor of this State. Two others are the son and daughter of a German merchant here in Coban. Another is a barefooted boy who works in our printing office. "The Gospel is the power of God unto every one that believes," whether it be a Governor's daughter or a barefooted boy. Besides the ten another young woman, German, who has taken a three years course in nursing in the U. S. A., publicly stated that she wants to work for the Lord. There is great need for a hospital here that would be looked after by people who love the Lord. May this be the beginning. Never send money in registered letter. A New York draft can be secured at any bank and that is safe.

We hope that we are near the time when Jesus will come back to this world and set up His kingdom; but be that as it may, we know that what we do must be done quickly because our little day will soon have been spent and we will have to render the account of our stewardship. God grant that it may be with exceeding joy.

Yours in His service,

R. S. ANDERSON.

A TESTIMONY FROM ZACAPA.

We give below an encouraging note from Brother Conway Anderson. For a number of years he has been laboring faithfully at this station. Most of the time

he has been alone. Will you not pray that God may give him this school and send him a teacher. Much of the time he has held the services in his own home. How he needs a place of worship. May the Lord greatly bless him and supply his needs.

I praise God this morning for a full and free salvation in Christ Jesus and for the blessed Holy Ghost the Comforter that abides. God has given me Psalm 3:5 for my morning verse for some time and it is so real to me each morning. The work here is a little more encouraging now than it has been for some time. God works and then He lets His workers pass through the testing process. We want men and women that will stand the test. I have a few dollars on hand to help pay for a mission home. May God pour out His richest blessing on those that have given so freely. And may He lead others to help in supplying this need. The need of the boy's school is still before us and we are still looking to God for help in His work. Where is the servant of the Lord that is willing to come and take up this part of the work that is so much needed? What an opportunity for some one to do service for our Master! What the people want is some one to teach their boys English. Who will come. I want to thank all who have been sending me English papers and hope they will continue to send them; the need is great. With Eph. 6:10; 1 Cor. 15:58; Rev. 13:20-21, I remain,

Yours in His service,
CONWAY G. ANDERSON.

A MESSAGE FROM BOLIVIA.

We continue in this town to give forth the Word of Life and we thank God that He has in some measure crowned our efforts. We have four believers who to-morrow will receive baptism. In some of the surrounding towns considerable interest has been manifested, so altogether we are encouraged to step over the threshold into the new year of 1913 expecting greater things than ever from God. May readers of *Living Water* remember us at the Throne of Grace. In the Master's service,

JNO. BURMAN.

SISTER GALLOWAY'S ARRIVAL IN CHINA.

I arrived at the Mission Station October 31st, 1912. It was a precious meeting. The teacher and all the boys came; also the teacher and the girls. We praised God for having kept them through all the troubles of the war. It had been quite a strain on them. But we believe God heard and answered our prayers. The boys marched ahead and the girls and I came after. Souls have been saved and our girls who did not know a character can now read their verses at prayer time, also committing verses to memory. They are so changed and they would not worship at the special worship of the angels, which is the time when the girls worship. "The entrance of Thy Word giveth light." We have a young married woman studying the Bible whose husband is a gambler. Her father drove her from home, and so she has come to us. She was one of the first I met, but her village was so far from us. Then we have two or three more women we are expecting to come for Bible Study. For one we shall have to have \$1.50 a month, the other is very, very poor, but such a dear child of God. It will cost \$2.50. I am hoping some one may be led to help support these women. A Christian Chinese man from San Francisco whose village is near our chapel is home. He told me that he rejoiced his heart to find our chapel and so many coming to hear the Word preached on Sunday, so many saved, and the boys and girls in Christian schools studying the Word every day. Some time ago He had to leave his village as they were so bitter and would not listen to the Gospel. He said he told at a by-meeting in Canton how I had sold my home and opened the mission and schools and what a change he saw through the work done, and they rejoiced too. He gave me \$25.00 for our new building. Yesterday a young Christian Chinese who has returned home from New York told me only eight miles from us when he was preaching a man struck him on the neck. "Oh," he said, "our Chinese people's eyes are not opened, they have not awakened to know the truth." It is our privilege to see the multitude who have not come in touch

with the Gospel. I wish you could see the country and the multitudes. My nephew told me while I was in America he met a gentleman who had been in China and he said what struck him most was the great number of Chinese everywhere. Well, we are faithfully sowing the seed and looking to God for a still greater increase. One of our Christian girls was married last Thursday to a Christian Chinese young man. He was taught English before I came to China. It was the first Christian wedding in that village. Our pastor married them and a number of Christians came, and after the ceremony they testified, as there were many heathen in that village who came. The Word was explained before the ceremony. Every opportunity is taken to preach the Gospel.

Many little things had been done to surprise and please me. Sunday the church and pastor's study was full and I was so thankful to be back again after a safe voyage, but a very trying one, as I was seasick several times. But had a profitable time witnessing for Jesus and He gave me many open hearts. One lady testified that I had been a blessing to her and her two American ladies second class, Miss Flagler to North China, and myself for South China. The first class passengers came and visited us. Consul General Wilder was first class and a lady from Canton told him I was second class. I had met him before in Hong Kong and he came to see me and asked about the work and looked at the picture of my mission and schools of Christians and then said, "I am so glad you have succeeded in so hard a place." I told him I had bought another piece of land and had the earnest money for the new building, but not a third enough, but by faith I believe God will give it to me, and when he got up to go he gave me \$10.00. Another rich lady from New York gave me \$20.00. Her mother was an invalid and she had invited me to go to her and visit with her. So I thanked God and pressed on. Who will take a share in this work for Jesus. Maybe the Lord will have you help. Perhaps a number can unite together and help. Lay it before the Lord. He will, if acknowledged in all your ways, direct your path. I thank God that I am stronger for my furlough, although it has been in many, many ways a hard one. I carried the burden of all the expenses while in the homeland and some times it seemed almost too much. I could not take the rest I needed to. But He has brought me through and to Him be all the praise. Christian love to all the dear ones I met in Nashville and other places.

Yours in Jesus,
MRS. A. GALLOWAY.

Requests for Prayer

Our India missionaries ask us to pray that God may give them more native preachers and workers.

Pray that the necessary money be sent in to carry on the printing work in Guatemala.

They are greatly in need of a chapel at Coban, Guatemala. Join them in prayer for this.

Pray for Brother Frank Ferguson who is not strong physically.

Pray that Sister Galloway may have the money to support these women who desire to study the Bible in her school.

Pray for Miss Long, who is not well, and for Miss Williams, with a burden of work.

SPECIAL NEEDS.

First. Money to bring Bro. and Sister Gregory home. We expect them to sail about the middle of March and if you want a part in this work it will be necessary to forward the remittance at once.

Second. We have orphans in both the girls' and boys' orphanage in India to be supported. The amount is \$25.00 a year.



TREASURER'S REPORT FOR JANUARY, 1913.

The Lord is continuing His blessings upon us and we find at the end of this month a balance in the treasury, for which we give Him the praise.

Balance from last year.....	\$ 243 70
Contributed by Pentecostal Tabernacle, previously.....	\$1,120 93
Contributed by Pentecostal Tabernacle, this month.....	286 71
Total	1,407 64
Contributed by Pentecostal Tabernacle Sunday School previously.....	\$ 135 01
Contributed by Pentecostal Tabernacle Sunday School this month.....	54 51
Total	189 52
Contributed by other friends previously.....	\$1,524 01
Contributed by other friends this month.....	570 31
Total	\$2,094 32
Total collections to date	3,935 18
Previous disbursements.....	\$2,691 76
Disbursements this month.....	962 60
Total	3,654 36
Amount in treasury	\$ 280 82

OUR MISSIONARIES.

MISS LEONA GARDNER, Trinidad, Cuba.
 MR. AND MRS. TEOFILO, Castellano, Trinidad, Cuba.
 JUAN ENTRALGO, Trinidad, Cuba.
 MR. AND MRS. J. T. BUTLER, Coban, Guatemala, C. A.
 MR. AND MRS. R. S. ANDERSON, Coban, Guatemala, C. A.
 C. G. ANDERSON, Zacapa, Guatemala, C. A.
 J. A. DUNKUM, Zacapa, Guatemala, C. A.
 MR. AND MRS. ROY G. CODDING, Khardi, District Thana, India.
 MR. AND MRS. HUGH GREGORY, Khardi, District Thana, India.
 MISS LIZZIE LEONARD, Khardi, District Thana, India.
 MISS EVA CARPENTER, Vasind, District Thana, India.
 MRS. BERTHA DAVIS, Khardi, District Thana, India.
 MISS BESSIE SEAY, Khardi, District Thana, India.
 MISS FLORENCE WILLIAMS, Dhulia, West Khandesh, India.
 MISS MATTIE LONG, Dhulia, West Khandesh, India.
 MISS JESSIE BASFORD, Khardi, District Thana, India.
 MISS OLIVE D. GRAHAM, Khardi, District Thana, India.
 MRS. ALICE GALLOWAY, Chik Hom, Hoi Ping, Kwang Tung, China.
 MR. AND MRS. JOHN BURMAN, Sucre, Bolivia, S. A.
 MISS AUGIE HOLLAND, Sucre, Bolivia, S. A.
 MR. AND MRS. FRANK FERGUSON, 9 de Julio, F. C. O., Argentine, S. A.
 VICTOR W. KENNEDY, Apartado 52, Panama City, Pan. de Pan.
 MR. AND MRS. THOMAS O'TOOLE, Belize, British Honduras, Central America.

The Moravians, like the Pilgrim Fathers, first came to America to escape religious persecution in their homeland. Driven from Moravia, they found shelter on the estate of Count Zinzendorf in Saxony for nineteen years. Early in 1741 they ventured to fare forth to the New World, and settled at a point about nine miles above where Philadelphia now stands, on the Lehigh River. They built a log house for a common sleeping place, a large two-story structure, which served for a church, administration office, school, and town hall, and called their new settlement Bethlehem.

These early Moravians recognized just two things that they were called upon to do: to support themselves and to teach the natives. To meet the first need they formed themselves into an "economy," and for twenty years they exemplified the possibility of a pure communism. Half of them tilled the soil, and the other half distinguished by the name of the Pilgrim Church,

devoted their energies to preaching to neighboring Indian tribes.

The line of classification between the home Church and the Pilgrim Church was not absolute, for a member of the Pilgrim Church would often be transferred to the home Church, and his substitute in the ranks of the home Church would be sent out to his place. In a very real sense every Moravian held himself in readiness to be a missionary.—Sel.

IN BUSINESS FOR GOD.

Willis R. Hotchkiss mentions a friend who has a business amounting to a quarter of a million dollars. He devotes two hours a day to business, and the rest of his time to the interests of the Kingdom of God. Someone asked him how it was that he could spend so much time away from business and he said: "It is like this—I have a Partner in my business, and we have an understanding that when I am away on His business He takes care of mine."—Sel.

AFTER JORDAN.

(Continued from Page 7).

chapters in the Bible is Judges ii. To read this awful story after the promises with which the Book of Joshua opens, and the sweeping conquests and wonderful victories that follow, is to make one heart-sick. It seems almost incredible that these things should be true of the people who had crossed the Jordan and entered Canaan under the power of God's right hand.

The various experiences and conditions we have just noted are not all there is to the after-Jordan experience. In a preceding paper the privileges and blessings of Canaan were outlined and emphasized, and much more might be said of the gracious working of God. But all that cannot do away with the facts we have just noted. What are we to learn from this?

1. We are to learn that this failure was not necessary. God's promise stood, and if the people had believed Him and obeyed Him, they would not have failed.

2. We are to learn that this failure was not universal. There are some names standing out in glorious relief from among the multitude who failed: The courage of Joshua; the might of Caleb, who conquered Hebron; the valor of Othniel, who won Kirjath-Sepher; and the unrecorded loyalty of many others gives us abundance of hope. There is the danger of being among those who fail, but there is no necessity for it. We may stand with Joshua and conquer with Caleb if we will.

3. We are to learn that Canaan is a place of danger as well as blessing. God's highest gifts are always surrounded by forbidding dangers, which challenge the determination and the strength of our faith. The blessings of the Canaan life are leagues beyond the blessings allowed those who will not be filled with God's Spirit, but the dangers of Canaan are more and more to be feared. All this calls for carefulness, much prayer, deep determination in God, uncompromising surrender, unflinching faith. We may conquer if we will. All the land is ours, if we really press on to possess it. May God save us from belonging to the great multitude of those who fail—winners after they have crossed the Jordan!—This has been the time

44Tidwell, Rev Wm
302 Cherry St 15Mar14

Weekly.